

## Gog and Magog - Part 5

Isaiah 7:5-8 *Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. (KJV)*

In Isaiah 7, the prophet tells King Ahaz that Aram and Samaria will not succeed in their attempt to conquer him and Jerusalem. Isaiah said to Ahaz that within sixty-five years Ephraim-Samaria would be conquered and not even exist as a nation. King Ahaz and Judah are being attacked on all these fronts and about to collapse. Isaiah prophesies to King Ahaz that the current situation will not stand and that Aram and Ephraim-Samaria will be conquered. Let's look at what happened historically.

From the MacMillan Bible Atlas we read: "Tiglath-pileser III responded with alacrity. The dates of his campaigns in the southern Levant are determined in accordance with his annals and the Eponym Chronicle. In 734 B.C. he marched against Philistia. Since the northern Shephelah had recently fallen into Philistine hands (see Map 145), the siege of Gezer depicted on one of Tiglath-pileser's reliefs must have taken place during this campaign. Gaza was conquered next after its king, Hanun, had fled to Egypt. The Assyrian army proceeded into northern Sinai where the Meunites were also forced to submit; a garrison was left at the Brook of Egypt. The kings of Palestine were cut off from any possible help on the part of the Egyptians.

The following year, 733 B.C., saw the invasion of northern Israel. The main course of the campaign can be deduced from 2 Kings 15:29. Tiglath-pileser III launched the attack from the Lebanese Beqa' Valley, first taking Ijon and Abel-beth-maacah. Then he turned westward across Upper Galilee to Janoah, in the foothills above Tyre. Thus he assured his lines of communication with Tyre. Marching back across Upper Galilee, he conquered Kedesh. Yiron and Merom appear in an Assyrian list of prisoners from this campaign, so they were evidently taken at this time. He could now concentrate on the siege of Hazor without fear of harassment from Upper Galilee. Forces were sent into Gilead and to "Galilee, all the land of Naphtali." Isaiah describes these territories, the first to fall under a conqueror's heel, as "The way of the sea, the land beyond Jordan, and Galilee of the nations." Biblical semantics require that "way of the sea" be a route leading to the sea; this fits perfectly the road from Abel-beth-maacah to Janoah. Gilead is, of course, the "land beyond Jordan," and "Galilee of the nations" is literally the "Region of the goim," mainly the Jezreel Valley (the equivalent of Harosheth-ha-goiim in Judges 4:2).

Damascus was now completely isolated. The following year, 732 B.C., saw its downfall before the victorious army of Tiglath-pileser III. An Assyrian relief from Calah shows the exile of inhabitants from Ashtaroth, chief city of Bashan, one of the cities taken at this time.

In the wake of this crushing defeat, Pekah was assassinated by Hoshea, son of Elah (732 B.C.). Tiglath-pileser III says that he appointed Hoshea as king of Israel and received a heavy payment of tribute from him. This was also the twentieth, and last, year of Jotham (2 Kings 15:30); Ahaz's sole reign of sixteen years is reckoned from this date (2 Kings 16:2; 2 Chron. 28:1).

Assyrian policy called for the organization of the newly con—quered territories into districts under loyal governors. This did not preclude the continuation of some local dynasties in key states such as Tyre and the four main Philistine cities: Gaza, Ashkelon, Ashdod and Ekron. Ahaz in Judah and Hoshea in Israel were tributaries and were charged with maintaining the loyalty of their subjects. But Damascus had caused too much trouble for its dynasty to survive. Its territory was divided into four provinces. The territory taken from Israel had a similar fate. Upper Galilee, or most of it, was probably assigned to Tyre. An Assyrian governor was installed in the newly rebuilt administrative center at Megiddo. The Megiddo province was mainly the Jezreel and Beth-shean Valleys and probably Lower Galilee as well. Transjordan became the province of Gal'azi (=Gilead). The Sharon Plain was evidently still part of Samaria, especially the key city of Aphek. Dor may have already been a dependent of Tyre though its territory (Naphoth-dor) might have been assigned provisionally to the governor at Megiddo. It is mentioned in Assyrian records but never as the seat of a governor.

