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C0907 – February 18, 2009 – Amos 1:13-15 – Judgment On Ammon

Tonight we want to continue with the entrapment technique of Amos, we're in chapter 1, we'll finish chapter 1 tonight. Remember, he's setting a trap. This was a prophetic technique used by Nathan with David when David couldn't see his sin with Bathsheba; so Nathan trapped David into seeing his sin. In the same way Amos is using entrapment to bring the northern kingdom of Israel to see their sin. The reason they were blind to their sin was because they were enjoying tremendous economic prosperity at the time. And is so often the case, when a nation enjoys financial success it can easily lead to the deception that God is blessing them because they're such good little boys, "God just has to shower His blessing on us because we're so perfect." And that's a wrong conclusion. Another deception we can buy into when we prosper is to say, "Look at what we have done, look at what our hands have made, we're so great" and that's the boastful pride of life, one of the components of the world system, the lust of the eyes, the lust of the flesh and the boastful pride of life. When these components dominate you are blind to reality such that you can't see all the stench of sin even if you're standing in the middle of it because you've so blinded yourself; it's self-induced, willful blindness and that was the case of the northern kingdom. They were blinded by their prosperity and so Amos uses this technique to tear and peel back the eyelids to expose their sin. To do this he uses a very interesting method, he starts pointing out the sins of all the other nations. Damascus is ripe for judgment for her atrocities, Tyre is ripe for judgment for her crimes, Edom is ready for judgment for her transgressions, and he goes on so that as a member of the nation Israel it would dawn on you that, "Hey, these are all our surrounding neighbors, look at this, God is going to wipe them out so we can be the superpower because God's so impressed with our spirituality." But, as we know, it's exactly the reverse. Their depravity is what God's taking

notice of. And so all Amos is doing in chapter 1 is gathering a crowd, getting an audience with Israel so that when he springs the trap they'll be caught.

We want to continue working with these nations. In verse 13 we come to another nation, the nation of Ammon, another one of the long-standing enemies of Israel. Remember, we're now working with nations that were blood relatives. And this blood relative, Ammon is indicted, she's charged and she's under judgment. Out of this series we'll be able to extract certain principles of the doctrine of judgment. Certain other principles related to our basic categories of grace before judgment, perfect discrimination and so forth. So let's read to get the flow.

¹³Thus says the LORD, “For three transgressions of the sons of Ammon and for four I will not revoke its *punishment*, Because they ripped open the pregnant women of Gilead In order to enlarge their borders. ¹⁴“So I will kindle a fire on the wall of Rabbah And it will consume her citadels Amid war cries on the day of battle, And a storm on the day of tempest. ¹⁵“Their king will go into exile, He and his princes together,” says the LORD.

Verse 13, the details, **Thus says the LORD**, doctrine of revelation, **“For three transgressions of the sons of Ammon and for four. For three...and for four** is the common $x/x+1$ formula. The significance of the formula in Amos is that it shows the level of iniquity these nations had stored up was full. In history nations store up wrath for themselves and when they reach their fullness God lowers the boom and judges. There's always grace before judgment. Here the iniquity of the **sons of Ammon** was full so let's look at them. Turn back to Genesis. We're justified in taking these historical sidelights because these people were well known to the Israelites but we usually don't have a clue who these people are, so we're getting into their shoes. Another thing is that we're not talking about three or four sins here, here there's just one mentioned but the point of the formula is to say they stored up a full cup of sins, so we trace some of their history. We're not being exhaustive here by any means.

