

~AMMONITES (1475)

(Am'mon-ites) [Of or Belonging to Ammon]

- Territory Occupied
- Conflicts With Israel
- During David's rule
- During The Divided Kingdom
- Babylonian Invasion
- Intermarriage With Israelites

- Descendants of **Ammon**, Lot's son by the younger of his two daughters.
- And both the daughters of Lot became pregnant from their father. (**Genesis 19:36**)
- In time the firstborn became mother to a son and called his name Moab. He is the father of Moab, to this day. (**Genesis 19:37**)
- As for the younger, she too gave birth to a son and then called his name Benammi. He is the father of the sons of Ammon, to this day. (**Genesis 19:38**)
- They were close relatives of the Moabites, descended from Lot's other son, Moab, and are regularly mentioned in Biblical and ancient secular history along with the Moabites. They were also more distantly related to the Israelites, and this Biblical relationship is supported by the fact that the **Ammonite** language was a dialect or variant of Hebrew. With rare exceptions, however, the **Ammonites** displayed violent enmity toward the nation of Israel.

• Territory Occupied

- Evidently out of consideration for their faithful forefather Lot, Yehowah God enabled the **Ammonites** to take possession of the territory previously held by the Rephaim, a towering people called the Zamzummim by the **Ammonites**.
- Yehowah spoke further to me, saying; (**Deuteronomy 2:17**)
- You are passing today by the territory of Moab, that is, Ar. (**Deuteronomy 2:18**)

- And you must get close in front of the sons of **Ammon**. Do not molest them or engage in strife with them, because I shall not give you any of the land of the sons of **Ammon** as a holding, for it is to the sons of Lot that I have given it as a holding. **(Deuteronomy 2:19)**
- As the land of the Rephaim it also used to be considered. The Rephaim dwelt in it in former times, and the **Ammonites** used to call them Zamzummim. **(Deuteronomy 2:20)**
- They were a great and numerous and tall people like the Anakim, and Yehowah went annihilating them from before them, that they might dispossess them and dwell in their place. **(Deuteronomy 2:21)**
- This land lay East of the southern end of the Jordan River, and at one time, the territory of the **Ammonites** joined with that of the Moabites in the plateau region on the eastern side of the Dead Sea. Sometime prior to Israel's entry into Canaan, however, the Amorites had dispossessed the **Ammonites** of some of their land and pushed them to the North and East, thereby driving a wedge between them and the Moabites, who also suffered the loss of considerable territory.
- For Heshbon was the city of Sihon. He was the king of the Amorites, and it was he who fought with the king of Moab formerly and went taking all his land out of his hand as far as the Arnon. **(Numbers 21:26)**
- Sihon the king of the Amorites, who dwelt in Heshbon, ruling from Aroer, which was on the bank of the torrent valley of Arnon, and the middle of the torrent valley, and half of Gilead as far as Jabbok the torrent valley, the boundary of the sons of Ammon. **(Joshua 12:2)**
- So the king of the sons of **Ammon** said to the messengers of Jephthah; It is because Israel took my land when they came up out of Egypt, from the Arnon as far as the Jabbok and as far as the Jordan. And now do return it peacefully. **(Judges 11:13)**
- Thus they took possession of all the territory of the Amorites from the Arnon as far as the Jabbok and from the wilderness as far as the Jordan. **(Judges 11:22)**

- Thereafter the land of the sons of **Ammon** generally extended from the upper reaches of the curving torrent valley of Jabbok eastward toward the desert.
- At that Israel struck him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, near the sons of **Ammon**, because Jazer is the border of the sons of **Ammon**. (**Numbers 21:24**)
- Sihon the king of the Amorites, who dwelt in Heshbon, ruling from Aroer, which was on the bank of the torrent valley of Arnon, and the middle of the torrent valley, and half of Gilead as far as Jabbok the torrent valley, the boundary of the sons of **Ammon**. (**Joshua 12:2**)
- With their capital located at Rabbah, or modern `Amman, Jordan, by the Jabbok's headwaters.
- For only Og the king of Bashan remained of what was left of the Rephaim. Look! His bier was a bier of iron. Is it not in Rabbah of the sons of **Ammon**? Nine cubits is its length, and four cubits its width, by the cubit of a man. (**Deuteronomy 3:11**)
- Archaeologists have discovered ancient **Ammonite** sites and border fortresses in this region.
- Under divine orders, the Israelites were careful not to trespass on the landholdings of the **Ammonites** when conquering the neighboring Amorites.
- Only you did not go near the land of the sons of **Ammon**, the whole bank of the torrent valley of Jabbok, nor the cities of the mountainous region, nor anything about which Yehowah our God had given command. (**Deuteronomy 2:37**)
- With the other half tribe the Reubenites and the Gadites took their inheritance that Moses gave them on the side of the Jordan toward the east, just as Moses the servant of Yehowah had given them. (**Joshua 13:8**)
- From Aroer, which is on the bank of the torrent valley of Arnon, and the city that is in the middle of the torrent valley, and all the tableland of Medeba as far as Dibon. (**Joshua 13:9**)

- And all the cities of Sihon the king of the Amorites, who reigned in Heshbon, up to the border of the sons of **Ammon**. (**Joshua 13:10**)
- And their territory came to be Jazer and all the cities of Gilead and half of the land of the sons of **Ammon** as far as Aroer, which is in front of Rabbah. (**Joshua 13:25**)
- States that the tribe of Gad received half of the land of the sons of **Ammon** as part of their tribal inheritance, the reference is evidently to that portion of land previously taken from the **Ammonites** by the Amorites, territory apparently situated between the Jordan River and the upper Jabbok.

•• Conflicts With Israel

- It was not until the time of King Eglon of Moab that the **Ammonites**, together with the Amalekites, joined with the Moabites in attacking Israel, driving westward to Jericho West of the Jordan.
- And once again the sons of Israel went doing what was bad in Yehowah's eyes. At that Yehowah let Eglon the king of Moab grow strong against Israel, because they did what was bad in Yehowah's eyes. (**Judges 3:12**)
- Furthermore, he gathered against them the sons of **Ammon** and Amalek. Then they went and struck Israel and took possession of the city of palm trees. (**Judges 3:13**)
- And the sons of Israel continued to serve Eglon the king of Moab eighteen years. (**Judges 3:14**)
- **After Judge Ehud erased the effects of this assault**
- As for Ehud, he escaped while they were lingering, and he himself passed by the quarries and made his escape to Seirah. (**Judges 3:26**)
- And it came about that when he got there he began blowing the horn in the mountainous region of Ephraim, and the sons of Israel began going down with him out of the mountainous region, he being at their head. (**Judges 3:27**)
- Then he said to them; Follow me, because Yehowah has given

