

The Pride of Moab

by
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Dome of the Rock built by the Moabite Ummayyads.

The Pride of Moab

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The Pride of Moab

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Ammon and Moab were the two sons of Lot who were born to him by his own daughters following the destruction of the cities of Sodom and Gomorrah. The Moabites are mentioned a number of times in the Bible. They were a constant adversary to the Houses of Israel and Judah. We will consider here the implications of the prophecies against Moab and look at where Moab is today.

Kir of Moab

According to the prophet Isaiah, Kir was a city of Moab:

“The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence.”¹

Kir is elsewhere also called Kirheres (קִיר-חֶרֶשׁ),² Kirharesh (AV only)³ and Kirhareseth (קִיר-חֶרֶשֶׁת).⁴ The name Kir (קִיר) is a Hebrew word meaning simply ‘wall’. It should be stressed, however, that the word anciently meant ‘city’, hence Kiriath-Arba (קִרְיַת אֶרְבָּע) means literally ‘city of Arba’, “which Arba was a great man among the Anakim [sons of Anak]”.⁵ Likewise, Kiriath-Baal (קִרְיַת-בַּעַל meaning ‘city of Baal’), which was also known as Kiriath-Yearim (קִרְיַת יָעָרִים meaning ‘city of the forests’) both have the form Kiriath, which is derived from the word Kiriah (קִרְיָה), meaning city. In Hebrew, however, Kir (קִיר) simply means a wall.

This city of Heres appears to be referred to in the Assyrian records both as Kurussâ and as Kurasiti. Kurussâ is mentioned by Tiglathpileser III in connection with the birthplace of Resin (AV Rezin) king of Syria⁶ whilst Kurasiti is mentioned by Ashurbanipal in connection with his war against the Kedarites who dwelt in the vicinity of the city, afterwards turning on to the Damascus road in his advance to Damascus.⁷

During the time of Ahaz king of Judah, Retsin king of Syria (written Rezin in the King James or Authorised Version and Resin in the Assyrian records) made war against Jerusalem and took some of the cities which belonged to Judah. Ahaz, who was then king of Jerusalem, seeing that he was in a straight, sought assistance from the king of Assyria:

¹ Isa. 15:1

² Jer. 48:31-36

³ Isa. 16:11

⁴ Isa. 16:7 and 2 Kings 3:25

⁵ Josh. 14:15.

⁶ *Ancient Records of Assyria and Babylonia* Vol. 1, p.279, §.777, Daniel David Luckenbill, University of Chicago Press, Illinois 1926.

⁷ *Ibid.* Vol. 2, p.317, §.824.

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“So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.”⁸

Notice that the Syrians were in league with the northern house of Israel. The Assyrian king in question was Tiglathpileser III who duly came to the assistance of king Ahaz:

“And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.”⁹

The people of Damascus were taken prisoner and taken to the (Moabite) city of Kir. Where then was this city of Kir?

Tiglathpileser III king of Assyria furnishes us with the answer to this question:

“Above Til-Kamri, which they also [call Humut], I built a city. From its foundation to its top I built, I completed it. A palace for my royal abode [I erected therein]. Kâr-Assur I called its name. The weapon of Assur, my lord, I set up therein. People of the lands my hands had conquered I settled in it. I [laid tribute and tax(es)] upon them; with the people of Assyria I counted them.”¹⁰

I have demonstrated elsewhere that the letter *m* in the Assyrian language is sometimes equivalent to the Hebrew vav which can be represented as a *v*, *o* or *u*. The Assyrian word for Greek, for example, is transliterated as Yaman, yet in the Bible it is Yavan, the people of Yavan being the Ionians of the Greek records. Amul-Marduk, the son of Nebuchadnezzar, which is how his name is transliterated from the Assyrian records similarly appears in the Bible as Evil-Merodach.¹¹ For Kamri, which was also written Karmi,¹² we can therefore read Kar, Kavri, Kauri or Kir.

Humut is clearly Hamath in Syria, the king having claimed to have conquered “19 districts of Hamath”.¹³ Hamath was also used by Sargon II king of Assyria in his campaigns against Israel.

“After having deported many people of Hamath to Assyria, Sargon deported other people to the land of Hamath: people from the land of Karalla and Ittî, ruler of Allabria, in year 6 (716), and Daiukku, a Mannean governor and his family, in year 7 (715). In year 2 (720), he also had six thousand three hundred guilty Assyrians settled in Hamath: ‘their transgression I disregarded, I had mercy on them.’”¹⁴

The city of Kir, however, is where Tiglathpileser transplanted the men of Damascus, which means that the Biblical city of Kir may have been an alternative name for Humut (Hamath). Note, however, that Kâr-Assur, which was “built” by Tiglathpileser somewhere to the north of Hamath, is more likely to have been the city of Kir rather

⁸ 2 Kings 16:5-7

⁹ *Ibid.* 16:9

¹⁰ Luckenbill, *Ancient Records of Assyria and Babylonia* op. cit. Vol. 1, p.269, §.763. See variants in §.782 on p.280 & §.788 on p.283.

¹¹ Refer to my thesis “*The Legacy of Edom*” for further examples.

¹² *Ancient Records*, Vol. 1, p.276, §.772.

¹³ *Ibid.* p.275, §.770.

¹⁴ *Sargon II, King of Assyria* p.64, Josette Elayi, SBL Press, Atlanta 2017.

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than Hamath itself. It would seem then that the translators have wrongly translated the above passage, especially as the Assyrian king elsewhere states:

“555 ... captives of the Kutêans and Bît-Sangibuteans, in Til-karme I settled.”¹⁵

Til-karme is merely a variant spelling of Til-kamri (note the metathesis). Here the Assyrian king is saying that he settled the displaced peoples in Til-Kamri/Kir itself, this being another name for Kâr-Assur, which was located ‘above’ Humut . Where precisely then was this city of Til-kamri?

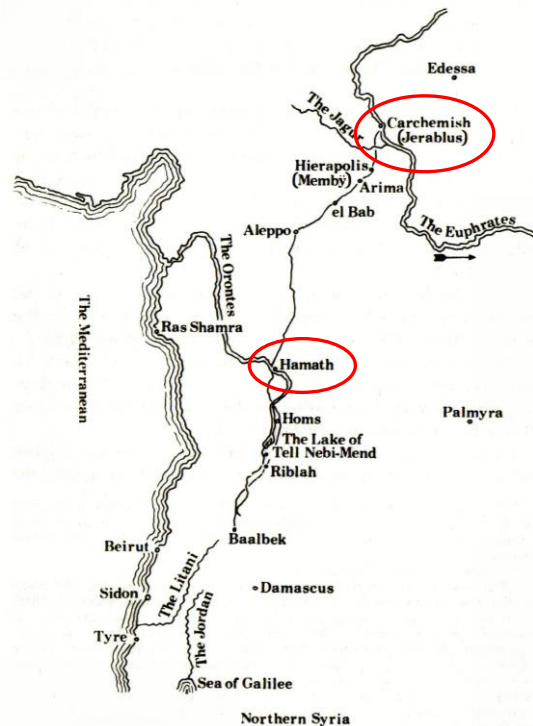
The Bible suggests that Kir was an important Moabite city. Placing a Moabite city so far north would normally be considered preposterous if it were not for the fact that the only likely location for this city of Kâr-Assur/Kir to which Tiglathpileser III took his captives is Carchemish!

Carchemish (כַּרְכַּמִּישׁ) means literally city of [the god] Chemish or Chemosh, both names being used interchangeably.

“For because thou hast trusted in thy works and in thy treasures, thou also shalt be taken; and Chemosh shall go forth into captivity, his priests and his **PRINCES** together.”¹⁶

In the Hebrew, the word Chemosh in this passage from Jeremiah is written Chemish (כְּמִישׁ) with Chemosh (כְּמוֹשׁ) included as a margin note. Chemosh was specifically “the god of the Moabites”¹⁷ as well as “the abomination of the Moabites”.¹⁸ Whilst the suggestion that the **priests** of Chemosh should go into captivity is logical, for the **princes** of the god to accompany them requires a little explanation. Such explanation, however, is not required if we accept that Chemosh in the above passage refers not to the god, but rather to the city of Chemish, better known to us as Carchemish.

In the name Carchemish (כַּרְכַּמִּישׁ), the word Kir has been replaced by Kar (כַּר), which, although starting with a different Hebrew letter, has the same phonetic value and ultimately means the same thing. Kar or Car became the favoured form amongst the northern House of Israel, consequently you will find that many of the European cities have the word Car, or the phonetic variant of Caer, in front of the name. (NB: The



¹⁵ Luckenbill, *Ancient Records* op. cit. Vol. 1, p.276, §.772

¹⁶ Jer. 48:7.

¹⁷ 1 Kings 11:33.

¹⁸ 2 Kings 23:13.

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English form of *Caer* is usually taken to mean ‘stronghold, fortress or citadel’, effectively having the same general meaning.) Carthage, for example, which was known as *Carchedon* (Καρχηδώνι) by the Greeks, this being the Greek form of the Hebrew *Kar Hadash*, meaning ‘New City’. The Phoenician form is said to be *Kereth-Hedashot*, which also is understood to mean ‘New City’.¹⁹ The city was called Carthagera by the Romans, which name is similarly derived from the Hebrew *Kiriath-Guni*.

Chemosh was the god of the Moabites. My attention has been drawn, however, to the following passage:

“Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our GOD shall drive out from before us, them will we possess.”²⁰

This statement was directed at the king of the Ammonites. Consequently, it has been assumed by some commentators that Chemosh was also the god of the Ammonites,²¹ this despite the statement that the god of the Ammonites was Milcom.²² It should be stressed that the rulers of nations did not have to belong to the same tribe as the people over whom they were ruling. In this instance, even though the people against whom Israel was fighting were Ammonites, the king himself must have been a Moabite. In fact, in the book of Judges, we are told that Eglon king of Moab “gathered unto him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the city of palm-trees”.²³ This then shows that a Moabite king was at that time ruling over the Ammonites and Edomites.

It is only logical to assume that the kings of Damascus should be relocated by Tiglathpileser III king of Assyria somewhere between Damascus and Assyria. If the Syrians were taken captive to Kir, then this city must be looked for to the north of Damascus. The “land of Moab” is, of course, in the opposite direction!

Carchemish, a city which was also known as Jerablus,²⁴ was a logical place for the Assyrian king to build his fortress because it was on the river Euphrates which itself formed a natural border between the two countries (i.e. Syria and Assyria). The city itself was surrounded on all four sides, the river Jagur, which flows into the Euphrates, splitting off into two tributaries running either side of the city. Strategically, it made sense to have a fortress which was protected on all four sides by water.

Finding Moab so far north alters our perception of the extent of Moab’s jurisdiction. The suggestion that Moab could possibly have reached that far north would normally be looked upon with scorn. Nevertheless, we have the irrefutable statement in the

¹⁹ Entry under Carthago in *Dictionary of Greek and Roman Geography* Vol. 1, p.529, William Smith, Boston 1870.

²⁰ Judg. 11:24.

²¹ See, for example, the entry at <https://en.wikipedia.org/wiki/Chemosh>.

²² 1 Kings 11:5 & 33 & 2 Kings 23:13.

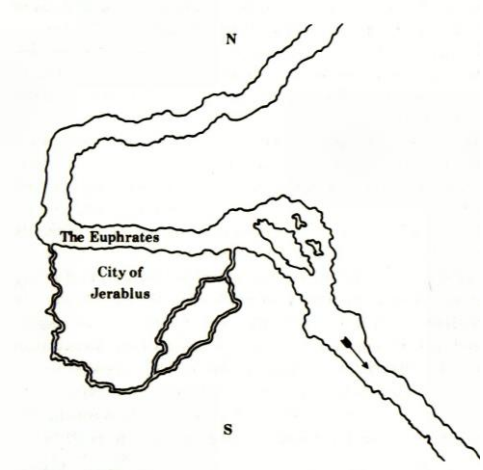
²³ Judg. 3:12-13.

²⁴ Ibid.

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Bible that Chemosh was specifically the god of Moab. Why would a city be named after a Moabite god unless that city belonged to Moab?

The name Carchemish only appears in Isaiah²⁵ and Jeremiah.²⁶ Isaiah lived during the reigns of Uzziah (also known as Azariah), Jotham, Ahaz and Hezekiah.²⁷ Jeremiah lived during the reigns of Josiah, Jehoaikim and Zedekiah.²⁸ My research reveals that the name Carchemish dates from the time of Ahaz king of Judah onwards.



Sketch map of Carchemish (also known as Jerablus) showing how the city is surrounded on all four sides by water.

The mention of Carchemish in the records of the Assyrian kings Ashur-nasir-pal II and Shalmaneser III, who both supposedly preceded the aforesaid kings by a couple of centuries, can be easily explained. In my main work entitled *Ancient History Reconsidered*, I demonstrate that Ashur-nasir-pal II was the king also known as Adad-nirari III. Ashur-nasir-pal II alias Adad-nirari III was the father of both Tiglathpileser III and of Shalmaneser IV/V. I have also demonstrated that the records ascribed to Shalmaneser III are in fact the combined efforts of Shalmaneser III and Shalmaneser V, the latter having appropriated the texts of his predecessor.²⁹

It was common practice for later kings to appropriate the texts of earlier rulers and claim for themselves the exploits of their predecessors. Esarhaddon and his son Ashurbanipal were both aware of this practice:

Esarhaddon: “But he who blots out my written name *by means of some clever device*, destroys my memorial, or changes its location, may Ishtar of Erech look upon him in anger, decree an evil destiny for him, blot out his name and seed in the land.”³⁰

Ashurbanipal: “Whoever destroys the memorial on which my name is inscribed and the names of Esarhaddon, my father, blots out (those names) through some clever trick...”³¹

Note that the erasure of names does not constitute an action which can be described as “some clever trick” or “some clever device”. It is only this if the perpetrator was intending to re-use the texts for their own purposes.

²⁵ Isa. 10:9.

²⁶ Jer. 46:2. See also the aforesaid quotation from Jer. 48:7.

²⁷ Isa. 1:1.

²⁸ Jer. 1:2-3.

²⁹ Ashurnasirpal II is better known to us as Adad-nirari III alias Pul king of Assyria. Meanwhile, the texts of Shalmaneser III have been appropriated by Shalmaneser IV/V son of Adad-nirari III. (For a fuller explanation, see my work entitled *Ancient History Reconsidered*.)

³⁰ Luckenbill, *Ancient Records* Vol. 2, pp.282-3, §.741.

³¹ Luckenbill, *Ancient Records* Vol. 2, p.339, §.872.

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Tiglathpileser I makes it even clearer when he says:

“But whosoever shall break my memorial tablets and my prism, or shall deface them, or shall cast them into the water... **...or shall blot out my name which is written (thereon) and shall inscribe his own name (in place thereof)...**”³²

This practice of appropriating the monuments and attributing to oneself the achievements of some previous king was rife both in Assyria and in Egypt. Edouard Naville noticed it in the Egyptian nineteenth and twentieth Dynasties and Sir William Flinders Petrie noticed it in the Egyptian twenty-first Dynasty, but neither of them took their observations any further. What we have been left with is a corrupted and distorted view of history and we have accepted these doctored records without proper scrutiny. A fuller explanation of this deception can be found in my work *Ancient History Reconsidered*.

Bozrah

The city of Bozrah is said to be both an Edomite and a Moabite city:

“Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, And upon Dibon, and upon Nebo, and upon Beth-diblahaim, And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, And upon Kerioth, and upon **Bozrah**, and upon all the cities of the land of Moab, **far or near**. The horn [i.e. power] of Moab is cut off, and his arm is broken, saith the LORD.”³³

The mention of Arnon is interesting seeing that Arnon is the name of a river, not a city. We shall look at some of the other places mentioned here in a moment, but Bozrah particularly stands out because it is also mentioned as a place governed by Edom:

“Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea. Behold, he shall come up and fly as the eagle, and spread his wings over **Bozrah**: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.”³⁴

And again:

“But I will send a fire upon Teman, which shall devour the palaces of **Bozrah**.”³⁵

I have demonstrated elsewhere that Bozrah (written Botsrah [בֹּצְרָה] in Hebrew) is the city of Bosra in Syria,³⁶ the Hebrew letter tsadi (צ) often being transliterated as an s in extra-Biblical texts, including the Assyrian texts. The city was in Nabatean hands since

³² Luckenbill, *Ancient Records* Vol. 1, p.90, §.266. (Emphasis mine.)

³³ Jer. 48:20-25.

³⁴ Jer. 49:20-22.

³⁵ Amos 1:12.

³⁶ See Section A *Review of Edom* in *The Legacy of Edom*.

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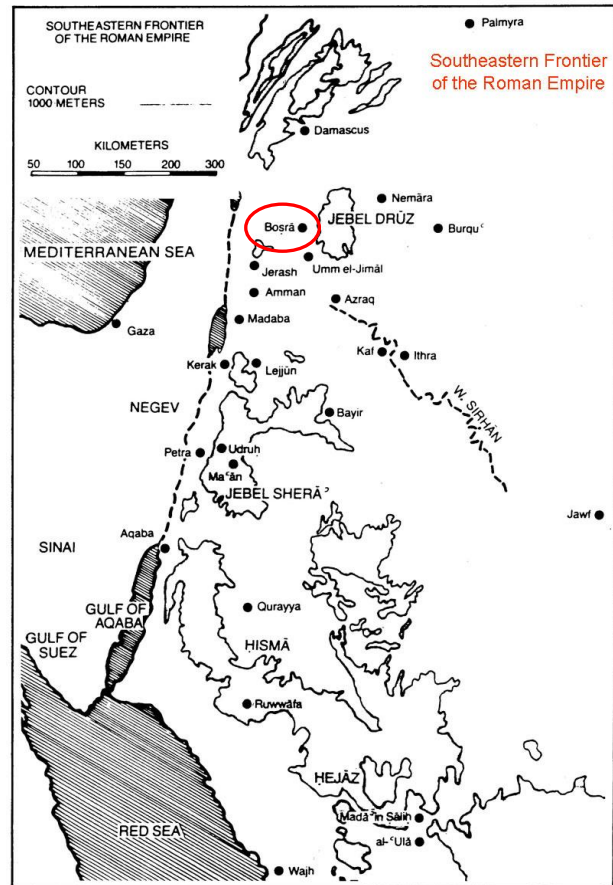
at least the second Century BCE.³⁷ The identification of the remains of the city located much further to the south in the land of Jordan as the Biblical Bozrah is, I regret to say, spurious.

Herod the Great was both a Nabatean and an Edomite.³⁸ Strabo even states that “the Idumeans are Nabateans”.³⁹ The Nabateans were, however, primarily Ishmaelites, being named after Nabaioth, son of Ishmael,⁴⁰ a statement which is confirmed by Josephus:

“When the lad [Ishmael] was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas,⁴¹ Masmaos, Masaos, Chodad, Theman, Jetur, Naphtes, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it **Nabatene**. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father.”⁴²

This simplistic view by Josephus is, however, misleading as some of the tribes had already spread abroad. Masa, who he calls Masaos, became the Mysians of Asia Minor who were also called Moesi.⁴³ Another sub-group dwelt in Mesopotamia and were called Masei.⁴⁴ It is possible that the people called Hemeseni/Emeseni by both Pliny and Strabo⁴⁵ may likewise have been as sub-group of these Masai, as possibly also were the Massyas who Strabo informs us were dwelling in that same general area.⁴⁶

The Bible informs us that Ishmael settled in Paran,⁴⁷ a place which we have identified as Padan-Aram in north Syria. We should therefore expect to find Ishmaelites



³⁷ <http://en.wikipedia.org/wiki/Bosra#History>.

