

Torching the Word

*A Preference for Perversions...*

The events we have witnessed are vivid and incriminating. Hopefully, they are sufficient to encourage Yisra'el to become introspective as Yahuwdym seek to identify the modern manifestation of *Mow'ab*. Now that we know that their fate is that of Sodom and Gomorrah, we will want to avoid any association with them.

Equally important, now that we have been made keenly aware of the fact that the Kingdom of *Mow'ab* was destroyed 2,850 years ago, we now know for certain that the insignificant and overtly religious fiefdom was not the subject of the forthcoming prophecies in Yasha'yah 15 and 16. Its demise occurred twelve decades before this portion of Yasha'yah was written.

Therefore, let's use what we have discovered to further refine our assessment of what *Mow'ab* represents in our time. Thus far, everything seems to be pointing toward the multicultural and politically correct nature of Socialist Secular Humanism along with its Western counterpart, Protestant Christianity.

With the kingdom obliterated as a result of the combined forces of Yisra'el and Yahuwdah, a militant band of *Mow'abites* would play a minor role in support of Nebuchadnezzar during Babylon's terrifying and vicious raids against Yahuwdah. It would be a dark and

terrible time, not unlike what awaits Yisra'el and the world between now and the Fall of 2033.

The few surviving Mow'abites were seldom more menacing than a gang of armed robbers or mercenaries. And yet on this occasion, they had the audacity of embracing *Babel* | Babylon to oppose Yahuwdah, as Christians and Muslims have done. It is hubris beyond the specter of death from Yahowah's perspective.

As such, this may be yet another reason *Mow'ab* is being exposed and condemned at this time. And if so, the warning is for the Muslim Middle East, the Christian West, and Socialist Secular Humanists worldwide – particularly in Communist China.

This tawdry episode in Yahuwdah's history is so indicative of man's way, it is worth retelling. After the long and somewhat Towrah-observant reign of *Yoshyah* / Josiah (Hezekiah's grandson), *Yahowa'chaz* | Jehoahaz was proclaimed king in 609 BCE. The transition of power occurred because Pharaoh Necho II, in an alliance with Assyria, was beginning his first campaign against Babylon. His army was on the move towards Syria along the coastal route, passing through Gaza, then Ashdod and Jaffa before turning inland at Dor.

As Necho progressed northward toward the Jezreel Valley, his passage was blocked by *Yoshyah* | Josiah and the *Yahuwd* | Judean army at Megiddo. In a world of changing and unreliable international alliances, not unlike today, Yahuwdah was actually allied with *Babel* | Babylon, foreshadowing the abject failure of America's propensity to ally with nations it would come to see as adversarial. For example, consider the catastrophic effect of America allying with Russia during the hellish reign of Joseph Stalin and China during the rise of Mao Zedong during WWII. More recently, the US aided Saddam Hussein in Iraq in his war against Iran after having

foreclosed its relationship with the Shah Mohammad Reza Pahlavi, because that led to the adversarial experience with the Ayatollah. And then let us not forget America's ill-fated partnership with the Taliban and al-Qaeda against Russians influence in Afghanistan which ultimately backfired, leading to 9.11.2001 and yet another invasion to undue the damage previously done.

*Yoshyah* | Josiah was killed in the ensuing battle. However, as a result of delaying and depleting the Egyptian army, by the time they arrived to fight alongside the Assyrians against the Babylonians at Harran, it would be too little and too late.

Upon Yoshyah's death, *Yahowa'chaz* was pronounced king of Yahuwd, albeit for only three months. He was deposed by the aforementioned Pharaoh Necho II, who wasn't in the best of moods for having been thwarted. The Egyptian deposed and imprisoned the heir apparent of the one who had thwarted him in Riblah, before hauling him off to die in *Mitsraym*. On his way out of Yaruwshalaim, the Pharaoh placed the deposed captive's brother, *'Elyaqym* / Stands with God / Eliakim, on the throne, changing his name to *Yahowyaqym* / He Stands Up to Yah / Jehoiakim – inferring that, he, Necho, had stood up to and had risen over Yahowah.

*Yahowyaqym* | Jehoiakim served as a vassal, and thus taskmaster and tax-collector for the Egyptians until his death in 598 BCE. More concerned about his overlords than his people, Jehoiakim paid exorbitant tributes to Egypt over these thirteen years, taxing the land of Yisra'el while extracting silver and gold from the people according to their assessments. (2 Kings 23:35)

However, after the Egyptians were mauled four years later by the Babylonians during the battle of Carchemish in 605 BCE, Nebuchadnezzar II, for whom Jehoiakim's father had fought, besieged Yaruwshalaim. So the nation

without principles simply changed allegiances. *Yahowyaqym* depleted Yaruwshalaim's treasury, then robbed Yahowah's Temple of its implements, and handed it all to the Babylonians, along with members of his own family to serve as hostages.