- your enemies, the Moabites, into your hand. And they went following him and got to capture the fords of the Jordan against the Moabites, and they did not allow anybody to pass over. **(Judges 3:28)**
- And at that time they went striking down Moab, about ten thousand men, every one robust and every one a valiant man, and not a single one escaped. **(Judges 3:29)**
 - And Moab came to be subdued on that day under Israel's hand, and the land had no further disturbance for eighty years. **(Judges 3:30)**
 - The **Ammonites** did not again constitute a major threat to Israel until the days of Jephthah. By then the Israelites had returned to serving the gods of the nations and an 18-year period of oppression had ensued, with the **Ammonites** pushing at Israel from the East, while the Philistines menaced from the west.
 - **Ammonite** forces not only terrorized the Israelites living in Gilead but even sallied West of the Jordan to harass the tribes of Benjamin, Judah, and Ephraim.
 - And the sons of Israel again proceeded to do what was bad in the eyes of Yehowah, and they began to serve the Baals and the Ashtoreth images and the gods of Syria and the gods of Sidon and the gods of Moab and the gods of the sons of **Ammon** and the gods of the Philistines. So they left Yehowah and did not serve him. **(Judges 10:6)**
 - At this Yehowah's anger blazed against Israel, so that he sold them into the hand of the Philistines and into the hand of the sons of **Ammon**. **(Judges 10:7)**
 - Hence they shattered and heavily oppressed the sons of Israel in that year, for eighteen years all the sons of Israel that were on the side of the Jordan in the land of the Amorites that was in Gilead. **(Judges 10:8)**
 - And the sons of Ammon would cross the Jordan to fight even against Judah and Benjamin and the house of Ephraim, and Israel was greatly distressed. **(Judges 10:9)**
 - And the sons of Israel began to call to Yehowah for aid, saying,

We have sinned against you, because we have left our God and we serve the Baals. (**Judges 10:10**)

- Finally cleansed of false worship, the Israelites rallied under the headship of Jephthah, and after Jephthah legally refuted the **Ammonite** charges of a usurpation of land rights by Israel, the **Ammonites** were severely defeated.
- And they began to remove the foreign gods from their midst and to serve Yehowah, so that his soul became impatient because of the trouble of Israel. (**Judges 10:16**)
- And he went striking them from Aroer all the way to Minnith, twenty cities, and as far as Abel-keramim with a very great slaughter. Thus the sons of **Ammon** were subdued before the sons of Israel. (**Judges 11:33**)

See Also JEPHTHAH

- Some scholars have viewed Jephthah's reference to Chemosh your god as erroneous, claiming that Chemosh was the national god of Moab, not **Ammon**.
- Is it not whomever Chemosh your god causes you to dispossess that you will dispossess? And every one whom Yehowah our God has dispossessed from before us is the one we shall dispossess. (**Judges 11:24**)
- Woe to you, Moab! You will certainly perish, O people of Chemosh! He will certainly give his sons as escaped one's and his daughters in the captivity to the king of the Amorites, Sihon. (**Numbers 21:29**)
- While the god of the **Ammonites** is variously referred to as Molech, Milcom, or Malcam.
- And Solomon began going after Ashtoreth the goddess of the Sidonians and after Milcom the disgusting thing of the **Ammonites**. (**1 Kings 11:5**)
- It was then that Solomon proceeded to build a high place to Chemosh the disgusting thing of Moab on the mountain that was in front of Jerusalem, and to Molech the disgusting thing of the sons of Ammon. (**1 Kings 11:7**)

- For the sons of **Ammon** this is what Yehowah has said; Are there no sons that Israel has, or is there no inheritor that he has? Why is it that Malcam has taken possession of Gad, and his own people have taken up dwelling in Israel's very cities? (**Jeremiah 49:1**)
- Howl, O Heshbon, for Ai has been despoiled! Cry out, O dependent towns of Rabbah. Gird sackcloth on yourselves. Wail, and rove about among the stone pens, for Malcam himself will go even into exile, his priests and his princes, all together. (**Jeremiah 49:3**)
- These terms, all related to the rootword for king, are considered by some scholars to be titles rather than proper names, and they could have been applied to the god Chemosh. At any rate, the **Ammonites** were polytheistic, or worshipped many false gods.
- And the sons of Israel again proceeded to do what was bad in the eyes of Yehowah, and they began to serve the Baals and the Ashtoreth images and the gods of Syria and the gods of Sidon and the gods of Moab and the gods of the sons of **Ammon** and the gods of the Philistines. So they left Yehowah and did not serve him. (**Judges 10:6**)
- And the worship of Chemosh may have been nearly as prominent among them as among their relatives, the Moabites.
- According to the **Greek Septuagint**, about one month after Saul's being designated king of Israel, King Nahash of **Ammon** besieged the city of Jabesh in Gilead, demanding the city's surrender, with the cruel requirement that its men could have peace only by each one's allowing his right eye to be bored out. Learning of the siege, Saul proved his merit as king, marshaling the Israelite forces and routing the **Ammonites**.
- And Nahash the **Ammonite** proceeded to go up and camp against Jabesh in Gilead. At that all the men of Jabesh said to Nahash; Conclude a covenant with us that we may serve you. (**1 Samuel 11:1**)
- Then Nahash the **Ammonite** said to them; On this condition I shall conclude it with you, on the condition of boring out every right eye of yours, and I must put it as a reproach upon all Israel.

(1 Samuel 11:2)

- In turn the older men of Jabesh said to him; Give us seven days time, and we will send messengers into all the territory of Israel and, if there is no savior of us, we must then go out to you. (**1 Samuel 11:3**)
- In time the messengers came to Gibeah of Saul and spoke the words in the ears of the people, and all the people began raising their voice and weeping. (**1 Samuel 11:4**)
- And it came about on the next day that Saul proceeded to put the people into three bands, and they made their way into the middle of the camp during the morning watch and went striking down the **Ammonites** till the day grew hot. When there proved to be some that were left over, then they were sent scattering and there were not left over among them two together. (**1 Samuel 11:11**)
- And the people began to say to Samuel; Who is it saying; Saul, is he to be king over us? Give the men over, that we may put them to death. (**1 Samuel 11:12**)
- However, Saul said; Not a man should be put to death on this day, because today Yehowah has performed salvation in Israel. (**1 Samuel 11:13**)
- Later Samuel said to the people; Come and let us go to Gilgal that we may there make the kingship anew. (**1 Samuel 11:14**)
- So all the people went to Gilgal, and there they proceeded to make Saul king before Yehowah in Gilgal. Then they rendered up communion sacrifices there before Yehowah, and there Saul and all the men of Israel continued rejoicing to a great degree. (**1 Samuel 11:15**)
- Samuel's later statement reveals that it was the growing menace of the **Ammonites** under Nahash that ultimately provoked the Israelites request for a king.
- When you saw that Nahash the king of the sons of Ammon had come against you, you kept saying to me; No, but a king is what should reign over us! All the while Yehowah your God being your King. (**1 Samuel 12:12**)

See Also NAHASH 1

••During David's rule

- The **Ammonites** also suffered defeat at the hands of David, spoils or tribute being taken from them.
- These also King David sanctified to Yehowah together with the silver and the gold that he had carried off from all the nations, from Edom and from Moab and from the sons of **Ammon** and from the Philistines and from Amalek. (**1 Chronicles 18:11**)
- The account of this at;
- These also King David sanctified to Yehowah, together with the silver and the gold that he had sanctified from all the nations that he had subdued. (**2 Samuel 8:11**)
- From Syria and from Moab and from the sons of **Ammon** and from the Philistines and from Amalek and from the spoil of Hadadezer the son of Rehob the king of Zobah. (**2 Samuel 8:12**)
- Forms part of a summary of David's conquests, and this summary may not necessarily be in complete chronological order with the preceding and subsequent accounts.
- And it came about afterward that the king of the sons of **Ammon** came to die, and Hanun his son began to reign instead of him. (**2 Samuel 10:1**)
- At this David said; I shall exercise loving-kindness toward Hanun the son of Nahash, just as his father exercised loving-kindness toward me. Accordingly David sent by means of his servants to comfort him over his father, and the servants of David proceeded to come into the land of the sons of **Ammon**. (**2 Samuel 10:2**)
- Suggests a comparatively peaceful relationship existing between **Ammon** and Israel during David's rule up to the time of King Nahash's death. Hanun, Nahash's son and successor, greatly angered David, however, by humiliating the messengers David sent to him as bearers of consolation.