³⁸ http://en.wikipedia.org/wiki/Herod_the_Great.

³⁹ Strabo, *Geography* xvi.ii.34.

⁴⁰ Gen. 25:13 & 1 Chron. 1:29.

⁴¹ It is interesting to note that Dumah son of Ishmael is called Idumas by Josephus. This leads to confusion when trying to distinguish between the tribes of Dumah and Edom.

⁴² Josephus, *Antiquities of the Jews* i.xii.4.

⁴³ Strabo, *Geography* vii.iii.2 & vii.iii.3.

⁴⁴ Pliny, *Natural History* vi.xxx (118).

⁴⁵ Pliny, *Natural History* v.xix (81) & Strabo, *Geography* xvi.ii.10.

⁴⁶ *Ibid.*

⁴⁷ Gen. 21:21.

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predominantly occupying the territories in the north and Mesopotamia. It should be noted, however, that according to Josephus, the Ishmaelite peoples inhabited the land between the Euphrates in the north of Israel and the Red Sea in the south. In his day, they must therefore have been in occupation of the land to the east of the River Jordan.

The descendants of Adbiel, who Josephus calls Abdelos (which name is a metathesis of Adbiel), were called Badaneans by Tiglathpileser III. The interchange of the letters *n* and *l* in ancient texts is well attested as well as the dropping of the initial syllable. For the former, consider the fact that Nabonidus king of Babylon was called Labynetus by Herodotus⁴⁸ or that the firstborn son of Jacob who is called Reuben in our Bibles was called 'Ρούβηλον Roubelon,⁴⁹ or 'Ρουβήλος Roubelos.⁵⁰ by Josephus. For the latter, simply consider the fact that Jeconiah king of Judah was also called Coniah, both names being used interchangeably, by the prophet Jeremiah.⁵¹

These Badaneans later became the Adiabenens who dwelt in Mesopotamia to the west of Babylonia.⁵² Under the name of Mopsos, the tribe of Mibsam /Mabsam was likewise dwelling in the region of Cilicia in southern Asia Minor,⁵³ a region which was originally known as Mopsopia, but later as Pamphylia.⁵⁴ Pamphylia is a Greek name which is understood to mean “of mingled tribes or races”⁵⁵ and has exactly the same meaning as the Hebrew “Arab”, a name which is usually translated as “Arabian”.

The Bible mentions a tribe of Ishmaelites called Hagarites, named after Hagar, the mother of Ishmael, against whom the tribe of Reuben made war in the days of King Saul.⁵⁶ Some of these Hagarites, under the name of Agrianes (also called Agrii),⁵⁷ dwelt amongst the Pannonians in Macedonia. According to Pliny, there was in his day another sub-branch of Agraai dwelling in southern Saudi Arabia, this being in the first century CE.⁵⁸ By the time of Ptolemy, these Hagarites, who he called Agraioi, were located to the east of the Sea of Galilee, in the land of Bashan, much further north.⁵⁹

Pliny further states, listing the various places inland from the Red Sea coast along the Laeanites Gulf (Gulf of Aqaba):

“the town of Ampelone, a colony from Miletus, the town of Athrida, the Calingi, whose town is name Mariba, meaning ‘lords of all men’, the towns of Pallon and Muranimal,

⁴⁸ Herodotus, *Histories* [i.74](#) & [i.188](#).

⁴⁹ Josephus, *Antiquities of the Jews* [i.xix.8](#). (NB: wrongly showing as i.xix.7 on Perseus Tufts) [i.304](#) in Thackeray's translation (Loeb Classical Library).

⁵⁰ *Ibid.* [ii.iii.1](#) or [ii.105](#) in Thackeray's translation.

⁵¹ Compare Jer. 22:24 with Jer. 37:1.

⁵² Strabo, *Geography* [xvi.i.19](#).

⁵³ For these and other identifications, refer to my work entitled *The Legacy of Edom*.

⁵⁴ Pliny, *Natural History* [v.xxvi \(96\)](#) ([v.26](#) in John Bostock's translation.)

⁵⁵ <http://en.wikipedia.org/wiki/Pamphylia#name>.

⁵⁶ 1 Chron 5:10.

⁵⁷ [http://en.wikipedia.org/wiki/Paeonia_\(kingdom\)#Tribes](http://en.wikipedia.org/wiki/Paeonia_(kingdom)#Tribes).

⁵⁸ Pliny, *Natural History* [vi.xxxii \(154\)](#).

⁵⁹ Ptolemy, *Geography* [v.19, §.2](#).

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on a river through which the Euphrates is believed to discharge itself, the Agraëi and Ammoni tribes, a town name Athenae...”⁶⁰

The Ammoni were the Biblical Ammonites. The town of Ampelone cannot be identified, even though there are very few rivers in Saudi Arabia with which to identify the place he speaks of. He could possibly be referring to the River Jordan, which, of course, is not fed by the Euphrates, but this might only have been some belief which Pliny was relating rather than some factual statement.

The royal city of Agra which was located close to Elath was also named after Hagar. Elath was conquered by Retsin (i.e. Rezin) king of Syria⁶¹ after which the name of the city was changed to Elon, a name which was written Aelana by the classical writers. Elon was the name of an Edomite tribe who were named after Elon the Hittite, the father-in-law of Esau.⁶² Whilst the Authorised Version records that after Retsin/Rezin took the city, **Syrians** came and dwelt there, the Hebrew text has a margin note to say that those Syrians were **Edomites**. The Septuagint also uses the word Idumaeans (Ἰδουμαῖοι) – that is, Edomites – in this passage (i.e. 4 Kings 16:6).

The Ammonites were also called Omani:

“After Petra [in the Jordan] the country as far as Charax [a town on the Persian Gulf at the mouth of the river Euphrates] was inhabited by the Omani, with the once famous towns of Abaesamis and Soractia, founded by Semiramis; **but now it is desert.**”⁶³

The suggestion that they were founded by Semiramis is spurious. In *Legacy of Edom*, I have demonstrated that the works accredited by the classical writers to Semiramis were, in the main, attributable to Nebuchadnezzar II king of the Chaldeans. The modern region of Oman would therefore appear to be named after Ammon son of Lot. Notice that by the first century CE, the land which at one time was fruitful and was full of vineyards had become barren and desolate.

Naphish/Nephesus gave his name to Nisibis, modern Nusaybin in eastern Turkey,⁶⁴ which is now occupied by Kurds. The Kurds themselves are descendents of Kedar, son of Ishmael. Pliny called the Kurds Gurdiaei (also written Gordyæi).⁶⁵ They gave their name to a region in Mesopotamia called Corduene,⁶⁶ as well as that of a city often mentioned in the Mari letters called Kurda.⁶⁷ The name Kurda or Kurd is a metathesis of the name Kedar. There was also a region in Syria which was known as “the country of the Gadarenes”,⁶⁸ Gedara likewise being a variant spelling of the name Kedar.

⁶⁰ Pliny, *Natural History* vi.xxxii (159).

⁶¹ 2 Kings 16:6.

⁶² Gen. 36:2.

⁶³ Pliny, *Natural History* vi.xxxii (145). (Emphasis mine.)

⁶⁴ <http://en.wikipedia.org/wiki/Nusaybin>. Note the metathesis.

⁶⁵ Pliny, *Natural History* vi.xxxi (129).

⁶⁶ <http://en.wikipedia.org/wiki/Corduene>.

⁶⁷ <http://en.wikipedia.org/wiki/Kurda>.

⁶⁸ Mark 5:1, Luke 8:26 & Luke 8:37.

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The book of Psalms associates Kedar with Meshech.⁶⁹ This could refer either to Meshech son of Aram,⁷⁰ who dwelt in Syria, or Meshech son of Japheth.⁷¹ The descendants of this latter Meshech are now located in Central Asia, though they may at one time have dwelt in Russia. The city of Moscow is named after Meshekh – possibly Meshekh son of Aram rather than of Japheth.

Aturia in Babylonia⁷² is better known to us as Ashur, the Hebrew letter *Shin* having been transliterated as a *t*. There was, however, a region of Syria mentioned by Pliny where the tribe of the Ituraei dwelt.⁷³ These Ituraei seem to be named after Yetur/Jetur son of Ishmael.⁷⁴ Pliny goes on to inform us that one “branch” of these Ituraei were known (sic!) as the Baethaemi (literally Beth [i.e. House] of Ammi or Ammon). This demonstrates how intermixed these tribes had become. We should bear in mind that Eglon king of Moab made himself ruler of Ammon and Amalek.⁷⁵ Ammon, Moab, Edom and Ishmael were often confederate in their wars against Israel.

Dumah, who is called Ἰδουμᾶς Idumas by Josephus,⁷⁶ gave his name to the land of Dumah in north western Saudi Arabia, a land which in the Akkadian language was known as Adummatu [i.e. Land [matu] of Adumah].⁷⁷ The name Akkad itself appears to take its name from Kedem, son of Ishmael who was called Cadmus by Josephus. Tema, whose name is wrongly given as Theman by Josephus, seems to have given his name to the region of north western Saudi Arabia called Tayma.⁷⁸

Tiglathpileser III lists, in no specific order, a number of peoples who he had conquered in his day:

“The Masai, Temai, Sab'ai, Haiapai, Badani, [on the border of the lands of the setting sun], whom no one knew, and whose home (*lit.*, place) is afar off, - they heard of the glory of my majesty ... camels, female camels, all kinds of herbs, their tribute, [they brought before me], with one accord, [and kissed my feet]. Idi-bi-ili I set up as overseer on the Egyptian frontier (*lit.*, toward Egypt).”⁷⁹

A variant text has:

“The Bir'ai I brought in submission to my feet. The Mes'eans the Temeans, the Sab'eans, the Haiappeans, the Badaneans, the Hatteans, the Idiba'ileans ... which are on the border of the lands of the setting sun, whom no one knew of, and whose abode (place) is afar off...”⁸⁰

⁶⁹ Psalm 120:5.

⁷⁰ 1 Chron. 1:17. He is called Mash in Gen. 10:23.

⁷¹ Gen. 10:2 & 1 Chron. 1:5.

⁷² Strabo, *Geography* [xvi.i.1-3](#).

⁷³ Pliny, *Natural History* [v.xix\(81\)](#). ([v.19](#) in John Bostock's translation.)

⁷⁴ Gen. 25:15 & 1 Chron. 1:31.

⁷⁵ Judg. 3:12-13.

⁷⁶ Josephus, *Antiquities of the Jews* [i.xii.4](#).

⁷⁷ http://en.wikipedia.org/wiki/Dumat_Al-Jandal.

⁷⁸ <http://en.wikipedia.org/wiki/Tayma>.

⁷⁹ Luckenbill, *Ancient Records* Vol. 1, p.287, §.799-800.

⁸⁰ Luckenbill, *Ancient Records* Vol. 1, p.293, §.818.

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The Hattians were at that time dwelling in Anatolia and parts of Mesopotamia. The Temai, who were also known as Temeans, were descendants of Tema son of Ishmael (called Theman by Josephus). It is not clear from Tiglathpileser's inscriptions where this tribe dwelt. The Sabai were probably Sabeans (i.e. descendants of Sheba, son of Jokshan), who dwelt in Saudi Arabia, and the Badani, who were called Abdanu by Shamshî-Adad V,⁸¹ were the occupants of Adiabene in Mesopotamia. From this it is clear that the Assyrian king was listing all of his conquered places in no particular order.

It should also be noted that the name Idi-bi-ili, the person who was made "overseer on the Egyptian frontier", is a variant spelling of Adbeel, one of Ishmael's sons. The people called Idiba'ileans were a tribe of people rather than an individual, in which case we are talking about a tribe named after Abdiel son of Ishmael (the person Josephus called Abdelos).

From all of this, it becomes apparent that Ishmael had a strong presence in Syria, Mesopotamia and northern Saudi Arabia from an early period.

"these are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their nations."⁸²

The Nabateans first "make an appearance" in Edomite lands,⁸³ though Ammon and Moab became assimilated among them and were made to live in the rocks like Edomites:

"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth."⁸⁴

The Greeks referred to these people (i.e. Edomites and Moabites) generically as Troglodytes (i.e. cavemen or rock dwellers).⁸⁵ Many of these people had, by the first century CE, settled along the Red Sea coast in Egypt and Ethiopia. This region was referred to by the classical writers as Troglodytice.

We are told that when the LORD sets his throne in Jerusalem, he will come via Teman and mount Paran:

"GOD came from Teman, and the Holy One from mount Paran."⁸⁶

Teman is therefore connected both to mount Paran and the city of Bozrah, all of which were located to the NORTH of Jerusalem. It has already been demonstrated that the wilderness of Paran was where the Israelites were encamped when the spies were sent to spy out the Promised Land:

⁸¹ Luckenbill, *Ancient Records* Vol. 1, p.257, §.722.

⁸² Gen. 25:16.

⁸³ <http://en.wikipedia.org/wiki/Nabataeans#Origins>.

⁸⁴ Jer. 48:28.

⁸⁵ <http://en.wikipedia.org/wiki/Troglodytae>.

⁸⁶ Hab. 3:3.

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“And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land”.⁸⁷

The Kadesh spoken of here is Kadesh of Barnea.

“Likewise when the LORD sent you from Kadesh-Barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your GOD, and ye believed him not, nor hearkened to his voice.”⁸⁸

The inhabitants of Barnea were called Barnakeans by Esarhaddon king of Assyria who informs us that, in his day, they were located in north Syria in a place called Tell-Ashur:

“I trod under foot the wicked Barnakeans, - inhabitants of Til-Assur, who in the tongue of the people of Mihrânu [= Machir, son of Menashe] are named Pitâneans.”⁸⁹

In *Ancient History Reconsidered* I demonstrate that Kadesh was an alternative name for Carchemish. Til-Assur is also a variant on the Kâr-Assur of Tiglathpileser III's texts. (Remember that Kâr simply means 'City'.) The “people of Mihrânu” mentioned in the above quotation are the tribe of Machir, son of Menashe, who dwelt in the land of Bashan to the east of the River Jordan, to the south east of Carchemish.⁹⁰ The Pitâneans likewise inhabited Pitân/Padan of Syria [i.e. Padan-Aram].

I have also already demonstrated⁹¹ that the spies entered the Promised Land from the north:

“Get up this way SOUTHWARD [עָלוּ זֶה בְּנִגְבַּי = get up here into the south], and go up into the mountain...

...So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath [לְבֹא חֲמַת = at the entrance to Hamath]. And they ascended by the south [וַיַּעֲלוּ בְּנִגְבַּי = they went up into the south] and came unto Hebron...”⁹²

Hamath was in Syria. Rehob was likewise in northern Israel and was part of Asher's inheritance.⁹³ They travelled south as far as the city of Hebron in southern Judea before returning to camp.

⁸⁷ Deut. 13:26.

⁸⁸ Deut. 9:23.

⁸⁹ Luckenbill, *Ancient Records*, Vol. 2, p.207, §.517 and p.213, §.532. The ayin of Barnea has been transliterated into the Assyrian as a 'k'. Other examples of the ayin being transliterated into either a 'g' or a 'k', both the 'g' and the 'k' being interchangeable in the ancient texts, whether the Assyrian texts, the El Amarna letters, the Greek or other writings, have been amply demonstrated in my thesis *Legacy of Edom*. For example, in the El-Amarna letters a certain person is variously called Aitugama (Letters 53 & 60), Edagama, (Letters 174, 175 & 176), Etakama (Letter 189), Atakkama (Letter 56) etc. (Letters are numbered after Samuel A B Mercer, *The Tell El-Amarna Tablets*, 1939. Also, in his Behistun Inscription, Darius I king of Persia called the Cimmerians Ghimiri. (http://en.wikipedia.org/wiki/Full_translation_of_the_Behistun_Inscription#Column_one.)

⁹⁰ “As for Machir the first-born of Manasseh [Hebrew Menashe], the father of Gilead, because he was a man of war, therefore he had Gilead and Bashan.” Josh. 17:1. The tribe of Menashe

⁹¹ See *Legacy of Edom*.

⁹² Num 13:17-22.

⁹³ Judg. 1:31.

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To get to Kadesh-Barnea from Mount Horeb/Sinai, the Israelites travelled **through** the land of the Amorites.⁹⁴ The river Arnon formed the **southern** border between the Amorites, who dwelt to the north of the River, and Moab who dwelt to the south of them.⁹⁵ (This will be clarified in a moment.) Any attempt at placing Kadesh-Barnea to the south of the river Arnon is therefore futile.

The identification of the Biblical Bozrah with the city of Bosra in Syria is therefore in accordance with these facts where Teman and Paran are located together by the prophet Amos.

In my separate work titled *The Legacy of Edom*, I have demonstrated that the Biblical Mount Seir is the Zagros Mountains. We are told:

“For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.”⁹⁶

This demonstrates that Ammon and Moab controlled territory much further north than we give them credit for.

Mount Nebo

“And the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession.”⁹⁷

Mount Nebo, said to be “in the land of Moab”, is usually identified with a mountain in western Jordan.⁹⁸ Is, however, this identification correct?

We are told that Israel entered the land of the Amorites from the south:

“And they journeyed from mount Hor by the way to the Red Sea (i.e. Yam Suph), to compass the land of Edom... ..And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is in front of Moab, toward the sun-rising.”⁹⁹

Notice that they were **to the east** of Moab - towards the sun-rising. Moab at that time were located to the **south** of the river Arnon, hence to the **south** of the “Land of Moab”!

Under the leadership of Moses, the Israelites entered the country of the Amorites from the south by first crossing the brook/river (Hebrew נַחַל *Nahal* = river) Zered¹⁰⁰

⁹⁴ Deut. 1:19.

⁹⁵ Num 21:13.

⁹⁶ 2 Chron. 20:23.

⁹⁷ Deut. 32:48-49.

⁹⁸ [http://en.wikipedia.org/wiki/Mount_Nebo_\(Jordan\)](http://en.wikipedia.org/wiki/Mount_Nebo_(Jordan)).

⁹⁹ Num. 21:4-11.

¹⁰⁰ Deut. 2:13.

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and then the river Arnon,¹⁰¹ hence entering the “land of Moab”, which at that time belonged to the Amorites.

Comparing the above with the list of Israel’s journeyings:

“And they journeyed from Oboth, and pitched in Ije-abarim, in the border of Moab. And they journeyed from Ijim [I’yim], and pitched in Dibon-Gad.”¹⁰²

The name Ijim (I’yim) means “heaps” or “mounds” and clearly refers to a range of hills. The *mountain* of Abarim is also referred to as *mountains* of Abarim (i.e. in the plural) in the book of Numbers, which not only confirms that we are talking about a range of mountains, but the fact that Israel talks about camping “in the mountains of Abarim in front of [Mount] Nebo”¹⁰³ tells us that we are talking of somewhere to the west of the land of Moab, the land which became Reuben’s and Gad’s inheritance. Many of the mountains throughout the land of Moab look like heaps.



