

# The Doctrine of Moab and Ammon

Topics		
The Sin of the Daughters of Lot	The Spiritual Victory of Ruth, the Moabite	Samuel, Saul, Moab and Ammon
David and the Moabites and the Ammonites	The Southern (Judaic) Kings and Moab and Ammon	The Northern Kings and Moab and Ammon
The Prophets and Moab and Ammon		Judah's relationship with Moab and Ammon after the return of the exiles

Charts, Maps and Short Doctrines		
Map of Israel, Moab and Ammon	Modern-Day Map of Israel and Jordan (which occupies the territories of Moab and Ammon)	The Abbreviated Doctrine of Moab and Ammon

Definition of Terms	
<b>Client Nation</b>	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
<b>Cycles of Discipline</b>	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
<b>Fifth Cycle of Discipline</b>	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
<b>Right Man/Right Woman</b>	This is the concept that God has designed exactly one right woman for every man and one right man for every woman.

Some of these terms were coined by R. B. Thieme Jr. during his 50+ year ministry at Berachah Church.

Some of these definitions may have been taken from  
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>  
<http://www.bigrick.org/pubs/terms.pdf>  
[http://www.gbible.org/\\_files/pdf/Doctrine\\_of\\_The\\_Divine\\_Decree.pdf](http://www.gbible.org/_files/pdf/Doctrine_of_The_Divine_Decree.pdf)  
<http://www.gbible.org/index.php?proc=d4d&sf=rea&did=28>  
<http://www.realtime.net/~wdoud/topics/chastisement.html>

**Preface:** To the east of the Dead Sea, across from Judah, are two nations which have played a profound part in the history of Israel: Moab and Ammon. This doctrine examines the history of Moab and Ammon only insofar as it intersects with that of Israel's.

1. Lot was Abraham's nephew. Although they went to the Land of Promise together, they eventually split up. Lot ended up in Sodom and Gomorrah. He was rescued from there by Abraham before God rained down fire and brimstone, destroying this degenerate people. He moved to a cave with his two daughters (his wife turned to a *pillar of salt* when she looked back upon this city), and these women decided that their prospects for husbands were poor. They moved from a vibrant and degenerate pair of cities off to no man's land, and they were concerned that they would never have children. Today, they would have gone to a fertility clinic. However, what they did was, on two consecutive nights, they got their father drunk and had sex with him, and each bore a son. The older daughter named her son Moab (which means *of his father*) and the younger named her son Benammi (*son of Ammi*). These two became the progenitors of the nations of Moab and Ammon. Gen. 19:30–38
  - 1) It is important to recognize what is going on here. These women have either rejected the doctrine of right man/right woman or they do not know enough basic doctrine to even know this.
  - 2) What these women did here was not only a degenerate mistake, but a complete rejection of what God is able to provide.
  - 3) They looked at their situation—they used to live in this great and wonderful city with lots of men (this is from their viewpoint) and now they live in a cave with their father.
  - 4) God is able to provide.
  - 5) The focus of these women needs to be upon their own souls, not upon their immediate circumstances.
  - 6) An example of such faith will be Ruth, a Moabite, whom we will study in this doctrine.
2. Because of their beginnings, the Moabite language is almost identical to ancient Hebrew.
3. Physical description of these areas:
  - 1) The International Standard Bible Encyclopedia describes Moab: *Moab was the district East of the Dead Sea, extending from a point some distance North of it to its southern end. The eastern boundary was indefinite, being the border of the desert which is irregular. The length of the territory was about 50 miles and the average width about 30. It is a high tableland, averaging some 3,000 ft. above the level of the Mediterranean and 4,300 ft. above that of the Dead Sea. The aspect of the land, as one looks at it from the western side of the Dead Sea, is that of a range of mountains with a very precipitous frontage, but the elevation of this ridge above the interior is very slight. Deep chasms lead down from the tableland to the Dead Sea shore, the principal one being the gorge of the river Arnon, which is about 1,700 ft. deep and 2 or more miles in width at the level of the tableland, but very narrow at the bottom and with exceedingly precipitous banks. About 13 miles back from the mouth of the river the gorge divides, and farther back it subdivides, so that several valleys are formed of diminishing depth as they approach the desert border. These are referred to in Num. 21:14 as the "valleys of the Arnon." The "valley of Zered" (Num. 21:12), which was on the southern border, drops down to the southern end of the Dead Sea, and although not so long or deep as the Arnon, is of the same nature in its lower reaches, very difficult to cross, dividing into two branches, but at a point much nearer the sea. The stream is not so large as the Arnon, but is quite copious, even in summer. These gorges have such precipitous sides that it would be very difficult for an army to cross them, except in their upper courses near the desert where they become shallow. The Israelites passed them in that region, probably along the present Hajj road and the line of the Mecca Railway. The tableland is fertile but lacks water. The fountains and streams in the valleys and on the slopes toward the Dead Sea are*

abundant, but the uplands are almost destitute of flowing water. The inhabitants supply themselves by means of cisterns, many of which are ancient, but many of those used in ancient times are ruined. The population must have been far greater formerly than now. The rainfall is usually sufficient to mature the crops, although the rain falls in winter only. The fertility of the country in ancient times is indicated by the numerous towns and villages known to have existed there, mentioned in Scripture and on the Moabite Stone, the latter giving some not found elsewhere. The principal of these were: Ar (Num. 21:15); Ataroth, Dibon, Jazer, Nimrah, Nebo (Num. 32:3); Beth-peor (Deut. 3:29); Beth-diblain, Bozrah, Keriath (Jer. 48:22–24); Kir (Isa. 15:1); Medeba, Elealeh, Zoar (Isa. 15:2, Isa. 15:4, Isa. 15:5); Kirheres (Isa. 16:11); Sibmah (Joshua 13:19); in all, some 45 place-names in Moab are known, most of the towns being in ruins. Kir of Moab is represented in the modern Kerak, the most important of all and the government center of the district. Madeba now represents the ancient Madeba, and has become noted for the discovery of a medieval map of Palestine, in mosaic, of considerable archaeological value. Rabbath-moab and Heshbon (modern Rabba and Hesbân) are miserable villages, and the country is subject to the raids of the Bedouin tribes of the neighboring desert, which discourages agriculture. But the land is still good pasture ground for cattle and sheep, as in ancient times (Num. 32:3, Num. 32:4).<sup>1</sup>