- **Becoming aware of the seriousness of the affront committed, the Ammonites sought out mercenary troops from the Syrians and prepared for an offensive against Israel, but they were outmaneuvered and defeated by the Israelite general Joab and his brother Abishai.**
- **And it came about afterward that the king of the sons of Ammon came to die, and Hanun his son began to reign instead of him. (2 Samuel 10:1)**
- **At this David said; I shall exercise loving-kindness toward Hanun the son of Nahash, just as his father exercised loving-kindness toward me. Accordingly David sent by means of his servants to comfort him over his father, and the servants of David proceeded to come into the land of the sons of Ammon. (2 Samuel 10:2)**
- **However, the princes of the sons of Ammon said to Hanun their Lord; Is David honoring your father in your eyes in that he has sent to you comforters? Is it not for the sake of searching through the city and to spy it out and to overthrow it that David has sent his servants to you? (2 Samuel 10:3)**
- **So Hanun took the servants of David and shaved off half their beards and cut their garments in half to their buttocks and sent them away. (2 Samuel 10:4)**
- **Later people reported it to David, and he at once sent to meet them, because the men had come to feeling very humiliated, and the king went on to say; Dwell in Jericho until your beards grow abundantly. Then you must return. (2 Samuel 10:5)**
- **In time the sons of Ammon saw that they had become foul-smelling to David, and the sons of Ammon proceeded to send and hire Syrians of Beth-rehob and Syrians of Zobah, twenty thousand men on foot, and the king of Maacah, a thousand men, and Ishtob, twelve thousand men. (2 Samuel 10:6)**
- **When David heard of it, then he sent Joab and all the army and the mighty men. (2 Samuel 10:7)**
- **And the sons of Ammon began to go out and draw up in battle formation at the entrance of the gate, also the Syrians of Zobah and of Rehob, and Ishtob and Maacah by themselves in the open field. (2 Samuel 10:8)**

- When Joab saw that the battle charges had come to be against him from the front and from the rear, he at once chose some of all the choice men in Israel and drew them up in formation to meet the Syrians. (**2 Samuel 10:9**)
- And the rest of the people he gave into the hand of Abishai his brother, that he might draw them up in formation to meet the sons of **Ammon**. (**2 Samuel 10:10**)
- And he went on to say; If the Syrians become too strong for me, then you must serve as a salvation for me, but if the sons of **Ammon** themselves become too strong for you, I must also come to save you. (**2 Samuel 10:11**)
- Be strong, that we may show ourselves courageous in behalf of our people and in behalf of the cities of our God, and as for Yehowah, he will do what is good in his own eyes. (**2 Samuel 10:12**)
- Then Joab and the people that were with him advanced to the battle against the Syrians, and they went fleeing from before him. (**2 Samuel 10:13**)
- As for the sons of **Ammon**, they saw that the Syrians had fled, and they took to flight from before Abishai and hence came into the city. After that Joab returned from the sons of **Ammon** and came to Jerusalem. (**2 Samuel 10:14**)
- In time the sons of **Ammon** saw that they had become foul-smelling to David, and Hanun and the sons of **Ammon** proceeded to send a thousand silver talents to hire for themselves chariots and horsemen from Mesopotamia and from Aram-maacah and from Zobah. (**1 Chronicles 19:6**)
- Thus they hired for themselves thirty-two thousand chariots and the king of Maacah and his people. Then they came in and camped before Medeba, and as for the sons of **Ammon**, they gathered together from their cities and now came in for the war. (**1 Chronicles 19:7**)
- When David heard of it, he immediately sent Joab and all the army and the mighty men. (**1 Chronicles 19:8**)
- And the sons of **Ammon** began to go out and draw up in battle

- formation at the entrance of the city, and the kings that had come were by themselves in the open field. (1 Chronicles 19:9)
- When Joab saw that the battle charges had come to be against him from the front and from the rear, he at once chose some of all the choice men in Israel and drew them up in formation to meet the Syrians. (1 Chronicles 19:10)
 - And the rest of the people he gave into the hand of Abishai his brother, that they might draw up in formation to meet the sons of **Ammon**. (1 Chronicles 19:11)
 - And he went on to say; If the Syrians become too strong for me, you must also serve as a salvation for me, but if the sons of **Ammon** themselves become too strong for you, I must also save you. (1 Chronicles 19:12)
 - Be strong, that we may show ourselves courageous in behalf of our people and in behalf of the cities of our God, and as for Yehowah, what is good in his own eyes he will do. (1 Chronicles 19:13)
 - Then Joab and the people that were with him advanced before the Syrians to the battle, and they took to flight from before him. (1 Chronicles 19:14)
 - As for the sons of **Ammon**, they saw that the Syrians had fled, and they themselves also took to flight from before Abishai his brother and then came into the city. Later Joab came into Jerusalem. (1 Chronicles 19:15)
 - The following spring Rabbah, the capital city of **Ammon**, came under siege by David's forces. During one desperate sally by the besieged **Ammonites**, Uriah the Hittite died.
 - And it came about at the return of the year, at the time that kings sally forth, that David proceeded to send Joab and his servants with him and all Israel, that they might bring the sons of **Ammon** to ruin and lay siege to Rabbah, while David was dwelling in Jerusalem. (2 Samuel 11:1)
 - When the men of the city came on out and went fighting against Joab, then some of the people, the servants of David, fell and Uriah the Hittite also died. (2 Samuel 11:17)

- **And the shooters kept shooting at your servants from on top of the wall, so that some of the servants of the king died, and your servant Uriah the Hittite also died. (2 Samuel 11:24)**
- **And the wife of Uriah got to hear that Uriah her husband had died, and she began to wail over her owner. (2 Samuel 11:26)**
- **When the mourning period was past, David immediately sent and took her home to his house, and she came to be his wife. In time she bore to him a son, but the thing that David had done appeared bad in the eyes of Yehowah. (2 Samuel 11:27)**
- **The length of the siege is difficult to determine. The record of the birth of the adulterine child to Bath-sheba and the later birth of Solomon may fit chronologically within the period of the siege or may simply be given in complete form in order to terminate the account involving Bath-sheba, even though one or both of the births could have taken place after the siege. While the account at;**
- **And it came about at the time of the years return, at the time that kings sally forth, that Joab proceeded to lead the combat force of the army and lay the land of the sons of Ammon in ruin and to come and besiege Rabbah, while David was dwelling in Jerusalem, and Joab went on to strike Rabbah and throw it down. (1 Chronicles 20:1)**
- **But David took the crown of Malcam off its head, and found it to be a talent of gold in weight, and in it there were precious stones, and it came to be on David's head. And the spoil of the city that he brought out was very much. (1 Chronicles 20:2)**
- **Does not seem to indicate a protracted period, it would not be unusual if the siege had lasted into the following year. The full conquest of the Ammonite capital was finally effected by David.**
- **And Joab continued to fight against Rabbah of the sons of Ammon and got to capture the city of the kingdom. (2 Samuel 12:26)**
- **So Joab sent messengers to David and said; I have fought against Rabbah. I have also captured the city of waters. (2 Samuel 12:27)**