Whether or not it is accurate, rabbinical literature presents *Yahowyaqym* | Jehoiakim as "a godless tyrant who committed atrocious crimes, including incestuous relations with his mother, daughter-in-law, and stepmother. He developed the nasty habit of murdering men so that he could violate their wives and seize their property," making him sound like the Caesars who would plunder Yahuwdah after him. (*Jehoiakim*, Jewish Encyclopedia) Now even Yahuwdah had become like *Mow'ab*.

Over the next three years, *Yahowyaqym* / Jehoiakim continued to tax Yisra'elites to appease the Babylonians. Then in 601 BCE, after the Egyptians rebuffed a Babylonian invasion, *Yahowyaqym* switched allegiances back to Mitsraym. As a result, in 598 BCE, Babylon under Nebuchadnezzar, invaded Yahuwdah and laid siege to Yaruwshalaim. But we are getting a little ahead of God's story.

Yahowah, through His prophet, *Yirma'yah* | Jeremiah, overtly criticized this approach, and especially *Yahowyaqym*, encouraging His people to listen to Him for their salvation, as had Yahuwdah during the time of the king's grandfather, *Chazaqyah* | Hezekiah. But they would not listen. With every word we find Yahuwdah becoming ever more like *Mow'ab*.

**“Then it came to pass (*wa hayah*) in the fourth year (*ba ha shanah ha raby'iy*) of *Yahowyaqym* (*la Yahowyaqym* – to Stand Up to Yah, Jehoiakim), the son of *Yo'shyah* (*ben Yo'shyah* – Yah's Foundation), king over Yahuwdah (*melek Yahuwdah* – ruler of Yah's**

Beloved), **that this word** (*ha dabar ha zeh* - this statement and message) **came unto** (*hayah 'el* - came to exist with) **Yirma'yah** (*Yirma'yah* - Raised by Yah) **from** (*min 'eth* - out of) **Yahowah** (*Yahowah* - the proper pronunciation of YaHoWaH as 'elowah - God instructed in His *Towrah* - Guidance regarding His *hayah* - existence), **to say** (*la 'amar*),..." (*Yirma'yah* / Yahowah Raises and Uplifts / Jeremiah 36:1)

This story is interesting, not only because it ushers in the Babylonian siege and subsequent captivity, it details the attitude, even the words and deeds, of the political leadership of Yahuwdah, which earned this fate. If you want to see what makes Yahowah so angry that He will dispatch an entire government to *She'owl*, read on.

As is His way, before condemning His people, He warns them...

**“Of your own initiative, grasp hold of** (*laqach* - choose to take (qal imperative)) **a scroll** (*magilah* - a roll of vellum or papyrus suitable) **for writing** (*cepher* - for written and documented communication) **for yourself** (*la 'atah* - for you to approach and draw near) **and inscribe thereupon** (*wa kathab 'el hy'* - and communicate, engraving the message using alphabetic characters on it) **all of the words** (*'eth kol ha dabarym* - accordingly all of the statements and accounts) **which to show the way to a beneficial relationship I have spoken to you** (*'asher dabar 'el 'atah* - to reveal the proper path to walk in life to live I have communicated to you) **about Yisra'el** (*'al Yisra'el* - toward, before, and against individuals who either engage and endure with God or who strive and struggle against God) **and regarding Yahuwdah** (*wa 'al Yahuwdah* - with regard to, before, or against those related to Yah), **as well as against all of the Gentiles and their nations** (*wa 'al kol Gowym* - unto, toward, and in opposition to the animalistic nations of dead men walking estranged from Yisra'el) **from the**

**day** (*min yowm*) **I communicated to you** (*dabar 'el 'atah* – I conveyed to you verbally and in writing), **beginning with the days** (*min yowmym*) **of Yo'shyah** (*Yo'shyah* – Yah Supports), **even up to this day** (*wa 'ad ha yowm ha zeh*).” (*Yirma'yah* / Yahowah Raises and Uplifts / Jeremiah 36:2)

Yahowah, who has been around for at least fifteen billion years from our perspective, could have conveyed this message Himself, as He did on Mount Choreb, and yet He chose to communicate it through Yirma'yah, a teenage boy. He could have had His prophet share it all verbally, but instead God asked him to write it down – inscribing every word of it such that there would be a documented, unchanging, and ongoing witness.

This realization was so important, Yahowah used “*magilah* – scroll,” “*cepher* – for written and documented communication,” and “*kathab 'el* – inscribe thereupon using alphabetic symbols” “*kol dabarym* – all of the words” “*dabar 'el 'atah* – I communicated to you.” Yah’s desire to work through His creation and His propensity for written documentation over the spoken word provide extraordinarily valuable insights we ought not miss. (As an interesting aside, I will often read written reports and research on subjects in which I am interested but will avoid video presentations because they are much more difficult to validate and time consuming to absorb.)

Yahowah knew that Yahuwdah was not going to listen, just as He knew that almost no one would listen to Him over the vast chasm of time between then and now. After all, few had listened to Him on Choreb. Nonetheless, based upon who He is, and His responsibility as a Father, He offered this assessment, telling us the truth about what we had become and what it would take for us to reconcile our relationship with Him.

