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C0908 – February 25, 2009 – Amos 2:1-3 – Judgment On Moab

All right, let's continue with Amos, the sheep breeder, shepherd and fig nipper from Tekoa. Remember Tekoa is in Judah, south of Jerusalem about 12 miles, and that Amos addresses Israel at Bethel. Bethel was one of two false worship systems set up by Jeroboam, son of Nebat after the united monarchy was divided and Rehoboam became king of Judah and Jeroboam the king of Israel. Since the Temple was in Judah and Jeroboam was trying to consolidate his empire he set up a rival system of worship in two centers, one in Dan in the north and the other in Bethel in the south. This way if you lived closer to Dan you could worship there, if you lived closer to Bethel you could worship there. It was convenience store religion. And the way he set up this religion was he followed the dictates of syncretism. He took some of the Jewish elements, the concept of a Temple, the concept of priests, the concept of feast days but then he added Egyptian elements. He'd been exiled to Egypt before his return as king and while he was there he picked up the concept of multiple worship centers and saw he could consolidate his kingdom by placing worship centers on the northern and southern borders of his kingdom. What this effectively did was keep anyone from going down to Jerusalem where the Law of Moses was kept, so logically Israel would depart from the Law of Moses given by God at Sinai more rapidly than Judah, and this is precisely what happened. So Amos has been sent from Tekoa to Bethel, he's giving this address to Israel on the doorstep of their southern worship center. This is his single prophetic mission, he was not a prophet by trade, he was not from the school of the prophets and by that we're referring to a college of prophets that was set up by Samuel about 1030BC. Samuel is called by many the first, "full-time professional prophet," and he established a college of prophets. The college was not where you trained to be a prophet, there's no way you can train to be a conduit of divine revelation since God determined who the prophets were, but the school's purpose was simply

where the prophets came together to organize, compare writings, collate certain prophetic oracles into collections, test proclaimed writings against the prior body of revelation and make notations where necessary to update certain words. Well, Amos was not from that school, but of course when he finished his book it went to the school of the prophets and was analyzed for harmony with prior writings and placed in the Hebrew canon. So let's read some more of the address he gave at Bethel in chapter 2,

¹Thus says the LORD, “For three transgressions of Moab and for four I will not revoke its *punishment*, Because he burned the bones of the king of Edom to lime. ²“So I will send fire upon Moab And it will consume the citadels of Kerioth; And Moab will die amid tumult, With war cries and the sound of a trumpet. ³“I will also cut off the judge from her midst And slay all her princes with him,” says the LORD.

Now let's look at the details. Verse 1, **Thus says the Lord**, and with that let's review briefly the Doctrine of Revelation. 3,808 times the OT has this phrase or one like it and we ought to know what we're talking about when a prophet says "the Lord spoke," what did the prophet mean when he said this vs when someone today says this. Well, what the prophet meant harkens back to Mt Sinai. That's our picture of the Doctrine of Revelation; here you have ~ two million people, men, women and children down in the Sinai in a great valley and Moses up on the Mountain with a great storm covering the mountain and out of that the Lord spoke in an audible way. If you'd been standing there with 21st century technology you could have recorded the whole thing on a video camera. That's the kind of revelation the prophets are talking about, it's not a feeling they had, they didn't just have a hunch; it's the audible voice of God, just as I am speaking to you, except His word, the difference between my word and His Word is authority. His word carries implicit authority. So when a modern person says the Lord told me to do this or that, is he claiming to have had a Mt Sinai experience? Could he play the tape back for you? Of course not, he just means he had a hunch or a feeling, there was never a spoken word, nothing you could put in an English sentence.

The second thing: first revelation is **Verbal**; the second that quickly follows is revelation is **Personal**, obviously related. When we talk about revelation

being personal, here's what I'm trying to get at. To know someone there has to be talking. If you walk in a room and sit there and stare at a person you can't get to know the person, the person actually has to open their mouth and tell you something about themselves. Otherwise you're completely in the dark; you can't know what's in a person's heart until they tell you. And you can't be in a personal relationship with God unless He talks to you, and that's what the Bible is: God's word addressed to you. It's a personal revelation that reveals who God is and what God thinks.