- 2) Smith<sup>2</sup> breaks Moab down into 3 areas. The territory occupied by Moab, at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions:
  - (1) The enclosed corner or canton, south of the Arnon was the "field of Moab." Ruth 1:1–2, 6
  - (2) The more open rolling country, north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab." Deut. 1:5 32:49; etc.
  - (3) The sunk district, in the tropical depths of the Jordan valley. Num\_22:1
4. The exact location of Ammon is more difficult to ascertain, for several reasons:
  - 1) They were more of a Bedouin tribe; they moved from place to place.
  - 2) Because of they moved so often, they would have fewer permanent structures and artifacts by which their locations may be determined today.
  - 3) They were physically closer to the Hittites, the Syrians, the Assyrians, and the Amorites, so there would have been a constant struggle between the Ammonites and these other war-like groups over territory.
  - 4) However, the Jabbok River is given several times as their border. Num. 2:37 3:16 21:24
5. Fausset contrasts the people of Moab with the people of Ammon: *Moab was probably the more civilized half of Lot's descendants; whence we read of the plentiful fields, hay, summer fruits, vineyards, presses, songs of those who tread grapes, of Moab (Isaiah 15 16 Jeremiah 48): Ammon the more fierce, plundering, predatory Bedouin-like half; whence we read of their threat of thrusting out the right eye of all in Jabesh Gilead (1Sam. 11:2), ripping up pregnant women in Gilead (Amos 1:13), treacherously murdering, as Ishmael, Baalis' agent, did (Jer. 40:14 41:5–7), suspecting and insulting their ally David to their own ruin (2Sam. 10:1–5 12:31).*<sup>3</sup>
6. One of the chief cities of Ammon is Rabbah (or Rabbah bene-Ammon), located in the southeast corner of Ammon, a mirror of Ai or Bethel across the Jordan, and mentioned 14 times in Scripture.
  - 1) The bed of Og of the Raphaim is said to be in Rabbah in Deu. 3:11, although there is some disagreement as to the meaning and import of this passage (many commentators believe that Og's sarcophagus is in Rabbah).
  - 2) Rabbah is mentioned with regards to the borders of Reuben. Joshua 13:25
  - 3) Rabbah is the often the focus of any aggressive action against the Ammonites. 2Sam. 11:1 12:26–29 1Chron. 20:1
  - 4) Jeremiah prophesied against Rabbah (Jer. 49:2–3), as did Ezekiel (Ezek. 21:20 25:5) and Amos (Amos 1:14).

<sup>1</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Moab, Moabites (slightly edited).

<sup>2</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Moabites.

<sup>3</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Ammon (some slight editing).

7. Early history of Moab by Smith: *Zoar was the cradle of the race of Lot. From this centre, the brother tribes spread themselves. The Moabites first inhabited the rich highlands, which crown the eastern side of the chasm of the Dead Sea, extending as far north as the mountain of Gilead, from which country they expelled the Emims, the original inhabitants (Deut. 2:11), but they themselves were, afterward, driven southward by the warlike Amorites, who had crossed the Jordan, and were confined to the country south of the river Arnon, which formed their northern boundary (Num. 21:13 Judges 11:18).*<sup>4</sup>
8. In Ammon's early past, the defeated the giants in their area and beyond (called the Rephaim by the Israelites and whom the Ammonites called Zamzummim) and occupied much of their land. Deut. 2:20–21
9. On the other hand, these same giants had caused trouble for Moab and had taken some of the land belonging to the Moabites. Num. 21:26, 29
10. The national god of Moab was Chemosh, frequently mentioned in the Old Testament and on the Moabite Stone. Mesha made war against Israel by command of Chemosh. He apparently was propitiated by human sacrifices (2Kings 3:27). But he was not the only god of Moab, as is clear from the account in Num. 25, where it is also clear that their idolatrous worship was corrupt. They had their Baalim like the nations around, as may be inferred from the place-names compounded with Baal, such as Bamoth-baal, Beth-baal-meon and Baal-peor.<sup>5</sup>
11. The national god of Ammon was Moloch, also known by the names *Milcom* and *Malcham*. This god was worshiped with human sacrifices, purifications, and ordeals by fire, as well as with mutilation, vows of celibacy and virginity, and devotion of the firstborn.<sup>6</sup>
12. A song of Moses mentions Moab but not Ammon (Ex. 15:15).
13. Israel's relationship with Moab and Ammon over the years was a mixed bag. They were first cousins, they had common enemies, and God had given them all separate plots of land to live on. There should have been a natural affinity between Israel and Moab and Ammon, and, from time to time, this appeared to be the case (we have the example of Ruth the Moabite who married into a Jewish family and of David who took his parents to Moab for safekeeping). However, because the Jews are God's people and because Moab and Ammon had aligned themselves with false gods, there would often be tension between the countries.
14. After the Israelites had spend nearly 40 years in the desert wilderness, the began to move north along the King's Highway east of the Dead Sea. Part of this involved going through the territories of Moab and Ammon. Num. 21:11–24
15. The King of the Moabites, Balak, became quite concerned about the Israelites moving through his territory (particularly since they had just conquered the Amorites), and he hired Balaam, who apparently was a believer in Jesus Christ and a prophet, to curse the Israelites. Balaam ended up blessing the Israelites instead. Num. 22–24 Joshua 24:8–10
  - 1) Micah looks back on this incident in Micah 6:5
  - 2) Essentially, because of this incident, Moab and Ammon, for 10 generations, was forbidden to intermix with the Israelites (Deut. 23:, 46 Neh. 13:2).
  - 3) However, this did not apply to those who believed in the God of Israel and came to Israel to worship this same God.
16. However, the real problem was when the Israelite men became interested in the daughters (women) of Moab, and got involved in idolatry because of their desire for these women. Num. 25:1–9
17. Moab and Ammon could have enjoyed a much better relationship with Israel than they did. King Sihon, the Amorite king, invaded Moab, coming in as far of Arnon from the north. At the time that Israel moved through their land, an alliance could have been struck, and Sihon could have been taken out as a joint venture. The initial animosity and suspicion on the part of Moab prevented this from taking place. Num. 21:21–31
  - 1) The Amorite movement south was probably from pressure from the north, as Hittites overran northern Syria in the 15<sup>th</sup> and 14 centuries B.C., pushing the Amorites down into Moab and into parts of Palestine.
  - 2) The enemies destroyed by Israel in their trek along the eastern side of the Dead Sea were enemies of Moab and Ammon both, and Moab and Ammon really owed the Jews a debt of gratitude.