A couple of the heap-like mountains in the region which became Gad and Reuben’s possession.

As stated above, Israel “journeyed from I’yim, and pitched in Dibon-Gad”. This is a little misleading because there are a number of intermediate places of encampment missing from this verse:

“And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is in front of Moab, toward the sun-rising. From thence they journeyed, and pitched in the valley [Hebrew נַחַל Nahal = river] **of Zered**. From thence they journeyed, and pitched **on the other side of the Arnon**, which is in the wilderness, that cometh out of the border of the Amorites - For Arnon is the border of Moab, between Moab and the Amorites.”¹⁰⁴

¹⁰¹ Deut. 2:24 & Num. 21:13-14. The Hebrew word translated as “valleys” in some translations and “brooks” in the AV is Nachalim, meaning rivers.

¹⁰² Num. 33:44-45.

¹⁰³ Num. 33:47-8.

¹⁰⁴ Num. 21:11-13.

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From here, they travelled to a number of unknown places, namely: Beer (= a well), so called because “that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water”,¹⁰⁵ then to Mattanah (= a present), then to Nachaliel (= my possession from the LORD) then to Bamoth¹⁰⁶ (= a high place) and then to “the valley (Hebrew נָחַל = Valley) that is in the field of Moab, by the top of Pisgah, which looketh down upon the desert”,¹⁰⁷ Dibon here being omitted.

It is from Ije-Abarim, however, that Moses sent messages to Sihon king of the Amorites asking for permission to pass through the land. We are told that they were at that time camped in the wilderness at Kedemoth,¹⁰⁸ which is clearly an alternative name for Ije-Abarim. Kedemoth was part of the land allotted to the tribe of Reuben,¹⁰⁹ hence was located somewhere south of Heshbon and must have been just within the southern boundary of Reuben’s inherited land. Israel will have camped here, possibly on the southern side of the river Arnon.

This region to the north of the River Arnon at one time belonged to Moab, but the Amorites ousted them:

“For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto the Arnon.”¹¹⁰

The River Yabbok was the Amorites northern border.¹¹¹ This river is usually identified as the River Zarqa, but we shall look at this in greater detail in a moment.

Moses wanted to use the King’s Highway, this being the main road from Egypt to Assyria which passed through the land of Moab. His message to Sihon was:

“Let me pass through thy land; we will not turn aside into field, or into vineyard; we will not drink of the water of the wells; we will go by the King’s Highway, until we have passed thy border”.¹¹²

This gives us another reference point for the location of the encampment. The route of the King’s Highway is evident even today and passes through the modern city of Dhiban in the south of the Amorite land and on northwards through Madaba.

Sihon refused Israel passage and engaged them in battle at some unknown location called Jahaz/Yahatz, a battle which the Amorites lost. We are told that Israel pursued those that escaped to Dibon,¹¹³ a place which is also called Dibon-Gad.¹¹⁴ Dibon is usually identified as the modern city of Dhiban in the west. Bearing in mind that Israel was attacking FROM THE SOUTH, this places Jahaz/Yahatz somewhere to the south of

¹⁰⁵ Num. 21:16.

¹⁰⁶ Also called Bamoth-Baal Josh. 13:17.

¹⁰⁷ Num. 21:16-20.

¹⁰⁸ Deut. 2:26.

¹⁰⁹ Josh. 13:18 & 21:36-37. (NB: These latter verses appear in the Tanakh as margin notes.)

¹¹⁰ Num. 21:26.

¹¹¹ Compare Josh. 12:2-3 with Judg. 11:22.

¹¹² Num. 21:22.

¹¹³ Num. 21:30.

¹¹⁴ Num. 33:45.

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Dibon. Bear in mind that Kedemoth and Yahatz were part of Gad and Reuben's possession,¹¹⁵ so both cities must have been located in the south of the country now known as Jordan and to the north of the River Arnon. This would mean that the modern city of Dibhan was probably anciently known as Kedemoth.

On the authority of Josephus, archaeologists usually identify Heshbon with Tell Hesban, which is around 9km north of Madaba, but this does not correlate with the information contained in the Bible. Although the co-ordinates given by Ptolemy in his *Geography* for the cities to the east of the River Jordan are corrupted, we can nonetheless see that he named Medeba (Μήδευα) and placed Tell Hesban, which he called Esbuta (Ἐσβουτα),¹¹⁶ immediately to the north. (The city in Roman times was known to the Romans as Esbusa.)

The book of Joshua records:

“With him [i.e. the half tribe of Menashe] the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, even as Moses the servant of the LORD gave them; from Aroer, that is on the bank of the river [נַחַל Nachal] Arnon, and the city that is in the middle of the river [נַחַל Nachal], and all the table-land from Medeba unto Dibon.”¹¹⁷

This suggests that Medeba was the northern-most of Sihon's cities, a statement which is reinforced by the following passage:

“We have shot at them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba.”¹¹⁸

This places Heshbon to the south of Medeba, which rules out any suggestion that Tell Hesban is the Biblical Heshbon. The precise location of Heshbon itself is disputed. The place usually identified as the Biblical Heshbon is Tell Hesban in Jordan sited NORTH of Medeba, but we are told that:

“Initially explored by J. Garstang (1931), N. Glueck (1933) and B. Anderson (1963), excavations were conducted at the site between 1968-1973 by S.H. Horn, 1974-1976 by L.T. Geraty, and in 1978 by J. Taylor and L.G. Herr. No archaeological remains have been found dating to before 1200 BC. Iron Age I (12th-11th century) is represented by the fragmentary remains of an unfortified village.”¹¹⁹

Despite these attempts at identifying Tell Hesban with Heshbon of the time of Moses, the Biblical narrative clearly places Heshbon **to the south** of Medeba. As already demonstrated above, the Israelites pursued the retreating Amorites **northwards** to Dibon-Gad and to Medeba.

¹¹⁵ Josh. 13:18.

¹¹⁶ Ptolemy, *Geography* v.16, §.6.

¹¹⁷ Josh. 13:8-9.

¹¹⁸ Num. 21:30.

¹¹⁹ *Archaeological Encyclopedia of the Holy Land*, entry under [Hesban on p.226](#), Avraham Negev and Shimon Gibson, New York & London 2001.

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When looking at the modern city of Dhiban, archaeologists are also looking in the wrong place:

“Excavations in Tell Dhiban have shown that no city existed there during Late Bronze II (c. 1400-1200 B.C.) and Iron I (1200-1000 B.C.). It was not until the ninth century B.C. that any habitation did occur...

...It follows that the city of Dibon we know from the Biblical report on the Conquest and Dibon built during the days of king Mesha were located in different places.”¹²⁰

The modern city of Dhiban may therefore have a similar sounding name, but it appears to be a different location to the city conquered by the Israelites under the leadership of Moses. It is perhaps pertinent to note that Ptolemy makes no mention of any town or city in this region and makes no mention of any place by the name of Dhiban (or Dibon or an variation on this name). The city clearly did not at that time exist.

That the city of Dibon was located somewhere in the south of the land, is confirmed by the Mesha Stele, which will be reviewed later, where we are told that Mesha king of Moab annexed Dibon to the Israelite city of Yahatza (יְהָצָה AV Jahaz or Jahaza). The location of Yahatza is said to have been where Israel, under the leadership of Moses, defeated Sihon king of Heshbon.¹²¹ This places it somewhere in the vicinity of Dibon and as Israel pursued Sihon’s armies to Dibon, Yahatza must have been somewhere either to the west or south-west of Dibon. The discovery of the Mesha Stele at Dhiban suggests that it was located somewhere close by, though the Stele may well have been moved from its original position.

Note that Dibon-Gad, which was in the land of Gad, was renamed by Gad, though the Bible does not say what ultimately its new name was, unless the text means that they named the places after themselves.

“And the children of Gad built Dibon, and Ataroth, and Aroer;

...and gave their names unto the cities which they builded.”¹²²

On this score, it is interesting to note that Ptolemy places a city called Gadora to the north of Gazorus (the Biblical Yagazor or AV Jazer) in the far east of the land over against the land of Ammon. Could this perhaps have been the ancient city of Dibon-Gad?

In the book of Joshua, we are informed that Sihon ruled from Aroer, yet his dwelling place was in Heshbon:

“Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is on the bank of the river of Arnon, and the middle of the river.”¹²³

¹²⁰ See Section headed “Dibon” on <http://www.bga.nl/en/articles/oostjor.html>.

¹²¹ Num. 21:23 & Deut. 2:32.

¹²² Num. 32:34-38

¹²³ Josh. 12:2

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This would suggest that Heshbon may have been somewhere in the general vicinity of Aroer, which city was located on the river Arnon.

We should bear in mind that the condition of the land of Moab is a far cry from what it used to be.

“Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle.”¹²⁴

At one time it was rich pasture land. Today, the land is dry and barren. Note that Reuben and Gad inherited part of the land of Gilead,¹²⁵ a land which was also designated as Menashe’s inheritance:

“And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.”¹²⁶

Moses gave the tribes of Reuben and Gad “half mount Gilead and the cities thereof”.¹²⁷ There was therefore a lot of cross-over of territories.

“For the fields of Heshbon languish, and the vine of Sibmah, whose choice plants did overcome the lords of nations; they reached even unto Jazer, they wandered into the wilderness;”¹²⁸

“Upon thy summer fruits and upon thy vintage the spoiler is fallen. And gladness and joy is taken away from the fruitful field, and from the land of Moab; and I have caused wine to cease from the winepresses; none shall tread with shouting; the shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, a heifer of three years old; for the Waters of Nimrim also shall be desolate.”¹²⁹

The land was a desolation in Pliny’s day:

“After Petra the country as far as Charax was inhabited by the Omani [i.e. Ammonites], with the once famous towns of Abaesamis and Soractia, founded by Semiramis; but now it is a desert.”¹³⁰

“Heshbon, and all her cities **that are in the plain**; Dibon, and Bamoth-baal, and Beth-baal-meon.”¹³¹

As for Mount Nebo:

“Scholars continue to dispute whether the mountain currently known as Nebo is the same as the mountain referred to in the Torah.”¹³²

Those who contest the identification of Mount Nebo with the modern mountain of

¹²⁴ Num. 32:1.

¹²⁵ Num. 32:25-26 & 29.

¹²⁶ Num. 32:40.

¹²⁷ Deut. 3:12.

¹²⁸ Isa. 16:8.

¹²⁹ Jer. 48:32-34.

¹³⁰ Pliny, *Natural History* vi.xxxii (145).

¹³¹ Josh. 13:17.

¹³² [http://en.wikipedia.org/wiki/Mount_Nebo_\(Jordan\)](http://en.wikipedia.org/wiki/Mount_Nebo_(Jordan)). Torah is the name given to the five books of Moses.

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that name erroneously assume that Moses died on Mount Nebo. Let us therefore look at what is actually written:

“And the LORD spoke unto Moses that selfsame day, saying: Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;”¹³³

Mount Nebo was therefore one of the hills of the Abarim range. The book of Numbers informs us that Israel had by that time moved on from Mount Nebo and were camped in “the Plains of Moab by the Jordan at Jericho”.¹³⁴



Mount Nebo (circled) is where Moses viewed the Promised Land, but Israel will have camped in the plains to the north of the mountain. I have indicated the most likely location of the encampment and the most probable route taken by Joshua to get to Jericho.

¹³³ Deut. 32:48-49.

¹³⁴ See Num. 33:47-50.

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Note that Moses left the camp and went up Mount Nebo alone:

“And Moses went up **from the plains of Moab** unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land, even Gilead as far as Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the hinder sea; and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar.”¹³⁵

After being shown the Promised Land by the LORD, Moses then returned to the camp, which, as stated above, had already moved further north to the plains of Moab, to address the people:

“But the LORD was wroth with me for your sakes, and hearkened not unto me; and the LORD said unto me: ‘Let it suffice thee; speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.’”¹³⁶

Despite the misleading statement in the book of Deuteronomy that Moses was to die on Mount Nebo¹³⁷ (also called Pisgah), he was not actually buried there:

“And he was buried **in the valley** in the land of Moab over against Beth-Peor; and no man knoweth of his sepulchre unto this day.”¹³⁸

This valley must therefore have been somewhere to the north of Mount Nebo.



View of the Promised Land from Mount Nebo

¹³⁵ Deut. 34:1-3.

¹³⁶ Deut. 3:26-28.

¹³⁷ Deut. 32:49-50.

¹³⁸ Deut. 34:6.

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After Moses' death, the LORD turned to Joshua and said:

"From the wilderness and **this** Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast."¹³⁹

From "this Lebanon" (הַלְבָנוֹן הַזֶּה *Ha Lebanon hazeh*), meaning that they were camped somewhere where the Lebanon range was visible. The Lebanon spoken of here will most likely be that part of Lebanon known as Anti-Lebanon.

Similarly, when Joshua led the children of Israel across the Jordan river:

"And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho."¹⁴⁰

This city of Zaretan, also written Zarthan or Zartanah, was located near Beth-Shean in the Jezreel Valley in the northern territory belonging to the House of Israel.¹⁴¹ Joshua was therefore approaching Jericho from the north!

Two Cities Named Aroer?

The Bible gives the impression that there were two cities with the name of Aroer, both being located "in the land of Moab". The northernmost city of Aroer is described as being sited somewhere "before [or facing לְפָנֶיךָ] the Ammonite city of Rabbah",¹⁴² a city also called Rabbath.¹⁴³ Rabbath is usually identified as the place where the modern city of Amman stands today.

We are informed that Aroer was one of the cities built by the tribe of Gad:

"And the children of Gad built Dibon, and Ataroth, and Aroer."¹⁴⁴

The prophet Isaiah might possibly be referring to two cities of Aroer when he wrote:

"The **cities** of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid."¹⁴⁵

Whilst this could theoretically be referring to two cities by the name of Aroer, we can also interpret this as meaning the satellite cities of Aroer. In the Book of Judges, for example, we read:

¹³⁹ Josh. 1:2.

¹⁴⁰ Josh. 3:15-16.

¹⁴¹ Compare 1 Kings 4:12 with 1 Kings 7:46.

¹⁴² Josh. 13:25.

¹⁴³ Deut. 3:11 & Ezek. 21:20.

¹⁴⁴ Num. 32:34.

¹⁴⁵ Isa. 17:2.

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“While Israel dwelt in Heshbon and her towns, and in Aroer **and her towns**, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time?”¹⁴⁶

This likewise suggests that Heshbon was in the general vicinity of Aroer – **not** in the north of the country – and was located “along by the **coasts** [or shores] of [the River] Arnon”.

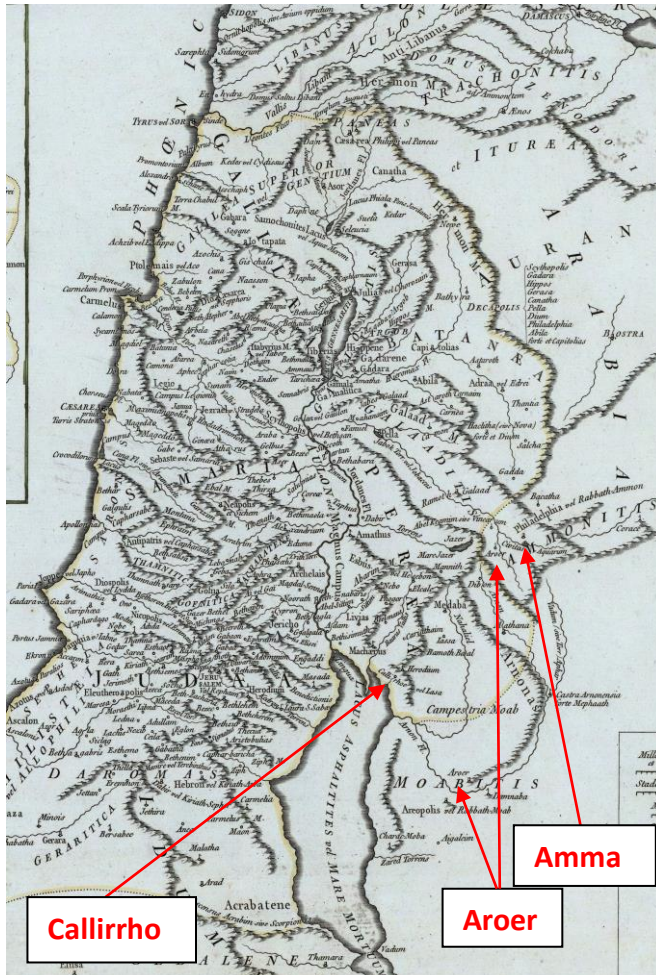
The city of Aroer, which was on the river Arnon, was also part of Reuben’s inheritance:

“And Moses gave unto the tribe of the children of Reuben inheritance according to their families. And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is **in the midst of the river**, and all the plain by Medeba.”¹⁴⁷

Elsewhere, we are told that:

“And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth **in the midst of the river** of Gad, and toward Jazer.”¹⁴⁸

One would assume from this that the city of Aroer on the river of Gad was a different Aroer to the one on the river Arnon. Jean Baptiste Bourgnoin d’Anville certainly seemed to think that there were two cities by the name of Aroer, as his map of this region shows. (See map on left.¹⁴⁹) It is not clear where he obtained his information, but he clearly did not follow Ptolemy’s co-ordinates, as we are about to demonstrate. He also calls the River Zarka the Jabok which I shall demonstrate is wrong. He has made a lot of assumptions which later scholars have followed without proper scrutiny. Note that the city of Aroer on the river of Gad, like the



Extract from map by d’Anville of lands of Gad and Reuben showing where he thought the places were located. Note his incorrect placement of Callirrhoe and the river Arnon which he has coming down from the north rather than from the south.

¹⁴⁶ Judg. 11:26.

¹⁴⁷ Josh. 13:15-16. Compare with Josh. 13:25.

¹⁴⁸ 2 Sam. 24:5.

¹⁴⁹ View a copy of his map online at the following location:

<https://ia802304.us.archive.org/4/items/DAnvillesACompleteBodyOfAncientGeography/Palestine.jpg>.

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one on the river Arnon, was built “in the midst of the river”.

Josephus tells us that the river Arnon flowed into the Dead Sea:

“The people mourned for Aaron thirty days, and when this mourning was over, Moses removed the army from that place [i.e. *Mount Hor, which place was actually located in Assyria*¹⁵⁰], and came to the river Arnon, which, issuing out of the mountains of Arabia, and running through all that wilderness, falls into the lake Asphaltitis [Dead Sea], and becomes the limit between the land of the Moabites and the land of the Amorites.”¹⁵¹

As far as this statement concerning the border between the Moabites and Amorites is concerned, Josephus was merely quoting from the book of Numbers:

“For Arnon is the border of Moab, between Moab and the Amorites.”¹⁵²

It is highly unlikely, however, that it was still regarded as the border between Moab and the Amorites in Josephus’ day.