With the death of Tiglath-pileser III in 727 B.C., his successor, Shalmaneser V, found it necessary to campaign in the west. Hoshea paid his tribute when the Assyrian threat approached (2 Kings 17:3). However, Hoshea turned to “So king of Egypt” (Osorkon IV or ‘Tefnakhte’ ruler of Sais) for help and ceased paying his tribute to Shalmaneser. The Assyrian king arrested Hoshea and launched his attack on the disloyal kingdom of Samaria in Hoshea's seventh year (725/724 B.C.). The city succumbed to the siege in Hoshea's ninth year (723/722 B.C.), and its population was taken into exile. Shalmaneser V died shortly thereafter and was succeeded by Sargon II. Years later, Sargon's scribes assigned the conquest of Samaria to their master.

Sargon II did have to put down a rebellion in the Levant led by the ruler of Hamath and supported by the remaining population of Samaria (720 B.C.). He then marched southward for a confrontation with the Egyptian army. On the way, he may very well have had to take Gibbethon and Ekron, two Philistine towns whose conquest is portrayed on reliefs from his palace. The decisive battle was fought at Raphia; the Egyptian general, Re'u, fled from the scene and Hanun, king of Gaza, was captured.

Four years later (716 B.C.), Sargon II conducted a campaign against the northern Arabians. After defeating them and forcing them to pay tribute, he came to the Egyptian border at the Brook of Egypt. Sargon's control over the trade routes from Arabia and Philistia was now recognized by Shilkanni, king of Egypt (Osorkon IV), who sent him a rich payment. The “Sealed Harbor of Egypt” was inaugurated as a center for trade and commerce.

While Arabian exiles were being settled in Samaria, Hezekiah succeeded Ahaz on the throne of Judah (715 B.C.). That same year, Piye, king of Cush, campaigned in the Egyptian delta. Since there was no longer a kingdom in Samaria, Hezekiah invited the remaining Israelites to share in his

renewed Passover celebrations in Jerusalem (2 Chron. 30:5-6, 10-11). To strengthen the position of the Jerusalem temple, he then initiated a campaign against the rival cultic centers throughout Judah and Samaria.

Egyptian-inspired unrest continued to fester in Philistia. The disloyal king of Ashdod, Azuri, was replaced by his brother, Ahimitti, in 713 B.C. The following year, a popular revolt broke out in Ashdod, led by a pretender named Iamani (a personal name that might be equated with Hebrew Yavan, Greek Ion). Judah, Edom and Moab seem to have been involved but they evidently paid their tribute in a hurry when Sargon's general arrived with the army. Hezekiah had also been warned by Isaiah not to take part (Isaiah 20). The cities of Gath and Ashdod were conquered. Iamani fled to Egypt; he got as far as Syene but was refused political asylum by the Cushite king (Shabako, brother of Piye). Shabako was already in control of Egypt but he was not willing to insult the Assyrians. The Assyrian province of Ashdod was now established although local dynasties continued to rule the city-states.

Meanwhile, an Assyrian commissioner reported to Calah that a certain Ayanur of the land of Tab'el had brought news about people of the land of Geder who had attacked a Moabite town. The capital of Tab'el was called Tyre; it is known later as the estate of the Tobiads.

In 710 B.C., Sargon defeated Merodachbaladan, the Chaldean pretender to the throne of Babylon. Five years later, Sargon met his death while on a campaign against the Cimmerians in the north."

*2 Kings 16:5-6 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria (Hebrew-Aram) recovered Elath to Syria, and drave the Jews from Elath: and **the Syrians came to Elath**, and dwelt there unto this day. (KJV)*

The Bible confirms that Aram came down to conquer the city of Elath. The phrase "the Syrians came to Elath" is incorrect in the KJV. Anyone can check this out. The Hebrew word for "Syrians" here is "Edomites." The ancient Edomites dwelled in the modern-day western fringe of Saudi Arabia near Elath.