- And now gather the rest of the people and encamp against the city, and capture it, that I myself may not be the one to capture the city, and my name should not have to be called upon it. (2 Samuel 12:28)
- Accordingly David gathered all the people and went to Rabbah and fought against it and captured it. (2 Samuel 12:29)

See Also RABBAH 1

- The crown of Malcam, referred to in the capture of Rabbah, was evidently a crown placed on the head of the **Ammonite** idol god, elsewhere called Molech or Milcom. While the **Revised Standard Version** translates the **Hebrew** term *Mal-kam'* here as their king, it does not seem logical that a human king is referred to, inasmuch as the crown weighed a talent of gold, c. 34 kilograms, 92 pounds. It also seems likely that the crown's being placed on David's head was only a momentary act, perhaps to demonstrate the victory over this false god.
- And he got to take the crown of Malcam off its head, the weight of which was a talent of gold, along with precious stones, and it came to be upon David's head. And the spoil of the city that he brought out was very much. (2 Samuel 12:30)
- Because of some renderings of [KJ, AS, Dy].
- And the people that were in it, he brought out that he might put them at sawing stones and at sharp instruments of iron and at axes of iron, and he made them serve at brickmaking. And that was the way he proceeded to do to all the cities of the sons of **Ammon**. Finally David and all the people returned to Jerusalem. (2 Samuel 12:31)
- Many have understood that the defeated Ammonites were cruelly sawed, axed, and burned to death by David. Later translations [RS, AT, NW, JB], however, evidently give the correct sense, showing that the **Ammonites** were put to forced labor working with saws and axes and in making bricks.
- This is substantiated by the fact that the **Hebrew** term rendered brick kiln in some translations is now known to refer instead to a wooden mold in which the clay was formed into a brick shape.

1• That not all **Ammonites** were bitter enemies of Israel is evident from the presence of Zelek the **Ammonite** among David's mighty men.

- Zelek the **Ammonite**, Naharai the Beerothite, armor-bearers of Joab the son of Zeruiah. (2 Samuel 23:37)
- King Solomon had **Ammonite** women, including the mother of Rehoboam, among his foreign wives.
- And King Solomon himself loved many foreign wives along with the daughter of Pharaoh, Moabite, **Ammonite**, Edomite, Sidonian and Hittite women. (1 Kings 11:1)
- Finally Rehoboam lay down with his forefathers and was buried with his forefathers in the City of David. And his mother's name was Naamah the **Ammonitess**. And Abijam his son began to reign in place of him. (1 Kings 14:31)
- This, however, contributed to Solomon's apostasy and his setting up of high places for the worship of Milcom and other gods, these places being finally ruined by faithful King Josiah.
- And Solomon began going after Ashtoreth the goddess of the Sidonians and after Milcom the disgusting thing of the **Ammonites**. (1 Kings 11:5)
- And the high places that were in front of Jerusalem, that were to the right of the Mount of Ruination, that Solomon the king of Israel had built to Ashtoreth the disgusting thing of the Sidonians and to Chemosh the disgusting thing of Moab and to Milcom the detestable thing of the sons of Ammon, the king made unfit for worship. (2 Kings 23:13)

•• During The Divided Kingdom

- The **Ammonites** regained their independence from the Davidic kings and during Jehoshaphat's reign circa 936- 911 B.C.E, joined the Moabites and the inhabitants of the mountainous region of Seir in a combined offensive against Judah, but the alliance suffered a crushing defeat.
- And it came about afterward that the sons of Moab and the sons of Ammon and with them some of the Ammonim came against Jehoshaphat in war. (2 Chronicles 20:1)

- **So people came and told Jehoshaphat, saying; There has come against you a large crowd from the region of the sea, from Edom, and there they are in Hazazon-tamar, that is to say; En-gedi. (2 Chronicles 20:2)**
- **At that Jehoshaphat became afraid and set his face to search for Yehowah. So he proclaimed a fast for all Judah. (2 Chronicles 20:3)**
- **Eventually those of Judah were collected together to inquire of Yehowah. Even from all the cities of Judah they came to consult Yehowah. (2 Chronicles 20:4)**
- **And now here the sons of Ammon, and Moab and the mountainous region of Seir, whom you did not allow Israel to invade when they were coming out of the land of Egypt, but they turned away from them and did not annihilate them. (2 Chronicles 20:10)**
- **Yes, here they are rewarding us by coming in to drive us out from your possession that you caused us to possess. (2 Chronicles 20:11)**
- **O our God, will you not execute judgment upon them? For in us there is no power before this large crowd that is coming against us, and we ourselves do not know what we ought to do, but our eyes are toward you. (2 Chronicles 20:12)**
- **All the while all those of Judah were standing before Yehowah, even their little ones, their wives and their sons. (2 Chronicles 20:13)**
- **Now as for Jahaziel the son of Zechariah the son of Benaiah the son of Jeiel the son of Mattaniah the Levite of the sons of Asaph, the spirit of Yehowah came to be upon him in the middle of the congregation. (2 Chronicles 20:14)**
- **Consequently he said; Pay attention, all Judah and you inhabitants of Jerusalem and King Jehoshaphat! Here is what Yehowah has said to you; Do not you be afraid or be terrified because of this large crowd, for the battle is not yours, but God's. (2 Chronicles 20:15)**

- **Tomorrow go down against them. There they are coming up by the pass of Ziz, and you will be certain to find them at the end of the torrent valley in front of the wilderness of Jeruel. (2 Chronicles 20:16)**
- **You will not need to fight in this instance. Take your position, stand still and see the salvation of Yehowah in your behalf. O Judah and Jerusalem, do not be afraid or be terrified. Tomorrow go out against them, and Yehowah will be with you. (2 Chronicles 20:17)**
- **At once Jehoshaphat bowed low with his face to the earth, and all Judah and the inhabitants of Jerusalem themselves fell down before Yehowah to do obeisance to Yehowah. (2 Chronicles 20:18)**
- **Then the Levites of the sons of the Kohathites and of the sons of the Korahites rose up to praise Yehowah the God of Israel with an extraordinarily loud voice. (2 Chronicles 20:19)**
- **And they proceeded to rise early in the morning and go out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and then said; Hear me, O Judah and you inhabitants of Jerusalem! Put faith in Yehowah your God that you may prove yourselves of long duration. Put faith in his prophets and so prove successful. (2 Chronicles 20:20)**
- **Further, he took counsel with the people and stationed singers to Yehowah and those offering praise in holy adornment as they went out ahead of the armed men, and saying; Give praise to Yehowah, for to time indefinite is his loving-kindness. (2 Chronicles 20:21)**
- **And at the time that they started off with the joyful cry and praise, Yehowah set men in ambush against the sons of Ammon, Moab and the mountainous region of Seir who were coming into Judah, and they went smiting one another. (2 Chronicles 20:22)**
- **And the sons of Ammon and Moab proceeded to stand up against the inhabitants of the mountainous region of Seir to devote them to destruction and annihilate them, and as soon as they finished with the inhabitants of Seir, they helped each one to bring his own fellow to ruin. (2 Chronicles 20:23)**

