

Pentwater Bible Church

Isaiah Message 34
August 25, 2019



Mesha Stele (Moabite Stone) from <http://www.ancientpages.com/2017/06/15/mesha-stele-one-valuable-biblical-artifacts/>

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Pentwater Bible Church

The Book of Isaiah

Message Thirty-four

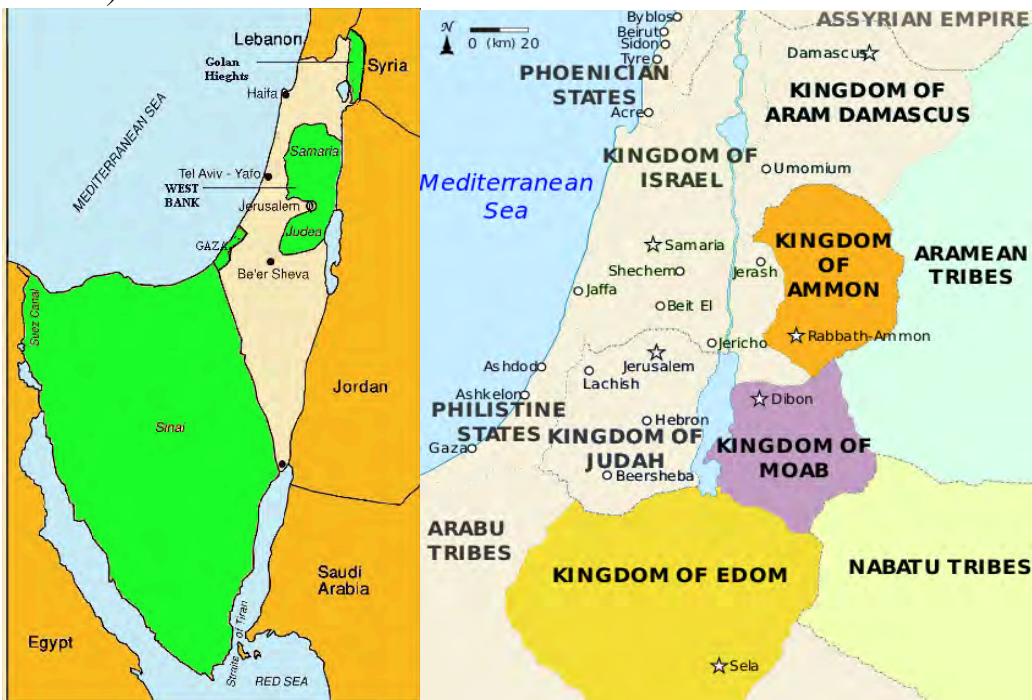
THE JUDGMENT OF MOAB PT. I

August 25, 2019

Daniel E. Woodhead

Isaiah 15:1-9

¹ The burden of Moab. For in a night Ar of Moab is laid waste, and brought to nought; for in a night Kir of Moab is laid waste, and brought to nought. ²They are gone up to Bayith, and to Dibon, to the high places, to weep: Moab waileth over Nebo, and over Medeba; on all their heads is baldness, every beard is cut off. ³In their streets they gird themselves with sackcloth; on their housetops, and in their broad places, every one waileth, weeping abundantly. ⁴And Heshbon crieth out, and Elealeh; their voice is heard even unto Jahaz: therefore the armed men of Moab cry aloud; his soul trembleth within him. ⁵My heart crieth out for Moab; her nobles flee unto Zoar, to Eglath-selishi-yah: for by the ascent of Luhith with weeping they go up; for in the way of Horonaim they raise up a cry of destruction. ⁶For the waters of Nimrim shall be desolate; for the grass is withered away, the tender grass faileth, there is no green thing. ⁷Therefore the abundance they have gotten, and that which they have laid up, shall they carry away over the brook of the willows. ⁸For the cry is gone round about the borders of Moab; the wailing thereof unto Eglaim, and the wailing thereof unto Beer-elim. ⁹For the waters of Dimon are full of blood; for I will bring yet more upon Dimon, a lion upon them of Moab that escape, and upon the remnant of the land (ASV, 1901).



From: www.maps.com

From: www.wikiwand.com/en/Transjordan

After the post-World War, I division of West Asia by Britain and France, the Emirate of Transjordan was officially recognized by the Council of the League of Nations in 1922. In 1946, Jordan became an independent sovereign state officially known as the Hashemite Kingdom of Transjordan.

After capturing the West Bank during the 1948 Arab–Israeli War, Abdullah I took the title King of Jordan. The name of the state was changed to The Hashemite Kingdom of Jordan on 1 December 1948.