**“Perhaps, just perhaps** (*‘uwlay* – maybe, expressing uncertainty that a positive outcome may occur), **the house of Yahuwdah** (*beyth Yahuwdah* – the household and family of the Beloved of Yah) **will consistently listen and actually hear** (*shama’* – will receive, process, and pay attention to (qal imperfect)) **all of the unambiguous counsel regarding the miserable misfortune and perverse circumstances** (*kol ha ra’ah* – all of the personal consulting, friendly and neighborly advice, even shepherding over the disastrous trouble and distressful hardship) **which** (*‘asher* – which to reveal the correct steps along the narrow path to walk for a blessed and joy-filled life) **I have thoughtfully considered and propose** (*‘any chashab* – I have determined based upon a thorough and accurate assessment and I’m on the verge of beginning) **to accomplish** (*la ‘asah* – to engage in) **regarding them** (*la hem*), **for the express purpose** (*la ma’an* – for their sake with the intent that they) **an individual** (*‘ysh* – a person) **might return by turning away** (*shuwb* – may change and be restored (qal imperfect)) **from his disagreeable and malignant paths, his pastoral and societal conduct, and his adversarial and troublesome, ways** (*min derek huw’ ha ra’ah* – the disastrous misfortune surrounding his destructive shepherds, neighbors, companions, and personal advisors) **so that I may forgive and pardon** (*wa calach* – I may remove the guilt associated with the errors of (qal perfect)) **their depravity and propensity to pervert and twist everything such that they miss the way** (*la ‘aown hem wa la chata’ah* – their horribly wrong thinking and wicked wrongdoing).” (*Yirma’yah / Yahowah Raises and Uplifts / Jeremiah 36:3*)

There was hope. There always has been. And for a while, there still will be. For those who seek a relationship with Yahowah, the journey is similar. First, we must open our minds, eyes, and ears to consistently listen to and genuinely hear the unambiguous counsel of Yahowah and

come to appreciate just how degraded our perceptions of God have become due to their miserable and perverse religious and political nature. After a thoughtful accounting, we need to change, becoming different, so that we might restore our fellowship, disassociating ourselves from mankind's malignant paths and adversarial ways. Without meeting this baseline requirement, even God cannot and will not save us.

Now that we know what was happening back then, we can appreciate the fact that Yahowah found Yahuwdah's reliance on international alliances, the taxation of His people, and the transfer of funds to other nations, repugnant. Even more telling, He is denouncing the notion that "the enemy of my enemy is my friend." We ought not partner with those who are adversarial to Yahowah and Yahuwdym – as the world is doing today. Also, do not lose site of the fact that Yahowah's prediction has been validated. As a result of the choices they made regarding Mow'ab, His people had become ever more like those they had sought to subdue. As is the case with so many today, the Hebrew voice of their God was something they grew to disdain.

We pick up God's story with these words...

**“They went into the court of the king** (*wa bow' 'el ha melek chatser*), **having given accountability of the scroll** (*wa 'eth ha magilah*) **to 'Elyshama'** (*'Elyhama' – He Listens to God*) **the scribe** (*ha copher – the learned writer*), **such that it was in his room** (*ba liskah*).

**And they announced** (*wa nagad – they explained to as to inform, reporting*) **all of its words** (*'eth kol ha dabarym*) **in the ears of the potentate** (*ba 'ozen ha melek*).” (*Yirma'yah / Yahowah Raises and Uplifts / Jeremiah 36:20*)

Keep in mind the circumstances. This king had been installed by the Egyptian pharaoh to tax and control

Yisra'el. The head of state was a miserable human being ruling over lost souls. The Babylonian onslaught was days away, and this time there would be no stopping it, no last-minute reprieve for returning to the Towrah.

**“So the political leader sent** (*wa shalach ha melek*) **Yahuwdy** (*Yahuwdy* – the Jew, the Beloved of Yah, the one related to Yah) **to fetch, grasping hold of, the scroll** (*la laqach 'eth ha magilah*) **and he obtained it out of, having gained possession of it from** (*wa laqach min*) **‘Elyshama’s** (*‘Elyhama* – He Listens to God) **room** (*lishcah*), **the learned writer** (*ha copher* – the scribe).

**Then** (*wa*), **Yahuwdy read it** (*Yahuwdy qara' hy'* – the Jew, the Beloved of Yah, the one related to Yah, recited it) **to the king** (*qara' hy' ba 'ozen ha melek*), **and to all of the government officials** (*wa ba 'ozen kol ha sar* – in the ear of every commander, captain, ruler, official, leader, prince, and noble) **who were present and stood beside the dictatorial ruler** (*ha 'amad min 'al ha melek*).” (*Yirma'yah / Yahowah Raises and Uplifts / Jeremiah 36:21*)

As we will soon discover, because no one within the government spoke up and agreed with God as His words were read to them, the entire government of Yahuwdah was lumped in with the king when it came time to pronounce judgment.