- But as for Judah, it came to the watchtower of the wilderness. When they turned their faces toward the crowd, why, there they were, their carcasses fallen to the earth without anyone escaping. (2 Chronicles 20:24)
- So Jehoshaphat and his people came to plunder the spoil on them, and they got to find among them in abundance both goods and clothing and desirable articles, and they went stripping them off for themselves until they could carry no more. And it came to be three days that they were plundering the spoil, for it was abundant. (2 Chronicles 20:25)
- And on the fourth day they congregated together at the low plain of Beracah, for there they blessed Yehowah. That is why they called the name of that place Low Plain of Beracah, until today. (2 Chronicles 20:26)
- The inscriptions of Assyrian King Shalmaneser III, who ruled in the time of King Jehu, circa 904-877 B.C.E, of Israel, claim that the forces of Ba´sa, son of Ruhubi, from Ammon were among a coalition of kings opposing Assyria in the battle of Karkar. [Ancient Near Eastern Texts, edited by J. B. Pritchard, 1974, p. 279]
- One of the conspirators in the death of King Jehoash of Judah, circa 859 B.C.E, was Zabad, the son of the Ammonitess Shimeath.
- And Jehoash the king did not remember the loving-kindness that Jehoiada his father had exercised toward him, so that he killed his son, who, when he was at the point of dying, said, Let Yehowah see to it and ask it back. (2 Chronicles 24:22)
- And these were the conspirators against him. Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess. (2 Chronicles 24:26)
- The strong government of Uzziah, 829-778 B.C.E, once more made the Ammonites tributaries of Judah
- And the Ammonites began to give tribute to Uzziah. Eventually his fame went even as far as Egypt, for he displayed strength to an extraordinary degree. (2 Chronicles 26:8)
- And Uzziah’s son Jotham reimposed this dominance over Ammon, exacting from them 100 silver talents (\$660,600) and 10,000 cor

measures (2,200 kiloliters)(62,500 bushels) of wheat and 10,000 of barley.

- And he himself warred against the king of the sons of **Ammon** and eventually proved stronger than they were, so that the sons of **Ammon** gave him in that year a hundred silver talents and ten thousand cor measures of wheat and ten thousand of barley. This was what the sons of **Ammon** paid to him, also in the second year and the third. (**2 Chronicles 27:5**)
- The ability of the **Ammonites** to pay this large sum during three successive years may have been due to their favorable position along one of the major trade routes from Arabia to Damascus and to the relative fertility of the Jabbok Valley region, wheat and barley still being principal products in this area.
- Evidently the increasing intervention of Assyrian power in Palestine during the reign of Jotham's successor Ahaz, **761-746 B.C.E.**, allowed the **Ammonites** to break free of Judean domination but only to exchange it for Assyrian oppression, for the records of Tiglath-pileser III list Sanipu of Bit-Ammon, meaning the house of **Ammon**, as paying tribute to Assyria, along with Ahaz of Judah and Salamanu of Moab.
- Sennacherib's Prism, recounting his invasion of Judah in Hezekiah's time, likewise shows **Ammon** bringing gifts to the Assyrian invader, while Sennacherib's son Esar-haddon, a contemporary of Manasseh, includes Puduil, king of Beth-**Ammon**, among those providing materials for building the city of Nineveh.
- It appears likely that, following the deporting of the people of the northern kingdom of Israel by Tiglath-pileser III and one of his successors.
- In the days of Pekah the king of Israel, Tiglath-pileser the king of Assyria came in and proceeded to take Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and to carry them into exile in Assyria. (**2 Kings 15:29**)
- In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (**2 Kings 17:6**)

- The **Ammonites** began occupying the territory of the tribe of Gad, for which they had unsuccessfully fought against Jephthah. (**Palms 83:4-8**) Thus, in Yehowah's prophetic message through Jeremiah, the Ammonites are rebuked for seizing the Gadites inheritance and are warned of a coming desolation upon **Ammon** and its god Malcam or Milcom.
- For the sons of **Ammon** this is what Yehowah has said; Are there no sons that Israel has, or is there no inheritor that he has? Why is it that Malcam has taken possession of Gad, and his own people have taken up dwelling in Israel's very cities? (**Jeremiah 49:1**)
- Therefore, look! There are days coming, is the utterance of Yehowah, and I will cause the alarm signal of war to be heard even against Rabbah of the sons of **Ammon**. She will certainly become a mound of a desolate waste, and her dependent towns themselves will be set aflame in the very fire. And Israel will actually take possession of those in possession of him, Yehowah has said. (**Jeremiah 49:2**)
- Howl, O Heshbon, for Ai has been despoiled! Cry out, O dependent towns of Rabbah. Gird sackcloth on yourselves. Wail, and rove about among the stone pens, for Malcam himself will go even into exile, his priests and his princes, all together. (**Jeremiah 49:3**)
- Why do you brag about the low plains, your flowing low plain, O daughter unfaithful, you the one trusting in her treasures, saying; Who will come to me? (**Jeremiah 49:4**)
- Here I am bringing in upon you a dreadful thing, is the utterance of the Sovereign Lord, Yehowah of armies, from all those round about you. And you people will certainly be dispersed, each one in his own direction, and there will be no one collecting together those running away. (**Jeremiah 49:5**)
- The **Ammonites** went yet further by sending marauder bands to harass Judah under King Jehoiakim during the closing years of the Judean kingdom.
- And Yehowah began to send against him marauder bands of Chaldeans and marauder bands of Syrians and marauder bands of Moabites and marauder bands of the sons of **Ammon**, and he

kept sending them against Judah to destroy it, according to Yehowah's word that he had spoken by means of his servants the prophets. (2 Kings 24:2)

- It was only by the order of Yehowah that it took place against Judah, to remove it from his sight for the sins of Manasseh, according to all that he had done. (2 Kings 24:3)

•• Babylonian Invasion

- With the Babylonian overthrow of Judah 607 B.C.E, some Jews fled into Ammon, Moab, and Edom, but returned upon hearing of the appointment of Gedaliah over the land.
- And all the Jews that were in Moab and among the sons of Ammon and in Edom and those who were in all the other lands, they also heard that the king of Babylon had given a remnant to Judah and that he had commissioned over them Gedaliah the son of Ahikam the son of Shaphan. (Jeremiah 40:11)
- And all the Jews began to return from all the places to which they had been dispersed, and they kept coming into the land of Judah to Gedaliah at Mizpah. And they went gathering wine and summer fruits in very great quantity. (Jeremiah 40:12)
- King Baalis of Ammon, however, conspired with the Judean army chief Ishmael in the assassination of Gedaliah.
- When all the chiefs of the military forces, they and their men, heard that the king of Babylon had appointed Gedaliah, they immediately came to Gedaliah at Mizpah, that is, Ishmael the son of Nethaniah and Johanan the son of Kareah and Seraiah the son of Tanhumeth the Netophathite and Jaazaniah the son of the Maacathite, they and their men. (2 Kings 25:23)
- And they proceeded to say to him; Do you not at all know that Baalis, the king of the sons of Ammon, himself has sent Ishmael the son of Nethaniah to strike you to the soul? But Gedaliah the son of Ahikam did not believe them. (Jeremiah 40:14)
- So it came about in the seventh month that Ishmael the son of Nethaniah the son of Elishama of the royal offspring and of the principal men of the king and ten other men with him came to Gedaliah the son of Ahikam at Mizpah. And there they began to

eat bread together in Mizpah. (**Jeremiah 41:1**)

