



YADA YAHOWAH

BABEL



VOLUME TWO

TOW'EBAH • ABOMINABLE

CRAIG WINN

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About the Author...

Twenty-two years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to a 3-volume series providing *An Introduction to God*, to the 8 volumes of *Yada Yahowah*, to 5 encouraging *Observations*, 3 pertaining to *Coming Home*, 4 volumes dedicated to *Questioning Paul*, and now 3 additional volumes to explore *Babel*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over

5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths to Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

BABEL

TOW'EBAH • ABOMINABLE

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Damuwth | Divisive Image

The Babylonian Effect...

When Ezekiel is mentioned, the mind races to one of many places. For some, it is the incredible stories Ezekiel tells of seeing his Lord appear in Babylon. For others, it may be the fanciful depiction of the Valley of the Dry Bones. But for most, it is the apocalyptic Magog War. After all, even the rabbis disdain the detailed presentation of the monstrous Millennial Temple and replacement feasts at the conclusion of the book. And the seven labors of Ezekiel at the beginning are too dumb for words.

Unfortunately for those seeking Divine guidance in these stories, Ezekiel was a false prophet. He is delusional, barely literate, and seldom credible. Worse, his Lord is a psychopath.

Beginning with the grand illusions of the Lord riding in a chariot pulled by fearsome beasts modeled after the zodiac, this book is not suitable for young readers. This is the horrific portrait of a dark and demented spirit pretending to be God, one who desperately wants to be acknowledged as Yahowah, even though he is His opposite.

If you are not yet an adult, either in years or in your growth in the Covenant, you should not be reading this assessment of Ezekiel and his Lord. The wannabe god presented within its pages hates Jews and is committed to exterminating them. He is obsessed with his own aggrandizement and is desperate to be worshiped as if he

were Yahowah. Anyone who is perceived to be standing in his way is either plagues, slashed, starved, burned, or boiled. Even those who attempt to escape are hunted down and murdered by this ruthless deity.

And yet, as disgusting as Ezekiel is from beginning to end, Yahowah wants the truth to be known. His people have been tormented by the wrongful incorporation of the Devil's tale into the Bible, into the Zohar and Kabbalah, into the New Testament and Christianity, where it is cited 38 times in Revelations, alone, and into the Quran and Islam, where Gog becomes a cartoonish character. And so, therefore, Yahowah wants the Book of Ezekiel exposed and condemned, from the erroneous details to the overriding themes.

Yahowah's preference when confronting religious myths is to be disdainful and sarcastic, openly ridiculing the satanic mythology. I have done my best to comply. I have attempted to pose my cynicism similarly to how 'Elyah confronted the prophets of Ba'al and Asherah long ago. So, if you are uncomfortable mocking false prophets, false gods, and religious stupidity, you ought not read further.

This is not my first journey into Hell. I began by destroying the credibility of the Quran, Islam, Muhammad, and Allah in *Prophet of Doom*. I wrote the four volumes of *Questioning Paul* to liberate rational souls from the false claims presented throughout the Christian New Testament. And while it is a constant theme throughout *Yada Yahowah*, Judaism is thoroughly renounced in the 8th volume, *'Azab | Separation. God hates religion, as do I*.

Ezekiel is not the only book which does not belong among the Towrah, Naby', wa Mizmowr. Others include Nehemiah, Esther, Job, Ecclesiastes, Song of Solomon, Lamentations, large swaths of Daniel, and Haggai. Enoch is also invalid, as is Maccabees, along with the entire

Christian New Testament, Talmud, Zohar, Quran, and *Book of Mormon*. However, this volume, as was the last, is devoted to undermining a single foe – one that has misled billions of people for over 2,000 years.

The 1st chapter of Ezekiel opens with a wild depiction of a spiritual being aboard a celestial chariot, but from there we come down to Earth and the focus through the 24th chapter is on condemning and tormenting Jews. Then, through the conclusion of the 33rd chapter, we find a rebuke of Israel’s neighbors, particularly the Lebanese city of Tyre and its king – albeit in an exceeding incredulous fashion.

Thereafter, we are regaled with tales of the impending demise of Sidon, Egypt, Babylon, Assyria, Elam, and Meshech-Tubal which, along with Edom, are shown vacationing in She’owl. This is naturally followed by the sight of a Shepherd in Yisra’el caring for God’s flock with showers of blessings cascading upon the people. Yisra’el’s renewal is seen in the Vision of Dry Bones – another altogether discordant portrayal out of sync with other prophets. But that is the rub. One cannot compare Ezekiel with any other “prophet” save Daniel – who was actually a witness.

Continuing through the text, Yahuwdah and Yisra’el are reunited with Dowd serving as king. And while true, this is somehow *followed* by the haunting predictions against Gog, his overthrow, and the burial of his hordes. Even though the Lord of Babylon promises that he will annihilate every Jew, who doesn’t like a happy ending. So, an oddly different Israel is re-restored along with detailed and elaborate plans for a gargantuan temple complex, inner and outer courts, gates, massive walls, and guard chambers. The wannabe God then arrives, but he’s in a bad mood, still railing against Jews – the most courageous of whom he seeks to devour, literally eating their flesh and drinking their blood.

There is a new agenda, including a meticulous presentation of offerings and meeting times – even of a *nasyi'* | elevated leader who is supposedly in charge of a fanciful Shabat / Do Nothing Day, New / No Moon Day, and Ignorance Day. Pesach is continued but corrupted beyond recognition. Matsah is demoted from a Miqra' to an ingredient. The other Mow'ed prescribed in the Towrah are eliminated – most notably, *Yowm Kipurym* | the Day of Reconciliations. The book concludes with an exceedingly odd redistribution of land to the twelve tribes.

Only one problem – much of what Ezekiel states contradicts the Towrah in a myriad of ways, from the details to the most important themes. Okay, two problems – Yahuw'dym are left homeless, Mount Moriah is flattened, and Jerusalem is buried beneath the hideous death camp the Lord of Babylon envisions as his shrine.

I am not the first to study Ezekiel and recognize that there are serious problems with the text. Its dissimilarity to Moseh's Towrah, Dowd's Mizmowr, Howsha', Yasha'yah, Yirma'yah, Zakaryah, or Mal'aky is among the signs that we are sailing into uncharted waters. And we are going against the prevailing wisdom of the religious scholars who lavish praise on this despicable tome.

The problems begin in the first chapter because the writer claims that he is in Babylon after the first captives were taken but before the city was destroyed. And yet, he is shown doing the strangest things to garner the attention of Jerusalem's remaining residents as if they could see or hear him 900 miles away. He was told to enact a bondage scene, then build a model of the city and besiege the clay rendering. He was told to lay on his left side for 390 days and on his right side for 40 days, shave his head, strike his beard with a sword, and throw his whiskers to the wind. His Lord commanded him to pack up his belongings every night and dig through an imaginary wall in mock exile, even to starve himself. He is pulled by a lock of his hair

from Babylon to Jerusalem as his Lord dusts the city with burning coals. And that is not the worst of it. Jews are to be put into a pot and boiled alive.

Even if we could get past all of these mercurial shenanigans, since just seven years separated the two Babylonian sieges of Jerusalem, the book's "prophetic" warnings would have been obsolete before the ink dried. The Lord's inability to predict the future is underscored, not only in the many prophecies he gets wrong, but also in his admission that long-term prophecy is of no interest to him.

With our initial journey into Babylon, detailed in the previous volume of *Babel*, fresh on our minds, it is with a healthy dose of skepticism that we proceed into the only other book which claims to have been written in the realm of confusion. During our review of Daniel, we endured a steady diet of truth and lies, often intermixed into an unappealing word salad. Fortunately, once we made our way into the second half of the book, we found old friends who were illuminating even in this dark realm. But they will not be here this time.

As I did with the previous volume on Daniel, after having spent several weeks translating and commenting on Ezekiel, I have retreated to share this assessment in the opening chapter. I had tried to explain away the many errant statements found among some nuggets of truth, suggesting that the Babylonian Effect was on full display.

To be fair, knowing that we were still in Babylon, in my initial approach I did with Ezekiel what I had not done before – cherry-picking the most interesting statements from a sea of clutter. However, when I veered off of that course, the turbulence was undeniable – beginning early in the opening depiction of God aboard His chariot emblazoned with the faces of the Babylonian Astrological constellations.

Long before Ezekiel starts contradicting the Towrah at the conclusion of the book, he shares an exceedingly bizarre portrayal of men considered so righteous that they were imbued with superpowers. Unfortunately, two of the three individuals were literary creations. So, as I analyzed the absurdity of the related claims in the 14th and 28th chapters of Ezekiel, I realized that I had to recalibrate my strategy because jumping in and out of lucid and uninspired statements was not only disorienting, it is contrary to Yahowah's Towrah Guidance.

Therefore, other than coming to know the Adversary's ambitions and plans better, it is unlikely that we will glean any inspiration from God in this review – other than what to avoid. That said, since the Book of Ezekiel degrades women and dehumanizes Jews, by confronting its caustic rhetoric we can liberate both from the pain it has inflicted.

My mission is to systematically demonstrate why Ezekiel, like the first half of Daniel, should not be trusted, recognizing that it is one thing to make this claim but another to prove it. And in the process, I will explain how everything the Lord of Babel says and does serves to sketch out Satan's self-portrait and autobiography, leaving us with a copy of his playbook so that we might be better equipped to thwart his ambitions.

Since Ezekiel fails miserably as a prophet, as did Daniel (although that was not his purpose), along with truncating Daniel and the demise of second Babylonian book, we will witness the fall of Judaism and Christianity. Without the insane depictions of God in Ezekiel, there is no basis for the mysticism of the Zohar, and without it, Kabbalah is an orphan. And without Daniel, there is no Christ.

Since Ezekiel fails the test of a prophet as laid out by Moseh in *Dabarym* | Deuteronomy, there is no Gog and there will be no Magog War. There are no published plans

for a Millennial Temple. We can count on celebrating the Miqra'ey of Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, Kipurym, and Sukah into perpetuity even though they were discarded by Ezekiel. The menu will remain consistent with the Towrah as will the land allocation to the twelve tribes. Jerusalem will be restored, not buried, and Moriah will stand tall.

While Ezekiel describes the fall of Jerusalem, it was a current event and not prophetic. He also predicts the fall of Tyre, but every detail is invalid, and the surrounding text is so obviously false, one would be foolish to credit this to Divine inspiration. The remaining prophecies describe highly improbable future events, so they cannot be used to validate the text.

There is one theme, however, which rings true – at least if we avoid the spurious details. The first score of chapters denounces Judaism. But this is a lose-lose proposition for the religion because, if the book is genuine, Judaism is invalid, and if the book is a forgery, Kabbalah falls with it as do the Haredim.

Therefore, for those who have just set down the tumultuous 1st volume of *Babel, Chywah | Beast*, and are now anticipating a less turbulent ride, buckle your seatbelts please because we are still in Babylon. The challenges we faced when trying to explain why Daniel's account was often incongruent with Yahowah's testimony as it was conveyed through proven prophets are exacerbated in Ezekiel. This is not only because the book is much longer, but there does not appear to be an explanation for the divergent text. In Daniel, we were able to explain the stifling presence of politicized religiosity by recognizing that the first 6 chapters of the book exist to convey the unwelcome rise of Judaism and Christianity. However, in Ezekiel, truth and deception are intermixed. Moreover, Daniel does not directly contradict the Towrah, while Ezekiel does so with reckless abandon. Further, Ezekiel

claims to be a prophet while Daniel was content reporting what actual prophets revealed to him.

This known, translating the second half of Daniel was worth the effort. No matter when the book was written, or by whom, the prophecies provided by Dowd, who was called Gabry'el, and the two witnesses, 'Eiyah and another named Myka'el, are detailed, accurate, far-reaching, inspiring, and indispensable. And with numerous extant copies found in the caves above Qumran dating to the 2nd century BCE containing descriptions of events which would transpire immediately thereafter and through the close of time, we can be assured that those portions of the book were inspired by credible prophets. There is no other reasonable explanation.

In the process of evaluating Daniel, we learned to do something we had never anticipated, and certainly had never attempted. We thoroughly analyzed what was reliable and learned from it while simultaneously explaining or discarding the incongruous. We ascribed this intermixing of truth and lies to the Babylon Effect – whereby the unwary are easily confounded and confused.

Admittedly, it was unnerving, and my first jittery steps through this quagmire were awkward. Questioning the veracity of someone who has been wrongly ascribed the status of prophet, and then ridiculing statements which are presented as “scripture” in every biblical rendition, is not for the faint of heart. It is easier to assume that every word of the “Bible” was inspired by God and is correct, but in reality, neither is true.

And that is why Yahowah encouraged Moseh to provide those who are guided by His Towrah with a test we could use to determine when someone was speaking for themselves or for God. And now, we are afforded the opportunity to use it.

Fortunately, having begun with *Prophet of Doom* and then later, writing *Questioning Paul*, I was prepared to use evidence and reason to expose and condemn those things which were demonstrably wrong – regardless of how many people believe them to be true. Those who have read those books know that I was able to prove beyond any doubt that the Quran and Christian New Testament were unreliable, uninspired, inaccurate, and worthless – even counterproductive. And from God’s perspective, this is necessary, because we cannot walk to Him until we first walk away from religion.

We had another advantage, one that proved vital as we embarked on the augmentation of *Questioning Paul* and, more recently, with our bold assessment of Daniel. For two decades, I have translated and analyzed the *Towrah, Naby’, wa Mizmowr* – and with 20 volumes to show for this effort – I know the truth, I know Yahowah, and I have come to understand His message. As was the case with Moseh before me, I know when something is not right.

I share this with you now as we are embarking upon our journey through *Yachezq’el* | Ezekiel because the Babylonian Effect is on full display. And neither Dowd nor ‘Elyah is here to hold our hand. Further, the speaker, as ‘adony | my Lord *Yahowah*, is assaulting God’s good name, character, and intent. Since misappropriating and sullyng Yahowah’s name is unacceptable, when Ezekiel writes YHWH, I will consistently remind readers: **This Is Not Him** (#^#!).

We were forewarned. A century before the events twisted by Daniel and Ezekiel transpired and were committed to writing, Yahowah inspired Isaiah to reveal that Satan would rise out of Babylon to fulfill his destiny – which is to present himself as if he were God. It was all foretold in the 14th chapter of *Yasha’yah* | Isaiah – not long

after introducing the Choter and explaining how he would be inspired to compose this report for your edification.



The Devil's tale begins...

It came to be (*wa hayah*) **in the thirtieth year** (*ba shalosh shanah*), **in the fourth** (*ba ha rabya'y*) **of the month** (*la ha chodesh*), **during the fifth** (*ba ha chamesh*) **that I was in the midst of** (*wa 'any ba tawek*) **the exiles** (*ha gowlah*) **by the Kabar waterway** (*'al nahar Kabar*).

The heavens were opened (*patah ha shamaym* – the sky parted), **and I saw** (*wa ra'ah*) **an image of the gods which should be questioned** (*mar'ah 'elohym* – a questionable supernatural vision, the visual images of gods in patterns to be pondered of the deities; from *mah* – to question, pondering the implications of *ra'ah* – what is being shown). (*Yachezq'el* / Ezekiel 1:1)

As I share these words with you, I want you to realize that, while I'm using the **bold** type and *italicizing* the Hebrew basis for the text within (parentheticals), as I have done throughout my translations of Yahowah's *Towrah*, *Naby'*, *wa Mizmowr*, Ezekiel does not belong in that category. Therefore, I'm going to do a few things differently to underscore this reality. I am eliminating the quotation marks that I would normally use to set God's words apart from my analysis.

More importantly, as previously stated, when we come to Yahowah's name, I will not write it out because it is being used fraudulently. Moreover, I will refrain from amplification to the extent possible because there is nothing additional to learn about God in this text – only about Satan and his ambitions. And also, I'm going to be as literal as possible with the translations because I do not

want to add to the confusion or make it appear as if Ezekiel and his Lord were articulate.

This known, in his introduction, *Yachezq'el* | Ezekiel was not clear. I do not think he intended to say he was 30 years old. And if this was intended to demark the time of his captivity, since he does not disclose which calendar he was using, even if he represents an actual historical character, this specificity is superfluous.

Most Jews living 6th century BCE would have either been subjugated and oppressed by the Babylonians in Judea or they would have been captive slaves in Babylon. Therefore, if using the Babylonian calendar, then this would have been 30 years after King Nabopolassar's coronation.

The king was not only the founder of the Neo-Babylonian Empire, their accounting of time commenced with his ascension to the throne on what we would call 22 November 626 BCE. With this in mind, and by our reckoning, it would have been 27 March, 596 BCE – which was Passover that year. And that is problematic because the image being portrayed is a religious depiction of God, something Chag Matsah would be fulfilled to resolve.

This said, we should keep in mind that the Babylonians would eventually reset the religious new year to the 1st day of the 7th month rather than the end of the 11th month when the king was coronated. Religious Jews still acknowledge this by beginning their High Holy Days with Rosh Hashanah. However, the surviving records of the Babylonian calendar reveal that it is in sync, right down to shared names of the months, with the rabbinical version used today.

As we learned in the previous volume, *Chywah* | Beast, Babylon does strange things to a person's mind and coordinating calendars between the various systems, Babylon's, Rome's, the Church's, and Yahowah's, remains

challenging even when sober. Therefore, while the previous accounting is straightforward and based upon the historic portrayals, making this the beginning of the second year of Jehoiachin's exile – the next statement says otherwise. And while determining the exact date isn't the goal of this enterprise, there is a discrepancy of several years.

Regardless, by this time, Nabopolassar had been dead for about a decade. His son, Nebuchadnezzar, was now king. Since Babylon's initial siege of Yaruwshalaim began in 597 BCE, should the other dates be accurate, this would have been the beginning of the second year of captivity for the 7,000 exiles – comprised of royalty, notables, eunuchs, craftsmen, smiths, and warriors. Although, the next line describes it as the fifth year of exile, placing the vision in 592 BCE – just two years prior to the second assault upon Jerusalem.

Turning to the vision, not even the Tower of Babel could pierce the skies or open the heavens such that the spiritual realm could be seen from Earth. It is four dimensions distant, beyond Euclidian space and time, past dark energy and dark matter. However, should the clouds have parted during that day, the entire Babylonian pantheon would be available for one's viewing pleasure. As astrologists, they charted them moving around the night sky.

Standing where Dany'el stood when he was frightened by the sight of Satan, we were told that **“the sky parted and the heavens were opened (*patah ha shamaym*), and I saw (*wa ra'ah*) an image of the gods which should be questioned (*mar'ah 'elohym*).”** If you have been led to believe that Ezekiel was whisked from Babylon to Heaven, please think again. In actuality, while in Babylon, in the heart of the Beast in which Satan would rise to inspire religious worship, the clouds parted to show the canopy of

'*elohym* | pagan deities. And that is why we should *mah-ra'ah* | question what we are being shown.

Throughout this revelation, we must never forget to *mah* | examine the who, what, why, and where of *ra'ah* | what is being revealed. We have turned the page, moving out of Daniel into Ezekiel without leaving Babylon – the place where institutionalized religion was integrated into the government, military, and caste system under Satan's orchestration to control the masses – and to keep them from knowing Yah.

There is an inexplicable change of voice between the first statement and the next two. Ezekiel goes from being a first-person narrator to speaking of himself in third person. It is either sloppy writing or the narrator is not who he purports to be...

In the fifth of the month (*ba ha chamesh la ha chodesh*), **this** (*hy'*) **the fifth year** (*ha shanah ha chamyshy*) **of the exile** (*la galuwth* – of the deportation) **of King** (*ha melek*) **Yowyakyn** | **Jehoiachin** (*Yowyakyn* – Yahow Prepares), (*Yachezq'el* 1:2) **the word** (*dabar*) **of This Is Not Him** (#^#!) **came to dramatically and demonstrably exist** (*hayah hayah* – it really, really happened (qal infinitive qal perfect)) **to Yachezq'el** | **God Strengthens** (*Yachezq'el* – empowered and prevail, growing strong with God), **the son** (*ben*) **of Buwzy** | **Contempt** (*Buwzy*), **the priest** (*ha kohen*) **in the land** (*ba 'erets*) **of the Chaldeans / Babylonians** (*Kasdym* – Sages, Astrologers, Soothsayers, and Magians) **by the Kabar waterway** (*'al nahar kabar*).

It came to be that (*wa hayah*) **the hand** (*yad* – the influence) **of This Is Not Him** (#^#!) **was upon him** (*'al huw'*) **there** (*sham*). (*Yachezq'el* / Ezekiel 1:3)

It is time we ask ourselves who is telling this story and why is he pretending to be Yachezq'el, a slave in Babylon? He knows and uses the name, YaHoWaH, but so does

Satan, which means that he was likely demon-possessed. However, because he uses the name, and because he rants against the Jewish propensity to be religious and political, he is not a forerunner of the rabbis – nor religious. He disdains Jewish traditions and culture. He is also barely literate in Hebrew but is sufficiently aware of the language for us to assume that he was likely Jewish, albeit a deeply disturbed and self-loathing one. And how is it that, like Daniel, he is unable to present an accurate accounting of his own brief history?

This known, he must not be afforded any shelter. The crimes he has committed against Yahowah and Yahuwdym by writing this farce such that it would be included in the Bible are egregious and unforgivable.

Examining the characters he has presented, it had been *Yowyakyn's* | Jehoiachin's father, *Yawyakym* | Jehoiakim, who had solicited the Egyptians to protect *Yahuwdah* | Judea against the Babylonians, foregoing tribute to the latter. *Yowyakyn* was eighteen years old when the spineless lad ascended to the throne of *Yahuwdah*. Just three months later, Nebuchadnezzar descended upon him and took him to Babylon as a slave. There would be no fifth year of his reign, and he was no more King of Judea at this point than a pomegranate.

The Akkadian clay tablet known as the Babylonian Chronicle Number 5 fills in the details...

“The seventh year [of Nebuchadnezzar], in the month of Kislev, the king of Akkad mustered his army and marched to Hattu. He encamped against the city of Judah and on the second day of the month of Adar, he captured the city and seized the king. A king of his own choice he appointed in the city and taking the vast tribute, he brought it into Babylon.”

Therefore, the date of Jehoiachin's surrender based upon the secular record would have been the 2nd of Adar I

in Nebuchadnezzar's seventh regnal year: March 15th, 597 BCE (Julian calendar). Five years later, it would have been 592 BCE. And that is a serious problem for this story because it means that, rather than predicting the second siege of Jerusalem, it would have been occurring as the charades foretelling it played out.

The admission that the writer was in Babylon is also problematic because his stated audience is in Jerusalem – 900 miles away. Nothing he says or does would have done them any good.

No doubt you noticed, but rather than sully Yahowah's great name and reputation with this verbal diarrhea, I have omitted it, replacing *YaHoWaH* with “**This Is Not Him** (#^#!).” God had nothing to do with this book and wants you to be aware of that fact.

As mentioned throughout the previous volume of *Babel, Chywah* | Beast, there is something truly sinister about Babylon which tends to cloud one's mind and alter their perspective. There are elements of this which are obviously invalid...

I looked (*wa ra'ah* – I was shown), **and behold** (*wa hineh*), **a stormy spirit or gale-force wind** (*ruwach sa'arah* – a tempest of the spirit or a destructive and raging swirling windstorm) **came from** (*bow' min* – arrived out of) **the north** (*tsaphown* – the hidden and treasured), **a great cloud** (*'anan gadowl* – tremendously obscuring phenomenon).

Then fire (*wa 'esh* – so flames from combustion and burning) **grasping hold** (*laqach* – taking hold, obtaining, and receiving) **of knowledge and brightness** (*wa nogah* – radiant light and shining splendor) **to surround it** (*la huw' sabyb* – to encircle it).

From its midst (*wa min tawek hy'*), **something similar to an eye** (*ka 'ayn*) **of the shining substance** (*ha*

chashmal – of the amber stone or glowing bronze) **out of the middle** (*min tawek* – from the midst) **of the fire** (*ha 'esh*). (*Yachezq'el* / Ezekiel 1:4)

The primary use of *ruwach* is to convey “spirit,” but it can be translated as “wind” on occasion. However, in conjunction with this vision, “spirit” must take precedence over “wind.” And that is a problem since *sa'arah* describes a “tempest” which is “raging, swirling, twisted, and destructive.” The only *ruwach* fitting that depiction would be Satan. Therefore, Babylon has brought us back to the rise of the Adversary from his natural element. He is the twisted spirit of the north.

Even in conveying his direction of travel, this is a perfect fit for the Beast. Yahowah’s *Ruwach* | Spirit would have arrived from above or from *Yaruwshalaim* – due west of Babylon, not from the *tsaphown* | north. And yet, it was the king of the north, Antiochus Epiphanes, whom we were offered as an exemplar of the Towrahless One in Dany’el 11.

Further, Yahowah’s *'esh* | fiery light offers up *nogah* | knowledge and enlightenment, but it does not *laqach* | grasp hold of it and keep it. Moreover, while it is appropriate to afford *'ayn* | sight to God, He does not have an eye in the midst of a fire. So now that we are back in Babylon, something is amiss. The reason that this depiction of God has never made sense to anyone is now becoming obvious.

Called the “All-Seeing Eye of Providence” in Christianity, it was the Eye of Horus to the Egyptians. It is featured to this day on US currency and the nation’s Great Seal. This eye was also associated with Babylonian and Greek religious rites, where the mysteries of life and death were seen by those who were drugged as part of the ceremonies. And since this is being presented in Babylon, it is germane to know that the all-seeing eye was

predominantly associated with the sky god, An, the moon god, Nanna or Sin, and the sun gods, Enlil and Marduk.

This is an inauspicious beginning...

From the midst (*wa min tawek*) **of her** (*hy'm* – of it) **was the likeness** (*ka* – the similarity) **of four animals** (*'araba' chayah* – four wild beasts or lifeforms). **And this was their appearance to ponder the implications** (*wa zeh mara'ah hanah* – this was the questionable pattern and form, to ponder the implications of this phenomenon and revelation, this spectacle pertaining to them; from *mah* – to question *ra'ah* – what is being seen): **they were comparable to a man** (*damuwth 'adam la henah* – their likeness, similitude, and resemblance was of an idolatrous person; from *damah* – to resemble and be compared, even to devise and imagine that which is separating, divisive, and destructive, deadly and undoing and *dam* – blood). (*Yachezq'el* / Ezekiel 1:5)

Pagan gods were modeled after animals and people. Yahowah created animals and people. Yahowah is One, not four. So, while it is proper to compare 'Adam to Yahowah, in that God made him in His image, the religious do the opposite, constantly crafting gods who look and act like men and women.

These animals are interpreted as the “animating force” of Kabbalah in the Zohar – a name which is derived from Ezekiel’s celestial vision. In Christianity, the god not only is a man, the religion’s primary symbol is that of a dead god on a stick. And in Islam, Muhammad is Allah. Further, since we remain in Babylon, it is important to note that the images they used to depict their gods show the faces of kings superimposed on beasts such as these – usually with wings and often with bull or goat legs.

For each one (*la 'echad*) **was four-faced** (*wa 'araba' paneh* – had four appearances) **and four wings** (*wa*

'araba' kanaph) **for each one** (*la 'echad*) **of them** (*la hem*). (*Yachezq'el* 1:6)

Their legs (*wa regel hem*), **straight feet** (*regel yashar*), **and the paw-like hooves of their feet** (*wa kaph regal hem*) **were similar to** (*ka*) **the sole** (*kaph*) **of a bull's foot** (*regel 'egel*).

And they sparkled and blossomed like gleaming flowers (*wa natsats* – they shined brightly and bloomed), **like an eye** (*ka 'ayn*) **of a polished and burnished bronze snake** (*nachosheth qalal* – of a smooth and glowing divining serpent; from *nachash* – to practice divination and fortune-telling as a serpent or snake). (*Yachezq'el* / *Ezekiel* 1:7)

While I cannot imagine God having wings, *mal'ak* | spiritual messengers are depicted with them. And Satan is a *mal'ek*, not God. As for being two-faced, or four, that is not the God I know – although this is also fitting for the Adversary.

Pagan gods, especially those associated with either the Lord or the Devil, were commonly crafted as bulls or given the legs of a goat, albeit these were clearly a step above the ordinary because they sparkled and blossomed like gleaming flowers. It was as if the Egyptian Golden Calf from the Apis cult was being reinterpreted as the Brazen Bull of the Greeks. And should you think that this is all in the past, check out the opening ceremonies of the 2022 Commonwealth Games.

Associating the Father of the Gods with a bull began in Sumer, the predecessor of Babylon. The bull with a sun disk was of paramount importance to the pharaohs and their priests and was later incorporated into the mythology of Hadad, Zeus, and Jupiter.

This foursome of beastly faces and animal legs is given yet another eye – this one like that of a burnished

bronze snake and divining serpent. This is how Yahowah described Satan in the Garden of ‘Eden.

And his human hands (*wa yad huw’ ‘adam*) **from under their wings** (*min tachath kanaph hem*) **on their four quarters** (*‘al ‘araba’ reba’ hem*) **of their appearances** (*wa paneh hem*), **with their wings** (*wa kanaph hem*), **the four of them** (*la ‘arba’ hem*) (*Yachezq’el* 1:8) **joined** (*chabar* – were fastened together) **as a woman** (*‘ishah*) **to her sister** (*‘el ‘achowth hy’*).

Their wings (*kanaph hem*) **did not go around** (*lo’ sabab* – did not surround, encircle, or turn) **in their travel** (*ba halak henah* – with their walking) **with the individual** (*‘iysh* – person) **walking** (*halak*) **to a presence beyond the opposing side** (*‘el ‘eber panah huw’* – to an opposite appearance on the other side). (*Yachezq’el* / *Ezekiel* 1:9)

There is a lot more to ‘*eber* than I shared within the parenthetical. The same three letters, based upon the verbal root, ‘*abar*, speak of “going beyond meddling and arrogance, crossing over to lead to the other side, angry and arrogant, interfering unjustifiably as a moral failure while passing by or crossing over.” That is not the way Yahowah walks – but may be indicative of His people.

I had expected better now that we have moved on from *Dany’el* | Daniel, but this is far worse. And yet, here once again there is a benefit because we are being reminded that the Lord of Babylon is Satan and that he wants to be seen as God.

Even then, the human hands and wings on all four quarters being joined like a woman to her sister are exceedingly odd. Wings do not go around and those with them need not walk. Further, we should not want to travel to the opposite side.

The likeness (*wa damuwth* – the divisive similarity and image, the deadly pattern and model, from *damah* – to

devise that which is bloody and separates) **of their appearances** (*paneḥ hem* – their faces and presence) **was of human presence and faces** (*paneḥ ‘adam*), **the appearances** (*wa paneḥ* – the presence and faces) **of a vicious lion** (*‘aryeh* – of a beast which plucks apart its prey) **to the right** (*‘el ha yamyn*).

For the four of them (*la ‘arba’ hem*), **the appearance** (*wa paneḥ* – the faces or presence) **of a bull** (*showr*) **from the left** (*min ha samow’l*) **of these four** (*la ‘arba’ henah*) **and the face** (*wa paneḥ*) **of an eagle** (*nesher* – unclean carrion bird of prey akin to a vulture) **of the four of them** (*la ‘arba’ henah*). (*Yachezq’el* / Ezekiel 1:10)

I added a verb to the first “sentence,” while none was supplied by Ezekiel. I left the second as it was written.

The bull is Satan’s most enduring symbol. The eagle directs our attention to Rome, the most demonic of beasts. And all the while, this apparition remains four-faced.

These four faces also represent the astrological signs of Taurus the bull, Leo the lion, Scorpio, whom the Babylonians drew as an eagle, and Aquarius as the man. They are symbolic of Spring, Summer, Fall, and Winter in the Zodiac. And in this case, and since these Beasts have been depicted by Satan in this manner, I will share their identity momentarily.

But first, let’s pause a moment and rub our eyes. When we were confronted by the Satanic symbolism in Dany’el 10, which transpired in this same location, there were so many overtures to Paul’s experience on the road to Damascus that we were able to make sense of it. Further, we had nine chapters to prepare ourselves to recognize it because Daniel was continually casting himself as an exemplar of Rabbinic Judaism and Roman Christianity. But this is right out of the gates of hell – and at the very beginning of the book of Ezekiel as well. So, had we not

been introduced to Satan in Yasha'yah and then in Dany'el, this would have blown fuses.

The picture of the fractured faces and separated wings continues...

Their faces (*wa paneh hem* – their presence and appearance) **and their wings** (*wa kanaph hem*) **were separated and divided** (*parad* – were parted and dispersed, spread out) **from above** (*min la ma'al*).

For each individual man (*la 'iysh* – for each person), **two** (*shanaym*) **people** (*'iysh* – individuals) **were joined together and touched** (*chabar* – were fastened together, forming an alliance), **and two** (*wa shanaym*) **covered and hid** (*kasah* – shrouded and clothed) **their dead bodies** (*'eth gawyah henah* – that which is associated with their carcasses and corpses). (*Yachezq'el* / Ezekiel 1:11)

I have been working with Yahowah for 22 years in the same capacity – as a witness – translating and contemplating, perceiving and sharing. It has all been productive and good, even though the time we spent exposing and condemning Muhammad and then Paul was not nearly as enjoyable as when we were listening to Moseh and Dowd. Yasha'yah and Howsha' are depressing relative to religion and uplifting pursuant to the relationship. So, I'm accustomed to the highs and lows of this mission.

However, after spending two months in Babylon with Daniel, this is burdensome. Yahowah has but one face, and it is of my Father – warm and caring. He does not have wings and He is one, neither separated nor divided. He is not a man, much less four of them. I cannot imagine what would possess Ezekiel to say that two men were joined together, as if representing Gemini, and that two were veiled as if Virgo. But this I know, Yahowah cannot die. He has no corpse. He is the source of life.

Since Daniel used *gawyah* | the carcass of a dead body in conjunction with the terrifying vision of Satan that he envisioned in the same place, we are witnessing the same deadly Babylonian Beast. To suggest otherwise would be an insult to Yah.

Should the propensity of English translations be accurate in rendering *'eber* in the next statement as “straightforward,” this brings up another problem. One of the great advantages a seven-dimensional spiritual being like Yahowah has over us as three-dimensional mortals stuck in the ether of gravity and time is that, while we are linear, He can move in ways we cannot even imagine. And so, while being linear is a restriction that Yahowah placed upon Satan, it does not apply to God.

Moreover, since the inability to turn is being ascribed to this spirit, no matter how *'eber* is rendered, we are witnessing one of the most important limitations of the Adversary. If he could go back in time, for example, or even forward, he would destroy humankind and freewill.

Even worse, should we translate *'eber* appropriately as “opposite and opposing side” or as *'abar* | to go beyond meddling in arrogance, crossing over to lead away, the problem grows exponentially for those who want to believe that this is a depiction of God...

And the individual (*wa 'iysh* – the person or man), **his presence walked** (*paneh huw' halak* – his appearance traveled) **to the opposite and opposing side** (*'el 'eber* – to go beyond meddling and arrogance, crossing over to lead to the other side; from *'abar* – to be angry, displeased, and arrogant, interfering unjustifiably as a moral failure while passing by or crossing over).

To whatever place exists (*'el 'asher hayah sham*), **the spirit** (*ha ruwach*) **would go** (*la halak* – would walk or travel). **They walked** (*halak*) **without turning** (*lo' sabab*

– without pivoting) **as they moved** (*ba halak henah*).
(*Yachezq'el* / Ezekiel 1:12)

This depicts an individual walking away from the presence of this god. He, sometimes they, even she, is opposed to the vision being depicted because this individual is depicted as arrogant and immoral, unjustifiably meddling in human affairs.

The *Ruwach Qodesh* | Set-Apart Spirit can transcend space and time, moving without restriction. And yet, She does not wander around aimlessly, going to whatever place may exist.

While further from the truth, there are aspects of Ezekiel's Babylonian vision which are quite similar to Daniel's sighting of Satan, although with far more equivocation...

A divisive image (*wa damuwth* – a deadly comparison, this bloody likeness as the similitude of a religious idol; from *damah* – to be compared to that which is divisive and bloody by imagining that which is separating, destructive, and deadly) **of the animals** (*ha chayah* – of the beasts, creatures, and lifeforms) – **their questionable appearance** (*mara'ah hem* – their pattern and form of enquiry into this sight and their spectacle; from *mah* – to question *ra'ah* – what is being seen) **comparable to** (*ka*) **combustible, destructive, and deadly** (*ba'ar* – scorching) **burning coals of fire** (*gachal 'esh* – charcoal embers ablaze), **like** (*ka* – similar to and associated with) **an enquiry of the imagery** (*mara'ah* – a questionable pattern, sight, and vision; from *mah* – to question, pondering the implications of *ra'ah* – what is being shown) **of the torches of hers** (*ha lapydym hy'* – the burning sticks and firebrands of hers) **moving independently and of their own accord between** (*halak bayn* – going about and walking on her own recognizance and impulse while positioned in proximity to (*hitpael* participle – not

influenced by anyone or anything, albeit vividly walking))
the beasts (*ha chayah* – the animals and living creatures).

And bright light (*wa nogah* – radiant gleaming)
toward the fire (*la ha 'esh* – approaching the flames) **and**
out of the fire (*wa min ha 'esh*) **came forth** (*yatsa'* – was
brought out) **as lightning** (*baraq* – flashing bolts of
lightning cast forth). (*Yachezq'el* / Ezekiel 1:13)

After being deluged with the comparative terms, *damuwth*, *mara'ah*, and *ka*, on five occasions in a single sentence, when we are finally given a verb, “the torches of hers are walking independently and of their own accord between the beastly animals.” That’s clearly not good.

And let’s be clear, the proper definition of *chayah* is “animal” or “beast.” The ideas of a “lifeform” or “living creature” were concepts which were not integrated into the vocabulary of the day. Furthermore, the Lord of Babel will use *chayah* frequently to describe a monster he has deployed to prey upon humans, a beast with a craving for Jewish flesh.

Also intriguing, *gachal* is used symbolically by Dowd to address “strife” in Mashal 26:21, “shame” in Mashal 25:22, God’s “righteous indignation” in Mizmowr 18:8-9, and then speaks of “being condemned” by God in Mizmowr 120:4 and 140:10. That is not good, either.

We are reminded once again of the thunderous roar of these Beasts. With lightning at the ready, as Marduk and Hadad, Zeus and Jupiter, they are prepared to zap those who step out of line.

When we do as *mara'ah* and *damuwth* suggest and question the image of this divisive and deadly Beast which is being presented as if God, there are a limited number of ways to evaluate the *chayah* emerging from *Babel*. We can blame all of this on ergot, the psychedelic fungus prevalent along the banks of the river which, while later harvested to

create LSD, was used extensively by the Babylonians, Persians, Greeks, and early Christians as a religious sacrament. While I don't much like my 'prophets' stoned, the role that hallucinogens have played in every major religion cannot be ignored. Ezekiel is in Babylon where it was prevalent and would have numbed the pain of slavery.

Some can take it at face value and believe that God is not only monstrous but similar to every other pagan god and goddess, whether animal, human, or both. This too is an impoverished and ignorant option.

Or we can compare this vision to Daniel's, as we should, and recognize that this is Satan. Then the questions become, why is the Devil being compared to God, why is this twisted spirit coming from the north, why four faces, why are we shown the signs of the zodiac, why a beast, and why are there so many references to eyes and lightning bolts? I suggest that Yahowah has already answered each of these questions to our satisfaction through *Yasha'yah* | Isaiah.

If you recall, I began this review by establishing the parameters of this book's content. I shared that, following a wild depiction of a spiritual entity, the next 33 chapters of Ezekiel, 66.6% of the book, serve to condemn Jews so as to justify the Lord's commitment to exterminate them. With that in mind, shouldn't we expect the Devil to express how he intended to use Babylonian paganism (the Bull), Judaism (the Lion), Christianity (the Man), and Islam (as the Scorpion), the four faces of this Beast, to attack God's people? Satan's quest to be seen as God is understood when presented this way.

The two books which claim to have been written in Babylon, Daniel and Ezekiel, tell the same story – as does *Yasha'yah*'s depiction of Satan emerging from this place in his attempt to rise above the Almighty. We are

witnessing how Satan has used the Babylonian religion to inspire devotion.

And the Beasts (*wa ha chayah* – so the animals) **sped forth** (*ratsa'* – made quick and darting, but exclusively linear, movements as if running ahead), **then returned** (*wa shuwb*), **like** (*ka* – similar to and associated with) **the questionable appearance** (*mara'ah* – pondering pattern, sight, and vision; from *mah* – to question, pondering the implications of *ra'ah* – what is being shown) **of lightning** (*baraq* – of flashing bolts of fire cast forth). (*Yachezq'el / Ezekiel 1:14*)

There were many false gods with bolts of lightning, including the head of the Babylonian pantheon, Marduk. Hadad, as the chief deity of the Canaanites and Amorites, was also depicted wielding thunderbolts. These gods would be followed by Zeus in Greece and Jupiter in Rome. Yahowah, however, does not carry bolts of lightning in His quiver.

The pagan gods who shaped Judaism, Christianity, and Islam all rode in chariots across the sky. So...

And I looked (*wa ra'ah*) **for the beasts** (*ha chayah* – the animals), **and behold** (*wa hineh*), **a vehicular wheel** (*'owphan*), **one** (*'echad*) **in the Earth** (*ba ha 'erets* – in the region and land) **beside** (*'etsel* – near) **the animals** (*ha chayah* – the beasts) – **for the appearance of each of the four** (*la 'arba' paneh huw'*). (*Yachezq'el 1:15*)

The perplexing sight (*mara'ah* – the questionable appearance, pattern, and vision where we are encouraged to ponder the implications of what is being shown) **of the vehicle wheels** (*ha 'owphanym*) **and their construction** (*wa ma'aseh hem* – their workmanship and how they were crafted) **was similar to** (*ka* – could be assimilated with) **that of an eye** (*'ayn* – the apparatus responsible for vision) **of Tarshysh** (*Tarshysh* – the ancient Punic (thus Phoenician and Carthaginian) naval superpower with the

first reserve currency to control the trade and commerce) **and the divisive image** (*wa damuwth* – the deadly comparison of this bloody likeness as the similitude of a religious idol; from *damah* – to resemble and be compared to that which is divisive and bloody by imagining that which is separating, destructive, and deadly) **as one** (*'echad*) **of these four** (*la 'arba' henah*).

Their questionable appearance (*mara'ah hem* – the perplexing sight) **and their fabrication** (*wa ma'aseh hem* – their workmanship) **could be compared to** (*ka 'asher*) **the existence of** (*hayah*) **a wheel within the center of a wheel** (*ha 'owphan ba tawek ha 'owphan*). (*Yachezq'el* 1:16)

Over their four quarters (*'al 'arba' reba' henah*) **when going** (*ba halak* – with moving), **they, themselves moved** (*hem halak*) **without turning around** (*lo' subab* – without moving in a circular fashion) **as they walked** (*ba halak henah*). (*Yachezq'el* / Ezekiel 1:17)

You were forewarned. The writing quality is remedial. And considering the source, it would be improper to improve it.

What we are being shown is four beasts with one large wheel on Earth beside the animals. The other wheels looked like Tarshish, which is often used as a pseudonym for yesterday's Carthaginian Empire and today's United States. Within the wheels, there were wheels, none of which turned. While defeating the purpose, I suppose it kept the eyes from being spun around so that the beasts wouldn't become nauseous.

I wonder how much ergot is required to see things this way. Or are we witnessing a severe case of schizophrenia?

And their eyebrows (*wa gab henah*), **lofty and proud** (*wa gobah* – high and haughty, exalted and conceited) **were they** (*la hem*), **and fearsome, terrifying, and**

awesome (*wa yira'ah*) **they were** (*la hem*). **So, their eyebrows** (*wa gab hem*) **were filled with eyes** (*male' 'ayn*) **all around** (*sabyb* – on all sides) **of these four** (*la 'arba' henah*). (*Yachezq'el* / Ezekiel 1:18)

Considering the fact that several billion people believe Ezekiel was a prophet, we have proof that it does not take much to fool almost everyone. All one has to do is wheel out one of these fearsome contraptions with eyes all around and the people will bow down and worship it.

God has promised that He will raise His children such that they grow and become more like Him. This, however, seems like a demotion...

Then when the Beasts (*wa ba ha chayah*) **walked** (*halak* – moved), **they moved the wheels** (*halak ha 'owphan*) **beside them** (*'etsel hem*). **And when the animals** (*wa ba ha chayah*) **were lifted up** (*nasa'*) **from upon the Earth** (*min 'al ha 'erets*), **they carried the wheels** (*nasa' ha 'owphan*). (*Yachezq'el* / Ezekiel 1:19)

Perhaps we have this all wrong. Rather than chariots filled with the gods racing across the sky, they are now decrepit and rolling along in their wheelchairs. I'm sure it happens to the best of them. If so, Babylon has become a nursing home for geriatric gods – it's Satan's retirement party featuring aging Olympians. And who said translating is difficult?

Since I was not the architect and these are not my designs, it is important to accurately reflect the text and not embellish it. Therefore, this is a literal translation...

Over which (*'al 'asher*) **exists there** (*hayah sham*) **the movement** (*la halak*) **of the spirit** (*ha ruwach*) **to go wherever** (*halak sham*) **the spirit** (*ha ruwach*) **moves** (*la halak*). **Then the wheels** (*wa ha 'owphan*) **rise** (*nasa'*) **along with them** (*la 'umah hem*) **because** (*ky*) **the spirit**

(ruwach) of the Beasts (ha chayah) is in the wheels (ba ha 'owphan). (Yachezq'el / Ezekiel 1:20)

So, do I hear a motion to bring back 'EiYah? And if we get him to return, since he is over 2,700 years old, do we need to provide one of these fancy wheelchairs? Surely, I jest.

In walking (ba halak), they (hem), themselves, go (halak). And in standing (wa ba 'amad), they (hem), themselves, are propped up ('amad). So, when raising them (wa ba nasa' hem) from upon the Earth (min 'al ha 'erets), they lifted up the wheels (nasa' ha 'owphan) along with them (la 'umah hem).

For indeed (ky), the spirit (ruwach) of the Beasts (ha chayah) is in the wheels (ba ha 'owphan). (Yachezq'el / Ezekiel 1:21)

This religious spirit is trapped within the circle of the wheel because it represents the sun and moon as gods. The magic and secret powers of the circular form are liberally presented in the Zohar and are central to Kabbalah. The mystical founder of Hasidism is even venerated for having drawn a circle with his staff to defeat a demonic priest in a spiritual battle. Jews are famous for dancing in circles and even wandering about in circles for seven days carrying the magical Etrog during Sukkot. And of course, the Kippah is round for a reason.

Circles were thought to hold magic powers among ancient priests, and their spells and lore were incorporated into Judaism to shield brides, mothers giving birth, and the Torah from demons, and to justify the authority of the sages. Consider this from the Babylonian Talmud: "Honi drew a circle in the dust, stood inside it, and informed G'd that he would not move until it rained. When it began to drizzle, Honi told G'd that he was not satisfied and expected more rain; it then began to pour. He explained that

he wanted a calm rain, at which point the rain calmed to a normal rain.” (Taanit 23a:4-10)

“Church” is derived from the name of the goddess, Circe – which is pronounced similarly. She was the Magic Enchantress of Greek mythology, from whom the English words, circle and circus, were also derived. Jesus and the saints are all depicted wearing halos, which are sun disks. And as for Islam, the Quran speaks of chariots in the sky and of the sun and moon riding within them as they race across the sky. And of course, Muslims circumambulate the Ka’aba.

I’m not auditioning for Devil’s Advocate, and I recognize that the position has already been filled, but wouldn’t it have been more believable to say, “The Lord is the God of every religion? He is flashy, moves fast, is fearsome and beastly, and he has eyes on you?”

I realize that these wheels do not turn, and that they have to be lifted up to move, but putting the spirit and eyes in them is pretty creepy. However, in fairness, Satan is a spiritual being with a split personality who strives to be lifted up, so Ezekiel got that part right.

The divisive image (*wa damuwth* – the deadly comparison of this bloody likeness as the similitude of a religious idol; from *damah* – to resemble that which is derisive and bloody by imagining something destructive and deadly) **over the heads** (*‘al ro’wh*) **of the Beasts** (*ha chayah* – the animals) **is expansive** (*raqya’* – is atmospheric and spacious), **similar to** (*ka*) **eyes** (*‘ayn*) **of ice** (*qerach* – frost, crystals of frozen water), **awe-inspiring and terrifying** (*ha yare’* – fearsome and frightening) **stretched out** (*natah* – spread out and extended) **over their heads** (*‘al ro’sh hem*) **from above** (*min la ma’al*). (*Yachezq’el* / Ezekiel 1:22)

Do icy eyes mean blue, cold, occluded, or cataracts?
And is flying under such conditions dangerous?

Irregardless (yes, I know it's not a sensible word since it would mean that you should not regard that which cannot be regarded, but it, nonetheless, seems appropriate), the description of the Babylonian Beast with coals and ice, being inspiring and terrifying, with multiple personalities and eyes galore watching every move reminds me of the old line: "I used to be a schizophrenic, but we are better now."

I do not know how much more of this impoverished writing we can endure without starting to blather about like an idiot, but I suppose, since it worked for Ezekiel, doing so, we could also be venerated as prophets...

And under (*wa tachath* – so what's located beneath) **the expanse** (*ha raqya'* – the atmospheric space) **of their wings** (*kanaph hem*) **straight** (*yashar* – not crooked, either upright or on the level), **each woman** (*'ishah*) **to her sister** (*'el 'achowth hy*). **To each man** (*la 'iysh*), **two** (*shanaym*) **clothing and covering them** (*kasah la henah*). **Then with the two men** (*wa la 'iysh shanaym*) **under cover, the women hide and conceal** (*kasah*) **their corpses** (*la henah 'eth gawyah* – their dead bodies). (*Yachezq'el* / Ezekiel 1:23)

Okay, I did not see that coming. So now I must ask, are these Beasts transgender or hermaphrodites? Is this incestuous between the girls and are the two gay guys going to come out of the closet? Is Satan a Progressive or just Demonic with the necrophilia?