The **sons of Ammon** obviously look back to an individual, but they also come to describe the geographical region the **sons of Ammon** live in. So first let's look at the person **Ammon**. Who was **Ammon**? Where did he come from? In

Gen 12:5, what do we learn about Lot? That he was Abraham's nephew (Gen 11:27; 12:5). We could trace him back further; it's enough to say he's of the line of Shem. Where did Lot live before he came over to the Promised Land? Well, he used to live over in Mesopotamian Ur along with Abram, they were a nice pagan family, and they carried out business and worshipped the moon god at the local ziggurat. And when God called Abraham out something happens, nephew Lot tagged along. They meandered up to Haran, stayed there till Abraham's father died, and then trekked down into the Promised Land. So that's how Lot got over here. But a significant point is Gen 12:1. What did God tell Abram when He called him out? Leave your relatives, don't bring them along; so, there are some problems here. What you'll see tonight is that every choice you make is significant, there's no such thing as an insignificant choice, there are implications in history, sometimes totally unseen and we encounter some tonight. So Lot played tag-along. Let's look at some of the problems he caused Uncle Abraham. Gen 13, v 2, "Now Abram was very rich in livestock, in silver and in gold." Come down to v 5, "Now Lot, who went with Abram, also had flocks and herds and tents. ⁶And the land could not sustain them while dwelling together, for their possessions were so great that they were not able to remain together." So, we have a land productivity problem due simply to the fact that Lot is there. Obviously if he wasn't there, no problem. Verse 7, "And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock." More problems. Come down to verse 9, here's the solution, "Is not the whole land before you? Please separate from me; if *to* the left, then I will go to the right; or if *to* the right, then I will go to the left." ¹⁰Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—*this was* before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar." Lot's looking at the Dead Sea area. Why was this area well-watered? It's not like that today; today it's a desert wilderness. No cattle-rancher in his right mind would choose this area today. Anyone remember why this area was so well-watered at the time? Post-diluvian environment, the earth was a lot different at that time, you had large bodies of water in north Africa, today it's a desert, but satellites show the remnants of a massive lake. It's why you had famine in Egypt and Canaan at the same time, the post-diluvian environment was not a friendly environment, there were a lot of changes, Job is living after the Flood and if you read his book and just take note of the living conditions, it wasn't easy, the world was a very different place for about five or six centuries as things

settled down to the new environment. So the Dead Sea region was apparently well-watered at the time, verse 11, “So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other. ¹²Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.” All right, Sodom is where Lot chooses to live, it was probably the south end of the Dead Sea. Real fine place according to verse 13, “the men of Sodom were wicked exceedingly and sinners against the LORD.” So Lot sets up shop in promiscuityville. More problems. Verse 14, “The LORD said to Abram, after Lot had separated from him,” (notice that phrase, “after Lot had separated from him,” it’s almost like the Lord’s saying, “Alright, now that Lot’s off your back I can finally tell you what I’ve been wanting to tell you, you weren’t supposed to bring that guy along, so now that he’s gone, Abram, you) “lift up your eyes and look from the place where you are, northward and southward and eastward and westward; ¹⁵for all the land which you see, I will give it to you and to your descendants forever.” Now flip to chapter 14. We’re just recounting the Lot problem Abram had. In chapter 14 you have some kingly alliances and they’re going around attacking cities and looting them, come down to verse 10, “Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them.” So Lot’s left unprotected in Sodom, verse 11, “Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed. ¹²They also took Lot, Abram’s nephew, and his possessions and departed, for he was living in Sodom.” So now Lot’s been kidnapped, uncle Abe has to get all his men together and chase them down, defeat the enemy and rescue Lot. So they do, verse 16, “He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.” What’s interesting is that even after uncle Abe rescued him you’d think Lot might settle down in a little better society. Does he? No, he’s back to Sodom, right back into promiscuityville. Turn over to chapter 19. Chapter 18 is Abraham’s discussion with the Lord over the inhabitants of Sodom. The place had gotten real bad and Abraham’s concerned about his nephew Lot again, he lives there and the place is about to be wiped off the map. So Abraham’s inquiring of the Lord, “Hey God, if there’s 50 righteous people left will you destroy the whole city.” No Abraham. What about 45? No. What about 30? No, Abraham and it goes all the way down to 10 people. And in chapter 19, let’s read some to get the picture of this society; observe the society that Lot chose to live in and to raise two daughters in. Verse 1, “Now the two angels came to Sodom in the evening as

Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his face to the ground.*” So the two angels have come down to check out the place, what’s going on with Sodom, is it fit for destruction? And they’ve got a little rescue op as well. Notice Lot is sitting in the gate, he was a city judge. Look at the morals of the city judge in vv 4-5, he convinces the angels to stay with him, but, “Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; ⁵and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.” A beaming testimony to their society, they were a bunch of homosexuals. All of them, the original is very explicit. But, vv 6-8 is Lot much better? “But Lot went out to them at the doorway, and shut the door behind him, ⁷and said, “Please, my brothers, do not act wickedly. ⁸“Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men...” How’s that for a fine Christian witness? “Do whatever you like to my daughters,” a horrific distortion of law, values and ethics. And this is the town judge mind you. Come down to v 15, here’s the rescue op because this place is corrupt but Lot’s a believer, he’s been counted righteous, Peter tells us that in 2 Pet 2:6-9. He’s just a carnal believer and so he’s going to get rescued. Verse 15, “When morning dawned, the angels urged Lot, saying, “Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.” ¹⁶But he hesitated.” Notice the hesitation, do you see how attached Lot is to promiscuity. Lot is a believer but his lifestyle was dominated by carnal appetites. “So the men seized his hand and the hand of his wife and the hands of his two daughters,” they literally have to drag them away kicking and screaming, that’s the kind of hold sin can have on a believer’s life, “for the compassion of the LORD *was* upon him; and they brought him out, and put him outside the city.” Drop down to v 24, when all’s clear, “Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven,” his wife looks back, she turns into a pillar of salt. Verse 29, “Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.” So Lot ends up going up into the mountains to live. Verse 30, and you have to catch the irony here or you miss a major point. Let me prep you for this bluntly. What was the problem in Sodom and Gomorrah? Why did God wipe it out? Sexual promiscuity. Now see if you can catch the irony, verse

30, “Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters. ³¹Then the firstborn said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of the earth. ³²“Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father.” ³³So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose. ³⁴On the following day, the firstborn said to the younger, “Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father.” ³⁵So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose. ³⁶Thus both the daughters of Lot were with child by their father. ³⁷The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day. ³⁸As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.” There’s the origin of the nation Ammon we’re interested in. But what’s the irony here? God’s wiped out Sodom because of the sexual promiscuity and already it’s manifested in those saved from Sodom. As one author put it, “God’s swift judgment on Sodom was followed by Sodom’s rebirth in the cave.” And it’s a startling parallel to Noah and the Flood. Think back to Gen 6, the strange passage about why God sent the Flood. What was going on in chapter 6 that broke the camel's back? Sexual promiscuity, the sons of God came in to the daughters of men, we think they were demons who somehow had taken human wives and produced this strange offspring. So God destroys them all and rescues Noah’s family. They get off the ark, and then you have another strange story. Anyone recall? There are a few things that happen there but what’s the strangest story? Noah and his vineyard, he gets drunk and what happens, young son Ham comes in and it’s sexual promiscuity again. I thought we just got rid of that in the Flood and here it is again. The idea there is not just Ham laughed at his dad’s nakedness. The idea is while his dad was lying over their drunk he committed a homosexual act. And the principal is that even when God wipes out evil, those left behind are still depraved, and we just continue to propagate evil and propagate evil, it goes on and on. And so at Sodom did God get rid of evil? No, here it shows up in Lot’s own daughters. Here are two girls that, for crying out loud Lot, can’t you raise them in a better environment? That place was corrupt, you had

every man in town lining up to have intercourse with the two male visitors. And the blemish is primarily on Lot. Why would you raise your daughters in that environment? As one author said, "Lot was able to take his daughters out of Sodom, but he was not able to take...Sodom out of his daughters."ⁱ And so they get dad drunk into oblivion and sleep with him, "I'll take my turn tonight; you go in tomorrow night sis."ⁱⁱⁱⁱ And that's the wonderful story of where Ammon and Moab come from. They come out of these incestuous acts. But, one of the interesting things that come out of this is a certain woman named Ruth. Ruth was a Moabite, she comes out of this incestuous line. And whose ancestry is Ruth in? She's in the line of Christ (Matt 1:5). So, it's interesting that even with all this mess going on, "God works all things together for good."