- Then Ishmael the son of Nethaniah and the ten men that happened to be with him rose up and struck down Gedaliah the son of Ahikam the son of Shaphan with the sword. So he put to death the one whom the king of Babylon had commissioned over the land. (**Jeremiah 41:2**)
- And all the Jews who happened to be with him, that is, with Gedaliah, in Mizpah, and the Chaldeans who were found there, that is, the men of war, Ishmael struck down. (**Jeremiah 41:3**)
- And Ishmael thereafter took refuge in **Ammon**.
- Then Ishmael took captive all the remnant of the people who were in Mizpah, the daughters of the king and all the people who were remaining over in Mizpah, whom Nebuzaradan the chief of the bodyguard had put in the custody of Gedaliah the son of Ahikam. So Ishmael the son of Nethaniah took them captive and went off to cross over to the sons of **Ammon**. (**Jeremiah 41:10**)
- In time Johanan the son of Kareah and all the chiefs of the military forces who were with him got to hear all the bad that Ishmael the son of Nethaniah had done. (**Jeremiah 41:11**)
- Consequently they took all the men and went off to fight against Ishmael the son of Nethaniah and found him by the abundant waters that were in Gibeon. (**Jeremiah 41:12**)
- Then it came about that as soon as all the people that were with Ishmael saw Johanan the son of Kareah and all the chiefs of the military forces who were with him, they began to rejoice. (**Jeremiah 41:13**)
- And all the people whom Ishmael had led captive from Mizpah proceeded to turn around and return and go to Johanan the son of Kareah. (**Jeremiah 41:14**)
- And as for Ishmael the son of Nethaniah, he escaped with eight men from before Johanan, that he might go to the sons of **Ammon**. (**Jeremiah 41:15**)

- Although **Ammon** rejoiced at the fall of Jerusalem, Yehowah's day of accounting with the circumcised **Ammonites** finally came upon them because of their uncircumcised hearts.
- Look! Days are coming, is the utterance of Yehowah, and I will hold an accounting with everyone circumcised but still in uncircumcision. (**Jeremiah 9:25**)
- Upon Egypt and upon Judah and upon Edom and upon the sons of **Ammon** and upon Moab and upon all those with hair clipped at the temples who are dwelling in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (**Jeremiah 9:26**)
- True to the prophecies proclaimed by Jeremiah, Ezekiel, and Amos, the **Ammonites** began to drink the cup of Yehowah's wrath, experiencing sword, famine, pestilence, and the desolation of their land.
- And I proceeded to take the cup out of the hand of Yehowah and to make all the nations drink to whom Yehowah had sent me. (**Jeremiah 25:17**)
- Edom and Moab and the sons of **Ammon**. (**Jeremiah 25:21**)
- In the beginning of the kingdom of Jehoiakim the son of Josiah, the king of Judah, this word occurred to Jeremiah from Yehowah, saying; (**Jeremiah 27:1**)
- This is what Yehowah has said to me; Make for yourself bands and yoke bars, and you must put them upon your neck. (**Jeremiah 27:2**)
- And you must send them to the king of Edom and to the king of Moab and to the king of the sons of **Ammon** and to the king of Tyre and to the king of Sidon by the hand of the messengers who are coming to Jerusalem to Zedekiah the king of Judah. (**Jeremiah 27:3**)
- And you must give them a command for their masters, saying; This is what Yehowah of armies, the God of Israel, has said; This is what you should say to your masters. (**Jeremiah 27:4**)
- I myself have made the earth, mankind and the beasts that are

- upon the surface of the earth by my great power and by my stretched-out arm, and I have given it to whom it has proved right in my eyes. (**Jeremiah 27:5**)
- And now I myself have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant, and even the wild beasts of the field I have given him to serve him. (**Jeremiah 27:6**)
 - And all the nations must serve even him and his son and his grandson until the time even of his own land comes, and many nations and great kings must exploit him as a servant. (**Jeremiah 27:7**)
 - And it must occur that the nation and the kingdom that will not serve him, even Nebuchadnezzar the king of Babylon, and the one that will not put its neck under the yoke of the king of Babylon, with the sword and with the famine and with the pestilence I shall turn my attention upon that nation, is the utterance of Yehowah, until I shall have finished them off by his hand. (**Jeremiah 27:8**)
 - And the word of Yehowah continued to occur to me, saying; (**Ezekiel 25:1**)
 - Son of man, set your face toward the sons of **Ammon** and prophesy against them. (**Ezekiel 25:2**)
 - And you must say concerning the sons of Ammon; Hear the word of the Sovereign Lord Yehowah. This is what the Sovereign Lord Yehowah has said; For the reason that you have said; Aha! Against my sanctuary, because it has been profaned, and against the soil of Israel, because it has been laid desolate, and against the house of Judah, because they have gone into exile. (**Ezekiel 25:3**)
 - Therefore here I am giving you to the Orientals as something to possess, and they will set up their walled camps in you and will certainly put in you their tabernacles. They themselves will eat your fruitage, and they themselves will drink your milk. (**Ezekiel 25:4**)
 - And I will make Rabbah a pasture ground of camels and the sons of **Ammon** a resting-place of a flock, and you people will have to

know that I am Yehowah. (**Ezekiel 25:5**)

- For this is what the Sovereign Lord Yehowah has said; For the reason that you clapped the hands and you stamped with the feet and you kept rejoicing with all scorn on your part in your soul against the soil of Israel. (**Ezekiel 25:6**)
 - Therefore here I anymore. I have stretched out my hand against you, and I will give you as something to plunder to the nations, and I will cut you off from the peoples and destroy you from the lands. I shall annihilate you, and you will have to know that I am Yehowah. (**Ezekiel 25:7**)
 - This is what the Sovereign Lord Yehowah has said; For the reason that Moab and Seir have said; Look! The house of Judah is like all the other nations. (**Ezekiel 25:8**)
 - Therefore here I am opening the slope of Moab at the cities, at his cities to his frontier, the decoration of the land, Beth-jeshimoth, Baal-meon, even to Kiriathaim. (**Ezekiel 25:9**)
 - To the Orientals, alongside the sons of **Ammon**, and I will make it something to possess, in order, that it may not be remembered, that is, the sons of **Ammon**, among the nations. (**Ezekiel 25:10**)
 - This is what Yehowah has said; On account of three revolts of the sons of **Ammon**, and on account of four, I shall not turn it back, on account of their slitting open the pregnant women of Gilead, for the purpose of widening out their own territory. (**Amos 1:13**)
 - And I will set fire to the wall of Rabbah, and it must devour her dwelling towers, with an alarm signal in the day of battle, with a tempest in the day of storm wind. (**Amos 1:14**)
 - And their king must go into exile, he and his princes together, Yehowah has said. (**Amos 1:15**)
- 1· That **Ammon** did not willingly submit to the Babylonian yoke is indicated by Ezekiel's description of the king of Babylon, Nebuchadnezzar, standing at the crossways and using divination to decide whether to go against Rabbah of **Ammon** or against Judah.
- And as for you, O son of man, set for yourself two ways for the