*2 Chronicles 28:17 For again the Edomites had come and smitten Judah, and carried away captives. (KJV)*

The account in the book of Chronicles says "the Edomites had come and smitten Judah." Where did the Edomites come from? Elath! They had to march north from Elath into the Negev Desert in order to smite Judah and take captives.

*2 Chronicles 28:18 The Philistines also had invaded the cities of the low country (Shephelah), and of the south of Judah, and had taken Beth-she'mesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. (KJV)*

Here we have confirmation that the Philistines invaded the “low country” (Hebrew-Shephelah). They also marched into the south of Judah which is the Negev Desert area.

*2 Chronicles 28:1-25 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the LORD his God delivered him into the hand of the king of Syria (Aram); and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria. At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-she'mesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD. And Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. And in the time of his distress did he trespass yet more against the LORD: this*

*is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers. (KJV)*

2 Chronicles 28 gives us some details as to why King Ahaz was attacked by Aram. The Lord takes credit for sending Aram because of Judah's sins. In this portion of scripture we get the complete picture of Judah being surrounded on all sides by Aram, Ephraim-Samaria, Philistines, and the Edomites.

What was King Ahaz of Judah to do? He called upon Tiglat-pileser III of Assyria for help. He tried to bribe him by giving him a portion of the wealth from the house of the Lord, house of the king, and of the princes. But Assyria did not come to Judah's help. However, we already know that it is a historical fact that Assyria did come down and defeat Judah's enemies. So, what happened? There is another part of the story.

*2 Kings 16:7-18 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians (Hebrew-Edomites) came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-pileser 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. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. 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. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering,*

*and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to inquire by. Thus did Urijah the priest, according to all that king Ahaz commanded. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria. (KJV)*

In 2 Kings we learn that “Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it...” There appears to be a contradiction here as Tiglat-pileser III comes to Judah’s aid. But here King Ahaz gives the Assyrian king ALL the gold and silver from the Temple and King’s House. This means that Ahaz had to bribe Tiglat-pileser a second time to get him to come to his aid.

*2 Kings 15:29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-ma'achah, and Jonoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. (KJV)*

*1 Chronicles 5:26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day. (KJV)*

The historical Assyrian invasion under Tiglat-pileser III at the request of King Ahaz of Judah was a three-pronged attack. Prong one was by sea along the Mediterranean coast against the Philistines. After conquering the Gaza Strip, the Assyrians moved across the Shephelah Valley and conquered the advancing Philistines there.

The second prong of Assyria’s attack was launched from the Lebanese Beqa’ Valley into Israel-Samaria-Ephraim. The Assyrians briefly went west on the “Way of the Sea” towards Tyre on the Mediterranean Sea. They then went back across Upper Galilee towards the fortress of Hazor. The Assyrians conquered Hazor, probably the strongest fortress on the north. As the Assyrians marched southward to the Sea of Galilee, some of the forces turned southwest and headed for the Jezreel Valley towards the city of Megiddo. The rest of the forces marched around the west side of the Sea of Galilee going south through the Beit-Shean Valley and across the Jordan River into Gilead.

Some of these forces in Gilead then turned northward to eventually join up with other Assyrian forces and headed for Damascus. This was the third prong of Assyria’s response to Judah’s King Ahaz’ request for help. Damascus was eventually surrounded and conquered.



According to the Torah Anthology: “Beginning with this verse and until the end of chapter 10, Isaiah foretells of Sennacherib’s campaign against Judah, a campaign which ended for him in disaster.” For anyone who doubts that this is a “Day of the Lord” prophecy, Isaiah says “In that Day.” Once again the Hebrew word for “in that day” is B’yim בַּיּוֹם and in Jewish understanding was a code word for the Day of the Lord.

But notice that not only Assyria is mentioned in the Day of the Lord here, but also Egypt. God says He will destroy the Assyrian armies and bury them in Israel. But He also says He will do the same to Egypt’s armies.