The third characteristic, revelation is **Intermittent**. What we mean is two things here. One: it doesn't happen all the time. If you took a bar chart and plotted the frequency of major revelations in history you would see that there are some revelation gaps in the record. It's not a constant flow. If it were a constant flow there would be no need for a hard copy of the Bible. The second thing, what comes out of this, if God is not speaking all the time then what's the corollary? That we remember what was said, remember what was done. That's why the Bible is important, if revelation is continuous you don't need to remember, you just get the word directly from God today. The fourth point is God's language is **Comprehensive**. That means that God speaks to every area of life. The Bible is not a religious book, it is a reality book and therefore you cannot check it out on Sunday morning and leave it on the shelf Monday through Saturday. The Bible applies to every area of investigation; debt, taxes, rules of warfare, diet, human government, environment, care of animals, limitations of biological change. You name it and the Bible speaks to these things. And that should be obvious since it logically flows from Creation. If God created all things then He has necessarily spoken to all things. Finally, the fifth point of the doctrine of revelation we deal with the fact it is **Prophetic**. And what we mean by that is two things. For one, these men spoke of things that were beyond man's perception. There are simply things the Bible speaks to that man could not know anything about unless God told us. You can contemplate your navel for a hundred lifetimes and you'll never find this stuff out. If He didn't speak through prophets we wouldn't have the slightest idea. And so you have the prophet. And the second thing is that the prophets in Scripture form an unbroken line. Here's a quote from a Jewish scholar, Dr. Kaufmann, and he says that when you study Jewish prophets and Gentile prophets you see a significant difference. Here's the difference: "What makes the history of Israelite prophecy *sui generis* is the succession of the apostles of God that come to the people through the

ages. Such a line,” and this sentence is important, “Such a line of apostle-prophets is unknown in paganism.” In pagan cultures you’ll have a prophet here and a prophet there; you do not have a long line of prophets. Like Montanus in the 2nd century, who claimed he and his two prophetess wives had the new revelation. The whole thing hinged on these three people who had an experience. Or Islam, the whole thing hinges on the word of one guy, Mohammed, I had a vision. Am I really going to follow one guy’s word, one guy’s experience? In the Bible there is a succession of prophets’ lives so one prophet can check out another prophet; does that line up with the word of God given previously or not? That is ONLY true in Jewish Israel. And Amos is one of those prophets. Let’s see what God said,

“For three transgressions of Moab and for four I will not revoke its punishment, We’ve said this is a proverbial technique. Hold your place here and briefly turn to Prov 30:18 to see the formula again. We’ve said the x/x+1 formula is used other places, here is another place. This is in the proverbs of Agur, this time in Hebrew parallelism, “There are three things which are too wonderful for me, Four which I do not understand.” Now is the author saying there are only three or four things he doesn’t get? Is he three or four pieces of data shy of omniscience? No, he’s saying there’s a whole pile of things he doesn’t know, and it’s an admission of finite human knowledge. “I’ve got pieces here Lord, but I don’t have it all worked out, only You have it all worked out.” And therefore when we flip back to Amos 2 and read **for three transgressions of Moab and for four** we understand there are not three or four transgressions but a whole pile of transgressions.

This week **Moab** is marked out for judgment. She’s had grace, grace, and grace and now they are ripe for judgment. Grace always precedes judgment. God never just lowers the paddle, He restrains and gives time to repent and only after opportunity to repent does He judge.

So we come to **Moab**. I have to tell you this has gotten me to reading large portions of the OT, it’s not typical you do that in your study, usually you’re concerned with three or four verses, so this has been a different way of studying and it’s good to get your feet around in the OT and string together these people so you can get a picture of who they were and what their history was like as it relates to Israel. That’s the thing the Scriptures are concerned with. They are not recording every nation's history, just the nations that

interacted with Israel. The Bible is interested in how Israel interacts with the foreign nations. This is the reason the Bible doesn't say anything about America in the end times. America doesn't have anything to do with Israel in the end times. If we were a major player in end-times events then we would be mentioned. But we're not and therefore I see only two conclusions. Either we're not able to be involved because of national factors such as economic collapse and military defeat or we refuse to be involved.