**“Then it came to pass that as** (*wa hayah ka qara'*) **Yahuwdy** (*Yahuwdy* – the Jew, the Beloved of Yah, the one related to Yah) **had read three of four columns** (*qara' shalosh deleth wa 'arba'*), **the scribe** (*copher*) **cut them off with a knife** (*qara' hy' ba tha'ar* – severed them, disassociating from them with a razor) **and cast them into the fire** (*wa shalak 'el ha 'esh*) **that was in the brazier** (*'asher 'el ha 'ach*) **until the entire scroll was completely consumed** (*'ad thamam kol ha malilah*) **in the fire** (*'al ha 'esh*) **that was in the pit of fire** (*'asher*

*'al ha 'ah).*” (*Yirma'yah / Yahowah Raises and Uplifts / Jeremiah 36:23*)

It was a harbinger of things to come, whereby rabbis the likes of 'Akiba and Sha'uwl, would cut away at the Word of God until nothing was left but their Talmud and Epistles. Neither Jews nor Christians believe that the “Old Testament” pertains to them, and that they are free to torch it, relegating it to the ashes of an arcane time, people, and place. But not so according to Yah...

God, speaking to His prophet, Yirma'yah, said, **“You should go back and once again** (*shuwb* – return to recover and restore another time (qal imperative)) **choose to grasp hold of another scroll** (*laqah la 'atah magilah 'acher* – take for yourself an additional parchment for inscribing a letter (qal imperative)) **and write upon it** (*katab 'al hy*) **all of the former words** (*'eth ha dabarym ha ri'shown*) **that were on the first scroll** (*'asher hayah 'al ha magilah ha ri'shown*), **which Yahowyaqym** (*'asher Yahowyaqym*), **the king of Yahuwdah** (*melek Yahuwdah*), **has burned** (*saraph*).” (*Yirma'yah / Yahowah Raises and Uplifts / Jeremiah 36:28*)

Mankind seems incapable of grasping the obvious: the creation cannot annul the Creator's words, not with the Gospel of Grace in the Christian New Testament, not with rabbinical arguments in the Talmud, not with the Roman Catholic Church's Canon or papal dictates, not with tales of terror and rape in the Qur'an, and not with the fanciful absurdity of the Book of Mormon. Try as one might to rip the Towrah to shreds, to burn it over its perceived animosity, its history, or its people, the words Yahowah had His prophets commit to writing will endure forever.

This then leads us to the impending Babylonian invasion, whereby Mow'abites will be acknowledged for the last time. It reveals that Yahowyaqym justified slicing

up and incinerating Yahowah's words because God revealed a couple of things he did not want to hear. Perhaps, just perhaps, this is foreshadowing of *Sha'awl* / Paul using circumcision, which the Greeks and Romans disapproved, to justify annulling the Towrah.

**“And concerning (wa ‘al) Yahowyaqym (Yahowyaqym – Stands Up to Yah), the king of Yahuwdah (melek Yahuwdah), you should say (‘amar), ‘Thus says (koh ‘amar) Yahowah (Yahowah – the proper pronunciation of YaHoWaH as ‘elowah – God instructed in His Towrah – Guidance regarding His hayah – existence): You burned this scroll (‘atah saraph ‘eth ha magilah ha zo’th – you, acting like a serpent and spewing venom have destroyed this parchment letter), saying (la ‘amar), “Why have you written upon it (maduwa’ kathab ‘al hy’ – what is the reason and cause in inscribing) so as to say (la ‘amar) that the king (melek) of Babel | Babylon (Babel – With the Lord Babylonia, to confuse by intermixing and to confound by commingling) shall absolutely come and without any hesitation (bow’ bow’ – will return, arrive, and pursue to the greatest extent possible) and spoil this now corrupted and perverted land (wa shachath ‘eth ha ‘erets ha zo’th – and ruin this earthly slime pit, mar this sullied dungeon of a place, and blemish this debauched realm)?**

**And also (wa) that there shall be a Shabat (shabath – an interlude for rest and reflection) for its men and beasts (min hy’ ‘adam wa bahemah).”** (Yirma’yah / Yahowah Raises and Uplifts / Jeremiah 36:29)

**Therefore (la ken), thus says (koh ‘atah) Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation): ‘As for (‘al – concerning) Yahowyaqym (Yahowyaqym – Stand Up to Yah), the king of Yahuwdah (melek Yahuwdah), “here shall not**

**be for him** (*lo' hayah la huw'*) **one who sits upon the throne of Dowd** (*yashab 'al kice' Dowd*).

**And his dead body and flabby carcass** (*wa nabelah huw'*) **shall be thrown out** (*shalak – hayah shalak – (qal imperfect hofal – he shall be forced to exist through time cast out, forever enduring the trauma of being disposed and tossed away)) **into the desolation and heat** (*la ha choreb*) **by day** (*ba ha yowm*) **and the icy frost** (*wa ha qerach – the frigid cold*) **through the adversarial darkness of night** (*layl*). (*Yirma'yah / Yahowah Raises and Uplifts / Jeremiah 36:30*)*