- sword of the king of Babylon to enter. From the one land both of them should go forth, and an index hand should be cut out, at the head of the way to the city it should be cut out. (**Ezekiel 21:19**)
- A way you should set for the sword to enter against Rabbah of the sons of **Ammon**, and one against Judah, against Jerusalem fortified. (**Ezekiel 21:20**)
 - For the king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to divination. He has shaken the arrows. He has asked by means of the teraphim, he has looked into the liver. (**Ezekiel 21:21**)
 - In his right hand the divination proved to be for Jerusalem, to set battering rams, to open one's mouth for a slaying, to raise the sound in an alarm signal, to set battering rams against gates, to throw up a siege rampart, to build a siege wall. (**Ezekiel 21:22**)
 - And it has become to them like an untrue divination in their eyes, those who are sworn with oaths to them, and he is calling error to remembrance, in order for them to be caught. (**Ezekiel 21:23**)
 - And you, O son of man, prophesy, and you must say; This is what the Sovereign Lord Yehowah has said concerning the sons of **Ammon** and concerning the reproach from them. And you must say; A sword, a sword drawn for a slaughter, polished to cause it to devour, in order to glitter. (**Ezekiel 21:28**)
 - Because of their beholding for you an unreality, because of their divining for you a lie, in order to put you on the necks of the slain ones, the wicked men whose day has come in the time of the error of the end. (**Ezekiel 21:29**)
 - Return it to its sheath. In the place that you were created, in the land of your origin, I shall judge you. (**Ezekiel 21:30**)
 - And I will pour out upon you my denunciation. With the fire of my fury I shall blow upon you, and I will give you into the hand of men who are unreasoning, the craftsmen of ruination. (**Ezekiel 21:31**)
 - For the fire you will become fuel. Your own blood will prove to be in the midst of the land. You will not be remembered, for I myself, Yehowah, have spoken. (**Ezekiel 21:32**)

- Though the choice came out for attack first upon Jerusalem, Jewish historian Josephus records that, in the fifth year after desolating Jerusalem, Nebuchadnezzar returned to war against Coele-Syria, **Ammon**, and Moab. [Jewish Antiquities, X, 181, ix, 7] As foretold, **Ammon** would become a resting-place of a flock and Rabbah a pasture ground of camels.

- And I will make Rabbah a pasture ground of camels and the sons of **Ammon** a resting-place of a flock, and you people will have to know that I am Yehowah. (Ezekiel 25:5)

- The camel-riding Orientals were to possess the land and tent therein.

- Therefore here I am giving you to the Orientals as something to possess, and they will set up their walled camps in you and will certainly put in you their tabernacles. They themselves will eat your fruitage, and they themselves will drink your milk. (Ezekiel 25:4)

- It is likely that **Ammonite** exiles, along with those of other nations, were allowed to return to their homeland by Cyrus, the conqueror of Babylon, in fulfillment of,

- But afterward I shall gather the captive one's of the sons of **Ammon**, is the utterance of Yehowah. (Jeremiah 49:6)

· Intermarriage With Israelites

- Following the return of the Jews from exile 537 B.C.E, an Ammonite named Tobiah took a leading part in endeavoring to obstruct the rebuilding of Jerusalem's walls.

- Now Tobiah the **Ammonite** was alongside him, and he went on to say; Even what they are building, if a fox went up against it, he would certainly break down their wall of stones. (Nehemiah 4:3)

- Now it came about that, as soon as Sanballat and Tobiah and the Arabians and the **Ammonites** and the Ashdodites heard that the repairing of the walls of Jerusalem had gone forward, for the gaps had started to be stopped up, they became very angry. (Nehemiah 4:7)

- And all of them began to conspire together to come and fight against Jerusalem and cause me disturbance. (**Nehemiah 4:8**)
- Yet later he had the audacity to make use of a dining hall within the temple precincts, until Nehemiah indignantly threw his furniture out.
- Now before this, Eliashib the priest in charge of a dining hall of the house of our God was a relative of Tobiah. (**Nehemiah 13:4**)
- And he proceeded to make for him a large dining hall, where previously they were regularly putting the grain offering, the frankincense and the utensils and the tenth of the grain, the new wine and the oil, to which the Levites and the singers and the gatekeepers are entitled, and the contribution for the priests. (**Nehemiah 13:5**)
- And during all this time I did not happen to be in Jerusalem, for in the thirty-second year of Artaxerxes the king of Babylon I came to the king, and sometime later I asked leave of absence from the king. (**Nehemiah 13:6**)
- Then I came to Jerusalem and got to notice the badness that Eliashib had committed for Tobiah by making for him a hall in the courtyard of the house of the true God. (**Nehemiah 13:7**)
- And it seemed very bad to me. So I threw all the furniture of Tobiah's house outside the dining hall. (**Nehemiah 13:8**)
- Many of the returned Jewish exiles also had taken wives of **Ammonite** and other foreign extraction and were severely rebuked for this, resulting in a general dismissal of such wives.
- And as soon as these things were finished, the princes approached me, saying; The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands as regards their detestable things, namely, the Canaanites, the Hittites, the Perizzites, the Jebusites, the **Ammonites**, the Moabites, the Egyptians and the Amorites. (**Ezra 9:1**)
- For they have accepted some of their daughters for themselves and for their sons, and they, the holy seed, have become mingled with the peoples of the lands, and the hand of the princes and

the deputy rulers has proved to be foremost in this unfaithfulness. (Ezra 9:2)

- **At length Ezra the priest rose and said to them; You yourselves have acted unfaithfully in that you gave a dwelling to foreign wives so as to add to the guiltiness of Israel. (Ezra 10:10)**
- **And now make confession to Yehowah the God of your forefathers and do his pleasure and separate yourselves from the peoples of the land and from the foreign wives. (Ezra 10:11)**
- **To this all the congregation answered and said with a loud voice; Exactly according to your word it devolves upon us to do. (Ezra 10:12)**
- **However, the people are many, and it is the season of showers of rain, and it is not possible to stand outside, and the business will not take one day or two, for we have rebelled to a great extent in this matter. (Ezra 10:13)**
- **So, please, let our princes act representatively for all the congregation, and, as for all in our cities who have given a dwelling to foreign wives, let them come at the times appointed and along with them the older men of each individual city and its judges, until we have turned back the burning anger of our God from us, on account of this matter. (Ezra 10:14)**
- **However, Jonathan the son of Asahel and Jahzeiah the son of Tikvah themselves stood up against this, and Meshullam and Shabbethai the Levites were the ones that helped them. (Ezra 10:15)**
- **And the former exiles proceeded to do that way, and Ezra the priest and the men that were the heads of the fathers for their paternal house, even all of them by their names, now separated themselves and began sitting on the first day of the tenth month to inquire into the matter. (Ezra 10:16)**
- **And gradually they finished with all the men that had given a dwelling to foreign wives by the first day of the first month. (Ezra 10:17)**
- **And some of the sons of the priests came to be found that had given a dwelling to foreign wives, of the sons of Jeshua the son**