So the Bible is concerned with those who come into contact with Israel and Moab did. As always Moab is used three ways: for a person, for a people descended from that person and for a land, a specific region in the Middle East.

So we want to get the background of the man first. Last week we met Moab's brother Ammon. Moab was the other son of Lot that he had by means of his incestuous relationship with his older daughter (Gen 19:37). Just a lovely family story so let's review the story and make a little application as we go through. The background of this family is that Lot was the nephew of Abram and had followed him from Ur of Mesopotamia to the Promised Land. Now Abram wasn't supposed to do that, he was supposed to slip out of town and quote "leave his relatives." But he didn't do that and he let nephew Lot tag along and that caused a lot of problems for Abram. Lot got in the way, he was a real jerk, he got captured by foreign kings and Abram rescued him, he went down to live in Sodom to live among a bunch of promiscuous people who violated every divine institution in the book and as a result their society went to pieces. And so Abram, knowing his nephew lived there and was a part of the judicial system there and was supposed to be upholding a just standard, as is so often the case went along with the crowd, but nevertheless was counted righteous. Peter tells us in the NT that God delivered righteous Lot. Now Lot was obviously not righteous in his conduct, but he was righteous in the sense he had believed God and been credited righteousness. That is, he had a righteous standing before God. Peter even goes on to tell us some things we don't learn in Genesis, such as his soul was vexed everyday from all the filth that he lived in and all he had to hear. If he were not vexed from seeing all that he probably wouldn't have been a believer. And if you aren't vexed about all we have to see in America, all the filth of pornography and the things we have to hear on a daily basis then you might not be a believer either. However, he did believe but he did not leave Sodom to relieve the

vexation of his soul and that's because Lot was a double minded man, unstable in all his ways. He had one foot in the world and one foot in the word. A double minded man. He liked the pleasures of Sodom to satisfy his carnal lust but at the same time he had the mind of Christ and it vexed him to live this divided existence. And that's exactly why Abram had a problem with him, Lot's life was up one day and down the next, he never got stability in life because he was a fence-riding believer, a carnal believer. Abram on the other hand was a spiritual believer. The two stand in utter contrast; Abraham, the Spirit led believer vs Lot, the flesh led believer. Now think of the flesh led believer Lot. Here is a man who decided to settle in Sodom, he raised his daughters in this filthy city, he even offered his daughters to all the men of Sodom to do with them whatever they wanted, when it was time for the city to be destroyed he hesitated to leave and finally he ends up in a cave getting seduced by each of his daughters, on successive nights we might add. Now for the application: I ask you, can you judge on the basis that a man sleeps around or even sleeps with his own daughters or mother-in-law whether that person is a believer or not? Most people would shriek at the scenario. But the word of God shows man warts and all and we could name a whole list of believers who got caught up in sexual promiscuity of the vilest sort. Take Judah and what he thought was a Canaanite prostitute. Take David and Bathsheba. Take Solomon, the wisest man who ever lived apart from the Lord Jesus Christ; he had 700 wives and 300 concubines. Or the man in 1 Cor 6 who was sleeping with his mother-in-law. The word of God indicates as far as I can tell that all these men were believers. It doesn't condone the action but it does show you that not all who genuinely believe live a godly life. You cannot measure them by what they do, if you do that you could easily be fooled. So much for every believer persevering in a life of godliness; Lot, Solomon and many others are a standing refutation of that false doctrine. What you can do is challenge these people who claim to be Christians to actually live the Christian life. Sin is a snare and you can get trapped in it very easily. Well, Lot was trapped and when his oldest daughter came into him they produced this son **Moab**.

The second thing about Moab is he has descendants; the Bible calls them the **Moabites**. One very famous Moabite was Ruth who we'll say a bit more about during the Judges period, but which shows you that God works all things together for good.