<sup>4</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Moabites.

<sup>5</sup> Paraphrased from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Moab, Moabites.

<sup>6</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Moloch.

18. It was on the plains of Moab where Moses took a census of the people. Num. 26:1–4
19. Because Midian was closely involved with trying to lead Israel astray, there was a war between Israel and Midian while Moses and the people were still in the plains of Moab. Num. 31:1–12
20. God spoke to Moses while they were still in the plains of Moab, near the Jordan River, telling him what his next steps would be. Num. 33:50–56 35:1–36:13
21. It is also from the plains of Moab when Moses began to give several wonderful sermons to Israel, teaching them what would become the book of Deuteronomy. Deut. 1:5 29:1
22. God did not want Israel to take the land of the Moabites from them, nor were they to stir up the Ammonites to war. Deut. 2:9, 19, 37
23. God gave Reuben and Gad land east of the Jordan up to the Ammonite border. Deut. 3:16 Joshua 12:2 13:10, 25
24. Moses uses Ammon as an example of God’s grace—they took their land from the giants, who were every bit as tall as the giants in the land who originally frightened the Israelites (the parents of Moses’s audience). Deut. 2:21
25. This did not mean that Israel was to make nice with Moab and Ammon. God said that they should have met Israel with bread and water, and, instead, met Israel with hostility. For this reason, they would not be able to be a part of the assembly of Israel. Deut. 23:2–5
26. Because of Moses’ sin in the desert wilderness, he was not allowed to go into the land. However, God took him to a high mountain in Moab to see the land that God would give to Israel. Deut. 32:49 34:1
27. Moses died on this high mountain. Deut. 32:50 34:5
28. Moses was buried in a valley of Moab by God. Deut. 34:6
29. Israel mourned for Moses for 30 days when in Moab, before crossing over the Jordan to take the land of promise. Deut. 34:8
30. Reuben, Gad and the half tribe of Manasseh were given land east of the Jordan. Reuben occupied some of the land referred to as the plains of Moab. Moab retained much of their territory east of the Dead Sea. The map to the right gives a rough idea as to how the land was apportioned. I suspect that Reuben did not extend that far south at this time, and that Moab covered more territory.
31. There were hostilities between Israel and Moab during the time of the Judges, and Moab was victorious, having involved Ammon and Amalek, and Moab received tribute from Israel during this time. Ehud delivered Israel after 18 years of servitude. Judges 3



From *New American Standard Bible, Study Edition*; A. J. Holman Company, ©1975 by The Lockman Foundation, p. 1717.

32. The Philistines and Ammon troubled Israel later during the latter to middle period of the Judges, and Jephthah delivered them from Ammon. Judges 10–11
33. Israel always rotted from the inside first, involving herself in idol worship, going after the gods of Moab and Ammon. Judges 10:6
34. During the time of the Judges, an Israelite named Elimelech moved his family to Moab because of a famine in Israel. His two sons took for themselves Moabite women as wives. The father and his two sons died, and one of the wives, Ruth, went to Israel with her mother-in-law Naomi. Ruth the Moabite eventually married a relative of Naomi's, which paints a picture of Jesus Christ as our kinsman-redeemer (and, in this case, redeeming a Gentile). The Book of Ruth.
- 1) Ruth may have seen herself as in a hopeless situation.
  - 2) She could have written off her mother-in-law, Naomi, as just some woman, because Ruth's husband was dead.
  - 3) However, Ruth believed in the God of Naomi, the God of the Jews, Jesus Christ.
  - 4) She had faith to come with Naomi back to the Land of Promise.
  - 5) Even though Ruth came to the Land of Promise as a foreigner (in the eyes of some) and as poor, God looked out for her.
  - 6) God saw to it that she met and married her right man, a man that she probably loved more than Naomi's son.
  - 7) Ruth made man correct choices in her life, and these choices led her to a wonderful marriage with a noble man. Two of the choices were (1) she worshiped the God of Naomi and (2) she looked after her mother-in-law.
  - 8) Ruth stands in stark contrast to the daughter of Lot, who believed that she needed to shortcut God's plan. Lot's eldest daughter rejected the God of Abraham, she rejected the doctrine of right man/right woman, and she had sex with her father in order to have a child. This is a woman out of control, without authority over her, and without a clear value system. Ruth, on the other hand, trusted in the God of Naomi, the God of Abraham, and God took care of her.
  - 9) In the end, we do not even know the name of Lot's daughter. However, we know who Ruth is and that she is in the line of Jesus Christ.
35. Moab is mentioned a few times in the Chronicles genealogies. 1Chron. 1:46 4:22 8:8
36. Samuel, Saul, Moab and Ammon:
- 1) Saul developed a life-long fan club in Jabesh-Gilead by defeating Nahash the Ammonite, who threatened to not only enslave these people, but to gouge out their right eyes. 1Sam. 11
  - 2) Samuel warns the people of Israel about their stiff necks, on how they desire a king, even though God is their king. He tells them about their history, and mentions the oppression of Moab which occurred during the time of the Judges. 1Sam. 12:9
  - 3) Samuel also spoke of the Jabesh-Gilead incident when warning Israel about taking a king over them. 1Sam. 12:12
  - 4) Saul faced many enemies early on, including wars with Ammon and Edom. He was a moderately successful warrior and apparently routed both countries, although he did not completely subdue or subjugate them. 1Sam. 14:47–48
37. David and the Moabites and the Ammonites:
- 1) David, when being pursued by Saul, took his parents to the King of Moab for safekeeping. It is possible that the King of Moab did this because he was enemies with Saul; however, it is just as reasonable that, because he had been defeated by Saul, that he was more open to normalized relations with Israel. 1Sam. 22:3–4
  - 2) David had to go to war against Moab and soundly defeated them. He killed some of their soldiers and made the others pay tribute. 2Sam. 8:2 1Chron. 18:2
  - 3) David dedicated the precious metals which he received in war from conquered nations (including Moab) to the building of the Temple. 2Sam. 8:12 1Chron. 18:11
  - 4) David had an early run-in with the new King of Ammon, a son of Nahash, whose nobles turned him against David. Ammon brought in Syria as an ally so that Israel would have to fight on two fronts. David sent his two top generals to fight against Ammon and Syria and Israel was victorious. 2Sam. 10 1Chron. 19