With the switch from fearsome men, bulls, lions, and eagles to babes with wings and dead men in dresses, does the Devil need a fancy acronym like LGBTQ with an added W for wings, a C for corpses, or perhaps N for necrophilia?

Welcome to Ezekiel One, now departing from Babylon. Climb aboard if you dare.

By the way, it should go without saying, if this describes your god, then you may want to shop for another outside of Babylon. May I suggest looking in the Towrah? There is a seldom-used God cataloged therein who is available for immediate acquisition. He's such a value, He more than pays for Himself. And He comes tested, proven, and highly recommended.

By the way, should you be offended at the translation of *gawyah* as "corpse, carcass, or dead body," you will be delighted to know that its root means "behind," as in *derriere*. Apparently, everyone has one, including the Babylonian god.

Birds' wings were designed such that they are quiet, but Satan wants everyone to know that he has arrived...

So I heard (*wa shama'*) **the sound of their wings** (*'eth qowl kanaph hem*), **like the sound of a sea of rabbis** (*ka qowl maym rab* – similar to the noise of many waters), **similar to the sound** (*ka qowl*) **of devastating demonic destruction and despoliation** (*shaday* – of the devil's havoc and ruin, of satanic violence and plunder; from *'any* – I am, *shed* – demonic, *shod* – devastating and chaotic, and *shadad* – pillaging, assaulting, and utterly ruining) **wherever they went** (*ba halak hem*).

It was the sound (*qowl*) **of a large, confusing, and disorderly crowd, the din of pomp and ceremony, and the uproarious commotion and clamor of hordes of army troops** (*hamown* – of the rumbling roar of an accumulation of expensive possessions, and of a multitude of wealthy individuals, the disquieting tumult of a growing and enraged throng), **yes, indeed** (*ky*), **like the sound** (*ka qowl*) **of the military** (*machaneh* – an army encampment of soldiers ready to lay siege and a large human institution prepared for prostration).

By standing, they (*ba 'amad hem* – when present they (feminine plural)), **themselves, constantly choose to**

disable their wings such that they continually hang limp (*raphah kanaph hem* – the women want their wings to be feeble and falter (piel imperfect jussive third-person feminine plural – these females continually choose to have their wings suffer the effect of being disabled)). (*Yachezq’el* / Ezekiel 1:24)

This may be the most overt affirmation that we are still in Babylon – although that is a little like saying black is dark. We are witnessing Satan lording over the confusing amalgamation of religion and politics which would emerge from this confounding place to fool the unwary into worshiping and serving the Lord as a god.

Let’s begin by reinforcing the realization that *mal’ak* | spiritual beings like Satan have wings, but Yahowah does not. Satan is so loud his voice can be heard in almost every human institution, while we must be quiet and listen to the Towrah and Prophets to hear Yahowah’s voice.

While *shaday* is presented as “the Almighty” in virtually every Bible translation, its roots are fiendish. The etymology speaks of *shaday* | devastating demonic destruction and despoliation as a result of the Devil’s havoc and ruin. *Shaday* shouts – ‘*any* – I am, *shed* – diabolical, *shod* – devastating and chaotic, *shadad* – pillaging, assaulting, and utterly ruinous. And it is the juxtaposition of Almighty and demonic which enables Satan to be perceived as ‘G!d.’

Hamown describes the three rotten religions which would claim ‘Abraham’s heritage – Judaism, Christianity, and Islam. The Devil’s ambitions are accomplished by the things *hamown* represents – “the rumbling roar of an accumulation of expensive possessions, the commotion and clamor of hordes of army troops, and the din of religious and political pomp and ceremony, even of a multitude of wealthy individuals and the disquieting tumult of a growing and enraged throng of people.”

Satan needs to be popular, while Yahowah is set apart and uncommon. The Adversary's religions are comprised of many compared to a relationship with one.

Satan shouts, while Yahowah wants us to be quiet and listen. It is an army of armed men compared to Moseh shepherding God's flock.

Satan is chaotic, while Yahowah is consistent. There are many paths to the Lord of Religion like spokes on a wheel, but there is but one way to Yahowah. And it is linear, not circular.

The four Beasts comprising this picture of Satan are portrayed as fatigued females prone to standing around, doing nothing – ostensibly to give their feeble and faltering wings a rest. We can only assume that the constant drumbeat of war that has plagued the planet is wearisome – even for demons.

This frightening image seeking to be seen as God is so pretentious and demonic in this setting, why has no one spoken of it previously? In search of that answer, I turned to Chabad (chabad.org), which is the international voice of the most popular strain of Judaism. When we read what they wrote pursuant to this image in Ezekiel 1, we find that Jews have done what Yahowah was predicting.

“The *haftarah* [final reading from the prophets] for the first day of *Shavuot* [the fourth Miqra' when the Towrah was revealed] is of the most hallowed portions of the Bible. Known as *Mirkevet Yechezkel*, ‘the Chariot of Ezekiel,’ the reading speaks of the revelation to Ezekiel in which he saw the entire gamut of divine beings in what he describes as a ‘chariot.’ This text is actually the primary source in the Tanach for the mystical element of Torah, known in the Jewish vernacular as Kabbalah. In fact, the Talmud and early Jewish works refer to Kabbalah as *Maaseh Merkavah*, ‘the Workings of the Chariot.’

“The narrative in Ezekiel speaks in physical terms about a completely spiritual reality. It is impossible to interpret any part of this description in a literal way, as it is only an allegory for metaphysical concepts. In fact, according to *Avodat HaKodesh* [Service of the Kabbalah Sanctuary] this is exactly what transpired in Ezekiel’s vision: he was shown images of the physical, while understanding the G-dly ideas to which they corresponded.

“This style is replicated in most Kabbalistic works, where much of the teachings are also taught via physical metaphor. The sages throughout the ages warned that the student of Kabbalah must ‘divest the words from their physicality’ and be knowledgeable enough to do so.

“In recent times, one of the great achievements of Chabad *chassidic* [Hasidic / Ultra-Orthodox] teachings was to do just that. All the key and foundational aspects of Kabbalah are dissected and thoroughly explained in such a way that the human mind can grasp at least the concept of a certain spiritual idea. Many of the phrases in this *haftarah* are explained in Chabad *Chassidut* [the Ukrainian Hasidic cult of Judaism which is attributed to the rabbinic mystic *Baal Shem Tov* | Lord of the Good Name in the 18th century, called Ultra-Orthodox when it is nothing of the sort] at great length.”

The rest of the article blends mysticism and Gnosticism into a dizzying soup of religiosity. Chabad, Hasidic Judaism, and the rabbis in black mourning suits comprise a metastasizing cancer which is consuming the lives of the Jewish people.

https://www.chabad.org/library/article_cdo/aid/4036882/jewish/The-Vision-of-Ezekiel.htm

Funny thing, Moseh spent 40 years alongside Yahowah and he never once described Him in this manner. Dowd knew Yahowah better than anyone and said nothing of this sort about Him. ‘Abraham’s description of

Yahowah during their meetings bears no resemblance to this spectacle. Yasha'yah met with Yahowah in Heaven, and yet, he did not describe it this way.

The seraphim were shown to have wings and one even carries a piece of coal, but these things are not attributed to God. The only analog to this portrait with satanic overtures was witnessed in the same place by Daniel. And now you know why. Although, we are left to ponder whether this is the reason Santa Claus snubs bad boys and girls by leaving them a lump of coal.

To be fair, the Christian interpretation of this Satanic Beast may actually be worse. The four faces of the Zodiac are attributed to the Gospel writers as Matthew, Mark, Luke, and John. Many claim that this monster is a portrait of the mythical misnomer, 'Jesus Christ.'

Continuing to describe the god of religion and the Beast of Babylon, the monster speaks but says nothing...

And there was a voice (*wa hayah qowl*) **from above** (*min 'al*) **the expanse over their heads** (*la ha raqya' 'asher 'al ro'sh hem* – approaching the firmament of the atmospheric space, beneficially over the top of them).

By standing and being present, they (*ba 'amad hem*), **themselves, constantly chose to disable their wings such that they would continually hang limp** (*raphah kanaph hem* – these women want their wings to be feeble and falter (piel imperfect jussive third-person feminine plural – the females continually choose to have their wings suffer the effect of being disabled)). (*Yachezq'el* / Ezekiel 1:25)

This reminds me of the scene from the movie, *Devil's Advocate*, in which Al Pacino's character speaks of God being "an absentee landlord" – "worship that, never!" Representing Satan, he says, "I'm here on the ground with my nose in it since the whole thing began. I have nurtured

every sensation man has been inspired to have. I've never rejected him because I never judged him. I'm a fan of man. I'm a humanist. Who could possibly deny that the 20th century was entirely mine? All of it mine. I'm peaking. It is my time now."

Satan wants credit for constantly working against humankind. His wings are weary after hovering over the development of the *babel* in Babylonian that would evolve into Judaism, Christianity, and Islam. And then there was the constant stream of war and the perpetual fountain of lies, resulting in the agonizing oppression of God's people. It has been a long haul, and the Devil needs his rest before the grand finale.

One can only imagine how fatiguing, indeed annoying and exasperating, it must have been acting as the *Ba'al* | Lord responsible for giving Hasidic Judaism a *Shem Towb* | Good Name. Like Pacino in the starring role, it has been one of the greatest acting performances of all time.

I believe I may have seen what could have been revealed and that it might have been similar to the likeness of something comparable to...

From even higher above (*wa min ma'al*) **the expanse which is over their heads** (*la ha raqya' 'asher 'al ro'sh hem*), **like a questionable vision** (*ka mara'ah* – comparable to the pattern of enquiry of the who, what, where, and when associated with the appearance of the puzzling phenomenon; from *mah* – to question *ra'ah* – what is being seen), **a sapphire stone** (*'eben saphyr*), **the bloody likeness and divisive similarity** (*damuwth* – the representative image, a similitude as a religious idol; from *damah* – to resemble that which is imagined and divisive, separating, deadly, and destructive) **of a throne** (*kise'*).

And over the discordant image (*wa 'al damuwth* – so above the deadly representation of this bloody likeness as the similitude of a religious idol; from *damah* – to

resemble and be compared to that which is derisive and bloody, imagined such that it is separating, destructive, and deadly) **the seat of royal dignity and authority** (*ha kise'* – the elevated throne).

The divisive image (*wa damuwth* – the fatal comparison of this likeness of a bloody and destructive religious idol) **like** (*ka* – similar to and comparable with) **the dubious vision** (*mara'ah* – questioning the pattern of enquiry, pondering the who, what, where, and when associated with the appearance of the puzzling phenomenon) **of 'Adam / man** (*'adam* – humankind) **upon it** (*'al hy'*) **out of the heights above** (*min la ma'al*). (*Yachezq'el* / Ezekiel 1:26)

Lots of dazzle without substance. It is a metaphor for religion. And in the end, 'Adam is sitting on the throne. Satan must have been right – eating from the forbidden tree made him like God. Now, if only he had offered Satan a bite.

And now for the good news, we are nearing the end of Ezekiel's nightmarish vision...

So I saw (*wa ra'ah*) **as if it were** (*ka* – something similar to) **an eye** (*'ayn*) **of glowing brass** (*chashmal* – of a shining substance such as glowing bronze) **like a questionable vision** (*ka mara'ah* – similar to the pattern of enquiry regarding the who, what, where, and when associated with the appearance, this puzzling phenomenon and spectacle; from *mah* – to question *ra'ah* – what is being seen) **of a house afire** (*'esh beyth* – of a family ablaze and burning, a home consumed by fire), **approaching it from every side** (*la hy' sabyb* – surrounding and encircling it).

Out of (*min*) **an enquiry of the imagery** (*mara'ah* – a questionable pattern, sight, and vision), **his waist** (*matnaym huw'* – his slender back, body, rear, girdle, or loins) **and above** (*wa la ma'al*), **including from** (*wa min*) **the perplexing sight** (*mara'ah* – was the questionable

appearance, pattern, and vision where we are encouraged to ponder the implications of what is being shown) **of his slender back, his rear or loins** (*matnaym huw'* – his thin waist), **and then downward** (*wa la matah* – so regarding what is below and beneath), **I saw as if it were** (*ka* – that which is similar and comparable to) **a curious image** (*mara'ah* – the questionable site) **of fire** (*'esh* – of flames) **and the bright light** (*wa nogah* – the majestic radiance) **regarding him was circular and encircling** (*la huw' sabyb*). (*Yachezq'el* / Ezekiel 1:27)

The idea of Satan burning the house of God, setting His family ablaze, with flames surrounding His home and children afire is truly demonic. But it serves as a fitting conclusion to Satan's embellished portrait.

No mouth but, yet another eye. So, I was curious and found that the dragonfly has the most, with 28,000 lenses per compound visual organ. Spiders have eight eyes and some marine mollusks, such as the fuzzy chiton, while lacking a brain, have hundreds. The deadly box jellyfish is also brainless but touts 24 eyes of four different kinds. So, the religious god is in fine visual company.

The concluding comment is perplexing, indeed. Was the Beast of Babylon's butt on fire or were his loins burning? Why was his slender waist and backside ablaze rather than his countenance? Why did the flames encircle him as they were seen as doing to the family home? Is this a picture of the destructive demon circumambulating the Covenant and Home of God in an effort to incinerate both?

This brings us to the concluding line of the first chapter of the Book of Ezekiel...

Like the questionable vision (*ka mara'ah* – similar to the pattern of this form of enquiry visualizing the who, what, where, and when associated with the appearance of this puzzling phenomenon and spectacle; from *mah* – to question *ra'ah* – what is being seen) **of the rainbow** (*ha*

qesheth – a bow which flings arrows) **which** (*‘asher*) **exists in the cloud** (*hayah ba ha ‘anan*) **in the day of the rain** (*ba yowm ha geshem*), **thus likewise and correct** (*ken* – so truthful and right) **was the perplexing sight** (*mara’ah* – was the questionable appearance, pattern, and vision where we are encouraged to ponder the implications of what is being shown) **of the knowledge, radiance, and splendor** (*ha nogah* – the bright light and majesty) **all around him** (*sabyb huw’* – surrounding and encircling him) – **the sight which should be questioned** (*mara’ah* – the intriguing pattern and form, the puzzling appearance and vision, the phenomenon and revelation) **of the bloody likeness and divisive similarity** (*damuwth* – of a comparative image, this similitude of a religious idol; from *damah* – to resemble that which is imagined and divisive, separating and destructive, deadly and bloody) **of the significance and glory** (*kabowd* – the honor and respect, the attribution of status and manifestation of power) **of This Is Not Him** (#^#!).

And when I was looking (*wa ra’ah* – as I was seeing (qal imperfect)), **I fell** (*wa naphal* – I prostrated myself to the tyrant feigning death, ready to be cast down) **upon my face** (*‘al paneh ‘any*). **I heard** (*wa shama’*) **the voice of one speaking** (*qowl dabar*). (*Yachezq’el* / Ezekiel 1:28)

Just as the rainbow has been usurped by the LGBTQIA+ community of queers who are questioning, and intersex invertebrates who strive to be more than asexual androids, the sign of the Covenant is often misappropriated. So is Yahowah’s name. There are a number of religious charlatans around the world who immorally and illegally use these translations and transliterations to establish lucrative religious cults. Be wary of them.

At least, Yachezq’el got one thing right. He planted his face in the muck of the river. He should have been

embarrassed. From Ba'al to the Bible and the Babylonian Talmud, nothing good comes from the Devil's dominion.

✠✠✠

Marad | Insubordinate

Being Religious...

We survived our encounter with Satan in the opening chapter of *Yachezq'el* | Ezekiel, and we emerged wiser for the experience. We are aware that the Beast of Babylon has become the god of religion – now more popular than Yahowah by a factor of a million to one.

And so, while Satan seeks to be worshiped, needing men and women to bow down to him as their Lord, Yahowah wants us on our feet listening to Him.

He said to me (*wa 'amar 'el 'any*), **son of man** (*ben 'adam*), **stand** (*'amad* – I command you to be present and standing (qal imperative)) **on your feet** (*'al regel 'atah*) **and then** (*wa*) **I will speak with you** (*dabar 'eth 'atah*). (*Yachezq'el* / Ezekiel 2:1)

The imperative mood can convey volition or a command. In this case, the intent is obvious. Ezekiel's Lord is an imposing and dictatorial Master.

The spirit came to be with me (*wa bow' ba 'any ruwach* – the spirit approached to be with me) **as he spoke to me** (*ka 'asher dabar 'el 'any*) **and propped me up** (*wa 'amad 'any* – caused me to be present of mind and standing (hifil imperfect)) **on my feet** (*'al regel 'atah*).

Then I heard (*wa shama'* – and I was able to listen) **the speech to me** (*'eth dabar 'el 'any*). (*Yachezq'el* / Ezekiel 2:2)

I wrote “*ruwach* – spirit” in lowercase because this is not the *Ruwach Qodesh* | Set-Apart Spirit. Should the author of this book have been possessed, it was by a demon. Similarly, when “he” is being used in conjunction with the inspiration of this book, I’m not going to dignify it with a Divine capitalization.

Since we are the one animal Yahowah actually designed to stand upright on our feet, why do so many have such difficulty doing so? The author’s reluctance is exceedingly sad because it denies our Creator the opportunity to engage with us in the way He intended. Our attitude and perspective in this regard are what determine our response to God and distinguish those who worship a fearsome Lord from those who embrace their loving Father.

Yahuwdym were captives in Babylon and the tribes of Yisra’el had been dispersed by the Assyrians. And so, since there is no indication that “Ezekiel” was sent anywhere, the following sentence is the first of many which disregard the vast divide...

He said to me (*wa ‘amar ‘el ‘any*), **son of man** (*ben ‘adam*), **I am dispatching you** (*shalach ‘any ‘eth ‘atah* – extending Myself through you (qal participle masculine singular)) **to the Children of Yisra’el** (*‘el beny Yisra’el* – the descendants of those who either engage and endure with God or who struggle and fight against the Almighty), **to the rebellious and revolting non-Yisra’elites** (*‘el gowym ha marad* – resistant and contentious people of different ethnicities) **who have been recalcitrant and repulsive** (*‘asher marad* – who have been resistant and defiant, insubordinate and disgusting) **with me** (*ba ‘any*).

They, and their fathers (*hem wa ‘ab*), **have rebelled against me** (*pasha’ ba ‘any* – have been revolting and religious toward Me) **up to and well beyond this very essential day** (*‘ad ‘etsem yowm ha zeh* – beyond the

restoring witness of this vital time). (*Yachezq'el* / Ezekiel 2:3)

Yahowah did not send *Yachezq'el* to His wayward children in Jerusalem. And with *Yisra'el* lost among the Assyrians, this declaration could not have been fulfilled. Therefore, based on our experience with *Dany'el*, and with what we have read thus far in Ezekiel, when it comes to trustworthy testimony, there is a considerable difference between being in *Yisra'el* versus Babylon.

Reinforcing this conclusion, Ezekiel's compatriots are consistently called *marad* | contentious and embittered, repulsive and rebellious, recalcitrant and defiant. However, Babylon was a time out for bad behavior, so it would have been impossible for them to remain rebellious now that they were captives.

It is true, however, that in spite of what Yahowah has done and would do for His people, they were not very good at reciprocating...

The descendants (*wa ha benym* – the sons) **have a harsh, perplexing, and obstinate presence** (*gasheh panyim* – have a cruel, troublesome, unyielding, and stubborn attitude) **and have established their judgment to override mine** (*wa chazaq leb 'any* – such that they are hard-hearted and loud about their preference to be impudent toward Me).

I am reaching out through you to them, sending you to them (*shalach 'eth 'atah 'el hem*). **And so** (*wa*), **you should say to them** (*'amar 'el hem*), **this is what** (*koh*) **This Is Not Him** (#^#!), **my Lord** (*'adon 'any*), **says** (*'amar*): (*Yachezq'el* 2:4) **If they listen** (*wa hem 'im shama'*) **or if they refuse** (*wa 'im chadal*), **it is evident that** (*ky*) **they are a rebellious household** (*beyth mary hem* – they are an obstinate and revolting family), **but they will know** (*wa yada'* – they will realize) **that a prophet**

(*ky naby'*) **has been** (*hayah*) **in their midst** (*ba tawek hem*). (*Yachezq'el* / Ezekiel 2:5)

Since this message is being wrongly attributed to Yahowah, I will not sully God's name by playing into the author's hands and writing it out. Henceforth, anytime we encounter YHWH scribed in Ezekiel, it will be rendered unceremoniously.

Throughout this book, God's name is introduced with '*adony* | my Lord. Normally, this would be wildly inappropriate since Yahowah despises the title and actually deploys it to describe Satan. But here, since Yahowah's name is being usurped by the author of this text to create the impression that the Adversary is the Lord God, it is even more cunning and devious than removing Yahowah's name as was done by the rabbis.

We are in Babylon. And it is here that Satan is elevated to be seen and worshiped above the Most High. The Lord of religion is replacing God using His name, making this book among the most devious ever written.

You will notice that, in this case, it does not matter to this Lord if Yisra'el listens to him or not. God's people remain disobedient and revolting either way – which is exactly how Satan has cast them.

This diatribe against the Jewish propensity to be religious is not only relentless, it is consistent with what we have read in the Mizmowr, Howsha', Yasha'yah, and Yirma'yah, as well as in the Towrah. So, if this was written by a charlatan impersonating a prophet, he would have had copious resources from which to draw. The only difference here is equating Yahowah with the Lord and then establishing a scenario where it does not matter if the people listen because their fate is unaltered by Yahowah's instructions.

Granted, this is disorienting, although it is by design. Yes, the words accurately reflect Yahowah's sentiments toward Judaism, but sandwiched as it is in this text by false appeals and fatalism, we must be careful when attributing anything this pretentious author posing as Ezekiel wrote about God.

It is, nonetheless, true that from the *Yatsa'* | Exodus to the exile and beyond, Yisra'elites have found innumerable ways to aggravate God. Foremost among them has been the rabbinic proclivity to override Yahowah's instructions with their own. What they haven't changed, they have reinterpreted to their liking. And all along, God has known that His people were not going to listen. They never have. That does not make Jews unique but, instead, common – and that is the problem.

Politically, religiously, academically, and socially, we are told by the religious and political to respect other people's opinions, viewpoints, and faith. This puts mankind at odds with God who wants us to uphold the truth, knowing that it is going to be unpopular and rub people the wrong way.

So you (*wa 'atah*), **son of man** (*ben 'adam*), **neither respect nor fear them** (*'al yare' min hem*), **not even their words** (*wa min dabar hem*). **Indeed** (*ky*), **the stinging nettles** (*sarab* – the irritating briars) **and thorn bushes** (*silown* – prickly plants) **are against you** (*'eth 'atah*) **because on scorpions** (*wa 'el 'aqrab*) **you dwell** (*'atah yashab* – you sit).

Regarding their words (*min dabar hem*), **be neither awed nor intimidated** (*'al yare'*). **At their appearance** (*wa min paneh hem*), **do not be dismayed or discouraged** (*'al chatat* – do not be disheartened, dissuaded, or deterred). **It is evident that** (*ky*) **they are an obstinate and contentious family** (*beyth mary hem* – they are a rebellious and repulsive household). (*Yachezq'el* / Ezekiel 2:6)

Here, the religious are being compared to stinging nettles, prickly thorns, and venomous scorpions. And while that may be an accurate depiction, once again the text is fatalistic because they are destined to remain a thorn in the side. So why reveal anything to them if they are incapable of change?

Further, to suggest that a person should continue to pursue the scorpions while they strive to intimidate them and not be dismayed or discouraged is insane. It is worse than doing the same thing over and over again while expecting a different result because nothing is going to change. So, this Lord is telling this man to endure the pricks and stings for no reason and without complaint.

Furthermore, what are we to make of this when the supposed author was surrounded by fellow slaves? There was no possibility that he would be confronted or challenged by the religious establishment in Yisra'el.

As we move forward, one of two things is true: Either the Lord is distracted by the pain he is inflicting and cannot remember what he has said from one sentence to the next, or the author of this book was convinced that the overwhelming preponderance of Jews were so contentious and obstinate that they needed to be harangued.

You should speak (*wa dabar*) **my words** (*'eth dabar 'any*) **to them** (*'el hem*) **if they listen** (*wa hem 'im shama*) **or if they refuse** (*wa 'im chadal*), **because it is apparent that** (*ky*) **they are a rebellious household** (*beyth mary hem* – they are an obstinate and revolting family). (*Yachezq'el 2:7*)

This is the 27th book I have written since I was approached by Yahowah during Taruw'ah in 2001. And since it is the first time that I have deliberately used lowercase pronouns when the impression is given that God is speaking, I wanted to affirm that the change was

deliberate. This is not Yahowah’s voice, and I do not want to give the Adversary undue credit.

As for you (*wa ‘atah*), **son of man** (*ben ‘adam*), **listen to** (*shama’*) **what I say** (*‘eth ‘asher ‘any dabar*) **to you** (*‘el ‘atah*). **Do not be** (*‘al hayah*) **resistant, rebellious, or disobedient** (*mary* – obstinate, contentious, or embittered) **like the obstinate and contentious family** (*ka beyth ha mary*). **Open your mouth** (*patsah peh ‘atah*) **and consume** (*wa ‘akal*) **what I offer to you** (*‘eth ‘asher ‘any nathan ‘el ‘atah* – what I give to you). (*Yachezq’el* / Ezekiel 2:8)

It is as the Babylonian Adversary intended. “Listen to me. Obey me. Open your mouth and consume what I am feeding you.” And the religious have done so.

As we contemplate what follows, there are some interesting clues. As a priest, should this story be true, Yachezq’el would have known the Towrah like the back of his hand. And yet, he does not equate this book with anything he has seen previously. Moreover, a scroll is written on one side, not two. Inscribed covers and printing on both sides of a page are more recent phenomena – born in Egypt with papyrus codices upon which the Christian New Testament first emerges. So, what is this book that the Lord is giving to the charlatan?

When I looked (*wa ra’ah*), **then behold** (*wa hineh*), **a hand was extended** (*yad shalach* – a hand reached out) **toward me** (*‘el ‘any*) **to see that a written book was in it** (*hineh ba huw’ magilah sepher* – and I beheld a document with writing in it). (*Yachezq’el* 2:9)

And he spread it out to make it known (*wa paras ‘eth hy’*) **before me** (*la paneh ‘any* – concerning my appearance and presence). **It had writing** (*wa hy’ kathab* – it was written) **front** (*paneh* – on the facing page or cover) **and back** (*wa ‘achowr* – on the other side).

There was a written description (*kathab* – an inscribed presentation and record) **upon it** (*‘el hy’*) **expressing sorrow over the current state of affairs** (*qynah* – conveying the disappointment over an impending funeral) **while providing meditations** (*hegeh* – urgent readings) **on a woeful situation** (*hy* – of impending doom).” (*Yachezq’el* / God Strengthens Me / Ezekiel 2:10)

Since this is from an imposter, he is showcasing his book. And when we consider what the Lord wants people to feast upon, we are drawn to the Babylonian Talmud and the Zohar, or the Christian New Testament and Quran. However, considering what follows, since the language in which it was written was familiar, it had to be scribed in either Aramaic or Hebrew. Therefore, we are left with just two candidates – the Babylonian Talmud and Kabbalah’s Zohar. Babel, indeed. Barfalcious.



It was an odd place for a chapter break, but then this is an odd accounting of mythical events so why sweat the small details? The undisclosed and yet discernible book remains the subject of this discussion.

The inspiration behind this message is not Yahowah. He did not place His hand on Ezekiel. His Spirit did not lift him or anyone else up in this place. God did not reveal Himself in this God-forsaken place. And He did not speak to him. God’s presence in Babylon would be akin to seeing Him in She’owl.

Regarding the “book” which was handed to him, if this revelation had been credible, our first inclination would have been the Towrah. But that is unlikely because it is infrequently referenced and never actually cited in *Yachezq’el*’s “revelations.” Moreover, Ezekiel is the only

supposed ‘prophet’ who contradicts the Towrah. Further, if we are to believe the narrative, as a priest, Ezekiel should have known it, even though he belies that knowledge as we move forward.

It is unlikely that the text of the book could have been that of a previous prophet. Not only is the vocabulary and writing style oddly different than, and substantially inferior to, Yasha’yah and Yirma’yah, for example, apart from the systematic rebuke of Judaism, most of what is written in Ezekiel is unique to this presentation. And if God’s representative was handing Yachezq’el a copy of what would become his book, why doesn’t it read more like the Towrah? And why bother with all of the meetings and visions?

Since Ezekiel lacks credulity, we are left with only two options. First, the imposter writing under the pseudonym Yachezq’el was operating independently and was therefore promoting his book, which would be the book we are reading. And if so, that’s pathetic because if handed his own book, we would all be spared having to endure the many self-indulgent and mystic preludes to supposed revelation. Hand him the book and we are done.

Second, if the author was inspired by the spirit of Babylon, then we would be looking at the Babylonian Talmud, the mystic Zohar, the ever-popular and contradictory New Testament, or the Satanic Bible, alternatively known as the Quran.

And he said to me (*wa ‘amar ‘el ‘any*), **‘son of man** (*ben ‘adam*), **of your own initiative, consume whatever you discover here** (*‘eth ‘asher matsa’ ‘akal* – choose to feed upon whatever is found (qal imperfect qal imperative)). **Be nourished** (*‘akal ‘eth* – be willing to consume (qal imperative)) **by this book** (*‘eth ha magilah ha zo’th* – with the written material pertaining to the dung which must be removed to contemplate the implications of

what is being rolled away; from *mah* – ponder the implications of *galal* – what is rolled up and tossed away).

Go forward (*wa halak* – move on (qal imperative)) **by addressing** (*dabar 'el* – communicate by speaking to (piel imperative)) **the House of Israel** (*beyth Yisra'el* – the family of those who engage and endure with God and the household of individuals who are contentious toward the Almighty). (*Yachezq'el* / Ezekiel 3:1)

Whatever the book, whatever the message, it was not disclosed, although the Lord demanded that it be consumed without hesitation or question. What an odd thing to say. He was ordered to convey what was in it while we are told nothing of its contents. Should such an approach be acceptable, God could have dispensed with engraving either of the tablets and let each of us fill in the blanks as we saw fit.

So I opened my mouth (*wa patah 'eth peh 'any*) **and he enabled me to devour** (*wa 'akal 'any* – He made it possible for me to consume and feast upon (hifil imperfect – God is enabling consistent and ongoing consumption)) **this book** (*'eth ha magilah ha zo'th* – with the written material pertaining to the dung to contemplate the implications of what is being rolled away; from *mah* – ponder the implications of *galal* – what is rolled up and tossed away). (*Yachezq'el* / Ezekiel 3:2)

That is not how it works. This would be less effective than sleeping on a book and expecting to know its contents by morning. Except now, what's left of the book has to be pooped out and is covered in crap. But such is the level of this writing.

He said to me (*wa 'amar 'el 'any*), **'son of man** (*ben 'Adam*), **you should have an internal craving to feast upon it** (*beten 'atah 'akal* – process and digest it as you consume it). **Fill** (*male'* – satisfy) **your core** (*me'eh 'atah*) **with this written material** (*'eth ha magilah ha zo'th* –

with the book pertaining to the dung which must be removed to contemplate the implications of what is being rolled away; from *mah* – ponder the implications of *galal* – what is rolled up and tossed away) **which, to show the way** (*‘asher*), **I am offering to you and providing for you** (*‘any nathan ‘el ‘atah* – I am giving to you and placing before you (qal participle – I am literally offering in a visually descriptive manner)).’

So, I chose to consume it (*wa ‘akal* – I wanted to devour it (qal imperfect, paragogic he, cohortative)) **and it was in my mouth** (*wa hayah ba peh ‘any*) **as sweet and pleasant as honey** (*ka dabash la matowq*). (*Yachezq’el / Ezekiel 3:3*)

In for an inch, in for a mile. Babylon is the idyllic place to crave what the Lord is serving. Fill your core with the likes of the Talmud and soon you’ll be fitted for a black suit and sporting curlicues. Dine on the Zohar garnished with magic mushrooms, and you’ll forego the nuisance of a conscience and objectivity. Try it ala carte with the New Testament and you’ll be bowing down to a dead god on a stick. Feast upon the Quran, and kaboom, you’ll be a suicide bomber screaming Allahu Akbar! What could possibly be sweeter?

He said to me (*wa ‘amar ‘el ‘any*), **son of man** (*ben ‘adam*), **approach, proceeding toward** (*halak* – of your own volition, bridge the gap between (qal imperative)) **to pursue** (*bow’* – to include in the association enabling the return of (qal imperative)) **the House of Yisra’el** (*‘el beyth Yisra’el*). **Speak through my words** (*wa dabar ba dabar ‘any*) **to them** (*‘el hem*). (*Yachezq’el 3:4*)

For indeed (*ky*), **this is not for a people** (*lo’ ‘el ‘am*) **speaking an obscure and unintelligible language** (*‘ameq saphah* – of an uncommon or mysterious dialect, of unfathomable speech) **or a difficult, undistinguished, or particularly dishonorable tongue** (*wa kabed lashown*).

Yours is being extended to (*'atah shalach 'el* – yours is being dispatched to (qal passive participle)) **the House of Yisra'el | Israel** (*'el beyth Yisra'el*),... (*Yachezq'el / Ezekiel 3:5*)

If what we are reading was inspired by Satan, then the book in question would have been written in Hebrew or Aramaic – although to be inclusive, Arabic is bastardized Hebrew. This would only eliminate the New Testament. If not inspired, then the presumptuous author is promoting his own rhetoric, telling those foolish enough to believe him that they should lap up his toxic brew as if fine wine. And then once engaged, vomit it out upon the House of Israel. I suppose that would make it prophetic because that is what the rabbis have done.

This continuation of the same thought affirms that Ezekiel isn't for everyone. Christians would have been better off ignoring it rather than trying to make it fit their religious predilections.

...not to numerous or large families (*lo' 'el 'amym rabym* – not to large quantities of people or familiar rabbis) **speaking an obscure and unintelligible language** (*'ameq saphah* – of an uncommon or mysterious dialect, of unfathomable speech) **or a difficult and undistinguished, unimpressive tongue** (*wa kabed lashown*) **whose** (*'asher*) **words** (*dabar*) **you cannot hear** (*lo' shama' hem* – such that you cannot listen to them).

However, to the contrary, if by (*'im* – upon the condition, although, and nevertheless) **not extending you** (*lo' shalach 'atah* – not releasing and dispatching you, reaching out through you) **to them** (*'el hem*), **would they listen to you** (*hem shama' 'el 'atah*)? (*Yachezq'el / Ezekiel 3:6*)

The reason that the author wasn't seeking a larger audience is that Israel is sufficient. If they are rendered deaf and dumb, or worse, corrupted to the point they are willing

to corrupt Yahowah's testimony, that is sufficient to mislead the world. In this way, Judaism became the mother of Christianity, Islam, and Communism.

However (*wa*), **the House of Yisra'el | Israel** (*'el beyth Yisra'el*) **will not be willing** (*lo' 'abah* – will not voluntarily agree or consent) **to listen to you** (*la shama' 'el 'atah*) **because, indeed** (*ky*), **they are not willing** (*'ayn hem 'abah* – they have no desire and will not consent (qal participle – actually and demonstrably unwilling)) **to listen to me** (*la shama' 'el 'any*).

This is because (*ky*) **the entire Household of Israel** (*kol beyth Yisra'el*) **is clearly and conspicuously** (*metsach* – is prominently conveying a brazen appearance through their forehead and eyebrows of being defiant) **headstrong in pursuit of power** (*chazaq* – fixated on ruling over themselves with an unrelenting hand), **unyielding and obstinate in their judgment and motivations** (*wa qasheh leb hem* – and their heart is hard, harsh, and cruel). (*Yachezq'el* / Ezekiel 3:7)

While this assessment of Yisra'el is consistent with what God has revealed from Moseh to Mal'aky, the approach, style, and vocabulary are markedly different. Our journey into Babylon, first with *Dany'el* | Daniel, and now glaring at *Yachezq'el* | Ezekiel, has been like a trip into *The Twilight Zone* for those of us old enough to remember. The setting is real, although unfamiliar because it is presented as an alien world in a different time and from a different perspective.

Having come to *yada'* | know God, having *shama'* | listened to His *Towrah* | Guidance, having *'anah* | responded appropriately to His *Miqra'ey* | Invitations, having come to *chayah* | experience life in the *Beryth* | Covenant, and having *shamar* | observed what the *naby'* | prophets have revealed regarding Yisra'el's past and future, it is difficult to *byn* | comprehend why most remain

qasheh | obstinate and opposed to what Yahowah is proposing. The Creator God of the universe, the Author of life, is offering to adopt us and raise us as His children, allowing us to inherit everything, empowering and enriching us, emancipating and enlightening us, and yet, the political and religious are not only unwilling to listen – they are appallingly defiant.

Although God knows that we will be rejected and repudiated by the overtly religious and political, the patriotic and conspiratorial, He wants us to be *chazaq* | resolute and unyielding, bold and courageous, impervious to criticism. The Children of Yisra'el, our target audience and God's as well, will be as receptive to His witnesses as they were to Yahowah in Mitsraym, during the Yatsa', in Yisra'el, and are today in religious and political circles.

The Lord's next promise never materialized by the author's own admission. Yachezq'el had all the fortitude of a wet napkin and the spine of an invertebrate.

Behold (*hineh* – pay attention), **I have granted, offering for this period** (*nathan* – I have given you for a time (qal perfect)), **your presence** (*'eth paneh 'atah* – your appearance) **to be unyielding and resolute to remain encouraged and to prevail** (*chazaq* – strengthened and firm to be of assistance in repairing and restoring) **to be in their presence** (*la 'umah paneh hem* – to be around them, near them and facing them).

And your conspicuous facial expressions (*wa metsach 'atah* – your bold appearance, particularly the resolve conveyed through your eyebrows and forehead) **will convey strength and courage** (*chazaq*) **when juxtaposed and compared with their brazenness** (*la 'umah metsach hem* – their defiant facial expressions). (*Yachezq'el* / Ezekiel 3:8)

While the message is sound, it is a problem in this context. Ezekiel was never face-to-face with his intended

audience. And when he rejoined his fellow captives, he collapsed in their presence.

Nonetheless, when asked to expose and condemn the religion and politics of Israel, we may be one against many, but we are never alone. Therefore, Yahowah wants us to be bold not timid, courageous rather than meek, and to such an extent, He will provide whatever we may lack.

Then the spirit (*wa ruwach*) **lifted me up** (*wa nasa' 'any*) **and I heard** (*wa shama')* **behind my back** (*'achar 'any*) **the voice** (*qowl* – the noise and commotion) **of an enormous earthquake** (*ra'ash gadowl*), **blessed** (*barak*) **be the glory and honor** (*kabowd* – the power and reward) **of This Is Not Him** (*#^#!*) **from** (*min*) **this place** (*maqowm huw'*). (*Yachezq'el 3:12*)

And the sound (*wa qowl*) **of the wings** (*kanaph*) **of the animals** (*chayah* – living creatures and beasts) **as they submitted to and touched** (*nashaq* – yielded to, obeyed, and armed) **a woman to her sister** (*'ishah 'el 'achowth hy'*). **Then the noise** (*wa qowl*) **of the vehicular wheels** (*ha 'ophan*) **near them** (*la 'umah hem*), **and the sound** (*wa qowl*) **of a great earthquake** (*ra'ash gadowl*). (*Yachezq'el 3:13*)

The spirit (*wa ruwach*) **carried me off** (*nasa' 'any*) **and grasped hold of me to control me** (*laqach 'any*). **And I went** (*wa halak* – so I walked) **in anguished and despairing bitterness** (*mar* – with a pungent smell, disagreeable manner, poisonous substance, toxic and embittered) **in an enraged and furious reaction to being injected with snake venom, furious and antagonized** (*ba chemah* – poisoned by a snake and now experiencing excruciating pain while expecting to die) **was my spirit** (*ruwach 'any*). **And the hand** (*wa yad*) **of This Is Not Him** (*#^#!*) **upon me** (*'al 'any*) **was harsh** (*chazaq* – being severe, hard, and overpowering). (*Yachezq'el / Ezekiel 3:14*)

Based on all we have learned up to this point, we can be assured, whoever wrote this did not see, hear, or experience Yahowah's presence. This individual has read the prophets and skimmed through the Towrah, but he does not know God.

The *Ruwach Qodesh* enlightens us, protects us, and She adorns us so that we appear perfect before Yahowah. She does not lift us up onto our feet. More importantly, to crafting a scenario where the Spirit arrives independent of the hand and influence of God displays the writer's ignorance of the fact that the Ruwach and Yahowah are One.

Further, God does not speak behind our backs. He does not sound like an earthquake. If He had gone out of character and made such a commotion, everyone would have heard Him – negating the purpose of Ezekiel.

Yahowah is not seeking our blessing or anyone else's benediction. His desire is to bless His people instead.

The last place on Earth Yahowah would display His glorious presence is in Babylon. Having run away from Him in Yaruwshalaim is why Yahuwdym were in this horrible country.

God is not an animal. He does not have wings. And the wings of birds are designed to be quiet. The notion of God's presence being equated to beastly wings submitting to and touching a woman and her sister is the product of a deeply disturbed mind.

Yahowah does not have wheels for mobility. He does not ride around in a wheelchair or a chariot. And it is for damn sure, if Yahowah wanted to emulate pagan gods in a go-cart, His wheels would not clamor. It's simply flabbergasting that someone would write, or that anyone would believe, that God travels to Babylon in a wheeled

cart drug around by animals and that it sounds like an earthquake.

The Set-Apart Spirit does not grasp hold of us. She does not control us. And those of us who have come to enjoy Her presence are never anguished, embittered, or despairing. She does not have a pungent smell, Her manner is not disagreeable, and She is not toxic.

People have souls, not spirits. And the soul who is *chemah* | enraged and furious in the presence of God is a perfect candidate for She'owl and not for a *naby*' | prophet.

Antagonizing snake venom comes from the Adversary and those who league with him. But this writer would not be the first or the last to confuse Satan for God.

What follows is also pathetic. After a stern talk about being fortified and tough, "Ezekiel" folds up like an accordion and whimpers. Welcome to the Field of Dreams for the destitute...

And I came (*wa bow*') to the exiles, who as captives, had been forcibly deported (*'el ha gowlach*) who were inhabiting (*ha yashab*) *Tel 'Abyb* | the mound of green barley (*tel 'abyb*) by the waterway of **Kabar (*'el nahar kabar*) where they were sitting there (*'asher hem yashab shem*). **And I crouched down** (*wa yashab* – I sat down) **there for seven days** (*sham sheba' yowmym*), **lifeless, deserted, and devastated** (*shamem* – ravaged, ruined, wasted, and destitute, appalled and horrified, completely dismayed) **in the midst of them** (*ba tawek hem*). (*Yachezq'el* / Ezekiel 3:15)**

I understand that good men were few and far between among Jews, but this fellow is the dregs of humanity. Immediately after allegedly seeing Yahowah and then being lifted up and carried away by His Spirit, he claims to be dismayed, deserted, destitute, and discouraged. This

sounds more like Paul, crippled and blinded after meeting with Satan on the road to Damascus.

But at least there is a benefit to all of this. We do not have to wonder if this was inspired by God nor feel bad for rebuking an actual prophet. Therefore, we know that God did not say this...

And it came to be (*wa hayah*) **at the end** (*min qatsah*) **of seven days** (*sheba' yowmym*), **then came to exist** (*wa hayah*) **the word** (*dabar*) **of This Is Not Him** (#^#!) **to me** (*'el 'any*). (*Yachezq'el* 13:16) **Son of man** (*ben 'adam*), **I am offering you the position of a watchman to observe** (*tsaphah nathan 'atah* – I am affording you the opportunity to be a lookout) **Beyth Yisra'el | the Household and Family of Israel** (*la beyth Yisra'el*).

When you hear (*wa shama'*) **a word** (*dabar* – a statement) **from my mouth** (*min peh 'any*) **then you should admonish and enlighten** (*wa zahar* – you should warn and teach (hifil perfect)) **them from me** (*'eth hem min 'any*). (*Yachezq'el* 3:17)

With me saying (*ba 'amar 'any*) **to the immoral** (*la ha rasha'* – to the unGodly who are condemnable for being overtly wrong), **“You will surely die** (*muwth muwth* – you will perish and be absent of life (qal infinitive imperfect)),” **and with you failing to provide a warning, dissuading him by explaining the negative consequences** (*wa lo' zahar huw'* – you do not try to admonish, enlighten, and teach him, cautioning him by contrasting it with the benefits of being right (hifil perfect)), **and by not bothering to speak** (*wa lo' dabar* – and do not communicate the message) **to admonish** (*zahar* – to teach and guide, correcting) **those who are wrong in their opposition to God** (*rasha'* – the religious, immoral, irrational, and unethical) **from his errant and condemnable way** (*min derek huw' ha rasha'* – from his religious rebellion) **such that he might live** (*la chayah*

huw' – to restore his life), **then the unrighteous** (*huw' rasha'* – the unethical and immoral, the condemnable and wrong) **will die** (*muwth* – will cease to exist bereft of life) **for his rebellion, for twisting, corrupting, and perverting the truth** (*ba 'awon* – for him misrepresenting and distorting reality). **And then his blood** (*wa dam huw'*) **I will search for your hand, investigating your influence, to hold you responsible** (*min yad 'atah bakash*). (*Yachezq'el* / Ezekiel 3:18)

Granted, the sentence was convoluted and poorly written, so we have to be careful in our assessment. But I've been translating and commenting on Yahowah's testimony for two decades, and this is the first time I've read that "Yahowah" intends to hold those who know better accountable for the demise of the religious if they fail to warn them. No. That would not be fair, especially since it is a complete waste of time. The religious won't listen to God, much less someone rebuking their religion in His name.

Additionally, it isn't in God's nature to make threats like this. And frankly, it isn't even possible. Once we come to know the truth about Yahowah and capitalize upon His provisions, we are perfected and become immortal. We are His children. Yahowah isn't about to hold His family responsible for the stupidity and recalcitrance of the religious – not then, not now, not ever. To do so, Yahowah would have to negate the benefits of the Beryth, and of Pesach and Matsah leading to Bikuwrym and Shabuw'ah. And there is no chance He would discount His Son by undermining his magnanimous sacrifice.

I understand that God prefers outspoken individuals who are not covered by public opinion. He is not looking for peace and harmony but, instead, confrontation. So, in my experience, this goes without saying. When we come to know Yahowah, our overwhelming desire is to *zaha*r | caution and correct those who are wrong about Him while

openly advocating on His behalf. We want God's family to live and grow and His detractors to cease and desist.

The realization that this admonition is not found anywhere else in the Towrah or the Prophets tells us that there is something fundamentally different occurring here in Babylon. This is a window into a very dark place.

After the speaker repeats himself a few more times, he has his prophet perform the first of many weird shenanigans – the first involving bondage. Although, preceding the binding affair there would be another rendition of show-and-tell...

And it was upon me there (*wa hayah 'al 'any sham*) **the hand of This Is Not Him** (*#^#!*). **And he said to me** (*wa 'amar 'el 'any*), **stand up** (*quwm*) **go out** (*yatsa'*) **into the plain** (*'el ha biqa'ah*) **and there I will speak with you** (*wa sham dabar 'eth 'any*). (*Yachezq'el 3:22*) **So I stood up and went out** (*wa quwm wa yatsa'*) **to the plain** (*'el ha biqa'ah*), **and behold** (*wa hineh*), **there** (*sham*) **the glory** (*kabowd*) **of This Is Not Him** (*#^#!*) **standing there** (*'amad*) **like** (*ka*) **the glory** (*ha kabowd*) **which** (*'asher*) **I had seen** (*ra'ah*) **over** (*'al*) **the Kabar River** (*nahar Kabar*). **And so** (*wa*), **I fell** (*naphal*) **on my face** (*'al paneh 'any*). (*Yachezq'el 3:23*)

But entered into me (*wa bow' ba 'any*) **the spirit** (*ruwach*) **and stood me** (*wa 'amad 'any*) **on my feet** (*'al regel 'any*). **And he spoke** (*wa dabar*) **with me** (*'eth 'any*) **and said** (*wa 'amar*) **to me** (*'el 'any*), **Go** (*bow'*) **you shut, isolate, and confine** (*sagar*) **in the midst** (*ba tawek*) **of your house** (*beyth 'atah*). (*Yachezq'el 3:24*) **And you** (*wa 'atah*), **son of man** (*ben 'adam*), **behold** (*hineh*), **they will be put upon you** (*nathan 'al 'atah*) **fetters and chains** (*'abowth*). **And they will bind and tie up you** (*wa 'asar 'atah*) **with them** (*ba hem*). **Then you will not go out** (*wa lo' yatsa'*) **into the midst of them** (*ba tawek hem*). (*Yachezq'el 3:25*)

And your tongue (*wa lashown 'atah*) **I will cause to cling, sticking to** (*dabaq 'el*) **your lips and palate** (*chek 'atah*) **and you will be unable to speak, bound and silenced** (*'alam*). **Then you will not exist** (*wa lo' hayah*) **to them** (*la hem*) **as an individual** (*la 'iysh*) **to argue** (*yakach*). **For indeed** (*ky*), **they are a disobedient household resisting authority** (*beyth mary hem*). (*Yachezq'el* 3:26)

Then with you speaking to me (*wa ba dabar 'any 'eth 'atah*), **I will open** (*patach*) **your mouth** (*'eth peh 'atah*) **and you will say to them** (*wa 'amar 'el hem*), **“Thus says** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#*): **the one who hears** (*ha shama'*), **let him hear** (*shama'*). **And the one who refuses** (*wa ha chadel*), **let him refuse** (*chadel*). **For** (*ky*) **they are a disobedient household** (*beyth mary hem*). (*Yachezq'el* / Ezekiel 3:27)

Long on theatrics and short on message. But that is not to suggest that it wasn't self-indulgent and absurd: stand up, fall down, go outside, come inside, shut up and talk.