The river Arnon is identified as the Wadi Mujib to the east of the Dead Sea,¹⁵³ which identification seems sound. (Note that Mujib is a variant spelling of Moab.) The Wadi Mujib today is not wide enough to have a city in the middle of it, which has led some scholars to erroneously translate the Hebrew word *nachal* (נַחַל) as ‘valley’.¹⁵⁴ We can safely assume that the river is lower today than it was in Biblical times. This is certainly true in general of the river Jordan which rarely reaches the levels spoken of in the book of Joshua.

“for the Jordan overfloweth all his banks all the time of harvest.”¹⁵⁵

The word *nachal* is clearly used in the book of Leviticus to mean river:

“These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers (נְחָלִים *nahalim*), them may ye eat.”¹⁵⁶

The same may be said of the city of Havilah which king Saul conquered:

“And Saul came to a city of Amalek, and laid wait in the valley (Hebrew נַחַל - i.e. *nachal* = river)...

...And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt.”¹⁵⁷

Havilah appears in the Egyptian records as Hatvereth and in the Greek records as Avaris. The ‘valley’ in which Saul laid wait was the ‘river of Egypt’ spoken of in the

¹⁵⁰ See *The Legacy of Edom*.

¹⁵¹ Josephus, *Antiquities of the Jews* [iv.v.1](#) William Whiston, Massachusetts 1985.

¹⁵² Num. 21:13.

¹⁵³ [http://en.wikipedia.org/wiki/Arnon_\(western_Jordan\)](http://en.wikipedia.org/wiki/Arnon_(western_Jordan)).

¹⁵⁴ The Revised Standard Version of the Bible uses the word “valley” whilst the New International Version uses the word “gorge”.

¹⁵⁵ Josh. 3:15.

¹⁵⁶ Lev. 11:9.

¹⁵⁷ 1 Sam. 15:5.

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Egyptian and Greek sources. In fact, Josephus even records that it was a river, not a valley:

“Accordingly, Saul made irruption into the country of the Amalekites, and set many men in several parties in ambush at the river...”¹⁵⁸

The city of Aroer was therefore built in the middle of the river, the river either encompassing the city like a moat, or alternatively surrounding it on at least three sides.

The prophet Isaiah tells us that Moab’s land will become barren and desolate:

“For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.”¹⁵⁹

The “fields of Heshbon languisheth”,¹⁶⁰ we are also told. We therefore should not expect the amount of water in the rivers of the land of Moab (now Jordan) to be anywhere near the levels that they were in the time that Israel occupied the land.

As already pointed out, the city of Aroer on the river of Gad was also in the middle of a river. It is assumed that the “river of Gad” is referring to the river Yabbok (AV Jabbok). First of all, let us clarify that, whenever you see a map showing a clear delineation between the regions occupied by Gad and Reuben, the truth of the matter is that they shared the same lands:

“And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;”¹⁶¹

This suggests that Reuben and Gad dwelt together in this land between the Arnon and the Yabbok.

Although built by the sons of Gad, we are told that the tribe of Reuben also dwelt in Aroer:

“And Bela the son of Azaz, the son of Shema, the son of Joel [of the tribe of Reuben], who dwelt in Aroer, even unto Nebo and Baalmeon.”¹⁶²

Furthermore, the river Yabbok (AV Jabbok) was supposed to be their northern border. It is generally argued that the river Yabbok of the Bible was the river Zarka. Philologically, the river Yarmuk, which river is located further north, is the river Yabbok. The letter *m* in ancient languages was often pronounced as a *b* or a *v*. The Chaldean king known as Marduk-apla-iddina in the Assyrian records, for example, appears as Merodach-Baladan in the Book of Isaiah,¹⁶³ but as Berodach-Baladan in the

¹⁵⁸ Josephus, *Antiquities* vi.vii.2 (Whiston’s translation).

¹⁵⁹ Isa. 15:6. Nimrim seems to refer to the city of Nimrah (Num. 32:3) also called Beth-Nimrah (Josh. 13:27). Its actual location is unknown. The waters of Nimrim are also mentioned by Jeremiah (48:34).

¹⁶⁰ Isa. 16:8.

¹⁶¹ Deut. 3:16.

¹⁶² 1 Chron. 5:8.

¹⁶³ Isaiah 39:1.

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Book of Kings.¹⁶⁴ The city of Dibon is likewise called Dimon by Isaiah when talking about the lands of Moab to the east of the Dead Sea.¹⁶⁵ After Jerusalem was destroyed by the Romans, the Sanhedrin moved to a place called both Yamnia/Jamnia and Yabneh/Jabneh, both names being used interchangeably throughout the Babylonian Talmud. The phonetic progression of Yarmuk to Yarbuk to Yabbok is perfectly plausible.

This identification of the Yarmuk as the Yabbok is even confirmed by the following passage:

“And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah... ..the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, **even unto the edge of the sea of Chinnereth (Sea of Galilee)** on the other side Jordan eastward.”¹⁶⁶

This information agrees with the river Yabbok (AV Jabbok) being their northern border. The identification of the river Yabbok, which was Gad and Reuben’s northern border, as the river Zarka does not make sense if their border reached to the Sea of Galilee as the Zarka is located nowhere near that sea.

The evidence clearly shows that the references to the city of Aroer on the river of Gad and the city of Aroer on the River Arnon are referring to one and the same city. This means that the River Arnon was also known as the river of Gad.

Ptolemy’s Geography

Due to its archaic language, the Bible is often difficult to understand. Trying to identify the places mentioned is quite a monumental task. We have already demonstrated that even Josephus was not aware of where many of the places mentioned were located. Having been subjected to numerous invasions by the Assyrians, Chaldeans, Persians, Greeks and finally the Romans, many of the Biblical cities had by his time been razed to the ground and disappeared from sight.

To add to the confusion, there are many places in the Tanakh (Hebrew Bible) where someone during the Persian Period has updated the Biblical text.¹⁶⁷ There is ample evidence to show that the Bible was originally written in an older Hebrew script and transcribed at a later date into the Hebrew square script which we know and recognize

¹⁶⁴ 2 Kings 20:12.

¹⁶⁵ Isaiah 15:9.

¹⁶⁶ Josh. 13:24-27.

¹⁶⁷ In the book of Genesis, for example, we are told that Abram pursued the Assyrians who had taken Lot prisoner “as far as Dan”. (Gen. 14:14) This was before Dan was even born! Similarly, when the LORD promised Abraham the land of Israel (Gen. 15:18-21), he mentions other nations which at that time had not been born. The Kenizzites, for example, were descended from Kenaz son of duke Eliphaz son of Edom. (Gen. 36:15 & 1 Chron. 1:36) Edom was not at that time born. The Kenites likewise appear to have been descendants of Midian. (Compare Judg. 4:11 concerning Heber the Kenite “which was of the children of Hobab the father-in-law of Moses” with Num. 10:29 where we are told that Hobab was “the son of Raguel the Midianite.”) Midian was one of Abraham’s sons born to him by his concubine Keturah. (Gen. 25:4)

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today. The city of Hobah (חֹבָה) mentioned in the Book of Genesis¹⁶⁸ is most likely the city of Zobah (צֹבָה) mentioned in other parts of the Bible.¹⁶⁹ This sort of error can only be explained by a transcription error, the letter ח *chet* of Hobah being similar to the צ *tsadi* of Zobah. In what is known as Proto-Canaanite, these two characters being represented by *chet* ח and *tsadi* צ respectively though other variations are known, such as *chet* ח' , *tsadi* צ' . In the case of texts which have faded over time, it would not be difficult for these two characters to become confused.

Whenever I look at maps of the lands to the east of the river Jordan, I constantly find names arbitrarily placed. Many of these are based on d'Anville's assumptions, but d'Anville does not provide any explanation as to how or why he has come to such conclusions. If we look at Ptolemy's co-ordinates, we can quickly see that d'Anville's map does not accord with Ptolemy's. It should be stressed that d'Anville does not even have the river Arnon correctly defined. He has the source of the river coming down from the north when in actual fact it comes up from the south. We should also bear in mind that, in his day (18th century), access by explorers to the Middle East would have been difficult if not impossible. He therefore had to work with other people's maps, so we do not know how reliable their maps were. He certainly does not seem to have consulted Ptolemy's work.

Ptolemy gives the co-ordinates for Jerusalem, which he calls "Hierosolyma (Ἱεροσόλυμα), which is now called Aelia Capitola",¹⁷⁰ as Lat. 66° 0' Long. 31° 40'. We know where Jerusalem is located, so this gives us a good fixed location to work with. He likewise gives the co-ordinates for Engedi, which he calls Engadda (Ἐγγάδδα), as Lat. 66° 30' Long. 31° 15'. As we know where Engedi is located, this gives us another anchor point. The city of Callirrhoe (Καλλιρρόη)¹⁷¹ is said to be located Lat. 67° 5' Long. 31° 15'. From Jerusalem to Engedi, we have a difference in angle of latitude of 30°. From Engedi to Callirrhoe, which is on the same line of longitude, we have a difference in angle of latitude of 35°. This roughly places Callirrhoe where the city of Aroer is usually located. Those who follow d'Anville's map are therefore placing it much too far west.

Knowing that Callirrhoe is the city of Aroer, it does not take too much intelligence to realize that Callirrhoe is actually the Greek transliteration of the Hebrew. The letter ע *ayyin* has here been transliterated as a hard *c* (or *k* – the Greek letter *kappa* is actually equivalent to our English letter *k*), the first syllable being split into two syllables (i.e. *Kallir*) and the final letter *r* (or *reysh*) has been dropped in pronunciation. The suggestion by d'Anville that Callirrhoe in the Greek language signifies 'limped fountain'¹⁷² is therefore shown to be contrived.

¹⁶⁸ Gen. 14:15.

¹⁶⁹ See for example 2 Sam. 8:3-13 & 1 Kings 11:23-24.

¹⁷⁰ Ptolemy, *Geography* Book 5, [Chap. 15, §.8.](#)

¹⁷¹ Ptolemy, *Geography* Book 5, [Chap. 15, §.9.](#)

¹⁷² *Compendium of Ancient Geography* Vol. 1, [p.417](#), Jean Baptiste Bourguignon d'Anville, London 1791.

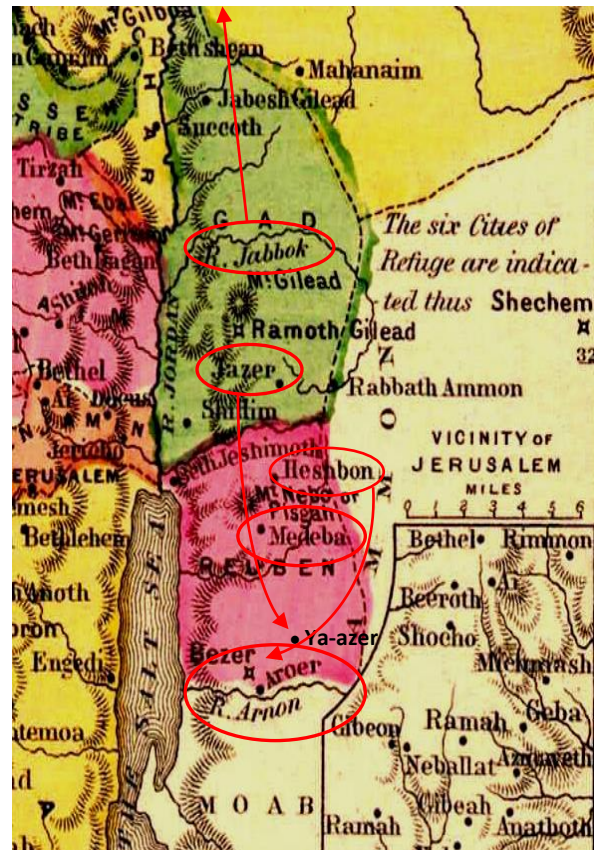
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Ptolemy also places a city Gazorus (Γάζωρος) to the north-east of Callirrhoe at Lat. 67° 30' Long. 31° 15'. Gazorus is a transliteration of the Hebrew name Ya'azer (יָאָזֶר *Yagazer*), a name which is transliterated as Jazer in the Authorized Version.¹⁷³ Again, most people, utilising d'Anville's map, place this city much too far north. This placement of Ya'azer a short distance to the north-east of Aroer accords with the following Biblical statement:

“And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer.”¹⁷⁴

Having established that there was only the one city of Aroer, it becomes clear that the river of Gad is another name for the river Arnon and that Jazer (Ya'azer) must have been in the general vicinity of Aroer.

Philadelphia, a city named after Ptolemy II Philadelphos, is placed by Ptolemy at Lat. 68° 0' Long. 31° 20'. Philadelphia is usually identified as the city nowadays known as Amman, but a close scrutiny of these co-ordinates shows that Ptolemy places the city much further south. At Lat. 68° 15' Long. 31° 45', his city of Gerasa (Γέρασα) more closely accords with the location of Amman. This is much further south and much further east than the city of Jerash which has been identified by archaeologists as Gerasa. The identification of Philadelphia with the Biblical Rabbath-Ammon is once again traceable to d'Anville, who does not provide any reasons for making such an assumption.¹⁷⁵ Either Ptolemy was miles out with his co-ordinates, or we have identified the wrong places. Bearing in mind what has been said so far, the latter seems the most likely explanation.



This map demonstrates the extent of the confusion concerning the location of the various cities to the east of the River Jordan and the Dead Sea.

The Cities of Moab

This next section looks at the cities of Moab mentioned in the Bible. Fundamentally, what we shall find is that the majority of the cities attributed to Moab in the Bible

¹⁷³ Josh. 21:39 (21:37 in the Hebrew Bible). See also 1 Chron. 6:81 (1 Chron. 6:66 in the Hebrew Bible).

¹⁷⁴ 2 Sam. 24:5.

¹⁷⁵ *Compendium of Ancient Geography* Vol. 1, [p.423](#), Jean Baptiste Bourguignon d'Anville, London 1791.

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were located to the north of the river Arnon in the regions occupied by Gad and Reuben who took their possession to the east of the river Jordan:

“Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, And upon Dibon, and upon Nebo, and upon Beth-diblathaim, And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith the LORD.”¹⁷⁶

Even Mount Nebo, which is said to be “in the land of Moab”,¹⁷⁷ was located to the north of the river Arnon. Not one of the cities mentioned were located to the south of the river Arnon where most authorities would locate the land of Moab.

One other pointer is the fact that the “plains of Moab” are said to be located “on the other side Jordan, by Jericho, eastward”.¹⁷⁸ This statement does not make sense if Moab’s northern border only extended as far as the river Arnon!

All of this confusion can be explained by the following statement:

“For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon”.¹⁷⁹

This statement alone tells us that Moab at one time owned the land which was to the north of the river Arnon. Medeba is an ancient Moabite city.¹⁸⁰ It also was located to the north of the river Arnon! Note that even Heshbon, Sihon’s capital, is described as a city of Moab.

“And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.”¹⁸¹

All of the cities of Moab against whom the Old Testament prophets prophesied were therefore located within the land which was assigned to Reuben and Gad!

Reuben and Gad, who were given the land to the east of the river Jordan as a possession, built (or more correctly, rebuilt) many of the cities of Moab:

“And the children of Gad built Dibon, and Ataroth, and Aroer, and Ataroth, Shophan, and Jaazer, and Jogbehah, and Beth-nimrah, and Beth-haran, fenced [or more correctly fortified] cities: and folds for sheep. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, and Nebo, and Baal-meon, (**their names being changed,**) and Shibmah: **and gave other names unto the cities which they builded**”.¹⁸²

Shibmah, or more correctly Sibmah (שִׁבְמָה), was a fertile region which was famous for

¹⁷⁶ Jer. 48:20-25.

¹⁷⁷ Deut. 32:49.

¹⁷⁸ Josh. 13:32.

¹⁷⁹ Num. 21:26.

¹⁸⁰ Isa. 15:2.

¹⁸¹ Isa. 15:4. See also Jer. Chap. 48 (various verses).

¹⁸² Num. 32:34-38.

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its vineyards.¹⁸³ In the book of Judges, it is even called “the plain of the vineyards”.¹⁸⁴ Most of these cities were Moabite cities.

Ironically, the Ammonites tried to recover this “land of Moab” from Israel during the time of the Judges:

“And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees [i.e. Jericho¹⁸⁵]. So the children of Israel served Eglon the king of Moab eighteen years.”¹⁸⁶

As pointed out earlier, a Moabite king was here ruling over the Ammonites and Amalekites.

Ammon had already made inroads into the land of Gilead, which belonged to the tribe of Gad:

“And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. And the children of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was sore distressed.”¹⁸⁷

These cities of Moab which became Gad and Reuben’s inheritance were later reconquered by Mesha king of Moab who was a contemporary of Jehoram son of Ahab. Mesha called himself “the Dibonite”, meaning that he was from the city of Dibon, a city which, we have discovered, was located somewhere in the south of Gad’s territory. If he was born there, then it means that the Moabites were dwelling amongst the Israelites.

The following is a full translation of the Mesha Stele, which I have added for interest. I have highlighted the names of the cities he claims to have conquered. Once again, the names listed below are all of cities located to the north of the river Arnon!

“I am Mesha, son of KMSYT (Kemosh[-yat]), the king of Moab, the Dibonite. My father was king of Moab thirty years, and I reigned after my father. And I built this high-place for Kemosh in



The Mesha Stele is in the Louvre Museum.

¹⁸³ Compare Isa. 16:9 and Jer. 48:32.

¹⁸⁴ Judg. 11:33.

¹⁸⁵ See Deut. 34:3.

¹⁸⁶ Judg. 3:12-14.

¹⁸⁷ Judg. 10:8-9.

