

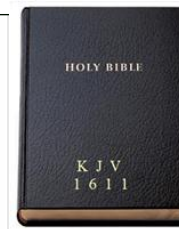
Mt. Pleasant Bible Institute

Go ye therefore, and teach all nations" (Matt 28:19)

Dr. Joseph Speciale, Instructor

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Mt. Pleasant Baptist Church

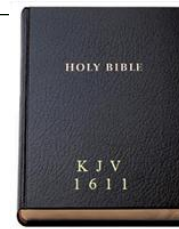
Lee Swor, Pastor



Alt. Pleasant
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Bible Prophecy

The Destruction Of Damascus



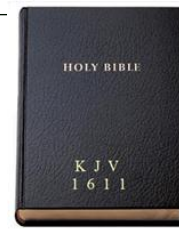
The Destruction Of Damascus



Isa 17:2

The cities of **Aroer** are **forsaken**: they shall be for **flocks**, which shall lie down, and **none shall make them afraid**.

- AROER= built by Gad (Num 32:34) but part of the inheritance of Reuben
- It was located off the banks of the Arnon river in the land of Moab, due east from the middle of the Dead sea (Deu 2:36; 3:12; Jer 48:19)
- FLOCKS= animals that are usually very easily frightened are not afraid
- NONE SHALL MAKE THEM AFRAID= implies those who forsook the cities of Aroer were afraid and fled out of FEAR, following the destruction of Damascus



The Destruction Of Damascus

- The evacuation of the Aroer takes place about the same time judgment falls upon Moab

Jer 48:19-20

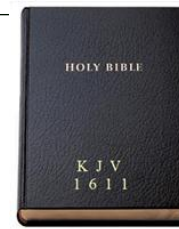
O inhabitant of Aroer, stand by the way, and espy; ask **him that fleeth**, and her that escapeth, *and* say, What is done?

Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

Isa 17:3

The fortress also shall cease from Ephraim, and **the kingdom from Damascus**, and **the remnant of Syria**: **they shall be as the glory of the children of Israel**, saith the LORD of hosts.

- Judgment is not only pronounced against Damascus and Syria, but also against EPHRAIM
- *Ephraim* (also called Israel) is the name for the 10 northern tribes of Israel, in contrast to *Judah*, which is the name for the two southern tribes
- The judgment against Ephraim, Damascus, and Syria is that they all will be AS the glory of the children of Israel- this equates to being “**made thin**” (v.4)



The Destruction Of Damascus

- The likely reason that judgment upon Ephraim (Israel) is included in the judgment of Damascus is because at the time of this prophecy the king of Israel had an alliance with the king of Syria
- Israel and Syria intended to attack and conquer Judah and set up a vassal king
- The Lord promised Judah that this confederacy and plot would fail because he was with them

Isa 7:1-2,5-7

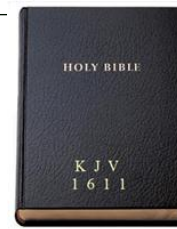
And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.



The Destruction Of Damascus

Isa 8:10,12-13

Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.

- The Lord pronounced that he would use the king of Assyria as an instrument of judgment against both Israel and Syria

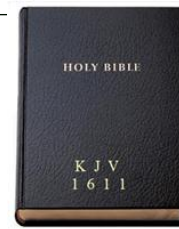
Isa 7:17

The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

Isa 8:4,7

For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:



The Destruction Of Damascus

- The prophecy against Damascus was fulfilled in 739 BC when Tiglath-pileser, the king of Assyria, conquered Syria and took Damascus captive to Kir (i.e.- Kir-haraseth in Moab)

2 Kin 16:7,9

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

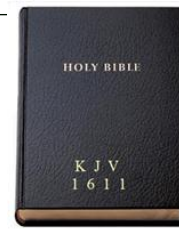
And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

- The prophecy against Israel and Samaria was fulfilled in 721 BC when Shalmaneser, the king of Assyria, conquered Israel and took the 10 northern tribes captive

2 Kin 17:3,6

Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.



The Destruction Of Damascus

- An interesting addition to the prophecy against Israel is that the Lord pronounced they would be broken and cease to be people within 65 years

Isa 7:8

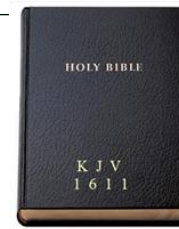
For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

Isa 8:9

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

- This prophecy was given in 742 BC (when Ahaz was king of Judah, Pekah the king of Israel, and Rezin the king of Syria) and fulfilled in 721 BC
- Why did the Lord use the timeframe of 65 years when it was fulfilled within only 21 years? Why not use 25, 40, 50, 60, or 70 instead of 65?
- The prophecy could have a dual fulfillment- a near fulfillment in the Assyrian captivity and a far fulfillment (i.e.- the law of double reference) in a yet future judgment

