

THE PROPHECY ABOUT DAMASCUS—PART 4
“WHY” AND “THE REACTION”
ISAIAH 17:1-14

Introduction

Last week we began looking closer at the Bible prophecies God gave to three Old Testament prophets—**Isaiah, Jeremiah, and Amos**—concerning the destruction of *Damascus, Syria*. We saw some clues from Scripture that gave us some insight as to HOW THE PROPHECY WILL BE FULFILLED.

And when we left off last week we were looking at the question

I. WHY IS THIS JUDGMENT GOING TO COME ON DAMASCUS?

A. Amos 1:3.

We saw from **Amos 1:3**—“*Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:*”

B. Isaiah 17:3-4.

If you recall, we looked at **Verses 3 and 4**.

We said that **Verse 3** implies that there is some sort of confrontation between the two countries (*Israel* and *Syria*), because both of them are mentioned as suffering great damage.

So this conflict will bring about the destruction of even the remnant of *Syrians* as well as the taking away of glory from *Israel*.

Verse 4, however, is the key verse to explaining the reason why Damascus will be judged. This verse explains what Syria did to Israel that made God so angry. It says, “*the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.*”

Tonight, let’s first look at verses 5 and 6 in this section:

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C. Isaiah 17:5-6.

Verses 5 and 6 use similes to show us that even though *Israel* will suffer greatly from this attack, a remnant will survive. *Israel* will suffer, but it will not be totally destroyed.

Verse 5 talks about a reaper harvesting corn in the *Valley of Rephaim*. This valley is in central *Israel* just south, southwest of *Jerusalem*.

In Biblical times it was the law that the farmer leave the corners of his fields unharvested so that the poor and starving and those who had no other means of support, could come and pick some of the grain to take home to their families (**Leviticus 19:9-10**).

Scripture shows that this is what Ruth was doing in the fields of Boaz in **Ruth 2:1-7**. She was taking advantage of God’s law to provide for her and herself and Naomi.

This grain was in essence a remnant of the entire harvest and was called the gleanings. It was left behind to fulfill a purpose.

Likewise, even though *Israel* will suffer greatly from the attack of what I believe are chemical weapons, a remnant will be left – *the gleanings*.

Verse 6 continues this idea when it talks about harvesting olives from the olive tree by shaking the tree, or sometimes they would hit it with a stick. Often in the upper most branches, some olives would be left. Not all of the olives would fall to the ground, but gleanings would be left.