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QRH ('the citadel'), a high place of [sal]vation because he saved me from all the kings (or 'all the attackers'), and because let me be victorious over all my adversaries. Omri was king of Israel and he oppressed Moab for many days because Kemosh was angry with his land. And his son replaced him; and he also said, 'I will oppress Moab'. In my days he spoke thus. But I was victorious over him and his house. And Israel suffered everlasting destruction, And Omri had conquered the land of **Madaba**¹⁸⁸, and he dwelt there during his reign and half the reign of his son, forty years. But Kemosh returned it in my days. So I [re]built **Baal Meon**, and I the water reservoir in it. And I bu[ilt] Qiryaten [i.e. **Kirjathaim**¹⁸⁹ or **Kiriathaim**¹⁹⁰]. The man of Gad had dwelt in **Ataroth**¹⁹¹ from of old; and the king of Israel built **Ataroth** for him. But I fought against the city and took it. And I slew all the people [and] the city became the property of Kemosh and Moab. And I carried from there the altar for its DVDH ('its Davidic altar'?) and I dragged it before Kemosh in Qerioit [i.e. **Kerioth**¹⁹²], and I settled in it men of Sharon m[en] of Maharit. And Kemosh said to me, 'Go! Seize **Nebo**¹⁹³ against Israel.' so I proceeded by night and fought with it from the crack of dawn to midday, and I took it and I slew all of them: seven thousand men and boys, and women and girls and maidens because I had dedicated it to Ashtar Kemosh I took [the ves]sels of Yahweh, and I dragged them before Kemosh. And the king of Israel had built Yahaz [i.e. **Jahaz**¹⁹⁴], and he dwelt in it while he was fighting with me, but Kemosh drove him out before me. So I took from Moab two hundred men, all his captains. And I brought them to Yahaz, And I seized it in order to add (it) to **Dibon**.¹⁹⁵ I (myself) have built the 'citadel', 'the wall(s) of the forest' and the wall of the 'acropolis'. And I built its gates; And I built its towers. And I built a royal palace; and I made the ramparts for the reservo[ir for] water in the midst of the city. But there was no cistern in the midst of the city, in the 'citadel,' so I said to all the people, 'Make [for] yourselves each man a cistern in his house'. And I hewed the shaft for the 'citadel' with prisoners of Israel. I built **Aroer**,¹⁹⁶ and I made the highway in the Arnon. I built Beth-Bamot [i.e. **Bamoth**,¹⁹⁷ also called **Bamoth-baal**¹⁹⁸], because it was in ruins. I built **Bezer**,¹⁹⁹ because it was a ruin [with] the armed men of **Dibon** because all of **Dibon** was under orders and I ruled [ove]r [the] hundreds in the towns which I have annexed to the land. And I built **Medeba** and Beth-Diblaten [i.e. **Beth-Diblathaim**²⁰⁰, also known simply as **Diblath**²⁰¹ or **Almon-Diblathaim**²⁰²] and **Beth-Baal-Meon**²⁰³ [also known as **Baal-Meon**²⁰⁴ or **Beon**²⁰⁵], and I carried there [my herdsmen] [to herd] the small cattle of the land, and Horonain [i.e. **Horonaim**²⁰⁶], in it dwelt house of DV[D]... [and] Kemosh [s]aid to me, 'Go down, fight against Horonain'. And I went down [and I fought with the

¹⁸⁸ Num. 21:30, Josh. 13:9 & 16, 1 Chron. 19:7 & Isa. 15:2.

¹⁸⁹ Num. 32:37 & Josh. 13:19.

¹⁹⁰ Gen. 14:5, Jer. 48:1 & 23 & Ezek. 25:9.

¹⁹¹ Num. 32:3 & 34. Not to be confused with the similarly named city of Ataroth which formed the boundary of the tribe of Ephraim - see Josh. 16:2, 5 & 7 & 1 Chron. 2:54.

¹⁹² Jer. 48:24 & 41.

¹⁹³ Num. 32:3 & 38, Num. 33:47, Deut. 32:49, Deut. 34:1, 1 Chron. 5:8, Isa. 15:2, Isa. 46:1, Jer. 39:3 & Jer. 48:1 & 22.

¹⁹⁴ Num. 21:23, Deut. 2:32, Josh. 21:36 (Jahaza), Judg. 11:20, Isa. 15:4 & Jer. 48:21 & 34.

¹⁹⁵ Num. 21:30, Num. 32:3 & 34, Josh. 13:9 & 17, Isa. 15:2 & Jer. 48:18 & 22. Also known as Dibon-Gad - Num. 33:45-46.

¹⁹⁶ This is obviously that city of Aroer which was located on the river Arnon.

¹⁹⁷ Num. 21:20.

¹⁹⁸ Josh. 13:17.

¹⁹⁹ Deut. 4:43, Josh. 20:8, Josh. 21:36 & 1 Chron. 6:78.

²⁰⁰ Jer. 48:22.

²⁰¹ Ezek. 6:14.

²⁰² Num 33:46-47. Almon-Diblathaimah, which probably refers to some place called Almon which was located over against Diblathaim, is associated in this verse with the nearby city of Dibon-Gad which is clearly the city of Dibon which was located close to Beth-Diblathaim mentioned by Jeremiah (Jer. 48:22).

²⁰³ Josh. 13: 17.

²⁰⁴ Num. 32:38, 1 Chron. 5:8 & Exek. 25:9.

²⁰⁵ Num. 32:3.

²⁰⁶ Isa. 15:5 & Jer. 48:3, 5 & 34.

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city and I took it and] Kemosh [re]turned it in my days.”²⁰⁷

Notice how the city of Dibon was ‘added’ to the city of Yahaz and that Yahaz was built by one of the kings of Israel. First of all, this means that the name Yahatsa (יְהָצָה AV Jahaz) in the Book of Numbers, Deuteronomy, Joshua and Judges are anachronisms. Secondly, this places Dibon somewhere in the south close to the city of Aroer. Thirdly, and more importantly, the city of Heshbon is not mentioned. This means that, either Heshbon did not at that time exist, or that it was known by some other name!

The land originally belonged to Moab. During the time of the Judges, the king of the Ammonites, who was a Moabite, was insisting that the land belonged to him:

“And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.”²⁰⁸

Of course, Israel did **not** take away the land. It was Sihon king of the Amorites who “had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon”.²⁰⁹ Israel’s response to this argument was:

“While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?”²¹⁰

As of old, the descendants of Ammon and Moab, who today go under the name of “Palestinians”, despite trying to annihilate the Jews, still have the audacity to insist that the land which Judah has taken from them should be returned – even though the land of Israel did not originally belong to them!

Moab in Israel

According to Josephus:

“And they [the daughters of Lot] bare sons: the son of the elder was named Moab, which denotes one derived from his father. The younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites: and both of them are inhabitants of Coele-Syria”.²¹¹

Notice that Moab was “even still **a great nation**” during Josephus’ day. Coele-Syria was generally the name the Greeks gave to Lebanon and northern Israel though some authorities also include Judea²¹² with Diodorus extending this designation as far south

²⁰⁷ http://en.wikipedia.org/wiki/Mesha_Stele#Translation.

²⁰⁸ Judg. 11:13.

²⁰⁹ Num. 21:26.

²¹⁰ Judg. 11:26.

²¹¹ Josephus, *Antiquities of the Jews* i.xi,5 (Whiston’s translation).

²¹² <http://en.wikipedia.org/wiki/Coele-Syria>.

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as Joppa.²¹³ Polybius even included Rhapsia, a city located near Rhinocolura (also known as Havilah or Avaris), which he designated “the first of the cities of Coele-Syria”.²¹⁴ Josephus talks of “Scythopolis, a city of Coele-Syria”,²¹⁵ a city, we are informed, which was originally called Beth-Shean²¹⁶ and was located in the Jezreel Valley in northern Israel. One therefore wonders what he was referring to when he wrote: “Of the four sons of Aram, Uz founded Trachonitis and Damascus: this country lies between Palestine and Coele-Syria.”²¹⁷ This would actually place Coele-Syria to the north of Damascus, locating it somewhere around the city of Palmyra in Mesopotamia, which clearly does not make sense!

Elsewhere, he gives the impression that Coele-Syria included the land previously known as Israel.²¹⁸ In fact, Josephus specifically states that Nebuchadnezzar, *after* conquering Coele-Syria, waged war against the Ammonites and Moabites,²¹⁹ which contradicts his statement above that Ammon and Moab were inhabitants of Coele-Syria.

It should be mentioned here that in an early map based on Ptolemy’s *Geographia*, Coele-Syria is actually depicted to the east of the river Jordan. There is, however, no substantiation of this in any other extant record. In fact, there are a number of other errors in that said map, the most noticeable of which is the placement of the Lebanon and Anti-Lebanon mountain ranges which are shown in an east-west rather than a north-south orientation. (See map below at top of next page.) The land of Reuben (called Raabeni) is also set too far east. I could mention other errors, but these are outside the scope of the current thesis. Regrettably such errors are also commonplace in the classical records.

In another place in his 8th book of *Antiquities of the Jews*, Josephus specifically refers to “the country of Moab, Heshbon and Medaba, Lemba [var. Libba], and Oronas [i.e. Horonaim], Gelithon [var. Agalain and Thona, understood to be Eglaim and a village,



Satellite image of Lebanon. The snow-covered areas closer to the coast indicate the line of the Mount Lebanon range and the snow-covered areas further inland indicate the line of the Anti-Lebanon mountains.

²¹³ Diodorus, *Library* [i.31.2](#): “for from Paraetionium in Libya as far as Iopê [Joppa] in Coele-Syria, a voyage of some five thousand stades, there is not to be found a safe harbour except Pharos.”

²¹⁴ Polybius, *Histories* [v.80.3-4](#).

²¹⁵ Josephus, *Antiquities* [xiii.xiii.2](#) (Whiston’s translation).

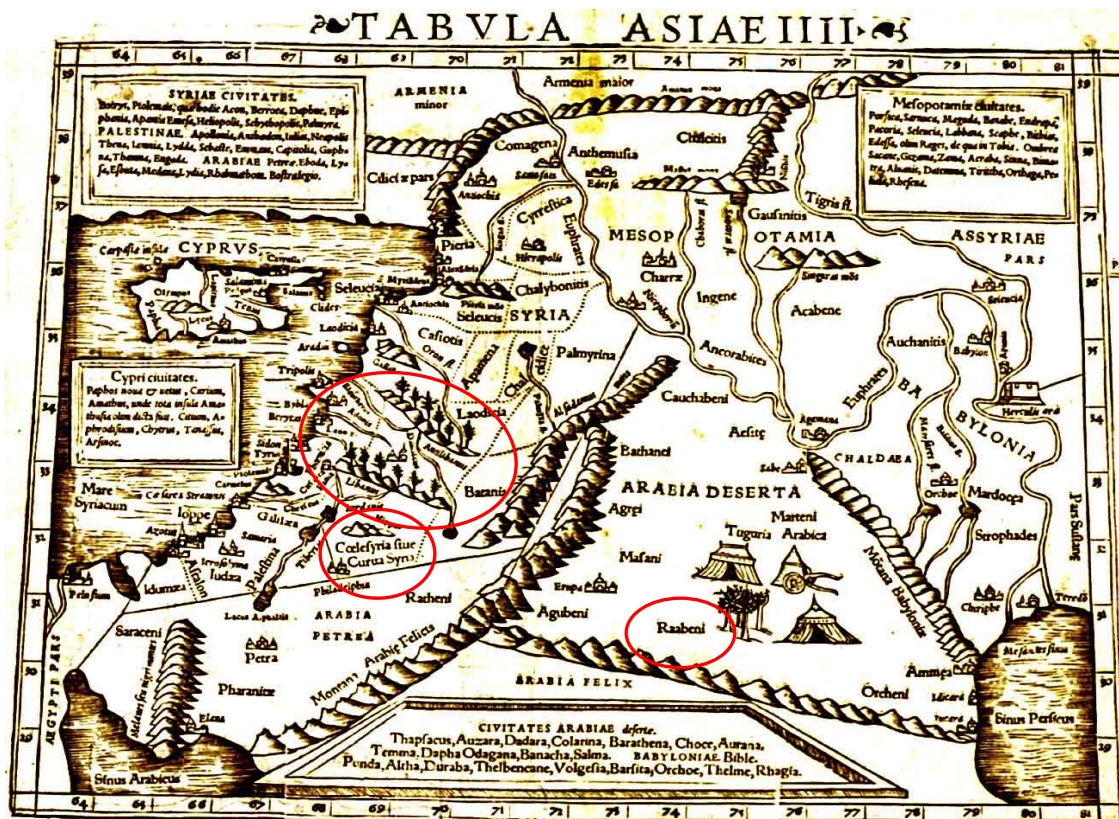
²¹⁶ Josephus, *Antiquities* [vi.xiv.8](#) (Whiston’s translation).

²¹⁷ Josephus, *Antiquities* [i.vi.4](#).

²¹⁸ As in, “He also enjoined the Idumeans and Samaritans, and the inhabitants of Coele-Syria, to restore those villages which they had taken from the Jews; and that, besides all this, fifty talents should be given them for the building of the temple.” Josephus, *Antiquities* [xi.iii.8](#).

²¹⁹ Josephus, *Antiquities* [x.ix.7](#).

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the modern eth-Thenîyeh, 3 miles SE of Eglaim], Zara [understood to be the Biblical Zoar of Sodom and Gomorrah fame], the valley of the Cilices [unknown, but believed to be located somewhere in the Decapolis] and Pella”.²²⁰ By “country of Moab”, he need not necessarily mean, however, that Moab was at that time occupying the territory, merely that these were the lands which historically belonged to them.

When, during time of Cyrus and Darius kings of Persia, the Jews from Babylon and Persia returned to Jerusalem for the first time after Solomon’s temple had been destroyed, they were constantly harassed by the occupants of the land. The main antagonists, we are told, were Sanballat and Tobiah the **Ammonite** who led a coalition of trouble-makers against those trying to rebuild Jerusalem.

Josephus also informs us that Sanballat was a Cuthean; a Samaritan.²²¹ He gave his daughter Nicosia in marriage to Manasseh, the brother of Jaddua the high priest.²²² Tobiah, who was an Ammonite, was a Persian satrap acting under authority from the king of Persia.

As for the Moabites, it would seem at a preliminary glance that they are not specifically mentioned in the books of Ezra or Nehemiah as being at enmity with the Jews:

²²⁰ Josephus, *Antiquities* [xiii.xv.4](#). (Emphasis mine.)

²²¹ Josephus, *Antiquities* [xi.vii.2](#). They were called Cutheans “because they were brought out of the country called Cuthah, which is a country of Persia, and there is a river of the same name in it.” *Antiquities* [ix.xiv.3](#).

²²² Josephus, *Antiquities* [xi.vii.2](#).

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“But it came to pass, *that* when Sanballat, and Tobiah, and the **Arabians**, and the **Ammonites**, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.”²²³

Josephus describes the situation as follows:

“But now when the **Ammonites**, and **Moabites**, and Samaritans, and all that inhabited Coele-Syria, heard that the building went on apace, they took it heinously, and proceeded to lay snares for them, and to hinder their intentions. They also slew many of the Jews, and sought how they might destroy Nehemiah himself, by hiring some of the foreigners to kill him.”²²⁴

From this we realise that the Moabites were the people called “Arabians” (i.e. Arabs) in the book of Nehemiah. That the Moabites were regarded as Arabians is confirmed by Josephus:

“He [Alexander the Great] also overcame the **Arabians**, such as the **Moabites** and Gileadites, and made them bring tribute.”²²⁵

There are a number of references to the fact that those who returned from captivity “married wives of Ashdod, of Ammon, and of Moab”,²²⁶ a statement which is also confirmed by Ezra:

“...the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the **Ammonites**, the **Moabites**, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.”²²⁷

The fact that the Jews married Ammonites and Moabites in itself reinforces the argument that Ammon and Moab were at that time firmly established in the land of ‘Palestine’, or, more correctly, the land of Israel.

When Jerusalem was captured by Nebuchadnezzar II,²²⁸ when its occupants were taken to Babylon, and again in 70 CE, when its occupants were taken to Rome,²²⁹ it left a void which was quickly filled by Arabs and Nabateans from the other side of the river Jordan. The Nabatean culture has been noted as far north as the northern end of the

²²³ Neh. 4:7-8 or Neh. 4:1-2 in the Hebrew.

²²⁴ Josephus, *Antiquities* [xi.v.8](#).

²²⁵ Josephus, *Antiquities* [xiii.xiii.5](#).

²²⁶ Neh. 13:23.

²²⁷ Ezra 9:1-2.

²²⁸ In my paper entitled *A Radical Review of the Chaldean and Achaemenid Periods*, I have demonstrated that the destruction of Solomon’s temple, which is usually dated to 586 BCE, was actually destroyed around 431 BCE

²²⁹ Note that a small number of Jews remained until 1099 CE, when Jerusalem was conquered by the Crusaders, who massacred most of its Muslim and Jewish inhabitants as well as the native Christian population. In 1187 CE, Saladin reclaimed the city and permitted both Muslims and Jews to return and settle there. In 1244 CE, however, they were driven out by Khwarezmian Tartars – see, for example, *A Global Chronology of Conflict: From the Ancient World to the Modern Middle East* Vol. 1, [p.250](#), [pp.259-260](#) and [p.280](#), Dr. Spencer C. Tucker, ABC-CLIO, Santa Barbara, California, Denver, Colorado and Oxford, England 2010. See also http://en.wikipedia.org/wiki/Jerusalem#Middle_Ages.

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Dead Sea,²³⁰ which region encompasses the land of Moab. Amongst these Nabateans were Edomites, Ammonites and Moabites, all of whom are said to have rejoiced at Judah's downfall.²³¹

These descendants of Ammon and Moab therefore took occupancy of the lands to the west of the Jordan which belonged to the tribes of Israel and Judah, and when, finally, the Jews were evacuated from Judea, after the destruction of the temple at the hands of the Romans, it provided them with even more land to occupy. This is the self-same land that the modern-day Palestinians were occupying before Israel reclaimed it in 1948. We should be mindful of Josephus' comment that Moab was even in his day a great nation in Coele-Syria. Where then did this "great nation" disappear to? What we have come to demonstrate is that this great nation, along with Edom, had control of the land of Israel. Ptolemy referred to Jerusalem as Aelia Capitola (Αἰλία Καπιτωλιάς),²³² this being the name of the Roman colony, built under the emperor Hadrian in 135 CE. The name Aelia, which is understood to be either an alternative name or clan name for Hadrian, appears to be a variant spelling of Elah, as in Duke Elah.²³³ These Romans were Edomites. For a time, Jerusalem therefore came under Edomite rule.

The city was taken by Muslims around 636 CE and in 691 CE the Dome of the Rock was built by the Umayyad caliph 'Abd al-Malik ibn Marwān. According to a Christian chronicle, the Umayyad rulers known as Almoravids were Moabites:

"The Moorish alliance never forgot their moabi origins. Christian chronicles sometimes referred to the Almoravids as 'Moabites'. There are numerous references to 'Moabites' in the *Chronica Adefonsi* [e.g. [35], [42], [53], [96], [127]. These references are to paragraphs, and the reference to 'Ali' and 'Texufinus' (Tashufin) as *kings of the Moabites* would seem to support the theory that this term refers to Almoravides ... The moabi origin of the Moorish alliance can explain the reason why the name of the last prince of the Banu Marwan family was Abd al-Rahman b. Mucawiya, but 'alRazi' (i.e., his Portuguese translator) gives his name as 'Abder-rahemen filho de Moabia.'"²³⁴

Chronica Adefonsi is also known as *Chronica Adefonsi Imperatoris*, meaning "Chronicle of Alfonso the Emperor". The Moors were Amorites. The Amorites were Canaanites, both names being used interchangeably. (Whilst Deut. 1:44 informs us that the Amorites chased the Israelites all the way to Hormah, Num. 14:45 called them Canaanites.) The Umayyads, who were the ruling class, were Moabites.

²³⁰ <http://en.wikipedia.org/wiki/Nabataeans#Culture>.

²³¹ Ezek. 25:1-14.

²³² Ptolemy, *Geography* v.16, §.8.

²³³ Gen. 36:41.

²³⁴ *Egyptian Romany: The Essence of Hispania* p.154, Moustafa Gadalla, Tehuti Research Foundation, U.S.A. 2017. He has pretty well quoted verbatim the entries from *Jews, Visigoths and Muslims in Medieval Spain: Cooperation and Conflict*, pp.49-50, Norman Roth, Brill, Leiden, New York and Köln, 1994.