*Isaiah 8:7-8 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. (KJV)*

Once again Assyria will come upon Judah as “the waters of the river” and “go over all his banks.” These are Hebraisms that represent the massiveness of Assyria’s army. The Torah Anthology: “Assyria will ‘pass through, flood and move through’ – three times Sennacherib invaded Judah. The ‘waters will rise until they reach the neck’ – they will reach the hills of Jerusalem, compared to the neck for its beauty. Judah will then be in very great danger, as someone ‘up to his neck’ in water. By then, Assyria’s armies will fill all the Land and cast its ‘wings’ shadow across it. But despite all of this, because God will be with you, the Land is referred to as ‘Emanuel’.”

*Isaiah 8:10-12 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. (KJV)*

Isaiah then prophesies about a confederacy that takes council together against Israel. Remember, this is just prior to Sennacherib and the Assyrians invading Judah, in an attempt to overtake Jerusalem. The Torah Anthology says: “The Assyrians did not come by themselves – an alliance of many distant nations had gathered together to take Jerusalem. But, they shall all be destroyed. ‘Strengthen yourselves’ with the broadest alliance, ‘strengthen yourselves’ with the very best arms – still, you shall be destroyed. ‘Make your plans’ to capture Jerusalem, find strategies from similar wars; ‘speak words’ of encouragement to your armies, speak among yourselves that victory is near. But your plans shall be foiled and your words shall not come to be, because God is with us.”

*Psalms 83:1-18 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; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth. (KJV)*

The Artscroll Tehillim commenting on Psalm 83 says: “This psalm is related to the period of Jehoshafat’s reign recorded in II Chronicles, chapter 20 (Radak; Malbim). After Jehoshafat completed his renovation of the judicial system, the land of Judea was attacked by the armies of Ammon, Moab, Aram and Seir (Edom). Malbim (2 Chronicles 20:23) proves from this psalm that these nations were bent on annihilating Israel. They hired mercenaries from every prominent nation in the area, so that Israel would be completely overwhelmed by their vast legions. The psalmist here reveals the deeper intentions of these marauding nations. Their ultimate desire was not merely to destroy Israel, but to obliterate the name of God from the face of the earth. Therefore, Jehoshaphat employed the power of song as his chief weapon against his foes. Through song he declared that God does indeed reign supreme over the universe.”

Remember the ancient Jewish proverb: “All Biblical prophecy is Unfulfilled History and All Biblical History is Unfulfilled Prophecy.” In other words Biblical History always repeats itself with just a different cast of characters. The importance of Psalm 83 in our study is seen that one of the enemies of Judah listed is Amalek. Remember the link with Amalek to Gog and Magog that we studied earlier. The spirit of Amalek is to obliterate Israel and her God from being a nation and off the face of the earth.

*Ezekiel 38:10-12 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy (Gog’s) mind, and thou (Gog) shalt think an evil thought (Hebrew – ‘Plan’): And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. (KJV)*

Even from Ezekiel we see hints of this “evil plan” against Israel who thinks she is at peace. But God said Israel will not be destroyed and that His Name will not be destroyed.

The list of nations in the confederacy against Israel as listed in Psalm 83 include:

**Anciently**

Edom  
Ishmaelites  
Moab  
Hagarenes  
Gebal  
Ammon  
Amalek  
Philistines  
Tyre  
Assur  
Lot

**Day of the Lord**

Saudi Arabia  
Bedouins (tents in the desert)  
Jordan  
Jordan (children of Hagar, Abraham)  
Jordan  
Jordan  
Enemies of God and Israel  
Palestinians  
Lebanon – Hezbollah Terrorist Group  
Gog and Magog  
Jordan – children are Ammon and Moab

In King Jehoshaphat's time Moab and Ammon (the children of Lot) were the dominant people of this confederacy against Judah. As a matter of fact when you read the Scriptures as well as historical documents, you learn that the Moabites put this confederacy together. The phrase "they have holpen (helped) the children of Lot" in Psalm 83 shows that all these nations were participating in a plan that was outlined by the Moabites.