

**Study 58: Isaiah, Part 14 Isaiah 15-16** (Not recorded)

**Isaiah 15** A prophecy against Moab:

Ar in Moab is ruined,  
destroyed in a night!

Kir in Moab is ruined,  
destroyed in a night!

2 Dibon goes up to its temple,  
to its high places to weep;  
Moab wails over Nebo and Medeba.

Every head is shaved  
and every beard cut off.

3 In the streets they wear sackcloth;  
on the roofs and in the public squares  
they all wail,  
prostrate with weeping.

4 Heshbon and Elealeh cry out,  
their voices are heard all the way to Jahaz.  
Therefore the armed men of Moab cry out,  
and their hearts are faint.

5 My heart cries out over Moab;  
her fugitives flee as far as Zoar,  
as far as Eglath Shelishiyah.

They go up the hill to Luhith,  
weeping as they go;  
on the road to Horonaim  
they lament their destruction.

6 The waters of Nimrim are dried up  
and the grass is withered;  
the vegetation is gone  
and nothing green is left.

7 So the wealth they have acquired and stored up  
they carry away over the Ravine of the Poplars.

8 Their outcry echoes along the border of Moab;  
their wailing reaches as far as Eglaim,  
their lamentation as far as Beer Elim.

9 The waters of Dimon are full of blood,  
but I will bring still more upon Dimon [*Dimon*, a wordplay on *Dibon* (see verse 2), sounds like the Hebrew for *blood*]—  
a lion upon the fugitives of Moab  
and upon those who remain in the land.

**Isaiah 16** Send lambs as tribute  
to the ruler of the land,  
from Sela, across the desert,  
to the mount of Daughter Zion.

2 Like fluttering birds  
pushed from the nest,  
so are the women of Moab  
at the fords of the Arnon.

3 “Make up your mind,” Moab says.  
“Render a decision.  
Make your shadow like night—

at high noon.  
Hide the fugitives,  
do not betray the refugees.  
4 Let the Moabite fugitives stay with you;  
be their shelter from the destroyer.”

The oppressor will come to an end,  
and destruction will cease;  
the aggressor will vanish from the land.  
5 In love a throne will be established;  
in faithfulness a man will sit on it—  
one from the house of David—  
one who in judging seeks justice  
and speeds the cause of righteousness.

6 We have heard of Moab’s pride—  
how great is her arrogance!—  
of her conceit, her pride and her insolence;  
but her boasts are empty.

7 Therefore the Moabites wail,  
they wail together for Moab.

Lament and grieve  
for the raisin cakes of Kir Hareseth.

8 The fields of Heshbon wither,  
the vines of Sibmah also.

The rulers of the nations  
have trampled down the choicest vines,  
which once reached Jazer  
and spread toward the desert.

Their shoots spread out  
and went as far as the sea.[probably the *Dead Sea*]

9 So I weep, as Jazer weeps,  
for the vines of Sibmah.

Heshbon and Elealeh,  
I drench you with tears!

The shouts of joy over your ripened fruit  
and over your harvests have been stilled.

10 Joy and gladness are taken away from the orchards;  
no one sings or shouts in the vineyards;  
no one treads out wine at the presses,  
for I have put an end to the shouting.

11 My heart laments for Moab like a harp,  
my inmost being for Kir Hareseth.

12 When Moab appears at her high place,  
she only wears herself out;  
when she goes to her shrine to pray,  
it is to no avail.

13 This is the word the Lord has already spoken concerning Moab. 14 But now the Lord says: “Within three years, as a servant bound by contract would count them, Moab’s splendor and all her many people will be despised, and her survivors will be very few and feeble.”