THE ORIGIN OF MOAB AND AMMON

Genesis 19: 30-38

³⁰ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. ³¹ And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: ³² come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. ³³ And they made their father drink wine that night: and the first-born went in, and lay with her father; and he knew not when she lay down, nor when she arose. ³⁴ And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. ³⁵ And they made their father drink wine that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. ³⁶ Thus were both the daughters of Lot with child by their father. ³⁷ And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. ³⁸ And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day (ASV 1901).

Lot did not want to flee Sodom according to God's plan. He wanted what he wanted regardless of what God wanted for him. This is further evidence that the sins of Sodom had entrenched themselves into Lot and his family. The Bible clearly teaches that our sins will be passed down to our children. They will not just embrace them they will exceed us (I Kings 14: 22; II Kings 15: 9; Nehemiah 9: 2; Daniel 9: 16 etc.). This passage of scripture is a fine example of that truth. We see here Lot being easily persuaded into extreme drunkenness so that he is unaware of the incest that his two daughters plotted against him. His daughters had the same weak character Lot had. They had the natural desire for children but were unaware of God's provision and chose an immoral path to parenthood.

They had the experience of living in Sodom and those abominable practices continued to live within them. They used the weak excuse that nobody would want them because they were undesirable as they came out of Sodom. Further they thought they had to quickly get their father to commit incest with them, as the term of his life might not be much longer. In fact, we do not know when Lot died but he is not heard from this point forward in Scripture except to cite as an example. As in the case of Noah drunkenness leads to immorality (Genesis 9: 24). Noah was at

least not so drunk as Lot as he had some semblance of reality. Lot was totally without comprehension and didn't realize what was happening when each of his daughters had incestuous sexual relations with him on two successive nights. The net result of these relations was that two sons were born, one to each of his daughters. The first was named Moab meaning *from the father*. The name of the second was Benammi meaning *son of my people* and from him were descended the Ammonites.

The Moabites and the Ammonites were frequently at war with Israel and were idolaters. Today Ammon is found in Northern Jordan and Moab is in Central Jordan. They are usually referred to in the Bible as the children of Lot (Deuteronomy 2: 9, 19; Psalm 83: 8). One famous Moabitess was Ruth who became one of the Ancestors of Jesus as a result of Boaz the Goel Kinsman redeemer taking her to wife. Naamah was an Ammonite woman who became one of Solomon's wives and the mother of King Rehoboam also in the ancestral lineage of Jesus. Scripture says that they will be again revived for judgment in the period of the Great Tribulation (Jeremiah 48: 47-49: 6). Because of the extremely close relationship between the two entities it is important to look at their history together.

AMMON

According to the Bible, the descendants of Ben-ammi, the son of Lot by his daughter (Genesis 19:30–38). As such they were regarded as related to Israel, a relationship reflected in the names *ben 'Ammi* (“son of my people”) and *b^enê 'Ammôn* (“children of Ammon”). Hence the Israelites were commanded to treat them kindly (Deuteronomy 2:19).

At an early date the Ammonites occupied the territory of the Zamzummim between the rivers Arnon and Jabbok (Deuteronomy 2:20, 37; 3:11). Later part of this territory was taken from them by the Amorites, and they were confined to an area east of the river Jabbok where it runs north to south (Numbers 21:24; Deuteronomy 2:37; Joshua 12:2; 13:10, 25).

The Ammonites, like the Edomites, Moabites, and Amorites, surrounded their territories with small fortresses (Numbers 21:24).

At the time of the Exodus, Israel did not conquer Ammon (Deuteronomy 2:19, 37; Judges 11:15). Later the Ammonites were condemned for joining the Moabites in hiring Balaam, to lead the Israelites into sin, and were forbidden to enter the congregation of Israel to the tenth generation (Deuteronomy 23:3–6). Their chief town was Rabbah, or Rabbath-Ammon, where in the days of the Exodus the ironstone sarcophagus (“bedstead of iron”) of Og king of Bashan rested (Deuteronomy 3:11).

In the days of the judges the Ammonites helped Eglon of Moab subdue Israelite territory (Judges 3:13). Again, at the time of Jephthah they encroached on Israelite lands east of the Jordan (Judges 11) and were driven out. Their pagan religion influenced some of the Israelites (Judges 10:6), and this caused the Ammonite oppression in Gilead and led to the campaign of Jephthah (Judges 11).