Note: May 14, 2013 marks the 65th anniversary of the rebirth of the nation of Israel, any judgment prior to this date would be “within threescore and five years”



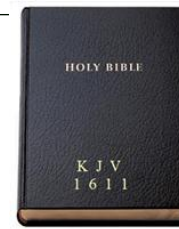
The Destruction Of Damascus

Isa 17:4-5

And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

- IN THAT DAY= the day Damascus becomes a ruinous heap (v.1), and the fortress ceases from Ephraim, the kingdom from Damascus, and the remnant from Syria (v.3)
- IT SHALL= appears 3x in (v.4-5) and refers to the conditions IN THAT DAY (i.e.- the approximate time that judgment befalls Damascus)
- JACOB SHALL BE MADE THIN= one condition of THAT DAY is that the glory of the children of Israel is diminished
- AS WHEN THE HARVESTMAN GATHERETH THE CORN= the conditions of THAT DAY are likened to the gathering of corn by the harvestman in that he enters the field, plucks the corn, and TAKES IT AWAY
- This prophecy has a dual fulfillment- a near fulfillment in the Assyrian captivities of Damascus and Israel and a far fulfillment with the destruction of Damascus and the time of JACOB'S trouble (i.e.- the Tribulation) (Jer 30:7)



The Destruction Of Damascus

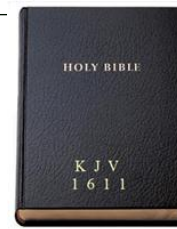
Isa 17:6

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

- While verse 5 illustrates what is TAKEN, verse 6 illustrates what is LEFT
- GLEANING GRAPES= in the aftermath of judgment, both Damascus and Israel are likened to a cornfield after it has been harvested (v.5) and a vine and olive tree after they have been reaped (i.e.- very few left)
- This passage also has the same dual fulfillment as (v.4)
- FOUR OR FIVE IN THE OUTMOST= the survivors of the yet future destruction of Damascus and horrors of the Tribulation in Israel are few in number and are those furthest from the epicenter of the “shaking” (i.e.- ground zero)
- Israel is likened to a VINE (Isa 5) and an OLIVE TREE (Rom 11)

Hag 2:19

Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.



The Destruction Of Damascus

Isa 17:7-8

At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

- The result of the judgment, both the Assyrian captivity and the yet future judgment, is that men will turn from their false gods to the Lord
- The word *Maker* refers to the Lord as creator of Israel

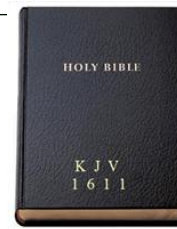
Isa 45:11

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Isa 54:5

For thy Maker is thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

- Israel was steeped in idolatry at the time of the Assyrian captivity (2 Kin 17:7-18) and today is primarily a secular society



The Destruction Of Damascus

- The Lord's intervention against the overwhelming forces that attempt to spoil Israel in Ezekiel 38 will result in a national revival in Israel
- This revival will not be a conversion to Jesus Christ (which takes place at the Second Coming) but a turning back to the God of their fathers, at least outwardly

Eze 39:22,28

So **the house of Israel shall know that I am the LORD their God** from that day and forward.

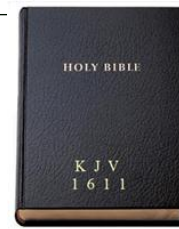
Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

- The horrors of the Tribulation under the Antichrist (i.e.- “the Assyrian”) will result in a purging of Israel and a remnant that will genuinely look to God and call out for salvation (Psa 7:1; Isa 8:17)

Zec 13:8-9

And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but **the third shall be left** therein.

And **I will bring the third part through the fire**, and will refine them as silver is refined, and will try them as gold is tried: **they shall call on my name**, and I will hear them: I will say, It *is* my people: and **they shall say, The LORD is my God.**



The Destruction Of Damascus

- The word *Maker* could also refer to the Lord as creator of all men and imply that some of “**the remnant of Syria**” (v.3) will turn from Allah and Islam to the Lord following the destruction of Damascus
- If so, then the destruction of Damascus in Isaiah 17 serves a common purpose with the judgments in Psalm 83 and Ezekiel 38 against the nations that attack Israel- the Lord wants to show these nations that he is the one, true living God not Allah

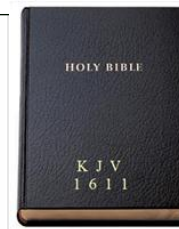
Psa 83:18

That men may know that thou, whose name **alone** is JEHOVAH, **art the most high** over all the earth.

Eze 39:7

So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and **the heathen shall know that I am the LORD, the Holy One in Israel.**

- One of the results of these three conflicts is the complete defeat of radical Islam and the minimization of Islam as a global religion



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