**Isaiah 17** [There are some who cite this prophecy as being “only *partially* fulfilled” and is therefore still future to us. Let’s be clear about one thing: “Partial” fulfillment = NO fulfillment. Either a prophecy is fulfilled or it isn’t! The “problem” is with verse 1. It states that Damascus “will no longer be a city but will become a heap of ruins.” The claim is that this *never happened*. [Joel Rosenberg](#) claims that Isaiah didn’t receive his prophecy about Damascus until *after* the city was destroyed (made a “heap

of ruins”) by the Assyrians in 732 BC. He bases this claim on Isa 14:28, which states, “This prophecy came in the year king Ahaz died.” That would date “this prophecy” to around 728 BC, *after* 732 BC (though Rosenberg claims Ahaz died in 710 BC). Bible commentators state that the prophecy that “came in the year king Ahaz died” refers not to the next several *chapters*, but only to Isa 14:28-32 (the prophecy concerning the Philistines). Even **if** the prophecy regarding Damascus wasn’t received by Isaiah until *after* the death of Ahaz, the city was destroyed *once again* by Nebuchadnezzar in 605 BC (as prophesied by Jeremiah in Jer 49:23-27).

[Gary DeMar](#) points out that this same hysteria manifested itself a number of years ago when it was claimed that prophecy was being fulfilled “right before our eyes!” According to one video that was uploaded on July 21, 2011, the destruction of Damascus was “about to occur in our lifetime in just a matter of months.” According to this video, “This is going to fulfill one of the biggest biblical prophecies of all time! Be ready for Christ’s Return after this occurs! I hope this gives you hope of His coming!”

**Proverbs 13:12** says, “Hope deferred makes the heart sick, but a longing fulfilled is a tree of life.” Giving *false* hope to people is not a very kind thing to do!

A prophecy against Damascus:

“See, Damascus will no longer be a city  
but will become a heap of ruins.  
2 The cities of **Aroer** will be deserted  
and left to flocks, which will lie down,  
with no one to make them afraid.

[In the LXX (Septuagint), the city name, Aroer, was incorrectly translated into Greek as εἰς τὸν αἰῶνα (eis ton aiōna - *into the ages or forever*). This was probably due to the similarity of the Hebrew letters ר (resh) and ד (daleth). It appears that the translators of the LXX read אֶרְעֹר (arō ‘ēr) as עַד עַד (‘adê ad), which is translated as *forever and ever* elsewhere in the LXX (e.g. Isa. 30:8; 32:14, 17; 34:17; 59:21)].

3 The fortified city will disappear from Ephraim,  
and royal power from Damascus;  
the remnant of Aram will be  
like the glory of the Israelites,”  
declares the Lord Almighty.

4 “In that day the glory of Jacob will fade;  
the fat of his body will waste away.  
5 It will be as when reapers harvest the standing grain,  
gathering the grain in their arms—  
as when someone gleanes heads of grain  
in the Valley of Rephaim.  
6 Yet some gleanings will remain,  
as when an olive tree is beaten,  
leaving two or three olives on the topmost branches,  
four or five on the fruitful boughs,”  
declares the Lord, the God of Israel.

7 In that day people will look to their Maker  
and turn their eyes to the Holy One of Israel.

8 They will not look to the altars,  
the work of their hands,

and they will have no regard for the Asherah poles

and the incense altars their fingers have made. [The poles were wooden (phallic) symbols of the goddess *Asherah*. This same worship continues in the Roman Catholic church, with the goddess now in the guise of Mary. Both “goddesses” are called “Queen of heaven” (e.g. Jer 7:18; 44:17-19, 25).]

9 In that day their strong cities, which they left because of the Israelites, will be like places abandoned to thickets and undergrowth. And all will be desolation.

10 You have forgotten God your Savior;  
you have not remembered the Rock, your fortress.

Therefore, though you set out the finest plants  
and plant imported vines,

11 though on the day you set them out, you make them grow,  
and on the morning when you plant them, you bring them to bud,  
yet the harvest will be as nothing  
in the day of disease and incurable pain.

12 Woe to the many nations that rage—  
they rage like the raging sea!

Woe to the peoples who roar—  
they roar like the roaring of great waters!

13 Although the peoples roar like the roar of surging waters,  
when he rebukes them they flee far away,  
driven before the wind like chaff on the hills,  
like tumbleweed before a gale.

14 In the evening, sudden terror!

Before the morning, they are gone!  
This is the portion of those who loot us,  
the lot of those who plunder us.