**I will see to it that he gets the attention and punishment he deserves** (*wa paqad 'al huw' – after an accurate and deliberate accounting, I will determine the recompense (qal perfect)), **as well as his descendants** (*wa 'al zera' huw'*) **and his servants and coworkers** (*wa 'ebed huw'*), **for their twisted perversions** (*'eth 'aown hem – for their incorrect thinking and wrongdoing, for all of the pain and damage they have inflicted, and as a consequence of their contrarian corruptions*).*

**Then I will bring upon them** (*wa bow' 'al hem*) **and upon the inhabitants** (*wa yashab*) **of Yaruwshalaim** (*Yaruwshalaim – source of guidance on reconciliation*), **and upon the individuals** (*wa 'al 'ysh*) **of Yahuwdah** (*Yahuwdah*), **all of the bad and malignant things** (*'eth kol ha ra'ah – each of the miserable misfortunes and distressful disasters, the calamities and hardships*) **which to reveal the correct way to the beneficial relationship** (*'asher – to convey the narrow and fortuitous path to walk for joyous blessings*) **I spoke** (*dabar – I pronounced at one time with Yahuwdah suffering the effect for a finite period (piel perfect)) **to them** (*'el hem – as God concerning them*) **but they did not listen** (*wa lo' shama').”* (*Yirma'yah / Yahowah Raises and Uplifts / Jeremiah 36:31*)*

Let this be a warning to those who act similarly, which would be most of the world's leadership and those who through political allegiances support them. While God may remain unaware of the masses who are victimized by the likes of such men, He is paying attention to the world's leaders and will hold them accountable, throwing their flabby carcasses out into the desolation of the adversarial darkness of She'owl. Those who chose not to listen to God now will endure the consequences later. But beyond this, the ignorance of the people did not serve as an alibi. There would be no reprieve for the deceived.

Should you be curious, Yahowah's foreshadowing of Yahowsha's "Sermon on the Mount" is found in *Qara' / Leviticus 26*. His Instruction was spoken upon Mount Choreb, often called Cynay, just inland from the Gulf of Aqaba in Western Arabia where the Towrah was given to Moseh. It was there that following His Instruction on the *Mow'ed Miqra'ey* in *Qara' 23*, His Teaching on the symbols of the Tabernacle and the consequence of denigrating His name in *Qara' 24*, and His Guidance on the *Yowbel* in *Qara' 25*, that Yahowah laid it all out for Yisra'el.

He affirmed the blessings associated with the Covenant and the consequences of disregarding or breaking it. And since that is what God is referring to here, I expect to open Volume 1 of *Coming Home* by translating Yahowah's Directions to His people on that auspicious occasion.

As it would transpire, the Babylonian invasion of Yahuwdah under Nebuchadnezzar II, and blockade of Yaruwshalaim in 598 BCE, were indeed terrifying. While it only took three months, Yahowyaqym died (or more likely was killed) in the midst of the siege. Nebuchadnezzar, who may have been the one who killed him, bound his body in fetters to carry it off to Babylon.

The initial foreshadowing of this prophecy was fulfilled since Babel is the broad and open way to She'owl. (2 Chronicles 36:6)

Speaking of Yahowyaqym, Yahowah revealed that Yahuwdah was now indistinguishable from Yahowram's Yisra'el and therefore his Mow'abite foe. Yahowah's prophecy regarding the consequence of obliterating their neighbor for money had been fulfilled.

Comparing the fallen nation to a more thoughtful and upstanding time, God said:

**“Truthfully (*ky*) it is not in your eyes, nor perspective (*'ayn 'ayn 'atah* - it is not in your way of looking at things) nor (*wa*) in your heart, your attitude, nor your way of thinking (*leb 'atah*), but only instead (*ky 'im* - rather by contrast) for the purpose of (*'al*) severing the relationship for dishonest gain, for your propensity to be greedy, coveting what you can unscrupulously take (*betsa' 'atah* - being cut off because of your desire for ill-gotten gain and theft by deception and compulsion, being shysters), and for your desire to shed innocent blood (*wa 'al dam ha naqy la shaphak* - spilling and outpouring of the lives of people who haven't threatened, harmed, or abused you) that you act like (*'asah* - you engage, doing what you have become (qal infinitive construct - actually having your behavior manifest these traits)) **fraudulent extortionists** (*wa 'al ha 'osheq wa 'al ha maruwtsah* - those who wrongfully exploit others, establishing a pattern of deceiving for illicit financial gain). (*Yirma'yah* / Yahowah Raises and Uplifts / Jeremiah 22:17)**

God was accusing His people of becoming “greedy Jews, of being dishonest, even unscrupulous shysters in their financial dealings.” He called them “fraudulent extortionists for having developed a pattern of deceiving others for financial gain.” He also accused them of having

a “propensity to shed innocent blood.” If we were to discount the word “innocent” and apply Israel’s retaliatory bloodletting in response to Islamic terrorism, these are the dominant stereotypes applied to Jews today by those who hate them.