When Nahash king of Ammon besieged Jabesh-Gilead just before Saul became king, Saul rallied the men of Israel and drove off the Ammonites, thus establishing his reputation as a military leader (1 Samuel 11:1–11; 12:12; 14:47). A few years later Nahash was a friend of David (2

Samuel 10:1), but his son Hanun rejected a kindly visit from David's ambassadors and insulted them. He hired Syrian mercenaries and went to war against Israel. David's generals Joab and Abishai defeated them (2 Samuel 10; 1 Chronicles 14). A year later the Israelites captured the Ammonite capital of Rabbah (2 Samuel 12:26–31; 1 Chronicles 20:1–3) and put the people to work in all their cities. Some Ammonites later befriended David when he fled from Absalom, among them being Shobi son of Nahash (2 Samuel 17:27–29), and Zelek, who was one of his thirty mighty men (2 Samuel 23:37; 1 Chronicles 11:39).

Solomon included Ammonite women in his harem and worshiped Milcom (Molech) and Chemosh their gods (1 Kings 11:1, 5, 7, 33). In the days of Jehoshaphat, the Ammonites joined the Moabites and Edomites in a raid on Judah (2 Chronicles 20:1–30).

The Assyrian records refer to a contingent of troops from Ammon at the Battle of Qarqar in 853 B.C., when a coalition of twelve kings, including Ahab of Israel and Ben-Hadad of Damascus, fought Shalmaneser III of Assyria. About 800 B.C. Zabad and Jehozabad, both sons of an Ammonite, conspired to slay Joash king of Judah (2 Chronicles 24:26). Later in the century both Uzziah and Jotham of Judah received tribute from the Ammonites (2 Ch. 26:8; 27:5).

In the days of the Assyrian ruler Tiglath-pileser III (744–727 B.C. Sanipu king of Ammon paid tribute to the Assyrians along with others including Jehoahaz of Judah. Ammon was also listed among those who opposed Sennacherib (704–681 B.C. in the days of King Hezekiah of Judah, but they submitted. Josiah of Judah defiled the high place that Solomon had erected (2 Kings 23:13) and to that extent checked religious influence from Ammon.

In the days of Esarhaddon of Assyria (680–669 B.C.) Puduil king of Ammon is listed as one who paid tribute. Ammonites joined others in troubling Jehoikim (2 Kings 24:2); and after the fall of Jerusalem in 586 B.C. Baalis their king provoked further trouble (2 Kings 25:25; Jeremiah 40:11–14).

The Ammonites were bitterly attacked by the prophets as inveterate enemies of Israel (Jeremiah 49:1–6; Ezekiel 21:20; 25:1–7; Amos 1:13–15; Zephaniah 2:8–11). This explains God's will in the judgment of Ammon and Moab.

Amos 3:7

⁷Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets (ASV, 1901).

After the return from exile, Tobiah the Ammonite joined others in hindering the building of the walls of Jerusalem by Nehemiah (Nehemiah 2:10, 19; 4:3, 7). Intermarriage between the Jews and the Ammonites was censured by both Ezra and Nehemiah (Ezra 9:1f; Nehemiah 13:1, 23–31).

The Ammonites as a recognizable group persisted until the 2nd century B.C., Important graves, seals, and inscribed statues from Ammon of the 7th and 6th cents B.C. suggest a vitality and political significance that outlasted Moab and Edom. The family of the Tobiads persisted from the 5th to the 2nd cent. B.C., as important archeological evidence from both Transjordan and

Egypt demonstrates. Judas Maccabeus fought the Ammonites in his day (1 Maccabees 5:6).

THE MOABITES

The original territory of Moab lies between the Heshbon and the Arnon rivers.



Following the campaigns conducted by Tiglath-pileser III to Syria and Israel, Moab, like all other small kingdoms of the region, came under the domination of the Assyrian empire. The Moabites were usually loyal to the Assyrian regime and did not participate in the rebellions that erupted from time to time in the western part of the empire. There may be two reasons for this. One is that Moab—like Ammon—was under the constant pressure of various Arab tribes roaming in the Syrian-Arabian desert. Defended by the Assyrian army, it gained security and prosperity. The second is that Moab was situated far from the centers of rebellion.

In the Assyrian lists of tribute-bearers to Tiglath-pileser III are mentioned a few kings from Israel, among them Salamanu of Moab. The land of Moab is also mentioned in Assyrian texts from Calah, approximately of the same date, from which we may assume that Moab was closely connected with Assyria. In one document, we are told that Moab, together with other states, sent horses to Assyria. Another document, a letter sent by an Assyrian official to his king, tells about the people of the land of Gader, who penetrated Moab and killed some of its citizens. Later Moab is mentioned among the states that paid tribute to Assyria in the days of Sargon II; and as a border state of the empire in a “geographical” document dated to the same king.

