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A Message Concerning Ammon

49: 1-6

A message concerning Ammon DIG: Where is Ammon? And Gad? How are Judah, Moab and Ammon related? Who is Molech (Second Kings 23:13-14)? What was the source of Ammon's false sense of security? Why do the Ammonites trust Molech? What did the LORD promise to the Ammonites when their punishment was complete?

REFLECT: How do you feel about the Ammonites being restored and given a place in the Messianic Kingdom? Does it seem fair that a people who have opposed the Jews for centuries and centuries should be saved at the last minute (Matthew 19:16 to 20:16; Mark 10:17-31; Luke 18-30)?

**Sometime between 604 and 601 BC
during the eleven-year reign of Jehoiakim**



The Ammonites, like the Moabites, were the product of Lot's incestuous encounter with one of his daughters (see the commentary on **Genesis Fb - Let's Get Our Father to Drink Wine, and then Lie With Him to Preserve Our Family Line). They were located east of the Jordan River and north of Moab. **Isra'el's** relations with **Ammon** were generally unfriendly. **The Ammonites** were excluded from the congregation of **the LORD** to the tenth generation because they joined with the Moabites in retaining Balaam to curse **Isra'el** (**Deuteronomy 23:3-6**). Relationships with **the Hebrews** were frequently hostile (**Judges****

3:13, 10:6, 9 and 18). David's soldiers once captured the capital city of Rabbah (**Second Samuel**). During the reign of Jehoshaphat, **the Ammonites** and others invaded **Judah (Second Chronicles 20:1-30)**. They and others tormented **Jehoiakim (Second Kings 24:2)**. And after the fall of **Jerusalem**, **her king** was active in the effort to destroy Gedaliah's fledgling government (**to see link click Gg - Gedaliah Assassinated**). **Her** principal deity was **Molech** seen above (**First Kings 11:7 and 33**), but from time to time **Ammon** worshiped the Moabite god Chemosh (**Judges 11:24**). Other prophets denounced **the Ammonites (Ezeki'el 21:20, 25:1-7; Amos 1:13-15; Zephaniah 2:8-11)**.²²¹

Concerning Ammon: This is what ADONAI-Tzva'ot, the God of Isra'el says: Has Isra'el no sons? Has she no heirs? The sin of **the Ammonites** was the possession of Jewish territory. If this were true it would be proper for **the Ammonites** to take over **Jewish** territory. When the northern kingdom of **Isra'el** was defeated by Assyria in 722 BC, **the Ammonites** assumed **Isra'el** had **no heirs** who would return to **the land**. So **the Ammonites** seized the territory that had belonged to **Gad** for **herself**. But **Isra'el** did have **heirs!** So it was improper for **Ammon** to live in the territory of **Gad** (see the commentary on **Genesis Lk - Raiders Shall Raid Gad, But He Shall Raid at Their Heels**). **Why then has [the king] taken possession of Gad? Why do his people live in its towns (49:1)?**

But the days are coming, declares **ADONAI**. When **Jeremiah** (under the direction of **the Ruach HaKodesh**) uses the phrase **in the days to come; the days are coming; in those days; in that day, at that time; or for the time will surely come**, the context points either to **the near historical future** or **the far eschatological future** and which one should be used. This is the tenth of twenty-five times that **Jeremiah** uses one of **these phrases**. In these verses, **the priest from Anathoth** has a prophecy for **both the near historical future** and a prophecy for **the far eschatological future**.



But the days are coming in the far eschatological future when I will sound the battle cry against the Ammonite capital of Rabbah in modern Jordan; it will become a mound of ruins, and its surrounding villages will be set on fire during the Great

Tribulation. **Then Isra'el will drive out those who drove her out, says the LORD (49:2).** This has to be in the far eschatological future because **Isra'el** never drove out **the Ammonites**, the Babylonians defeated **them** and took them into **exile**. The result is that just as **the Ammonites** had possessed Jewish land, the tribe of **Gad** will end up occupying **their** territory once again in the Kingdom. There will be a believing remnant of **Ammonites** who believe in **the Lord** (see the commentary on **Revelation Fk - Gentiles in the Messianic Kingdom**).

In **a near historical prophecy** **God** describes the destruction of **the Ammonites** by the Babylonians (**Ezeki'el 21:28-32, 25:1-7; Amos 1:13-15; Zephaniah 2:8-11**). **Wail, O Heshbon, for Ai is destroyed! Cry out, O inhabitants of Rabbah! Put on sackcloth and mourn; rush here and there inside the walls, for Molech will go into exile** just as Chemosh, the god of Moab did, **together with his priests and officials. Why do you boast in your valleys, boast of your valleys so fruitful? O unfaithful (from shuwb) daughter, you trust in your riches and say, "Who will attack me"? I am bringing terror on you, says ADONAI of heaven's angelic armies, from every side. Each of you will be driven out headlong, with no one to gather the fugitives (49:3-5 CJB).** The key word is **trust**, **Ammon** had placed **her faith** in **her** own powers, powers that were inadequate when real trouble came knocking at **her** door.

But afterwards, I will bring back the exiles of Ammon, says ADONAI (49:6 CJB). In **a far eschatological prophecy**, just as **God** promised a restoration of the Moabites, **He** promises a restoration of **the Ammonites**. In the Messianic Kingdom there will be a nation called **Ammon** in a subservient position to **Isra'el**.