The third thing about Moab is it's a land (Jer 48:24), also called the "country of Moab" (Ruth 1:2, 6; 2:6). It was over east of the Dead Sea and for most of her history was bordered on the N by the Arnon River (Num. 21:13, 26) and in the south by the Zered River,ⁱ though at times it extended farther north up to the Jordan River. This whole region today is rough terrain. It mostly looks like a wilderness of sandstone, not much different than Edom to the S. It's a raised plateau region about 100m high, but it is cut by deep gorges. In ancient times they had good agricultural and pastoral pursuits, splendid architecture, distinctive pottery and strong fortifications strategically placed around the borders of her land. Through the land came the famous international trade route called the King's Highway that went all the way S into Saudi Arabia and N to Damascus. So now let's go into some of the historic interaction between Moab and Israel and the special issue of the king of Edom being burned to lime.

We'll follow the chronological approach we've been using, starting with the **Wilderness Wanderings**. Before they entered the Promised Land, Israel was planning to take the eastern route, strategy B in a "divide and conquer" strategy of taking the Promised Land. They go in, take Jericho, take Ai and go up to the high ground, dividing the land and then south and north to conquer. To get there, Israel is down in Kadesh, she has to get over and she has to go through Edom or Moab or both, they asked permission to travel along 'the King's Highway' which crossed the plateau and led to the plains of Moab opposite Jericho. Moab refused to let her pass through (Jdg 11:17). So, they had to go down to Ezion-geber (i.e. Eilat) and then go up and around Edom via the Wilderness Way of Edom. So, Moab wasn't very nice there and because of that the Moabites were to be excluded from Israel. Let's turn to Deut 23 (Deut 23:3-6; Neh 13:1). Notice what it says here in v 3, "No Ammonite or Moabite shall enter the assembly of the LORD; none of their *descendants*, even to the tenth generation, shall ever enter the assembly of the LORD, ⁴because they did not meet you with food and water on the way when you came out of Egypt," What this means is difficult because there is a famous Moabite, Ruth, who did attach herself to Israel. So what does this mean never "enter the assembly of the Lord."? What you had were three public assemblies each year on the Jewish calendar and what this is saying is that they were excluded from those assemblies; it's not saying they couldn't join Israel as proselytes to Judaism. Moabites were excluded from these assemblies because when Israel came out of Egypt they should have been

there with food and water, they were related for crying out loud. And then something else happened, a very atrocious thing, verse 4, "...they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. ⁵"Nevertheless, the LORD your God was not willing to listen to Balaam, but the LORD your God turned the curse into a blessing for you because the LORD your God loves you." And that love there, you can see harkens back to Gen 12:3 and the fact God chose Israel as His covenant people. Balaam was hired by the king of Moab to curse Israel but every time he went to curse Israel the Lord put words in his mouth and He blessed Israel. This happens three times and then Balaam gives a final oracle that contains a Messianic prophecy. You might want to check that out in Numb 22-24.

Another threat occurs in Numb 25, Balaam was a threat from outside the camp of Israel, and the threat of Numb 25 comes from within the camp of Israel. This is where the Moabite women went out into the streets half naked and threw themselves in front of the Jewish men, pick up in verse 1, "While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab." And what did this lead to in v 2? Idolatry "For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. ³So Israel joined themselves to Baal of Peor, and the LORD was angry against Israel." (Hos 9:10). Why is sex always associated with worship in paganism? Anyone remember what it is in pagan thought that makes sex such a strong element? Remember when we studied the Babylonian document *Enuma elish*, the Babylonian creation story? In that epic what was it that gave rise to the universe as they thought of it? The gods and goddesses mingled their waters together; it was a sexual act that gave rise to the universe. So in all of paganism sex is exalted to a profound level of significance. Sex is perceived as a powerful force, so powerful that it creates the universe. Biblical thought doesn't have that view of sex, Biblical thought has language being powerful, language is what brought the universe into existence out of nothing. So paganism places sex on a profound level and this is why in every cult at the higher echelons there's a profound sexual element. The Israelites got caught up in that, it's seductive, and verse 9 shows it wasn't just a few people. 24,000 died because of God's judgment, that fringe element, that consisted of many leaders, had to be excised from the community before the conquest. We're not going to have another Mt Sinai again and wander for another 40 years. This time you're going in.