Fact is, if God said any of this today, even if He watered it down and just inferred it, He’d be viciously attacked as being anti-Semitic. But the truth is the truth and it’s never a good idea to lie just because it sounds better. And yet, it’s painful to hear Yah say this to His people.

This does not reflect my personal experience with Yahuwdym. They are among my closest and most treasured friends. I even consider myself “Jewish” by association through the Covenant, the Towrah, and the prophets. But I understand why God would see so many of them this way, particularly the most religious and political Yisra’elites – all of whom I avoid for the same reason that I have disassociated myself from religious and political *gowym*. But if you were to inquire of a Jew who has ever asked a rabbi for something, they realize that what God is saying is true.

There would be no tears shed for the pharaoh’s stooge, Yahowyaqym, the Towrahless king of Yahuwdah who saw fit to burn Yahowah’s prophetic testimony.

**Therefore** (*la ken*), **this is what** (*koh*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **says** (*‘amar*) **regarding** (*‘el*) **Yahowyaqym** (*Yahowyaqym* – Stands Up to Yah), **the son** (*ben*) **of Yo’shyah** (*Yo’shyahuw* – Yah Supports, Josiah), **king of Yahuwdah** (*melek Yahuwdah*): **‘They shall not cry for him, lamenting** (*lo’ caphad la huw’* – they shall show no sympathy nor sorrow for him), **‘Alas,**

**how horrible** (*howy*), **my brother** (*'ach 'any*)” or (*wa*)  
“**Alas, too bad** (*howy*), **my beloved** (*'achowth* - sister).”

**Nor shall they mourn, wailing** (*lo' caphad la huw'*),  
“**Alas, how horrible** (*howy*), **my Lord** (*'adowny*), **not even** (*wa*) “**Alas, how sad is the news** (*howy*), **for his majesty** (*ahowd huw'* – for his honor, the glorified authority figure).” (22:18)

**Within the grave** (*qabar*) **of an ass** (*chamowr*) **he will be buried** (*qabuwrh*), **dragged away after being drawn out and quartered** (*cachab*) **and** (*wa*) **dumped** (*shalak* – rejected, thrown out and cast out) **far away from** (*min hala'ah* – some distance away from and well beyond) **the gates** (*la sha'ar*) **of Yaruwshalaim** (*Yaruwshalaim* – the source of guidance on reconciliation).” (*Yirma'yah* / Yahowah Raises and Uplifts / Jeremiah 22:19)

Slice away at Yahowah’s testimony, torch His prophetic credentials, or question His judgment, all while jeopardizing His people, and God will see to it that you are likewise slighted, disregarded, and abused. Coinciding with this event in 598 BCE, Nebuchadnezzar would have his scribe write: “The seventh year in the month Chislev (Nov/Dec) the king of Babylon assembled his army, and after he had invaded the land of Hatti (the Hittites) he laid siege to the city of Yahuwdah.

On the second day of the month of Adar (16 March) he conquered the city and took the king (*Yakonyah* / Jeconiah) prisoner. He installed in his place a king (*Tsidqyah* / Zedekiah) of his own choice, and after he had received rich tribute, he sent (them) forth to Babylon.” (No 24 WA21946, The Babylonian Chronicles)

While there was no mention of *Mow'ab* in this conversation, save the realization that Yahuwdah had already come to embody what they had done to the former kingdom, we now know the context behind Yahowah

allowing Babylon to capture Yahuwdah. And it is within this context that *Mow'ab* is mentioned in passing for the last time.

Even then, these Mow'abites comprise nothing more than a “*gaduwd* – marauding band and raiding party” of *Mow'abym*. And that is to say, while there were individuals still referring to themselves as *Mow'abym*, the kingdom was extinct by 598 BCE.

This is vitally important to our assessment of the prophecies found in *Yasha'yah* 15 and 16, because it means that the Kingdom of *Mow'ab* was in fact destroyed a century and a half earlier during the time of ‘Elysha’. More than this, we have come full circle, not only with the descendants of Lowt harassing Yahuwdah, but with Yahowah fulfilling the promise that He would withdraw from Yisra’el, even Yahuwdah, should they choose to ravage Mow’ab.