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The Palestinians

Today, the lands originally belonging to Ammon and Moab now form part of the kingdom of Jordan. When Judah started to take repossession of the land of Israel, many Palestinians moved back across the Jordan into their own land:

“The city [Amman] received refugees from these countries on a number of occasions. The first wave of Palestinian refugees arrived from Palestine in 1948. A second wave after the Six-Day War in 1967. A third wave of Palestinian and Jordanian and Southeast Asians, working as domestic workers, refugees arrived in Amman from Kuwait after the Gulf War of 1991.”²³⁵

About one third of the Palestinians today live as refugees in the land of Jordan.²³⁶ As the prophet Isaiah colourfully puts it:

“As wandering birds, as a scattered nest, so shall the daughters [i.e. offspring] of Moab be at the fords of Arnon.”²³⁷

As already stated above, the Moabites had become part of the collective group of people who were known under the generic name of Arab. The Palestinians are Arabs – not Philistines. Many of them even share the same religion as the Arabs: the Ishmaelite religion which is called Islam.²³⁸

During the Byzantine-Arab Wars of 634-714 CE, the original lands of Ammon and Moab (i.e. those lands to the east of the river Jordan) as well as the land of Israel were invaded by Muslims.²³⁹ The Arab population, including Ammonites and Moabites, consequently spilled out into the whole of Palestine. As we have discovered time and again, when we looked at the migration of the Israelite and Edomite peoples, the inhabitants were to take on the name of the land in which they settled.

It should be stressed that the original inhabitants of Palestine were black. Homer called them Ethiopians, naming them alongside the Sidonians who dwelt to the north of Tyre in Phoenicia:

“Over **Cyprus** and **Phoenicia** I wandered, and **Egypt**, and I came to the Ethiopians and the Sidonians and the **Erembi**”.²⁴⁰

According to a Greek fable (which is in fact an allegorical tale, the meaning of which falls outside the scope of this thesis²⁴¹), Andromeda, who was the daughter of the

²³⁵ <http://en.wikipedia.org/wiki/Amman#history>.

²³⁶ http://en.wikipedia.org/wiki/1948_Palestinian_Exodus.

²³⁷ Isa. 16:2.

²³⁸ Many Muslims believe that Ishmael was the one who Abraham went to sacrifice – not Itzchaq/Isaac. See, for example, the discussion at <http://www.judaism-islam.com/was-abraham-commanded-to-sacrifice-isaac-or-ishmael/>. I personally see the name Islam as being a play on the word Ishmael, though whatever the outcome, the Islamic movement relies on Ishmael being their true progenitor.

²³⁹ http://en.wikipedia.org/wiki/Muslim_Conquests#History.

²⁴⁰ Homer, *Odyssey* Book 4, [lines 80-84](#).

²⁴¹ The same story is told concerning Heracles/Hercules and Hesione, as noted by Alfred Denis Godley, who commented that “The story of Hercules and Hesione corresponds closely to that of Perseus and Andromeda ... Both tales may have originated in a custom of sacrificing maidens to be the brides of the Sea”. Apollodorus, *Library* Vol. 1, [pp.207-8, fn. 2](#), The Loeb Classical

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‘Ethiopian’ king Cepheus and his wife Cassiepea (var. Cassiopeia), was chained naked to a rock on the coast from where she was rescued by Perseus son of Danaus:

“Being come to Ethiopia, of which Cepheus was king, he [Perseus] found the king's daughter Andromeda set out to be the prey of a sea monster. For Cassiepea, the wife of Cepheus, vied with the Nereids in beauty and boasted to be better than them all; hence the Nereids were angry, and Poseidon, sharing their wrath, sent a flood and a monster to invade the land. But Ammon having predicted deliverance from the calamity if Cassiepea's daughter Andromeda were exposed as a prey to the monster, Cepheus was compelled by the Ethiopians to do it, and he bound his daughter to a rock. When Perseus beheld her, he loved her and promised Cepheus that he would kill the monster, if he would give him the rescued damsel to wife. These terms having been sworn to, Perseus withstood and slew the monster and released Andromeda”.²⁴²

This story is also related in brief by Herodotus, on which story, A.D. Godley had this to say:

“Herodotus is always prone to base ethnological conclusions on Greek legends and the similarity of names; so in the next chapter Medea supplies the name of the Medes. – But it is strange that Perseus, being commonly held great-grandfather of Heracles, is here made to marry the grand-daughter of Belus, who in I. 7, is Heracles' grandson.”²⁴³

Godley clearly did not appreciate the allegorical nature of these stories.

Tradition locates this rock, to which Andromeda was chained, at Joppa on the Mediterranean coast. As Josephus testifies:

“Now Joppa is not naturally a haven, for it ends in a rough shore, where all the rest of it is straight; but the two ends bend towards each other, where there are deep precipices, and great stones that jut out into the sea, and where the chains wherewith Andromeda was bound have left their footsteps, which attest to the antiquity of that fable”.²⁴⁴

Pliny, who likewise identifies Joppa as the place where Andromeda was chained, records:

“Ethiopia was worn out by alternate periods of dominance and subjection in a series of wars with Egypt, having been a famous and powerful country even down to the Trojan wars, when Memnon [Amenemhat III] was king; and the stories about Andromeda show that it dominated Syria and the coasts of the Mediterranean in the time of King Cepheus”.²⁴⁵

Pliny could not understand where these Ethiopians had disappeared to. He did not appreciate that these ‘Ethiopians’ were actually Canaanites and Philistines who were, during Homer's time, occupying this stretch of land. Some of these Philistines can be traced today to the Falashas of Ethiopia. The name Falasha, which supposedly means

Library, William Heinemann, London and G. P. Putnam's Sons, New York 1921. The same allegorical tale but with different heroes. The story of Heracles and Hesione is actually a late ‘rewrite’ of the original tale.

²⁴² Apollodorus, *Library* [ii.iv.3](#).

²⁴³ *Herodotus* Vol 3, [p. 377, fn. 1](#), Alfred Denis Godley, The Loeb Classical Library, William Heinemann Ltd, London and Harvard University Press, Cambridge, Massachusetts 1938.

²⁴⁴ Josephus, *Wars of the Jews* [iii.ix.3](#) (Whiston's translation). See also Pliny, *Natural History* [v.xiv \(69\)](#).

²⁴⁵ Pliny, *Natural History* [vi.xxxv \(182\)](#).

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‘stranger’ or ‘immigrant’ in the classical language of Ethiopia,²⁴⁶ is but a variant spelling of the Hebrew Pilishti (פְּלִשְׁתִּי) which is transliterated in the Authorised Version of the Bible as Philistine. The Arabs likewise, even today, call the land Falastin. The reason why the Falashas are regarded as strangers or immigrants is because they arrived in Ethiopia from the land of Philistia.

DNA shows that the Falashas are NOT related to the Jews:

“DNA samples from Falasha Jews and Ethiopians were studied with the Y-chromosome-specific DNA probe p49a to screen for *TaqI* restriction polymorphisms and haplotypes. Two haplotypes (V and XI) are the most widespread in Falashas and Ethiopians, representing about 70% of the total number of haplotypes in Ethiopia. Because the Jewish haplotypes VII and VIII are not represented in the Falasha population, we conclude that the Falasha people descended from ancient inhabitants of Ethiopia who converted to Judaism.”²⁴⁷

To put this into simple terms, the Falashas are NOT descended from Solomon as they claim. They like to be known as ‘sons’ of Solomon, but were in fact more correctly ‘subjects’ of Solomon. They are descended from the Philistim (Arabic Falastin) who at one time dwelt in the land of Philistia in southern Israel. They claim to be descended from Menelik I, king of Ethiopia, but the suggestion that Menelik I was a son of King Solomon and the Queen of Sheba (whose name is given as Makeda²⁴⁸) is pure fantasy. In *Ancient History Reconsidered* we demonstrate that the Queen of Sheba was Queen Hatshepsut (Maatkare) of the Egyptian 12th/18th Dynasty. The Hebrew word Sheba when transliterated into Egyptian becomes Theba which in Greek becomes Thebes. The descendants of these Thebans appear to be located today in the land of Ethiopia, so the suggestion that the offspring of the Queen of Sheba are to be found in Ethiopia appears to have some foundation of truth to it.

The date of Menelik I is, however, controversial. According to the Ethiopian Regnal Chronologies, Menelik I lived around 204-179 BCE,²⁴⁹ which date appears to be about right. This would roughly coincide with the invasion of the Middle East by Alexander the Great and would be about the time that the Philistines will have disappeared from the Land of Israel. This will presumably have been as a result of the Ethiopic wars spoken of by Josephus:

“As for the rest [of the Hamitic tribes] ... we know nothing of them besides their names; for the Ethiopic war which we shall describe hereafter, was the cause that those cities were overthrown.”²⁵⁰

However, Josephus goes on to wrongly suggest that these people disappeared during the time of Moses.²⁵¹ The idea that Moses was involved in wars against the inhabitants

²⁴⁶ According to the Ethiopian Ge'ez language. See <http://debate.uvm.edu/dreadlibrary/ebardfield.html>.

²⁴⁷ *Origins of Falasha Jews Studied by Haplotypes of the Y Chromosome* by Gérard Lucotte and Pierre Smets, pp.989–93 in *Human Biology* Vol. 71, No. 6, December 1999. See also the Abstract of the above work as presented on the National Center for Biotechnology Information website <http://www.ncbi.nlm.nih.gov/pubmed/10592688> – quoting from page 989 of the aforesaid article.

²⁴⁸ See http://en.wikipedia.org/wiki/Menelik_I.

²⁴⁹ See for example <http://my.raex.com/~obsidian/ethiopia.html#Ethiopia>.

²⁵⁰ Josephus, *Antiquities of the Jews* i.vi.2.

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of the land of Canaan should be treated with extreme caution. The story is extremely contrived. We should bear in mind that the Philistines (who were known to the Greeks as Ethiopians) were still in the land of Philistia during the time of King David.

The suggestion that Menelik I lived during the time of King Solomon, or the Falasha's legend that King Solomon made for Menelik a duplicate of the Ark of the Covenant, is pure fabrication. The Ark of the Covenant was holy. It contained the Law of Moses, even the two tablets which were made by the hand of the Almighty. Solomon would not have made a duplicate.

As stated, the original inhabitants of Canaan and Philistia were black. The modern Palestinians, on the other hand, are descended from Lot's two sons, Ammon and Moab. They are **not** the Biblical Philistines.

Knowing this, the significance of the following prophecy by the prophet Isaiah concerning Moab becomes apparent:

"But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small and feeble."²⁵²

According to the Law of Moses, a hired servant served for six years:

"If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing."²⁵³

Each "year of a hireling" spoken of by Isaiah therefore means six actual years in fulfilment, with his release being at **the end** of the seventh year.²⁵⁴ Three prophetic 'years' of a hireling (or more correctly 'periods' or 'terms' of a hireling) is therefore equivalent to eighteen years (i.e. three times six) in fulfilment, the nineteenth year being the year of release.

Israel became an independent state in May 1948. NINETEEN years later, in June 1967, we had the Arab-Israeli war known as the SIX DAY WAR (note six days: each day representing a year of a hired servant). This war saw the descendants of Ammon and Moab subjugated.²⁵⁵

Isaiah also tells us that when the LORD sets his throne in Jerusalem, Moab will be ***in the middle of Jerusalem***:

²⁵¹ Josephus, *Antiquities of the Jews* Book 2, [238ff.](#) ([Chap. 10](#) in Whiston's translation.)

²⁵² Isa. 16:14.

²⁵³ Exod. 21:2.

²⁵⁴ The release occurred at the end of the 7th year (Deut. 15:1 & Jer. 34:14) though usually at the Feast of Tabernacles (Deut. 31:10). An exception was probably made in this instance because "an Ammonite or Moabite shall not enter into the congregation of the LORD for ever". (Deut. 23:3) The Six Day War occurred in June, long before the Feast of Tabernacles.

²⁵⁵ An alternative interpretation is that the 18 years (i.e. without the Year of Release) is measured from the 1949 Armistice Agreements which marked the end of the 1948 Arab-Israeli war. Note that Moab ruled over Israel for 18 years during the period of the Judges. (Judg. 3:14) Isaiah's prophecy, however, which came long after this, refers specifically to these end times.

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“And it shall be said in that day, Lo, this *is* our GOD; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain [*i.e. Mount Zion in Jerusalem*] shall the hand of the LORD rest, and **Moab shall be trodden down under him**, even as straw is trodden down in **Madmenah** [translated as “trodden down for the dunghill” in the Authorised Version]...

“And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their [*i.e. Moab's*] pride together with the cunning²⁵⁶ [AV spoils] of his hands.”²⁵⁷

“As he that swimmeth spreadeth forth his hands to swim”: Imagine a swimmer doing the breast stroke. Imagine a wave of Palestinians fleeing from the midst of Jerusalem. This is the scene being described here.

The passage continues: “his [Moab's] pride shall be brought down together with the cunning of his hands”. The Authorised Version has “spoils of their hands”, but I have here followed the Mechon Mamre translation,²⁵⁸ which seems more appropriate. This “cunning [work] of his hands” (אֲרָבוֹת), which in Hebrew is in the plural form (the singular being אָרַב meaning cunning or astute), clearly refers both to the Dome of the Rock²⁵⁹ and the Al Aqsa Mosque, both of which were built by the Arab Ummayyads, who were Moabites.

Note: “even as straw trodden down in **Madmenah**.” The Greek Septuagint, which is the earliest known translation of the Hebrew Bible into another language,²⁶⁰ has, “as they that tread the floor with **wagons**”, which likewise cannot be correct. From this it is clear that the true meaning of Madmenah was not known even then.

This word Madmenah (מַדְמֵנָה) also appears in Isaiah Chapter 10:

“Lift up thy voice, O daughter of Gallim:²⁶¹ cause it to be heard unto Laish, O poor Anathoth.²⁶² **Madmenah**²⁶³ is removed [will flee];²⁶⁴ the inhabitants of Gebim²⁶⁵ gather

²⁵⁶ Hebrew אֲרָבוֹת *arbot*, translated as ‘spoils’ in the Authorised Version but as ‘[cunning work](#)’ by the Mechon Mamre organisation, this being a more appropriate translation, though being plural in the Hebrew, ‘cunning works’ would be a more appropriate translation.

²⁵⁷ Isa. 25:9-11.

²⁵⁸ See <http://www.mechon-mamre.org/p/pt/pt1025.htm#11>.

²⁵⁹ Also known as the Mosque of Omar.

²⁶⁰ “The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era.” This translation is known as the Septuagint. <http://ecmarsh.com/lxx/index.htm>.

²⁶¹ The only other mention of Gallim in the Bible is in the book of Samuel: “Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was of Gallim.” (1 Sam. 25:44) It must therefore be significant that Laish and Gallim are both mentioned together in Isaiah's prophecy.

²⁶² Anathoth was located in the land of Benjamin. (Jer. 1:1) Anathoth was one of the sons of Becher son of Benjamin. (1 Chron. 7:8)

²⁶³ The Septuagint has μαδεβηνα, i.e. Madabena, which is clearly a variant spelling of Medeba, a city of Moab! This connection of Madmenah with Moab is significant.

²⁶⁴ Hebrew *nadedah* נָדָה more correctly meaning to wander or to flee. The same word was used concerning Moab who we have already stated will be “as a *wandering* bird (נֹדֵד-וְיָרֵחַ), as a scattered nest”. (Isa. 16:2)

²⁶⁵ This place is otherwise unattested. It might refer to the people of Geba which city was located in the land of Benjamin. (1 Chron. 6:60 or 1 Chron. 6:45 in the Hebrew.)

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themselves to flee [for cover]. As yet shall he [the LORD] remain at Nob²⁶⁶ that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem. Behold, the LORD, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.”²⁶⁷

Madmenah can hardly be a reference to dunghills in this sentence! The Hebrew word used for dunghill is elsewhere *ashpot* (אַשְׁפֹּת)²⁶⁸ or *ashpatoth* (אַשְׁפְּתוֹת)²⁶⁹ a completely different word. In Aramaic it is *n'vali* (נְוָלִי).²⁷⁰ Note that Madmenah is mentioned in connection with numerous other places all of which belonged to Judah or Benjamin. Note also that the LORD will shake his hand at “the hill of Jerusalem”, this being where the Al Aqsa Mosque and Dome of the Rock are currently located. The use of the expression “daughter of Zion” indicates that we are talking about these end days as the expression “daughter” as used in the Bible always refers to “offspring”.

In the book of Jeremiah, where the name appears as Madmen (מַדְמֵן), the association is once again with Moab:

“*There shall be no more praise of Moab: in Heshbon they have devised evil against her; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.*”²⁷¹

The last sentence can also be translated as:

“Madmen[ah] also will be silenced [יִדְמֵן]; the sword shall pursue you.”

This identification of Madmen/Madmenah with Moab is significant. Apart from these references quoted above, the word only appears in two other places in the Bible. Once in the book of Joshua, where it is transliterated as Madmannah, a city somewhere in the region of Ziklag,²⁷² and once in the book of Chronicles where we are told that Madmannah was the son of Shaaph of the tribe of Judah.²⁷³

The location of Ziklag is unknown, though the most logical and most sensible suggestion is that it was located at Khirbet Zuheiliqah, a place to the north-west of Beersheba and south-southeast of Gaza city.²⁷⁴ If the *h* of Zuheiliqah is a guttural (i.e. pronounced as a *chet* – like the *ch* of *loch*), then it could well have been transliterated into Hebrew as a ק *koph*, being equivalent to a *k* in English, hence producing זִקְלָג. Similarly, as already demonstrated, there are numerous examples of the *g* and *k* being interchanged in ancient languages. For Khirbet Zuheiliqah then, we can read City [i.e. Kir] of the House [i.e. Beth] Zichlaqa [i.e. Ziklag].

²⁶⁶ Nob is where Ahimelech the high priest was living when David fled from king Saul. (1 Sam. 21:1 or 1 Sam. 21:2 in the Hebrew) It's location is unknown. I would suggest that Nob was located on or near the Mount of Olives. (Compare above with Zech. 14:4.)

²⁶⁷ Isa. 10:30-33.

²⁶⁸ 1 Sam. 2:8 & Psa. 113:7.

²⁶⁹ Lam. 4:5.

²⁷⁰ Dan. 2:5, Dan 3:29 & Ezra 6:11.

²⁷¹ Jer. 48:2.

²⁷² Josh. 15:31.

²⁷³ 1 Chron. 2:49.

²⁷⁴ Ziklag is a city which belonged to Judah (1 Sam. 27:6), though its actual location is not known. (See <http://en.wikipedia.org/wiki/Ziklag#Identification>.)

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Josephus also believed that Ziklag was located in Philistia:

“Now the time that David dwelt in Ziklag, in the land of the Philistines.”²⁷⁵

This then places Ziklag in the Gaza Strip. Madmenah must therefore have likewise been in this general vicinity, which means that the Madmenah spoken of by Isaiah and Jeremiah is somehow connected with the modern Palestinians of Gaza who are descendants of Moab. It is quite possible that the city of Madmenah was located where the Palestinian city of Dayr al Balah is today located. It is from here that Hamas keep firing missiles into the land of Israel and has been the subject of frequent incursions by the Israeli army with the aim of stopping the attacks.