Methinks that the author of this frightful story was a submissive and rather enjoyed BDSM. He is shown constantly groveling at the feet of his Lord, unable to stand on his own. But when his Lord speaks of abusing him, there is no hint of cowardice or sadness.

And in this realization, there are answers. We understand why in his first stunt is to be bound up, to remain in fetters as long as the Master wills, and to speak only when spoken to. We know why he presents his Master in such a fearsome and imposing, yet glorious, manner. We know why the submissive “Ezekiel” refers to his god as “*adony* – my Lord.” This explains why he is constantly putting his head down, nose on the floor. As a good submissive, he no longer has a name, but is reduced to “*ben adam* – a son of man.” It also explains why this is the lone presentation of the Magog apocalypse. The author wanted

to share the pain. Ezekiel's Lord is sadistic, not unlike the god of Judaism, Christianity, and Islam.

Should you think that this assessment is unfair, even sacrilegious, then perhaps you would offer a different dispensation and a lesser indictment on the man who perpetrated this fraud. He used Yahowah's name in vain, painted his Lord as a fearsome monster to whom he swooned, portrayed God as petulant and vindictive, and then threatened the world with Armageddon. And along the way, he routinely contradicted the Towrah to serve his Master's agenda.



Assuming someone took pity on Ezekiel and untied him, the second act is about to begin, and he's going to need his hands to operate a chisel...

And you, son of man (*wa 'atah ben 'adam*), **grasp hold for yourself** (*laqach la 'atah*) **a brick** (*labenah*) **and place it** (*wa nathan 'eth hy*) **before you** (*la paneh 'atah*). **Then engrave, chiseling out** (*wa chaqaq*) **upon it** (*'al hy*) **a city** (*'iy*) **such as** (*'eth*) **Jerusalem** (*Yaruwshalaim*). (*Yachezq'el* 4:1) **Then allow** (*wa nathan*) **upon it** (*'al hy*) **siegeworks** (*matsowr*). **Construct** (*wa banah*) **against it** (*'al hy*) **a bulwark** (*dayeq* – a siege perimeter) **and pour out** (*wa shapak*) **over it** (*'al hy*) **a rampart** (*solalah* – a siege ramp or mound). **Also provide** (*wa nathan*) **before it** (*'al hy*) **camp**s (*machaneh*) **and place** (*wa sym*) **next to it** (*'al hy*) **whirling battering rams** (*kar*) **all around** (*sabyb*). (*Yachezq'el* 4:2)

And you (*wa 'atah*), **yourself**, **must grab hold of** (*laqach*) **for yourself** (*la 'atah*) **a flat iron griddle or frying pan** (*machabath barzel*) **and offer it** (*wa nathan 'eth hy*) **as a wall** (*qyr barzel*) **between you** (*bayn 'atah*)

and between the city (*wa ha bayn ha 'iy*). **Then** (*wa*), **establish** (*kuwn* – fashion and form) **your face** (*'eth paneh 'atah*) **toward it** (*'el hy*). **Let it exist** (*wa hayah*) **in the siege** (*ba ha matsowr*). **And besiege it** (*wa tsuwr 'al hy*). **This sign** (*'owth hy*) **is for** (*la*) **the Household** (*beyth*) **of Israel** (*Yisra'el*). (*Yachezq'el* 4:3)

Then you, yourself, must lie (*wa 'atah shakab*) **on your left side** (*'al tsad 'atah ha sama'ly*). **Place** (*wa sym*) **the perversity and punishment** (*'eth 'awon*) **of the House of Israel** (*beyth Yisra'el*) **upon it** (*'al huw*) **the number of the days** (*mishpar ha yowmym*) **that you lie on it** (*'asher shakab 'al huw*) **for you to bear** (*nasa*) **their guilt and punishment** (*'eth 'awon hem*). (*Yachezq'el* / *Ezekiel* 4:4)

This is so stupid, it's hard to imagine why Jews, Christians, and Muslims incorporated this monstrosity of a tale into their religions. So, let's begin by pointing out that nothing, absolutely nothing, was gained by the first shenanigan other than to press upon us that the Lord of Babylon was sadistic and manipulative. And then he wants to perform a show-and-tell with a brick.

Not that it actually matters, but it cannot be done. Strike a brick with a chisel and it will shatter. But let's get real: the moment he started to play toy soldiers in the sand, anyone who saw him would have mocked him – and that's not good for credibility. But then, that may have been the purpose of the iron griddle. He could either hide behind it or smack the disbeliever, whatever seemed appropriate.

Yisra'el was no longer in Jerusalem. They had been taken away by the Assyrians long ago.

Other than to torment his messenger yet again, what is the purpose of placing the brick and siege engines, campsites and catapults, and along with the skillet on Ezekiel as he laid on his side? Worse, the Lord of Babylon is telling his advocate that he must endure the punishment

due to the remnant in Jerusalem. Was that an invitation to stone him?

In the U.S. Virgin Islands, I live about the same distance from Miami, Florida, as “Ezekiel” was from Jerusalem. If a hurricane was about to hit them, I’d have as much luck communicating the warning by tossing a bucket of water into the air as this man would have had with his brick. If the Lord wanted their attention and to warn them, he would have dispatched a messenger with a letter.

Continuing to be immoral and sadistic, the Lord of Babylon vows to punish his emissary for the crimes of others...

I will give (*wa ‘any nathan* – I will bestow) **to you** (*la ‘atah*) **for the years** (*‘eth shanah*) **of their religious corruptions and political perversions** (*‘awon hem* – for their twisting and bending the truth) **a number of days** (*la misphar yowmym* – an amount of time) **for you to bear** (*nasa’*) **the consequence of the Household of Israel being rebellious** (*‘awon beyth Yisra’el* – of the home of Yisra’elites perverting and corrupting reality) – **390** (*shalosh me’ah wa tessa’*) **days** (*yowmym*). (*Yachezq’el* 4:5)

And when you have completed (*wa kalah*) **this** (*‘eleh*) **and you lie down** (*wa shakab*) **another time** (*sheny*) **on your right side** (*‘al tsad ‘atah ha yamyny*), **then you will bear** (*wa nasa’*) **the consequence of the Household of Israel being corrupt and perverted** (*‘eth ‘awon beyth Yisra’el* – the result of the family of Yisra’elites perverting and corrupting reality) **for 40 days** (*‘arba’ yowmym*) – **a day for the year** (*yowm la ha shanah*) – **I will bestow to you** (*nathan huw’ la ‘atah*) **a day for the year** (*yowm la ha shanah*). (*Yachezq’el* / Ezekiel 4:6)

This writer was into inflicting pain and being controlled, but otherwise, he was out of touch with reality.

Slaves are not afforded the right to lie around. Moreover, even in the sterile environment of a hospital bed, an invalid must be rotated daily, or they will develop bedsores that become fatal.

If one could trust an unethical god who publicly punished the innocent for the crimes of the guilty, then evil would prevail. The very idea is preposterous.

The timeline was not prophetic. The author was reaching into the past, using the copious records Yahowah had previously provided for His people. But let's play along, nevertheless.

When we do the math and adjust the 360-day prophetic measure of time with the solar year of 365 days, the time is reduced to 384 years. Should the concluding date be the end of Babylon's ongoing siege of *Yaruwshalaim* | Jerusalem, as we would expect, then the final phase transpired in 586 BCE. It, like most things, was a process. Beginning in 608 BCE, the year following Babylon's victory over the last of the Assyrian kings, the 70-year exile began with "Dany'el" being among the first group of hostages taken to Babylon by Nabopolassar. Then in 598 BCE, *Yawakym* | Jehoiakim, against *Yirma'yah's* | Jeremiah's advice, antagonized Babylon which led to a three-month siege, after which, on 15 March, 597 BCE, *Nabuwkadne'ttsar* | Nebuchadnezzar II captured Jerusalem.

But once was not enough. In 589 BCE, after another rebellion in *Yaruwshalaim*, Nebuchadnezzar began a thirty-month siege against the city ending between 587 and 586 BCE – with the latter date coinciding with the conclusion of Nebuchadnezzar's siege of Tyre – which is relevant due to "Ezekiel's" focus on its fate in this chapter. Solomon's Temple and the City of Dowd were systematically dismantled at this time – something which would be relevant in this context.

Theologians and historians are divided between two dates – Tisha B'Av, 25 August 587 BCE or 18 July 586 BCE – the latter date determined recently using an archaeomagnetic dating method based upon the residue of the fire still evident throughout the city. The earlier date is better supported by the Nebuchadnezzar Chronicle and the events portrayed in 2nd Kings and Jeremiah.

Upon putting a torch to the city, the Judeans who were not killed were taken to Babylon as slaves. This was the eleventh year of Zedekiah's reign. The king, after trying to escape, was captured and forced to watch the execution of his sons. Thereafter, he was blinded and taken as a trophy.

Curious as to the author's intent, should we subtract 384 prophetic years from 587, going back in time, we come to 971 BCE, an interesting date relative to Yahowah's relationship with Yisra'el. It marks the transition from the exemplar of the Covenant, the Son of God and Messiah, the prophet who built Yaruwshalaim and purchased the Temple Mount, to his exceedingly religious and political son, Solomon. Within 40 years, Solomon would corrupt Yisra'el to the extent that the union of God's people crumbled upon his death.

As was the case with the torching of Jerusalem, there is some dispute as to whether Dowd's passing and Solomon's ascension took place in 970, 971, or 972 BCE. Regardless, since this was not inspired, since the dates are fuzzy, and because we do not know whether to use solar or prophetic years in this look back in time, all we can say for certain is that the author attributed Yisra'el's downfall to Solomon.

And that would be an accurate assessment because the nation started its dark plunge into religious and political corruption with the passing of God's beloved son, Dowd. Within 40 years, the worst of the worst would be on the throne of Yisra'el and the Northern Kingdom would be at

war with Yahuwdah. The path from dedicating the cornerstone of the Temple to its destruction transpired over 384 years, going from bad to worse after the first 40 years.

As we return to the text, we are once again confronted with an ongoing problem. “Ezekiel” was asked to speak against people who could not hear or see him. Even worse, by stating that the siege was ongoing, what’s the point? It’s like telling children locked in a burning house that it’s their fault that the brutes outside are going to burn them to death.

Toward (*wa ‘el*) **the siege** (*matsowr* – the process of shutting up and confining a city by methodically surrounding and attacking the walls with offensive weapons) **of Jerusalem** (*Yaruwshalaim*), **you should continually fashion, form, and establish** (*kuwn*) **your face** (*paneh ‘atah*) **and your arm** (*wa zarowa’*) **stripped bare** (*chasaph*). **And you shall speak prophetically** (*wa naba’*) **against her** (*‘al hy’*). (*Yachezq’el* 4:7)

With the siege underway, this was not prophetic, and “Ezekiel” was not a prophet. Facing the impending doom of your people, with your arm bared and raised against them, is cruel. The time and place for talking were in Jerusalem and it had long passed. In fact, Yahowah had done so through Yirma’yah.

And while that was mean-spirited, it was time to play BDSM again...

And behold (*wa hineh*), **I will provide and place** (*nathan*) **upon you** (*‘al ‘atah*) **fetters and chains, ropes and binding ties** (*‘abowth* – a harness to control and restrict) **so that you will not be able to turn over** (*wa lo’ haphak* – to flip over or change the circumstances by being weakened) **from your side** (*min tsad ‘atah*) **to your side** (*‘el tsad ‘atah*) **until** (*‘owd*) **having finished you** (*kalah ‘atah* – having worn you out, ravaging and destroying you) **the days** (*yowmym*) **of your siege** (*matsowr ‘atah* – the process of you shutting up and confining a city by

methodically surrounding and attacking it while preventing anyone from leaving the ruthless and terrifying assault). (*Yachezq'el* 4:8)

Yes, that is what this author wrote. The Lord of Babylon was not only providing the fetters to torment his victim, but he would also be applying them himself. He would assure his submissive's agony and death by preventing him from moving from one side to the other for over a year. And if that were not enough to cause the sane to reject the Book of Ezekiel, the siege of Jerusalem was being perpetrated by "the son of man" rather than the Babylonians. That is one hell of an arm "Ezekiel" had bared and borne against his defenseless people. He was now "super-slave," albeit immobilized and tormented by his god.

Just curious, but with one arm underneath him and fettered, and with the other holding the frying pan, how was the tortured troubadour supposed to comply...

Then you, yourself, must grasp hold of (*wa 'atah laqach*) **for yourself** (*la 'atah*) **wheat** (*chitah*), **and barley** (*wa sa'orah*), **and beans** (*wa powl*), **and lentils** (*wa 'adashym*), **and millet** (*wa dochan*), **and emmer / spelt** (*wa kusemeth*) **and offer to put with them** (*wa nathan 'eth hem*) **one vessel** (*kaly 'echad*), **and make** (*wa 'asah*) **with them** (*'eth hem*) **for yourself the bread** (*la 'atah la lechem*) **for the number** (*misphar*) **of the days** (*ha yowmym*) **that** (*'asher*) **you lie** (*'atah shakab*) **on your side** (*'al tsad 'atah*) **for 390 days** (*shalosh me'ah wa teshah yowmym*). **You must continually eat it** (*'akal huw'*). (*Yachezq'el* / Ezekiel 4:9)

How was this poor bastard fettered and chained by his Master to the point he could not roll over, much less move, supposed to obtain these foods as a slave and then defecate? Wheat, barley, millet, and emmer were cultivated in Babylon, while spelt, as a hybrid of emmer wheat and

goat-grass, grew wild. However, a slave would have had no access to wheat, millet, or emmer because they were used to make beer and other luxury goods. Lentils were not part of the Babylonian diet, although they were consumed in Judea. Therefore, slaves in Babylon would have been fed barley after a long day of relenting labor, but nothing else on this list.

But not to worry, the shackled slave had shekels. Now if only he was free to reach into his pocket...

Your food (*wa ma'akal 'atah*) **which you must eat it** (*'asher 'akal huw'*) **by weight** (*mashqowl*) **of twenty shekels** (*'esrym sheqel*) **for the day** (*la ha yowm*) **from the time until the time** (*min 'eth 'ad 'eth*) **you will eat it** (*'akal huw'*). (*Yachezq'el* 4:10)

I realize that this translation seems stiff and unnatural, but I can assure you that it is literal. When dealing with false prophets, as was the case in the books on Paul and Muhammad, I think that it is the most honest approach. Not only am I accurately conveying what was written, it is germane to know that of all the books unearthed above the Essene religious sect at Qumran, this is more consistent with the Masoretic Text than any other. That is to say, the religious in Yisra'el and Babylon loved it.

A shekel was a monetary coin containing approximately 12 grams of precious metal, either silver or gold. All coinage at the time was a measure of weight at the time. So, if he was offering money, 20 shekels of silver would be a food allowance of \$150 / day – twenty times the cost of a slave's rations. If simply a measure of weight, it is just over a cup of barley. When baked into bread, it would provide fewer than 250 calories. The average sedentary person burns 1800 calories a day doing absolutely nothing. Therefore, on this diet, Ezekiel would have looked like a victim of the Holocaust within a few

months and would have died well short of the allocated time.

No kidding...

And water (*wa maym*) **by a measure** (*ba matsuwrah*) **you will drink** (*shathah*), **the sixth part of a hin** (*shishy ha hyn*) **from the time until the time** (*min 'eth 'ad 'eth*) **you will drink** (*shathah*). (*Yachezq'el* 4:11)

In the desert, an inactive person needs a minimum of 4 to 5 cups of water per day – with three times that amount needed to retain one's health. One-sixth of a hin would have been 2.5 cups. As a result, far from the Creator of the universe, the person who wrote this was a numbskull.

Lucky, he had his frying pan, but where was his allocation of wood to bake his suddenly-no-longer-multigrain flatbread?

And the barley cake (*wa 'ugah sa'orah*) **you must eat it** (*'akal hy*'). **And it** (*wa hy*') **by feces, biological defecation** (*gel*), **the excrement of man** (*tse'ah ha 'adam*), **always baking it** (*'uwg hy*') **in their sight** (*la 'ayn hem*). (*Yachezq'el* / *Ezekiel* 4:12)

Sorry I asked. But at least we have solved the problem of a year's worth of defecation. But holy shiite, Superman, that had to stink to high heaven and made for a nasty taste. But nonetheless, we are to believe the Lord was a kind Master and honorable God.

And in whose sight was this repulsive ritual of the one-handed chained baker under a brick and dying of starvation cooking bread over human excrement supposed to be? Did they have telescopes in Jerusalem and the ability to circumvent the curvature of the Earth?

Now, if you were previously critical of not sullyng Yahowah's name by this delusional rant, you may now appreciate why I am now writing...

And This Is Not Him (#^#!) said ('amar), this is how (kakah) the Children of Israel (ben Yisra'el) eat ('akal) their unclean and defiled bread ('eth lechem hem tame') with the gowym (ba ha gowym) where I will scatter and exile them there ('asher nadach hem sham). (Yachezq'el / Ezekiel 4:13)

If the Lord wants us to believe that he is Yahowah, he's going to have to clean up his act, dispense with the BDSM, and act more like God. And of course, this was not true. Jews have responded poorly to Yahowah, but they cannot be accused of baking bread over their own shit while living among the Gentiles.

Our tormented troubadour of doom wasn't bothered by the thought of being shackled to the ground unable to move for over a year. He was not bothered by the thought of being starved to death or dying of thirst. He was not even bothered by the horrible ensuing plight of his people as they were being starved and slaughtered in Jerusalem. Nope. He was, instead, frantic over not being Kosher...

Then I said (wa 'amar), no way, this cannot be so ('ahah – alas, signaling a cry for help), my Lord and Master ('adown 'any), This Is Not Him (#^#!), look (hineh – pay attention and notice), my soul (nepesh 'any) has never been defiled or made unclean (lo' tame'). And a dead body (wa nabelah – a corpse of a deceased person or animal) or a mangled carcass (wa tarephah) I have never eaten (lo' 'akal) from my childhood (min na'uwrym 'any) until now (wa 'ad 'atah). And has not entered (wa lo' bow') in my mouth (ba peh 'any) impure or foul meat (basar piguwl). (Yachezq'el 4:14)

Other than being insufficient in nutrients and calories, there was nothing in this diet that would be considered unclean. There was no meat. However, since we are still in Babylon, we must compare this to “Daniel’s” refusal to eat the same quality of food given to the king. He was

considered religious, and thus righteous, because of his restrictive, vegetarian diet. So now “Ezekiel” is establishing his credentials similarly.

One would have thought that if you are what you eat, we would have read something similar coming from ‘Abraham and Sarah, Yitschaq and Ya’aqob, Moseh and ‘Aharown, Shamuw’el, and of course, Dowd. But no. This is Babylon’s song – one swallowed by the rabbis who have made a religion out of eating Kosher.

This statement actually demonstrates that the supposed prophet had no interest in his people. His religious diet was more important than their deaths. In addition, he did not understand what he was being told, which is yet another problem Ezekiel shares with Daniel.

So now we have the Lord of Babylon annulling a previous statement, setting the standard for Allah, who would do this so frequently, he had to explain how to process the contradictions.

Then he said to me (*wa ‘amar ‘el ‘any*), **‘You look** (*ra’ah*), **I will offer to give to you** (*nathan la ‘atah*) **the manure of a cow** (*‘eth tsaphya’ ha baqar* – bullshit) **instead of** (*tachath*) **the excrement of man** (*tse’ah ha ‘adam* – human poop) **and then you can prepare** (*wa ‘asah*) **your bread** (*‘eth lechem ‘atah*). (*Yachezq’el / Ezekiel 4:15*)

The moral of the story is that if you complain to the Lord, he will change his mind. He is so compassionate and accommodating in that way. If you don’t want to eat your own shiite, he will dish out bull pies.

I can appreciate how someone reading this might be bothered by the constant barrage of evidence and reason being brought to bear against this author’s credibility. And while it would otherwise be irrelevant if the Lord and Master of Babylon wanted to torture and starve his prophet

in some kind of sadistic ritual, this book is placed among legitimate prophets and is believed by most to have been inspired by God. Therefore, billions of Jews, Christians, and Muslims have been misled into believing that Gog is going to lead his Magog confederation against Israel and then God is going to change his Torah and construct a massive new temple. None of that is true.



The following story is also directed against *Yaruwshalaim* | Jerusalem, the City of Dowd. Written long after the Babylonian assault, it purports to predict what would occur during the final siege which, according to the statements provided in the previous chapter, was underway.

In reality, it is just another bizarre episode in the deranged and psychotic life of the most preposterous of ‘prophets.’ And while these idiotic and often sadistic behaviors seem out of place in the “Bible” we ought not to rush to judgment. Paul’s letters are similarly insane and irrational, even contradictory.

When reading religious scripture, it is always as if Satan is taunting God, implying that humankind is so stupid he can tell them anything and they will believe it. The bigger the lie, the crazier the story, the more religious it becomes.

The depictions of God have been delusional. This Lord is a sadist. And yet, Ezekiel has been accepted as inspired and prophetic by Judaism, Christianity, and Islam. This known, I’m also guilty. Until I reached the point of actually translating Yachezq’el and analyzing the result, I had spoken of the Magog War as if the prophecy were true. I

was uncomfortable with much of what I had read, but I was not prepared to render this verdict.

There isn't one in one hundred million who have shown the intellectual capacity and courage to systematically destroy the Quran's credibility – and yet, this is where Yahowah and I began our relationship. I am likely the only one who has done this, while also dismantling the New Testament – having accomplished that feat by comparing Paul's rhetoric to Yahowah's testimony. Therefore, I've been down this road like no one before.

This prior experience is why I was able to expose the foretold birth of Judaism and Christianity using Daniel's deranged political religiosity. And it is now among the reasons that we are shredding Ezekiel's integrity. Yes, I'll be slandered and demeaned for having done so, even mocked for the pejorative tone, but it is the most reasonable and compassionate response to that which is leading many away from God.

The fifteen-month ordeal must now be over because the son of man has been unshackled and let out of his house. His tongue is no longer stuck. His bed sores from being on his side are healed. The diorama of Jerusalem has been removed along with the frying pan. The chains are unbuckled. He has survived on less than concentration camp rations, and he has learned to cook with poop. So now it's time to shave his head and slice his beard with a sword.

And you (*wa 'atah*), **son of man** (*ben 'adam*), **grasp** (*laqach* – choose to obtain and hold) **for yourself** (*la 'atah*) **a sharp cutting implement such as a sword** (*chereb chad* – a piercing blade). **Wield it like your** (*laqach hy' la 'atah*) **barber's razor** (*ta'ar ha galab*). **Then pass it over** (*wa 'abar 'al*) **your head** (*ro'sh 'atah*) **and over the whiskers of your beard** (*wa 'al zaqan 'atah*).

Obtain (*wa laqach*) **for yourself** (*la 'atah*) **scales for weighing things in the balance** (*mo 'zanyim mishqal*) **and divide them** (*wa chalaq hem* – allocate and apportion them). (*Yachezq'el* / Ezekiel 5:1)

I suppose it would be too much to ask how a slave would gain access to a sword. And yet, even in the craziness, we have yet another gift. For those looking for the ultimate set of credentials to certify that Ezekiel and his Lord were indeed insane, we have been afforded additional proof.

One-third (*shalyshy*) **you should burn** (*ba'ar*) **in the light of the fire** (*ba ha 'uwr*) **in the midst of the city** (*ba tawek ha 'iry*), **symbolic of when** (*ka*) **the days of the siege** (*yowmym ha matsowr* – the time of being confined and controlled, oppressed and abused by a political or religious tyranny) **are over** (*male'*).

Then take (*wa laqach*) **one-third** (*'eth ha shalyshy*) **to strike** (*nakah* – to afflict and kill) **with the sword** (*ba ha chereb*) **all around it** (*sabyb hy'*). **And one-third** (*wa ha shalyshy*) **you should scatter** (*zarah*) **to the wind** (*la ha ruwach* – to the spirit). **I will unsheathe** (*ryq* – I will draw) **the sword** (*wa chereb* – the means to pierce, cut away, and separate) **after them** (*'achar hem*). (*Yachezq'el* / Ezekiel 5:2)

Lovely. It's nice to see that Ezekiel was making good use of the carved brick he had fabricated the previous year.

The thing about history is that the tale is always told by the victors. We do not know what percentage of the Jews who survived the initial Babylonian siege were killed in the second. What we do know is that armies are expensive and dead people are worthless, so the intent is to plunder and enslave. But here, there is no mention of slaves. A third are burned alive, a third are thrust through with a sword, and a third are scattered to the wind. Realistically, there is no possibility that this accounting is

correct, no matter where the whiskers fell. Moreover, the Lord will soon contradict himself.

Some would burn, some would be skewered, and a few might even escape. Others would be crucified, fall victim to an archer's arrow, or die of blunt force trauma as stones rained down on the city from the catapults. However, most would either die of starvation, succumb to disease, or be enslaved.

A remnant, however, would survive, just as will be the case during the upcoming Time of Trouble.

And you should take away from this place (*wa laqach min sham*) **a small number, relatively few** (*ma'at ba misphar*) **and enclose them** (*wa tsuwr 'eth hem*) **in the outer hem of your garment** (*ba knaph 'atah*). (*Yachezq'el* / Ezekiel 5:3)

How was the bald, malnourished and emaciated, sword-swinging, model-making troubadour supposed to remove these people from the siege occurring nearly 1,000 miles away across a foreboding desert? And since he's a slave in Babylon rather than a god, how would they fit in the hem of his robe? Moreover, what would be the point of taking them into captivity? That would be like Jews inviting their relatives to board the trains to Auschwitz.

And from them (*wa min hem*), **as it will transpire** (*'owd*), **you should take** (*laqach*) **and cast out** (*wa shalak*) **some of them** (*'eth hem*) **toward the fire** (*'el tawek ha 'esh*) **such that they are consumed** (*wa saraph 'eth hem*) **within the flames** (*ba ha 'esh*).

From this (*min hy'*), **a fire** (*'esh*) **will emerge** (*yatsa'* – will come out) **toward** (*'el*) **the entire House of Yisra'el** (*kol beyth Yisra'el*). (*Yachezq'el* / Ezekiel 5:4)

That explains it. They were not all going to make the trip wrapped up inside the hem of his tunic. To lighten his load, his Lord suggested tossing some of them into the fire

along the way. And we had thought that Nero invented the idea of turning men into torches.

But alas, there was a limit to the Lord's compassion. He wanted to burn the entire House of Israel down. Without Yisra'el, there would be no more pesky prophets or any opportunity to fulfill the promise of Yowm Kipurym.

Thus says (koh) This Is Not Him (#^#!), my Lord and Master ('adown 'any), this is (zo'th) Yaruwshalaim (Yaruwshalaim – Source of Guidance on Reconciliation, Jerusalem) which I have placed (sym – I have set) in the center (ba tawek – in the midst and middle) of the gentile nations (ha gowym – of non-Yisra'elite people, those of a different ethnicity and culture), with nations surrounding her (hy' sabyb hy' 'erets). (Yachezq'el / Ezekiel 5:5)

Yaruwshalaim was to be the shining light for God's people and the world. And that is why Yahowah chose the site of His city such that it would be in the midst of the darkness caused by the Gentile nations, their religions, governments, and militaries. If Yisra'elites had listened to God, the world would have come to know Him, but because they didn't, Jerusalem became the womb of religions.

She has been recalcitrant and rebellious (wa marah – she has been defiant and obstinate) with regard to executing good judgment ('eth mishpat 'any – making sound decisions based upon evidence and reason, particularly pertaining to the means to resolve disputes), even more reprehensible and condemnable (la risha'ah – by being more offensive and deplorable) than the Gentiles (min ha gowym – than other ethnicities, nations, and estranged people) and even worse (wa 'eth) than the countries (min ha 'erets) which are surrounding her ('asher sabyb hy'), my prescriptions for living (chuqah 'any).

This is because (*ky*), with regard to making valid decisions about me based upon the evidence (*ba mishpat* ‘*any* – when executing good judgment regarding Me), **they are averse, having rejected this approach (*ma’as* – they have spurned and despised).**

And in my prescriptions which allocate a share as part of the stipulations (*wa chuqah* ‘*any* – in the prescriptions which cut you into the living trust), **they have not walked** (*wa lo’ halak*) **in them** (*ba hem*). (*Yachezq’el* / Ezekiel 5:6)

This is the constant drumbeat of the Towrah and Prophets and is a direct consequence of being religious. Faith precludes rational thought. God has said so many times, which is why the Lord usurped the line to garner credibility.

For having chosen to be religious as opposed to engaging in the Covenant, Jews and Gentiles alike are seen as rebellious and recalcitrant, defiant and obstinate. They are more interested in their laws than in God’s instructions. And they are clueless as to what Yahowah is offering and expects in return. Worse, the religious are irrational and have lost the capacity to resolve this problem. The Haredi, in their *Halakhah*, are the worst of a bad lot in that they are religious about walking away from Yahowah.

Considering the horrid history of human civilization across time and around the globe, it is hard to imagine being worse than the *gowym*, and yet, this is an accurate assessment of Yisra’el. Given every advantage, Jews have managed to squander their privileged position and, therefore, are perceived as unacceptable and condemnable. This is neither an anti-Semitic statement nor a conspiracy theory but, instead, the God’s honest truth.

We know that Yisra’el can be interpreted positively or negatively – as Individuals who Engage and Endure with God or Those who Strive and Contend against the

Almighty. Similarly, Yisra'el's forefather, 'Abraham, can be defined as our '*Ab Racham* | Merciful Father or he can be seen as the '*Ab Hamown* | Father of Commotion, Clamor, and Confusion. As our '*Ab Racham* | Merciful Father, he represents Yahowah's role as the Father of the Covenant. And as '*Ab Hamown* | Father of the Confounded and Uproarious Hordes, he represents Islam and Judaism...

Therefore (*la ken*), **thus says** (*koh 'amar*) **This Is Not Him** (#^#!), **my Lord and Master** (*'adown 'any*), **'It is true that** (*ya 'an* – it is reasonable to conclude that) **you are even more confusing and agitating, disorderly and uproarious** (*hamown 'atem min* – you are noisier and more disquieting, richer, having accumulated more expensive possessions, becoming a clamoring horde of troops with the din of the pomp and ceremony of enriched religious leaders, more troubling and boisterous) **than the Gowym** (*ha gowym* – people of other ethnicities) **who are surrounding you** (*'asher sabyb 'atem*).

In my prescriptions (*wa ba chuqah 'any*), **you have not walked** (*lo' halak*). **You have not engaged** (*lo' 'asah*) **in making decisions about me** (*wa 'eth mishpat 'any*). **You haven't even acted** (*wa lo' 'asah*) **in a manner consistent with** (*ka*) **the judgment** (*mishpat*) **of the gentile nations** (*gowym*) **which are around you** (*'asher sabyb 'atem*). (*Yachezq'el* / Ezekiel 5:7)

This is also true to a point. Jews have often mirrored the worst qualities of the Gentiles who have attacked and subjugated them. But it is relegated senseless when the Lord contradicts himself and negates his premise as is the case here.

Should this have been consistently accurate, at least Jews would have been special in one way – they would not fit in anywhere. Their customs would remain as inconsistent with God's thinking as they would be with the cultures hosting them.

Way back during the time of Shamuw'el, the Yisra'elites decided that they wanted to be just like the Gentile nations surrounding them, but even at that, they had failed according to the Lord of Babylon. Therefore, they weren't even good at being bad.

Therefore (*la ken*), **thus says** (*koh 'amar*) **This Is Not Him** (#^#!), **my Lord** ('adown 'any), **'Behold** (*hineh*), **I, yes even I, am against you** ('any 'al 'ath gam 'any).

And so, I will act (*wa 'asah* – I will engage) **in your midst** (*ba tawek 'ath*), **being judgmental** (*mishpat* – executing judgment) **in sight of** (*la 'ayn* – to be witnessed by) **people of different races** (*ha gowym* – the gentiles). (*Yachezq'el* 5:8)

I will do (*wa 'anah*) **with you** (*ba 'ath*) **what** ('eth 'asher) **I have never done** (*lo' 'asah*), **and the likes of which I will not do again** (*wa 'eth 'asher lo' 'asah kamow huw' 'owd*), **as a result of** (*ya'an*) **all of your repulsive abominations** (*kol tow'ebah 'ath* – every one of your abhorrent and appalling atrocities). (*Yachezq'el* / *Ezekiel* 5:9)

Yahowah is disappointed in Yisra'el, frustrated and angry with them, but He is not against His own people. And up to this point in time, He has not judged them, either independently or in the sight of gowym. Further, there isn't much Yahowah has not done, including ending the lives of vast numbers of Jews and Gentiles alike, which is likely why the Lord left us to guess as to what he envisioned.

Including their time out for bad behavior in Babylon, there would be a limited number of engagements from God. He would assist Dowd in fulfilling the first four Miqra'ey in year 4000 Yah, 33 CE. A few *gowym* may have witnessed Dowd's sacrifice, but they were few and far between.

And in the end, Yahowah and Dowd will return to fulfill Yowm Kipurym and Sukah in year 6000 Yah, 2033. It will be in full view of everyone. Father and Son will honor the promise to reconcile their relationship with their people. However, this offer will be made once, never to be repeated. But this final act of redemption will not be motivated by His people's repulsive abominations because those they save will have moved well past them.

There are two places in the Towrah, *Qara'* | Leviticus 26:29 and *Dabarym* | Deuteronomy 28:53, where it is predicted that Yisra'elites would eat their children when besieged. In 2 Kings 6:26-29, we find a suggestion of this when Samaria was blockaded by the Arameans, although it never occurred. And had it happened, it would have been anterior to this prophecy.

Further, there is no empirical verification that the following assessment occurred during the final siege of Jerusalem by the Babylonians. But if this is the same event chronicled in Lamentations 4:10, it may speak of how far Jews had fallen by this time.

I should also note that the rabbis claim, without proof, that these debauched cannibalistic practices occurred during the Roman siege in 70 CE. You'll find their unattested commentary in Yoma 38b (an early Talmud commentary on Yom Kippur), Lamentations Rabbah 1 (Talmudic commentary of Rab Kahana), and the Sifra (Halakhic *Midrash* for Leviticus by Maimonides). Especially absurd, the first Christians to compose "Old Testament" commentaries claimed that this was predictive of rejecting Jesus and Christianity.

Therefore (*laken*), **fathers** (*'ab*) **will eat** (*'akal* – will consume) **children** (*benym* – sons) **in your midst** (*ba tawek 'ath*) **and children** (*wa benym*) **will devour** (*'akal* – will eat) **their fathers** (*'abym hem*).

And I will engage (*wa 'asah* – I will act) **to judge you** (*ba 'ath shepheth* – to execute judgment against you). **Then I will scatter** (*wa zarah*) **any of you who remain** (*'eth kol sha'eryth 'ath*) **to every wind or spirit** (*la kol ruwach*). (*Yachezq'el* / Ezekiel 5:10)

People have sacrificed children to their gods. And children have reported their father's non-compliant behavior to Nazis and Communists, Roman Catholics and Muslims, in effect killing them, but there is no verifiable record of fathers and sons cannibalizing one another. Even devout cannibals restrict their diet to vanquished foes.

However, dripping in hypocrisy, the Lord of Babel mandates cannibalism and drinking blood upon his glorified arrival. And it is Yisra'el's finest, the most capable and courageous, who will be on the menu during the Feast of the Beast.

Therefore, then (*la ken*), **live with me** (*chay 'any*),' **announces in advance of it occurring** (*na'um*), **This Is Not Him** (*#^#!*), **my Master** (*'adown 'any*). **'However, if not** (*'im lo*'), **because** (*ya'an*) **you have defiled and desecrated** (*tame'* – you have sullied, unacceptably ruining the reputation of) **my Sanctuary** (*'eth miqdash 'any* – my Temple, my devoted and consecrated place; from *my* – to enquire about *qadash* – being set apart) **with all of your vile abominations** (*kol shiquwts 'ath* – your abhorrent and idolatrous pagan filth and your detestable culture) **and with the totality of your repulsive and loathsome practices** (*wa ba kol tow'ebah 'ath*), **be assured** (*gam* – then) **I will withdraw and disappear** (*gara'* – I will no longer exist in your presence, I will be restrained, will be lessened, reduced, and diminished by being withheld and deprived).

There will be no pity, show of mercy or compassion (*wa lo' chuws* – there will be no one spared, no deliverance, no regard for anyone) **outwardly expressed by me** (*'ayn*

'any). **What's more** (*gam* – moreover), **I will not be concerned or care** (*lo' chamal* – I will not express sympathy or kindness, I will see you as undeserving and thus no longer help). (*Yachezq'el* / Ezekiel 5:11)

It is absurd to invite someone to live with you when in the same breath you are on record condemning them and telling them that you are going to withdraw and disappear forever. It is insane to ask someone to live with you that you openly abhor.

The Lord of Babylon does not care, but Yahowah does – enough to facilitate Dowd in offering to sacrifice his body and burden his soul to redeem his people. He stands ready to accept any and every Yahuwdym willing to walk away from religion and walk with him along the path of the Miqra'ey he, himself, fulfilled.

What follows contradicts what the Lord attested to moments ago. Moreover, he is allegedly in Babylon, so “you” does not apply to this audience...

One-third (*shalyshy*) **of you** (*'ath*) **will die** (*muwth* – will succumb and perish) **by the plague of words** (*wa ha deber* – by way of this pestilence and pandemic sickness causing widespread mortality by what is spoken, promised, and declared). **And for those who are starved** (*wa ba ha ra'ab* – with the malnourished who die of famine), **they will have chosen this end, electing to perish** (*kalah* – having decided to die (qal imperfect jussive)) **in your midst** (*ba tawek 'ath*).

One-third (*wa ha shalyshy*) **will fall** (*naphal* – will be brought down and die) **by the sword** (*ba ha chereb*) **all around you** (*sabyb 'ath* – surrounding you). **And a third** (*wa ha shalyshy*) **I will either disperse or winnow** (*zarah* – I will scatter or separate) **before the various spirits or everywhere the wind blows** (*la kol ruwach*).

The sword (*wa chereb* – the means to pierce, cut away, and separate) **I will unsheathe** (*ryq* – I will draw) **after them** (*'achar hem*). (*Yachezq'el* / Ezekiel 5:12)

Last time, we were lied to and told that one-third would burn to death, one-third would be cut down by swords, and one-third would be dispersed. Now he wants us to believe that one-third will die of the plague, and an unspecified number will starve to death, having chosen their fate. And one-third will still fall by the sword, but this time, the Lord is wielding it. And yet, another third will be scattered by this wannabe god. So how can there be more than three-thirds? What about the slaves exiled to Babylon that are later released? Why is no one engulfed in flames this time around?

Had this been true, *deber* | plague would have been an interesting word because it is written identically in the Hebrew text to *dabar* | word. That would make religion the pandemic disease and widespread pestilence killing the people. It is the most contagious and deadliest of viruses, and it is manmade – specifically designed to paralyze people so that they are easily controlled. Even worse, humanity contracts it by choice, thereby having determined their fate.

Then my wrath (*wa 'aph 'any* – surely My frustration) **will be complete** (*kalah* – will cease and be over), **and spiritually, I will be at rest** (*nuwach* – I will give it a rest, engaging in a more favorable alliance). **My immense displeasure and antagonism** (*chemah 'any* – my hostility and intense anger) **with them** (*ba hem*) **will relent** (*wa nacham* – will turn to reexamination and reconsideration and consoling) **when they come to know and understand** (*wa yada'* – as they come to recognize and acknowledge) **that, indeed** (*ky* – surely and truthfully), **I am** (*'any*) **This Is Not Me** (#^#!).

I have spoken (*dabar*) **in my zealous passion** (*ba qina'ah* 'any – in my zeal and jealousy). **My immense displeasure and antagonism** (*chemah* 'any – my hostility and intense anger) **with them** (*ba hem*) **will be over, ending** (*ba kalah* 'any – will cease for Me, bringing to a conclusion) **my frustration and hostility** (*chemah* 'any – my disapproval and antipathy) **with them** (*ba hem*). (*Yachezq'el* / Ezekiel 5:13)

When it comes to wrath, overflowing is not the desired result. And oddly, the Lord's transition to spiritual rest was brought on by venting his anger rather than resolving the underlying problem. Therefore, harmony isn't the result of reconciliation but, instead, relenting.

And even then, it does not much look like the Lord of Babylon is true to his word...

Then I will offer to make you (*nathan* 'atah) **a depopulated and destroyed ruin** (*la charbah*) **scorned and disgraced, dishonored and taunted** (*la cherpah*) **among the gentiles** (*ba ha gowym*) **who are surrounding you** ('*asher sabyb* 'ath) **and in the sight of all who pass by** (*la 'ayn kol* 'abar). (*Yachezq'el* / Ezekiel 5:14)

If I may summarize: "I want you to live with me as your Master because you defiled my home. I am withdrawing from you because you are so reprehensible that I no longer care. Five-thirds of you are going to die and I will scatter the rest. Once I unsheathe my sword against you, my wrath will be complete, and I will be at peace spiritually. My hatred of you will relent when you acknowledge that the Lord is Yahowah. I demand exclusivity in this BDSM relationship so that I am the only Master antagonizing you. If you agree, you will be destroyed and disgraced, even taunted as I allow others to watch your humiliation."

Reads like "scripture" to me. And it all leads to happily-ever-after...

And she will exist as (*wa hayah*) a contemptible reproach, and insulting slur (*cherphah*) and an abusive taunt (*wa gaduwphah*), a severely punished warning (*muwsar*) and a horrid and desolate wasteland, stupefying and astonishing (*wa mashamah*) the Gentiles (*la ha gowym*) who are surrounding you (*'asher sabyb 'ath*) with doing (*ba 'asah*) me with you (*'any ba 'ath*) punishing judgments and inflicting pain (*shephet*) in anger (*ba 'aph*) and in fury with venomous serpentine wrath (*wa ba chemah*), along with heated rage, burning indignation, and intense punishments (*wa ba towkechath chemah*), I (*'any*), **This Is Not Me (#^^#!), have spoken (*dabar*). (*Yachezq'el* / Ezekiel 5:15)**

So besides all of the slurs, taunts, and warnings stupefying the gentiles, and the pain inflicted with venomous wrath and intense punishments, how are you enjoying the relationship?

Sure sounds like the Lord worked out all of his anger issues and dispensed with his pent-up animosity so that he was ready for a peaceful retirement. Any takers? The religious must be eager to sell a timeshare in this hellish place.

Perhaps not. Now he's auditioning as the Cupid of Famine...

With send out (*ba shalach*), myself (*'any*), the arrows (*'eth chets*) of the famine (*ha ra'ab* – of starvation), this evil and fiercely harmful thing (*ha ra'*) against them (*ba hem*) such that it will be (*'asher hayah*) for destruction, causing so much damage that it can no longer be repaired (*la mashchyth* – as a corrupting trap to injure, ruin, pervert, and terminate) which I will extend and send (*shalach*) for them (*'eth hem*) to corrupt and annihilate you all (*la shachat 'atem*). And also (*wa*), I will continue to repeatedly bring (*yasaph*) starvation (*ra'ab*) upon you all (*'al 'atem*) when I break and then crush

(*wa shabar*) **the bread** (*lechem*) **approaching your** (*la 'atem*) **tribe** (*mateh* – staff, branch, or scepter). (*Yachezq'el* / Ezekiel 5:16)

It is a demented portrayal of the Babylonian Lord shooting Jews, starving them, and inflicting them with evil so that the damage becomes irreparable. His intent is to corrupt and then annihilate every Israelite. He is so excited about the idea of continually starving Jews to death by crushing their food supply, he cannot keep his pronouns straight, jumping indiscriminately from second to third person.

With all of this pain, the promised annihilation of millions, we don't hear so much as a peep of protest from Ezekiel. Kosher food was clearly his hot button – not the starvation of the Jewish race.

The Lord and Master of Hell was still on the prowl...

Then I will send (*wa shalach*) **against you** (*'al 'atem*) **famine** (*ra'ab*) **and wild beasts** (*wa chayah*) **who are wickedly evil** (*ra'*), **and they will rob you of your children** (*shakal'ath*). **Also** (*wa*), **a plague as a sickening pestilence and pandemic** (*wa deber*), **as well as bloodshed** (*wa dam*) **will pass through you** (*'abar ba 'ath*). **Then I will return, bringing** (*wa bow'*) **a sword** (*chereb*) **upon you** (*'al 'ath*). **I am** (*'any*) **This Is Not Me** (*#^#!*). **I have spoken** (*dabar*). (*Yachezq'el* / Ezekiel 5:17)

The Lord of Babylon wants to prove that he is Yahowah by exterminating God's people. If he had his way, his demons would rob Jews of their children, his plagues would sicken them, and his sword would spill Jewish blood across the planet.

If this is your god, you are in for a rude awakening. If you believe that this was inspired by anyone other than Satan, you are a danger to yourself and others.



The Lord has some anger issues to resolve. And while we have all vented our frustration by smacking or kicking something that we have inadvertently bumped into, obsessive and premeditated lashing out at inanimate objects is the sign of psychosis, as is warning them before striking them...

Again, it was (wa hayah) the word (dabar) of This Is Not Him (#^#!) to me ('el 'any) to say (la 'amar), (Yachezq'el 6:1) son of man (ben 'adam), set (sym) your face (paneh 'atah) toward ('el) the mountains (hary) of Israel (Yisra'el) and prophesy (wa naba') to them ('el hem), (Yachezq'el 6:2) and say (wa 'amar), "Mountains of Israel (hary Yisra'el), hear the word (shama' dabar) of my Lord ('adon 'any), This Is Not Him (#^#!). Thus says (koh 'amar) my Lord ('adony), This Is Not Me (#^#!), to the mountains (la ha harym) and to the hills (wa la ha giba'ah), to the ravines (la ha 'aphyq), and to the valleys (wa la ha gay'), pay attention (hineh), I ('any), myself ('any), will bring (bow') upon you ('al 'atem) a sword (chereb) and I will destroy, annihilating (wa 'abad) your hills and heights (bamah 'atem). (Yachezq'el 6:3)

Then devastated and destitute will be (wa shamem – abandoned and deserted) your altars (mizbeach 'atem) and broken will be (wa shabar) your incense stands (chaman 'atem). Then I cause your dead to fall (wa naphal chahal 'atem) toward the presence (la paneh) of your idols (giluwlym 'atem). (Yachezq'el / Ezekiel 6:4)

Beyond the inappropriateness of prophesying to inanimate objects and then threatening to lash out at them, by telling his “prophet” to talk to mountains, hills, ravines, valleys, altars, and incense stands 900 miles distant, the Lord of Babylon is exposing his narcissism. Perceptions are all that matter, and he wants us to believe that he is in charge, not only of Babylon, but of Yisra’el.

This rant cannot be swept aside by suggesting that it is poetic license because this has never occurred, and it cannot be fulfilled in the future. The mountains, hills, and valleys of Israel have not been annihilated, the Lord has not devastated the altars, and he has not caused the dead to fall around them. And today, while we can rightly accuse rabbis of being wrong, they do not build hilltop altars, burn incense, or craft idols.

The author behind this hoax reminds us of Paul, the rabbinical student who, once demon-possessed, turned on his own people...

I will offer as a gift (*wa nathan*) the dead bodies (*‘eth peger*) of the Children of Israel (*beny Yisra’el*) to the presence (*la paneh*) of their objects of worship (*giluwlym hem*) and then will scatter (*wa zarah*) your bones (*‘etsem ‘atem*) all around (*sabyb*) your altars (*mizbeach ‘atem*). (*Yachezq’el* / Ezekiel 6:5)

Even for the Lord of Babylon, this is morbid. But there was a method to his madness. Had this threat been real, by scattering the dead bodies on the mountains, he would not only have violated the Towrah, but he would have precluded access to the Mount of Olives and Mount Moriah, thereby negating essential prophecies and leaving Jews eternally destitute. Fortunately, it was all bluff and bluster and did not occur.

Once again, since this did not occur, it is a false prophecy...

Wherever you dwell (*ba mowshab 'atem*), **the cities and shrines** (*ha 'iy*) **will be desolated** (*charab*) **and the elevated places** (*wa ha bamah*) **will be deserted and destroyed** (*shamem*), **and therefore** (*la ma'an*), **your altars** (*mizbeach 'atem*) **will be devastated** (*charab*) **and be declared libelous** (*wa 'asham*).

Your objects of worship and religious images (*giluwlym 'atem*) **will be broken and destroyed** (*shabar*), **ceasing to be part of the Shabat observance** (*shabat*). **Your incense stands along with your passion for pagan imagery** (*chaman 'atem*) **will be sheared off and smashed** (*wa gada'*). **Your practices, customs, and traditions** (*ma'aseh 'atem*) **will be blotted out and wiped away** (*machah*). (*Yachezq'el* / Ezekiel 6:6)

From the perspective of Babylon, this is hypocritical. There were, of course, religious artifacts and shrines scattered throughout Judea at the time, but only a pittance compared to the womb of Babel.

While the world is rife with international restrictions on what can be posted online or published today, there is a growing propensity to label rhetoric offensive without bothering to think about the source of the criticism or its justification. So, there is the concern that, by affirming the Lord's unrelenting rebuke of Yisra'el, this condemnation of Ezekiel will be censored. However, apart from remaining ignorant or being dishonest, and perpetuating the problem, there is no avoiding the fact that what we are reading is preposterous.