As the end of Moses' life grew near they were in Moab. So let's turn to Deut 34. If everything else bores you to tears then I'm sorry for you because God doesn't waste words. Paul said in 1 Cor 10, this stuff is for our learning. Now Deut 34 reports the fact that Moses died in Moab on Mt Nebo. Moses went up here and it says, "...the LORD showed him all the land, Gilead as far as Dan, ²and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea, ³and the Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. ⁴Then the LORD said to him, "This is the land which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants'; I have let you see *it* with your eyes, but you shall not go over there." Moses got this close to the Promised Land but he never got to enter the Promised Land. He just got to look at it from this high mountain and you can go there today and there's a sign that points to the major cities of the Promised Land and Deuteronomy, ⁵So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. ⁶And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day." Get a load of that strange note, "no man knows his burial place." What's that all about? It's about the idea in verse 6 that the Israelites didn't bury Moses, they didn't have a funeral for Moses. Just one day the guy's body was missing. Who buried him according to verse 6? God buried him, so no man knows. This figures in with another strange note in the NT epistle of Jude about Satan and Michael arguing over Moses' body. We don't know what the argument is about, some speculate it has to do with the preservation of Moses' body, that his body is being kept somewhere from decaying and Satan is arguing, let it decay, let sins effects take effect, that's my body. So some scholars think the body is being preserved until the future tribulation when Moses will go back in the same body and return as one of the two witnesses, then they'll get killed at the midpoint of the tribulation. We don't know that for sure, I just put it there for you to think through because these are strange verses. Verse 7, "Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated." We die because of old age, Moses didn't die because of that, he died because God struck him dead, but one version reads "he died by the kiss of God." What a way to die. Verse 8, "So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping *and* mourning for Moses came to an end." There were limitations on the period of mourning. This all happened in Moab.

In the days of the **Judges**, more interaction. Turn to Judg 3, verse 12. This is an interesting story. Verse 12 sketches Israel's situation, they were in violation of the Mosaic Law. "Now the sons of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. ¹³And he gathered to himself the sons of Ammon and Amalek;" So an alliance forms against Israel, "and he went and defeated Israel, and they possessed the city of the palm trees." That's Jericho. So they've made inroads into the Promised Land. The situation lasts 18 years according to verse 14. Verse 15, ¹⁵But when the sons of Israel cried to the LORD, the LORD raised up a deliverer for them, Ehud the son of Gera, the Benjamite, a left-handed man. And the sons of Israel sent tribute by him to Eglon the king of Moab. ¹⁶Ehud made himself a sword which had two edges, a cubit in length, and he bound it on his right thigh under his cloak." That's key because if this man was right handed he would need his sword on the left thigh and when they frisked you for weapons that's where they would check. ¹⁷He presented the tribute to Eglon king of Moab. Now Eglon was a very fat man. ¹⁸It came about when he had finished presenting the tribute, that he sent away the people who had carried the tribute. ¹⁹But he himself turned back from the idols which were at Gilgal, and said, "I have a secret message for you, O king." And he said, "Keep silence." In other words, pipe it down Ehud, I don't want these other guys in on the secret, "And all who attended him left him. ²⁰Ehud came to him while he was sitting alone in his cool roof chamber. And Ehud said, "I have a message from God for you." And he arose from his seat. ²¹Ehud stretched out his left hand, took the sword from his right thigh and thrust it into his belly. ²²The handle also went in after the blade, and the fat closed over the blade, for he did not draw the sword out of his belly; and the refuse came out. ²³Then Ehud went out into the vestibule and shut the doors of the roof chamber behind him, and locked *them*." So he escapes, come down to verse 27 he gets back to his army, "It came about when he had arrived, that he blew the trumpet in the hill country of Ephraim; and the sons of Israel went down with him from the hill country, and he *was* in front of them. ²⁸He said to them, "Pursue *them*, for the LORD has given your enemies the Moabites into your hands." So they went down after him and seized the fords of the Jordan opposite Moab, and did not allow anyone to cross." So they cut off the escape route and verse 29, "They struck down at that time about ten thousand Moabites, all robust and valiant men; and no one escaped. ³⁰So Moab was

subdued that day under the hand of Israel. And the land was undisturbed for eighty years.”