- 5) Israel was at war with the Ammonites when David was in the midst of committing one of his two great sins. Not only did he sleep with the wife of one of his soldiers, but he then set up this soldier to die in battle when the wife became pregnant. 2Sam. 11
- 6) While being disciplined for the Bathsheba incident (the wife of the soldier mentioned above), David's army was victorious over Ammon. The Ammonites were made slaves of David's. 2Sam. 12:26–31 1Chron. 20:1–3
- 7) Interestingly enough, when David was on the run from Absalom (his son, as a part of the discipline for his affair with Bathsheba), Shobi, the son of Nahash the Ammonite (see 1Sam. 11), brought food and supplies to David and his army. 2Sam. 17:26–29
- 8) Although God had given some specific land to Moab and Ammon, they were still subservient to Israel. Psalm 60:8 108:9
- 9) Moab and Ammon are among the nations which conspired continually against Israel. Psalm 83:6–7
- 10) In a list of David's mighty men, one is said to have struck down *lion-like* men of Moab. 2Sam. 23:20 1Chron. 11:22
- 11) One of David's mighty men was an Ammonite. 2Sam. 23:37 1Chron. 11:39
- 12) One of David's mighty men was a Moabite. 1Chron. 11:46
38. Some of the women who Solomon married or kept as mistresses were Moabite and Ammonite women. Such foreign women turned his heart away from God toward their heathen gods. 1Kings 11:1–3
39. Solomon build sanctuaries to Chemosh, a god of Moab and to Molech, a god of Ammon. As previously mentions, these gods were worshiped with human and even child sacrifice, although it is unclear whether things went that far under Solomon. However, such worship did go as far as child sacrifice during the time of Jeremiah. 1Kings 11:5–7 Jer. 32:35
40. Because the people turned from the God of Abraham, Isaac and Jacob to the heathen gods of Moab and Ammon, God allowed the kingdom of Israel to be split into two nations. 1Kings 11:31–36
41. The Southern (Judaic) Kings and Moab and Ammon (all of the dates are the approximate dates of reign):
  - 1) Solomon's son Rehoboam, who reigned over the southern kingdom circa 931–913 B.C., was half-Ammonite. 1Kings 14:21, 31 2Chron. 12:13
  - 2) Jehoshaphat (870–848 B.C.), a king of Judah, has to go to war against Moab and Ammon. One of the reasons that he is successful is, Jehoshaphat was willing to put himself under the authority of a Levite who spoke for God. On the human level, Jehoshaphat was successful because there was a falling out between Moab and Ammon, and they destroyed each other. 2Chron. 20
  - 3) King Joash (835–796 B.C.) turned against God, and was defeated by the Syrians, partially as a result led by a Moabite and an Ammonite. 2Chron. 24:23–27
  - 4) King Uzziah (circa 767–740 B.C.), also known as Azariah, was a very strong king, and the Ammonites paid tribute to him. 2Chron. 26:8
  - 5) Jotham, Uzziah's son, defeated the Ammonites in battle and they brought him tribute. 2Chron. 27:5
  - 6) Josiah (640–608 B.C.), who comes along about 300 years after Solomon, finally tears down the sanctuaries which Solomon built to the god of Moab and Ammon. 2Kings 23:3–15
  - 7) When Jehoiakim (608–697 B.C.), a king of Judah, rebelled against Nebuchadnezzar, Nebuchadnezzar sent in bands of men from various countries, including Moab and Ammon, to punish his rebellion. 2Kings 24:1–3
  - 8) After Zedekiah (597–586 B.C.) rebelled against Nebuchadnezzar, Nebuchadnezzar put Gedeliah in charge as governor of the few people who remained in the land. Several Jews who ran for their lives began to return from places like Moab and Ammon. The King of the Ammonites successfully plotted against Gedeliah. Jer. 40–41
42. The Northern Kings and Moab and Ammon:
  - 1) Moab turns against Israel after the death of Ahab during the reign of Ahaziah (2Kings 1:1). This tells us that Moab was subject to Israel during the time of Ahab (and it is possible that this goes way back to the time of David—2Sam. 8:2).
  - 2) Mesha, the King of Moab, refused to deliver his yearly tribute to Israel during the reign of Jehoram (Ahaziah was king for about a year after Ahab and Jehoram succeeded Ahaziah). 2Kings 3:4–5
    - (1) The kings of Israel and Judah (Jehoram and Jehoshaphat) banded together to go against Moab. 2Kings 3:6–7