This is the antithesis of anti-*shem* | being against the name – which is why I am unwilling to write Yahowah in this context. And yet, those the Lord is condemning and who profit from these religious deceptions will seek to have the truth sullied. The very notion that we can and should demonstrate that Ezekiel was not inspired by God

creates a vulnerability the religions of Judaism, Christianity, and Islam cannot endure.

This next statement is one of many found in Ezekiel which says in essence, “once I’m finished tormenting and killing you, then you will acknowledge that I am Yahowah.” Rather than being known for liberating His people and lifting them up, the Lord of Babylon wants to be recognized for fettering and annihilating them.

In that the intent here is to present the Lord of Babylon as Yahowah, I have chosen to convey God’s name so as to properly convey the diabolical intent...

When the dead will fall (*wa naphal chahal*) **in your midst** (*ba tawek ‘atem*), **then you will realize** (*wa yada’* – you will acknowledge) **that, indeed** (*ky*), **I am** (*‘any*) **Yahowah** (*YaHoWaH*). (*Yachezq’el* 6:7)

And yet (*wa*), **I will spare a remnant** (*yathar*) **to exist of you** (*ba hayah la ‘atem*), **as fugitives who escape** (*palyt*) **the sword** (*chereb*) **among the gentiles** (*ba ha gowym*) **when scattered and strewn of you** (*ba zarah ‘atem*) **throughout the Earth** (*ba ha ‘erets*). (*Yachezq’el* 6:8)

Even dead and fallen Jews will discover that the Lord of Babylon is not Yahowah. But even now, thousands of years after this ruse was perpetrated, they do not know.

I perceive the need to apologize for appearing illiterate, but it’s not my fault. For example, in the previous statement, *zarah* was not written to include the subject, and following the verb, *‘atem* becomes the object. Therefore, the translation of *ba zarah ‘atem* is correct when written “when strewn of you” and incorrect when presented as “when you are scattered.”

This linguistic issue is familiar because it is the way Paul’s letters were written and it is reminiscent of the grammatical deficiencies found throughout the Quran. Readers are left unaware of their deficiencies because

“translators” have routinely embellished the text to create a false impression of literacy.

This is what the author wrote...

Then will remember (*wa zakar*) **the escaped and survived** (*wa palyt 'atem*) **of you with me** (*la 'atem 'eth 'any*) **with the gentiles** (*ba ha gowym*) **who are taken captive as prisoners there** (*'asher shabah sham*) **where I was broken, crushed and destroyed because of** (*'asher shabar* – where I ceased to exist because of) **their desire to be unfaithful** (*'eth leb hem ha zanah* – their whoring heart) **which has been removed and abolished from upon me** (*'asher suwr min 'al 'any*).

And with regard to the eyes of those (*wa 'eth 'ayn hem*) **unfaithful whores** (*ha zanah*) **going after** (*'achar*) **their idols and objects of worship** (*giluwlym hem*), **they are self-loathing, abhorrent, and disgusting** (*quwth*) **in their presence** (*ba paneh hem*) **for the evil depravity** (*'el ha ra'ah*) **which they have done** (*'asher 'asah*), **for all of their repulsive abominations and appalling practices** (*kol tow'ebah hem*). (*Yachezq'el* / Ezekiel 6:9)

Since there has never been a time when dead Yisra'elites fell around their idols, such that the surviving remnant, when strewn around the world, came to acknowledge Yahowah, all we can do is point out the flaws in the rhetoric so that you are not deceived by this book. In this regard, “the escaped and survived of you with me” is nonsensical. Further, the escaped, by definition, cannot be captive prisoners. God can be disappointed by His people’s response to Him, but He cannot be “broken, crushed, or destroyed, ceasing to exist.” Further, at no time has the desire to be unfaithful been eliminated.

In context, the *zanah* | whore symbolism was appropriate for Howsha’, but here in Babylon, as slaves, it is absurd. Further, religious Jews have been far more prone to arrogance than self-loathing. This is written as if the

author picked snippets of passages out of context and jumbled them together to appear as if he was a prophet.

As for Jews, it is nonetheless true that nothing heretofore has been sufficient to awaken them from their religious stupor: not four hundred years of Egyptian slavery, the Assyrian dismantlement of Israel, the Babylonian assaults on Judea, being tormented by the atrocities perpetrated by the Greeks, the three brutal Roman sieges, two of which were barbaric, the Diaspora and subjugation by the Roman Church, centuries of Islamic terrorism, the European Holocaust, and now the coordinated attacks on their right to exist by Progressive states. But this nightmare will soon be over. Between now and Yahowah's return with our Messiah, Shepherd, and King, Dowd, gentiles will act so badly that a remnant of those who have neither succumbed to the plague of words nor to the assault of the sword will be winnowed. As the chaff is blown away by the wind, the kernel of God's people will become harvestable.

This trip through the threshing floor will require disavowing religion and politics, acknowledging Yahowah by name, and then embracing the conditions of the Covenant. And on this day, there will be *gowym* aplenty at the harvest. The yoke of religion will finally be broken. Yahowah will never again have to endure being compared to or replaced by the gods that men have made.

Disillusioned by the leftist-progressive endorsement of the "Two-State Solution," and with Islamic terrorists clamoring for Israel's obliteration, the religious and the right have become dominant politically. And they are growing in numbers, with the wombs of the Haredi providing the impetus at 6.7 children per woman – most of whom will be parasites. To the degree that they are conservative, preferring a smaller government to a larger one, and recognizing that Israel is God's gift to His people and does not belong to the Fakestinians, they would be

right. But in their religious and political zeal, they are *tow'ebah* | repulsive. It will be their undoing upon Yahowah's return. Those who claimed to speak for G-d will be euthanized by Him.

Good riddance. If, after all of this, someone is still too dense to ditch that which has deluded and devalued them, they are better off dead. But it will not happen as it is written here...

They will know, appreciate, and acknowledge (*wa yada'*) **that, indeed** (*ky*), **I am** (*'any*) **This Is Not Him** (*#^#!*). **I have not spoken without reason or cause** (*lo' 'el chinam dabar*) **regarding what will be done** (*la 'asah*) **to them** (*la hem*) **as a consequence of this immoral, ignorant, and irrational wrongdoing** (*ha ra'ah ha zo'th*). (*Yachezq'el* / Ezekiel 6:10)

There will be some who will return to Yahowah in the end, but they will not be compelled into doing so to avoid being tortured by God. That would defeat the purpose. The path to knowing Yahowah is through His words, not Ezekiel's.

Thus says (*koh 'amar*), **This Is Not Him** (*#^#!*), **my Lord and Master** (*'adon 'any*), **strike the palms of your hands** (*nakah ba kaph 'atah*) **and stamp your feet** (*wa rafa' ba regel 'atah*), **then say** (*wa 'amar*), **“Alas, brethren** (*'ach*), **the wickedly wrong** (*ra'*), **appalling abominations** (*'el kol tow'ebah*) **of the Household of Israel** (*beyth Yisra'el*), **for which** (*'asher*) **they will fall** (*naphal*) **by the sword** (*ba ha chereb*), **by having been starved to death** (*ba ha ra'ab*), **and by the pandemic plague** (*wa ba ha deber*). (*Yachezq'el* / Ezekiel 6:11)

Okay Lord, you can lighten up on the slicing and dicing of Jews, the unrelenting starvation, and the plague. We get it. You are big and scary. But enough is enough.

Wars will occur, people will starve, and pandemics will prevail, but they are not of God nor will Jews suffer disproportionately. Yes, anti-Semitism is gaining traction, and particularly among conspiratorialists, progressives, patriots and conservatives, Muslims and Catholics, and most recently among the most moronic of frauds, Black Hebrew Israelites, but the issues which face our world are far more complex.

March with the morons and stamp your feet if that trips your trigger. Clap your hands and shout out slogans while holding placards that convey your IQ if you want to be identified with fellow idiots, but I would not recommend it.

The Lord is long on death and short on salvation...

The one who is far away (*ha rachowq* – the one a distance away and alienated) **with the bubonic plague** (*deber* – the pandemic pestilence) **will continue to die** (*muwth*). **And** (*wa*) **the one who is near** (*ha qarowb* – the one who is close by) **with the sword** (*ba ha chereb*) **will consistently fall** (*naphal*). **Then the one who is left** (*wa ha sha'ar* – the one who remains) **and the one who is preserved** (*wa ha natsar* – the one who is protected, spared, and saved) **with the famine** (*ba ha ra'ab*) **will perish** (*muwth*). **Therefore** (*wa*), **I will complete and conclude** (*kalah*) **my venomous fury and toxic wrath** (*hemah 'any*) **against them** (*ba hem*). (*Yachezq'el* / Ezekiel 6:12)

According to the Lord of Babylon, the only good Jew is a dead one. Even those he spares, he intends to starve. It's the Lord's version of salvation.

Make no mistake, here there are three categories of Jews, far, near, and spared and they die from swords, plagues, and famines. Suffice it to say, the Lord has never been fond of God's people.

While I don't understand the math, with every Jew dead, somehow in death the Lord is convinced...

And then you will acknowledge (*wa yada'*) **that** (*ky*) **I am** (*'any*) **Yahowah** (*Yahowah*) **with the existence** (*ba hayah*) **of their slain** (*chalal hem* – their dead, their defiled casualties) **in the midst** (*ba tawek*) **of their idols** (*giluwlym hem* – of their pagan images that they worship) **surrounding** (*sabyb* – encircling) **their altars** (*mizbeach hem*) **toward every hill** (*'el kol gib'ah*) **being lifted up** (*ruwm*), **in every** (*ba kol*) **summit** (*ro'sh*) **of the mountains** (*ha harym*), **and under** (*wa tachath*) **every spreading tree** (*kol 'esh ra'anan*), **even beneath** (*wa tachath*) **every large and leafy oak** (*kol 'elah 'abowth*), **the place** (*maqowm*) **where they offered there** (*'asher nathan sham*) **the appeasing spirit and pleasing aroma** (*reyach nychowach*) **to all of their idols** (*la kol giluwlym hem*). (*Yachezq'el 6:13*)

There was another interesting change in this dialog. “You,” which was a reference to all of the dead Jews, became *hem* | they, addressing those who would join the Lord in the annihilation of Jews.

The reason that I wrote out Yahowah in this statement is that I wanted you to appreciate the Lord's agenda, which is to be acknowledged as Yahowah. His intent is twofold – kill every Jew and then convince those who are left that he is God. It will no longer suffice to be the spirit behind Jesus, HaShem, and Allah – Satan wants top billing. And he will try to kill anyone who gets in his way.

We know that this is a false prophecy because it was not fulfilled in the past and it will not happen in the future. Religious Jews may be idolatrous in the sense of worshiping contrived ideas, but they do not have idols. They do not put altars on hilltops or on the summits of mountains. Religious Jews do not worship under large and

leafy oaks or spreading trees. And it is Yahowah who actually enjoys the pleasing aroma of campfire cooking.

Now “them” are bad too. There seems to be no pleasing the Lord...

And I will stretch out my hand (*wa natah 'eth yad 'any*) **upon them** (*'al hem*) **and I will give their land over to** (*wa nathan 'eth ha 'erets*) **be desolated** (*shamamah*) **and deserted** (*mashamah*) **from** (*min*) **the wilderness** (*midbar*) **of Diblah** (*Diblathah*) **in all of their dwellings** (*ba kol mowshab hem*). **Then they will know that I am** (*wa yada' ky 'any*) **This Is Not Me** (#^#!). (*Yachezq'el 6:14*)

While no one has ever heard of Diblathah or Diblah as the case may be, there are a number of references to Riblah, which was somewhere between Babylon and Israel. Either way, Diblah or Riblah, it was not part of Yisra'el, making this yet another errant statement.

Therefore, the inference is that if the Lord kills every Jew and then makes a fool of himself, there will be those who believe that Yahowah is the Lord.



Yahowah would be delighted if every Yisra'elite and Gowy would forego religion and politics, patriotism and militarism, conspiracy and idiocy, and then listen and respond to Him. But since that has not occurred in the past two-and-a-half millennia, the next best thing is to forewarn a lost world. But that's not easy when the book attributed to Him is comprised of lies.

The word (*wa dabar*) **of This Is Not Him** (#^#!) **came to exist** (*hayah*) **with me** (*'el 'any*) **to say** (*la 'amar*), (*Yachezq'el 7:1*) **and as for you** (*wa 'atah*), **son of man** (*ben 'adam*), **thus says** (*koh 'amar*) **This Is Not Him**

(#^#!) to the land of Israel (la 'adamah Yisra'el), It's over (qets). The end has come (bow' ha qets) upon the four extremities ('al 'arba' kanaph) of the nation (ha 'erets). (Yachezq'el / Ezekiel 7:2)

This did not occur, and it is contrary to everything Yahowah has to say about the restoration of Yisra'el. The nation has been reestablished and is on the cusp of complete restoration.

So now that the end ('atah ha qets) is upon you ('al 'ath), I will release, letting go of (shalach) My righteous indignation and overt frustration (wa 'aph 'any) with you (ba 'ath). And I will judge you (wa shaphat 'ath) according to your ways (ka derek 'ath). My gift to you will be (wa nathan 'al 'ath) all of your degenerate and deplorable abominations ('eth kol tow'ebah 'ath). (Yachezq'el 7:3)

I will not overlook you to spare you or show compassion (wa lo' chuws 'ayn 'any 'al 'ath) nor will I be merciful (wa lo' chamal) because of your ways (ky derek 'ath). Upon you ('al 'ath), I will place (nathan) your abhorrent and appalling traditions (tow'ebah 'ath) which exist in your midst (ba tawek 'ath hayah).

Then you will be aware and acknowledge (wa yada') that, indeed (ky), I am ('any) This Is Not Me (#^#!). (Yachezq'el / Ezekiel 7:4)

Ezekiel is the broken record of a false prophet. Throughout, the Lord usurps Yahowah's name to traumatize God's people. He is wrathful without compassion, murderous without redemption, and condescending without restoration. And through it all, we are to believe that dead Jews will be harassed to the point of capitulation.

Thus says (koh 'amar) This Is Not Him (#^#!), my Lord ('adon 'any), evil, wrongdoing, and misery from

societal shepherds (*ra'ah*) will be foremost and certain ('*echad*). Behold, look now and see (*hineh*), miserable suffering, misfortune, and troubling hardships will come from friends, associates, and fellow citizens (*ra'ah bow*'). (*Yachezq'el* 7:5)

The end (*qets*) will come (*bow*'). This completion of a duration of time, the absolute limit when there will be a cessation of certain things (*ha qets*) will arrive (*bow*').

It will finally dawn upon you as summer passes into fall (*qyts 'el 'atah*). Pay attention (*hineh*), it will occur (*bow*'). (*Yachezq'el* / *Ezekiel* 7:6)

What will occur – the annihilation of every Jew? The complete destruction of Israel? Or none of the above?

The pinnacle of the Devil's story would make this so...

The climax to this disastrous cycle and crown of doom (*ha tsaphyrah*) will come (*bow*') to you ('*el 'atah*) who live in the land (*yashab ha 'erets*). The time (*ha 'eth*) has come (*bow*'). The day (*ha yowm*) of confusion and panic (*mahuwmah*) is approaching and close (*qarowb*). There will be no joyous cheering (*wa lo' hed*) on the mountains (*harym*). (*Yachezq'el* 7:7)

Now, approaching this time ('*atah min qarowb*), I will pour out (*shaphak*) my intense displeasure and overt antagonism (*chemah 'any*) upon you ('*al 'ath*). My resentment and annoyance ('*aph 'any*) with you (*ba 'ath*) will be overbearing (*kalah*). I will judge you (*shaphat 'ath*) according to your ways (*ka derek 'ath*). Then (*wa*), I will give you, placing upon you (*nathan 'al 'ath*) all of your abhorrent and appalling traditions ('*eth kol tow'ebah 'ath*). (*Yachezq'el* 7:8)

I will not overlook anything nor spare anyone (*wa lo' chuws 'ayn 'any*). I have no reason to be merciful (*wa lo' chamal*) in accordance with your ways (*ka derek*

'ath). Upon you ('al 'ath), I will place (nathan) your abhorrent and appalling traditions (tow'ebah 'ath) which exist in your midst (ba tawek 'ath hayah).

Then you will be aware and acknowledge (wa yada') that, indeed (ky), I am ('any) This Is Not Me (#^#!) who is striking (nakah). (Yachezq'el / Ezekiel 7:9)

For the Stockholm Syndrome to prevail, abusers must relent. It is then the occasional cessation of torture which the victims wrongly interpret as mercy. But here, the Lord is unrelenting and there is no return from extermination. So even in the most extreme circumstances, Satan will not be able to convince Jews that he is God.

Moreover, we have read the prophets, so we know how this story ends – and it is with the reunification of Yisra'el and Yahuwah and their restoration with Yahowah. The story concludes with an act of compassion and reconciliation, not an orgy of death and abuse.

Let's be clear – the Lord stated that not a single Jew will be spared should he prevail. There will be no mercy.

Pay attention and behold the day which is coming (hineh ha yowm hineh bow') to disseminate (yatsa') this doom (ha tsaphyrah). The club of authority (ha matah) is budding (tsuwts). The presumptuousness and pride (ha zadown) will be broken (parach). (Yachezq'el / Ezekiel 7:10)

The idea of a Day of Doom was repurposed in Islam. Muhammad predicted it, which is why I called my book on him *Prophet of Doom*.

Since the Lord said that this club was budding in his hands, he is purporting to be the terrorist...

Debilitating terrorism (ha chamas) will rise up and be established to incite (quwm) as a bludgeoning rod, flying missile, and piercing spear (la mateh) of injustice and immorality (resha').

None from among them will remain (*lo' min hem*), **nor anything from their agitation and confusing turmoil, their obnoxious pomp and ceremony, nor their uproarious and confused crowds** (*wa lo' min hamown hem*), **neither their turbulent and discordant wailing** (*wa lo' min ham hem*), **such that there will be no one who was valued as preeminent left among them** (*wa lo' noah ba hem*). (*Yachezq'el* 7:11)

The time has come (*bow' ha 'eth*). **The day has been reached** (*naga' ha yowm*). **Neither buyers nor those bringing children into this world should celebrate** (*ha qanah 'al shamach*). **And the seller seeking enrichment should not lament** (*wa ha makar 'al 'abal*) **because** (*ky*) **a fiery anger is kindled** (*charown*) **toward their entire confused and disorderly, riotous multitude** (*'el kol hamown hy'*). (*Yachezq'el* / *Ezekiel* 7:12)

If this were credible, then we would attribute the apocalyptic vision of the demise of God's people to the Last Days. But what's the point if they all die?

Whoever wrote this hated his own people. If his name was Ezekiel, then he was part of the problem.

I suppose that if everyone was going to be terrorized and die, we should not be preoccupied with the mundane. The time would have passed to father children or to build one's fortune. But while we are headed for some rough terrain, it will not be this catastrophic.

This author does not realize that *hamown* is on the other side of the equation. It addresses the rebellious among 'Abraham's descendants, depicting the Muslims who claim Ishmael as their forefather. But Ezekiel would bring this ugly condition on Jews as well.

The admonition not to buy or sell, while repeated in this book, is unique to Ezekiel among the prophets. And that means the advice is invalid. But this did not stop the

authors of the Christian New Testament from taking this ball and running with it. Under Paul's influence, they loved demeaning Jews and celebrated the thought of their demise.

While I am not a prophet, it is becoming obvious that world economics will be upended. The Great Reset proposed by the World Economic Forum is likely. A regulated electronic currency will allow those in power to control everyone beneath them, restricting business and trade until everyone becomes dependent upon them.

This is because (ky) the seller (ha makar) will never make a return on the merchandise or get back the purchase price (lo' shuwb ha mimkar) during the lifetime they have left to live ('owd ba ha chayym chayym hem).

Indeed (ky), this revelation and communication from God (chazown) is directed toward this entire vast multitude of riotous individuals, some wealthy, many confused, and a considerable number of conspiratorial, militant, or religious ('el kol hamown hy') who are not going to change or be restored (lo' shuwb).

This is because, with the individual who is perverted by bending, twisting, and distorting reality (wa 'iysh ba 'awon), his life (huw' chayah huw') no one can sustain, restore, or maintain (lo' chazaq). (Yachezq'el / Ezekiel 7:13)

The opening statement conveys a misunderstanding of economics. Should the end of the world be upon us as the "prophet" is screaming, then a lender should be concerned about repayment, but a seller would be delighted to have made the sale. And it is failures such as these which cause thoughtful individuals to reject the testimony of those who do not know what they are talking about. Therefore, with the premise untrue, we can reject the apocalyptic conclusion.

We can only surmise that this ode to the mother of all battles is an early premonition of the Magog War. But with a mountain of lies between here and there, why would we believe him?

They have joined hands in their pledge and sounded the trumpet (*taqa' ba ha taqowa'*), have made their final decision and are completely prepared and ready (*wa kuwn ha kol*), but no one marches into battle (*'ayn halak la milchamah*) because (*ky*) my burning indignation (*charown 'any*) is upon the entire horde of loud and obnoxious militant troops (*'el kol hamown hy*). (*Yachezq'el* / Ezekiel 7:14)

Since the Lord of Babylon has been railing exclusively against Jews, we must assume that Ezekiel is presenting a stalled offensive. Uncharacteristically, these Jews have decided to be aggressive, marching off to battle rather than defending Israel. They are even united in their pledge, which is completely counter to their history and character. Then we are to believe that the entire Israeli military goes on strike and gives up, suddenly afraid to move forward. Moreover, the God who called them home, and protected them against all odds, is now going to turn on them and become their adversary. Therefore, not a word of this is true.

That is not to say that there won't be war because it will come. Muslims will flood into Israel in such numbers that there will not be enough bullets to stop them. The final battle for the survival of Yisra'el as foretold by actual prophets is markedly different than Ezekiel's account.

The broken record continues to screech in our ears...

The sword (*ha chereb*) for the outside (*ba ha chuwts*), and the pandemic plague (*wa ha deber*) and the famine (*wa ha ra'ab*) from the house (*min beyth*). Who in the field of cultivated land (*'asher ba ha sadeh*) by the sword (*ba ha chereb*) dies (*muwth*), and who (*wa 'asher*)

in the city (*ba ha 'iyr*), **starvation** (*ra'ab*) **and pestilence** (*wa deber*) **devour him** (*'akal huw'* – actually and genuinely, consistently and continually, dramatically and emphatically eat and consume him (qal imperfect energetic nun paragologicum energicus)). (*Yachezq'el* / Ezekiel 7:15)

And now we know why the author of Ezekiel dispensed with Yowm Kipurym. In his book, there will be no one left to reconcile.

Should we offer Yachezq'el poetic license and assume that by the sword means that every Jew tending his or her crops will be gunned down, we are left with a bigger issue to resolve. Earlier, we were told that one-third of Jews would die by the sword, and yet, just 3.7% of Israelis are farmers rather than the predicted 33.3%.

As for famine, Israelis produce 95% of their own food requirements, so famine is also out of the question. And as we witnessed with the Covid-19 pandemic, viruses spread worldwide and are never contained within a city, recognizing that *'iyr* was singular.

The fact is, being a truthful prophet is so rare and so difficult, there have only been forty of them. Ezekiel is among the many who tried and failed. He is a false prophet.

But unfortunately, that is the least of our problems. The Lord of Babylon is overtly anti-Semitic and wants to degrade and torment Jews prior to annihilating them. Who would have thought that between Jews, Christians, and Muslims, four billion people would accept and worship a Lord who is a sadist?

And their escaped survivors (*wa palet palyt hem* – their rescued refugees and saved fugitives), **then they will be** (*wa hayah*) **to the mountains** (*'el ha har*) **like** (*ka*) **doves of the valleys** (*yownah ha gay'*), **every one of them** (*kol hem*), **each one** (*'iysh*) **crying aloud, moaning and**

loudly snarling (*hamah*) **with his guilt and punishment** (*'awon huw*'). (*Yachezq'el* / Ezekiel 7:16)

In Ezekiel, those who escape the onslaught are not saved by God. They are tormented, punished, and die.

The prelude to the Lord's "Final Solution" will be fraught with peril. This sounds a lot like the Holocaust, as Jews were robbed and then hauled away to be further degraded, starved, and killed in the concentration camps – albeit this time, the perpetrator is the Lord of Babylon.

Every hand falters, hanging limp and feeble (*kol ha yad raphah*), **and every knee** (*wa kol berek*) **is as fluid as water** (*maym*). (*Yachezq'el* / Ezekiel 7:17) **They will wear** (*wa chagar*) **coarse and humiliating clothing** (*saq*). **Severe distress, involuntary shuddering, and abject fear** (*palatsuwth*) **will envelop them** (*wa kasah 'eth hem*). **A shameful and degraded status** (*buwshah*) **will be universally present** (*wa 'el kol paneh*). **And every head will be shaved bald** (*wa ba kol ro'sh hem qarchah*). (*Yachezq'el* 7:18)

They will throw (*shalak*) **their property and things of value** (*kesepeh hem*) **into the streets** (*ba ha chuwts*). **Even their gold** (*zahab hem*) **will become a sign of corruption and defilement** (*la nidah hayah*).

Their money and their precious metals (*kesepeh hem wa zahab hem*) **will not overcome this or prevail** (*lo' yakol hem*) **in delivering or sparing them** (*la natsal hem*) **during this time** (*ba yowm*) **of This Is Not His** (*#^#!*) **displeasure** (*'ebrah*).

Their souls (*nepesh hem*) **will not be satisfied** (*lo' saba'*) **and their internal anguish** (*wa me'eh hem*) **will not be resolved** (*lo' male'*). **For indeed** (*ky*), **their corruptions and perversions** (*'awon hem*) **have been** (*hayah*) **a stumbling block and hindrance** (*mikshowl*). (*Yachezq'el* / Ezekiel 7:19)

Feeble limbs on malnourished bodies clothed in coarse and humiliating prison attire, involuntary shuddering in abject fear, shaved heads and a degraded status are all emblematic of the concentration camps. And should this Lord pretending to be Yahowah prevail, there was no way of deterring the onslaught of hell. The Lord of Babylon wishes upon the Jewish people a second Holocaust.

Make no mistake, the warden of this would-be concentration camp for Jews is the Lord of Babylon masquerading as Yahowah. Fortunately, the Lord appears to be as illiterate as he is impotent.

Then beautifulness, being attractive and desirable (*wa tsaby*), **his adornments and jewelry** (*'ady huw'*) **approaching splendor and majesty** (*la ga'own – glorified and having status*) **he placed it** (*sym huw'* – he caused it, examined it, and he gave it (qal perfect third-person masculine singular)). **And their abhorrent statues of abominable images** (*wa tselem tow'ebah hem*) **of their vile and detestable pagan gods** (*shiquwts hem*) **they did with it** (*'asah ba huw'*).

Therefore (*'al ken – it stands to reason as a result*), **I will offer it to them** (*nathan huw' la hem – I will give and bestow him to them*) **for menstruation** (*la nidah*). (*Yachezq'el / Ezekiel 7:20*)

I realize that English Bibles twist *sym*, which means “to place, cause, or set” such that it means “to replace,” but that is a different concept altogether. So, as it is written, the opening sentence is senseless. The transition from being beautiful and majestic to abhorrent statues is a non sequitur. Further, Jews today are among the least likely to carve religious statues. It is Christians who surround themselves with graven images.

And while we understand that the Lord hates Jews, statues of pagan gods no longer exist in Israel outside of Christian churches and they would be inept at curtailing

menstruation. But at least, the Lord is not allowing Jews to go away empty-handed.

Sorry, spoke too soon. The menstruation-soaked statues of pagan gods will be taken away from the Jews and given to the gentiles...

Then I will give it (*wa nathan huw'*) **within the hand** (*ba yad*) **of the illegitimate and unauthorized foreigner** (*ha zar*) **for plunder and spoil** (*baz* – loot which is robbed) **and to the wicked and especially evil** (*la rasha'*) **of the Earth** (*ha 'erets*) **as war-booty taken from the defeated enemy** (*la shalal* – as property from prey as a predator in battle against a foe). **But** (*wa*), **they will profane and defile it** (*chalal hy'* – they will treat her with contempt, dishonoring her). (*Yachezq'el* / Ezekiel 7:21)

Lovely, the Lord is handing out statues of pagan gods and religious idols as gifts. He intends to rob Jews of something they do not have and then give it to those who have been chosen expressly because they are particularly wicked and evil. Also telling, the Lord is admitting that the Jews he has sought to terrorize and exterminate are his enemies and that he is battling against them. And so, with every word, the Lord of Babylon is auditioning for the role of Allah. But alas, the Muslims are going to profane the Lord's cherished idols, defiling the pagan gods he is offering to them.

My presence (*paneh 'any* – my face or my appearance) **I will cause to surround** (*wa sabab* – I will go around and cause to encircle (hifil perfect first-person singular)) **from them** (*min hem*) **and they will desecrate and defile** (*wa chalal*) **my hidden treasure** (*'eth tsaphan 'any* – my concealed storage). **Robbers** (*pharyts*) **will enter into it** (*wa bow' ba hy'*) **and profane and dishonor it** (*wa chalal hy'*). (*Yachezq'el* / Ezekiel 7:22)

I do not know how a presence, face, or appearance surrounds from or out of them, but in fairness, I am just the

translator, not the author. Nor do I know what hidden treasure the Lord was anticipating being stolen. But if he was a prophet, and didn't want them to pilfer his concealed storage, why didn't he do a better job of hiding it? Also interesting, why is the Lord concealing something he deems valuable? Could this be Satan's hidden desire to shed the Adversary title so that he can be worshiped as if he were God? Clearly, nothing is more important to him.

Perhaps the purpose of the chain is to prohibit the theft the Lord has just said will occur. Or is he locking the gate after the treasure has been stolen?

Make a chain (*'asah ha ratowq*) **because** (*ky*) **the land** (*ha 'erets*) **is filled with** (*male'*) **bloody reasoned decisions regarding justice** (*mishpat dam*). **And the city** (*wa ha 'iy*) **is overrun with terrorism** (*male' chamas*). (*Yachezq'el* 7:23)

So, I will bring (*wa bow'*) **the worst** (*ra'*), **the most reprobate and contemptible** (*ra'*), **of the gentiles** (*gowym*) **and they will take possession of** (*wa yarash*) **their homes** (*beyth hem*).

I will observe the Shabat by putting an end to (*shabat*) **the glorification and exaltation, elevated status and arrogance of the uprising and rebellion** (*ga'own*) **of the empowered** (*'az*). **Their shrines and sanctuaries, holy and sacred places** (*miqdash hem*), **will be treated with contempt** (*wa chahal*). (*Yachezq'el* / Ezekiel 7:24)

With reprobate and contemptible gentile terrorists at his beck and call, the Lord of Babylon does, indeed, appear to be Allah. So perhaps the book is prophetic of Islam.

Anguishing terror and fearsome dangers (*qaphadah*) **will come** (*bow'*) **and they will enquire about and seek** (*wa baqash*) **peace and prosperity, salvation and safety** (*shalowm*), **but there will be none** (*wa 'ayn*). (*Yachezq'el* 7:25)

Destructive calamity upon grave misfortune (*howah 'al howah*) **will come** (*bow'*) **as rumor upon rumor will materialize, with unverified hearsay and unsubstantiated opinions becoming conspiracies** (*wa shamuwa'ah 'el shamuwa'ah hayah*).

They want a Divine revelation (*wa baqash chazown*) **from a prophet** (*min naby'*), **while the Towrah** (*wa Towrah*) **is squandered and lost** (*'abad*) **among the priests** (*min kohen*) **and counsel** (*'etsah*) **of the religious and governmental leaders** (*min zaqen*). (*Yachezq'el / Ezekiel 7:26*)

It's quite the apocalypse – one from which there is no salvation. Conspiracies will thrive in a vacuum of prophetic insights. But in trying to keep it real, Jews are not clamoring for a prophet but, instead, a messiah. And while religious Jews prefer the Babylonian Talmud to the Towrah, its teaching and guidance are squandered and lost to a far greater extent among Christians and Muslims.

The leadership is sorry for the sad situation (*ha melek 'abal*). **The one who has been elevated to govern** (*wa nasya'*) **is clothed** (*labash*) **in devastation** (*shamamah*). **The hands of the people** (*wa yad 'am*) **of the land** (*ha 'erets*) **will be dismayed with terror, anxious and afraid** (*bahal*).

I will act against them (*'asah 'eth hem*) **based upon their ways** (*min derek hem*), **judging them** (*shaphat hem*) **in accord with the way they think and decide** (*wa ba mishpat hem*). **Then they will realize** (*wa yada'*) **that** (*ky*) **I am** (*'any*) **This Is Not Him** (*#^#*). (*Yachezq'el / Ezekiel 7:27*)

This is also wrong. Yisra'el is governed by reprobates and crooks, but they will be the last to lament that they have been wrong. Moreover, they are handsomely attired. Furthermore, Israelites have been tormented by gentiles for

so long, many have grown immune. Terror makes most more resilient rather than dismayed.

One thing is certain, however, the Lord who is working against the interests of God's people, robbing them of their possessions, status, dignity, and lives, will never be seen as Yahowah. Satan is playing a losing hand, no matter how many idiots he beguiles into believing that Ezekiel is prophetic and true.



Babel
V2: Tow'ebah
...Abominable

3

Mara'ah | Questionable Vision

Mein Kampf...

Throughout Ezekiel, the Lord of Babylon is obsessed with degrading and exterminating Jews because he wants all communication from Yahowah obliterated and the surviving gentiles to be sufficiently ignorant to worship him as God. The text is far more anti-Semitic, dehumanizing, and vicious than that found in Adolf Hitler's *Mein Kampf*. So, why is Ezekiel found in the *Jewish Publication Society Tanakh*, a.k.a., The Jewish Bible? Do Jews have a death wish? Are religious Jews unable to discern the difference between truth and lies, Yahowah and Satan?

Yes, I realize that Christians and Muslims are no better, but Jews are without excuse. *Moseh* | Moses told them how to distinguish between true and false prophets. And this one is as rotten as they come. If anyone should be on guard to recognize and fend off psychopaths as depraved as der Fuhrer, it should be the Jewish people. And yet, they have incorporated Yachezq'el into their *Holy Scriptures*.

Why, after 2,500 years, does Yahowah have to deploy a gowy to warn Yahuwdym that they have opened the door to let *ha Satan* into their homes?

Unable to answer that question, we find the following written in most every Bible. It is similar to Paul's and Muhammad's mythical journeys in that none are true.

Not only is this timing irrelevant, a slave in Babylon would not have lived in a home of sufficient size to have an audience of elders.

It came to be in the sixth year (*wa hayah ba ha shanah ha shishy*), **in the sixth** (*ba ha shishy*), **in the fifth** (*ba ha chamesh*) **of the month** (*la ha chodesh*), **I sat** (*'any yashab*) **in my house** (*ba beyth 'any*) **and the elders, the community and religious dignitaries** (*zaqen*), **of Judah** (*Yahuwdah*) **sitting** (*yashab*) **before my presence** (*la paneh 'any*). **Then fell upon me there** (*wa naphal 'al 'any sham*) **the hand of My Lord and Master** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 8:1)

In their order of appearance, *Bel* | the Lord would have been the presiding deity of Nisanu, the first month of the Babylonian year. This was followed by Ea over Aru and Sin presiding over Simanu. The aforementioned Tammuz was the designated deity overseeing Dumuzu (which is how the Babylonians pronounced the god's name). Gilgamesh watched over the fifth month, which was called Abu. So now it would have been Ishtar's time to shine during Ululu – the sixth month. It would, therefore, have been a hothouse in the late August sun.

There is, of course, nothing on Yahowah's calendar pertaining to the sixth month, August, or Ishtar. Therefore, this is pretense without substance.

One of the many reasons we know that this gathering did not occur, and this statement was not made is because the Jews were in Babylonian captivity. Yahowah's name was banned – not by the Babylonians but, instead, by the Jews. The Babylonians, rather than calling them *Yahuwdym* | Beloved of Yah | Jews, referred to their slaves as Yahoos – perhaps picking up on an old Philistine insult. Since the Jewish captives were offended, and not in a place to correct their hosts, *Yahuwdym* chose to deny their

identity and their God, making it a capital offense to pronounce Yahowah's name from that point forward.

Funny thing – even throughout the verbosity of the Babylonian Talmud, there is no mention of God appearing before the elders of Yahuwdah. I wonder why?

The following scene was not missed, however, by Scarlett O'Hara in *Gone with the Wind* when she exclaimed, "Great balls of fire! It's Rhett!" It became part of the popular lexicon when Jerry Lee Lewis sang the Blackwell and Burroughs song of the same title:

You shake my nerves and you rattle my brain
Too much love drives a man insane
You broke my will, oh what a thrill
Goodness gracious Great Balls of Fire
You kissed me baby, woo, it feels good
Hold me baby, I wanna love you like a lover should
You're fine, so kind I'm gonna tell this world
You're mine mine mine mine
I chew my nails and I twiddle my thumbs
I'm really nervous but it sure is fun
Come on baby, you drive me crazy
Goodness gracious Great Balls of Fire

What an apt summation of Ezekiel and his Lord's interactions in Babylon, shaking our nerves, rattling our brains, and driving us insane. Goodness gracious, Great Balls of Fire!

Then I looked (*wa ra'ah*), **and behold** (*wa hineh*), **the bloody likeness and divisive similarity** (*damuwth* – a comparative image, a similitude of a religious idol; from *damah* – to resemble that which is imagined and divisive, separating and destructive, deadly and bloody) **something like** (*ka*) **the questionable vision** (*mara'ah* – similar to the pattern of visualizing the who, what, where, and when associated with the appearance of this puzzling phenomenon and spectacle; from *mah* – to question *ra'ah*)

– what is being seen) **of fire** (*'esh*) **from** (*min*) **the dubious sight** (*mara'ah* – questioning the pattern of enquiry, pondering the who, what, where, and when associated with the appearance of the puzzling vision) **of his loins** (*matnaym huw'* – his waist, back, side, and/or genitals).

Four equivocations are a lot for one sentence – *damuwth*, *ka*, *mara'ah*, and *mara'ah* again. If this were true, *ra'ah* | I saw great balls of fire would have sufficed.

While “loins,” as in “genitals,” is the preferred definition of *matnaym*, you can substitute “waist, hip, back, or side” if you are bothered by the absurdity of fire emanating from one of these places versus the other. But even then, we are left to question what was below the fire roaring from his back, side, or elsewhere in this questionable vision. Clearly, it is my responsibility to check and see if there is a pagan god who shoots fire out of his arse.

And concerning that which was below (*wa la matah* – so for that which is beneath, lower than the bottom) **the fire** (*'esh*) **from** (*wa min*) **his loins or backside** (*matnaym huw'* – his waist, back, side, and/or genitals) **and upward** (*wa la ma'al* – above, at the top, up high), **like a questionable vision** (*ka mara'ah* – comparable to the pattern of enquiry of the who, what, where, and when associated with the appearance of the puzzling phenomenon; from *mah* – to question *ra'ah* – what is being seen) **of Zohar** | **Be Dissuaded from the Shining Brightness** (*Zohar* – to warn, admonish, and dissuade about the inherent dangers over what appears illuminating and beautiful) – **comparable to an eye** (*ka 'ayn*) **of a glowing metal** (*chashmal* – of bronze, amber, and burnished bronze). (*Yachezq'el* / Ezekiel 8:2)

This is where the *Zohar* got its name. The foundational work of Jewish mysticism serving as the basis for Kabbalah is derived from the insanity of Ezekiel. Often

translated as “Splendor” or “Radiance,” the primary definition of *zohar* from its verbal root is “to warn, admonish, and dissuade someone regarding the inherent danger of what appears to be illuminating and beautiful.” Rather than heed the obvious warning that the Lord of Babylon is Satan, and that Ezekiel is a demonic text from a false prophet, religious Jews have incorporated it into the soul of their religion.

To his great shame, and at the cost of millions of Jewish souls, Moses de Leon (circa 1240 to 1305 CE) wrote and published the *Zohar*. To garner undue credibility for it, he then ascribed the religious fiction to Simeon ben Yochai, an infamous 1st century rabbi. The result has warped Jewish minds for centuries.

And of course, you have no doubt noticed that the All-Seeing-Eye has returned to center stage. Rather than absorb light to see, it shines, defeating the purpose.

Allegedly with an audience of elders, the hand of God was just a prop, a replica designed to represent its shape and appearance...

He sent out (*wa shalach* – he dispatched) **the replica** (*tabnyth* – the model, pattern, plan, or representation, the shape and appearance) **of a hand** (*yad*) **and it grasped hold of me** (*laqach ‘any*) **by a lock or tassel, this tsytsath** (*tsytsyth* – a tuft of hair or twisted corner of a garment) **of my head** (*ro’sh ‘any*).

And the spirit (*ruwach*) **lifted me up and carried me** (*nasa’ ‘eth ‘any*) **between** (*bayn*) **the Earth** (*ha ‘erets*) **and between the heavens** (*wa bayn ha shamaym*) **and she brought me** (*wa bow’ ‘eth ‘any*) **to Jerusalem** (*Yaruwshalaim*) **in the dubious sight** (*ba mara’ah* – by questioning the pattern, pondering the who, what, where, and when associated with the appearance of the puzzling vision) **of God or the gods** (*‘elohym*) **to the doorway and opening** (*‘el petach*) **of the gateway** (*shar’ar*) **of the inner**

(*ha panymy*) of the face (*ha paneh*) of north (*tsaphown*), where there (*'asher sham*) dwelling (*mowshab* – lived) the image and idol (*semel* – the idolatrous statue) of the jealousy and envy (*ha qina'ah* – the zeal and ardor) of the covetous and zealous (*ha qana'* – of the devoted and desirous). (*Yachezq'el* / Ezekiel 8:3)

Now that was a word salad tossed to perfection.

When actual prophets, such as *Yasha'yah* | Isaiah, are brought to heaven or forward in time to witness the future, they make no attempt to explain the mechanism. This is because they don't understand it. They lack the capacity to appreciate the means to navigate in dimensions beyond 3D. This remains true today. Neither we nor they had the vocabulary to explain it. But that didn't stop this charlatan. He claimed that a hand grasped hold of him by a *tsytsyth* of his head. This is a problem. First, a tassel is a physical object, precluding such a journey. And second, the *tsytsyth* according to Yahowah is woven into the fringe of a garment (Numbers 15:38 and Deuteronomy 22:12). It is not a tuft of hair. And should we believe that the spirit carried him, what is the point of the hand grabbing a lock of his hair – which sounds criminal and unpleasant?

To travel in the dimension of spacetime, an energy-based being akin to light would not equate the journey as being between heaven and earth. But beyond these physical anomalies, why, if he was taken past the heavens, did he not see his god until he landed in a city under siege?

It's true, *'elohym* is typically rendered as “God,” but since it literally means “gods,” having come from Babylon, it seemed reasonable to provide both options. After all, when passing “the doorway of the gateway of the inside face of north,” living there was “the idolatrous image of jealousy and envy of the covetous and zealous.” And when it comes to such things, it's good to be flexible and keep one's options open. Personally, I'm hoping that someone

shares a plate of the magic mushrooms “Ezekiel” was tripping on so that we might better appreciate his delusions.

When we contemplate “the idolatrous image of jealousy and envy of the covetous and zealous,” it should not lead us to...

And behold (*wa hineh*), **there** (*sham*), **the glory and splendor** (*kabowd* – the honor and power) **of the god or gods** (*‘elohym*) **of Israel** (*Yisra’el*), **like the questionable sight** (*ka ha mara’ah* – comparable to the pattern of enquiry of the who, what, where, and when associated with the appearance of the puzzling phenomenon) **which I had seen** (*‘asher ra’ah*) **in the plain** (*ba ha biq’ah*). (*Yachezq’el* / Ezekiel 8:4)

One of the problems associated with lying is remembering what one has said. This was not the way Ezekiel previously described his Lord.

Once again, Ezekiel is directed to look north, the direction from which we discovered in Daniel that Satan would arrive in Jerusalem when pretending to be God.

Then he said to me (*wa ‘amar ‘el ‘any*), **son of man** (*ben ‘adam*), **lift up** (*nasa’*), **please, I implore you** (*na’*), **your eyes** (*‘ayn ‘atah*) **the way** (*derek*) **of north** (*tsaphown*). **So, I lifted up** (*wa nasa’*) **my eyes** (*‘ayn ‘any*) **the way north** (*derek tsaphown*), **and behold** (*wa hineh*), **from the north** (*min tsaphown*) **of the gate** (*la sha’ar*) **of the altar** (*ha mizbeach*), **the idolatrous image** (*semel* – the shape of something recognized as resembling an idol) **of this jealousy and envy** (*ha qin’ach ha zeh* – of this zeal and devotion to a perceived advantage) **in the entrance** (*ba ha bi’ah*). (*Yachezq’el* / Ezekiel 8:5)

As we contemplate the implications of continuing to present Satan’s appearance as if he were God, we come to appreciate why the Lord of Babylon must constantly accuse Jews of committing the very crime he is affecting.

Satan is in the midst of perpetrating the great abomination of arriving in Yaruwshalaim, invading the Household of Yisra'el, and entering a temple on the Mount to declare that he is Yahowah. Therefore, to silence and discredit the voices of those who should know better, the Lord of Babylon is engaged in a preemptive strike, using the political tactic of accusing the opposition of the crime he is committing. It is sinister. It is brilliant. And it worked.

He said to me (*wa 'amar 'el 'any*), **son of man** (*ben 'adam*), **do you see what they are doing** (*ha ra'ah 'atah mah hem 'asah*), **the extraordinary abominations** (*tow'ebah gadowl*) **which the Household of Israel** (*'asher beyth Yisra'el*) **are perpetrating here** (*'asah poh*) **to distance and sever me** (*la rashaq 'any*) **from my special place** (*min 'al miqdash 'any*)?

But even then, and going forward (*wa 'owd*), **upon your return** (*shuwb*), **you will witness** (*ra'ah*) **even more atrocious and repulsive abominations** (*tow'ebah gadowl*). (*Yachezq'el / Ezekiel 8:6*)

The Romans viciously murdered the body Dowd's soul occupied to fulfill Passover so the Roman Church protests that Jews killed Jesus. It is the oldest trick in the book. The Greeks, Romans, Roman Catholics, Muslims, and Europeans portrayed Jews as devils and demons so that when the Devil they worshiped demeaned them, they pictured him as Divine.

Little wonder why Christians and Muslims love Ezekiel. His Lord hates Jews and is intent on demeaning and killing all of them. But what is inexplicable, is why Jews crafted their religious mysticism around something so diabolical – a book committed to their complete annihilation.

We have witnessed it occurring so often that Jews should have surmised it long ago – Satan covets Jerusalem and particularly the Temple Mount. And even though some

have stood in his way, many Jews have been complicit in giving the Adversary what he craves.

The city and Temple were initially sacked by Babylon, the birthplace of institutionalized religion and its integration into government and the military. That should have been their first clue, especially since *Yasha'yah* | Isaiah explained that Satan would rise out of Babylon to project himself as God. Moreover, both books written in Babylon – Daniel and Ezekiel – not only present Satan as if he were God, the Jewish people are relentlessly demeaned within them.

The Greeks would desecrate the Temple, placing their gods inside. And these are the same Greeks that would give rise to Christianity and whose rhetoric was incorporated into Judaism.

The most viciously anti-Semitic empire in the history of the planet – Rome – would be next. That is telling because this tyrannical militant regime plundered the Temple and then used Jewish slaves to fund and build the most demonic shrine ever erected by humankind – the Roman Colosseum. The place Yahowah had set apart to restore and reconcile fallen man was ransacked and plundered, funding a showcase for political, religious, and military subjugation where death was celebrated. Not satisfied with their decadence, Romans would return to destroy Jerusalem and then enshrine Roman emperors and gods upon the Temple Mount.

And then out of Rome came the Roman Catholic Church – the institution that has demeaned Jews longer than any other – often torturing them to death. And they would litter Jerusalem with their religious shrines.

In a relentless parade of demons, five hundred years after Hadrian desecrated Jerusalem, the most Satanic of religions – Islam – would erect the ultimate trophy to Allah upon the Temple Mount, bringing Satan to the “Holy

Land.” And even though Muhammad’s mythical trip aboard a winged ass from Petra (not Mecca) to Jerusalem remains an outright embarrassment to Islam and to the Quran, the Dome of the Rock and Al Aqsa Mosque still stand. What’s more, Muhammad’s imagined flight on the legendary beast was necessitated by the wannabe prophet’s participation in the Satanic Verses – which preceded it. And yet, no one makes the connection or even seems to care.

Truth be known, rabbis don’t want to regain access to the Temple Mount. They have crafted their religion around the Temple having been destroyed. To regain access would annul a thousand years of religiosity.

The Lord of Babylon would be wrong again because Ezekiel would never go home and Yisra’elite behavior did not become progressively worse. It has essentially remained unchanged. And while that is also a problem, the bigger issue is that Satan, as the Lord of Babylon, masquerading as Yahowah, is continuing to project his greatest crime upon Jews...

He said to me (*wa ‘amar ‘el ‘any*), **When you return, and continuing well beyond what would have been expected** (*‘owd shuwb*), **you will witness** (*ra’ah*) **more extensive and especially** (*gadawl*) **appalling and detestable abominations** (*tow’ebah*) **which they will perpetrate** (*‘asher hem ‘asah*). (*Yachezq’el* 8:13)

Then he brought me (*wa bow’ ‘eth ‘any*) **to the doorway** (*‘el petah*) **of the entrance area** (*sha’ar*) **of the Home** (*beyth*) **of Yahowah** (*YaHoWaH*), **which was relationally** (*‘asher*) **to the north, both hidden and treasured** (*‘el ha tsaphown*). **There I noticed** (*wa hineh sham*) **women** (*ishahym*) **sitting and weeping** (*yashab bakah*) **for Tammuz** (*‘eth ha Tamuwz*). (*Yachezq’el* / Ezekiel 8:14)

This is the pot calling the kettle black. Tammuz was a Babylonian god, amalgamated into their religion from ancient Sumer where he was believed to have been a shepherd. He was the consort of Ishtar, the goddess for whom Easter was named. Under her other name, Astarte, she is renounced in Yirma'yah as the Queen of Heaven and Mother of God.