- of Jehozadak and his brothers, Maaseiah and Eliezer and Jarib and Gedaliah. (**Ezra 10:18**)
- But they promised by shaking hands to put their wives away, and that, they being guilty, there should be a ram of the flock for their guiltiness. (**Ezra 10:19**)
 - These all had accepted foreign wives, and they proceeded to send away wives along with sons. (**Ezra 10:44**)
 - Also, in those days I saw the Jews that had given a dwelling to Ashdodite, **Ammonite** and Moabite wives. (**Nehemiah 13:23**)
 - And as for their sons, half were speaking Ashdodite, and there were none of them knowing how to speak Jewish, but in the tongue of the different peoples. (**Nehemiah 13:24**)
 - And I began to find fault with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God. You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves. (**Nehemiah 13:25**)
 - Was it not because of these that Solomon the king of Israel sinned? And among the many nations there proved to be no king like him, and loved of his God he happened to be, so that God constituted him king over all Israel. Even him the foreign wives caused to sin. (**Nehemiah 13:26**)
 - And is it not something unheard of for you to commit all this great badness in acting unfaithfully against our God by giving a dwelling to foreign wives? (**Nehemiah 13:27**)

See Also TOBIAH 2

- After Tobiah's ejection from the temple grounds, God's Law at;
- No **Ammonite** or Moabite may come into the congregation of Yehowah. Even to the tenth generation none of theirs may come into the congregation of Yehowah to time indefinite. (**Deuteronomy 23:3**)
- For the reason that they did not come to your aid with bread and water in the way when you were going out of Egypt, and because

- they hired against you Balaam the son of Beor from Pethor of Mesopotamia to call down evil upon you. (**Deuteronomy 23:4**)
- And Yehowah your God did not want to listen to Balaam, but Yehowah your God in your behalf changed the malediction into a blessing, because Yehowah your God loved you. (**Deuteronomy 23:5**)
 - You must not work for their peace and their prosperity all your days to time indefinite. (**Deuteronomy 23:6**)
 - Prohibiting the entry of **Ammonites** and Moabites into the congregation of Israel was read and applied.
 - On that day there was a reading from the book of Moses in the ears of the people, and there was found written in it that the **Ammonite** and the Moabite should not come into the congregation of the true God to time indefinite. (**Nehemiah 13:1**)
 - For they had not met the sons of Israel with bread and with water, but went hiring against them Balaam to call down evil upon them. However, our God changed the malediction into a benediction. (**Nehemiah 13:2**)
 - So it came about that, as soon as they heard the Law, they began to separate all the mixed company from Israel. (**Nehemiah 13:3**)
 - This restriction, imposed some 1,000 years earlier because of the **Ammonite** and Moabite refusal to succor the Israelites when they were approaching the Promised Land, is generally understood to mean that these people could not enter into full legal membership in the nation of Israel with all the concomitant rights and privileges that such membership would signify.
 - It does not mean, of necessity, that **Ammonite** and Moabite individuals could not associate themselves with or reside among the Israelites and thereby benefit from the divine blessings upon God's people, and this is evident from the inclusion of Zelek, mentioned earlier, among David's chief warriors, as well as from the record concerning Ruth the Moabitess.
 - Later the men took wives for themselves, Moabite women. The name of the one was Orpah, and the name of the other Ruth. And they went on dwelling there for about ten years. (**Ruth 1:4**)

- And Ruth proceeded to say; Do not plead with me to abandon you, to turn back from accompanying you, for where you go I shall go, and where you spend the night I shall spend the night. Your people will be my people, and your God my God. (**Ruth 1:16**)
- Where you die I shall die, and there is where I shall be buried. May Yehowah do so to me and add to it if anything but death should make a separation between me and you. (**Ruth 1:17**)
- When she got to see that she was persistent about going with her, then she left off speaking to her. (**Ruth 1:18**)
- As to this latter case, Ruth's marriage to Boaz shows that females of these nations, upon turning to the worship of the true God, could be acceptable for marriage by Jewish males. Because the terms **Ammonite** and Moabite in the Hebrew text of;
- No **Ammonite** or Moabite may come into the congregation of Yehowah. Even to the tenth generation none of theirs may come into the congregation of Yehowah to time indefinite. (**Deuteronomy 23:3**)
- For the reason that they did not come to your aid with bread and water in the way when you were going out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia to call down evil upon you. (**Deuteronomy 23:4**)
- And Yehowah your God did not want to listen to Balaam, but Yehowah your God in your behalf changed the malediction into a blessing, because Yehowah your God loved you. (**Deuteronomy 23:5**)
- You must not work for their peace and their prosperity all your days to time indefinite. (**Deuteronomy 23:6**)
- Are in the masculine gender, the **Jewish Mishnah [Yevamot 8:3]** argues that only male **Ammonites** and Moabites were excluded from Israel. Nevertheless, Ezra's insistence that the Jewish men send away their foreign wives and Nehemiah's similar attitude, previously mentioned, indicate that the admission of **Ammonite** and Moabite females into association with Israel was dependent upon their acceptance of true worship.

- Though historical evidence, including the Apocryphal book of [1 Maccabees 5:6], shows that **Ammon** continued to be a distinct territory down till the **Second Century B.C.E**, by the **First Century B.C.E** the region appears to have become part of the Nabataean kingdom, and by the **Third Century C.E** the **Ammonites** as a people disappear from history, doubtless absorbed by the Arabic tribes. As Zephaniah had prophesied, the sons of **Ammon** had become like Gomorrah, a desolate waste.
- I have heard the reproach by Moab and the abusive words of the sons of **Ammon**, with which they have reproached my people and kept putting on great airs against their territory. (**Zephaniah 2:8**)
- Therefore, as I am alive, is the utterance of Yehowah of armies, the God of Israel, Moab herself will become just like Sodom, and the sons of **Ammon** like Gomorrah, a place possessed by nettles, and a salt pit, and a desolate waste, even to time indefinite. The remaining one's of my people will plunder them, and the remnant of my own nation will take possession of them. (**Zephaniah 2:9**)
- This is what they will have instead of their pride, because they reproached and kept putting on great airs against the people of Yehowah of armies. (**Zephaniah 2:10**)
- In view of the disappearance of the **Ammonites** early in the Common Era, Daniel's mention of **Ammon** in his prophecy of the time of the end must apply in a spiritual sense and would logically refer to those who are among the hard-set enemies of the Spiritual Israel of God, the Christian congregation.
- And in the time of the end the king of the south will engage with him in a pushing, and against him the king of the north will storm with chariots and with horsemen and with many ships, and he will certainly enter into the lands and flood over and pass through. (**Daniel 11:40**)
- He will also actually enter into the land of the Decoration, and there will be many lands that will be made to stumble. But these are the ones that will escape out of his hand, Edom and Moab and the main part of the sons of **Ammon**. (**Daniel 11:41**)