Here is the citation: “**During his days** (*ba yowm huw'*) **Nebuwkadne'ttsar** (*Nebuwkadne'ttsar* – Nebuchadnezzar, May Nebo Protect the Crown), **ruler** (*melek*) **of Babel** | **Babylon** (*Babel* – Confusion by Mixing, to confound and confuse by commingling, to amalgamate and blend together, melding and merging to baffle, befuddle, bemuse, bewilder, and bamboozle), **ascended** (*'alah*), **and Yahowyaqym** (*Yahowyaqym* – Stands Against Yahowah) **came to exist as** (*hayah*) **his servant** (*'ebed*) **for three years.**

**Then he turned** (*wa shuwb* – he changed his orientation) **and revolted, rebelling** (*wa marad* – showing resistance) **against Him** (*ba huw'* – with Nebuwkadne'ttsar or against Yahowah). (*Melekym* / 2 Kings 24:1)

**Then** (*wa*) **Yahowah let loose** (*shalach* – released) **invaders seeking to cut them to pieces** (*'eth gaduwd* – rebels and marauders who invade and attack) **from**

**Kasdym | the Chaldeans** (*Kasdy* – inhabitants of Babylonia, Mesopotamia, serving as a synonym for Babylon and inclusive of Sumer and Assyria), **because of him** (*ba huw'*), **raiding parties** (*'eth gaduwd* – bandits and plunderers) **of 'Aram | Syria** (*'Aram* – place of exalted citadels, castles, palaces, and fortresses), **and marauding bands** (*wa 'eth gaduwd* – raiders and bandits seeking plunder) **of Mow'abites | those of a Questionable Father** (*Mow'ab* – to question the father; Lowt's eldest child), **along with militants who had gathered together to penetrate and attack** (*wa 'eth gaduwd* – harassing and looting belligerents) **from the children of 'Amown | Child of my People** (*ben 'Amown* – Descendants of the Son of my Country, Lowt's youngest child).

**They were released** (*wa shalach hem* – they were let loose) **because of** (*ba* – within) **Yahuwdah** (*Yahuwdah* – the Beloved of Yah and Related to Yah), **allowing the lost to go astray** (*'abad huw'* – wandering away, squandering and wasting everything of value, expelled and diminished) **consistent with** (*ka* – consistent with) **the Word** (*dabar* – the testimony, statements, and declarations written and spoken) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence), **who to beneficially reveal the relationship** (*'asher*) **communicated the Word** (*dabar* – spoke for a limited period of time in a manner which directly influenced those to whom He was addressing (piel perfect)) **by the hand** (*ba yad* – and thus through writing) **of His coworkers** (*'ebed huw'*), **the prophets** (*ha naby'* – one who proclaims God's message). (*Melekym / 2 Kings 24:2*)

**Shortly thereafter** (*'ak* – indeed, emphasizing this point, barely), **out of the mouth** (*'al peh*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name

YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **this came to exist** (*hayah*) **because of** (*ba* – within) **Yahuwdah** (*Yahuwdah* – the Beloved of Yah and Related to Yah), **so as to remove them** (*cuwr* – to turn away and withdraw, rejecting them) **out of and away from** (*min*) **His presence** (*panym*)....” (*Melekym* / 2 Kings 24:3)

It was not, therefore, the Kingdom of *Mow'ab*, but instead a raiding party of *Mow'abym* who sought easy plunder. And these militants were not even first or second on the list, but fourth after the principal culprit, *Babel*. Moreover, this would be the last we would hear of the *Mow'abym* until whatever they would come to represent arises in the prophetic portrayals predicting those institutions' and people's demise in *Yirma'yah* 48 and *Yasha'yah* 15 and 16.

As a result, with *Mow'ab* having ceased to exist as a threat to Yisra'el circa 850 BCE, fading into oblivion, and these prophetic denunciations scribed around 700 BCE, God is not addressing the ancient Kingdom of *Mow'ab*, but instead prevalent and adversarial forces at work today in opposition to Yisra'el. That is not to say, however, that Lowt's legacy would not come back to haunt them.

As we know, geographically, *Mow'ab* / Moab was located in today's Jordan, the nation predicted to be besieged by Islamic Jihadists en route to destroy Yisra'el during the Time of Ya'aqob's Troubles. A united Europe will likely join the United States and engage in this war in a manner which will assuredly dissect and undermine the Promised Land. We'll have to continue to pay special attention to what God has to say about *Mow'ab* to ascertain which secular and sectarian factions it represents, so that we come to understand how the world will devolve into total chaos.

Also telling, six of the ten Palestinian refugee camps in Jordan are in what once was *Mow'ab*, including Baqa'a (104,000), Zarqa (20,000), Marka (53,000), Jabal el-Hussein (29,000), Amman New Camp (52,000), and Talbieh (7,000). God could, therefore, also be condemning the vicious arrogance of these jihadists. This idea is further reinforced when we realize that Arabian Muslims masquerading as "Palestinians" cannot be correctly classified as "refugees" when living in the "West Bank" or in Gaza, so the 1,800,000 "Palestinians" in Jordan comprise seventy-five percent of the total population.

From a religious perspective, the *Mow'ab* | Moab god, Chemosh, was indistinguishable from *Ba'al* | the Lord – the name and title which serve as Satan's principal guise. The Moabites often promoted and worshiped him as *Ba'al Pa'owr* – the Lord of the Broad and Open Way. We even find him depicted on the aforementioned Mesha Stela, where Mesha's god, Chemosh, was presented as having approved the oppression of Yahuwdym – not unlike Paul's Lord or Muhammad's Allah.