Second thing about Ammon we want to investigate is their land; they lived E of Israel across the Jordan. They displaced the Zanzummins who apparently settled there sometime after the dispersion from Babel (Deut 2:20) Once the Ammonites displaced them it's difficult to locate their borders because they were a predatory tribe and moved from place to place but at the time of Joshua and the Conquest, when they came to camp on the east of the Jordan before crossing over they camped in the plains of Moab (Numb 22:1), which were opposite Ammon (Deut 2:16-20), so Ammon did not extend all the way to the Jordan River, they were farther north and east. Two and a half tribes asked Moses if they could have their inheritance in this region and it was granted on the condition that they dispatch their soldiers to cross the Jordan and help the other tribes in the Conquest. So Reuben's inheritance was down, east of the Dead Sea. Gad was north of them, but still east of the Jordan, they're inheritance looks like a big 'Y' and east Manasseh was farther north, wrapping around the Sea of Galilee. Ammon bordered Gad and had to face constant raids. Turn over to Gen 49:19. When Jacob was about to die and he blessed his twelve sons he said to Gad, "As for Gad, raiders shall raid him," the raiders turn out to be the Ammonites. As for the terrain, the Jabbok River was the river where Jacob wrestled with God and got his new name, "Israel." The headwaters of this river are in Ammon at the chief city, Rabbah, which is mentioned by Amos. It was their capital city and today on the ruins of that ancient city is the capital of Jordan, Ammun.

And third, the Ammonites are the people who are the descendants of Lot's son Ammon. So they were related to Israel though not as closely as Edom. So,

that's who the Ammonites are. Now, we want to do what we've done every week and that is go into some of the conflicts between Ammon and Israel. We start back in the **Wilderness Wanderings** and there's a little historical note of importance about this period in Deut 23. Something happened between Israel and Ammon that led to some legislation about their relationship. Here's what's going on, the wilderness wanderings occur between Mt Sinai and the Conquest, a period of 40 years. For 40 years they wandered around till that unfaithful generation died off, now Moses is trying to take the people up for strategy B, strategy A from Kadesh Barnea forty years earlier failed, so strategy B from Jericho is the new plan. And yet here are these Ammonites and the Moabites. The question is, "How are they going to get beyond their borders so they can cross the Jordan here?" 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," there's reason one, and reason two, "because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you." That's Numb 22-23, remember Balaam's ass, the whole story how he tried to curse Israel but he ended up blessing Israel, that guy was hired by these two relatives of Israel. But because they hired him they were excluded from the assembly of Israel. So, right off the bat we have unfriendly relations.

We come to the time of the **Judges**, turn to Judg 3:13, the Judges period is from the Conquest and Settlement to King Saul, a period of about 450 years. In verse 13 Israel has disobeyed the Sinaitic Covenant so God raised up the King of Moab to discipline them, and in verse 13, "he gathered to himself the sons of *Ammon* and Amalek; and he went and defeated Israel, and they possessed the city of the palm trees." So there's some conflict. Now flip over to chapter 11, verse 4, still in the period of the Judges. On this occasion there's a man named Jephthah who is living in exile over here in the land of Tob. But something happens that the people of Gilead want him to come back, verse 4, "It came about after a while that the sons of Ammon fought against Israel. ⁵When the sons of Ammon fought against Israel, the elders of Gilead went to get Jephthah from the land of Tob; ⁶and they said to Jephthah, "Come and be our chief that we may fight against the sons of Ammon." So they recognized that without Jephthah they couldn't defeat the Ammonites and so they call for his help. In return they will make Jephthah chief over them. In vv 6-11 they work out the terms of the deal and he comes back and

in v 12 he enters into peaceful negotiation with the king of Ammon. “Now Jephthah sent messengers to the king of the sons of Ammon, saying, “What is between you and me, that you have come to me to fight against my land?”