- (2) Smith covers this period of history rather well, writing: *When Ahab fell at Ramoth-gilead, King Mesha refused to pay tribute to his successor, Jehoram. When Jehoram succeeded to the throne of Israel, one of his first acts was to secure the assistance of Jehoshaphat, his father's ally, in reducing the Moabites to their former condition of tributaries. The Moabites were defeated, and the king took refuge in his last stronghold, and defended himself with the energy of despair. With 700 fighting men, he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back, he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a Burnt Offering to Chemosh, the ruthless fire-god of Moab. His bloody sacrifice had so far the desired effect that the besiegers retired from him to their own land. (At Dibon, in Moab, has lately been discovered the famous Moabite Stone, which contains inscriptions concerning King Mesha and his wars, and which confirms the Bible account).*<sup>7</sup>
- (3) Mesha was the King of Moab and apparently killed and burned his own son as a sacrificial offering around this time.<sup>8</sup>
- (4) They enlisted the reluctant aid of Elisha the prophet to give them guidance, and they were victorious over Moab, but not completely (i.e., Moab was not subject to Israel or to Judah after this). 2Kings 3:8–27
- (5) This incomplete victory could have been because Israel and Judah were also at war with Hazael of Damascus (2Kings 8:28–29), which continued throughout the reign of Jehoram (2Kings 13:28).
- 3) When Elisha died, bands of Moabites began to invade the land regularly in the spring. 2Kings 13:20
- 4) Jeroboam II, in establishing firm borders for Israel, more than likely defeated Moab in the process (2Kings 14:25), which was possibly described prophetically in Isa. 15:1–9.
- 5) When Tiglath Pileser carried away the Israelites captive, Ammon seized several of their cities in Gad. Jer. 49:1–6 Zeph. 2:8–9
43. Because they are first cousins, Moab and Ammon should have been natural allies of the Jews. Furthermore, since God gave them plots of land and forbade Israel to take it, there should have been mutual respect between Israel, Moab and Ammon, if not an alliance. However, from the very beginning, Moab and Ammon treated Israel with contempt.
44. The Prophets and Moab and Ammon:
- 1) Amos prophesies against Moab. Amos 2:1–2
  - 2) Amos denounced the Ammonites for their cruelty. Amos 1:13
  - 3) Isaiah prophesies about the destruction of Moab. This apparently would be fulfilled by Nebuchadnezzar. Isa. 15 Jer. 48:1
    - (1) It is possible that Isa. 15 speaks prophetically of both Jeroboam II and Nebuchadnezzar (which would have been different time periods).
    - (2) It is unclear whether Isaiah's prophecy in Isa. 16 is a separate prophecy altogether or whether it is a continuation of God's Word against Moab.
    - (3) Moab is mentioned again by Isaiah in Isa. 25:10
  - 4) After Elisha died, bands of Moabite men would attack and plunder Israel. 2Kings 13:20
  - 5) Amos prophesies against Ammon because of their treatment of the Jews. Amos 1:13–15
  - 6) Moab and Ammon are used figuratively when speaking of Israel defeating her enemies during the Tribulation. Isa. 11:10–14
  - 7) Zephaniah prophesies against Moab and Ammon, promising that they will be like Sodom and Gomorrah. Zeph. 2:8–9
  - 8) Jeremiah prophesies against nations which have been against Israel, which includes Moab and Ammon. This appears to refer to the coming of Nebuchadnezzar as well as to the final judgment against Moab and Ammon in the end times (not to those nations in particular, but to nations which occupy those areas today and which nations display unrelenting hatred for Israel). Jer. 9:25–26 25:17–38 27:1–9 48

<sup>7</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Mesha (slightly edited).

<sup>8</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Moabites.



- 9) Jeremiah prophesies against Ammon, but also predicts their restoration. This is because, when the northern kingdom was carried away captive, Ammon seized their land east of the Jordan, as if Israel had no proper heir in Judah. Jer. 49:1–6
  - 10) Moab's pride is seen as one of its greatest weaknesses. They would boast against Israel's people when Israel had been overrun. Isa. 16:6–7 25:10–12 Jer. 48:26, 29 Zeph. 2:8
  - 11) Ezekiel prophesies about the sword of Babylon coming into Jerusalem and Ammon. Ezek. 21:19–32
  - 12) Ezekiel prophesies against Ammon specifically. Ezek. 25:1–7
  - 13) Ezekiel also prophesied against Moab and Ammon, and said that Ammon would no longer be remembered among the nations. Ezek. 25:8–12
  - 14) Daniel predicts the destruction of Moab and parts of Ammon (Dan. 11:41). Fausset explains this prophesy: *Daniel (Dan. 11:41) foretells "Moab shall escape out of his (Antiochus Epiphanes') hand." So Porphyry says, in marching against Ptolemy, Antiochus turned out of his course to assail the Jews, but did not meddle with Moab, Edom, and Ammon. In fact, he used their help in crushing the Jews, Moab's old enemy. Therefore Judas Maccabeus punished them with "a great overthrow" (1Mac. 4:61 5:3, etc.).*<sup>9</sup>
45. Extra-Biblical history of Moab from ISBE:
- 1) *After Mesha we find a king of the name of Salamanu and another called Chemosh-nadab, the latter being subject to Sargon of Assyria. He revolted against Sennacherib, in alliance with other kings of Syria and Palestine and Egypt, but was subdued by him, and another king, Mutsuri, was subject to Esarhaddon. These items come to us from the Assyrian monuments. When Babylon took the place of Assyria in the suzerainty, Moab joined other tribes in urging Judah to revolt but seems to have come to terms with Nebuchadnezzar before Jerusalem was taken, as we hear nothing of any expedition of that king against her. On the war described in Judith, in which Moab (1:12, etc.) plays a part.*<sup>10</sup>
  - 2) *Isbe continues: At a later date Moab was overrun by the Nabathean Arabs who ruled in Petra and extended their authority on the east side of Jordan even as far as Damascus (Josephus, Ant., XIII, xv, 1, 2). The Moabites lost their identity as a nation and were afterward confounded with the Arabs, as we see in the statement of Josephus (XIII, xiii, 5), where he says that Alexander (Jannaeus) overcame the Arabians, such as the Moabites and the Gileadites. Alexander built the famous stronghold of Macherus in Moab, on a hill overlooking the Dead Sea, which afterward became the scene of the imprisonment and tragical death of John the Baptist (Josephus, BJ, VII, vi, 2; Ant., XVIII, v, 2; Mar\_6:21-28). It was afterward destroyed by the Romans. Kir became a fortress of the Crusaders under the name of Krak (Kerak), which held out against the Moslems until the time of Saladin, who captured it in 1188 AD.*<sup>11</sup>
46. The Moabite Stone:
- 1) The Moabite stone was a small monument or record (3.5'x2') which bore an inscription of King Mesha, a king of the Moabites.
  - 2) It was discovered by a German missionary in Jerusalem in 1868 and it dates back to circa 900 B.C.
  - 3) There are 23 lines, written in Hebrew (there are some minor differences) which tell about Mesha's wars with Omri; his public buildings, and his wars against Horonaim. This inscription supplements and corroborates the history of King Mesha recorded in 2 Kings 3:3-27.<sup>12</sup>
  - 4) While negotiations were being made to purchase this stone for a museum, some ever-progressive Arabs put the stone in fire, poured cold water on it, breaking it into many pieces, and then carried around these pieces as charms. Most of these were recovered.
  - 5) An English translation of the stone by Dr. Neubauer (included are Scripture parallels): "(1) I (am) Mesha, son of Chemosh—melech, king of Moab, the Dibonite. (2) My father reigned over Moab 30 years and I reigned (3) after my father. I have made this monument (or high place) for Chemosh at Qorchah, a monument of salvation, (4) for he saved me from all invaders (or kings), and let me see