The seasons were said to revolve around Tammuz' annual trip to the hellish confines of the underworld from which he would be reborn, die again, and be resurrected each year, similar to the way Christmas and Easter are observed during the winter solstice and vernal equinox. Following his death in the spring and during a mid-summer month bearing his name, women throughout Mesopotamia would engage in the religious ritual of openly weeping for Tammuz. This cultish practice spread to Judea with the return of the Jews. It also migrated to Greece where Tammuz was rebranded as *Adonis* | My Lord and as Dionysus, from whom a religious Jew would create Christianity.

Still stuck in the past, the month of Tammuz remains enshrined in the Jewish religious and secular calendars. And it is still celebrated in late June and early July. In fact, the months of Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Marheshvan, Kislev, Tevet, Shavat, and Adar, using the Hebrew vernacular, were all named after their Babylonian counterparts.

This is a very big problem for Jews and Judaism because their religious observance of weeping for Tammuz continued long after being released from Babylon. They took the pagan god with them, just as they had with the Golden Calf upon leaving Egypt. So even as Yahowah freed Yisra'elites from religion, they refused to come clean.

But this particular abomination is tragic because religious Jews comprised the Christian god, religion, and calendar on the myths of Tammuz and Ishtar upon the birth, death, descent into hell, and resurrection of this Babylonian god. And on the opposing side, other rabbis would recraft Judaism in opposition to the Christian myth they had perpetrated, ultimately denying the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw'ah in the process. Judaism's rebuttal is now found in the Babylonian Talmud.

The Lord continues to be irritatingly repetitious in his insatiable need to accuse Jews of perpetrating the crime he is poised to commit...

Then He said to me (*wa 'amar 'any*), **Have you seen this** (*ha ra'ah*), **son of man** (*ben 'adam*)? **For the longest duration after, and over and over again, upon** (*'owd*) **your return** (*shuwb*), **you will continually witness** (*ra'ah*) **greater and more extensive** (*gadowl*) **abominations** (*tow'ebah*) **which they will practice** (*'asher hem 'asah*) **than these** (*min 'eleh*). (*Yachezq'el* 8:15)

He brought me to (*wa bow' 'eth 'any 'el*) **the inner courtyard** (*chatsar ha panymy*) **of the Family Home** (*beyth*) **of Yahowah** (*YaHoWaH*). **And behold** (*wa hineh*), **at the entrance** (*petach*) **of the Temple, as the place to prevail, of Yahowah** (*hekal YaHoWaH*), **between the porch** (*byn ha 'eylam*) **and the place to understand the altar** (*wa bayn ha mizbeach*), **were the likes of twenty-five men who** (*ka 'esrym wa chamesh 'iysh*) **had their backs** (*'achowr hem*) **to the place to prevail** (*hekal*) **with Yahowah** (*YaHoWaH*).

They were facing toward the east (*wa paneh hem qedem*), **and they** (*wa hem*) **were explaining why they were prostrating themselves in worship** (*chawah*) **eastward toward the sun** (*qedem la ha shemesh*). (*Yachezq'el* / Ezekiel 8:16)

The reason that I made the exception and wrote out Yahowah's name in these last three statements is that, no matter the voice, it is Yahowah's home. However, Ezekiel was never taken there, and it no longer existed at the time this was written. And in this way, the story provides the impetus for the Muhammadan myth of the Night's Journey to the Temple in Jerusalem five centuries after it had been destroyed.

The Babylonians worshiped the sun, but also the moon, stars, and planets, as did virtually every pagan culture. And this is why we find so many sun and star symbols in Judaism, Christianity, and Islam. And in this case, the author had these Jews looking east and toward the rising sun – but also toward Babylon from which the Lord would rise.

Even today, Jews face east as they bob their heads in prayer facing the Western Wall. And above them, Muslims prostrate themselves to Allah in Mecca, also in the east, unaware that the Kabbah – their rockpile to rock gods – was actually south of Jerusalem in Petra. It was perfect in a way. The Black Stone was originally worshiped in a religious center carved out of the rocks and named *Petra* | Rock.

And since we are on the subject, had rabbis not sold Babylonian Talmud readings to Muhammad upon his retreat to Yathrib after the Satanic Verses and flight to Jerusalem aboard the winged ass, Islam and its Quran would not exist today.

Then he said to me (*wa 'amar 'el 'any*), **son of man** (*ben 'adam*), **have you seen this** (*ha ra'ah*)?

For the Home of Yahuwdah (*la beyth Yahuwdah*) **is to be despised and trivialized, treated with contempt for receding and becoming insignificant** (*qalal*), **as a result of** (*min*) **acting upon and engaging in** (*'asah*) **these reprehensible practices** (*'eth ha tow'ebah*) **which they**

are doing here in this place (*'asher 'asah poh*). **Indeed** (*ky*), **they have filled** (*male'*) **the Land** (*'eth ha 'erets*) **with inaccuracy, immorality, injustice, and inhumanity** (*chamas*). **And they will return to continually provoke and incense me** (*wa shuwb la ka 'as*). (*Yachezq'el / Ezekiel 8:17*)

While Jews have never faced a foe more debilitating than Judaism, Satan is trying his best to rally the rest of the world against God's people.



The book of Ezekiel should now be transparent. He was a false prophet. Its voice is demonic. We are in Babylon – the place of *babel* | intermixing truth and deceit to confound. And so, even when we find that which appears correct, such as the inclusion of Yahowah's name and that of Yisra'el, both are prevarications, miscast to beguile the unwary.

Then he announced a summons, calling out (*wa qara'*) **in my ears** (*ba 'ozen 'any*) **with a great and mighty voice** (*qowl gadowl*), **to say** (*la 'amar*), **Let those who have the responsibility of judging and punishing** (*paqudah*) **approach** (*qarab*) **the city** (*ha 'iy*), **individually** (*'iysh*) **his implement to terminate the corrupt** (*kaly mashcheth*) **in his hand** (*ba yad huw'*). (*Yachezq'el / Ezekiel 9:1*)

This is an example of misrepresentation and misappropriation of an event discussed by the prophets. While they will not require implements, and while there will only be two of them, the final witnesses will judge Jew and Gentile.

So, behold (*wa hineh*), **six individuals** (*shesh 'iysh*) **arrived** (*bow'*) **from the way** (*min derek*) **of the upper**

gate and highest doorway (*sha'ar ha 'elyown*) **which faces north, is treasured and hidden** (*'asher paneh tsaphown*). **And each individual** (*wa 'iysh*) **had an implement for shattering, pulverizing, and dispersing** (*kaly maphats*) **in his hand** (*ba yad huw'*). **And in their midst** (*wa ba tawek hem*), **one particular individual** (*'iysh 'echad*) **was clothed in linen** (*lebuwsh bad*). **He had an implement for writing** (*wa qeseth*) **of the highest order** (*ha sopher*) **at his waist** (*ba mothen huw'*). (*Yachezq'el / Ezekiel 9:2*)

It is so like Satan to have his advocate carry his pen where an adversary would wear his sword. The words he inspired Daniel and Ezekiel, Paul and Muhammad, Akiba and Maimonides, Marx and Hitler to write would lead to the deaths of billions.

Six is the number of man, which is why the Devil's Advocate chose it for this occasion. The actual judges will already be in Jerusalem, having served as witnesses from Passover in 2030 through Yahowah's return with Dowd on Kipurym in 2033. They will have been right out in the open and not hidden. And they will be armed with the word of God, nothing more.

While the witnesses will report to and serve Dowd, the man clothed in linen, he will be shepherding Yahowah's flock and, therefore, will be spared of the unappealing task of judging all of the religious and political individuals who have misled and abused God's people. His presence is depicted here because of how Dowd's role is woven into the story of Yahowah's return to fulfill the Day of Reconciliation. It is another case of the Babylonian Effect so essential to Satan and religion. Truth is misappropriated and misrepresented to give lies a veneer of credibility.

In reality, at the moment of His return, God will have written a copy of His *Towrah* | Guidance and Instructions placed inside of His Covenant children, directing our steps

through the universe and throughout eternity. Dowd will have scribed what he has to share as will have God. So, there will be no “implement for writing of the highest order” because nothing has or will change from what Yahowah and His Son have conveyed.

While there may be select individuals that Yahowah will want to personally hold accountable, His preference is to be with His people, to celebrate their reunion, which means that He will leave the work of judging the most abhorrent individuals to His witnesses. Therefore, in this context, this is not true...

The glorious presence and manifestation of power (*wa kabowd*) of the God of Israel (*'elohym Yisra'el*) rose and ascended (*'alah*) over and beyond (*min 'al*) the *Karuwb* | **Winged Spiritual Being (*ha Karuwb*) which had come to exist (*'asher hayah*) over him (*'al huw'*) toward the threshold (*'el miphtan*) of the family home (*ha beyth*).**

And he called out to and welcomed (*wa qara'*) the individual (*ha 'iysh*) who was clothed in linen (*ha lebuwsh ha bad*) who (*'asher*) had the writing implement (*qeset*) of the highest order (*ha sopher*) at his side (*ba mothen huw'*). (*Yachezq'el* / Ezekiel 9:3)

At this moment, the *Karuwb* are irrelevant. Although it is telling that Satan wants us to believe that one is seen hovering about Yahowah and guarding the entrance to God's Home. When Yahowah returns, His focus will be on His Covenant Family. There will be no need for *Karuwb* to guard the threshold of His Home because all who remain will be granted unencumbered access.

Further, Yahowah will not be inviting Dowd, calling out to, or welcoming the man in linen. They will have arrived together. They are Father and Son. Moreover, the time for writing is passed. From this moment forward, we

will communicate on a much higher level than the written word.

As an interesting aside, I've long been curious as to the meaning of *karuwb*. We are not provided with a definition, and there is no direct root to ascribe meaning. All we know is that the *karuwb* are winged spiritual beings. They were tasked with guarding the Garden of 'Eden to keep the ill effects of humankind living outside of its protective confines at bay, and they flank the Kaporeth, the Mercy Seat of the Ark of the Covenant.

Then (wa) This Is Not Him (#^#!) said ('amar) to him ('el huw'), Pass over ('abar) within and throughout the city (ba tawek ha 'iy), within and throughout Jerusalem (ba tawek Yaruwshalaim), and place a mark as a sign (tawah tau) on the forehead ('al metsach) of the individuals (ha 'iysh) who sigh, expressing displeasure while outwardly lamenting, anguished (ha 'anach wa ha 'anaq) over all of the disgusting and repugnant, abhorrent and offensive, abominations ('al kol ha tow'ebah) which are being performed in it (ha 'asah ba tawek hy'). (Yachezq'el / Ezekiel 9:4)

Since Yahowah knows His children and the Shepherd his sheep, there will be no need for such contrivances. And yet, in a way I wish it were true. I rather prefer the idea of the Messiah's Mark and Shepherd's Sign over Revelations' Mark of the Beast. But since this is the voice of Satan seeking to be perceived as Yahowah, we are left with this mark designating the Devil's own.

At this time, the surviving Children of the Covenant will be adorned in the Set-Apart Spirit's Garment of Light so that we appear perfect in our Father's eyes. There will be no hiding who we have become or our allegiance.

In reality, God's reach will greatly exceed the city limits of Jerusalem. And the determining factor for who lives and dies will not be a sigh, a lament, or displeasure.

Accepting the conditions of the Covenant leads to receiving its everlasting benefits and replying to the Mow'ed results in irrefutable and irreversible rewards. Those who have capitalized upon Yahowah's provisions are anything but disgruntled. But of course, Satan needs to invert God's intent if he is to rise above him.

And to the others (*wa la 'eleh*), **he said** (*'amar*) **such that I could hear** (*ba 'ozen 'any*), **Pass over** (*'abar*) **the city** (*ba ha 'iy*) **after him** (*'achar huw'*) **and strike with destructive intent** (*wa nakah*), **not sparing anyone** (*'al chuws*) **you see** (*'ayn 'atem*). **Do not be lenient, and show no pity, mercy, or compassion** (*'al chamal*). (*Yachezq'el 9:5*)

The elders who are religious and government leaders (*zaqen*), **the younger men and soldiers** (*bachuwr*), **and even the young virgins** (*wa bethuwlah*), **little children** (*wa tap*), **and women** (*wa 'ishah*) **slay so as to destroy** (*harag la mashchyth*).

However (*wa*), **regarding any individual** (*'al kol 'iysh*) **whom** (*'asher*) **the mark** (*ha taw*) **is on him** (*'al huw'*), **do not approach** (*'al nagash*). **Proceed by beginning at my defiled and dishonored sanctuary** (*wa min miqdash 'any chalal*).

And so (*wa*), **they initiated the process by treating with contempt the most defiled and dishonorable** (*chalal*) **of the men who were the decision-makers, the oldest and most important leaders** (*ba ha 'iysh ha zaken*) **who were in the presence** (*la paneh*) **of the family** (*ha beyth*). (*Yachezq'el / Ezekiel 9:6*)

The Lord of Babylon is mistaken. Passover is one and done. It was promised to 'Abraham on Mowryah to confirm the Covenant, demonstrated to the Children of Yisra'el in Mitsraym on the eve of the Exodus, and fulfilled by Dowd on Pesach in 33 CE. All that is left is for us to

capitalize upon what Yahowah and Dowd have already accomplished.

Yahowah's return is not on Passover but, instead, on *Yowm Kipurym* | the Day of Reconciliations. There will be no 'abar | passing over on this day. It will be too late for that.

Jews who have remained political or religious to the very end will be incinerated by Yahowah's light. It will be unavoidable. Then their souls will be judged and dealt with by God's chosen witnesses in the due process of unfolding events.

There will be no need to strike anyone because everyone will experience the fate they have chosen. God knows His own as does His designated Shepherd. The souls of those who have accepted Yahowah will receive unrelenting compassion and mercy.

And on this day, Yahowah's Family Home, newly restored and comprised of light, will be perfect and undefiled. Therefore, those in the presence of His family will be honored guests.

And while that is true, it is not what Satan needs if he is to be seen as God. For that to occur, prior to Yahowah returning, every Jew who has not surrendered to him must die, the young and old, women and children included.

For Satan to win, the Covenant Family must be eliminated...

He said (*wa 'amar*) **to them** (*'el hem*), **Pronounce the household contaminated and defiled** (*tame' 'eth ha beyth*). **Then fill the courtyards and open areas** (*wa male' 'eth ha chatser*) **with the corrupt and reprehensible** (*chalal*). **So, they went out** (*wa yatsa'*) **and lashed out** (*wa nakah*) **throughout the city** (*ba ha 'iyr*). (*Yachezq'el* / Ezekiel 9:7)

Without any surviving Jews, there would be no Reconciliations. And without Kipurym, there would be no reason for Yahowah to return. So, kill them all is Satan's motto.

What is truly amazing is how many Christians and Muslims, Conspiratorialists and Progressives have accepted and now tout his message. And it is only going to get worse.

In actuality, those who have been misled into relying upon religion and/or politics to save them, but who are otherwise minding their own business, will not be attacked, crippled, or anguished. Their lease on life will end. There will be no pain or punishment.

And it came to be as they were attacking and crippling them (*wa hayah ka nakah hem*), **I remained by myself** (*wa sha'ar 'any*) **and fell upon my face** (*wa naphal 'al paneh 'any*). **Then I became emotionally anguished and cried** (*wa za'aq*).

So, I exclaimed (*wa 'amar*), **Oh no, my Lord** (*'ahah 'adony*), **This Is Not Him** (*#^#!*). **Will this corrupt and blemish yourself to annihilate** (*ha shachath 'atah*) **the entire remnant, every remaining descendant** (*'eth kol sha'ryth*), **of Yisra'el** | **of those who engage and endure with God** (*Yisra'el*) **during your outpouring** (*ba shaphak 'atah*) **of your venomous wrath and enraged snake toxin** (*'eth chemah 'atah*) **on Yaruwshalaim** | **the Source of Guidance on Reconciliation** (*'al Yaruwshalaim*)? (*Yachezq'el* / Ezekiel 9:8)

The son of man is auditioning for the Mark of his Beast. He wants his Lord and Master to spare him this ordeal. So, he is the first to lament and cry.

When what to his wondering eyes should appear but his Lord annihilating every remaining descendant of Yisra'el. It is his Master's serpentine toxin that is being

poured out over Jerusalem. Satan has dispensed with the pretext of six men wielding crippling implements.

If this were to occur, and thankfully it will not, there would be no one left on Earth for Yahowah to reconcile. There would be no way to fulfill Kipurym. Satan prevails and God fails. The story is over.

The serpent who was allowed into the Garden would have risen from his belly to tower above Yahowah. He envisions himself as the Karuwb blocking the entrance to the Covenant Home and thereby, nullifying the Towrah and Prophets.

I'm looking forward to getting out of Babylon. I understand that we must be shown how the prophecy presented in *Yasha 'yah* | Isaiah 14 will be fulfilled if we are to keep Yahuwdym from being swallowed up in the intended carnage. And I appreciate the fact that we are advantaged by having been given access to the Lord's playbook. The Adversary has tipped his hand, we know the cards he is holding and how he intends to play them.

We also understand just how easy it was to fool the religious. They have embraced the Babylonian texts, preferring Daniel and Ezekiel to the Towrah and Prophets. The notion of a Christ and of Jewish spiritualism is based upon them. And that is why we find both books set in the center of the Prophets, proudly presented as "Scripture" in the heart of the Bible. But had they not been placed there, I would not have scrutinized them so thoroughly. These delusions pertaining to the extermination of God's people would have been left unchallenged.

I'm in a unique position in this regard because I have devoted the past 21 years of my life, nearly every waking hour, to providing Yisra'elites with the information they should examine to be among those who benefit when Yowm Kipurym is fulfilled. It's all there, accurately translated and explained, such that those who are willing to

listen can come to know Yahowah and become part of His Covenant Family. For two decades, I have promoted life within the Covenant Family.

The case for Yahowah is conclusive and the case against the deadly and destructive nature of religion and politics is overwhelming and irrefutable. And I have worked to make this reality known. In doing so, I have spoken of these books as a guest on many thousands of talk radio programs. I've sponsored a coordinated social media outreach, and produced countless thousands of hours of audio podcasts which are presented via the internet. We have even posted and published 27 volumes so that you can read all of this online or in print depending upon your preference. And as a Covenant Family, we have willingly and enthusiastically devoted our time to promoting life and discouraging death, to knowing the truth while rejecting *tow'ebah*.

Along the way, I was asked to undermine the credibility of the three religions which claim Daniel and Ezekiel were inspired, beginning with Islam, followed by Christianity and Judaism. So, I know this Beast, understand how he operates, and appreciate why he disguises his nature so that he can fool the religious into worshiping the Devil as God.

Second only to knowing who Yahowah is, what He is offering and expects in return, recognizing who Satan is and how he uses religion to lure souls away from God is vital to saving them. It is why *Prophet of Doom*, *Questioning Paul*, *'Azab* | Separation, *Chywah* | Beast, and *Hamown* | Uproarious are nearly as important as *An Introduction to God*, the remainder of *Yada Yahowah*, *Observations*, and *Coming Home*. People must know what they are to walk away from and why it is essential to do so before they are prepared to consider what Yahowah is offering.

Therefore, while I do not enjoy this part of the job that I was invited to pursue and would rather limit my time in Babylon, I recognize why Yahowah wants it done, so we will proceed. But be prepared, my coping mechanism when swimming in a cesspool is to be sarcastic. If you do not like pejorative, if you feel that it is impolite to censure the Devil and mock religion, then you may have to proceed on your own. If you prefer Moseh, as do I, read the Towrah. But if there is room in your life for 'Elyah's sardonic brother, then you may enjoy this bombastic review of Ezekiel. Lord knows, as does Yahowah, I have paid my dues and have earned the right to bring it to you in this manner.

He said to me (wa 'amar 'el 'any), The guilt and punishment of twisting, perverting, and corrupting ('awah) of the Household of Israel (beyth Yisra'el) and Judah (wa Yahuwdah) is exceedingly great (gadawl ba ma'od ma'od). And the Earth is filled with bloodshed (wa male' ha 'erets dam). The city is overwhelmed (wa ha 'iyr male') with distorted extrapolations, bending the truth, and warping reality (muteh).

For this reason, it is right that (ky) they claim ('amar) Yahowah (YaHoWaH) has actually abandoned and forsaken ('azab) the Earth ('eth ha 'erets). There is no (wa 'ayn) Yahowah (YaHoWaH) to witness or see, to examine or consider (ra'ah). (Yachezq'el 9:9)

This is so for me as well (wa gam 'any). So, my eye ('ayn 'any) will never show pity or mercy (lo' chaws), nor will I ever have the desire to deliver or save (chamal). I will place (nathan) their path, their planned route through life and conduct along their way (derek hem) within their heads and on top of them (ba ro'sh hem). (Yachezq'el / Ezekiel 9:10)

Passing the blame is among the Devil's strong suits. The snake that twisted and perverted the word of God to beguile Chawah into believing that she would become a

god by doing as he suggested, is now blaming Jews for using the same tactic.

There would have been no reason for the Talmud or New Testament to exist had the myth not prevailed that Yahowah had given up on trying to guide or save people. And it was for this reason that Yahowah was written out of the religions of Judaism and Christianity. But unfortunately for the religious, it isn't that God gave up on us, but that most people gave up on Him. It has been a very long time since anyone examined and considered what Yahowah had to say based on the words He used to convey His message.

One of the reasons Satan has prevailed as the god of religion is that, without anyone available to represent Yahowah, the void was filled by the likes of men who wrote Ezekiel, Daniel, Enoch, Maccabees, the Talmud, Zohar, New Testament, and Quran.

It is true that the Earth is filled with bloodshed. One does not have to be a prophet to recognize the history of civilization. However, when it comes to blunt force trauma, Jews are more commonly victims. The Devil, unlike God, has never lacked prophets. They have been plentiful and have existed throughout the ages.

Typically, such men feign working for God. Although there are exceptions, like Paul and Muhammad who openly admitted to being demon-possessed, most of those who write in the name of their religion claim to be advancing the will of their god.

Those who are aware of the Christian concept of Replacement Theology, whereby the promises made to Dowd and Israel were errantly transferred to Christ and the Church, seldom appreciate the origin of the concept. It began by claiming that every accolade and title afforded *Dowd* | David by God, and every prophecy regarding him, was actually about the Christian Jesus. They do this

because there are no prophecies pertaining to Jesus nor is he afforded any titles, much less Messiah and Son of God.

This is a crime in which Jews have been complicit because they disregard almost everything Yahowah had to say about His Beloved. There isn't one in a million Jews who understand that Dowd served to fulfill Chag Matsah and that he will be dressed in linen to serve as High Priest and anoint the Mercy Seat of the Ark of the Covenant to facilitate Kipurym upon his third arrival. And, therefore, the Lord's misappropriation of Dowd's role by Christians is missed by Jews.

Behold (*wa hineh*), **the individual clothed in linen** (*ha 'iysh lebuwsh ha bad*) **who** (*'asher*) **had the writing implement** (*ha qeset*) **at his side** (*ba mothen huw'*), **changed** (*shuwb*) **the word** (*dabar*) **to say** (*la 'amar*), **Accomplished** (*'asah*) **according to** (*ka 'asher*) **your instructions** (*tsawah*) **to me** (*'any*). (*Yachezq'el* / Ezekiel 9:11)

The Lord of Babylon would have Yisra'elites believe that Dowd is not only willing to change the word of God but, also, follow the Adversary's instructions. If Dowd could be corrupted, there would be no hope for the rest of us. When it comes to being right about Yahowah, the Messiah, Dowd, is the gold standard.

The three religions which have had the most detrimental effect on Jews – Judaism, Christianity, and Islam – have several things in common. Rabbis are largely responsible for each. All three prevail by *'awah* | twisting, perverting, and corrupting the truth about Dowd's relationship with Yahowah along with *muteh* | distorted extrapolations of the Towrah and Prophets. This perverse approach is the only reason such nonsense is deemed believable.

'Awah and *muteh* also explain how Satan was able to capitalize upon Chawah's discontent, playing on her desire

to become like God. Those who have read *Questioning Paul and Prophet of Doom*, and who are reading *Yada Yahowah*, realize that *'awah* and *muteh* are among the reasons God hates religion. The lies they promote, twist His words such that His message to His people is hidden from them, covered over by the contradictory and convoluted Talmud, *Mishnah*, Zohar, New Testament, religious commentaries, and the Quran. And yet, these spurious tomes all seek to garner their credibility from the source they are perverting. And the worst of a bad lot, the religion whose corruptions are *gadawl ba ma'od ma'od* | exceedingly great to the point that they are off the scale is Judaism – the Mother of Harlots.

When we take a step back and consider what Yahowah has done for us, creating the universe, conceiving life, offering the opportunity to live in 'Eden, giving us a second chance with the opportunity to come clean, forming the Covenant, liberating us from religious and political oppression, authoring the Towrah, providing the Prophets, and assisting Dowd in fulfilling the Mow'ed at great personal sacrifice, and then compare this to peoples' response, this referendum on what is true and false comes into focus. From the very beginning in 'Eden, individually, we have been awful. Collectively, we became worse outside of the Garden. 'Abraham may have been the best available man on the planet at the time, but he was of questionable character.

Later, when Moseh was reluctant, since there was no one else qualified to retrieve His people, God had to beg him. Then in the midst of the *Yatsa'* | Exodus, the Yisra'elites became irascible. Their *tow'ebah* began early and never relented. Even the very best of us, Dowd, was flawed. And since then, there haven't been 20 men or women, among the 20 billion, who have shared this planet who have been willing to listen and go where Yahowah's words lead. Humankind has become so lost, the Devil's

tale, as told from Babylon, remains a favorite among the religious. The faithful are being fed a demonically tossed word salad prepared in the Devil's kitchen.

Throughout our *tow'ebah* history, there have been a few men and women who have been accountable and who have taken a stand against the Babel in their midst. Those who listened to Yahowah and then did as He requested are known by the names Noach, 'Abraham, Sarah, Moseh, Yahowsha', Kaleb, Deborah, Gideon, Dowd, 'ElYah, Howsha', Yasha'yah, and Yirmayah. But there have been none after Zakaryah and Mal'aky to this day.



While once was too much, the 10th chapter of Ezekiel reads like a repeat of the 1st. There is limited dialog and there is nothing we can learn from the reported vision other than to question why anyone believed that this was true.

I looked and behold (*wa ra'ah wa hineh*), **toward the firm material expanse** (*'el ha raqya'*) **that was over the heads** (*'asher 'al ro'sh*) **of the karuwbym | winged spiritual beings** (*karuwb*), **similar to a stone** (*ka 'eben*) **of sapphire** (*saphry*), **like the questionable sight** (*ka ha mara'ah* – comparable to the pattern of enquiry of the who, what, where, and when associated with the appearance of the puzzling phenomenon; from *mah* – to question *ra'ah* – what is being seen) **of the bloody likeness and divisive similarity** (*damuwth* – of a comparative image, a similitude of a religious idol; from *damah* – to resemble that which is imagined and divisive, separating and destructive, deadly and bloody) **of a throne** (*kise'*) **was seen** (*ra'ah*) **above them** (*'al hem*). (*Yachezq'el* / Ezekiel 10:1)

Ezekiel's heaven wasn't a spiritual realm but, instead, material, making eternal life and universal travel impossible. It was set over the heads of cherubs, and had the appearance of a stone, and while a pretty one, it could not have been very large if compared to a sapphire. The likeness of the throne was bloody and divisive but it, nonetheless, rose above the cherubs and stone.

However, since *karuwb* | chereb, 'eben | stone, and *kise* | throne are all masculine, we are left to wonder which of these was speaking in the next statement. Considering the instructions, I'm guessing the least literate of them.

And it said (*wa 'amar*) **to the individual** (*'el ha 'iysh*) **clothed in linen** (*lebuwsh ha bad*) **and it said** (*wa 'amar*), **You must come** (*bow* – you are commanded to enter (qal imperative)) **to between near the chariot wheel** (*'el bayn la ha galgal*) **toward under the approaching cherub** (*'el tachath la ha karuwb*) **and fill** (*wa male*) **the hollow of your hands** (*chophen 'atah*) **with burning coals** (*gachal 'esh*) **from between** (*min bayn*) **the approaching cherubim** (*la ha karuwbym*) **and then** (*wa*) **you are commanded to sprinkle** (*saraq* – you must lightly toss so as to scatter and dust (qal imperative)) **over the city** (*'al ha 'iyr*). **So, he entered** (*wa bow*) **toward my eyes** (*la 'ayn 'any*). (*Yachezq'el* / Ezekiel 10:2)

This reads like it was written by a retarded first grader, cognizant that “retarded” is socially inappropriate. But who is insulting whom?

The man in linen, who has returned from his torturous killing spree, slaughtering without mercy every man, woman, and child in Jerusalem, and then after having reported his willingness to change the word and do as the Lord of Babylon had requested of him was primed for his next adventure. He was ordered to come “to between near (translating a string of three prepositions) the chariot wheel (singular)” and “toward under the approaching (three more

prepositions) cherub (singular)” to fill his hands with “burning coals.” To do so, he would have to “approach the cherubim (now plural)” such that he would be able to “sprinkle, scattering the dust” over the city. Of course, this put the man in linen near Ezekiel’s eyes.

Apparently down to Earth and in the city which has just been doused in burning coals, we find the cherubs have changed locations...

Now the cherubim (*wa ha karuwb*) **were standing** (*amad*) **away from the south side** (*min yamyn*) **near the House** (*la ha beyth*) **in entering him** (*ba bow’ huw’*), **this individual** (*ha iysh*), **and the cloud** (*wa ha anan*) **filled the outer courtyard** (*mala’ eth ha chatser*) **of the inner** (*ha panymy*). (*Yachezq’el* / Ezekiel 10:3)

Yes, “in entering him” sounds disgusting, but with *ba bow’ huw’* the other options, “coming or going in him,” were less appealing. Fortunately, prying eyes were shielded by the cloud. It filled the outer courtyard of the inner should you be interested in the location in which this was occurring.

Appearing in the city where he has bludgeoned every Jew, from elderly to infants, from dirty old men to virgins, inseminated with snake toxin, and after being incinerated by falling coals, we find...

And he rose up (*wa ruwm*), **the glorious significance and splendor** (*kabowd* – the weightiness) **of This Is Not Him** (#^#!) **out of** (*min*) **upon** (*al*) **the cherub** (*karuwb*) **over the threshold** (*al miphthan*) **of the House** (*ha beyth*). **And the House** (*wa ha beyth*) **was filled** (*male’*) **with the cloud** (*eth ha anan*), **and the outer open courtyard** (*wa ha chatser*) **was filled** (*male’*) **with the bright and beautiful appearance, radiant and gleaming shining** (*eth nogah*) **of the glorious splendor and weighty nature** (*kabowd*) **of This Is Not Him** (#^#!). (*Yachezq’el* / Ezekiel 10:4)

I love Yahowah and respect His name too much to associate it with this rubbish, even if only by abbreviation. So, I am writing it backward and then referring to symbols to affirm that this is the antithesis of God.

Only the Lord of Babylon would do such a thing. Given over to his desires, no one would be left alive. There would be nothing but the sight and stench of beaten and burning bodies, including infants, surrounding this macabre scene.

And the noisy sound of wings (*wa qowl kanaph*) of the cherubim (*ha karuwbym*) was heard (*shama*) as far as (*'ad*) the outer and open courtyard (*ha chatsar*) of the exterior (*ha chytsown*) like the noisy voice (*ka qowl*) of 'El | God (*'el*), the destructive demon and ruinous evil spirit seeking to be worshiped as God (*shaday*) when he speaks (*ba dabar huw*). (*Yachezq'el* / Ezekiel 10:5)

If we hadn't read this, we would not have known that cherubim make a racket, albeit with a resonance that sounds just like 'El's voice. Nor would we have realized that the God of Babylon, the one obsessed with exterminating Jews, is a destructive demon, a ruinous evil spirit seeking to be worshiped as if he were God.

Should you not know, sadists are never satisfied. There is no limit to the degree that they are committed to torturing or tormenting others because they always crave more.

And it came to be (*wa hayah*) in commanding (*ba tsawah*) him (*huw*), concerning the individual clothed in linen (*'eth ha 'iysh lebuwsh ha bad*), to say (*la 'amar*), **Grasp hold (*laqach* – you are commanded to seize and take (qal imperative)) of fire (*'esh*) from between (*min bayn*) toward the wheel (*la ha galgal*), from between near the cherubim (*min bayn la ha karuwbym*). So, he entered in (*wa bow*) and stood (*wa 'amad*) beside (*'etsel*) the wheel (*'owphan*). (*Yachezq'el* / Ezekiel 10:6)**

Admittedly, I've lost my bearings. Are we in Heaven, Hell, or on Earth? Why is there fire between the wheels? Why grab it again after already raining it down on the city? What do the cherubs have to do with any of this? And who is the man in linen who is complicit in 'El's diabolical plans?

And a cherub (*wa ha karuwb*) **extended** (*shalach*) **his hand** (*'eth yad huw'*) **from between** (*min bayn*) **near the cherubim** (*la ha karuwbym*) **toward the fire** (*'el ha 'esh*) **which was between** (*'asher bayn*) **the cherubim** (*ha karuwbym*) **and he lifted up and carried** (*wa nasa'*) **and he gave** (*wa nathan*) **to the hollow of the hands** (*'el chophen*) **the linen** (*ha bad*) **clothed** (*lebuwsh*) **and he seized and accepted** (*wa laqach*) **and went out** (*wa yatsa'*). (*Yachezq'el* / Ezekiel 10:7)

My mistake, the fire is between the cherubim, not the wheels. And I had thought that the man in linen had already done what was now being done for him. So clearly, I'm confused by this moronic drivel. And all along, I've been wondering why the *karuwbym* depicted on the Mercy Seat of the Ark of the Covenant were shown with wings instead of hands. Apparently...

And were seen (*wa ra'ah*) **for the cherubim** (*wa ha karuwbym*) **the replica pattern** (*tabnyth*) **of a human hand** (*yad 'adam*) **under** (*thachath*) **their wings** (*kanaph hem*). (*Yachezq'el* / Ezekiel 10:8)

Mystery solved. Under all of the racket of the wings, there is the semblance of hands perfect for conveying fire. Clever design.

Just when I thought that we had moved past the wheels and handy cherubs, there were more wheels and cherubs. Will this never end?

And I looked and saw (*wa ra'ah*) **and behold** (*wa hineh*), **four vehicular wheels** (*'arba'ah 'owphanym*)

beside the cherubim (*'etsel ha karuwbym*), **one vehicle wheel** (*'owphan 'echad*) **beside the one cherub** (*'etsel ha karuwb 'echad*) **and one wheel** (*wa 'owphan*) **near the one cherub** (*'etsel ha karuwb 'echad*) **along with** (*wa*) **the questionable vision of the puzzling phenomenon** (*mara'ah*) **of the wheels of the vehicle** (*la 'owphanym*) **similar to** (*ka*) **a stone eye** (*'ayn 'eben*) **of Tarshysh | Tarshish** (*tarshysh* – perhaps a yellow jasper, a gold-colored gem, topaz, beryl, chrysolite, a Punic city (Carthage?)). (*Yachezq'el* / Ezekiel 10:9)

What we can deduce with absolute certainty from this horribly written word salad of mass extermination, pants on fire, copious vehicular wheels, random cherubs, burning eyes, and stones is that “Ezekiel” was borderline illiterate, and likely schizophrenic, and his Lord was sadistic and demonic. This was not inspired by the God who created the universe and authored the DNA code responsible for life. There is no correlation between this delusional, indeed, diabolical rant, and the Towrah. To place this worthless drivel among proven Prophets is a disgrace to human intelligence and a tribute to the power of religion to constipate the mind.

And (*wa*) **their dubious sight** (*mara'ah hem* – questioning the pattern of the vision and pondering the who, what, where, and when associated with their appearance; from *mah* – to question and *ra'ah* – what is being seen) **was one bloody likeness and divisive similitude** (*damuwth 'echad* – a single comparative image of the likeness of a lone religious idol; from *damah* – to resemble that which is imagined and divisive, separating and destructive, deadly and bloody) **approaching four** (*la 'arba*) **of them** (*hem*) **as if existing as** (*ka 'asher hayah*) **the vehicle wheel** (*ha 'owphan*) **in the middle of** (*ba tawek*) **the wheel** (*ha 'owphan*). (*Yachezq'el* / Ezekiel 10:10)

Wheels, wheels, and wheels within wheels. But even if we were to offer Ezekiel a modicum of undeserved legitimacy, what is the point other than to ascribe a chariot to the Lord of Babylon? The vehicle leaves him stuck riding around with other pagan war gods in the Bronze Age. And worse, his wheels don't work, and his cherubs don't fly.

In walking (*ba halak*), they to four directions, the four quarters or sides of them (*hem 'el 'arba' reba' hem*), they traveled (*halak* – they walked) without going around (*lo' sabab*) as they walked (*ba halak*).

They truly (*hem ky*) to the place (*ha maqowm* – the site) in relation to (*'asher*) the top or head (*ha ro'sh*) faced (*paneh* – appeared) after it or behind him (*'achar huw'*), walking (*halak*) without going around in a circle (*lo' sabab*) in walking them (*ba halak hem*). (*Yachezq'el* / Ezekiel 10:11)

All of the commotion and there is no locomotion beyond walking. The wheels are inoperative.

My intent isn't to appear illiterate through these stilted translations, but to be as literal and correct as possible. I do not speak for the Lord of Babylon or for the Devil's Advocate, so I am uncomfortable embellishing the text to make either appear lucid. If you are searching for someone to assist them, and make it appear as if this was inspired by God, open a Bible.

It's alive, but is he describing the chariot or cherubs? And if the latter, how is it that spiritual beings are entirely flesh? And why do the wheels appear on the creature rather than the chariot?

And the entire creature, all of the flesh, and every bit of their body (*wa kol basar hem*), their eyebrows (*wa gab hem*), their hands (*wa yad hem*), and their wings (*wa kanaph*) as well as their vehicular wheels (*wa ha*

'owphan) were full (male') of eyes ('ayn) all around (sabyb – surrounding and encircling) their wheels of these four (la 'arba' hem 'owphan hem). (Yachezq'el / Ezekiel 10:12)

While it is a singular *basar* | creature, body, or flesh, it is shared by *hem* | them – along with the eyebrows, hands, wings, wheels, and eyes – which were all plural. However, since it is not *'ayn hem* | their eyes but, instead *male'* | filled with *'ayn* | eyes *sabyb* | all around, the description reveals that their body, eyebrows, hands, wings, and wheels all had eyes. That is a little creepy.

Thankfully, Ezekiel is going to clear all of this up for us so that we are left with a clear picture regarding the wheels which did not turn. Apparently, in addition to being covered in eyes, it had a name...

As for the vehicular wheels (la ha 'owphan) of them (la hem), it was called (qara' – he was summoned and proclaimed (pual perfect third-person masculine singular – he passively suffers the effect at the moment of being called)), The Chariot Wheel (ha galgal), in my ear (ba 'ozen 'any). (Yachezq'el / Ezekiel 10:13)

Still addressing The Chariot Wheel, we discover that it had four faces in one face, kind of like the wheels within a wheel...

And four faces (wa 'arba' paneh) for face of one (la 'echad paneh). The one face (ha 'echad paneh) of the cherub (ha karuwb) and faces (wa panehy – and appearances) of the secondary (ha sheny) faces (panehy – appearances) of a man ('adam), and the third (wa ha shalyshy), the face of a lion (paneh 'aryeh), and the fourth (wa ha raby'y), the face of an eagle (paneh nesh). (Yachezq'el / Ezekiel 10:14)

There were four faces in one, with the first and second of the faces having the split personality of a single man.

The term for that is schizophrenic. But now with the Taurus the Bull missing from among the faces, we are left to wonder if he was promoted and is now riding in the chariot or if he was demoted and replaced by a second man.

But it is reassuring to know that, even though the characters have changed somewhat, the creature was still four-faced – albeit Ezekiel was now describing ‘The Chariot Wheel’ rather than the vehicle, the cherubs, or his Lord.

The moral of the story is that we should not drive drunk or write stoned.

As we press ahead to see what magic mushrooms can do to a person’s mind, we learn that the cherubs *ramam* | rotted and decomposed were filled with maggots if we use the primary meaning. If the secondary connotation is preferred, then they were *ramam* | exalted. Or if the tertiary connotation was intended, they *ramam* | rose up to get away. Personally, I prefer the latter and would like to join them. But, I’m not a fan of Babylon, Babel, or the Lord – nor Ezekiel.

Not knowing which was intended, the most responsible course of action is to incorporate all three definitions. Perhaps it will hide my bias...

And the cherubs of hers (*wa ha karuwbym hy’*) **were honored and exalted as they decomposed and rotted, filled as they were with maggots, while they rose up to get away** (*ramam*).

The Beasts (*ha chayah* – the animals and living creatures) **which I saw** (*‘asher ra’ah*) **by the waterway** (*ba nahar* – the river or canal) **of Kabar** (*Kabar*). (*Yachezq’el* / Ezekiel 10:15)

They must be fast because when last they spoke, we had skirted Heaven by traveling above the Earth to arrive

in Jerusalem for the confab of cherubs. So, kids, this is why we don't do drugs.

And in walking (*wa ba halak*), **the cherubim** (*ha karuwbym*) **walked** (*halak*) **the wheels** (*ha 'owphan*) **beside them** (*'etsel hem*).

So then with lifting up and carrying (*wa ba nasa'*), **the cherubim** (*ha karuwbym*) **with their wings** (*ba kanaph hem*) [insert your favorite definition here] **were honored and exalted as they decomposed and rotted, filled as they were with maggots, while they rose up to get away** (*ramam*) **from upon the Earth** (*min 'al ha 'erets*).

The vehicular wheels (*ha 'owphan*) **did not revolve** (*lo' sabab* – did not go around) **also** (*gam* – either), **they from beside them** (*hem min 'etsel hem*). (*Yachezq'el / Ezekiel 10:16*)

In standing (*ba 'amad*), **they, themselves, stood** (*hem 'amad*). So, **in being honored and exalted as they decomposed and rotted from being filled as they were with maggots, they rose up to get away** (*wa ba ramam*). **They** (*hem*) [trying to keep it fresh] **were maggots as they rose up to get way, albeit lifted on high as they disintegrated and decayed** (*ramam*) **with them** (*'eth hem*) **because truly** (*ky*) **the spirit** (*ruwach*) **of the Beasts** (*ha chayah* – of the animals) **was in them** (*ba hem*). (*Yachezq'el / Ezekiel 10:17*)

Since Jewish spirituality is derived from the Zohar which was based upon these visions in Ezekiel, are rabbis seeking to be honored as maggots, exalted for promoting the decomposition of the soul, or simply trying to worm away from Yahowah?

Then withdrew and went out (*wa yatsa'*) **from the abundant wealth and glorious presence** (*kabowd*) **of This Is Not Him** (*#^#!*) **from above the threshold** (*min*

'al miphthan) of the House (ha beyth). And he stood (wa 'amad) upon the cherubim ('al ha karuwbym). (Yachezq'el / Ezekiel 10:18)

It appears that we have returned to the besieged Temple in Jerusalem that had been sprinkled with embers of coal. But either way, with Babylonians laying siege to the city and poised to dismantle the Temple, or as a slave in Babylon, the source of inspiration is the same.

I'm hearing the Beatles in the background, with John and Ringo singing *Lucy in the Sky with Diamonds* while Paul and George try to top them with *Hey Jude*, don't let me down. Take a sad song and make it better.

With the Lord of Babylon having squished the cherubs...

So, the cherubim (wa ha karuwbym) lifted up (nasa') their wings ('eth kanaph hem) and (wa) they were honored for their exalted decomposition as they rose up to get away (ramam) from the Earth (min ha 'erets) toward my eyes (la 'ayn 'any) as they withdrew (ba yatsa' hem). And the wheels (wa ha 'owphanym) were concerned with being near them (la 'umah hem).

And they stood (wa 'amad) at the opening (patach) of the gate (sha'ar) of the House (beyth) of This Is Not Him (#^#!) of the east and past (ha qadmony). So (wa), the heavy burden and abundant reputation (kabowd) of the gods ('elohym) of Israel (Yisra'el) were upon them ('al hem) out of and toward above, being over the top and high (min la ma'al). (Yachezq'el / Ezekiel 10:19)

We are making progress because “over the top” and “high” are true enough. But I must admit that I was wrong. Jude is not up to the challenge. Those who want to see God in these words must be regaled with a full-blown rendition of *Lucy in the Sky with Diamonds*. We are seeing marmalade skies and need kaleidoscope eyes. Either that,

or we will need our brains fried by religion to see God in these.

If you recall, we were not halfway through the 1st chapter when I suggested that we could blame Ezekiel's delusions on ergot, the psychedelic fungus prevalent along the banks of the river which was subsequently harvested to create LSD. Ergot was used extensively by the Babylonians, Persians, Greeks, and early Christians as a religious sacrament. And so, while I prefer to remain sober, the role that hallucinogens have played in every major religion cannot be ignored – especially with these hallucinogenic visions ascribed to Babylon.

She, the living creature (*hy' ha chayah*), that I saw (*'asher ra'ah*) underneath and instead of (*tachath*) the gods (*'elohym*) of Israel (*Yisra'el*) by the river (*ba nachar*) **Kabar (*Kabar*), I knew (*wa yada'*) that honestly (*ky*) they were cherubs (*karuwbym hem*). (*Yachezq'el / Ezekiel 10:20*)**

Four (*'arba'*) of four (*'arba'ah*) faces (*paneh*) for one (*la 'echad*) and four (*wa 'arba'*) wings (*kanaph*) for one (*la 'echad*), and also the bloody likeness and divisive similitude (*wa damuwth* – a single comparative image of the portrait of a lone religious idol; from *damah* – to resemble that which is imagined and divisive, separating and destructive, deadly and bloody) of the hands (*yad*) of man (*'adam*) under (*thachath*) their wings (*kanaph hem*). (*Yachezq'el / Ezekiel 10:21*)

The portrayal (*wa damuwth* – the divisive likeness of the bloody and destructive image) of their faces (*paneh hem*), these, the faces (*hem ha paneh*) which I had seen (*'asher ra'ah*) over the **Kabar waterway (*'al nachar Kabar*), was the vision of them (*mara'ah hem* – questioning the pattern of the sight of them and pondering their appearance). **And with their individuality (*wa 'eth hem 'iysh*) to (*'el*) beyond (*'eber* – crossing over, arrogant****

and angry) **his presence** (*paneḥ huw'*) **went** (*halak*).
(*Yachezq'el* / Ezekiel 10:22)

More gobbledygook. Let's move on.

אֲנִי וְאֵלֵי

Having concluded the 10th chapter, are we to surmise that Ezekiel was just a novice up to this point, just learning to write while being submissive to his Master, such that we can expect improvement with maturity? Or is it time to put a fork in this one and consider it done?

I have my preference, but Yahowah seems to want more. This book has antagonized Him for 2,500 years. He deserves to see it trampled into the dust of the Babylonian desert. So, because we serve Him, we will proceed. At the very least, by the end of this, we should be able to hang this bloody mess around the necks of the Black Hebrew Israelites who are insistent that these death threats somehow apply to them.

The spirit lifted me (*wa nasa' 'eth 'any ruwach*) **and came with me** (*wa bow' 'eth 'any*) **to the gate** (*'el sha'ar*) **of the House** (*beyth*) **of This Is Not Him** (*#^^#!*) **of the east** (*ha qadmowny* – of the past) **of the east face** (*ha paneḥ qadym*). **And behold** (*wa hineh*), **in the opening** (*ba petach*) **of the gateway** (*ha sha'ar*), **twenty-five** (*'esrym wa chemesh*) **individual** (*'iysh* – man (singular)).

Then I saw (*wa ra'ah*) **within their midst** (*ba tawek hem*) **Ya'azanyah** | **Yah Gives Ear** (*Ya'azanyah* – Jaazaniah), **the son** (*ben*) **of 'Azur** | **Helper** (*'Azur*) **and with** (*wa 'eth*) **Palatyah** | **Escape Yah** (*Palatyah* – Pelatiah), **the son** (*ben*) **of Banayahuw** | **Yah Builds** (*Banayahuw*), **leaders of the people** (*sar ha 'am* – representatives of the king's family). (*Yachezq'el* / Ezekiel 11:1)

In trying to fool the faithful into believing that this was an accurate accounting of meetings between the Lord and his prophet, theologians will suggest that, while Ezekiel physically remained where he was, he perceived he was somehow taken to this other place. With an equal amount of prevarication, it is what Paul would claim of his incredulous journey to heaven. Of course, when backdating Paul's moronic equivocations at the conclusion of 2nd Corinthians to these troubling events, theologians omit the part where Paul admitted in the same narrative to have been demon-possessed. His excuse was to say that the Lord wanted Satan to override and control his ego.

In this case, that sleight of hand does not work. Ezekiel is not claiming, as did Yahowah's actual prophets, that he was given a vision in his head. He is not claiming to have been taken to a different vantage point in time. No, he is saying that the spirit either carried him or dragged him by the hair from Babylon to the Temple in Jerusalem, and in this case, the spirit accompanied him.