¹³The king of the sons of Ammon said to the messengers of Jephthah, “Because Israel took away my land when they came up from Egypt, from the Arnon as far as the Jabbok and the Jordan; therefore, return them peaceably now.” So, he’s saying, you took our land back at the Conquest of Joshua, but remember, this area here along the Jordan was not their land. So what we have going on here is a little historic revisionism. It’s one of the tactics of shrewd political rulers, they re-write history, pump it into their propaganda machine and because people are so weak in their history they buy into it and charge full steam ahead. In this case he says you took our land and if you give us the land we’ll give you peace. It’s the old land for peace deal. It was the same in the ancient world as it is in the modern world. Israel, if you’ll give us land, we’ll give you peace, and that’s a bunch of bull. Satan is just using these people to get closer to Israel, get better military position so He can annihilate them. It’s the story of these military maneuvers, it’s the story of modern warfare, and it’s the story of modern nuclear development by Iraq in the 80’s and Iran right now, trying to find a way to wipe Israel off the map. And so the King of Ammon tries historic revisionism and says give me land for peace. But Jephthah responds with the true history. He was a pretty good historian, he remembers what really happened (Deut 3:16), so the ploy doesn’t work with him, and he says, and by the way, v 26, it’s been “three hundred years,” if it was really yours then “why did you not recover them within that time?” And he sends this message to the king of Ammon, “But,” verse 28, “the king of the sons of Ammon” didn’t listen. He didn’t care about history, the issue isn’t history for him, the issue is the propaganda machine. And it’s the same story today, people don’t care about what really happened in history, it’s just your agenda that matters and when you put the real history out there nobody listens. It’s like the Muslim world that is on a continual campaign of historic revisionism. For example, in 1997, the chief Moslem cleric of the Palestinian Authority, Mufti Ikrama Sabri, stated, “The claim of the Jews to the right over [Jerusalem] is false, and we recognize nothing but an entirely Islamic Jerusalem under Islamic supervision...” In other words they’re saying the Jews never had any claim to Jerusalem, never had any claim to the Temple Mount, the Temple isn’t even Jewish. And this propaganda goes on and on, people believe it. Well, isn’t it interesting that about six months ago someone found a copy of a Temple Mount tour guide

put out by the Supreme Muslim Council, the Waqf, and in that tour guide, and in this portion they're talking about the Dome of the Rock and they say, "It's identity with the site of Solomon's temple is beyond dispute." Ooops. That's the Supreme Muslim Council in 1925. So you can see the historic revisionism going on. But most people don't care about real history anyway and such was the King of Ammon. So, they ended up going to war and Jephthah did a real stupid thing, he vowed to the Lord that if the Lord would give him victory over Ammon then when he returned from war and he was walking up his doorsteps, the first thing to come out the door to greet him he would offer as a burnt offering. And it happened to be his only daughter. So, it's a tragic story. The Lord gives him victory but then he's made this vow. Did he burn her? That's a matter of debate. I think he did. But our point is to show the Ammon-Israeli conflicts.

The next military engagement occurs in the days of **Saul**. This is an interesting story so turn to 1 Sam 11. Saul is not the king yet, the people haven't got a king yet. Now, the ruler of Ammon in this time was a man named Nahash, and Nahash had been at war with the men of Jabesh-Gilead. Jabesh Gilead is over in the Gilead region. Verse 1, "Now Nahash the Ammonite came up and besieged Jabesh-Gilead; and all the men of Jabesh said to Nahash, "Make a covenant with us and we will serve you." So they've given up. ²But Nahash the Ammonite said to them, "I will make *it* with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on all Israel." ³The elders of Jabesh said to him, "Let us alone for seven days, that we may send messengers throughout the territory of Israel. Then, if there is no one to deliver us, we will come out to you." A wise choice I'd say. ⁴Then the messengers came to Gibeah of Saul and spoke these words in the hearing of the people, and all the people lifted up their voices and wept. ⁵Now behold, Saul was coming from the field behind the oxen, and he said, "What is *the matter* with the people that they weep?" So they related to him the words of the men of Jabesh. ⁶Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry. ⁷He took a yoke of oxen and cut them in pieces, and sent *them* throughout the territory of Israel by the hand of messengers, saying, "Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen." Then the dread of the LORD fell on the people, and they came out as one man. ⁸He numbered them in Bezek; and the sons of Israel were 300,000, and the men of Judah 30,000. ⁹They said to the messengers who had