During the time of the **Election and Reign of King David**, (these are our framework of events, hopefully you memorize these), King David subdued and they served Israel, the same continued in the time of Solomon, then they broke free but were subdued again by Omri and then Ahab. We want to turn to 2 Kings 3 to see how the king of Moab rebelled when Ahab died. This may be the instance where the king of Edom was captured and his body burned to lime. We'll interact with that as we go through. Verse 4, “Now Mesha king of Moab was a sheep breeder, and used to pay the king of Israel 100,000 lambs and the wool of 100,000 rams. ⁵But when Ahab died, the king of Moab rebelled against the king of Israel. ⁶And King Jehoram went out of Samaria at that time and mustered all Israel.” We're going to bring them back into subjection. ⁷Then he went and sent *word* to Jehoshaphat the king of Judah, saying, “The king of Moab has rebelled against me. Will you go with me to fight against Moab?” And he said, “I will go up; I am as you are, my people as your people, my horses as your horses.” ⁸He said, “Which way shall we go up?” And he answered, “The way of the wilderness of Edom.” ⁹So the king of Israel went with the king of Judah and the king of Edom;” so now it's a tripartite alliance. And they made a circuit of seven days' journey, and there was no water for the army or for the cattle that followed them. ¹⁰Then the king of Israel said, “Alas! For the LORD has called these three kings to give them into the hand of Moab.” See, that's a HVP interpretation of the events. ¹¹But Jehoshaphat said, “Is there not a prophet of the LORD here, that we may inquire of the LORD by him?” So he wants to get the DVP. They call Elisha. Elisha was in the camp, verse 13, “Now Elisha said to the king of Israel, “What do I have to do with you? Go to the prophets of your father and to the prophets of your mother.” And the king of Israel said to him, “No, for the LORD has called these three kings *together* to give them into the hand of Moab.” ¹⁴Elisha said, “As the LORD of hosts lives, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look at you nor see you.” See, the king of Israel was basically a pagan, interpreting everything independent of the Lord and Elisha says, hey, were it not for Jehoshaphat I wouldn't even look at your face. But for his sake, you're going to get water and even more He's going to give you military victory over Moab.” The battle happens, Moab gets overrun, verse 25, “Thus they destroyed the cities; and each one threw a stone on every piece of good land

and filled it.” So they messed up the fields, filled them with rocks, he goes on, “they stopped all the springs of water and felled all the good trees,” so that’s going to cause an economic mess, no food, no water “until in Kir-hareseth *only* they left its stones; however, the slingers went about *it* and struck it.

²⁶When the king of Moab saw that the battle was too fierce for him, he took with him 700 men who drew swords, to break through to the king of Edom; but they could not.” So he took this special ops team in to try and assassinate the king of Edom, that strategy failed so he turned to strategy B, he’s doing everything he can here to salvage the battle, “Then he took his oldest son who was to reign in his place, and offered him as a burnt offering on the wall.” And this is the debated verse. Whose son did the king of Moab take? Did he take his own son or did he take the king of Edom’s oldest son? Kimchi, a Jewish scholar says Amos is referring to this event when the king of Moab burned the bones of the king of Edom to lime. For this to satisfy Amos then it must be valid to call the king of Edom’s son “the king of Edom.” That may be possible since he was the heir. However, it seems more naturally that the king of Edom in desperation took his own son and burned him to the pagan god of Edom. Tom Constable, head of the Bible exposition department of Dallas Theological Seminary says, “In the ancient Near East, nations generally viewed defeat in battle as a sign that they had offended their gods who were punishing them. For this reason Mesha offered the supreme sacrifice, his heir to the throne, to Chemosh, the Moabite god (v. 27). Mesha’s sacrifice of his son was an integral part of an age-old Canaanite tradition of sacral warfare. It virtually guaranteed, from his point of view, that his god would save the lives of the entire population under siege.”ⁱⁱ And so it seems this does not satisfy the demands of Amos and some other historical event is in Amos’ view for which Moab comes under judgment. We might mention in passing that a famous stone was discovered by archaeologists in 1868 called the Moabite Stone or the Mesha Stone.ⁱⁱⁱ The stone records in a Hebrew dialect (which is the language of the Moabites) “Mesha’s own record of this battle and other battles with Israel. On it he claimed to have won with Chemosh’s help. Though he lost the battle he did not lose his life or his capital.”^{iv} Thus he claimed victory. The battle meant everything to Mesha, king of Moab, it meant very little to the allies, thus they went home after winning the battle. “The object of the campaign had been attained; the power of Moab was broken, the rebellion suppressed, and the country again placed under the scepter of the king of Israel.” Now, there are many other interactions between Israel and Moab, but that’s enough of a sampling.