The possible locations of Ziklag and Madmenah.

The Dome of the Rock was built by the Umayyad caliph Abd al-Malik, whilst the Al Aqsa Mosque was built as a small prayer house by the Rashidun caliph Umar, and was later rebuilt and expanded by Abd al-Malik which work was completed by his son al-Walid in 705 CE.²⁷⁶

Although the Umayyad Caliphate came from Mecca, the city of Damascus in Syria was their capital.²⁷⁷ Under the leadership of



Dome of the Rock, Jerusalem.



The Al-Aqsa Mosque.

Abd al-Malik's son Sulayman, the Umayyad Caliphate extended its rule to Spain, thereby becoming "one of the largest empires the world had yet seen".²⁷⁸

It should be stressed that the Umayyads were Arabs. They were Moabites. There is a black movement in America (Moorish Science Temple) who believe that they are Moabites. They have latched on to the aforesaid records,

²⁷⁵ Josephus, *Antiquities of the Jews* vi.xiii.10.

²⁷⁶ http://en.wikipedia.org/wiki/Al-Aqsa_Mosque.

²⁷⁷ http://en.wikipedia.org/wiki/Umayyad_Caliphate.

²⁷⁸ *Ibid*.

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which show that the Umayyad rulers were Moabites, but have then wrongly assumed that the black Canaanite Berbers (who were Amorites) were also Umayyads. Let us get this straight: The Umayyads were Moabites. These were the Arab (white) rulers. The Moors, also known as Berbers, were Canaanites who were a race of black people descended from Ham son of Noah. The name Moor is a variant spelling of the name Amorite, a name which is written *Amori* in Hebrew and *Amurru* in the Mari Letters, correspondence unearthed at the ancient city of Mari in Mesopotamia.

The Moors who conquered Spain did so under the leadership of the Umayyads who were Arabs. The Moabites are still occupying the land of Israel to this day! The Moabites may have slightly darker skin than many Europeans, but they most certainly are **not** black.

“The conquering army was made up mainly of Berbers, who had themselves only recently come under Muslim influence and were probably only lightly Islamised.”²⁷⁹

Notice that the army was made up MAINLY of Berbers who had only RECENTLY come under Muslim influence. By contrast, the Umayyad family were practising Muslims, their founder having come from Mecca.²⁸⁰ The Berbers were Moors. The word Moor has come to mean “black”. Although the Moors are credited with invading Spain, they were merely doing so under the direction of their Moabite leaders.

We are informed that the invading army also included a contingent of [Israelite] Goths, but they are said to have fled in the middle of the battle:

“Tariq’s forces were thence reinforced by those of his superior, the Emir Musa ibn Nusair, and went on to take control of most of Iberia. The Chronicle of 754 states that ‘the entire army of the Goths, which had come with him fraudulently and in rivalry out of hopes of the Kingship, fled’.”²⁸¹

The Umayyad general’s superior was Musa ibn Nusair. (NB: *ibn* means “son of”. We have already demonstrated that Ibni-Adad king of Hazor of the Mari letters is the Biblical Ben-Hadad.²⁸²) Musa, which is usually understood to be a variant spelling of Moshe (Moses), is probably more pertinently a variant spelling of the Moabite name Mesha. Why would Moabites be named after the Hebrew patriarch Moshe (i.e. Moses) with whom they have no direct connection? We should bear in mind that the Muslims claim that, according to their Islamic teachings, that Moses was a prophet:

“Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet. And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse). And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.”²⁸³

The fact that Muslims do not even recognise the Law of Moses is another matter!

²⁷⁹ http://en.wikipedia.org/wiki/Umayyad_conquest_of_Hispania#Invasion.

²⁸⁰ http://en.wikipedia.org/wiki/Umayyad_Caliphate.

²⁸¹ http://en.wikipedia.org/wiki/Umayyad_conquest_of_Hispania#Invasion.

²⁸² See *Ancient History Reconsidered*, Chap. 7 - *Royal Mail*, Sub-Section *Ibni-Adad*.

²⁸³ Qur'an, sura 19 (Maryam), ayat 51-53.

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(Mohammed actually broke most of the commandments contained in the law and according to the Mosaic law, should have been stoned to death!) Muslims have no history of their own, so they have to invent it, even to the extent of them 'giving' Moses 'his brother Aaron'. Throughout history, the only things most Muslims were capable of were war, destruction, bloodshed and misery, all of this purportedly 'in the name of Allah'! There is no message of love, forgiveness or compassion in the Koran. It is all about taking and claiming whatever you want in the name of Allah. The Koran even teaches that lying is acceptable to achieve their ends.

Muslims teach that their prophet Mohammed visited Jerusalem to pray at the Temple Mount where he purportedly met Abraham, Moses and Jesus, having travelled from Mecca and back in one day. Mohammed's favourite wife, Aisha, insists that it was not a physical journey,²⁸⁴ and there has always been a controversy within Islam as to whether it was a physical or 'spiritual' visit. There is no validity to this fairy tale and there is no justification for Muslims to hold on to the temple area. In fact, when the Palestinians pray on the Temple Mount, they always face towards Mecca with their backs to the Dome of the Rock.

Mesha king of Moab was unlikely to have known about the law of Moses or the Biblical teachings. As demonstrated above in the Mesha Stele, his principal god was Chemosh. The Moabites hated Israelites. The name Mesha (מִישָׁע) is not therefore a variant spelling of Moshe (מֹשֶׁה) Moses) and that Musa is more likely to be a variant spelling of Mesha, a name which over time has been confused by the Arabs.

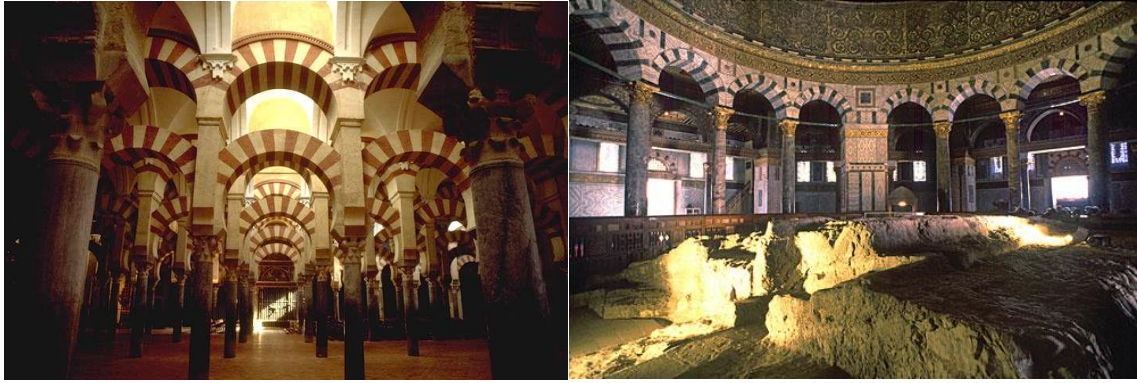
The governor of North Africa at the time Spain was invaded was another Musa who arrived after the fighting was over.²⁸⁵ The Moabites took the Ishmaelite religion with them to Spain. Consequently, the Muslim mosques in Spain are likewise the works of Moab's hands.

The following inaccurate entry appears on the internet:



The Palestinians pray to Mecca with their backs to the Dome of the Rock. Their only claim to the Temple Mount being a Muslim holy site is a dream which Muhammed is purportedly had just before he died.

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Top Left: Inside the Great Mosque of Cordoba (Spain) built by Banu Umayya.

Top Right: Inside the Dome of the Rock.

“Education was universal in Moorish Spain, being given to the most humble, while in Christian Europe 99% of the people were illiterate, and even kings could neither read nor write. You had Moorish women who were doctors and lawyers and professors. Jewish scholars studied under the Moors, and then went to England and set up a scientific school at what later came to be Oxford University. The Moors furnished the knowledge and the Jews collected it.”²⁸⁶

If the Arabs were responsible for furnishing this knowledge, why is it that this knowledge was not imparted to the Arabs who dwelt in the Middle East? The truth of the matter is that the Arabs were drawing upon the expertise of the local population:

“There [in Moorish Spain] one caliph of Cordova after another, polished, enlightened, and learned, gathered around them all that money, taste, and knowledge could obtain of the culture of the ancient peoples. From the first caliph, Abd-er-Rahman, late in the eighth century, through his son, Al Hishám, his grandson, Al Hakám, his great-grandson, Abd-er-Rahman II.; and later still the greatest of the caliphs, Abd-er-Rahman III, and his son for two hundred years down to the end of the tenth century, Cordova alone of European cities it was that kept the ancient learning alive... ..Cordova, in Roman times the patrician colony, had been the home of literature and the birthplace of poets and writers without number. But under the caliphs it became the centre of the learning of the world. Students from all parts of Europe flocked to her private schools, and sat at the feet of the learned men who taught in them: not Arabs alone, but Jews and Mozarabic Christians too. Duns Scotus came to learn and spread through Europe the philosophy of the great Jew poet and philosopher Avicenna (d. 1070). Literature, philosophy, and rhetoric were mainly taught at first, and later every branch of science was studied, especially medicine and surgery. Astronomy, geography, chemistry, natural history, horticulture, and the fine arts all had their literature, their teachers, and their devotees.

“The great library of the caliph Al Hakám was the wonder of the world. In every city of the East his agents were vigilantly seeking and collecting for him rare manuscripts in the Oriental tongues, in Persian, Hebrew, and in Greek. Bagdad, Damascus, and Cairo were ransacked for treasures to send to Cordova; and copyists in the pay of the Spanish caliphs transcribed, in the libraries of the East, those texts which money could not buy; and before the learned Hakám died in 961, over 400,000 precious manuscripts

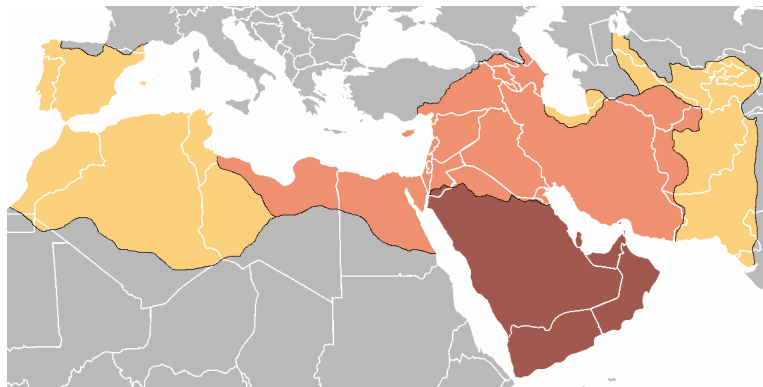
²⁸⁶ <http://federationmsta.org/empire.html>.

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were at the service of the scholars of Cordova. Though the over-luxury brought disaster to the caliphate, and the **Moslem fanatics destroyed much of the precious library**, yet the tradition of culture clung still to Cordova. Even the Christian Spaniards there, for the first two centuries at least, spoke and wrote Arabic as often as the Latin dialect which had descended to them from their father; and the Hebrews, who had followed the Moors in vast numbers, were in danger also of losing their ancient speech through the cultivation of the courtly Arabic, when the caliphate fell and the reaction came.

“As the Christian conquest gradually advanced, and religious fervour on both sides grew, each people in Moslem Spain resumed the use of their own speech whilst mostly speaking Arabic as well. The provincial cities of Moslem Spain, now capitals of petty kingdoms, Toledo, Saragossa, Seville, Murcia, Badajoz and others, became in their turn centres of culture; and from them, and especially from Cordova, with its learned traditions, there sprang the first Greek renaissance in the twelfth century, before that of Italy was dreamt of. During the caliphate Cordova had especially been the home of poets and of poetry, for the fatalistic creed of the Arabs did not encourage them at first to study the exact sciences. It was not therefore primarily to the Arabs that the Spanish renaissance was due. To the Jews of Spain must be given the credit of opening the way, though Mozarabes and Arabs followed them usefully afterwards.”²⁸⁷

The Moabite rulers were therefore only nurturing and providing funding for the Spanish schools. The black Berbers (Moors) will likewise have benefited from this funding, but neither they nor their Moabite rulers were the ones who actually imparted the education! In fact, they tried their utmost to STOP the research and to SUPPRESS that knowledge. Because Muslims only have a long history of warfare, destruction and bloodshed, they try to justify themselves by claiming to themselves the achievements of others. A prime example, apart from that demonstrated above, is the relatively recent announcement by President Barak Obama that Muslim immigrants helped build and make America!²⁸⁸ This is the person who, at the beginning of his presidency, flatly denied that he was a Muslim, but now openly admits it.



The expansion of the caliphate under the Umayyads.

Expansion under Muhammad, 622–632

Expansion during the Rashidun Caliphate, 632–661

Expansion during the Umayyad Caliphate, 661–750

²⁸⁷ *Spanish Influence on English Literature*, pp.10-13 by Martin Hume, Eveleigh Nash, London 1905.

²⁸⁸ <http://www.washingtonexaminer.com/obama-praises-muslim-immigrants-for-helping-build-america/article/2533526>.

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Lot

The Bible only gives us a relatively brief account of Lot and his family, but what we do glean, combined with what we know of his descendants, is that Lot must either have been weak-willed or of a questionable character. In the 13th book of Genesis, we learn that there was strife between Lot's herdsmen and Abraham's herdsmen. Lot's offspring have been no different throughout their long history. They were to be a thorn in the side to the Assyrians as well as to everyone else who has come into contact with them.

Whilst Abraham kept God's laws, statutes, testimonies and commandments, we get the impression that Lot was not quite so God-fearing and that he was rather slack in keeping his own herdsmen under control.

We are told that, "Lot also, who went with Abram, had flocks and herds and tents".²⁸⁹ Abraham gave him a choice of which part of the land he wanted, and Lot chose the plain of Jordan because "it was well watered everywhere before the LORD destroyed Sodom and Gomorrah, like the garden of the LORD".²⁹⁰

The next we hear of Lot, he was dwelling with his family in the city of Sodom.²⁹¹ This means that he had given up his herds and his flocks to become a city dweller. What then happened to all his wealth? Admittedly, we are told that he was old,²⁹² but then so was Abraham. In fact, Lot was the son of Abraham's younger brother Haran.²⁹³ This means that Lot was probably much younger than Abraham.

It should be noted that nowhere does it say that Lot was righteous. The only reason why the angel of the LORD spared Lot is for Abraham's sake. We are told that, "God remembered Abraham, and sent Lot out in the midst of the overthrow, when He overthrew the cities in which Lot dwelt".²⁹⁴ Lot seems to have been drawn to the sins and pleasures of life in Sodom. This understanding was also the conclusion reached by the Jewish rabbis. The Midrash records:

"When Lot saw the people of Sodom engaged in lust, he chose [to settle there] so he could behave like them. How do we know? Because he said to the people of Sodom: Behold, I have two daughters, etc. Ordinarily a father lays his life down to protect his daughters; this one gives them over to the mob to be sexually abused."²⁹⁵

Compare this with the way the Palestinians today use their women and children as human shields!

²⁸⁹ Gen. 13:5.

²⁹⁰ Gen. 13:10.

²⁹¹ Gen. 14:12.

²⁹² Gen. 19:31.

²⁹³ Gen. 11:26.

²⁹⁴ Gen. 19:29.

²⁹⁵ Midrash Tanhuma [Va'yera 12](#).

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The book of Genesis even records that Lot sat in the city gate at Sodom,²⁹⁶ which shows that he probably had some level of influence in the city. Those who sat in the gate were usually judges or guards.

According to Rabbinic tradition, two of Lot's daughters were married and two were betrothed. The husbands of those who were married would not believe Lot when he warned them that the city was about to be destroyed.²⁹⁷ We are told that these people were evil, their sin being "exceeding grievous"²⁹⁸ and "because their cry is waxed great before the LORD".²⁹⁹ Lot and his daughters were in the midst of this city and were constantly being subjected to their perverseness. It is interesting to note that the angels were reluctant to join Lot, desiring instead to remain in the street.³⁰⁰ One wonders why.

When the people of Sodom saw the angels, they wanted to know them carnally. Lot offered them his two daughters. Why? There is nothing here to suggest that Lot was righteous, or to support the words of the New Testament writer Peter, who records:

"And turning the cities of Sodom and Gomorrha into ashes [the LORD] condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)"³⁰¹

One wonders where Peter obtained this information which is not contained in any of our extant copies of the Bible nor in any rabbinical teaching, and the evidence certainly does not support what he says. If Lot did vex his soul from day to day, as suggested by Peter, the rest of his family clearly did not. Lot did not seem to make an effort to keep his household in check.

After Lot's wife died, having turned to a pillar of salt when she disobeyed the word of the LORD, Lot's two remaining daughters made him drunk on two successive nights and had sexual intercourse with him. The older daughter lay with him the first night, the younger the following night.³⁰² Once again, we find them acting in an ungodly manner. Lot seemed totally unaware of what had occurred or that he had slept with them. We can understand it happening the once, but two nights running suggests that he was used to getting drunk. From their union with their father, the two sons of Lot were born: Ben-Ammi, who gave rise to the Ammonites, and Moab, who gave rise to the Moabites.³⁰³

The land of Moab was traditionally to the east of the River Jordan, the River Arnon being their southern border. As already demonstrated, their land was confiscated by

²⁹⁶ Gen. 19:1.

²⁹⁷ Gen. 19:14.

²⁹⁸ Gen. 18:20.

²⁹⁹ Gen 19:13.

³⁰⁰ Gen. 19:2.

³⁰¹ 2 Peter 2:6-8.

³⁰² Gen. 19:33-34.

³⁰³ Gen. 19:38.

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the Amorites. When Moses led Israel into the land of Moab, they entered the land from the south. Sihon was at that time ruling the land to the north of the River Arnon which once belonged to Moab.³⁰⁴ The half tribe of Menashe and the tribes of Gad and Reuben decided that they wanted that land for themselves, so they settled in this land which previously belonged to the Moabites.

Moab, however, did not seem to be too concerned by this occupation until around three hundred years later when they decided that they wanted the land back:

“While Israel dwelt in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along by the side of the Arnon, three hundred years; wherefore did ye not recover them within that time?”³⁰⁵

The truth of the matter is that Moab saw how Israel was prospering and how they were turning the land to good use and they wanted it! Under the guise of Palestinians, Moab is no different today. The Gaza strip is the most fertile part of the land of Israel. They could farm the land and be self-sufficient, but they are far too indolent to even attempt to feed themselves. This is the family characteristic of these sons of Lot. They have always been makers of strife. The inhabitants of the city of Kadesh (i.e. Carchemish) in the land of Barnea were Moabites. As already demonstrated, the Assyrians referred to these people as “wicked Barnakeans”.

Warnings for Moab

The prophet Isaiah issued the following warning to Moab for these end times:

“Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.”³⁰⁶

But of course, Moab has decided to take the opposite course of action. They have tried to destroy Judah, even deceiving the nations of the world with their lies.