Equally similar and telling, Chemosh was said to have coveted the Land of Yisra'el and wanted Yisra'elites exterminated so that his chosen people could claim it as their own and worship him there. This is all affirmed on the Mesha Stela, where we see the ripples of this unfolding story reverberating throughout time, ultimately finding its way into Christianity and Islam – even to the Third Reich and Socialist Secular Humanism.

The Mesha Stela concludes by attesting to the "herem – ban" (*Nechemyah* / Nehemiah 13:1-3: "No Ammonite or *Mow'abite* should ever be admitted into the assembly of God because they had not met the Yisra'elites with food or water but had instead hired Balaam to call a curse down on them."), using it to justify slaughtering many thousands of citizens in a town

thought to be aligned with Yisra'el. It not only provides a window into the mindset of religious gods, and thus into Satan's guises, but also corroborates the testimony found in *Dabarym* / Deuteronomy 20:16-17, *Yahowsha'* / Joshua 6:17, and *Shamuw'el* / 1 Samuel 15:8.

Yahowah was intolerant of *Mow'ab*, not only because of their religious perversions and affinity for Chemosh, not only for their alliance with Yisra'el's adversaries, but for their open hostility toward the gift of land He had bestowed to His people. Most of all, Yahowah did not want His children to assimilate with *Mow'ab*, so as to be corrupted through multiculturalism.

Chemosh's consort was *Ashtar* | Astarte, the mother-goddess. She is actually mentioned on the Mesha Stela, and called by the name: "Ashtar Chemosh." As is the case with most religious and political schemes, the Moabite connections with *Babel* | Babylon were so extensive, in *Yirma'yah* | Jeremiah 48 they are shown exiled and integrated into Babylon.

These associations with the Lord and the Queen of Heaven should be troubling for Christians, as should be the realization that the Moabite religion mirrored the faith of the Canaanites, a belief system we have come to learn served as the precursor to Christianity. This is especially concerning since *Yirma'yah's* prophetic reference to *Mow'ab* speaks of them emerging from Babel during the "end of days."

Along these lines, as we delve into the 15<sup>th</sup> chapter of *Yasha'yah*, the first thing destroyed is 'Ar | the Adversary. If the religious connection between *Mow'ab* of old and today's Christians and Multiculturalists is valid, then this reference may have more to do with the fall of *Hylel ben Shachar* than it does with an ancient Moabite town. This realization will be underscored in typical fashion with Yahowah concluding His prophetic

condemnation of today's *Mow'ab* with a direct reference to the terminal condition of Pauline Christians at the conclusion of the 16<sup>th</sup> chapter.

Delving deeper into the parallels between the Mesha Stela, or Moabite Stone as it is sometimes called, and Yahowah's testimony, beyond affirming the worship of Ashtar as the Queen of Heaven and Mother of God, it confirms that Nebo (worshiped as Nabu in Babylon) was viewed as the son of god by the *Mow'abites*. The stone further reveals that Chemosh had a taste for blood and encouraged human sacrifice. This supports the realization that King Mesha did in fact murder his own son in an act of religious devotion as explained in *Melekym* / 1 Kings 11:7.

Moreover, we find affirmation in the texts of the cult of *Ba'al Pa'owr*, the same religious rites attributed to them in *Bamidbar* / Numbers 25:1-5, in *Yahowsha'* / Joshua 22:17, again in *Mizmowr* / Psalm 106:28, and finally in *Howsha'* / Hosea 9:10. Further, there is historical evidence of King Mesha bragging that he sacrificed seven-thousand souls to Chemosh, men and women, boys and girls, free and slave.

More recently, archaeologists have uncovered a temple at 'Atharot, modern 'Ataruz, Jordan which contained numerous religious objects, mostly ceramic bulls and bull heads. That's troubling for Christians because Easter was celebrated by pagans like the Moabites when the sun (thought to be God) crossed the constellation of Taurus, the Bull during the Vernal Equinox.

Since Yahowah chose a ram's head to convey His desire to live among and lead His flock, Satan countered with the more formidable and considerably less social animal, a bull. And lest we forget, in this battle for supremacy between Chemosh and Yahowah, the god of

religion and the God of creation, we find Yahowah's name scribed in an ancient Hebrew font in the middle of the stele.

It is interesting that while there are many allusions to *Mow'ab* throughout the prophets, and especially in sections forecasting events which will transpire during the last days, surprisingly little apart from their religious perversions and political aspirations was actually said about them or their land. Therefore, we would be wise to conclude that God's condemnation was leveled at them for expressly these same reasons.

Even if we are a bit presumptive, even inept, at properly identifying the political entity, societal influence, or religious sect Yahowah is exposing and condemning throughout this prophecy, it's helpful to know that their association with the Adversary, their propensity for arrogance and violence, and their animosity toward Yisra'el, are sufficient for God to annihilate them. When you add their twisted religious delusions, they too are wearisome to our Creator. *Mow'ab* is what we should never be.

יְהוָה יִשְׂרָאֵל