The question remaining is when did the Lord judge them? The Lord says in Amos, **I will not revoke its punishment**, the reason given, **Because he burned the bones of the king of Edom to lime**. which means he burned his bones to ashes to be used as **lime**, which is a desecration of the human body, an inhumane act. The human body is not worthless; some Christians have thought of the body as worthless but even in its fallen condition the body of man is made in the image of God. Both man's body and spirit, which form a composite soul, are made in God's image. All of man and not part of man is made in God's image. This is not to say God has a body, but merely to say that the body is designed in such a way that if God were to project Himself down to finite size He would appear as a man. And thus the body is not wholly unrelated to God, being made in His image and His likeness. The Lord Jesus Christ Himself is the proof of it, when God did incarnate He came as a man. And therefore the body is not a thing to be disposed of in this way, it is inhumane and a desecration of the body made in God's image.

So the Lord says through Amos, **So I will send fire upon Moab**, that's military defeat, **And it will consume the citadels of Kerioth; Kerioth** was one of the principal towns. In the Moabite stone it figures as the central place of worship of the Moabite god, Chemosh (Numb 21:29). **And Moab will die amid tumult**. In Daath Mikra, a Hebrew commentary set that takes a direct literal approach investigating archaeological and geographical data, much like I exegete the text, the Jewish scholars designated Moab as the "sons of tumult" and the irony is that they **will die amid tumult. With war cries and the sound of a trumpet**. There will be the warning of the shofar, the ram's horn, but to no avail, it will be too late. Verse 3, **"I will also cut off the judge from her midst** and the judge here is the executive officer of Moab (Ibn Ezra), **And slay all her princes with him," says the Lord**. Now when did this happen? Some people say this occurred in about 734 when the Assyrian's under Tiglath Pileser III came in and compelled Moab to pay tribute (Isa 15-16). But after Assyria fell Moab was free again. I take it that at the time of Judah's **Exile** you have the rise of Babylon of course, Nebuchadnezzar at the helm and in 582/581 he defeated Moab. This is recorded in Josephus, *Antiquities* 10.181-182, he says, "for on the fifth year after the destruction of Jerusalem, which was the twenty-third of the reign of Nebuchadnezzar...he made war against the Ammonites and Moabites...and...he...brought all those nations under subjection,"^v This is

also prophesied in Ezek 25:8-11, so let's turn there. There are many other prophecies relating to Moab, there are still Moabites living on the earth and there is a future end-times judgment of them described in Zeph 2:8-11, some of them will go into the Millennial Kingdom and thrive. But in Ezek 25:8-11 Amos' judgment which occurred in 582 is described, "Thus says the Lord GOD, "Because Moab and Seir (Edom] say, behold, the house of Judah is like all the nations,' in other words, there's nothing special about Israel, ⁹therefore, behold, I am going to deprive the flank of Moab of *its* cities, of its cities which are on its frontiers, the glory of the land, Beth-jeshimoth, Baal-meon and Kiriathaim, ¹⁰and I will give it for a possession along with the sons of Ammon to the sons of the east," (the sons of the east are the Babylonians), verse 11, "Thus I will execute judgments on Moab, and they will know that I am the LORD."