“We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.”³⁰⁷

“His lies shall not be so”. To put that into modern English: “His lies shall not stand” or “shall not be accepted”.³⁰⁸ Palestinian propaganda is rife on the internet and in the news. You have only to type in ‘Fake Hamas’ or ‘Pallywood’ into the YouTube search engine to see the sorts of lies they are capable of.

³⁰⁴ Num. 21:21.

³⁰⁵ Judg. 11:26.

³⁰⁶ Isa. 16:3-4.

³⁰⁷ Isa. 16:6.

³⁰⁸ To see evidence of such lies and deceptions, see www.youtube.com/watch?v=G0qJ-d1uS4w, www.youtube.com/watch?v=JmAxdgJP4, www.youtube.com/watch?v=xkfKAz8l37U & www.youtube.com/watch?v=xU9CauJP4Pg.

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Hamas only want one thing: To annihilate Israel and to reclaim what they falsely believe to be their land. Before the Jews arrived, the land was held for a short time by the British who had taken it from the Ottoman Turks. The Palestinians never did own the land! Under Ottoman rule, the land of Israel was barren and desolate. The Palestinians were poor and were generally living in squalid conditions.

“With a gradual decline in the quality of Ottoman rule, the country was brought to a state of widespread neglect. By the end of the 18th century, much of the land was owned by absentee landlords and leased to impoverished tenant farmers, and taxation was as crippling as it was capricious. The great forests of Galilee and the Carmel mountain range were denuded of trees; swamp and desert encroached on agricultural land.”³⁰⁹

This is also confirmed by the British reports which inform us that “Palestine under Ottoman rule had been a poor and undeveloped country”.³¹⁰ Prior to 1918, malaria had been rife and very few Palestinians received any education until 1923, but even then, “the majority of the pupils did not remain in school for the full ten-year period”.³¹¹ The number of Jewish immigrants increased, but so also did the Palestinian population, which had increased “mainly as a result of the cessation of the military conscription imposed on the country by the Ottoman Empire, the campaign against malaria and the improvement in health services generally”.³¹²

Palestinian militants talk about peace and insist on a Palestinian State. These militant Palestinians are not interested in a separate Palestinian State ruling alongside an Israeli one. They just want the return of what they see as their land. They want Israel to simply disappear. They teach their children to hate the Jew. Their hatred runs deep and no one is going to resolve the Israeli-Arab conflict in the Middle East for the simple reason that they do not understand what is happening there. No one can see through Moab’s lies.

“And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.”³¹³

The anti-Jewish feelings amongst the nations of the world, even amongst the United Nations assembly, is strong. The Jews can do nothing right in their eyes. The news media even produce false reports which consistently portray the Palestinians as the downtrodden people and the Jews as perpetrators of atrocities against the Palestinian Arab populace. The world seems to ignore the fact that the Palestinians constantly fire hundreds of missiles into the land of Israel from the Gaza Strip. If any other nation were to do that, it would be construed as an act of war, and yet for the Palestinians, it seems to be perfectly acceptable.

³⁰⁹ <http://www.jewishvirtuallibrary.org/ottoman-rule-1517-1917>.

³¹⁰ *The Political History of Palestine Under British Administration* p.6, Memorandum by His Britannic Majesty’s Government presented in 1947 to the United Nations Special Committee on Palestine, Published at Jerusalem, 1947.

³¹¹ *Ibid.* p.7.

³¹² *Ibid.* p.15.

³¹³ Zech. 12:3.

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The world governments are quite happy to donate millions of dollars in aid to the Palestinians, money which is disappearing into a black hole. None of it is going towards the causes for which it is intended. The Gaza Strip is one of the most fertile parts of the Middle East. The Gazans therefore have the means to produce their own food hence are capable of being self-sufficient, but they would much rather make war than make peace. Hitler's book

Mein Kampf has been translated into Arabic and is a popular read for Palestinians in Gaza. These Palestinians, with whom the world expect the Jews to come to some form of peace agreement, have actually vowed to annihilate the Jews and to finish off what Hitler started.



Close examination of the news reports which purportedly show Jewish aggression often have "Jewish settlers" wearing Arab headgear and throwing stones at some undisclosed target with the news reporter claiming that they are throwing stones at Arab settlements. The majority of those news reports are nothing more than Palestinian propaganda, yet people believe them! When you start analysing the figures usually given for the number of dead after an Israeli air strike, you have to come to the conclusion that the whole of the Gazan population must by now be totally extinct!

The prophet Isaiah informs us:

"For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen [i.e. nations] have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea."³¹⁴

The land of Moab today, the land which is known as Jordan, is dry and barren. This is what is meant by the fields languishing (i.e. fades or withers). Under the Umayyads, Moab extended her rule overseas.

Jeremiah also informs us that Moab will be taken overseas:

"thy branches passed over the sea, they reached even to the sea of Jazer"³¹⁵

³¹⁴ Isa. 16:8.

³¹⁵ Jer. 48:32.

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The city of Jazer was nowhere near any sea and there is no evidence that either the Sea of Galilee or the Dead Sea was ever called the Sea of Jazer. This seems to be a play on the word Jazer, the root of which is azar אָזַר which means to aid or assist. The passage suggests that Moab will be aided in their overseas migration, this verse perhaps more correctly being translated as: “thy branches passed over the sea, to the sea he [Moab] will be assisted.”

The expression “gone over the sea” seems to be referring to the Great Sea, that is, the Mediterranean. The city of Jazer was located near the city of Aroer³¹⁶ which formed part of Gad’s inheritance.³¹⁷ Ptolemy, who called the city Gazorus,³¹⁸ informs us that it was to the north-east of Aroer. It was actually miles away from any sea! Many ‘Palestinians’ are today located in America and in Europe.³¹⁹

The LORD is against the inhabitants of Philistia (what is now called the Gaza Strip) and will execute judgements against them. To quote a passage from the book of Zephaniah:

“For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! the word of the LORD is against you, O Canaan, **the land** of the Philistines (i.e. Philistia – not the Philistines themselves); I will even destroy thee, that there shall be no inhabitant. And the sea-coast shall be pastures, even meadows for shepherds, and folds for flocks...”³²⁰

Judah is once more going to be taken into captivity before the day the LORD sets his throne in Jerusalem, but the Almighty will ultimately cause Judah to return and to inherit Philistia:

“...And it shall be a portion for the remnant of the house of Judah, whereon they shall feed; in the houses of Ashkelon shall they lie down in the evening; for the LORD their God will remember them, and turn their captivity...”³²¹

The Palestinians constantly complain about the borders which Israel put in place in the 1949 Armistice Agreement. Even this is prophesied:

“...I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against [or more correctly: *spoken boastfully concerning*] **their border**...”³²²

The LORD is against Moab and in the end days will execute judgements against his people:

“... Therefore as I live, saith the LORD of hosts, the GOD of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and

³¹⁶ 2 Sam. 24:5.

³¹⁷ Josh. 13:25.

³¹⁸ Ptolemy, *Geography* Book 5, [Chap. 15, §.9.](#)

³¹⁹ http://en.wikipedia.org/wiki/Arab_Diaspora.

³²⁰ Zeph. 2:4-6.

³²¹ Zeph. 2:7.

³²² Zeph. 2:8.

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salt pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts. The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.”³²³

Daniel tells us that, in the end days, the king of the north (i.e. a German ruler³²⁴ acting under authority from the Pope):

“... shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.”³²⁵

Knowing that the Assyrians (Hebrew Ashur) now dwell in Germany,³²⁶ and knowing that the so-called Palestinians want to annihilate Judah, the following prophecy takes on relevance:

“Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and ***let us cut them off from being a nation; that the name of Israel may be no more in remembrance.*** For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre; Ashur [i.e. Assyria] also is joined with them: ***they have assisted the children of Lot.***”³²⁷

Note that the Hebrew word פְּלִשְׁתַּי *Peleshet*, which has been incorrectly translated in the above passage as “the Philistines” in the Authorised Version, means the land of Philistia – not the Philistines who once dwelt there. The inhabitants of Philistia mentioned above are the Ammonites, Moabites and Edomites who are dwelling today in the Gaza Strip. These are the people who want to cut Judah off from being a nation chanting “from the Jordan to the Sea, Palestine shall be free”! They want to remove the nation of Israel from the map!

The above shows that Germany (Ashur), who even now are very pro-Palestinian, will favour the Palestinians’ story of oppression over Israel’s one of Palestinian aggression against the State of Israel, a State which most (if not all) Arab countries do not want to even recognize as being legitimate!

³²³ Zeph. 2:9-11.

³²⁴ Germany is even now leading the way out of the recession, becoming stronger by the day. 2011 sees the end of Conscriptio and the formation of a more professional elite army, something which Germany has not been permitted to have since the end of WW2, but of course, times are changing! See for example <http://www.bbc.co.uk/news/world-europe-11817312>, <http://www.spiegel.de/international/germany/0,1518,737668,00.html> & video report on <http://www.bbc.co.uk/news/world-europe-12125650>. Even more recently, Germany has brought 100 mothballed tanks back into service - See for example <http://www.bbc.co.uk/news/world-europe-32257543>.

³²⁵ Dan. 11:41.

³²⁶ The suggestion by certain Talmudic sources that Germany is Ashkenaz is fundamentally wrong. In *Legacy of Edom*, we demonstrate that the descendants of Ashkenaz can be traced to the Xiongnu of northern China. (See Section *Sons of Yaphet*.) The Ashkenazi Jews may have come from the land of Ashkenaz, but had no association whatsoever with the Ashkenazi people who were deported by Tiglathpileser III king of Assyria long before the Jews were settled there.

³²⁷ Psalm 83:1-8.

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This is the time spoken of by the New Testament writers:

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”³²⁸

When this invasion of Jerusalem occurs, there will be a great slaughter of Jews:

“You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, ‘O ‘Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him’”.³²⁹

Afterwards, however, the LORD will punish the Germans (Assyria) for this transgression:

“Wherefore it shall come to pass, that when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”³³⁰

In that day “the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day.”³³¹

When Germany does invade the land of Israel, neither they nor the Palestinians will show any mercy to the Jews:

“Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For *it is* a day of trouble, and of treading down, and of perplexity by the LORD God of hosts in the valley of vision, breaking down the walls (Kir), and of crying (Shoa) to the mountains. And Elam [Iran] bare the quiver with chariots of men *and* horsemen, and Kir [Moab] uncovered the shield.”³³²

This latter part of this passage is translated by the Mechon Mamre organisation as follows:

“For it is a day of trouble, and of trampling, and of perplexity, from the Lord, the GOD of hosts, in the Valley of Vision; Kir shouting, and Shoa at the mount. And Elam bore the quiver, with troops of men, even horsemen; and Kir uncovered the shield.”³³³

The expression “uncovered the shield” merely means that the men of Kir (i.e. Moab) are ready for battle.³³⁴ The act of uncovering the shield was often a show of belligerence; a call to do battle. They would remove the ox-hide covering from their shields and then beat their shields with their swords or their spears to provoke the enemy into fighting. This is what Moab is doing when they fire missiles into the land of Israel.

³²⁸ Luke 21:20.

³²⁹ Sahih al-Bukhari [Vol. 4, Book 52, §.176](#) and §.177.

³³⁰ Isa. 10:12.

³³¹ Isa. 10:17.

³³² Isa. 22:4-6.

³³³ <https://mechon-mamre.org/p/pt/pt1022.htm>.

³³⁴ See for example Xenophon, *Anabasis* [i.ii.16](#) Julius Caesar, *Gallie War* [2.21](#) and the discussion under Ellicott's Commentaries on <http://biblehub.com/commentaries/isaiah/22-6.htm>.

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We have identified Kir as a Moabite city, even Carchemish in Syria. The “men of Kir” are clearly Moabites. In the above quoted passage from the book of Isaiah, we are told that Elam “bare the quiver”. A quiver is used to hold arrows. Arrows are a form of missile. The words ‘missile’ or ‘rocket’ did not exist when this prophecy was recorded. The prophet had to describe what he saw in terms which he and his generation were familiar with, consequently, a missile is the closest in design and intention to an arrow. It goes without saying that Elam would not be providing Moab with an empty quiver.

Elam (i.e. Iran) therefore provides Kir with the armament and the soldiers which they use against the “daughter of my people”. The word daughter whenever it appears in the Bible refers to “offspring” and almost invariably refers to these end days. Modern day Iran (i.e. Elam) is providing the Palestinians with rockets which they are using to shell Israeli-occupied territory.³³⁵

It is also feared that Iran is developing nuclear weapons:

“Moreover the word of the LORD came unto me, saying, Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field; And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?”³³⁶

But of course, the prophet was NOT speaking in parables. No one at that time could possibly have conceived the destructive power that man would one day harness. Something as powerful as an atom bomb will have been unimaginable to that generation.

The words “breaking down the walls, and of crying to the mountains” in the previous passage quoted above taken from the book of Isaiah can also be translated as “Kir shouting, and Shoa at the mount”. Shoa is otherwise mentioned in the book of Ezekiel:

“the Babylonians and all the Chaldeans, Pekod and Shoa and Koa, and all the Assyrians with them, handsome young men, governors and rulers all of them, captains and councillors, all of them riding upon horses.”³³⁷

Pekod appears in the Assyrian records as Pukudu. Tiglathpileser III informs us:

“The Pukudu I brought low as with a net. Many of them I slew; great quantities of their spoil I carried off. This (tribe of) Pukudu and the city of Lahiru of Idibirina, the cities of

³³⁵ See for example the Breitbart Television report which can be viewed at <http://www.breitbart.com/Big-Peace/2013/05/01/Report-Iranian-Officials-Admit-Providing-Gaza-With-Missiles-Used-Against-Israel> and the following document on Examiner.com <http://www.examiner.com/article/iran-boasts-of-providing-missile-technology-to-palestinian-terrorists>.

³³⁶ Ezek. 20:45-49 or 21:1-5 in the Tanakh (Hebrew Bible).

³³⁷ Ezek 23:23.

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Hilimmu (and) Pillitu, which are on the border of Elam, I brought inside the Assyrian border..."³³⁸

According to Sennacherib, the Pukudu dwelt in the southern part of Elam (i.e. Persia/Iran) somewhere along the river Uknû, a river which has been identified as the river Kercha in Iran:

"the tribes of Gurumu, Ubulu, Damunu, Gambulu, Hindaru, Ru'ua, Pukudu, who (dwell) on the bank of [the Uknû]..."³³⁹

The Uknû river is itself probably named after the Chaldean tribe Bît-Yakin,³⁴⁰ Yakin (also written Akan) being "son of Etzer, son of Seir".³⁴¹ These tribes who are mentioned above were called Arameans (i.e. Syrians) by Sennacherib who informs us that they were in league with the Chaldean kings of Babylon.³⁴² Shoa in the above-quoted passage might therefore be referring to the inhabitants of modern day Iran who are assisting Moab in their attempts at destroying Israel.

Concerning Ammon and Moab, it is written:

"Thou shalt not seek their peace nor their prosperity all thy days for ever."³⁴³

Even though the Jews in Israel do not realise who the Palestinians are, the Almighty will not allow any peace agreement between the Arabs and Israelis to materialise. Sadly the Arab-Israeli conflict will not be resolved until the Moshiach sets his throne in Jerusalem, but before that day arrives, we are told that Jerusalem will once more fall into the hands of the oppressor.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, **neither shall be any more after it, even to the years of many generations.** A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."³⁴⁴

Before that day, the LORD will send the prophet Eliyahu (Elijah) to call His people into the wilderness at what will be a Great Final Passover:

"And I [the LORD] will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. **Like as I pleaded with your fathers in the wilderness of the land of Egypt,** so will I plead with you, saith the Lord GOD. And I will **cause you to pass under the rod,** and **I will bring you into the bond of the covenant:**

³³⁸ Luckenbill, *Ancient Records* Vol. 1, pp.283-4, §.789.

³³⁹ Luckenbill, *Ancient Records* Vol. 2, p.129, §.257.

³⁴⁰ http://en.wikipedia.org/wiki/Chaldea#The_Land.

³⁴¹ Gen. 36:21 & 1 Chron. 1:38.

³⁴² Luckenbill, *Ancient Records* Vol. 2, p.116, §.234 & p.129, §.257.

³⁴³ Deut. 23:7.

³⁴⁴ Joel 2:1-3

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And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.”³⁴⁵

Unfortunately, just as they would not listen to the prophets of old, neither they of the tribe of Judah nor they of the tribes of Israel who have been scattered to the four corners of the earth, will pay heed to the LORD’s two witnesses who spiritually are Eliyahu and Moshe (Elijah and Moses). It is amazing how many Christians believe that the law was ‘nailed to the cross’ even though the Apostle Paul makes it perfectly clear that the ‘ordinances’ were nailed to the cross – NOT the law!

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.”³⁴⁶

This was to fulfil the prophecy given in the book of Daniel that the Messiah would “cause the sacrifice and the offering to cease”.³⁴⁷ These are the ‘ordinances’ Paul was referring to. The reference to “the law of commandments contained in ordinances” in his letter to the Ephesians is a mistranslation.³⁴⁸ The Greek τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν translates literally as “the law of commandments in ordinances”, referring to the ordinances rather than the law. Remember that the law of Moses is the law **which was given to us by God!** Most Christians are simply not going to submit to God’s laws. They wrongly believe that they are under grace, which they are only if they continue to not break the law!

This second Exodus, which will be from the four corners of the earth, will be far greater than the first Exodus:

“Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.”³⁴⁹

The LORD is going to once more take us through the depths of the sea:

“The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea.”³⁵⁰

Bashan is in the northern part of the land of Gilead. As mentioned earlier, the spies who Moses sent to spy out the Land of Israel entered from the north of the country.

The prophet Isaiah tells us that only a remnant (שְׂאֵר *shear*) will return:

“The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.”³⁵¹

³⁴⁵ Ezek. 20:34-38.

³⁴⁶ Col. 2:14.

³⁴⁷ Dan. 9:27.

³⁴⁸ Eph. 2:15.

³⁴⁹ Jer. 16:14-15.

³⁵⁰ Psa. 68:22 (verse 23 in the Hebrew).

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Considering that the number of Jews alone runs into a few million, and considering that the House of Israel runs into around ten times that, it is a sad fact that only a relatively small number will actually listen. According to the Book of Revelation, only one hundred and forty-four thousand of the twelve tribes of Israel will make it through the tribulation. (Note that the tribe of Dan is missing from the list!) This is the day of Jacob's trouble spoken of by the prophet Jeremiah:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."³⁵²

The prophet Zechariah describes the arrival of His people at Jerusalem in the following words:

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I [the LORD] will gather all nations against Jerusalem to battle; **and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.** Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, **and all the saints with thee.**"³⁵³

Those saints (Hebrew קְדוֹשִׁים K'doshim, meaning 'Holy Ones') who accompany the LORD to the Mount of Olives are they who are mentioned by the prophet Ezekiel as being taken into the wilderness of the people. Woe to those who are not part of that Second Exodus!

³⁵¹ Isa. 10:21-22.

³⁵² Jer. 30:7.

³⁵³ Zech. 14:1-5.