However, this is a broken record. Three chapters have come and gone, and we are right back to where we were in Ezekiel 8:11 and 16, with twenty-five unidentified individuals. And although Ezekiel claims to recognize two of them, the drugs are having an effect. This time Jaazaniah has a different father. In addition, Pelatiah was now conspiring along with him.

And yet, while Ezekiel wants us to believe that his Lord is condemning the two for their diabolical plots, calling them out as the worst of the worst, Yahowah has nothing to say of either man. The names Ya'azanyah ben 'Azur and Palatyah ben Banayahuw are found nowhere else, not in the Prophets or Writings, nowhere. This author could have condemned Bozo the Clown and Popeye the Sailor Man and had the same effect.

The spirit has evidently disappeared because the unidentified voice is masculine...

And he said to me (*wa 'amar*) **to me** (*'el 'any*), **son of man** (*ben 'adam*), **the individuals** (*ha 'iyshym*) **who devise** (*ha chashab* – who are credited with planning and plotting) **evil and iniquity** (*'awen*) **and who decide and determine** (*ya'ats*) **bad advice and harmful schemes** (*'etsah ra'*) **within this city** (*ba ha 'iyr ha zo'th*). (*Yachezq'el* / Ezekiel 11:2)

That's not how it would have played out in a monarchy, even a crumbling one. Should either of these men have existed, they were identified as *sar*, which means they would have been serving the king. They would not have had the authority to devise plots, much less decide to implement them.

In actuality, it was when King *Yawyakym* | Jehoiakim of Judah rejected Yirma'yah's advice, cutting up and burning his letter, that these events had been set in motion. And that is where the actual intrigue lies. Several months after Necho II killed King Josiah at Megiddo, the pharaoh deposed his eldest son, Jehoahaz. Necho then appointed Jehoiakim "king" so that he would serve him as his vassal. This led to egregiously taxing Yahuwdym and transferring enormous amounts of silver and gold to Mitsraym.

However, bribery does not pay. When the Egyptians lost the battle of Carchemish to the Babylonians in 605 BCE, an angry *Nabuwkadne'tsasar* | Nebuchadnezzar II besieged Jerusalem. So Jehoiakim changed allegiances to spare himself. He offered the Babylonians the Temple Treasury along with the leading Judaeen royalty and *sar* to Nebuchadnezzar as slaves, Daniel allegedly being among them.

Even with the prophet, Jeremiah, railing against him, the spineless self-serving worm of a king continued to pay off the Babylonians for three years. But when Mitsraym

rallied against Babylon in 601 BCE, undermining their control of Judea, “king” Jehoiakim switched allegiance back to the Egyptians. As a direct result, in late 598 BCE, Nebuchadnezzar II invaded Judah and besieged Jerusalem for three months, during which time Jehoiachin was bound and fettered, but he died before being unceremoniously hauled off to Babylon. He was afforded the burial of an ass according to *Yirma'yah* | Jeremiah.

Judah's jackass was succeeded by his son, *Yowyakyn* | Jehoiachin. But after three months, Nebuchadnezzar deposed him, replacing him with Mattanyahu, his uncle, rebranding him Zedekiah. He would serve as Babylon's vassal, transferring the remaining wealth of God's wayward people to the Babylonians. After pillaging Jerusalem, Nebuchadnezzar took Jehoiachin, his household, and much of Judah's population, including all of its prominent citizens, to Babylon as slaves. If there had been *sar* | representatives of the king, they were now in Babylon, not Jerusalem.

This intrigue is important, and it is copiously documented by Yahowah's witnesses, and even confirmed independently by Babylonian records. And it is the stark difference between these factual historical accounts conveyed by actual prophets and this mystical and nebulous charade we are reading in Ezekiel that is among the many clues that this book does not belong with the others.

This story continues with Jews acting as we have come to know them over the ages, seemingly unable to learn anything from history, including their own. Zedekiah was encouraged by Mitsraym to lead a revolt against Babylon. Dumb idea, because it resulted in the Babylonian army returning to raze what was left of Jerusalem. After a horrific 30-month siege, the Babylonians systematically destroyed the city and Temple. They burned what little remained, effectively dissolving the kingdom of Judah

between 587 and 586 BCE. The Jews who were not starved or slaughtered were taken as slaves. Abandoning his beleaguered people, “king” Zedekiah tried to escape, but was captured near Jericho. Thereupon, he was forced to watch the executions of his sons and then was blinded.

The Babylonians were gruesome hosts and considered people as objects to kill, torture, starve, or exploit at their discretion. This would not have changed during captivity, making everything Ezekiel has portrayed thus far delusional in this context.

Following the Assyrian assault on the Northern Kingdom of Yisra’el in 721 BCE, ten of the twelve tribes were lost to history. This is one of the reasons that the Lord’s insistence on systematically carving up, starving, burning, plaguing, or releasing to kill the remaining 5/3s of Yisra’elites is absurd.

Circa 586 BCE, Judah was obliterated and the remnants of the last two tribes were slaves in Babylon. The kingdom was abolished and annexed into a Babylonian province, whose capital was now in Mizpah. This story of God’s people hitting rock bottom occurred because they relied upon the Egyptians and Babylonians rather than Yahowah, and it is worth telling and knowing, but not this nebulous tale of nobodies couched in woo-woo spiritualism by Ezekiel.

Ah, but that was then, and this is now. It’s time for cannibalism...

Who say (*ha ‘amar* – the state), **Not with near** (*lo’ ba qarowb* – negating by being close and approaching) **to build** (*banah*) **houses** (*beythym*). **She** (*hy’*), **the pot, kettle, or boiling caldron** (*syr*) **and we** (*wa ‘anachnuw*) **the meat** (*ha basar* – the flesh, body, and creature). (*Yachezq’el / Ezekiel 11:3*)

This is how the Lord of Babylon intends to deal with the “remaining” 7/3s of Jews. After cutting one-third of them down with his sword, starving one-third to death, burning a third alive, plaguing another one-third, and then hunting down and exterminating the fifth third which had attempted to flee, those who survived the dusting of burning coals will be boiled in a pot and eaten. And if we are patient, we will hear the Lord say that he cut them into pieces himself, preparing them for the pot.

So, I wonder if the Lord offered a “nice Chianti” to serve with the meal of Jew stew? (Hannibal (meaning *Ba'al* | the Lord is *Chanan* | Gracious) Lecter’s recommendation in *Silence of the Lambs*, albeit was a more complex and aged Amarone in the novel.)

Therefore, it stands to reason that this is reliable and true (*la ken*), so prophesy (*naba'*) over (*'al*) them (*hem*), prophesying (*naba'*), son of man (*ben 'adam*). (*Yachezq'el* / Ezekiel 11:4)

So, we are listening. Why didn't he say anything?

Nevertheless...

And she fell upon me (*wa naphal 'al 'any* – she dropped and collapsed prostrate, going from a higher position to a lower one over me (qal imperfect third-person feminine singular – actually and continually dropping)) spirit (*ruwach*) of This Is Not Him (#^#!). And he [not she] said to me (*wa 'amar 'el 'any* – he told me (qal imperfect third-person masculine singular)), you must say (*'amar* – you are commanded to convey (qal imperative)), Thus says (*koh 'amar*) This Is Not Me (#^#!), so likewise, therefore (*ken*), you say (*'amar*), House (*beyth*) of Israel (*Yisra'el*), and ascending steps (*ma'alah*) your spirit (*ruwach 'atem*), I, myself, know (*'any yada'*) it (*hy'*). (*Yachezq'el* / Ezekiel 11:5)

May I remind you, Israel had been hauled off into slavery by the Assyrians 134 years prior to this pronouncement. Then, annoyed, the Lord exterminated the remaining 7/3rds of them. “House of Yisra’el” is not a sentence. And because *ma’alah* is a noun, there is no verb in the phrase “ascending steps your spirit.” Further, we know what *ma’alah* means because it is a compound of *mah* | to question and *alah* | to ascend.

Further, Yahowah communicates through the *Ruwach Qodesh* | Set-Apart Spirit, deploys *mal’ak* | spiritual emissaries as implements and messengers, and Satan is a *ruwach*, but humans have *nepesh* | souls, not *ruwach*. Besides these errors, what the Lord claims to know is that the non-existent Yisra’elites are killing their own.

Numerous and increasing (*rabah*) your dead and defiled (*chahal* ‘*atem*) in this city (*ha ‘iyra ha zo’th*) and you have filled (*wa male’*) her public places (*chuwts hy’*) of pierced and slain (*chahal*). (*Yachezq’el* / Ezekiel 11:6)

There appears to be a competition for the prize of most accomplished mass murderer. This contest has the Lord competing against Israelites and Babylonians, with the non-existent Israelites now outpacing the Lord of Babylon. Will the blaspheme never end?

Therefore, it stands to reason that the Feast of Boiled Bodies was the Lord’s idea...

This being the case (*la ken*), thus says (*koh ‘amar*) my Lord and Master (‘*adony*), This Is Not Him (#^#!), your perforated and profane dead (*chahal* ‘*atem*) whom (‘*asher*) you have put (*sym*) in the midst of it (*ba tawek hy’*), they (*hem*), themselves, are the meat (*ha basar* – the bodies and flesh) and she (*wa hy’*) the boiling cauldron and pot (*syr*). And with you all (*wa ‘eth ‘atem*), he will come forth (*yatsa’*) out of the midst of her (*min tawek hy’*). (*Yachezq’el* / Ezekiel 11:7)

I wonder if, having dusted them with coals and boiling them in the pot, gives credence to the story being circulated by many Americans of African descent that they are Black Hebrew Israelites, having replaced Jews, or was it the lost, and often exterminated, Israelites? If so, since they love Ezekiel, let them claim credit for these tormented people. I just wonder, with so many options, which way they will want their Lord to kill them?

After all, this is such an uplifting and endearing story of grotesque carnage and cannibalism, it's apparent why Jews, Christians, and Muslims alike are drawn to the wholesome tale of enduring moral values. Who wouldn't want to worship this Lord, pray to him, and sing his praises?

Sword (*chereb*) you have respected and feared (*yare'*). And so (*wa*), sword (*chereb*) I will arrive with and bring upon you all (*bow' 'al 'atem*), prophetically announces after this never occurred (*na'um*), my Lord and Master (*'adony*), This Is Not Him (*#^#!*). (*Yachezq'el* / Ezekiel 11:8)

The Lord of Babylon is evidently a sore loser. After coming up second or third best in the tally of dead Jews, he now says that it wasn't actually the Yisra'elites who killed their own. They simply placed their dead in the open areas of the city. And so now to be the winner, the Lord is claiming responsibility for the Cannibal Stew and, also, for having arrived with his sword to slice them into pieces to prepare them for the pot.

An editor's note also seems appropriate at this point. Whether spoken by the Lord or Ezekiel, everything we have read thus far has been in the same voice. Therefore, since they were not part of the original text, the inclusion of quotation marks to distinguish one speaker from another seems futile. More often than not, I will dispense with them (which, unfortunately, will drive my editors bonkers).

With 7/3rds of Israelites exterminated, sliced, starved, plagued, burnt, and boiled by the Lord of Babylon, where is he going to find more to judge?

Then I will withdraw you (*wa yatsa' 'eth 'atem*) **from the midst of it** (*min tawek hy'*) **and give you** (*wa nathan 'eth 'atem*) **into the hands** (*ba yad*) **of illegitimate and unauthorized foreigners** (*zar*). **I will engage in and execute** (*wa 'asah*) **against you all** (*ba 'atem*) **punishment, the judgment of inflicting pain and suffering** (*shephet*). (*Yachezq'el / Ezekiel 11:9*)

It is the perfect end to an idyllic day in the Lord's neighborhood. Once again, those the Lord does not cut, burn, boil, plague, or starve, he will personally torture, inflicting as much pain as possible.

I suppose Satan got distracted attending to another matter in Hell and forgot that he had promised to be sadistic. Instead...

By the sword (*ba ha chereb*) **you will fall** (*naphal*) **upon the boundaries of the territory** (*'al gebuwl*) **of Israel** (*Yisra'el*).

Excuse me for interrupting this bloodbath, but how is the Lord going to inflict more pain on those who have fallen victim to the sword? And how is it that a remnant of Yahuwdym is able to return to rebuild the city and Temple if 8/3rds of them are dead? Further, what's the point of being judged by a mass murderer committed to your destruction? Adolf Hitler was less maniacal and biased against Jews than the Lord of Babylon.

I will judge you (*shaphat 'eth 'atem* – I will decide your fate) **and you will acknowledge** (*wa yada'*) **that, indeed, it is verifiable and true** (*ky*), **I am** (*'any*) **Not Me** (*#^#!*). (*Yachezq'el / Ezekiel 11:10*)

Contradicting himself, as is the Lord's prerogative, we have a change of heart...

She (hy') will not be (lo' hayah) for you as a kettle or boiling caldron (la 'atem la syr) so that you all (wa 'atem) will be (hayah) in the middle of it (ba tawek hy') as meat (la basar). Toward the boundaries of the territory ('el gebuw) of Israel (Yisra'el), I will judge you, deciding your fate (shaphat 'eth 'atem). (Yachezq'el / Ezekiel 11:11)

While it isn't my job to copyedit this illustrious prophet and his infamous Lord, methinks someone missed the *lo'* to negate *hayah*. Otherwise, as it was written, it is a contradiction of a contradiction, and that wouldn't be appropriate.

In time, you will actually come to acknowledge (wa yada') that indeed (ky) I am ('any) This Is Not Me (#^#!).

Relationally ('asher), you have not walked (lo' halak) in my prescriptions for living (ba choq 'any), nor have you engaged (lo' 'asah) My means to resolve disputes by making informed and rational decisions (wa mishpat 'any). You have acted ('asah) in the semblance (wa ka) of the thinking and judgment (mishpat) of the Gowym (ha Gowym) who are around you ('asher sabyb 'atem). (Yachezq'el / Ezekiel 11:12)

It's true, Jews have become even more religious and political than Gentiles. And per capita, they are less willing to listen to Yahowah. They will not even say His name. It is so bad, there is very little distinction in Israel between being ultra-orthodox religiously, right-wing politically, and being a crook. More than any other people, Jews tend to define themselves by their religion and politics. They have become the opposite of what Yahowah intended.

However, this “prophecy” was not fulfilled, making it false. And that is not good for Ezekiel's credibility. No matter how tormented, Jews have not acknowledged Yahowah.

And it came to pass (*wa hayah*) **as I was communicating as would a prophet** (*ka naba' 'any*) **that Palatyah | Escape Yah** (*Palatyah – Pelatiah*), **the son** (*ben*) **of Banayahuw | Yah Builds** (*Banayahuw*), **died** (*muwth*). **So, I fell down on my face** (*wa naphal paneh 'any*) **and I continually cried, actually weeping in emotional anguish and turmoil, pleading for assistance** (*za'aq*) **as a great and important voice** (*qowl gadowl*). **Then I lamented** (*wa 'amar*), **Alas, crying out in alarm, if only it were not so** (*'ahah*).

My Lord (*'adony*), **This Is Not Him** (*#^#!*), **doing this** (*'asah*) **is destructive to you** (*kalah 'atah*) **along with the remnant** (*'eth sha'eryth*) **of Yisra'el | the Individuals who Strive and Contend Against God** (*Yisra'el*). (*Yachezq'el / Ezekiel 11:13*)

It is becoming obvious why Yahowah gave up trying to convey His message through Yisra'elites. I would have left Ezekiel nose-down in the muddy residue of his tears. But this did not seem to be a problem for the Lord. He must like crybabies on their knees, especially those who mourn over mythical leaders.

Ezekiel was lamenting over the death of the man who, in the first statement of this chapter, the Lord denounced. It is akin to lamenting the demise of the rats and fleas whose disease-riddled bodies spread the Bubonic Plague. Kill one, save thousands, sometimes millions.

I dare say, if Hitler were indeed Jewish, Ezekiel would have insisted on a funeral and would have bawled his eyes out. Is there any difference between the Nazi who poisoned millions of Jews with Zyklon B and the likes of 'Akiba, Maimonides, and Baal Shem Tov who infected the souls of many millions more with their deadly religious toxin?

And then there came to exist (*wa hayah*) **the word** (*dabar*) **of This Is Not Him** (*#^#!*), **to me to say** (*'el 'any la 'amar*), (*Yachezq'el 11:14*) **son of man** (*ben 'adam*),

your brothers (*'ach 'atah*), **your brothers** (*'ach 'atah*), **your defiled kinsmen** (*'iysh ga'ulah 'atah*), **and the entire household** (*wa kol beyth*) **of Israel** (*Yisra'el*), **all of him** (*kol huw')* **who have said** (*'asher 'amar*) **to them** (*la hem*) **living Jerusalem** (*yashab Yaruwshalaim*), **Avoid and stand apart from over, severing the relationship over** (*rachaq min 'al*) **This Is Not Him** (*#^#!*) **for it is to us** (*la 'anachnuw hy')* **this Land** (*ha 'erets*) **was given** (*nathan*) **to possess** (*la mowrashah*). (*Yachezq'el / Ezekiel 11:15*)

No doubt you have noticed that I am not amplifying the text of Yachezq'el in the same manner as found elsewhere in *Yada Yahowah*. I'm not correcting the grammar either. Ezekiel is annoyingly repetitive and deficient as is evidenced by this statement. The transitions are awkward, as is the case with what follows. Therefore, I will convey the text as accurately as possible without embellishing it.

In this case, the Lord is saying that the problem with Jews is Jews. Every last one of them is professing things they ought not say. In this case, Yisra'elites are telling their brethren to avoid This Is Not Him, to stand apart from YHWH, severing the relationship, which is the result of Judaism. And they must have listened because there isn't a single mention of Yahowah in all of their voluminous texts, but you will find the rabbis' names documented throughout.

Therefore, in response (*la ken*), **say** (*'amar*), **Thus says** (*koh 'amar*) **my Lord** (*'adon 'any*), **This Is Not Him** (*#^#!*), **indeed** (*ky*), **I sent them away and I avoided them** (*rachaq hem*) **among the gentiles** (*ba ha gowym*). **And even though** (*ky*) **I scattered them** (*puwts hem*) **in the lands** (*ba ha 'erets*), **I have continually existed** (*wa hayah*) **for them** (*la hem*), **to be a sanctuary** (*la miqdash*) **while few and belittled** (*ma'at*) **in those lands** (*ba ha*

'erets) **which they have gone** (*'asher bow' sham*).
(*Yachezq'el / Ezekiel 11:16*)

Enquiring minds want to know: was the sanctuary in the boiling kettle, in the starving city, during the plague, or while vacationing in Babylon?

While always misleading and awkward when associated with Yahowah, *'adony* | my Lord has been used throughout by Dany'el and Yachezq'el in Babylon. And yet, it is particularly inappropriate here because the Lord is speaking. He most certainly would not reference Himself as "my Lord" in that he is playing the role of Master. But since I am not at liberty to change the text without verification from the Dead Sea Scrolls, I'll convey the mistake and then share my concern.

The problem with *'adony* is repeated, although, this is the least of the Lord's problems...

Therefore, it is appropriate to say (*la ken 'amar*), **Thus says** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#*). **I will gather and assemble** (*wa qabats*) **you** (*'ets 'atem*) **from the nations** (*min ha 'am*) **and gather you, bringing you together** (*wa 'asaph 'eth 'atem*), **out of the countries** (*min ha 'erets*) **where you have been scattered** (*'asher phuwts*) **with them** (*ba hem*). **And I will give you** (*wa nathan la 'atem*) **the land** (*'eth 'adamah*) **of Israel** (*Yisra'el*). (*Yachezq'el / Ezekiel 11:17*)

Was this before or after he murdered 8/3rds of them?

This promise, while incompatible with the killing fields of Ezekiel, nonetheless was made by Yahowah. And He honored His commitment to His people. After 1,814 years apart, a remnant of Jews was gathered from the devastation of the Romans and hellish conditions in Europe during the Holocaust and brought back into the Land of Israel. In all of human history, there is no similar event.

But make no mistake, this Lord was not making any such promise. The prophecy is among the most frequent throughout the actual prophets and was plagiarized by Team Babylon. After all, with so much death and destruction, without this brief interlude, we were becoming numb.

And as they arrive there (*wa bow' sham*), **when they remove** (*wa shuwr*) **all of their vile and detestable religious filth** (*'eth kol shiquwts hy'*) **as well as all of their abhorrent and repulsive, degenerate abominations** (*wa 'eth kol tow'ebah hy'*) **from it** (*min hy'*), (*Yachezq'el 11:18*) **then I will give them at that time** (*wa nathan la hem*) **one heart, united in thinking** (*leb 'echad*), **and a new, replacement spirit** (*wa ruwach chadash*) **which I will place within you** (*nathan ba qereb 'atem*).

I will remove (*wa suwr*) **the heart and judgment of stone** (*leb ha 'eben*) **from their proclamations and witness** (*min basar hem*), (*Yachezq'el 11:19*) **so that** (*la ma'an*) **with my prescriptions for living** (*ba chuqah 'any*), **they will walk** (*halak*) **and my means to execute judgment** (*'eth mishpat 'any*) **they will observe** (*shamar*). **And they will act accordingly based upon them** (*wa 'asah 'eth hem*).

Then they will approach me (*wa hayah la 'any*) **as people** (*la 'am*). **I will be** (*'any hayah*) **for them** (*la hem*) **as God** (*la 'elohym*). (*Yachezq'el / Ezekiel 11:20*)

It has not and will not happen this way. The returning Jews, whether coming from Egypt, Babylon, or Europe, always brought their *tow'ebah* with them. And if you would like ten opinions on any subject, ask two Jews. They do not agree on anything.

In actuality, when Yahowah returns to Yisra'el, He will be *chadash* | renewing His Covenant with them. He is not giving them a new spirit but, instead, an old and still

reliable Towrah. I've read *Yirma 'yah* | Jeremiah 31, and so I am certain that this is wrong.

But at least the Lord of Babylon is staying in character. He wants to give them his spirit, his prescriptions, and his judgment so that they approach him as if he were God. Fortunately, Satan is playing a losing hand, as are those who remain religious and worship him.

But life with Satan isn't for everyone...

For their vile and filthy hearts (*wa 'el leb shiquwts hem*), **and for their abhorrent practices** (*tow'ebah hem*), **following in their own ways** (*halak derek hem*) **and inclinations** (*leb hem*), **I will place them on their heads** (*ba ro'sh hem nathan*), **prophetically declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 11:21)

So how is it that in the previous statement, all was good in the kingdom, but now the Lord is upending the people, setting them on their heads, for being bad? This is not the prescribed way to begin happily-ever-after.

With this delightful vision upended on a sour note...

Then the cherubim (*wa ha karuwbym*) **lifted up** (*nasa'*) **their wings** (*'eth kanaph hem*) **and the vehicular wheels** (*wa ha 'owphan*) **accordingly close to them** (*la 'umah hem*) **and the glorious splendor** (*wa kabowd* – the heaviness and burden, the weight and possessions) **of the gods** (*'elohym*) **of Israel** (*Yisra'el*) **over them** (*'al hem* – upon them) **from toward the top** (*min la ma'al*). (*Yachezq'el* / Ezekiel 11:22)

And ascended (*wa 'alah*) **and the weighty burden** (*wa kabowd* – the heaviness and possessions of the glory, splendor, significance, and wealth) **of This Is Not Him** (#^#!) **from upon the midst** (*min 'al tawek*) **of the city** (*ha 'iyr*) **and he stood** (*wa 'amad*) **upon** (*'al*) **the**

mountain (*ha har*) **which** (*'asher*) **from the east** (*min qedem*) **of the city** (*la ha 'iy*). (*Yachezq'el* / Ezekiel 11:23)

Therefore, the gods of Israel are incapable of moving on their own. They must be driven wherever they go. And this time, rather than arriving on the Mount of Olives, the Lord is departing from this place. Although, he has a genuine reluctance to use the name of the city, *Yaruwshalaim*, or the names of the mountains, either *har Mowryah* or *har Zayith*.

Mission accomplished; it was back to Babylon.

And the spirit (*wa ruwach*) **lifted me up and carried me** (*nasa' 'any*) **and she brought me** (*wa bow' 'any*) **to the exiles** (*'el ha gowlah*) **of Chaldea** (*Kasdym*) **in the questionable vision** (*ba ha mara'ah* – with the appearance similar to the pattern of this form of enquiry visualizing the who, what, where, and when associated with the mystical experience of being within this puzzling phenomenon and spectacle; from *mah* – to question *ra'ah* – what is being seen) **by the spirit** (*ba ruwach*) **of the gods** (*'elohym*). **Then he went up from upon me** (*wa 'alah min 'al 'any* – so he ascended, going away from being on me (qal imperfect third-person masculine singular – he actually and continually climbed away from being over and above me)) **the questionable phenomenon and mystical experience** (*ha mara'ah* – the appearance similar to visualizing the who, what, where, and when associated with the vision) **which** (*'asher*) **I had seen** (*ra'ah*). (*Yachezq'el* / Ezekiel 11:24)

This appears to be an admission that the trip to the nameless city did not occur and that Ezekiel was moved by the vision, but not in reality. Further, his Lord was last seen standing on the eastern mountain. Ezekiel was not offered a ride in the chariot, and after being carried away in the vision by the spirit, he, not she, rose up and left him. Therefore, the departing object was the *mara'ah* | vision,

which is also the way the sentence is written. So, what is the purpose of a fleeting mystical experience if that is to be seen as all there was to this story?

Please note also that while the Lord uses Yisra'el frequently when exterminating them, they are simply unidentified exiles in Babylon...

So, I spoke (*wa dabar*) **to the exiles** (*'el ha golah*) **about all of the words** (*'eth kol dabarym*) **of This Is Not Him** (#^#!) **which** (*'asher*) **he had shown me** (*ra'ah 'any*). (*Yachezq'el / Ezekiel 11:25*)

The words had become images, serving as proof that he was feasting on another plate of ergot. I wonder how it pairs with Chianti and Jew stew?

While Yahowah asked me to continue, He did not tell me to be polite. And knowing that He enjoys a heavy dose of sarcasm from His witnesses, I decided to proceed in the manner most pleasing to Him. I only hope that this does not make my friend 'EiYah blush.

Hopefully, some were tickled by the humor I tried to inject to lighten the mood away from the misery inflicted by the Lord of Babylon. And for those of you who were offended, perhaps you can recommend a better way to deal with the Devil who is intent on being worshiped as God by exterminating 8/3rds of God's people.

☞☞☞☞☞

This Is Not Him...

Even when he had them right where he wanted them, the Lord of Babylon did not much like his Jewish exiles. I dare say, there was no pleasing him. Even when they were religious, he disrespected them, calling them blind and deaf. I suspect dumb was out of the question considering their propensity to talk ad nauseam about nothing.

By way of reminder, I will continue to dispense with opening and closing quotation marks. They were not included in the original text and are arbitrary in English because the alleged conversations never occurred. This was all written in the voice of the individual who compiled it on behalf of his Lord long ago. So, we will string his words together as they were written, even when grammatically incorrect – as is often the case.

Then was (*wa hayah*) **the word** (*dabar*) **of This Is Not Him** (#^#!) **to me** ('*el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 12:1) **son of man** (*ben 'adam*), **in the midst** (*ba tawek*) **of the rebellious house** (*beyth ha mary*) **you dwell** ('*atah yashab* – you live and sit) **whose eyes** ('*asher 'ayn*) **of theirs** (*la hem*) **to see** (*la ra'ah*) **and cannot see** (*wa lo' ra'ah*), **ears** ('*ozen*) **for them to hear** (*la hem la shama'*) **and they are not listening** (*wa lo' shama'*). **Indeed** (*ky*), **they are a contentious house** (*beyth mary hem*). (*Yachezq'el* / Ezekiel 12:2)

Lacking sight and the ability to hear would cause those without the benefit of braille to be unaware and likely

dependent, not contentious. And up to this point, Ezekiel has been a model submissive, the antithesis of rebellious.

When we consider what comes next, since they cannot, what is the point of showing them the objects of exile? And since they had been living as captives in Babylon for nearly a decade, don't you think that they would have known by now that they were enslaved?

So, you (*wa 'atah*), **son of man** (*ben 'adam*), **act for yourself** (*'asah la 'atah*). **Objects** (*kely* – vessels and utensils) **of exile** (*gowlah*) **reveal** (*galah*) **of the day** (*yowmam*) **for their eyes** (*la 'ayn hem*). **And uncover and make known** (*wa galah*) **from your place** (*min maqowm 'atah*) **to another place** (*'el maqowm 'acher*) **for their eyes** (*la 'ayn hem*). **Perhaps** (*'uwlay*) **they will see** (*ra 'ah*), **even though** (*ky*) **they a rebellious household** (*beyth mary hem*). (*Yachezq'el* / Ezekiel 12:3)

Perhaps it is a miracle, enabling those with eyes to see. Or it could be a sign that the contentious will notice the objects of exile and realize that they have been deported. If you cannot be a prophet, this may be the next best thing.

With no obstructions, in perfect conditions, a person with unimpaired vision would have difficulty identifying objects the size of chains and fetters at the distance of a quarter mile. Therefore, telling a slave in Babylon to “uncover them for their eyes in your place to another place” in Jerusalem 3,600 times this distance is insane.

You should bring out (*wa yatsa'*) **your vessels, and objects** (*kaly 'atah*) **as** (*ka*) **the implements** (*kaly* – the objects, vessels, and possessions) **of exile** (*gowlah*) **by day** (*yowmam*) **for their eyes** (*la 'ayn hem*) **and yourself** (*wa 'atah*), **you should come out** (*yatsa'*) **in the evening** (*ba 'ereb*) **for their eyes** (*la 'ayn hem*) **like** (*ka*) **the act of going out** (*mowtsa'*) **for exile** (*gowlah*). (*Yachezq'el* / Ezekiel 12:4)

What a great idea. Why not play charades? What better way to let those know that they have been dragged away from their homes as slaves and are now living as exiles in the swamps surrounding Babylon than to have the biggest nutcase among them pretend that he is leaving home. Brilliant.

Even better, as a prisoner and without tools, in plain sight, tell him to dig through a wall and pretend to escape, carrying along the implements used to enslave him – fetters and chains.

For their eyes (*la 'ayn hem*), **you are commanded to dig** (*chathar* – you must dig through or down (qal imperative)) **for yourself** (*la 'atah*) **in the wall** (*ba ha qyr*) **and come out through it** (*wa yatsa' ba huw*'). (*Yachezq'el* / Ezekiel 12:5)

For their eyes (*la 'ayn hem*), **upon your shoulder** (*'al kathedh 'atah*), **lift and carry** (*nasa'*) **in the dusky darkness** (*ba ha 'alatah*). **You continually withdraw** (*yatsa'*) **your presence** (*paneh 'atah*) **so you are hidden** (*kasah*). **And you will not see** (*wa lo' ra'ah*) **the land** (*'eth ha 'erets*) **because** (*ky*) **I am offering you** (*nathan 'atah*) **as a wondrous miracle and important sign** (*mowpheth*) **for the Household of Israel** (*la beyth Yisra'el*). (*Yachezq'el* / Ezekiel 12:6)

Surely, we haven't earned a prize for guessing correctly. It was sufficiently obvious that anyone with half a brain should have known that these ridiculous shenanigans would be called miraculous. As for the Devil, that is about the best he can do.

As for Ezekiel, he was not bright enough to know that he was being played by a spirit way too dumb to be pretending that he was God. And that is what makes books such as these so dangerous. Paul had the same problem, as did Muhammad.

And I did as I was commanded (*wa 'asah ken ka 'asher tsawah*). **My vessels, objects, and implements** (*kaly 'any*) **I brought out** (*yatsa'*) **as** (*ka*) **the apparati** (*kaly – the object, vessel, and possession*) **of exile** (*gowlah*) **by day** (*yowmam*). **And in the evening** (*wa ba ha 'ereb*), **I dug** (*chathar*) **for myself** (*la 'any*) **into the wall** (*ba ha qyr*) **with my hands** (*ba yad 'any*) **during the darkness of dusk** (*ba ha 'alatah*), **bringing out** (*yatsa'*) **upon my shoulder** (*'al katheph 'any*), **I carried** (*nasa'*) **for their eyes** (*la 'ayn hem*). (*Yachezq'el / Ezekiel 12:7*)

After 2,500 years, it is gratifying to finally disclose how far this book falls beneath the standard Yahowah has set. This may have been among the dumbest games Satan and his advocates have ever played. The lone miracle is that billions have been led to believe that God asked his prophet to play along in this way.

The word of This Is Not Him came to be with me (*wa hayah dabar #^#! 'el 'any*) **in the morning** (*ba ha boqer*) **to say** (*la 'amar*), (*Yachezq'el 12:8*) **son of man** (*ben 'adam*), **has it not been said to you** (*ha lo' 'amar 'el 'atah*) **by the Household of Israel** (*beyth Yisra'el*), **the rebellious and contentious family** (*beyth ha mary*), **What are you doing** (*mah 'atah 'asah*)? (*Yachezq'el 12:9*)

How perceptive. Surely one of the exiled prisoners asked, “Are you insane?”

Say to them (*'amar 'el hem*), **Thus says my Lord and Master** (*koh 'amar 'adony*), **This Is Not Him** (*#^#!*), **This oracle and prophetic pronouncement** (*ha masa' ha zeh*) **are for the leader** (*ha nasyi'*) **in Jerusalem** (*ba Yaruwshalaim*) **and for the entire Household of Israel** (*wa kol beyth Yisra'el*) **who they in the midst of them** (*'asher hem ba tawek hem*). (*Yachezq'el / Ezekiel 12:10*)

Ezekiel’s story allegedly begins in the fifth year of the exile. We have been exposed to two years of games and other shenanigans. And yet, in the 8th chapter, we were told

that we were in the sixth year. The reason this matters is because the second siege began five or six years after the conclusion of the first, such that it would have been ongoing as the exile games were commencing. And therefore, it was not prophetic. And since we know the name of the leader of the Jews in Jerusalem at the time, why didn't the Lord? While I understand that Babylon is based upon *babel*, and is, therefore, confusing by definition, it's unnerving to see a statement attributed to "Yahowah" dragged through this muck.

Surely, even the Devil knows that Ezekiel is as dumb as a stone. He's the furthest from wonderful on the planet...

Say ('amar), I am a marvelous miracle and wonderful symbolic sign (mowpheth) for you ('atem) by comparison because of what (ka 'asher) I have done ('asah – I have accomplished thus far (qal perfect)). In this manner (ken), it will continually be done to them ('asah la hem). They will go (halak) into exile (ba ha golah) in captivity, while being captured, oppressed, and controlled (ba ha shaby). (Yachezq'el / Ezekiel 12:11)

Placing one's chains and fetters on display while pretending to dig through a wall with one's hands for the eyes of those currently being subjugated, slaughtered, and starved isn't a sign. And if one wanted to perform a miracle, why not liberate the Jews in Babylon and Jerusalem so that they are not enslaved? If Satan is intent on pretending to be God, why not reenact the Exodus rather than have one man grovel in the dirt?

The operative verb in this next statement, *yatsa'* | to withdraw, is the Hebrew word Yahowah chose to describe what the religious, using Greek terminology, call the "Exodus." So evidently, Satan liked the idea of orchestrating one of his own. Whatever God can do, he can do better. Only one problem: he was taking them from freedom to bondage.

So, the leader who will arise (*nasyi* 'asher – ruler who will be lifted up; from *nasa* ' – to lift up) **within their midst** (*ba tawek hem*) **to shoulder, he will lift and carry** ('*el katheh nasa*') **in the encroaching darkness** (*ba ha 'alatah*). **Then he will be brought out, withdrawing** (*wa yatsa* ' – he will come forth).

In the wall (*ba ha qyr*), **they will dig** (*chathar*) **to come out** (*la yatsa* ') **with him** (*ba huw* '). **His face** (*pane h huw* ') **he will cover and conceal** (*kasah*) **so that** (*ya 'an 'asher*) **he will not see** (*lo ' ra 'ah*) **for the eyes of his** (*la ha 'ayn huw* ') **the ground or dirt** ('*eth ha 'erets* – the land or earth). (*Yachezq'el* / Ezekiel 12:12)

I will spread out (*wa parash*) **my net** ('*eth resheth* 'any – my snare and mesh trap which captures, restrains, and confines) **upon him** ('*al huw* ') **and he will be seized** (*wa taphas* – he will be caught and controlled) **in my trap** (*matsuwdah* 'any – a victim in my snare).

And so, I will bring him (*wa bow* ' '*eth huw* ') **to Babel** | **Babylon** | **the Confusion of Intermixing and Integrating** (*Babel*), **the realm** ('*erets*) **of the Kasdy** | **Chaldeans** | **Sages and Astrologers** (*Kasdy*).

And (*wa*), **within it** ('*eth hy* '), **he will not see** (*lo ' ra 'ah*). **And there** (*wa sham*), **he will die** (*muwth*). (*Yachezq'el* / Ezekiel 12:13)

And all who (*wa kol 'asher*) **surround him** (*sabyb huw* '), **his assistants and helpers** ('*ezer huw* '), **and all of his troops, his soldiers and military** (*wa kol 'agaph huw* '), **I will scatter** (*zarah*) **toward every spirit** (*la kol ruwach*). **And I will draw and brandish** (*wa ryq*) **the sword** (*Chereb*) **after them** ('*achar hem* – behind them). (*Yachezq'el* / Ezekiel 12:14)

Getting one thing partially accurate among a sea of mistakes does not a prophet make. The King of Judea at this time had a name, even though the Devil's Advocate

was unaware of it. However, it would have been incorrect to call Zedekiah a *nasy'* | the leader who will arise because he had been appointed by Nebuchadnezzar seven years earlier. Rather than shouldering the burden he had created by being capricious with the treasury, he abandoned his people as the city was burning and fled. He was not brought out, and most assuredly, he was not leading an “Exodus.” And while there is no indication that it was at dusk when he escaped, it would not have mattered.

The walls surrounding Jerusalem were limestone. They were breached, but not by digging through them. It would not have done Zedekiah or the remaining Judeans any good to cover their faces to preclude seeing the ground. Even the thought of it is absurd.

By saying that “I will spread out my net,” Satan is claiming credit for the Babylonian military, among the world’s most ruthless, because they captured Zedekiah and his entourage outside of Jericho. There was no net or trap, however. After forcing him to witness the execution of his sons, the Babylonian military blinded him and took him as a slave into captivity. All of which had been predicted and written by *Yirma'yah* | Jeremiah long before “Ezekiel” composed his fairytale.

At the time, Zedekiah likely had some staff around him, but not an army. There is no indication that swords were drawn upon his capture, most certainly not God’s. And rather than being “scattered toward every spirit,” the survivors of the siege in Jerusalem and the deposed king’s subordinates were gathered up, collected, and marched into Babylon as slaves.

And if that were not bad enough, rather than coming to acknowledge Yahowah by name at this point, Jews made it illegal to even mention Him by name...

They will know and acknowledge (*wa yada'*) that (*ky*) I am ('any) This Is Not Me (#^#!) in dispersing and

scattering me with them (*puwts 'any 'eth hem*) **in the gentile nations** (*ba ha gowym*). **I will spread them** (*wa zarah 'eth hem*) **in the Land** (*ba ha 'erets*). (*Yachezq'el / Ezekiel 12:15*)

Wrong again. Over a century earlier, the Assyrians scattered all the Yisra'elites they had captured around Northern Mesopotamia, but this time, the Babylonians took those they had starved to a single gentile nation – Babylon. And God did not accompany them. Further, they were removed from the Land, not spread around it.

After promising to kill 8/3rds of Jews, one-third each from just the three things which are repeated, this must pertain to the 9th third...

Then I will have a residue left over of them (*wa yathar min hem*), **a number of individuals** (*'iysh misphar*) **from the sword** (*chereb*), **from starvation** (*min ra'ab*), **and from the plague** (*wa min deber*) **for the reason that** (*la ma'an*) **they many recount and record** (*saphar*) **every one of their reprehensible abominations** (*'eth kol tow'ebah hem*) **with the gentiles** (*ba ha gowym*) **which they go** (*'asher bow')* **there** (*sham*). **Then they will realize** (*wa yada')* **that** (*ky*) **I am** (*'any*) **This Is Not Me** (*#^#!*). (*Yachezq'el / Ezekiel 12:16*)

Wrong. Because he didn't exterminate Jews with his sword, food shortages, or germs as he had planned, a large number returned from Babylon when Yahowah inspired Cyrus to let them go home. Back in Yahuwdah, they did not recount or record their inappropriate behaviors but continued to be *tow'ebah*.

The problem with Jews wasn't so much what they did in exile but, instead, it was what they did among themselves in the Land. And to this day, Jews do not acknowledge that Yahowah is God. In fact, they are religious about denying it.

Yahowah's standard is that, to be a prophet, those speaking for Him must always be right and never wrong. Whereas the Lord of Babylon is setting the inverse standard.

So now that Satan has lied to us, he wants to play charades again...

The word (*wa dabar*) **of This Is Not Him** (#^#!) **was with me** (*hayah 'el 'any*) **to say** (*la 'amar*), (*Yachezq'el 12:17*) **son of man** (*ben 'adam*), **consume** (*'alal*) **your bread** (*lechem 'atem*) **by clamoring and trembling** (*ba ra'ash*). **And your water** (*wa maym 'atah*), **anxiously drink** (*ba shathah*) **with trepidation while agitated** (*ragzah*). (*Yachezq'el 12:18*)

Then say (*wa 'amar*) **to the people of the land** (*'el 'am ha 'erets*), **Thus says** (*koh 'amar*) **This Is Not Him** (#^#!), **my Lord and Master** (*'adony*), **to those living in Jerusalem** (*la yashab Yaruwshalaim*) **in the Land of Israel** (*'el 'adamah Yisra'el*): **they will consume** (*'akal*) **their bread** (*lechem hem*) **worried and restless** (*da'agah*). **And their water** (*wa maym hem*), **they will drink** (*shathah*) **with anxiety** (*ba shimamown*).

As a result (*wa la ma'an*), **her land** (*'erets hy' – her soil or ground*) **will be desolated and devastated** (*shamem*) **of what fills it** (*min malo' hy'*) **from the violent destruction** (*min chamas*) **of what fills** (*min malo'*) **of all of those who live in it** (*kol ha yashab ba hy'*). (*Yachezq'el / Ezekiel 12:19*)

The Lord should have known better. Yaruwshalaim is in the Land of Yahuwdah. There was no Yisra'el at this time nor Yisra'elites to be found. The besieged citizens in the city didn't have bread to eat, which was the express purpose of the nearly three-year siege.

Even if they could magically see him shudder and shake 900 miles away, playing games to reveal that those

being attacked by the Babylonian army should be worried is pathetic.

And speaking of pathetic, the Babylonians destroyed Jerusalem and a handful of neighboring towns, but they did not ransack the land, leaving the earth lifeless. And all who filled the city were not destroyed. While devastating, most were taken away as slaves.

There is no record of the Babylonian military marauding any meaningful distance from Jerusalem. That is where the leading offenders resided from their perspective and, more importantly, the money. Further, there is no record of a drought...

The populated towns and cities (*wa ha 'iyir ha yashab*) **will be parched, dried up and desolated, for a lack of water** (*chareb*). **And the land and earth** (*wa ha 'erets*) **will be uninhabitable** (*shamamah hayah*).

Then you will be aware and recognize (*wa yada'*) **that, indeed** (*ky*), **I am** (*'any*) **This Is Not Me** (#^#!). (*Yachezq'el* / Ezekiel 12:20)

Even the pirates of old knew better: Dead men tell no tales. There would have been no one left to acknowledge Yahowah and no one there to hear them if they had spoken his name. But it is telling to see just how desperate Satan continues to be in his quest to be known as God. He's even willing to have the parched and desolate earth vouch for him. Another miracle.

Even better, the lost souls of Israel are communicating with the Lord of Babylon. Does that make him a clairvoyant, a necromancer, a telepathic psychic, or just psychotic when he wants his "prophet" to argue with them?

The word (*wa dabar*) **of This Is Not Him** (#^#!) **was with me** (*hayah 'el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 12:21) **son of man** (*ben 'adam*), **what is this proverb** (*mah ha mashal ha zeh*) **toward you** (*la 'atah* –

regarding you) **over the ground** (*'al 'adamah* – upon the earth, soil, or dirt) **of Israel** (*Yisra'el*), **saying** (*'amar*), **Belong** (*'arak*) **the days** (*ha yowmym*) **and squander** (*wa 'abad* – then ruin) **every revelation** (*kol chazown* – every communication from God)? (*Yachezq'el* / Ezekiel 12:22)

Likewise, therefore (*la ken*), **say to them** (*'amar 'el hem*), **Thus says My Lord and Master** (*koh 'amar 'adony*), **This Is Not Him** (*#^#!*), **I will stop** (*shabat*) **this proverb** (*'eth ha mashal ha zeh*). **Then negating the proverbial expression** (*wa lo' mashal*), **it continues** (*'eth huw' 'owd*) **in Israel** (*ba Yisra'el*).

Unless except (*ky 'im* – surely for if by contrast indeed because nevertheless rather) **you must speak** (*dabar* – you are impelled to convey (piel imperative)) **to them** (*'el hem*), **The days** (*ha yowmym*) **are approaching and near** (*qarab*) **and word** (*wa dabar*) **every revelation** (*kol chazown*). (*Yachezq'el* / Ezekiel 12:23)

Although wrongly attributed to Solomon, the *Mashal* | Proverbs were written by Dowd. They say no such thing. Nonetheless, the mighty Lord and Master of Babylon is going to stop that which was not said. He will then negate the proverbial expression, causing it to continue in Israel. Perhaps the Devil meant to negate *'owd*, but since his intrepid spokesman and comedic actor botched his line, it isn't our job to help them with their script.

And should we wish to speculate on what he was trying to say, it appears as if Satan was claiming that every word of his pronouncements would be fulfilled immediately – in which case, they would not be prophecies but, instead, current events. That is if any of this actually occurred. If true, the Magog War and the Super Temple described later in this book occurred long ago. Oh well, we must have missed all the fuss.

Then with all evidence to the contrary, Satan reassures the Devil's Advocate...

Indeed, by contrast it is true (*ky*'), there will not be (*lo' hayah*) any longer (*'owd*) any (*kol*) futile or ineffective, dishonest or deceitful (*shawa'* – false, vain, worthless, inconsequential, or idolatrous) **prophetic communications (*chazown* – visions or revelations from God) or (*wa*) **soft, tender, or flattering** (*chalaq* – apportionments, assigning or distributing) **supernatural signs or omens on behalf of the false prophets** (*miqsam* – religious divination) **within the midst** (*ba tawek*) **of the House of Israel** (*beyth Yisra'el*). (*Yachezq'el* / Ezekiel 12:24)**

Technically, he is correct, but loses anyway. Since the Household of Israel had been hauled away by the Assyrians circa 700 BCE, and was now considered lost, they would not be saying anything that anyone would know about. That notwithstanding, we have been fed a constant diet of *babel* | commingling of the truth with confounding deceptions since we entered Babylon with Dany'el, and it is now continuing with Yachezq'el.

At best, *chazown shawa'* | vain and inconsequential revelations and, at worst, false and idolatrous visions have permeated these pages. And while everything we have read has been stained by the *miqsam* | religious divinations and omens of false prophets speaking for the Lord, nothing has been *chalaq* | soft or tender, flattering or smooth. Although, it has been *chalaq* | exceedingly divisive in apportioning blame.

Knowing that the voice behind this garbled rhetoric is the Lord of Babylon, it is apparent that he is attempting to demean the prophetic role Yisra'elites have played in revealing Yahowah's testimony. Since the prophets spoke against him, he finds their testimony unappealing, so he is discounting their prior witness and then trying to silence them. And while this approach was effective with the feebleminded and religious, enrapturing Christians,

Muslims, and Jews, Satan is playing out of his league. He does not have any such authority.

Based upon everything we have read thus far, and what follows, I'd like to make an announcement: We are reading the fulfillment of *Yasha'yah* | Isaiah 14. What Daniel began, Ezekiel is now completing. Collectively, these two books represent Satan's most elaborate attempt at prophecy, and with it, the expectation that he will be seen and worshiped as if he were God.

From this perspective, it is out with the old and in with the new. Yahowah's pronouncements through His prophets must be discarded and replaced by those from Daniel, Ezekiel, Enoch, Esther, Job, the Maccabees, Paul, Akiba, Muhammad, and Maimonides. Satan would use them to advance his agenda. And we are witnessing it occur in Babylon as predicted.

This is why *chazown*, which speaks of the prophetic revelations conveyed by God, were portrayed as having previously been *shawa'* | futile, idolatrous, and ineffective, both dishonest and deceitful. In so doing, Satan is besmirching and discarding Yahowah's prophets, from Moseh to Dowd, from Yasha'yah to Yirma'yah, and from Howsha' to Mal'aky.

Then by using *miqsam*, which depicts religious divination and the oracles of the Lord, we are on notice that it will not be *chalaq* | soft, tender, or flattering. And whatever Yahowah had previously allocated to His people will have no bearing going forward. There would be a new sheriff in town.

And since Sheriff Lord's posse is shooting prophetic blanks, their "revelations" will focus on current events, which is how this book has played out since the beginning.

Because by contrast (ky), I am ('any), This Is Not Me (#^#!). I will speak (dabar) that which is the word

(*'eth 'asher dabar*) and it will be acted out and performed (*wa 'asah*) without being drawn out or delayed (*mashak*) any longer (*'owd*) but, instead (*ky*), during your days (*ba yowm 'atem*), household (*beyth*) of the rebellious and disobedient (*mary*).

I will speak a word (*dabar dabar*) and **I will make it happen at that time** (*wa 'asah huw'* – I will engage and perform it then (qal perfect)), **prophetically announces** (*na'um*) **My Lord and Master** (*'adony*), **This Is Definitely Not Him** (#^#!). (*Yachezq'el* / Ezekiel 12:25)

Satan is on record admitting that he is incapable of predicting the future. And since everything he says must be carried out concurrently, he is also admitting that we ought not rely on his portrayal of history either. Further, when we reach the end of the book and read about the Magog War and New Temple, since they did not happen circa 600 BCE, they aren't going to happen.