<sup>9</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Moab (slightly edited).

<sup>10</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Moab, Moabites.

<sup>11</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Moab, Moabites.

<sup>12</sup> Paraphrased from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: the Moabite Stone.

my desire upon all my enemies. Omri (5) was king of Israel, and he oppressed Moab many days, for Chemosh was angry with his (6) land. His son (Ahab) followed him and he also said: I will oppress Moab. In my days (Chemosh) said: (7) I will see (my desire) on him and his house, and Israel surely shall perish for ever. Omri took the land of (8) Medeba (Num. 21:30), and (Israel) dwelt in it during his days and half the days of his son, altogether 40 years. But Chemosh (gave) it back (9) in my days. I built Baal–Meon (Joshua 13:17) and made therein the ditches (or wells); I built (10) Kirjathaim (Num. 32:37). The men of Gad dwelt in the land of Ataroth (Num. 32:3) from of old, and the king of Israel built there (11) (the city of) Ataroth; but I made war against the city and took it. And I slew all the (people of) (12) the city, for the pleasure of Chemosh and of Moab, and I brought back from them the Arel (לארא, 'r–l of Dodah (הדוד, d–w–d–h) and bore (13) him before Chemosh in Qerioth (Jer. 48:24). And I placed therein the men of Sharon and the men (14) of Mehereth. And Chemosh said unto me: Go, seize Nebo of Israel and (15) I went in the night and fought against it from the break of dawn till noon; and I took (16) it, slew all of them, 7,000 men and (boys?), women and (girls?), (17) and female slaves, for to Ashtar–Chemosh I devoted them. And I took from thence the Arels (לארא, 'r–l–y) (18) of Yahweh and bore them before Chemosh. Now the king of Israel had built (19) Jahaz (Isa. 15:4), and he dwelt in it while he waged war against me, but Chemosh drove him out from before me. And (20) I took from Moab 200 men, all chiefs, and transported them to Jahaz which I took (21) to add to Dibon. I built Qorchah, the Wall of the Forests and the Wall (22) of the Ophel, and I built its gates and I built its towers. And (23) I built the House of Moloch, and I made sluices for the water–ditches in the midst (24) of the city. And there was no cistern within the city of Qorchah, and I said to all the people: Make for (25) yourselves every man a cistern in his house. And I dug the canals (or conduits) for Qorchah by means of the prisoners (26) from Israel. I built Aroer (Deut. 2:36), and I made the road in Arnon. And (27) I built Beth–Bamoth (Num. 26:19) for it was destroyed. I built Bezer (Deut. 4:43), for in ruins (28) (it was. And all the chiefs?) of Dibon were 50, for all Dibon is loyal, and I (29) placed 100 (chiefs?) in the cities which I added to the land; I built (30) (Beth)–Mede(b)a (Num. 21:30) and Beth–diblathaim (Jer. 48:22), and Beth–Baal–Meon (Jer. 48:23), and transported the shepherds (?) (31)...(with) the flock(s) of the land. Now in Choronaim (Isa. 15:5) there dwelt (the children?)...(32)...(and) Chemosh said unto me: Go down, make war upon Choronaim. So I went down (and made war (33) upon the city, and took it, and) Chemosh dwelt in it during my days. And I went up (?) from thence; I made ... (34) ... And I ...”<sup>13</sup>

- 6) With regards to this translation, ISBE comments: *The Biblical character of the language of the inscription will be noticed as well as the use of “forty” to signify an indefinite period of time. As in Israel, no goddess seems to have been worshipped in Moab, since the goddess Ashtoreth is deprived of the feminine suffix, and is identified with the male Chemosh (Ashtar–Chemosh). Dodah appears to have been a female divinity worshipped by the side of Yahweh; the root of the name is the same as that of David and the Carthaginian Dido. The Arels were “the champions” of the deity (Assyrian qurart), translated “lion–like men” in the King James Version (2Sam. 23:20; compare Isa. 33:7). There was an Ophel in the Moabite capital as well as at Jerusalem.*<sup>14</sup>
- 7) Additional comments by ISBE: *The revolt of Mesha took place after Ahab's death (2Kings 3:5). At the battle of Qarqar in 854 BC, when the Syrian kings were defeated by Shalmaneser II, no mention is made of Moab, as it was included in Israel. It would seem from the inscription, however, that Medeba had already been restored to Mesha, perhaps in return for the regular payment of his tribute of 100,000 lambs and 100,000 rams with their wool (2Kings 3:4).*<sup>15</sup>
47. Judah's relationship with Moab and Ammon after the return of the exiles:
- 1) Some of the exiles who returned to the land after the 5<sup>th</sup> Cycle of Discipline brought against Judah, had Moabite blood. Ezra 2:6 8:4 10:30 Neh. 3:11 7:11 10:14