Among the kings who accepted the Assyrian yoke at the time of Sennacherib’s campaign against Judah in 701 B.C. was Kammushu-Nadabi of Moab. Among the kings that Esarhaddon king of Assyria summoned to his palace in Nineveh was Musuri the king of Moab. From the same time, there is an Assyrian tax document in which we are informed about a tribute of gold accepted from Ammon, Moab, and Judah. While the tribute of Ammon was two *mina* of gold, that of Moab was only one. The king of Moab is also mentioned among those who paid taxes to Ashurbanipal king of Assyria (652–650 B.C.) during his first campaign against Egypt (667 B.C.).

During the days of Ashurbanipal, the pressure of the Arabian tribes of the Syrian desert on the region's borders was increasing, and finally, they rebelled against him. They penetrated Moab and clashed with the Assyrians there. The Moabites also took an active role in these wars. According to the Assyrian sources, the Moabite king Kamashkhalta defeated the Qedarite king Ammuladi, who invaded the land of Moab, took him captive, and brought him to Nineveh to the king of Assyria.

The Ammonites occupied the central area of the region beyond the Jordan, south of Gilead and north of Moab.

They survived as an autonomous group until about 580 B.C. The Moabites to the south lived on a large plateau overlooking the Dead Sea, at an elevation of ca. 3,000 feet and about 4,300 feet above the sea itself. From the plains of Moab, Moses glimpsed the land flowing with milk and honey which the Israelites took under the direction of Joshua. The region of Moab extended for about sixty miles from north to south and about thirty-five miles from east to west.

Isaiah 15:1–2

¹ The burden of Moab. For in a night Ar of Moab is laid waste, and brought to nought; for in a night Kir of Moab is laid waste, and brought to nought. ²They are gone up to Bayith, and to Dibon, to the high places, to weep: Moab waieth over Nebo, and over Medeba; on all their heads is baldness, every beard is cut off.

The heavy prophecy of Moab is one in which is one in which Sennacherib the Assyrian suddenly attacked Moab at night upon two ancient cities of Ar and Kir. Ar was a fortified city and Kir was a center of commerce. The Moabites thinking that their idols would assist them they went up to their temple at Bayith and the people of *Dibon, to the high places, to weep*. When the Assyrians attacked the Moabites *waieth over Nebo, and over Medeba; on all their heads is baldness, every beard is cut off*. These two cities were once where a war over their control once raged between the Ammonites and the Moabites (Numbers 21:30). Symbolic of their intense grief they pulled out their hair and cut off their beards.

Isaiah 15:3–5

³In their streets they gird themselves with sackcloth; on their housetops, and in their broad places, every one waieth, weeping abundantly. ⁴And Heshbon crieth out, and Elealeh; their voice is heard even unto Jahaz: therefore the armed men of Moab cry aloud; his soul trembleth within him. ⁵My heart crieth out for Moab; her nobles flee unto Zoar, to Eglath-shelishi-yah: for by the ascent of Luhith with weeping they go up; for in the way of Horonaim they raise up a cry of destruction (ASV, 1901).

The mourners will no longer wear fine linen but be clothed in sackcloth indicative of mourners and they will be upon their house tops lamenting the loss of their country. *Heshbon crieth out, and Elealeh; their voice is heard even unto Jahaz*. The people of the once major proud major cities of Moab will be heard wailing even unto the border city of Jahaz. Isaiah says that the Moabites will be expressing grief over the loss of their cities and their heart cries out over these

circumstances. *Her nobles flee unto Zoar, to Eglath-sheishi-yah: for by the ascent of Luhith with weeping they go up; for in the way of Horonaim they raise up a cry of destruction.* The powerful elite will flee to Zoar thinking this fortified city will protect them and they cry over these things on the way.

Isaiah 15:6–9

⁶For the waters of Nimrim shall be desolate; for the grass is withered away, the tender grass faileth, there is no green thing. ⁷Therefore the abundance they have gotten, and that which they have laid up, shall they carry away over the brook of the willows. ⁸For the cry is gone round about the borders of Moab; the wailing thereof unto Eglaim, and the wailing thereof unto Beer-elim. ⁹For the waters of Dimon are full of blood; for I will bring yet more upon Dimon, a lion upon them of Moab that escape, and upon the remnant of the land (ASV, 1901).

As the Assyrians advance in their slaughter of the Moabites they burn the grass, take all the Moabites possessions and fill the water of the Nimrim and Dimon rivers with the blood of the slaughtered. Finally, to complete the judgment the lord will send lions into the area to bring additional persecution on any that remain in the land of Moab.

NEXT MESSAGE: THE JUDGMENT OF MOAB PT. II
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