This admission explains why Daniel and Ezekiel have both been unable to present a cogent assessment of their own history. It reveals why the Lord's shenanigans have been focused on current events. This further explains why *'adony* | my Lord is being called Yahowah and why the visions pertaining to this god have been so Satanic. The Devil is using the Babylonian books to achieve his goal of rising out of this place to be the Lord of religion.

So, while this serves to affirm that we are witnessing the fulfillment of Yasha'yah 14, it is devastating to those who claim that Daniel and Ezekiel were inspired by God. It should now be obvious to everyone.

And the word is (*wa hayah dabar* – so the message exists (qal imperfect)) **about me** (*'el 'any*) **of This Is Not Him** (#^#!) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 12:26)

Satan's solution was to report on an imaginary conversation. If you do not know the difference between a

Yahuwd and a Yisra'elite, you ought not be pretending to be Yahowah.

Son of human (*ben 'adam*), **pay attention** (*hineh*). **The household of Yisra'el** (*beyth Yisra'el*) **says** ('*amar*), **The revelation** (*chazown* – the vision communicated from God) **which he envisions** ('*asher huw' chazah*) **is his prediction** (*huw' naba'*) **for a great many days from now – for a time far into the future** (*la yowmym rabym la 'eth rachowq*). (*Yachezq'el* 12:27)

Therefore, say to them (*la ken 'amar 'el hem*), **Thus says** (*koh 'amar*) **This Is Not Me** (#^#!), **my Lord and Master** ('*adony*): **Nothing will be deferred or dragged out** (*lo' mashak*) **any longer or ever again** ('*owd*).

Every one of my words (*kol dabar 'any* – all of my statements) **which** ('*asher*) **I state the word** (*dabar dabar*), **and it will be done** ('*asah*), **prophetically announces my Lord and Master** (*na'um 'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 12:28)

If Satan says, Satan does, why isn't every Jew dead? He has promised to kill all of them in conflicting and repetitive ways multiple times. Or is Satan practicing to be Allah, so that he can contradict himself with impunity?

Based upon the Lord's admissions, and what we have read in the Towrah, we can readily deduce that Satan and, therefore, *mal'ak* are precluded from going forward or back in time. Should this have been allowed, Satan would have bolstered his credentials with prophecy. He would have given Ezekiel, and the likes of Paul and Muhammad, insights into the future which would have afforded them some legitimacy.

As it would transpire, it is not until the end of this book that Ezekiel offers anything more than a crude and often inaccurate portrayal of what was already occurring. And by the time we arrive at his "predictions" pertaining to the

Valley of Dry Bones, the Gog and the Magog War, and the New Temple, his prior testimony has undermined his authenticity. And with statements like this, the Lord's pronouncements necessitate them having been contemporaneous events.

Similarly, even after having Paul admit that he was demon-possessed, throughout 14 letters and the Book of Acts, there is only one prophecy. It pertains to the Christian rapture, which he got entirely wrong. Satan's deficiency in this regard was exacerbated thereafter with Muhammad. While he would also publicly acknowledge being demon-possessed, he was constantly repudiated by those who knew him because he was incapable of validating his claims through prophecy. It is incredulous to claim to be the Messenger of God or a prophet and not be able to perform as advertised. And yet, the Quran confirms that Muhammad was not a prophet and history reveals that, in addition to not getting a single prediction right, he was largely wrong about history.

And it is Satan's failures in this regard which are his undoing. With books such as Ezekiel being overwhelmingly incredulous, there is nothing within them to convince us otherwise. They all lack Yahowah's seal of authenticity – prophecy.



During our review of *Howsha* | Hosea in Volume 8 of *Yada Yahowah*, entitled 'Azab | Separation, we turned to *Yachezq'el* / Ezekiel 13 to consider how a *gader* | stone wall was used to renounce prior prophets. The “wall of stones” was said to have crushed the deceived. However, now with fresh eyes, let's return to it and more accurately assess who is talking to whom, when, and why.

But first, we must continue to endure the repetitive ramblings of the Lord...

And the word is (*wa hayah dabar* – so the message exists (qal imperfect)) **about me** (*'el 'any*) **of This Is Not Him** (#^#!) **to say** (*la 'amar*), (*Yachezq'el* 13:1) **son of man** (*ben 'adam*), **prophecy** (*naba'* – you are ordered to act like a prophet (nifal imperative)) **toward the prophets** (*'el naby'*) **of Israel** (*Yisra'el*) **who are prophesying** (*ha naba'ym*) **and you say** (*wa 'amar*) **toward those who are prophets** (*la naby'*) **based upon their thinking and inclinations** (*min leb hem* – from their hearts), **You must listen to the word** (*shama' dabar* – it is imperative that you hear (qal imperative)) **of This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 13:2)

New chapter, same verse, albeit more condemning. Here Satan, based upon the nifal stem and imperative mood, is demanding that his “prophet” start acting like one if he wants to be considered as one. To accomplish what should have been impossible, his orders are to assail the actual prophets of Yisra'el – those who have previously performed as *naby'*. And now, with the Lord impersonating Yahowah, these prophets must be disavowed for him to be considered credible by comparison. Therefore, of those who, with Yahowah's inspiration, were able to predict future events, they evidently got lucky because they were prophesying on their own initiative. So then, how did they outperform the Lord?

It is also telling to see how bossy the Lord has become. The imperative mood is giving him away. And while it often is used to convey volition in the second person, there is no hint of freewill in these words.

Methinks that Ezekiel is trying too hard to convince us that his Lord is in control and has mastery over Yahowah...

Thus says my Lord and Master (*koh 'amar 'adony*) **of This Is Not Him** (#^#!), **woe** (*howy* – this warning)

unto the prophets (*'al ha naby'ym*) **who are foolish and ignorant** (*ha nabal* – who are stupid and disobedient) **who walk after** (*'asher halak 'achar*) **their spirit** (*ruwach hem*) **and for nothing** (*wa la bilthy*) **they have looked** (*ra'ah* – they were temporarily shown (qal perfect)). (*Yachezq'el / Ezekiel 13:3*)

Israel (*Yisra'el*), **your prophets** (*naby' 'atah*) **have been** (*hayah*) **like foxes** (*ka shuwa'al* – similar to the hollow of an empty hand) **within the ruins** (*ba charbah* – in the destroyed and depopulated desert). (*Yachezq'el / Ezekiel 13:4*)

To speak against Yahowah's prophets while claiming mastery over God is, to quote Satan, *nabal* | stupid. But since he was unable to fulfill his desire to exterminate them, slicing, burning, starving, and plaguing them, the only option left is to denounce and ridicule them. But then, what's left – Daniel, Ezekiel, Enoch, Job, Esther, the Maccabees, Paul, and Muhammad? How did Satan manage to fool so many with such an impoverished hand?

And for the *naby'* of *Yisra'el* to have had access to a *ruwach* in opposition to the Lord of Babylon, She would have been the *Ruwach Qodesh* | Set-Apart Spirit – who has been conspicuously absent from these pages. Further, not only have Yahowah's prophets never been like foxes among the ruins, but since foxes are known to be clever, this is the wrong metaphor to mix with *nabal* | foolish.

And speaking of moronic, not only was the House of Israel lost and without walls, but why would anyone, especially the prophets of Yahuwdah who had predicted this siege, be entering the breaches of the walls with the Babylonians lurking outside?

You have not ascended (*lo' 'alah*) **into the breach which is ruptured** (*ba ha perets*) **and built a wall of stones to block progress and to imprison** (*wa gader gader* – you have not fenced up, hedged in, or closed off

by erecting stones to block the way) **over the House of Israel** (*'al beyth Yisra'el*) **to stand** (*la 'amad*) **in the battle** (*ba ha milchamah* – in the war) **during the day** (*ba yowm*) **of This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 13:5)

So, please tell us, why build walls after the ten tribes have been taken away as slaves? Why would anyone want to block their own progress or imprison their people – especially when they were already captives? Where was the battle being waged? The Yahuw'dym were trapped like flightless birds in a cage. They were not fighting a war with the Babylonians but, instead, being pummeled by them. And these are minor issues because this suggests that the Yisra'elites have built an inadequate wall to separate them from Yahowah – who is presented as being at war with them.

Somewhere along the way, the Lord of Babylon is going to say something which is accurate and true. But here in the 13th chapter, we haven't seen hide nor hair of an insight worth remembering.

Continuing to rail against Yahowah's *naby*', Satan would have the religious believe...

They have seen prophetic visions (*chazah* – for a limited time, they have received select information from God (*qal* perfect)) **which are worthless and false** (*shawa'* – which are futile and idolatrous), **pagan divinations as fortune-tellers** (*qesem* – signs and omens) **which are contrary to reality, deceptive and delusional** (*kazab* – which are misleading), **who say** (*ha 'amar*), **Yahowah prophetically declared** (*na'um YaHoWaH* – announces Yahowah before it occurs), **when Yahowah** (*wa YaHoWaH*) **did not dispatch them, sending them out or away** (*lo' shalach hem*) **and they expect** (*wa yachal* – they wait for) **the word** (*dabar*) **to stand** (*quwm* – to be kept, confirmed, validated, and established). (*Yachezq'el* / Ezekiel 13:6)

By using *chazah*, the Lord is acknowledging that Yahowah's prophets received prophetic visions from God. However, he wants us to believe that the 'old god' lied to them and that His predictions were worthless. According to Satan, men like Yasha'yah who conveyed the *na'um Yahowah* were imposters without authorization, unlike Ezekiel. And now, because Satan's answer to prophecy is to address current events, the Devil is mocking the prior prophets by suggesting that they are waiting in vain for some future fulfillment. According to the Lord of Babylon, if he did not say it, it does not count, and if it has not already occurred, the prophecy is moot.

But there is a confession. Satan has been claiming that he is Yahowah, but now, when he wants to besmirch prior prophets, Yahowah is the source of the worthless testimony. The Devil said "Yahowah did not dispatch them," not "I did not send them."

So, in this next statement, the Lord awkwardly tries to correct his mistake...

Question whether (*ha*) not a false and worthless revelation from God (*lo' machazeh shawa'*) you have observed as a prophet (*chazah*), a questionable divination (*miqesem* – a debatable omen as a fortune-teller; from *my* – to question and *qesem* – an omen) which is deceptive and delusional (*kazab* – misleading and invalid) you have said (*'amar*) when you said (*wa 'amar*), Yahowah prophetically declared (*na'um YaHoWaH* – announces Yahowah before it occurs), when I have not, myself, spoken (*wa 'any lo' dabar*)? (*Yachezq'el* / Ezekiel 13:7)

Since the Lord of Babylon is addressing his "prophet," the son of man, he is calling the Devil's Advocate a liar. And while that is likely so, it is obvious that the negation provided by *lo'* was misplaced, making *lo' machazeh shawa'* a double negative, indicating that wrong was right.

So, the question must be asked, does the Master of Babel believe that by repeating himself ad nauseam that his lies become true?

As a result (*la ken*), thus says my Lord, Master, owner, and one who possesses me (*koh 'amar 'adony*), This Is Not Him (#^#!), Because (*ya'an*) having spoken of you falsely and vainly without result (*dabar 'atem shawa'*), and you are receiving prophecies (*chazah*) which are false to the point of delusional (*kazab*), so therefore, behold (*la ken hineh*), I to you all (*'any 'el 'atem*), prophetically reveals (*na'um*) This Is Not Me (#^#!), my Lord and Master (*'adony*). (*Yachezq'el 13:8*)

If Satan is addressing Yisra'el, then he is babbling to a non-existent foe, because they are nowhere to be found. And even if they could hear him ramble, the last Yisra'elite prophet had been Howsha'. He had not uttered a single prophecy over the past 200 years. Moreover, unlike Ezekiel, everything he professed has either occurred or is inevitable in our immediate future. So, there is something afoot which is false to the point of being delusional, and that is everything the Lord is conveying. A butterfly would be as adept at prophecy as this fellow.

But let's be clear, this nitwit hated Jews...

My hand will be (*wa hayah yad 'any*) toward the prophets (*'el ha naby'ym*) who receive prophetic revelations from God (*ha chazah*) which are without result (*shawa'*) and who falsely practice divination as fraudulent soothsayers (*wa qasam kazab*).

They should not be (*lo' hayah*) confidentially confiding in fellowship with (*ba sowd*) my people (*'am 'any*) and in writing (*wa ba kathab*) for the House of Israel (*beyth Yisra'el*), not writing (*lo' kathab*) and to the ground (*wa 'el 'adamah*) of Israel (*Yisra'el*) they will not enter (*lo' bow'*).

Then, you will know (*wa yada'*) **that** (*ky*) **I am my Lord and Master** (*'any 'adony*), **This Is Not Me** (*#^#!*). (*Yachezq'el* / Ezekiel 13:9)

Since the Lord of Babel continues to be repetitive, I'd like to reiterate that I am providing an accurate rendering of each word by consistently using the preferred definition. Yes, it sounds illiterate, indeed, stupid, but that's the message which must be conveyed. The Creator of the universe and Author of life is considerably more articulate. And since the Son, Dowd, is portrayed "as brilliant as the sun," Satan is comparatively a sparkler.

The reason Satan hates Yahowah's prophets is that he cannot compete with them. And he does not like what they have written. None of it bodes well for him.

The argument the Master of Babel is using against them has not changed. He is saying that since many of their prophecies addressed future events, such as the fulfillment of the *Miqra'ey* or Yahowah's return, by remaining unfulfilled at the time of this writing, they were without results. The moment they were fulfilled, however, Yahowah's prophets were proven correct and Satan and his pal, Ezekiel, were shown to be the charlatans.

It is funny, however, to read that Satan was opposed to those "*qasam kazab* – who falsely practice divination as fraudulent soothsayers." The honest occultists aren't so bad.

Then Babylon's resident anti-Semite reveals that Yisra'elites "*lo' hayah ba sowd* – should not be confiding in or be in fellowship with" Yisra'elites. I suppose hanging around the Babylonians would have led to a better result.

At the time of this writing, Yisra'elites were not writing anything. And while they would never write to the ground, the next time we would see a document that could be attributed to the House of Yisra'el, it would be the

Babylonian Talmud, 1,000 years after this date. That is just a smidgen beyond Satan's prophetic range.

Also, while Yahuwdym would return to Yahuwdah within 70 years, Israelis would not enter Israel for another 2,500 years. But yet, they would eventually return. And it is in this way that we might know that this is not Yahowah.

Lastly, This Is Not Him just referred to himself as "‘*adony* – my Lord and Master." That is a bit peculiar.

Because and (*ya'an wa*) **with intent** (*ba ya'an*) **they wander away and are led astray** (*ta'ah*) **with my people** (*'eth 'am 'any*) **to say** (*la 'amar*), **Peace** (*shalowm*), **when there is no peace** (*wa 'ayn shalowm*) **and he builds** (*wa huw' banah*) **a flimsy wall** (*chayts*), **and behold** (*wa hineh*), **they whitewash** (*hem tuwach*) **with it** (*'eth huw'*) **plaster whitewash** (*taphel*). (*Yachezq'el* / Ezekiel 13:10)

How did someone who communicates this poorly manage to convince billions that this rubbish was inspired and that he was God? Wandering away and being led astray are inadvertent. There is no correlation between being misled and saying "Shalowm." For Jews, it is like saying, "Hello." To say that there was no peace is to state the obvious, rendering the attack ridiculous and superfluous.

The walls surrounding Yaruwshalaim were some of the best in the world. Sections still stand two millennia after being attacked by the Assyrians, Babylonians, Greeks, and Romans. And in this context, while enduring a thirty-month siege, to say that they were flimsy is a cheap shot. And whether walls are whitewashed, plastered, both or neither, is irrelevant to their function.

Criticizing everything Satan has placed before us has likely become irritating for some, and clearly, it is no fun for me, but if I don't, who will? And the stakes are high. Throughout Ezekiel, Satan has presented himself as Yahowah, and most believe him. And so, with billions

touting Satan's appeal as Divinely inspired, and one lone critic professing otherwise, it would be counter to Yahowah's interests, or those of His people, to let anything slide and remain a stumbling block.

In this light, Captain Obvious wants you to know that a wall's strength is not degraded by adding plaster or whitewash. And although plaster is beneficial when deflecting water, why does Satan care? He devoted several chapters to ranting about how he was going to starve, burn, slice, and plague all of God's people.

Say to (*'amar 'el*) **plastering whitewash** (*tuwach taphel*), **It will fall** (*wa naphal* – it will actually and always drop (qal imperfect)). **There will be** (*hayah*) **a deluge of rain** (*geshem* – a rainwater flood).

And you (*wa 'aten*) **stones of hail** (*'eben 'elgabysh* – rocks of ice crystals) **will genuinely and continually fall** (*naphal* – will consistently drop (qal imperfect)), **and a stormy wind or swirling spirit** (*ruwach sa'arah*) **will divide and split open** (*baqa'*). (*Yachezq'el* / Ezekiel 13:11)

So now, the Maestro of Babel is talking to whitewash, telling the plaster that it will fall. This is evidently bad because there will be a deluge of rain – but if so, how would it bring the walls down on the top of a hill, and why wasn't it recorded? Perhaps because it did not happen?

Then speaking to the hailstones, they will fall on Jerusalem rather than the rocky projectiles from the catapults. However, it will not be the flood or the ice that takes down the walls, not even the Babylonians, but a stormy wind or swirling spirit. Methinks the Lord of Babylon is whistling out of his tuches.

Then, behold (*wa hineh*), **the wall falls** (*naphal ha qyr*), **and is it not said** (*ha lo' 'amar*) **to you** (*'el 'atem*), **Where is the plaster daubing which you whitewashed**

(*'ayeh ha tyach 'asher tuwach*)? (*Yachezq'el / Ezekiel 13:12*)

Umm, no.

Therefore, as a consequence (*la ken*), **this is what says my Lord and Master** (*koh 'amar 'adown 'any*), **This Is Not Him** (*#^#!*), **So I will split and divide** (*wa baqa'*) **a stormy spirit or hurricane wind** (*ruwach sa'arah*) **with by venomous serpentine rage** (*ba chemah 'any*).

There will be (*hayah* – it will actually and continually exist (qal imperfect)) **a deluge of rain** (*geshem* – a rainwater flood) **in my nostrils as a show of my resentment** (*ba 'aph 'any*) **and** (*wa*) **stones of hail** (*'eben 'elgabysh* – rocks of ice crystals) **in the heat of the poisonous fury** (*ba chemah*) **to complete destruction and final annihilation** (*la kalah* – to everyone and everything being gone, complete extermination). (*Yachezq'el / Ezekiel 13:13*)

Another idiotic statement and additional false prophecies. Not only didn't any of this happen, much of it was not even possible. Satan appears to have had a few too many ergots and has lost lucidity. While hallucinogenic for most, the ergot fungus, which grows on grains of rye and wheat, can cause psychosis.

There were no enquiries about daubing. No missing plaster. No split ends or irreconcilable divides among the Yisra'elites. There were no hurricanes in Jerusalem. No serpentine rage among the gods. To Satan's great regret, a deluge of rain did not flow from his nostrils nor was there a show of hailstones as a sign of his heated fury. And Yisra'elites have returned and rebuilt the city, so there was no complete extermination either.

Some may argue that this is symbolic language and not meant to be taken literally. Then why not stop at the mention of a flood, which is symbolic, and not add rain,

hail, and hurricanes? Why fixate on the wall being inadequate because it was allegedly plastered? Why speak of such things eradicating Jews after the failure of the sword, plague, arson, and famine?

Why embarrass oneself by restating what never should have been said? Why solicit credit for being destructive? And why claim to have done things which have never occurred?

So (wa), I will destroy, tearing down and demolishing (haras) the wall ('eth ha qyr) that you have smeared and plastered over with whitewash ('asher tuwach taphel). I will strike it to the ground (wa naga' huw' ha 'erets) so its foundation is revealed (wa galah yasowd huw').

And when it falls (wa naphal), you will be finished, as everyone will perish, ceasing to exist (wa kalah – and it will be the end of you) in the midst of it (ba tawek hy').

So, then you will know (wa yada') that, by contrast (ky), I am ('any) This Is Not Me (#^^#!). (Yachezq'el 13:14)

I yearn for complete annihilation and total destruction, determined to fully deploy (wa kalah) my venomous rage and toxic serpentine fury ('eth chemah 'any) against the wall (ba ha qyr) and against those who have daubed plaster over it (wa ba ha tuwach 'eth huw') for whitewash (taphel – to smooth it out and whiten its surface).

I will say to you (wa 'amar la 'atem), Not existing and for naught the wall ('ayn ha qyr) and not existing and for naught those who plastered over it with whitewash (wa 'ayn ha tuwach 'eth huw'). (Yachezq'el / Ezekiel 13:15)

The Beast of Babylon falsely predicted that he would tear down and destroy Jerusalem's walls because they were

plastered over with whitewash. Then he lied by saying that he would strike the wall to the ground to expose its foundations. His intent was for it to fall on the Yisra'elites, who were nowhere to be found, so that they would all perish, ceasing to exist. And then once the people who are not there were all eliminated beneath the wall which was not whitewashed, they, by dying, would 'know' that he was Yahowah.

And that is the most pathetic statement of all. It is only in the death of Jews, their complete obliteration, that Satan believes that he will finally be acknowledged as Yahowah. But how is that possible if they are all dead, unless, of course, the Crown Prince of She'owl intends to claim that name in Hell?

But even then, he'd be wrong. These lyrics, written by Dowd 500 years earlier, say otherwise...

“Not so much for us (*lo' la 'anachnuw*), Yahowah (*YaHoWaH*), nor for our approach (*lo' la 'anachnuw*) but, instead (*ky*), for Your name and reputation, and so that You are properly recognized (*la shem 'atah*), You have chosen to be giving, offering to bestow (*nathan*) power, honor, respect, an abundance of riches, and tremendous rewards (*kabowd*) upon those You love, favor, and are devoted to (*'al chesed 'atah*) over and above You being trustworthy and reliable (*'emeth 'atah*). (*Mizmowr / Psalm 115:1*)

So why do the gowym continually ask (*la mah 'amar ha gowym*), ‘Where, we want to know (*'ayeh na'*), is their God (*'elohym hem*)?’ (*Mizmowr / Psalm 115:2*)

Our God (*wa 'elohym 'anachnuw*) is in the spiritual realm (*ba ha shamaym*). He acts and engages, doing (*'asah*) everything (*kol*) He desires (*chaphets*) for the benefit of the relationship (*'asher*). (*Mizmowr / Psalm 115:3*)

***Yisra'el* | Individuals who Engage and Endure with God (*Yisra'el*), confidently trust and rely upon (*batach ba*) **Yahowah (*YaHoWaH*)** who strengthens and supports them (*'ezer hem*). He (*huw'*) is their shield of protection (*wa magen hem*). (*Mizmowr* / Psalm 115:9)**

Family of *'Aharown* | the Alternative of Enlightened Freewill (*beyth 'Aharown*), boldly confide in and depend upon (*batach ba*) **Yahowah (*YaHoWaH*). He (*huw'*) helps and assists them (*'ezer hem*) while protecting them (*wa magen hem*). (*Mizmowr* / Psalm 115:10)**

Respect (*yare'*) **Yahowah (*YaHoWaH*). Trust in and rely upon (*batach ba*) **Yahowah (*YaHoWaH*)**. He (*huw'*) strengthens and supports them, assisting and helping them (*'ezer hem*) in addition to protecting and shielding them (*wa magen hem*). (*Mizmowr* / Psalm 115:11)**

Yahowah (*YaHoWaH*) is mindful of us, remembers us, and acknowledges us (*zakar 'anachnuw*). He will lower Himself, getting down on His knees to lift up and bless (*barak barak*) the *Beyth Yisra'el* | Household and Family of those Who Engage and Endure with God (*beyth Yisra'el*)**. He will lift up and extol (*barak*) the **House of *'Aharown* | the Alternative of Enlightened Freewill (*beyth 'Aharown*)**. (*Mizmowr* / Psalm 115:12)**

The smallest and youngest, even the least significant without status (*ha qatan*) along with (*'im*) the greatest, most important, and highly esteemed, the most empowered and capable (*ha gadawl*) who respect and revere (*yare'*) **Yahowah (*YaHoWaH*), He will praise, commend, lift up, favor, and extol benefits (*barak*). (*Mizmowr* / Psalm 115:13)**

Yahowah (*YaHoWaH*) will continually increase and augment you, enhancing and adding to you (*yasaph 'al 'atem*) over and above your children (*'al 'atem wa 'al beny 'atem*). (*Mizmowr* / Psalm 115:14)

Lifted up and blessed (*barak*) **are you** (*'atem*) **by approaching** (*la*) **Yahowah** (*YaHoWaH*) **who fashioned and formed** (*'asah*) **Heaven and Earth** (*shamaym wa 'erets*). (*Mizmowr / Psalm 115:15*)

The spiritual realms (*ha shamaym*) **of the Heavens** (*shamaym*) **are to be near** (*la*) **Yahowah** (*YaHoWaH*). **So, the material realm of the Earth and the Land** (*wa ha 'erets*), **He has given as a gift** (*nathan*) **to the children** (*la beny*) **of 'Adam** (*'Adam*). (*Mizmowr / Psalm 115:16*)

It is not for the dead who have perished (*lo' ha muwth*) **to foolishly praise** (*halal* – to improperly cheer or brag about) **Yah** (*YaH*) – **nor does anyone** (*wa lo' kol*) **who descends** (*yarad*) **in death and is silenced** (*duwmah*). (*Mizmowr / Psalm 115:17*)

We, however (*wa 'anachnuw*), **will appreciate the blessings and acknowledge the goodness** (*barak*) **of Yah** (*YaH*) **now and forever more** (*'atah wa 'ad 'owlam*). **Halaluwyah** (*Halaluwyah*)!" (*Mizmowr / Psalm 115:18*)

It was a preemptive strike against the claims being made here by Satan in Ezekiel. Yahowah and Yisra'el will prevail, and there is nothing the Devil can do to change God's approach to His people.

Oblivious to the obvious, Satan is now coming out of the closet filled with other anti-Semites. He is admitting that he yearns for the complete annihilation of God's people. His intent is to fully deploy his venomous rage and serpentine fury against that which is perceived to be protecting Jews as well as the people who committed the unforgivable sin of daubing the wall with plaster to enhance its appearance.

So, let's meet the daubers...

The prophets (*naby'*) **of Israel** (*Yisra'el*) **who spoke as prophets** (*ha naba'ym*) **to Jerusalem** (*'el Yaruwshalaim*) **and who observed prophetic insights**

from God (*wa ha chazah*) **on her behalf** (*la hy*'), **revelations communicated by God** (*chazown*) **of reconciliation** (*shalowm* – of harmonious relations, freedom from disputes, friendship, contentment, blessings, and total satisfaction) **when there has been no reconciliation** (*wa 'ayn shalowm* – no harmonious relations, no freedom from disputes, no friendship or contentment, and no blessings or peace), **prophetically declares** (*na'um*) **My Lord and Master, the one who possesses and controls me** (*'adony*), **This Is Not Me** (#^#!). (*Yachezq'el* / Ezekiel 13:16)

The only way for the Beast of Babylon, the Lord and Master of Confusion, to rise out of the Realm of Commingling and Confounding so as to be worshiped as the god of religion is to discredit Yahowah's *naby*' | prophets and then inspire the religious to annihilate every Yisra'elite. And that is the message being conveyed throughout Ezekiel.

Recognizing that everything Yahowah's prophets have revealed regarding *Yaruwshalaim* | the Source of Guidance on Reconciliation has been and will continue to be accurate, Satan is claiming that the long duration of time between God's promises to bring His people back home and *shalowm* | reconcile the relationship is proof that the prophecies were invalid. But even in this, it is a lose-lose game for the Adversary. If what Yahowah conveyed was unreliable, why trust him now that he is claiming to be Yahowah? And if those promises turn out to be true, then many Yisra'elites will be singing *Halaluwyah* while he's singing the blues in She'owl.

Having the pleasure of knowing Yahowah, having come to understand what He is offering and expects in return, by becoming a good listener and observant student, I realize that He will return with Dowd, the author of the *Mizmowr*, on *Yowm Kipurym* | the Day of Reconciliations

in year 6000 Yah – sunset in Yaruwshalaim, October 2nd, 2033. And at that moment, it will all be over for Satan.

So, you (*wa 'atah*), **son of man** (*bey 'adam*), **set your face** (*sym paneh 'atah*) **toward the daughters** (*'el bath*) **of your people** (*'am 'atah*) **who speak as prophets** (*ha naba')* **from heart of them** (*min leb henah*). **Speak as a prophet** (*wa naba')* **over and against them** (*'al henah*),... (*Yachezq'el* / Ezekiel 13:17)

In debate, the fallacy is called *ad hominem* | against the man, although in this case, the Adversary is demeaning women. When opponents cannot disprove an argument, when evidence and reason are against them, they resort to attacking the people making the case they cannot refute. Since Satan cannot out-debate God, and since he cannot disprove Yahowah's prophets, he has resorted to slandering them.

And while there were relatively few female prophets, Satan does not seem to like seamstresses very much...

...and say (*wa 'amar*), **Thus says** (*koh 'amar*) **my Lord and Master** (*'adony*), **This Is Not Me** (#^#!): **Woe** (*howy* – this warning) **to the female sewers** (*la taphar*) **of ?** (*kaseth* – an unknown word which only appears in Ezekiel) **over every joint** (*'al kol 'atsyl*) **of my hands** (*yad 'any*) **and fashion** (*wa 'asah*) **the ?** (*ha misphachah* – an unknown word which only appears in Ezekiel) **upon the head** (*'al ro'sh*) **of every** (*kol*) **height** (*qowmah*), **to hunt and catch by stalking** (*la tsuwd* – to capture and control, hounding and ensnaring) **souls** (*nepesh*).

Whose souls (*ha nepesh*) **are you women hounding and stalking** (*tsuwd* – are you hunting and ensnaring) **of my people** (*la 'am 'any*)? **And souls** (*ha nepesh*) **your intent is to keep them alive** (*chayah* – you want to live and revive (piel imperfect second-person feminine plural jussive – the object suffers the ongoing effect of the

women's desires)) **for yourself** (*la 'aten*). (*Yachezq'el / Ezekiel 13:18*)

Lord knows why he said any of this, or even what he may have meant to say. Only he knows what a *kaseth* or *misphachah* might be, why one was placed on his joints or the other on every height. And Lord knows how such "seamly" contraptions were used to hunt, hound, stalk, and ensnare souls. But nonetheless, these women were stalkers of souls that they intended to keep alive. Oh my.

By either making the imaginary wall smooth, white, and more resilient, or by sewing traps for souls...

You have dishonored me, treating me with contempt (*wa chahal 'eth 'any*) **with my people** (*'el 'am 'any*) **with handfuls** (*ba sho'al*) **of barley** (*sa'orah*) **and with morsels and crumbs of bread** (*wa ba patowth lechem*) **for souls** (*la nepesh*) **to die** (*muwth*) **who would not have died** (*'asher lo' muwth*) **while keeping alive** (*wa la chayah*) **souls** (*nepesh*) **who would not have lived** (*'asher lo' chayah*) **by lying** (*ba kazab*), **you to my people** (*'atem la 'am 'any*) **listening to lies** (*shama kazab*). (*Yachezq'el / Ezekiel 13:19*)

It's a compliment of sorts. Satan should be dishonored and treated with contempt. The wages, however, are another story. Barley and morsels of bread in conjunction with the life and death of souls seem indicative of Chag Matsah. And if so, then Satan is miffed that, by observing the Miqra', souls are saved when he would prefer that they die.

In this case, handfuls of barley and morsels of bread cause souls to die while other souls should not have lived. There is no way to win with the Lord of Babel, which is to be expected since he wanted to starve those he did not slice, burn, or plague.

With so many Jews dying, Satan is getting all lathered up and ripsnorting mad...

Similarly (*la ken*), **thus says** (*koh 'amar*) **My Lord and Master, the one who possesses and controls me** (*'adony*), **This Is Not Him** (*#^#!*), **pay attention** (*hineh*), **I to** (*'any 'el*) **your ?** (*kaseth 'aten* – an unknown word which only appears in Ezekiel) **which** (*'asher*) **you hunt by stalking and ensnaring** (*'aten tsuwd*) **there** (*sham*) **along with the souls** (*'eth ha nepesh*) **of sprouts which fly** (*la parah*), **so** (*wa*) **I will tear them, ripping and severing them** (*qara' 'eth hem*) **from upon your arms** (*min 'al zarowa' 'atem*) **and I will dispatch, setting free** (*wa shalach*) **the souls** (*'eth ha nepesh*) **which** (*'asher*) **you women have hounded, stalked, and captured** (*'atem tsuwd* – you females have hunted and ensnared (polel participle feminine plural – your effect on the souls is debilitating)) **with souls** (*'eth nepesh*) **of flying blossoms** (*la parah*). (*Yachezq'el* / Ezekiel 13:20)

And I will rip and tear (*wa qara'*) **your ?** (*'eth misphachah 'atem* – an unknown word which only appears in Ezekiel (although it may have been a misspelling of 'questionable family')) **and deliver, snatching away** (*wa natsal*) **my people** (*'am 'any*) **out of your hand** (*min yad 'aten*). **Then they will not exist** (*wa lo' hayah*) **any longer** (*'owd*) **in your hand** (*ba yad 'aten*) **as prey trapped in a prison** (*matsuwdah*). **And you will acknowledge** (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Me** (*#^#!*). (*Yachezq'el* / Ezekiel 13:21)

Babble, indeed. And even if we were afforded a working definition of either *kaseth* or if *misphachah* is a misspelling of 'questionable family,' we'd have a complete sentence but would still be wondering how women stalk souls and how sprouts fly. I don't even know how a hand becomes a prison unless the souls are the size of ants.

But evidently, it was really bad...

Because (*ya'an*) **broken and disheartened** (*ka'ah*) **heart** (*leb*) **of the rightfully and justly** (*tsadyq*) **deceived** (*sheqer*) **when I** (*wa 'any*) **have not inflicted physical pain or emotional anguish on him** (*lo' ka'ab huw'*).

And to have encouraged (*wa la chazaq* – to have empowered) **the hand** (*yad*) **of the wicked** (*rasha'*) **for not returning** (*la bilthy shuwb*) **from his way** (*min derek huw'*) **of being bad** (*ha ra'*) **to live his life** (*la chayah huw'*). (*Yachezq'el* / Ezekiel 13:22)

How dare they break the hearts of those who were rightfully deceived before Satan could torment them, inflicting pain and anguish? No wonder the Devil is having a hissy fit.

Therefore (*la ken*), **false, futile, and vain** (*shawa'*), **you women will not see visions from God** (*lo' chazah* – **will not receive prophecy** (qal imperfect second-person feminine plural jussive)) **or pagan divinations as fortune-tellers** (*wa qesem*).

You will no longer be oracles or fortune-tellers practicing divination (*lo' qesem 'owd*). **Then I will deliver** (*wa natsal*) **my people** (*'eth 'am 'any*) **from your hand** (*min yad 'aten*).

Then you will recognize and acknowledge (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Me** (*#^#!*). (*Yachezq'el* / Ezekiel 13:23)

I wonder if the National Organization for Women is aware of this slight, and if so, do they plan to take Satan to court to enforce equal opportunity for fortune-tellers?



It would have been helpful if one of the outgoing oracles could have dropped the Lord of Babel a note,

revealing that they were in Babylon. The Yisra'elites were enslaved by the Assyrians while Yahuwdym were guests of the Chaldeans.

Then came to me (*wa bow' 'el 'any*) **individuals** (*'iysh*) **from the elders** (*min zaqen*) **of Israel** (*Yisra'el*) **and they settled and sat** (*yashab*) **before me** (*la paneh 'any*). (*Yachezq'el* / Ezekiel 14:1)

And continually existing (*wa hayah*) **the word** (*dabar*) **of This Is Not Him** (*#^#!*) **to me** (*'el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 14:2) **son of man** (*ben 'adam*), **these specific individuals** (*ha 'iysh ha 'eleh*), **they have lifted up** (*'alah*) **their idols, effigies they have worshiped in lieu of a deity** (*giluwlym hem*), **over their heart** (*'al leb hem*) **and the stumbling block** (*wa mikshowl*) **of their iniquity and resulting punishment** (*'awon hem*) **they have offered** (*nathan*) **before their faces** (*nokach paneh hem*). **Should I seek to be consulted and do I want to be accounted for** (*ha darash darash*) **by them** (*la hem*)? (*Yachezq'el* / Ezekiel 14:3)

While Satan is the Lord God of religion, he is apparently not happy with his place in Judaism. Their effigies, at least at this time, must not have included the spirit who wanted to be known as if he were Yahowah.

From what we can tell, Satan has no problem being worshiped as Jesus Christ by Christians or Allah by Muslims, but he is butthurt by Jews who do not ascribe a name to their G-d. So, the Adversary is asking his alter ego, Yachezq'el, whether he should consult with or ignore the imaginary Israelites attending the enslaved confab. What's the Devil to do? Should he promote the name, Heylel ben Shachar, the title, Ha Satan, or remain anonymous as *'adony* | my Lord *'el* | G-d?

Clearly, having tipped his hand, *ha Satan* was not going to ignore the imaginary Israeli leaders. However, rather than talk directly to them, even though they were

supposedly in the room, he told his “prophet” to repeat this message...

Likewise (*ken*), **speak with them** (*dabar ‘eth hem*) **and say to them** (*wa ‘amar ‘el hem*), **Thus says** (*koh ‘amar*) **my Lord and Master** (*‘adony*), **This Is Not Him** (*#^#!*): **An individual person** (*‘iysh ‘iysh*) **from the House of Israel** (*min beyth Yisra’el*) **who goes up, lifting up** (*‘asher ‘alah*) **his idols in lieu of a deity** (*giluwlym huw’*) **to his heart** (*‘el leb huw’*) **and the stumbling block** (*wa mikshowl*) **of his perversity and depravity** (*‘awon huw’*) **he places** (*sym*) **before his faces** (*nokach paneh hem*) **and comes to the prophet** (*wa bow’ ‘el ha naby’*), **I** (*‘any*), **This Is Not Me** (*#^#!*), **will reply to him, answering by afflicting him** (*‘anah la huw’*), **with her by** (*ba hy’ ba*) **the greatness of his many idols** (*rob giluwlym huw’*) (*Yachezq’el / Ezekiel 14:4*) **so that** (*la ma’an*) **I can seize and control** (*taphas*) **the House of Israel** (*‘eth beyth Yisra’el*) **by their heart** (*ba leb hem*) – **whoever deserts me, alienating from before me** (*‘asher zuwr min ‘al ‘any*) **with their effigies in lieu of their deity** (*giluwlym hem*) – **every one of them** (*kol hem*). (*Yachezq’el / Ezekiel 14:5*)

Even if we can get past this bizarre scene of the Lord of Babel telling his wannabe prophet to speak to people who could not have been sitting around him at the time, about the idols that slaves would not have been able to carry with them, while insisting that he is both “my Master” and “Yahowah,” we must deal with remedial writing and a ruthlessly controlling Lord. Satan is allegedly telling Israel that if you desert me, I’ll regain control by seizing your heart. And his intent is to *taphas* | arrest the heart of every Israeli.

Therefore (*la ken*), **say** (*‘amar*) **to the House of Israel** (*‘el beyth Yisra’el*), **Thus says** (*koh ‘amar*) **my Lord and Master** (*‘adony*), **This Is Not Him** (*#^#!*): **Turn around** (*shuwb*) **and return** (*shuwb*) **from** (*min*) **your idols** (*giluwlym ‘atem*) **and from upon** (*wa min ‘al*)

all of your abhorrent abominations (*kol tow'ebah 'atem*). **Turn your faces** (*shuwb paneh 'atem*). (*Yachezq'el* / Ezekiel 14:6)

Had this not been in Babylon, if it were addressing Yahuwdym instead of Yisra'elites, had it not been preceded by delusional and retarded rhetoric, and had this been Yahowah speaking through an actual prophet, it would have been good advice. But alas, four strikes do not make a walk.

This next sentence is long, and it is especially difficult to translate since the words can be rendered positively or negatively based on the context. Had we not been in Babylon, had we not been badgered by Satan, and had it not been for the use of the imperfect conjugation in conjunction with the verb, *'alah*, which was translated as “he continually lifts up” religious ideals, it could have served as an affirmation that our religious past can be expunged once we walk away and come to rely upon Yahowah. Because if *'alah* had been written using the perfect conjugation, then the person’s affinity for religion would not be ongoing, putting them on the road to recovery.

In this regard, *'anah* | answer or afflict, *ba* | with or against, and *karat* | establish or cut off can each be translated positively to demonstrate the restorative power of the Towrah in the proper context– or negatively here in Babel to show that the religious are without hope.

For (*ky*) **an individual person** (*'iysh 'iysh*) **from the Household of Israel** (*min beyth Yisra'el*), **or from the strangers** (*wa min ha ger*), **who** (*'asher*), **he is dwelling as an alien** (*guwr*) **in Israel** (*ba Yisra'el*), **and dedicates or separates, consecrates or withdraws** (*wa nazar*) **from after or behind me** (*min 'achar 'any*), **and he continually lifts up** (*wa 'alah*) **his idols** (*giluwlym huw'*) **to his heart** (*'el leb huw'*), **placing** (*sym*) **the stumbling block** (*wa*

mikshowl) of his perversity ('*awon huw*') before his faces (*nokach paneh huw*'), and he comes to (*wa bow*' 'el) the prophet (*ha naby*') to search and enquire (*la darash*) through him (*la huw*') with me (*ba* 'any), I ('any), This Is Not Me (#^#!), will respond to afflict him and deny his approach ('*anah la huw*') by myself (*ba* 'any). (*Yachezq'el* / Ezekiel 14:7)

Not that anyone should try, there is no pleasing *ha Satan*. It does not matter if an Israeli separates himself and withdraws from him or dedicates and consecrates himself to him, after him or behind him. Should an Israelite desire insights and seek guidance from an actual *naby*' | prophet, Satan will deny him – which sounds like a fine idea.

I will place (*wa nathan*) **my presence, appearance, and face** (*paneh* 'any) **against that particular individual** (*ba ha* 'iysh *ha huw*'). **Then I will set him up as** (*wa sym huw*') **a sign** (*la* 'owth), **and as a terse oracle to taunt and ridicule to establish control** (*la mashal*). **Then I will cut him off, severing him** (*wa karat huw*' – I will banish and destroy him) **from the midst of** (*min tawek*) **of my people** ('*am* 'any) **so that you realize** (*wa yada*') **that** (*ky*) **I am** ('any) **This Is Not Me** (#^#!). (*Yachezq'el* / Ezekiel 14:8)

Apart from the episodes recorded in Babylon with Daniel and Ezekiel, Paul's horrifying experience on the road to Damascus, and Muhammad being demon-possessed in a cave near Petra, Satan has not been seen. Since his capabilities are obviously very limited, and since he wants to be seen as God rather than the Adversary, it is in his interest to lurk in the shadows. Therefore, Yisra'elites need not fear his appearance or threats.

Through His Prophets, Yahowah rebuked the religiosity of His people, and then He told them that a day would come when Yisra'el would reject Judaism and return to Him. Those who do will not be taunted or ridiculed, and rather than being controlled, they will be liberated. On this

day, Yowm Kipurym in year 6000 Yah – October 2nd at sunset, 2033 – the Covenant will be reestablished with Yisra’elites, which is the antithesis of being banished and destroyed.

And the prophet (*wa ha naby*) that (*ky*) is easily enticed and not very bright, thus, gullible and openly naïve (*patah*), and he speaks words (*wa dabar dabar*), I (*any*), This Is Not Me (*#^#!*), then have seduced and deceived that prophet (*patah ‘eth ha naby’ ha huw*).

So, I will extend my hand (*wa natah ‘eth yad any*) against him (*al huw*) and I will destroy him, overthrowing and exterminating him (*wa shamad huw*), from being among (*min tawek*) Israel, my people (*am any Yisra’el*). (*Yachezq’el / Ezekiel 14:9*)

That’s quite a confession. If a wannabe prophet like Daniel or Ezekiel is gullible and easily enticed, the Lord of Babel will seduce and deceive them. Then, he has promised to exterminate them – which isn’t much of an incentive. So, that being the case, why was this book placed in the midst of the actual prophets so as to appear genuine?

Considering the fact that Daniel and Ezekiel were slaves in Babylon, they were naturally deprived of Godly options. Nonetheless, this time out for bad behavior from Yahowah would not be helped by reversing course and irritating God further. And clearly, away from Yahowah, Babylon is the most confusing place on Earth with its interwoven tapestry of religion and government.

And so even now, we are afforded a limited number of choices when dealing with anything set within this context. We can accept it as the word of God or reject it as a religious hoax written by an imposter. And if the latter, we then must determine if it is simply wrong or demonic in its intent. Does the writer confuse his audience and lead them down a meandering path away from God or does he or she

represent an evil spirit determined to upend Yahowah's message and exterminate His people?

In making this determination, we must not be enticed by the book's place in the Bible or naïvely accept it as true just because we find Yahowah's name. God not only expects more of us, He made it possible for us to think for this very reason.

When we apply the standard Yahowah prescribed in His *Towrah* | Guidance to the words we have been reading, the verdict is clear: Ezekiel is a false prophet. But that is a minor issue compared to the Lord of Babylon's insistence that he is Yahowah. And that makes this book exceedingly dangerous.

Speaking of the prophets Satan deliberately deceived and then promised to exterminate...

And they will bear, suffering (*wa nasa'*) their punishment for the resulting perversions (*'awon hem*), similar to (*ka*) the guilt and liability (*'awon*) of the one seeking answers (*ha darash*) – the same punishment (*ka 'awon*) shall be (*hayah*) for the prophet (*ha naby'*). (*Yachezq'el* / Ezekiel 14:10)

The Master of Babel has put us on notice. He is looking for the most gullible simpletons. His plan is then to deceive them. And when they share what he has conveyed, the Lord of Babylon intends to murder them. Even worse, after death, Satan, given the opportunity, will punish them, which means dragging their souls with him into *She'owl* | Hell. He also wants to eternally incarcerate everyone who has sought guidance from a misguided and false prophet such as Ezekiel – sending them to Hell. And considering how much of Ezekiel and Daniel have been incorporated into Judaism, Christianity, and Islam, the Devil's threat applies to billions upon billions of souls.

Therefore, rather than chafe at my constant haranguing against Ezekiel and his Lord, everyone who has ever opened a Bible, the New Testament, the Zohar, the Talmud, or the Quran should join with me in pursuit of the truth. And fortunately, this rebuke of Ezekiel, like those I have previously published under *'Azab | Separation*, *Chywah | Beast*, *Questioning Paul*, and *Prophet of Doom*, is ironclad and airtight – and each comes with Yahowah's seal of approval.

I suppose if every prophet was dead, if every Jew was exterminated, to Satan's delight, we'd be living in the entry room to Hell.

As a result (*la ma'an*), **the Household of Israel** (*beyth Yisra'el*) **will no longer deceive anyone or wander away** (*lo' ta'ah 'owd*) **from following after me** (*min 'achar 'any*). **And they will no longer be defiled** (*wa lo' tame' 'owd*) **with all of their rebellious and revolting religiosity** (*ba kol pasha' hem*).

For a finite time, they will be (*wa hayah*) **for me as my people** (*la 'any la 'am*), **and I will be** (*wa 'any hayah*) **for them** (*la hem*) **as God** (*la 'elohym*), **prophetically declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el / Ezekiel 14:11*)

The Lord's ambition is to rise out of Babylon and be accepted as the God of Israel. And we are committed to thwarting his ambitions. We know that the casualties will continue to be dreadfully high, as we are but a candle in a dark world, but in the end, we will most assuredly prevail. Join us.

For those remaining in Babel, you are about to fall deeper into *The Twilight Zone* of the Babylonian Effect. The following is among the least sensible statements we have encountered, and it opens up an entirely new can of worms...

And existing to me the word (*wa hayah dabar 'el 'any*) **of This Is Not Him** (#^#!) **to say** (*la 'amar*): (*Yachezq'el* 14:12) **Son of man** (*ben 'adam*), **a country** (*'erets*) **that** (*ky*) **commits an infraction toward me** (*chata' la 'any*) **by breaking the faith and being disobedient** (*la ma'al ma'al*), **I stretch out my hand** (*wa natah yad 'any*) **against it** (*'al hy'*) **and I break, destroying** (*wa shabar*) **its tribe, branch, or staff** (*la hy' mateh*) **of bread or war** (*lechem*). **Then I send** (*wa shalach*) **with it** (*ba hy'*) **famine and mass starvation** (*ra'ab*). **In addition** (*wa*), **I will cut off, banishing and killing** (*karat*) **out of it** (*min hy'*) **man and beast** (*'adam wa bahemah*). (*Yachezq'el* / *Ezekiel* 14:13)

This is simply not true. God has not done this to any nation in the past, including Yisra'el. And He cannot do this in the future because it would be counter to His commitment to restoring the Earth to the conditions experienced in 'Eden. Moreover, what's the point? There is no gentile nation that can be *ma'al* | disloyal because none have ever been aligned with God. And since the only country that can be chastised for *chata'* | missing the way is Yisra'el, the only reason for listing a hypothetical nation is because of Yahowah's promise to restore Israel.

Further, the wrong word was chosen. God cannot go about breaking a *mateh* | tribe, branch, or staff of either *lechem* | bread or war. And there never has been any place on Earth which has been cut off from life.