<sup>13</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: the Moabite Stone. ISBE got their information from: Clermont-Ganneau, La stele de Mesa, 1870; Ginsburg, Moabite Stone, 1871; R. Sinend and A. Socin, Die Inschrift des Königs Mesa von Moab, 1886; A. Neubauer in Records of the Past, 2nd series, II, 1889; Lidzbarski, Handbuch der nordsemitischen Epigraphik, 1898, 4-83, 415.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

- 2) There was a serious concern about the people who returned to Judah and their lack of separation from heathen gods, which included the gods of Moab and Ammon. Ezra 9:1–2
- 3) An Ammonite slave, among others, did not like the idea of Nehemiah rebuilding the wall of Jerusalem and plotted against it. Neh. 3:10–4:9
- 4) However, the people were turned around when they heard the words of the Law, and they separated from those of foreign descent. The key here, by the way, is not racial differences, but religious differences. Neh. 13:1–3, 23–27

48. Smith offers up some history of the Moabites after Christ: *Noldeke says that the extinction of the Moabites was about A.D. 200, at the time when the Yemen tribes Galib and Gassara entered the eastern districts of the Jordan. Since A.D. 536, the last trace of the name, Moab, which lingered in the town of Kir-moab, has given place to Kerak, its modern name. Over the whole region are scattered many ruins of ancient cities; and while the country is almost bare of larger vegetation, it is still a rich pasture-ground, with occasional fields of grain. The land thus gives evidence of its former wealth and power.*<sup>16</sup>

49. Today, Jordan occupies the land which formerly belonged to Moab and Ammon.



From <http://www.asia-atlas.com/maps/israel-map.jpg>

<sup>16</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Moabites.

Here are a few points from the Doctrine of Moab and Ammon:

### The Abbreviated Doctrine of Moab and Ammon

1. Lot was Abraham's nephew. Although they went to the Land of Promise together, they eventually split up. Lot ended up in Sodom and Gomorrah. He was rescued from there by Abraham before God rained down fire and brimstone, destroying this degenerate people. He moved to a cave with his two daughters (his wife turned to a *pillar of salt* when she looked back upon this city), and these women decided that their prospects for husbands were poor. They moved from a vibrant and degenerate pair of cities off to no man's land, and they were concerned that they would never have children. Today, they would have gone to a fertility clinic. However, what they did was, on two consecutive nights, they got their father drunk and had sex with him, and each bore a son, one's name was Moab and the other was Benammi (*son of Ammi*). These two became the progenitors of the nations of Moab and Ammon. Gen. 19:30–38
  - 1) It is important to recognize what is going on here. These women have either rejected the doctrine of right man/right woman or they do not know enough basic doctrine to even know this.
  - 2) What these women did here was not only a degenerate mistake, but a complete rejection of what God is able to provide.
  - 3) They looked at their situation—they used to live in this great and wonderful city with lots of men (this is from their viewpoint) and now they live in a cave with their father.
  - 4) God is able to provide.
  - 5) The focus of these women needs to be upon their own souls, not upon their immediate circumstances.
  - 6) An example of such faith will be Ruth, a Moabite, whom we will study in this doctrine.
2. Fausset contrasts the people of Moab with the people of Ammon: *Moab was probably the more civilized half of Lot's descendants; whence we read of the plentiful fields, hay, summer fruits, vineyards, presses, songs of those who tread grapes, of Moab (Isaiah 15 16 Jeremiah 48): Ammon the more fierce, plundering, predatory Bedouin-like half; whence we read of their threat of thrusting out the right eye of all in Jabesh Gilead (1Sam. 11:2), ripping up pregnant women in Gilead (Amos 1:13), treacherously murdering, as Ishmael, Baalis' agent, did (Jer. 40:14 41:5–7), suspecting and insulting their ally David to their own ruin (2Sam. 10:1–5 12:31).*<sup>1</sup>
3. Although Moab and Ammon had been kept from easily intermixing with the Jews for 10 generations (because of their treatment of the Jews when the Jews were going through the desert), this did not mean that a Moabite or an Ammonite could not come into Israel as a convert to worshipping Jesus Christ, the God of Israel. Deut. 23:2, 46 Neh. 13:2
4. After the Israelites had spend nearly 40 years in the desert wilderness, they began to move north along the King's Highway east of the Dead Sea. Part of this involved going through the territories of Moab and Ammon. Num. 21:11–24
  - 1) The King of the Moabites, Balak, became quite concerned about the Israelites moving through his territory (particularly since they had just conquered the Amorites), and he hired Balaam, who apparently was a believer in Jesus Christ and a prophet, to curse the Israelites. Balaam ended up blessing the Israelites instead. Num. 22–24 Joshua 24:8–10
  - 2) God said that the people of Moab and Ammon should have met Israel with bread and water instead of with hostility. For this reason, Moab and Ammon would not enjoy a spiritual relationship with God side-by-side with the Jews. Deut. 23:2–5
  - 3) When the Jews marched northward along the east side of the Dead Sea, they fought against the enemies of Moab and Ammon, and this should have engendered some good will from Moab and Ammon. However, overall, it did not.
  - 4) However, the real problem was when the Israelite men became interested in the daughters (women) of Moab, and got involved in idolatry because of their desire for these women. Num. 25:1–9
  - 5) Although there were wars with Moab and Ammon, God did not want Israel to take from them their land. Deut. 2:9, 19, 37
  - 6) Because they are first cousins, Moab and Ammon should have been natural allies of the Jews.

## The Abbreviated Doctrine of Moab and Ammon

Furthermore, since God gave them plots of land and forbade Israel to take it, there should have been mutual respect between Israel, Moab and Ammon, if not an alliance. However, from the very beginning, Moab and Ammon treated Israel with contempt.