come, “Thus you shall say to the men of Jabesh-Gilead, ‘Tomorrow, by the time the sun is hot, you will have deliverance.’” So the messengers went and told the men of Jabesh; and they were glad. ¹⁰Then the men of Jabesh said, “Tomorrow we will come out to you, and you may do to us whatever seems good to you.” A little trick there. ¹¹The next morning Saul put the people in three companies; and they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day.” So Saul came and rescued the men of Jabesh-Gilead and this led to his enthronement as the first human king of Israel. And the story goes on that the men of Jabesh-Gilead were loyal to Saul and his house all their lives (1 Sam 11:1-11) such that when Saul and his sons are killed over on Mt Gilboa and the Philistines nail their bodies to the wall at Bethshean, the men of Jabesh-Gilead travel all the way over to take the body down and give him a proper burial. So, this was a momentous battle in Israel’s history.

So that’s just a sampling, let’s turn back to Amos. In summary, what we’ve seen is that Ammon is Lot’s son by sexual promiscuity with his daughters back in Gen 19, that gave rise to this nation that dwelled over here and was a constant thorn in Israel’s side. Jephthah the judge fought against them and defeated them in Judg 11, Saul fought against them and defeated them in 1 Sam 11. But other things happened and one other thing that happened Amos mentions.

On one of their raids Amos says in v 13, **they ripped open the pregnant women of Gilead**. I don’t know when this particular thing happened. If I had to say what was most likely I’d say it was Judg 11, before they called back Jephthah from exile they carried out this barbaric act. But these are the charges, let’s look at the charges, what is this ripping open the pregnant women. Some of you might want to leave at this point, I don’t blame you, and I give you an opportunity to leave at this time because this is going to be very offensive to some of you. There will be no hard feelings; I’ll be quoting from first hand eye-witnesses of similar atrocities so I want to give you the opportunity to leave. Now what was this practice? Well, it was a common ancient wartime atrocity in the ancient near east. What they would do is come into a region, slash open the stomachs of pregnant women and rip the unborn baby from the womb. This atrocity is documented four times in Scripture; 2 Kgs 8:12; 15:16; Hos 13:16, and here. Outside the Bible it’s attested to in an Assyrian text praising Tiglath-pileser I (about 1100BC). It

was something they praised him for, “You ripped up the women, go Tiglath.” It shows you how wickedly depraved these people were. It’s also attested to in Homer’s *Iliad*, which advises let not even “the manchild whom his mother bears in her womb” be allowed to escape from battle.^{iv} Put in modern terminology what is this atrocity? What it is is population control. It’s an ancient form of abortion. “You know, somebody has to control the population, so we’ll do it, same deal Pharaoh had going in Exodus 1, there’s getting to be too many of these Jews around, let’s just murder them. Free choice my ass. This is God’s universe, you didn’t give that life, you didn’t form it in the womb, you didn’t author the image of God inside that woman, and if you destroy the image of God the word of God says you are to be executed. EXECUTED. Why? Because to destroy the image of God is to attack God Himself in whose image that baby is made. When you start destroying what’s inside a mother’s uterus it is an act of absolute defiance against the Author of life. These people that are so into the pro-choice agenda love death; they are the culture of death that surrounds us. They love death so much let me read to you some of what they love, some of the wonderful things happening on American soil. I’m going to read a first hand testimony from nurse Shafer. Nurse Shafer was pro-choice before this, afterwards a spokeswoman for pro-life. And while I read this ask yourself, “Should we really be saying “God bless America?” With 1.3 million of these happening a year? You tell me. Nurse Shafer says, quote,