All right, what have we seen? We've seen that Moab is the son of Lot through his oldest daughter in Gen 19. We've seen how Moab became a nation and lived to the E of the Dead Sea in modern day Jordan. We saw at the Exodus the Moabites were not there to bless Israel with food and water, when they tried to take the land from the east they hired Balaam to curse them, they sent their women in to seduce them. In the time of the Judges, Ehud assassinated Eglon. David, Solomon, Omri and Ahab kept them subdued but under Mesha they rebelled but were defeated again. And at some time not recorded they stooped so low as to burn the remains of the king of Edom to ashes to be used for lime. They were a corrupt people and a people ripe for judgment. God judged them by King Nebuchadnezzar of the Babylonians in 582/581BC. "Let justice roll down like waters, Righteousness like an ever-flowing stream."

ⁱ M.G. Easton, *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1897).

ⁱⁱ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), 2 Ki 3:1.

ⁱⁱⁱ I (am) Mesha, son of Chemosh-[...], king of Moab, the Dibonite—my father (had) reigned over Moab thirty years, and I reigned after my father,—(who) made this high place for Chemosh in Qarhoh [...] because he saved me from all the kings and caused me to triumph over all my adversaries. As for Omri, (5) king of Israel, he humbled Moab many years (lit, days), for Chemosh was angry at his land. And his son followed him and he also said, "I will humble Moab." In my time

he spoke (thus), but I have triumphed over him and over his house, while Israel hath perished for ever! (Now) Omri had occupied the land of Medeba, and (Israel) had dwelt there in his time and half the time of his son (Ahab), forty years; but Chemosh dwelt there in my time.

And I built Baal-meon, making a reservoir in it, and I built (10) Qaryaten. Now the men of Gad had always dwelt in the land of Ataroth, and the king of Israel had built Ataroth for them; but I fought against the town and took it and slew all the people of the town as satiation (intoxication) for Chemosh and Moab. And I brought back from there Arel (or Oriel), its chieftain, dragging him before Chemosh in Kerioth, and I settled there men of Sharon and men of Maharith. And Chemosh said to me, "Go, take Nebo from Israel!" (15) So I went by night and fought against it from the break of dawn until noon, taking it and slaying all, seven thousand men, boys, women, girls and maid-servants, for I had devoted them to destruction for (the god) Ashtar-Chemosh. And I took from there the [...] of Yahweh, dragging them before Chemosh. And the king of Israel had built Jahaz, and he dwelt there while he was fighting against me, but Chemosh drove him out before me. And (20) I took from Moab two hundred men, all first class (warriors), and set them against Jahaz and took it in order to attach it to (the district of) Dibon.

It was I (who) built Qarhoh, the wall of *the forests* and the wall of the citadel; I also built its gates and I built its towers and I built the king's house, and I made both of its reservoirs for water inside the town. And there was no cistern inside the town at Qarhoh, so I said to all the people, "Let each of you make (25) a cistern for himself in his house!" And I cut *beams* for Qarhoh with Israelite captives. I built Aroer, and I made the highway in the Arnon (valley); I built Beth-bamoth, for it had been destroyed; I built Bezer—for it lay in ruins—with fifty men of Dibon, for all Dibon is (my) loyal dependency.

And I reigned [*in peace*] over the hundred towns which I had added to the land. And I built (30) [...] Medeba and Beth-diblathen and Beth-baal-meon, and I set there the [...] of the land. And as for Hauronen, there dwelt in it [... And] Chemosh said to me, "Go down, fight against Hauronen. And I went down [and I fought against the town and I took it], and Chemosh dwelt there in my time.... *The Ancient Near East an Anthology of Texts and Pictures.*, ed. James Bennett Pritchard (Princeton: Princeton University Press, 1958), 320.

^{iv} Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), 2 Ki 3:1.

^v Flavius Josephus and William Whiston, *The Works of Josephus : Complete and Unabridged*, Includes Index. (Peabody: Hendrickson, 1996, c1987), Ant 10.181-182.

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