5. Because of Moses' sin in the desert wilderness, he was not allowed to go into the land. However, God took him to a high mountain in Moab to see the land that God would give to Israel. He died there and was buried in a valley in Moab. Deut. 32:49–50 34:1, 5–6
6. There were hostilities between Israel and Moab and Ammon during the time of the Judges. The greatest problem of Israel was chasing after their gods. Judges 3 10–11
7. During the time of the Judges, an Israelite named Elimelech moved his family to Moab because of a famine in Israel. His two sons took for themselves Moabite women as wives. The father and his two sons died, and one of the wives, Ruth, went to Israel with her mother-in-law Naomi. Ruth the Moabite eventually married a relative of Naomi's, which paints a picture of Jesus Christ as our kinsman-redeemer (and, in this case, redeeming a Gentile). The Book of Ruth.
  - 1) Ruth may have seen herself as in a hopeless situation.
  - 2) She could have written off her mother-in-law, Naomi, as just some woman, because Ruth's husband was dead.
  - 3) However, Ruth believed in the God of Naomi, the God of the Jews, Jesus Christ.
  - 4) She had faith to come with Naomi back to the Land of Promise.
  - 5) Even though Ruth came to the Land of Promise as a foreigner (in the eyes of some) and as poor, God looked out for her.
  - 6) God saw to it that she met and married her right man, a man that she probably loved more than Naomi's son.
  - 7) Ruth made man correct choices in her life, and these choices led her to a wonderful marriage with a noble man. Two of the choices were (1) she worshiped the God of Naomi and (2) she looked after her mother-in-law.
  - 8) Ruth stands in stark contrast to the daughter of Lot, who believed that she needed to shortcut God's plan. Lot's eldest daughter rejected the God of Abraham, she rejected the doctrine of right man/right woman, and she had sex with her father in order to have a child. This is a woman out of control, without authority over her, and without a clear value system. Ruth, on the other hand, trusted in the God of Naomi, the God of Abraham, and God took care of her.
  - 9) In the end, we do not even know the name of Lot's daughter. However, we know who Ruth is and that she is in the line of Jesus Christ.
8. Saul developed a life-long fan club in Jabesh-Gilead by defeating Nahash the Ammonite, who threatened to not only enslave these people, but to gouge out their right eyes. 1Sam. 11
9. Saul faced many enemies early on, including wars with Ammon and Edom. He was a very successful warrior. 1Sam. 14:47–49
10. David and the Moabites and the Ammonites:
  - 1) David, when being pursued by Saul, took his parents to the King of Moab for safekeeping. It is possible that the King of Moab did this because he was enemies with Saul; however, it is just as reasonable that, because he had been defeated by Saul, that he was more open to normalized relations with Israel. 1Sam. 22:3–4
  - 2) David had to go to war against Moab and soundly defeated them. He killed some of their soldiers and made the others pay tribute. 2Sam. 8:2 1Chron. 18:2
  - 3) David had an early run-in with the new King of Ammon, a son of Nahash, whose nobles turned him



## The Abbreviated Doctrine of Moab and Ammon

- against David. Ammon brought in Syria as an ally so that Israel would have to fight on two fronts. David sent his two top generals to fight against Ammon and Syria and Israel was victorious. 2Sam. 10 1Chron. 19
- 4) While being disciplined for the Bathsheba incident (the wife of the soldier mentioned above), David's army was still victorious over Ammon. The Ammonites were made slaves of David's. 2Sam. 12:26–31 1Chron. 20:1–3
  - 5) Interestingly enough, when David was on the run from Absalom (his son, as a part of the discipline for his affair with Bathsheba), Shobi, the son of Nahash the Ammonite (see 1Sam. 11), brought food and supplies to David and his army. 2Sam. 17:26–29
11. Some of the women who Solomon married or kept as mistresses were Moabite and Ammonite women. Such foreign women turned his heart away from God toward their heathen gods. Solomon build sanctuaries to Chemosh, a god of Moab and to Molech, a god of Ammon. Worship of these gods included human and even child sacrifice (although it is unclear whether it went that far with Solomon's wives). 1Kings 11:1–3, 5–7
  12. Solomon's son Rehoboam, who reigned over the southern kingdom circa 931–913 B.C., was half-Ammonite. 1Kings 14:21, 31 2Chron. 12:13
  13. There continued to be conflicts between Kings of Judah [Jehoshaphat (870–848 B.C.), King Joash (835–796 B.C.), King Uzziah (circa 767–740 B.C.), Josiah (640–608 B.C.), Jehoiakim (608–697 B.C.)] and Moab and Ammon. 2Chron. 20 24:23–27 26:8 27:5 2Kings 23:3–15 24:1–3
  14. After Zedekiah (597–586 B.C.) rebelled against Nebuchadnezzar, Nebuchadnezzar put Gedaliah in charge as governor of the few people who remained in the land. Several Jews who ran for their lives began to return from places like Moab and Ammon. The King of the Ammonites successfully plotted against Gedaliah. Jer. 40–41
  15. The Prophets and Moab and Ammon:
    - 1) Amos prophecies against Moab and Ammon. Amos 1:13–15 2:1–2
    - 2) Isaiah prophecies about the destruction of Moab. This apparently would be fulfilled by Nebuchadnezzar. Isa. 11:10–14 15–16 25:10
    - 3) Zephaniah prophecies against Moab and Ammon, promising that they will be like Sodom and Gomorrah. Zeph. 2:8–9
    - 4) Jeremiah prophecies against nations which have been against Israel, which includes Moab and Ammon. This appears to refer to the coming of Nebuchadnezzar as well as to the final judgment against Moab and Ammon in the end times (not to those nations in particular, but to nations which occupy those areas today and which nations display unrelenting hatred for Israel). Jer. 9:25–26 25:17–38 27:1–9 48 49:1–6
    - 5) Ezekiel prophecies about the sword of Babylon coming into Jerusalem and Ammon. Ezek. 21:19–32 25:1–12
    - 6) Daniel predicts the destruction of Moab and parts of Ammon. Dan. 11:41
  16. A partial history of one Moabite King, Meshah, is found on what is called the Moabite Stone, which dates back to approximately 900 B.C.

The complete doctrine can be found at [www.kukis.org/Doctrines/Moab\\_ammon.htm](http://www.kukis.org/Doctrines/Moab_ammon.htm)

<sup>1</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Ammon (some slight editing).

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