“I stood at the doctor’s side and watched him perform a partial-birth abortion on a woman who was six months pregnant. The baby’s heartbeat was clearly visible on the ultrasound screen. **The doctor delivered the baby’s body and arms, everything but his little head. The baby’s body was moving.** His little fingers were clasping together. He was kicking his feet. **The doctor took a pair of scissors and inserted them into the back of the baby’s head, and the baby’s arms jerked out in a flinch,** a startle reaction, like a baby does when he thinks that he might fall. Then the doctor opened the scissors up. **Then he stuck the high-powered suction tube into the hole and sucked the baby’s brains out. Now the baby was completely limp.** I never went back to the clinic. But I am still haunted by the face of that little boy. It was the most perfect, angelic face I have ever seen.”

Now, I'm not trying to get you to make a decision on whether abortion is murder or not by stirring your emotions. That decision has to be based on the word of God. Which decision can be reached by reading Exod 21:22-25, it was life-for-life, nephesh-for-nephesh and those arguments are extensively related on the lesson we did there among others. They are on the internet for your personal study. What I am trying to do here by stirring your emotions is show you the brutality of it. Because it's a brutal thing these Ammonites did to these women and babies and the word of God in Amos is that God absolutely hates it. This is absolutely hated by God. And that very thing hated by God is happening right here in America. Now how long can we stand? I don't know, since 1973 we've murdered between 35-50 million people.

And the Ammonites just ripped into the women of Gilead all for the reason, v 13, we want bigger **borders**. "We want some more space." Of course, they failed to get them all and I think it was a satanic attack to destroy Israel's seed, destroy the line of the Messiah, but anyway, Israel can't be destroyed. Heads, God wins; Tails, Satan loses. But verse 14, notice, the humans are still held responsible, can't blame Satan, here's the judgment, "**So I will kindle a fire on the wall of Rabbah**, that's the capital city of Ammon, (Deut 3:11). King Og's giant bed was found in Rabbah. The Greeks called it Ptolemy Philadelphia after Ptolemy of Egypt. We know it today as Amman, the capital of the nation of Jordan which is built on its ruins.^v **I will kindle a fire on the wall of Rabbah, And it will consume her citadels, Amid war cries on the day of battle, And a storm on the day of tempest**, that is the Lord will stir up nature forces to be involved in the battle. A metaphor for the onrush of the enemy in war and the havoc that followed. **By saying tempest** he means it will be as resistless as a *hurricane*.^{vi} There's nothing you can do to stop them. When the enemy rushes in total havoc will follow. This was fulfilled in the days of Babylon, 586BC, the same year Jerusalem was razed to the ground, that same year Nebuchadnezzar subdued and defeated the Ammonites, razing this city to the ground. Verse 15, **Their king will go into exile, He and his princes together,**" They went to exile into Babylon, so Daniel and his friends may have known these men. But that's an interesting word there, **king** in the Hebrew *malkam*, notice the consonants *mlkm*, it has the same consonants as the Ammonite god *milkom*, *mlkm* (1 Kgs 11:5; Jer 49:1, **3**). So it looks like this is a reference to both the king and the god, closely identified with the king, going into exile to Babylon. This has

been explained as a reference to both the king and the god. Others have explained it as the god representing the people who worshipped it.

ⁱ Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), Ge 19:1.

ⁱⁱ It's "tragic irony, a drunk Lot carried out the very act which he himself had suggested to the men of Sodom (19:8)—he lay with his own daughters." Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), Ge 19:1.

ⁱⁱⁱ "To be seduced by one's own daughters into an incestuous relationship with pregnancy following is bad enough. Not to know that the seduction had occurred is worse. To fall prey to the whole plot a second time is worse than ever." Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), Ge 19:1.

^{iv} Thomas Nelson, I. (1997, c1995). *Woman's study Bible* . (Am 1:13). Nashville: Thomas Nelson.

^v McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:688). Nashville: Thomas Nelson.

^{vi} Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Am 1:14). Oak Harbor, WA: Logos Research Systems, Inc.

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