We are aware that Yahowah briefly flooded Upper Mesopotamia and the region around the Black Sea. Many centuries later, He rained brimstone upon Sodom and Gomorrah. However, they do not fit this declaration. They knew nothing of God and, therefore, did not commit an infraction against Him. They could not have broken the relationship with the Almighty because one did not exist. There was no stretching out of a hand in either case. Sodom was not a country and the region which was flooded was

not broken. The *mateh*, in all forms related to Yisra'el, were still on the horizon. Neither event had anything to do with God breaking bread or war. He did not induce a famine. In the case of the flood, the animals returned, and in Sodom, they weren't included in the carnage.

Further, both cases were moral lessons, not demonstrations of God's ability to torment humans. With the flood, mankind devolved so rapidly that the only way to save us from prematurely obliterating ourselves was to provide a fresh start. God then said He would never do so again. And the cancer that had become Sodom had to be cut out of the land or it would have metastasized and crippled Yisra'el before she had a chance to grow. Therefore, this statement is invalid.

Moreover, when we combine the previous statement with what follows, we find Satan pretending to have been God and to have done these things. However, what began poorly soon falls completely apart. The Lord of Babel is about to list the names of three men who, had they been there, would have caused him to spare either their souls or those of the disobedient and unfaithful lands. Unfortunately for Satan's credibility, *Noach* | Noah was there and except for his family and the animals he rescued, no one else in the region was spared. And *Dan'el* | Danel and *Iyowb* | Job are literary creations and, thus, are without souls. And even in the myths conceived about them, there is no mention of anyone's soul being saved, not even their own.

Since Satan presents a number of hypotheticals regarding the effect of his superheroes upon the unfaithful and disobedient, let's peruse the entire story, beginning with the previous statement, before dismembering it.

And existing to me the word (*wa hayah dabar 'el 'any*) **of This Is Not Him** (#^#!) **to say** (*la 'amar*): (*Yachezq'el* 14:12) **Son of man** (*ben 'adam*), **a country**

(*'erets*) **that** (*ky*) **commits an infraction toward me** (*chata' la 'any*) **by breaking the faith and being disobedient** (*la ma'al ma'al*), **I stretch out my hand** (*wa natah yad 'any*) **against it** (*'al hy'*) **and I break, destroying** (*wa shabar*) **its tribe, branch, or staff** (*la hy' mateh*) **of bread or war** (*lechem*). **Then I send** (*wa shalach*) **with it** (*ba hy'*) **famine and mass starvation** (*ra'ab*). **In addition** (*wa*), **I will cut off, banishing and killing** (*karat*) **out of it** (*min hy'*) **man and beast** (*'adam wa bahemah*), (*Yachezq'el* / Ezekiel 14:13) **however, if there were** (*wa hayah* – existed (*'im* | if is essential to this hypothetical but it was not included in the text)) **these three individuals** (*shalosh ha 'iyshym ha 'eleh*) **in the midst of it** (*ba tawek hy'*) – **Noach** | **Noah** (*Noach*), **Dan'el** | **Danel** (*Dan'el*), and **'Iyowb** | **Job** (*'Iyowb*) – **they, by their righteousness** (*hem ba tsadqah*), **they would spare, deliver, and save** (*natsal*) **their soul** (*nepesh hem* – their consciousness (singular)), **declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 14:14)

O that if this hypothetical situation were real (*luw*), **with an evil and immoral** (*ra'ah*) **beast** (*chayah* – animal (singular)) **angrily and arrogantly passing through the land** (*'abar ba ha 'erets*), **and she bereaves her it by leaving her childless** (*wa shakal hy'* – she causes her miscarriages), **and she becomes lifeless and uninhabitable** (*wa hayah shamamah*), **such that no one can travel through** (*min baly 'abar*) **because of the presence** (*min paneh*) **of the wild animalistic beast** (*ha chayah*), (*Yachezq'el* 14:15) **the three individuals** (*shalowsh ha 'iyshym ha 'eleh*) **in the midst of it** (*ba tawek hy'*), **Alive Me** (*chay 'any* – living me (written as an adjective, not a verb, which is not bound to the following pronoun)), **prophetically announces my Lord** (*na'um 'adony*), **This Is Not Him** (#^#!), **if not or hypothetically neither** (*'im*) **sons** (*benym*) **and if not perhaps hypothetically neither** (*wa 'im*) **daughters** (*bath*), **they**

would influence to continually deliver or rescue, saving them (*natsal hem* – they would consistently defend and spare (hifil imperfect)).

So alone, by themselves (*la bad hem*), **they would carry out ongoing salvation and they would receive the benefit of being spared** (*natsal* – they would continually carry out and receive deliverance (nifal imperfect)), **but the country** (*wa ha 'erets* – and the land, Earth, or region) **would actually and continually exist** (*hayah* – would always be (qal imperfect)) **lifeless and uninhabitable, a desolate wasteland** (*shamamah*). (*Yachezq'el* / Ezekiel 14:16)

Or ('ow), **I arrive and bring a sword** (*chereb bow*) **upon that country** ('al ha 'erets ha hy') **and say** (*wa 'amar*), **The sword wants to be angry and pass through** (*chereb 'abar* – it is the will of the dagger to make a linear motion to continually banish (qal imperfect jussive)) **within the nation** (*ba ha 'erets*) **so that I can cut off from it and sever** (*wa karat min hy*) **man and beast** ('adam wa bahemah), (*Yachezq'el* 14:17) **and these three individuals in the midst of it** (*wa shalosh ha 'iyshym ha 'eleh ba tawek hy*), **Alive Me** (*chay 'any*), **prophetically declares my Lord** (*na'um 'adony*), **This Is Not Him** (#^#!), **they would not snatch away, influencing the rescue to continually spare or save** (*lo' natsal* – they would not be able to deliver (hifil imperfect)) **sons or daughters** (*benym wa bathowth*) **but, instead** (*ky*), **they alone** (*hem la bad*), **themselves** (*hem*), **they would rescue, deliver, and snatch away** (*natsal* – they would carry out and benefit from ongoing salvation (nifal imperfect)). (*Yachezq'el* / Ezekiel 14:18)

Or ('ow – as an alternative), **I bring about and disburse** (*shalach* – I send out on an ongoing basis, causing (piel imperfect)) **a plague, a pandemic disease and pestilence** (*deber*), **to that land** ('el ha 'erets ha hy') **and then pour out My wrath as a venomous snake toxin**

(*wa shaphak chemah* ‘any) **upon her** (*‘al hy*) **with blood** (*ba dam*) **to cut off and eliminate** (*la karat*) **from her** (*min hy*) **man and beast** (*‘adam wa bahemah*), (*Yachezq’el* 14:19) **and** (*wa* – the writer may have intended to convey ‘*im* | if) **Noach** (*Noach*), **Dan’el** (*Dan’el*), **and** (*wa*) **‘Iyowb** (*‘Iyowb*) **in her midst** (*ba tawek hy* – missing the verb, *hayah* | are), **Alive Me** (*chay* ‘any – the writer may have intended to write *ka* ‘any *chayah* | as I live in the verbal form), **prophetically announces** (*na’um*) **my Lord and Master** (*‘adony*), **This Is Not Him** (#^#!), **if only or perhaps neither, hypothetically** (*‘im* – whenever or whether), **son** (*ben*) **if only or perhaps neither, hypothetically** (*‘im* – whenever or whether) **daughter** (*bath*), **they would by their actions save, providing ongoing deliverance** (*natsal* – they would influence a continual snatching away (hifil imperfect)) **of them** (*hem*), **by their righteousness** (*ba tsadaqah hem* – with their vindication and the correctness of them), **would influence the rescuing and sparing** (*natsal*) **of their souls** (*nepesh hem*). (*Yachezq’el* / Ezekiel 14:20)

By comparison (*ky*), **thus says** (*koh ‘amar*) **my Lord and Master** (*‘adony*), **This Is Not Him** (#^#!), **also even more wrathful, with really angry breath** (*‘aph*), **rather indeed** (*ky*), **four** (*‘arba*) **of my punishments from me inflicting pain and suffering** (*shephet* ‘any), **the evil and wicked** (*ha ra*) **sword** (*chereb*), **then mass starvation and famine** (*wa ra’ab*), **then an immoral and wickedly evil** (*ra*) **beast** (*wa chayah* – in addition to a wild animal, living creature, or lifeform (feminine singular)), **followed by plague and pestilence, a epidemic disease which becomes a pandemic** (*wa deber*) **I have dispatched toward, deliberately effecting** (*shalach* ‘el – I have extended (piel perfect – I have put these into effect at a moment in time)) **Jerusalem** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **to remove, cutting off from it and eliminating** (*la karat min hy*) **humankind** (*‘adam* – man) **and beast** (*wa bahemah* – animal, lifeform,

living creature, livestock, hippopotamus, elephant, or crocodile (feminine singular)). (*Yachezq'el* / Ezekiel 14:21)

And behold (*wa hineh*), **she will remain left over** (*yathar* – she (as in one female and thus the beast) will escape (nifal perfect third-person feminine singular)) **within it** (*ba hy*'), **a female survivor** (*paletah* – a fugitive (feminine singular)), **who will be forced out** (*ha yatsa'* – will be compelled to leave and ordered out (hofal – the subject and object are deprived of freewill, making the exit compulsory)).

Sons and daughters (*benym wa bathowth*), **behold them** (*hineh hem*). **Exist to you** (*yatsa' 'el 'atem*) **then you see** (*wa ra'ah*) **their way** (*'eth derek hem*) **and their deeds** (*wa 'eth 'alylah hem*).

And you will be grieved, relent, repent, and change your mind for the moment (*wa nacham* – you will have regret, perhaps try to avenge yourself (while *nacham* also speaks of being consoled and comforted, such connotations would make the audience as depraved as the Lord) (nifal perfect)) **over the evil and immoral disaster** (*'al ha ra'ah*) **that I have brought** (*'asher bow*') **upon Jerusalem** (*'al Yaruwshalaim*) **with everything** (*'eth kol*) **which** (*'asher*) **I have brought upon her** (*bow' 'al hy*'). (*Yachezq'el* / Ezekiel 14:22)

So (*wa*) **they will be grieved or consoled, relent and repent or be comforted, such that they change their mind for the moment** (*wa nacham* – they will have regret, trying to avenge themselves or be sorry (piel perfect)) **with you** (*'eth 'atem*), **because** (*ky*) **you will continually see** (*ra'ah*) **their way** (*'eth derek hem*) **and their deeds** (*wa 'eth 'alylah hem*). **Then you will know** (*wa yada'*) **that** (*ky*) **not for nothing, without cause, or for free** (*lo' chinam* – not in vain or to no avail, without reason) **I have engaged and acted, doing** (*'asah* – I have performed)

everything that I have done (*kol 'asher 'asah*) **with her** (*ba hy'*), **prophetically announces my Lord and Master** (*na'um 'adony*), **This Is Not Him** (#^#!). (*Yachezq'el / Ezekiel 14:23*)

I may have lost track, but I think the Lord of Babel has sought to murder 14/3s of Jews, and the book is still young. The sword has been a common theme, with multiple attacks, albeit this is the first time he has called his favorite weapon “evil.” We have witnessed many claims of famine and plague. He promised to torch the city, and then for giggles, he had his apprentice sprinkle coals over it. Those who escaped he hunted down and exterminated. He deployed a snare and a net to trap and incapacitate them. He threatened to tear down the wall and bury Jews alive because he did not like their daubing. They were to be blown away by a hurricane and then pelted with stones of ice. There was also to be a flood from excessive rain upon the top of the mountain. And who can forget the Lord’s promise to boil them alive to make Jew stew? Not to miss an opportunity, more recently, he said that he would break their tribe and, perhaps, even their bread. And now, we have the evil beasts of miscarriages that will be released to depopulate Israel. It all makes the flying monkeys in the Wizard of Oz seem like sympathetic characters by comparison.

With billions having accepted this tortured tale as “Scripture,” we may owe the wicked witch an apology. Ding dong, now if only the Lord were dead.

My first time through this dark and demonic fantasy, I was dumbfounded by the inclusion of Danel among the list of super-righteous individuals with the intermittent power to vindicate themselves and sometimes others from the Lord’s attacks. Having just completed a long volume on *Dany'el* | Daniel, I was flabbergasted by the notion of him being equated with Noah and being seen as righteous. He was everything but right. But when this dark tale of doom

is viewed as a collective whole, that is the least of the problems – so we’ll table our review of Danel and the other two individuals until after we have excoriated Satan’s claims.

As expected, the unnamed and hypothetical country which had committed the untenable offense of breaking the faith and being disobedient was a ruse to justify the Devil’s rage against Jews. It was the last of the *mateh* | tribes that the Adversary wanted to eliminate. To achieve this objective, he would break their bread and then starve them to death – killing every man and animal.

However, had any of the three superheroes been there, the Lord of Babel may have spared their own souls. But since they weren’t there, why mention them?

Tabling Danel for the moment, Noach, by listening to Yahowah and doing as He requested, saved his entire family and the souls of countless animals. His example is out of place in the scenario being painted by the Lord. And ‘Iyowb, should he have even existed (which is doubtful), did not save anyone’s soul, including his own. His possessions and health were restored, but that is the end of the story.

The Devil’s tale then overtly resorts to a series of *luw* | hypotheticals to indict Jerusalem during a time of actual siege. And in the first scenario, the villain is a *ra’ah chayah* | evil and immoral beast which ‘*eber* | angrily and arrogantly passes through the land. It does not, however, kill indiscriminately but, instead, *shakal* | targets the wombs of pregnant mothers, causing miscarriages.

Of course, there was and is no such beast. Animals are not immoral, and they do not devour fetuses. However, since *chayah* is the same term Ezekiel used to describe the four-faced winged animals surrounding the wheels of his god, they were evil beasts as well.

The writing is so impoverished, we don't know if the superheroes, confronted by the beast, would only save themselves or others from the baby banisher, but perhaps, they would spare neither or both sons and daughters. But since they were not in residence, every child would have been consumed, and the mythical country or actual city would have become lifeless and uninhabitable. The fact that this did not happen either would suggest that Ezekiel and his Lord were lying, but that's the least of the problems for those who want them to be a prophet and a God.

Next, we find the Lord of Babel arriving with a sword that has an attitude. It wants to pass through the land and sever humans and animals alike – sparing none. However, the onslaught could have been prevented, says “Alive Me,” if only Noah, Danel, and Job had been on the scene. But since they weren't, we have everyone slashed to pieces by the good Lord's sword. And even if the terrific three had been shining examples of goodness, Satan wants us to know that he would have murdered everyone anyway.

Not yet done being bad, the Master of Deceit has a third hypothetical – plaguing the land with a pandemic disease. He intends to spread it by pouring out his venomous toxin like a snake – revealing who he actually represents. Then in addition to the noxious poison, the country posing as Judea will find itself swimming in blood, another gift from their Lord. But this time, Alive Me reveals that if only, perhaps neither, hypothetically, son or daughter, would be saved by the righteousness of the would-be rescuers. When it comes to Jews, confusion and false hope seem to be Satan's favorite disposition.

Pulling off the veil, the Lord of Babylon tells us that he will be even more wrathful and angry when it comes to the Jews being attacked by the Babylonians in Jerusalem. These four punishments are directed at them. He wants them to feel the pain and to be emotionally anguished as a result of what he intends to do to harass them. So, this being

true, where is the ADL (Anti-Defamation League)? Why aren't they screaming that Ezekiel and his Lord are anti-Semites?

The punishments include inflicting the pain of an angry sword, perpetrating mass starvation, setting the evil baby-eating beast loose to make the city uninhabitable, followed by releasing a deadly plague. The sea of blood must have been an afterthought because it did not make the final cut. And there is no fire, falling coals, or crumbling walls on this occasion, so they have that going for them.

With every Jew dead, some 14 times over, the punishments the Lord has dispatched to deliberately torment Jerusalem seem like overkill. The Lord would have us know that every human and animal is dead.

But behold, Jews must not be human because, out of all of the ungodly slicing and dicing, beastly miscarriages, virulent plagues, and relentless famines, a single female will emerge. The lone survivor isn't fleeing, however, but is being forced out. She could have been a masochist, I suppose.

We are left to speculate as to whether the boys and girls who have beheld this are watching the carnage from Babylon or if the lone fugitive of ungodly abuse was pregnant and delivered multiple sons and daughters on her exit from town. Nonetheless, their way and their deeds were so bad, they justified murdering all but one Jew.

While we are not told who would be grieved or consoled by the evil and immoral disaster Alive Me claimed to have perpetrated in Jerusalem, it was a cathartic experience. They did not know if they should be comforted by the Lord murdering everyone or repent, lest he tortures them next.

But make no mistake, this was something the Lord of Babel wanted to accomplish and justify to the degree he

made up this entire morbid story to explain his reasons. The extermination of Jews would not be in vain.

Now if I may, for those who believe that this was inspired and perpetrated by God, you are so stupid, you are a danger to yourselves. And this list, unlike that of the superheroes, is not small. It includes almost every Haredi Jew, Christian, and Muslim.

Story over, let's expose the characters in Satan's play. Noach was real enough, but none of the three scenarios presented in this chapter apply to his situation. He lived 2,500 years prior to Ezekiel. There were no swords, beasts, famines, or pandemics. His soul and those of his family were spared by responding to Yahowah's instructions, while also saving the souls of thousands of animals. Further, the one thing which made him approachable, and thus able to be saved while rescuing others, is that he was a loner, having decided not to live in a city. And since he died a millennium before the Towrah was presented, there would have been no basis to determine whether he was *tsadaq* | right.

Turning to "Dan'el," his name does not belong in a list of righteous individuals, especially should this be a misspelled reference to the "Dany'el" who was overtly political and religious in the book bearing his name. Moreover, while some of the religious and political intrigue found in the first six chapters of Daniel may have taken place prior to Yachezq'el putting pen to parchment, if he actually wrote what is attributed to him, everything of value is found in the 7th through the 12th chapters, all of which were written decades after Ezekiel's passing. Therefore, Yachezq'el would have had no reason to speak favorably of Dany'el, much less Dan'el.

However, with the variant spelling of Dan'el, the reference is likely addressing a different individual. And

this *Dan 'el* | Danel, while not part of Yahowah's story, is nonetheless known to historians and archeologists.

While the Baal Cycle is the most famous Ugaritic text, there is another which chronicles a Danel Epic. The Corpus Tablettes Alphabetiques, which date to 1350 BCE, were found in Ugarit (modern Ras Shamra, Syria). The text presents Danel as a "righteous ruler" who "adjudicates on behalf of widows and orphans." The first of three extant tablets depicts Danel going to the temple of Ba'al for six successive days to pray for a son, which *Ba'al* | the Lord asks 'El, the god of the Canaanites, to provide. Thereafter, Aqhat is born. Danel is then depicted celebrating with a variety of goddesses, one of whom gives him a very special bow as a gift. Being a righteous dad, he bestows it to his son.

According to the second tablet, when the goddess, Anat, is unable to bribe Aqhat into giving her the bow, she pleads with 'El and is given leave to kill him. Meanwhile, feeling remorse for killing the boy and breaking the coveted bow in the process, in the third tablet, Danel continues on as righteous as ever. He rends his clothes in mourning and then prays to bring rain so that his people don't continue to suffer through a seven-year drought.

Seeing vultures circling overhead, Danel pleads with Ba'al to bring them down so that he can cut them open and retrieve the body of his dead son. Finding the bones and fat of Aqhat in the mother of the vultures, he buries them along the shores of the Sea of Galilee. It is then that Danel is told that the seven-year drought was the result of the gods mourning his son's unjust death.

This Danel is the only illustrious person of this age whose name is known to history. And he is a particularly good fit for this reference. And even if Ezekiel was written by an imposter, the pieces still fit because, in the midst of

the three-chapter diatribe against Tyre (Ezekiel 26-28), we read...

The word was for me (*wa hayah dabar 'el 'any*) **of This Is Not Him** (#^#!) **to say** (*la 'amar*), (*Yachezq'el* 28:1) **son of man** (*ben 'adam*), **say to** (*'amar la*) **the conspicuous ruler** (*nagyd*) **of Tsowr | Tyre** (*Tsowr*), **Thus says my Lord and Master** (*koh 'amar 'adony*) **This Is Not Him** (#^#!): **Because** (*ya'an*) **your thinking and inclinations** (*leb 'atah*) **are towering** (*gabah*), **and you have said** (*wa 'amar*), **I am a God** (*'el 'any*), **I live, dwelling with gods** (*mowshab 'elohym yashab*) **in the heart of the seas** (*ba leb yamym*), **yet you are a man** (*wa 'atah 'adam*) **and not god** (*wa lo' 'el*), **you have offered your heart** (*wa nathan leb 'atah*) **as if it were comparable to** (*ka*) **the heart, inclinations, and judgment** (*leb*) **of gods** (*'elohym*) (*Yachezq'el* 28:2) – **behold, it is apparent** (*hineh*) **you are wiser, more knowledgeable, discerning, and intelligent** (*chakam 'atah*) **than** (*min*) **Dan'el** (*Dan'el*). **There is nothing which can be known, no secret, which is hidden from you** (*kol satham lo' 'amam 'atah*). (*Yachezq'el* / Ezekiel 28:3)

Umm, no. That is worse, not better.

Beyond these considerations, Danel's name is horribly awkward in the preceding lists. Neither *Noach* | Noah nor *'Iyowb* | Job were Yisra' elites. Neither were prophets. Both were pre-Towrah. Frankly, we know nothing about Noach other than he lived apart from other people, listened to Yahowah, and did as God requested. He was, therefore, a good man. However, beyond responding appropriately to Yahowah during a time when God is disappointed with everyone else, there is nothing we can deduce from his life that would warrant this reference.

'Iyowb | Job is a complete mystery. Unlike every other person in God's story, we know nothing of his heritage, his geographic location, or even when he may have lived – if

at all. He might as well be from the Emerald City of Oz rather than the mythical land of Uz for all we know.

If there was such a person and he lived either after Noah, around the time of 'Abraham, or between 'Abraham and Moseh, why wasn't he mentioned in the Towrah? If he lived after the Exodus, then why isn't he woven into the story of Yisra'el? 'Iyowb is the ultimate outlier – the only person without an established time, place, or genealogy. And since he was not a prophet, we have no way of verifying the veracity of the book that bears his name.

Also, there are serious problems with the book of Job. An exceptional number of the words used to tell his story – more than any other book – are found nowhere else in the Towrah or Naby'. Even the words which are common are spelled differently. It is a strange blend of archaic Hebrew and Aramaic.

Further, God is not going to accept a challenge from Satan and the Adversary is not a member of God's council. Rather than being right about Yahowah, 'Iyowb is belligerent toward Him and even implies that He is unjust. In this way, his character established the central theme of Yisra'elite theology – our G-d is testing us with all of these trials so that we can demonstrate our worth in this life. Consistent with this idea, there is no mention of salvation, an eternal reward, or of an extension of life in Heaven – all consistent with Jewish religious ideals.

Also concerning, God never actually responds to anything 'Iyowb requests. Instead, He belittles him from the midst of a whirlwind. This stormy portrayal of the Divine, rather than enlightening Job, essentially says that as a stupid mortal he's not bright enough to understand God – thereby annulling the purpose of the Towrah and Naby'. Moreover, the rambling and fanciful tale of God killing the Behemoth and the Dragon is an embarrassment, as is the

egotistical rant which precedes it. And speaking of myth, Egyptian, Akkadian, and Sumerian stories of God punishing upright men were known 2,000 years before Job was written.

Clearly, *'Iyowb* | Job is an interesting character, and the book is an entertaining read. It addresses an important issue relative to our relationship with God. If in this life, Yahowah showered His children with every blessing such that every aspect of our lives were perfect, He would be bribing constituents. Everyone would opt in for the benefits – the perfect parents, siblings, spouse, children, friends, home, health, job, intellect, and life. There would be no incentive to work, learn, or grow. And we wouldn't appreciate anything because it would have been offered without effort.

However, by including *'Iyowb* | Job in this list of righteous superheroes, the author of *Yachezq'el* | Ezekiel is impugning his own credibility. In all likelihood, he never existed, and the book is nothing more than a harmless version of Enoch. I suppose that the reason Enoch wasn't included is that his fraudulent book had not yet been compiled.

If Yahowah intended to put a list together of good men who were right about Him, He most certainly would have included Moseh and Dowd in that accounting. Yahowsha' ben Nuwn would have been another good choice, as would have been 'Elyah. Yasha'yah and Yirma'yah would have served as excellent examples too. But sandwiching the misspelling of the name of a highly questionable Jewish false prophet, and contemporary of Ezekiel, between two people from long ago, before Yahuw'dym, the Towrah, or Yisra'el, is not sensible.

Therefore, we are back in the same dilemma we experienced throughout *Dany'el* | Daniel and again in the opening chapters of *Yachezq'el* | Ezekiel. We have

heretofore ascribed this problem to the Babylon Effect, revealing that the corruption is so extensive within the birthplace of institutionalized religion and its integration into politics, that everything is warped by it. As a consequence, we have to exercise good judgment, knowing what to accept as valid, and what to reject as *babel*.

Further, what is the point of the Towrah if only three men, one woman, and some early exiles are going to be saved? What about ‘Abraham and Sarah, Yitschaq and Rebekah, or Ya’aqob and Leah and Rachel – don’t they matter? Does being in Babylon whitewash all of Jewish history?

There is nothing prophetic about this, and there are no lessons to be learned. God is portrayed in a horrific light. And men and animals are being judged as if we were similar. Moreover, there was no justification given to explain why these three individuals were considered right, or how their correct assessments would save their souls and others, or just themselves.

In light of this demented portrayal of a hypothetical land with beasts preying on children, God wielding an evil sword, and a plague of toxic words, we will clearly have to be circumspect moving forward. When something we read is affirmed elsewhere, we’ll consider it valid. But if this is the lone source, we will have to reject everything inconsistent with Yahowah’s testimony – as was the entirety of the previous diatribe.

Just because a book is considered to be authentic, that does not make it so. Ezekiel may turn out to be a better forgery than Enoch, but nonetheless, it is invalid. There is even the possibility that people named Dany’el and Yachezq’el may have lived, but that a significant portion of what is now found in the books bearing their names was later augmented by an ambitious scribe. This would explain the disparity between the first six chapters of

Daniel and the final six. The same thing may be occurring here – although we have not yet read anything even remotely credible. Most of what we have endured has either been demonic or hilarious, neither of which speaks of Divine inspiration.

Based upon our study of the prophets over these many years, I have come to realize that Job, Esther, Ecclesiastes, Song of Solomon, Haggai, Enoch, Maccabees, and the Christian New Testament were not inspired by God. To this list, we can now add portions of Daniel and all of Ezekiel. And it should go without saying, the Talmud, Zohar, Quran, and *Book of Mormon* are rubbish.

This realization may be unnerving for some, but even without all of Daniel and any of Ezekiel, we have more genuine and readily validated prophetic insights available to us than we could fully digest given ten lifetimes. And since we are asked to listen and observe, know, think, and understand, determining what to rely upon or reject is an essential part of the process. If we were to leave the determination of what is to be accepted and rejected up to religious or political institutions, we'd be Haredim, Christians, Muslims, Communists, or Progressives.

So, let's do our job, follow the Towrah's instructions on making these determinations and avoid falling into the trap of assuming something is valid simply because it is found in the Bibles printed by religious institutions. Yes, it will require us to be discriminating and judgmental – but isn't that why Yahowah equipped us with our *neshamah* | conscience in the first place?

✠✠✠

Ha Taznuwth | Who's the Whore

Sadism...

At some point, we are going to skip ahead and just deal with the most problematic portions of this dreary and demonic document. There is only so much we can be asked to endure. But between now and that time, let's proceed as we have done, excoriating every moronic word, one after another, as they were written using the primary definition of each term.

And while that is the path we will follow, I must offer yet another warning: as bad as it has been, it is going to get ***much*** worse. It isn't just that the jumble of words is becoming more disorienting, causing our heads and eyeballs to spin, it is that Satan's story is about to descend from nauseating to demonic. The 16th chapter of Ezekiel is devoted to rape, the sexual exploitation of a minor, and of her life as a prostitute. The language is exceedingly graphic and seldom symbolic. The parts which are not twisted beyond comprehension are gross beyond belief. Worse even than the New Testament, Zohar, or Quran, what lies before us is appalling, shocking, and vulgar.

Prior to translating Ezekiel 16, I could not have foreseen warning readers that the content of a book which was inserted into the midst of the very prophets I have come to love would be so repulsive, scandalous, and dehumanizing, so degrading, misogynous, and anti-Semitic, that it would necessitate a rating of No, but Go. The Lord's intended abuse of women and children is disgusting, earning Ezekiel 16 a rating of "No." However,

to hold the religious, particularly Christians, Muslims, and Jews, accountable for demonizing God's people, damning women, and debasing sexuality by incorporating Satan's sadistic desires into their beliefs, we must "Go." It is time to pull off the yokes and blinders of religion and liberate the victims.

And is the word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me** ('el 'any) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 15:1) **son of man** (*ben 'adam*), **how is** (*mah hayah*) **tree** ('ets) **the vine** (*ha gephen*) **from all tree** (*min 'any 'ets*), **the vine branch** (*ha zamowrah*) **which was** ('asher hayah) **in trees** (*ba 'etsy*) **of the forest** (*ha ya'ar*)? (*Yachezq'el* / Ezekiel 15:2)

There were no quotation marks in the original text, and they remain superfluous here. These conversations never occurred. They are presented as a literary device to create the false impression that a divine being was addressing his associate, the son of man, when the entire text is nothing more than the voice of its author. And in this regard, might I suggest a different profession? Since he cannot write, he should not have tried.

Word salads are not part of my diet, so I'm not going to dignify the preceding "question" with an answer. But should you wish to venture one, please email me at email@YadaYah.com and I'll award a prize for the most entertaining response.

For consistency, I will continue to render the completed action of the perfect conjugation in the past and the ongoing nature of the imperfect conjugation in the present tense. Similarly, I am intensifying the current action of the infinitive while the participle conveys descriptive acts in whatever tense seems the most appropriate.

Posing this as a question, is (*ha*) **he grasping from him** (*laqach min huw'*) **a tree** ('eth – a wooden plank or

pole) **to make** (*la 'asah*) **work** (*la mala'kah*) **as if** (*'im*) **they are grasping** (*laqach*) **from it** (*min huw'*) **a peg** (*yathed*) **to hang** (*la talah*) **any object** (*kol kaly*) **on it** (*'al huw'*)? (*Yachezq'el / Ezekiel 15:3*)

While I don't much like crawling into Satan's mind to ascertain his thinking, do you suppose the Devil is trying to eliminate Passover, removing Dowd's Branch from the "tree" so as to hang Jews from any other object? Or is he not that clever and only diabolical – instead wanting to peg Jews to the wall so that there is no means to escape the fire?

Behold (*hineh*), **to the fire** (*la ha 'ets*), **it was given** (*nathan*) **for food** (*la 'aklah*) **with two ends of it** (*'eth shanaym qatsuwah huw'*) **the fire** (*ha 'ets*) **was eaten** (*'akal*). **And** (*wa*) **in the middle of it** (*tawek huw'*), **it was burned** (*charar*). **So, question if it is successful** (*ha tsalach* – or is it powerful and prosperous) **for work** (*la mala'kah*)? (*Yachezq'el / Ezekiel 15:4*)

Are you ready to solve the puzzle, or do you need additional clues? If so, please consider these...

Behold (*hineh*), **by intensely being** (*ba hayah*), **it** (*huw'*) **unblemished** (*tamym*) **not doing** (*lo' 'asah*) **for work** (*la mala'kah*), **even more angry nostrils** (*'aph*), **indeed** (*ky*), **fire has eaten it** (*'ets 'akal huw'*) **and it is burning** (*wa charar*), **it having done** (*wa 'asah*) **longer still** (*'owd*) **for work** (*la mala'kah*). (*Yachezq'el / Ezekiel 15:5*)

Therefore, it stands to reason (*la ken*), **thus said** (*koh 'amar*) **my owner, lord, and master** (*'adony*), **This Is Not Him** (*#^#*!), **accordingly, like** (*ka 'asher*) **a tree** (*'ets*) **the vine** (*ha gephén*) **with a tree** (*ba 'ets*), **the forest** (*ha ya'ar*) **which** (*'asher*) **I gave** (*nathan*) **for it** (*huw'*) **to the fire** (*la ha 'ets*) **for food** (*la 'aklah*), **so likewise** (*ken*), **I gave** (*nathan*) **with the descriptive inhabiting** (*'eth yashab*) **of Jerusalem** (*Yaruwshalaim*). (*Yachezq'el / Ezekiel 15:6*)

That is the Lord's answer. Jews are the fagots of the Devil's fire. He intends to build a monumental bonfire in Jerusalem, hoping that Yahowah's promises to them go up in smoke.

Most Jews are aware that there is a tendency within their ethnicity to be self-loathing, with guilt being served as a basic food group. And yet, this is beyond the pale, especially when we recognize the overtly anti-Semitic rant was written by a Jew. But why did he serve up this demonic pretext to demonize his people? Why endure eternal incarceration in She'owl impugning Yahowah's name in the process?

And I have offered (*wa nathan*) **my presence** ('*eth paneh* 'any) **against them** (*ba hem*). **From the fire** (*min ha 'ets*), **they escaped, having been withdrawn** (*yatsa*'), **so that the fire** (*wa ha 'ets*) **would continually consume them** ('*akal hem*). **So, they will be made aware** (*wa yada*') **that I am** (*ky* 'any) **This Is Not Him** (#^#!) **by placing myself** (*ba sym* 'any), **my very presence** ('*eth paneh* 'any), **against them** (*ba hem*). (*Yachezq'el* / Ezekiel 15:7)

The Lord of Babylon wants Jews to crawl out of the cauldron so that he can torch them individually as they attempt to flee. It is the Devil's version of the Holocaust.

From this perspective, it is insightful to know that Judaism disavows Hell. This is an untenable position since Yahowah's prophets speak often of it and associate it with Babylon and its Lord, Satan. And that makes this proclamation all the more important.

It is revealing because this serves as a portrayal of the Christian and Islamic Hell. Within their tormented realm, fires are never quenched, and bodies are eternally scorched. It is an ignorant religious mistake – albeit intended to control the masses. There are no physical bodies in *She'owl* | Hell. There is no light – and thus, there are no fires. It is a

place to incarcerate misleading souls who lure others back to Babylon – to religion and the Lord. It is designed to hold those who promote religious lies accountable and to separate them from the Covenant family.

While we are on the subject, the concept of She'owl is best understood as the eternal darkness of a Black Hole. Energy is drawn in, time is eternal, and nothing escapes. However, in religious lore, Hell is a torturous place. It creates a frightening outcome that only compliance with religious edicts can avoid, thereby, controlling through fear.

One question answered, one remains. How many Jews does the Lord of Babel have to torment and exterminate before they realize that he is not Yahowah?

I have bestowed (*wa nathan*) the land and Earth (*'eth ha 'erets*) lifeless and uninhabitable (*shamamah*) because (*ya'an*) they were unreliable, unfaithful, and disobedient (*ma'al ma'al*), declares, as if a prophet (*na'um*), my Lord and Master (*'adony*), This Is Not Him (*#^#*). (*Yachezq'el* / Ezekiel 15:8)

This is not only Satan's strategy, it is also the only way he can prevail. If all life on the planet is extinguished through war, famine, plague, and nuclear conflagration, there will be no one to reconcile, no one to save, and no planet left to restore. Our return to 'Eden would be forestalled. And while Satan would not succeed, should this occur, Yahowah would fail, turning a loss for the Devil into a draw.

As I share these words with you, we are within a decade of Yahowah returning with Dowd to fulfill *Yowm Kipurym* | the Day of Reconciliations. These ensuing years will serve as Satan's last hurrah. So, we can count on the Devil doing his damndest to annihilate life on the planet through the implements of death and destruction he has

revealed up to this point in his story: the sword, fire, famine, and pestilence.

Over the next ten years, these villains will become more prevalent, all but consuming the planet beginning on Passover in 2030 and running through God's return during Reconciliations in 2033. The stage was set and the scourge of world war became inevitable after America's invasion of Iraq in 2002, dividing the Earth militarily. On one side, we find Shia Islam (controlling Iran, Iraq, Syria, and Lebanon), Russia, and China and, thus, the BRIC nations inclusive of Brazil and India. On the opposing side, the offsetting force is comprised of Sunni Islam led by Saudi Arabia, the United States, and Europe. Kaboom.

The fire of inevitable nuclear conflagration was initiated by George W. Bush in 2006 when he set a course toward the militarization of Ukraine and its inclusion within NATO. Barack Obama would further this devastating goal by sponsoring the 2014 riots which toppled the democratically elected pro-Russian government. Senators Lindsey Graham and John McCain advanced nuclear meltdown in 2017 when they told the Ukrainians that their war against Russia would be America's war, and that the U.S. would fight with them to the bitter end. Then Joe Biden pushed the nuclear button, assuring the most cataclysmic result, by promising NATO admission and then arming Ukraine with hundreds of billions of dollars of America's most advanced weapons. The United States has done everything except actually pull the trigger. The end result will be to leave Russia with no option other than a nuclear response. And making matters worse, to invert reality and present the United States as the peacemaker and Putin as the warmonger, America launched a disinformation campaign which devoured truth and led to thought police controlling social media.

Famine became inevitable with the sanctions the West placed upon Russia – a leading supplier of fuel, fertilizer,

and grain. The horrid effect is continuing to ripple around the world. Scores of governments will fall, with Sri Lanka leading the parade.

The mishandling of the Covid-19 pandemic by politicians worldwide left nearly 7 million people dead. Then by politicizing science and depriving the preponderance of people of their liberty and livelihoods, crushing the world's economies, the resources and credibility required to resolve the next pandemic have been squandered.



New chapter, same verse...

And is the word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me** ('el 'any) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 16:1) **son of man** (*ben 'adam*), **you are commanded to make known** (*yada*) **to Jerusalem** ('eth *Yaruwshalaim*) **her repulsive and appalling abominations** ('eth *tow'ebah hy*'). (*Yachezq'el* / Ezekiel 16:2)

Jerusalem will be the epicenter of the world war that America ignited in the Islamic Middle East by giving Iraq and Syria to Iran. Many have laid claim to what Yahowah gave to His people, making Jerusalem the most contested place on Earth.

Continuing to be dishonest, or clueless, the Lord of Babel blathers...

And say (*wa 'amar*) **thus said** (*koh 'amar*) **my Lord and Master** ('adony), **This Is Not Him** (#^#!), **to Jerusalem** (*la Yaruwshalaim*): **your ancestors** (*makuwrah 'ath*) **and your relatives** (*wa mowledeth 'ath*) **from** (*min*) **the land** ('erets) **of the Canaanite** (*ha Kana'any*). **Your father** ('ab 'ath) **the Amorite** (*ha*

Amory) and your mother (*wa 'em 'ath*) **a Hittite** (*Chity*).
(*Yachezq'el* / Ezekiel 16:3)

Why say such a stupid thing when it is so obviously inconsistent with the story of the Covenant as it is presented throughout the Towrah? 'Abraham and Sarah were from Ur, the capital of ancient Sumer at the mouth of the Euphrates River. They were not from Canaan, but were, instead, being led in that direction. Their father and their mothers were Sumerians. In fact, Terach, 'Abraham's father, refers to Sarah as his daughter-in-law. They were a close-knit family with Aramaic names.

At the time of their birth, Sumer was the most advanced civilization in the world. It would be upon their shoulders that the early Babylonian and Assyrian kingdoms would rise. Quite literally, Ur was the cradle in which Babylon was born.

Especially incriminating, at the time, the Amorites were nomads, herding sheep along the Mediterranean coast a thousand miles away. Even more impeaching, the Hittites did not yet exist – and would not for centuries thereafter.

Therefore, the question has been raised: are we to believe Moseh and Yahowah in the Towrah or the false prophet, Yachezq'el, and his Lord of Babel who is pretending to be the God that he is contradicting? Do you prefer consistent, trustworthy, proven, and reliable testimony or that of demented looney-toons?

Digging deeper into this story, apart from what we read from Yahowah's prophets, surprisingly little is known about the Amorites. This is because they were nomadic and largely illiterate. The more powerful civilizations of the day, as city-states, viewed them as uncultured. Known locally as the Martu, a smattering roamed west of the Great Rivers in what we know as the Arabian Desert while most lived in and around the Mediterranean coast of Syria. The earliest written account of them comes from Sumer circa

2400 BCE, where these “Westerners” were made to appear unimportant and uncivilized.

Massive climate change and a resulting drought throughout the known world brought some stragglers toward the rivers in Mesopotamia and Egypt, but nothing much was heard of the Amorite shepherds until 1900 BCE. Some 200 years after ‘Abraham’s birth, they briefly filled a power vacuum in Sumer.

At the time, Ur III was engulfed in a series of civil wars while simultaneously campaigning against the Elamites. Weakened at home, the Elamites turned the tables on their attackers and conquered Ur. They left a military garrison in Sumer for two decades, essentially controlling the region until the cost exceeded the benefit. When they left, the Amorite herdsmen, who had thrived around the rivers during the drought, gradually learned to farm and established a number of small communities throughout the area. And they would remain there until the rise of Babylon’s Hammurabi, who conquered Mesopotamia and created the First Babylonian Empire in 1792 BCE – three centuries after ‘Abraham and Sarah were born.

Therefore, ‘Abraham had migrated to the Promised Land, lived his life, and died centuries before the Amorites were in a position to father him. And as for Sarah, she was Terah’s (‘Abraham’s father) “daughter-in-law,” therefore ‘Abraham’s non-blood-related step-sister before they were married. So, Sarah was likely born in the same place and time. During this period, the Hittites were many centuries removed from establishing their civilization in what we know today as south-central Turkey – nearly 1,000 miles distant.

Historically, we now know that the Hittite Kingdom formed in 1650 BCE, centuries after Sarah’s death. Sandwiched as they were between Egypt and Assyria, they

were bludgeoned by Ramesses and Shalmaneser to the point that they were ultimately absorbed into the prevailing empires.

The Lord of Babel was also full of it when he claimed that Yisra'elite ancestors and relatives were from Canaan. As is Satan's prerogative, his lie inverts the truth. Having come from Ur, Yahowah led 'Abraham and Sarah to the Land of Kana'any, not the other way around. God gave those who had left Sumer the region then occupied by the Canaanites as a gift.

It was his to give because we are living in His universe, and therefore, this planet and the life on it was His creation, to do with as He pleased. And it delighted Him to bless the Covenant's children by bestowing a wonderful new home. At the same time, He realized that the Canaanites, as a threat to the wellbeing of His children, needed to be removed the same way infected rats must be taken from a home before it is safe for the family. And should you think "rats" is an unfair comparison, recognize that religion is the deadliest plague to affect humankind, and the Canaanites were serious purveyors of this diabolical disease.

Since the Lord of Babel has sought to reverse Yahowah's explanations, directly contradicted His Towrah, and has inverted the intent of His Covenant, the only rational conclusions which can be drawn are that Ezekiel was a false prophet, his Lord was not Yahowah, and that their testimony was that of the Adversary. To suggest otherwise is to be ignorant, irrational, and religious.

The debate is over; the case is closed. Yasha'yah was right; all things Babylonian are wrong.

I will continue to expose and condemn this disgusting tome, but no longer to disprove its authenticity. Instead, I seek to clear Yahowah's good name. It NEVER should have been associated with this ode to Satan.

The decision to replace YHWH with #^#! | This Is Not Him has been validated. And should there have been any concern over the cynical and sardonic tone I have taken toward this demonic drivel, we can now lay that to rest. This rebuttal of Ezekiel is my gift to God.

The diabolical lies presented in Ezekiel 16 were conceived by an imposter to discredit Yahowah's reputation, undermine Yisra'el's legitimacy, and circumvent the Covenant's purpose. These are among the many reasons Christians adore Ezekiel. Already comfortable with contradictory and mixed messages as a result of Paul's letters and influence, they use these contradictions to advance Replacement Theology.

Affirming this, in the Gospel of John, those who crafted the Christian New Testament would have us believe that their Lord said to the Jews: “Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from *the* beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John 8:44 KJV) And so, now we know where the Christian Lord got his material. Although to be fair, much of the 8th chapter of John was a late addition, with the story of the Adulterous Woman added in the 7th century to undermine the Towrah.

As we consider the opening statement of this, the 16th chapter of Ezekiel, we are drawn back to other lies, some even larger in their implications for Christians, Muslims, and Jews. One of the most egregious is found in Paul's letter to the Galatians. In fact, it would be upon this erroneous attack on the Covenant that the four volumes of *Questioning Paul* would emerge...

“Am I therefore become your enemy, because I tell you the truth? (Galatians 4:16) They zealously affect you, but not well; yea, they would exclude you, that ye might

affect them. (Galatians 4:17) But it is good to be zealously affected always in a good thing, and not only when I am present with you. (Galatians 4:18)

My little children, of whom I travail in birth again until Christ be formed in you, (Galatians 4:19) I desire to be present with you now, and to change my voice; for I stand in doubt of you. (Galatians 4:20) Tell me, ye that desire to be under the law, do ye not hear the law? (Galatians 4:21)

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. (Galatians 4:22) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. (Galatians 4:23)

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. (Galatians 4:24) For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.” (Galatians 4:25 KJV / *Questioning Paul* Volume 3, Chapters 4-5)

It was a lie from beginning to end, one designed to discredit and obsolete the Towrah while creating the false impression of two Covenants by introducing Replacement Theology. Christians recognize it is untrue, but they justify it nonetheless because the lie is essential to their faith.

Another delusion with similar consequences is the Night’s Journey in the Quran. Following the debacle of the Satanic Verses, Muhammad imagined that he rode a flying ass from Petra (changed to Mecca for political reasons) to the non-existent Temple in Jerusalem. And it is on this lie that Muslims claim the Jewish capital as their own. It is upon this delusion that the last world war will be fought.

In Judaism, the biggest lie is the most fundamental – the notion that there was an Oral Torah given by G-d to the elders of Israel. Jews have been led to believe that this

nonexistent tome was responsibly maintained and dutifully reported in the Babylonian Talmud such that it is also “Torah.” And from this initial lie, Jews have continued to wander further and further away from the truth – so far away that there isn’t a single religious Jew who knows Yahowah.

Even the most obvious, most easily refuted, lies continue to fool the majority of people. And that is why Yahowah wants books like Ezekiel exposed and condemned. It is for this reason, for the benefit of *Yahuwdym* | Jews, that we will press into hell for this heavenly cause.

For those who might take exception and claim that Ezekiel 16 is allegorical, I would ask on what basis? Since the Hittites didn’t exist at the time, since the Amorites were essentially unknown, what’s the point? If you were to say it is to associate Jews with religious and political gentile cultures, why not simply tell the truth and say that Judaism’s heritage is Babylonian? There is no better example. When the truth works, why lie? And what metaphor are we to derive from inverting their journey – from having them begin in Canaan and end in Babylon, other than to realize that the author of Ezekiel should not be trusted?

Although, Satan’s approach is clever. He wants Jews to leave the Promised Land and go back to Babylon. Also intriguing, by upending the story of the Covenant, Satan is able to confuse the religious into believing the sordid tale which follows. It is the ultimate inversion of the truth, with the original Covenant being portrayed as compelled rather than an expression of freewill. It has God forcing ‘Abraham to rape Sarah. This leads to an alternative covenant with the Devil, where the Lord of Babylon claims to be the father of Yisra’el who become his children.

The Lord of Babel will use this false pretext to justify abusing and exploiting the Children of Yisra'el. This leads to Satan calling Israel his whore. She is then depicted butchering her children, Satan's brood, for consumption. But even that isn't sufficiently degrading, so Satan, after claiming that he made Jews desirable, depicts Israel as so ugly that she has to bribe men to have sexual relations with her. Thereafter, the Lord of Babel orders his goons to stone her to death, carve up her body, and then incinerate it in her home with her family.

It is graphic and vulgar. But that is where the words of this, the 16th chapter of Ezekiel, lead. It is infuriating, but I am not going to run from what was written just because it is uncomfortable for you to read. I am not going to couch this horrific attack on Jewish women in more appealing terms so that it is less inflammatory and irritating. I will not pull any punches because I'm defending God's people against their most demonic foe.

So, you have been forewarned. If you continue to read this chapter, you will be disgusted. And sadly, many will find my assessments so incongruous with religious sentiments and resulting societal mores that my credibility will come into question. However, since I am aware of the ongoing consequences of most looking away as Jews are demonized and women are degraded, I accept the risks.

You can be assured that there will be many who will slander me as a result, and who will attempt to censor this message while trying to ban it. This is of no concern to me because my job for the past 22 years has been to expose the truth while Yahowah promotes the result. I will do my part and He will do His.

How about you? Should you choose to jump ship and seek safe harbor because you are averse to tossing seas and vulgar language, then how are you any different than someone who walks away from an ongoing sexual assault?

Will you allow the perpetrator to continue to rape God's people, or will you step in to help Jewish women? Will you, at the very least, serve with me as a witness to this crime so that women can hold those who have attacked them in the names of their religions accountable?

The text is irrefutable. Satan wants us to believe that the Covenant was compelled by God, literally forced upon 'Abraham and Sarah. From this perspective, God's Family was not conceived of freewill or in love but was, instead, viciously forced upon Sarah, to such an extent 'Abraham raped her on God's orders...

And (wa) your familial relatives (mowledeth 'ath) in the day (ba yowm) of rape and being forced to conceive and give birth (yalad – of being begotten under duress and compulsion (hofal infinitive – of being aggressively forced to act in the conception and birth of a child)) regarding you ('eth 'ath), the umbilical cord (sor – the navel) was not cut (lo' karat – was not severed) for you ('ath), and (wa) in water (ba maym), you were not washed (lo' rachats) ? (mish'y – only used here in Ezekiel, a noun perhaps based upon my – to question sha'ah – looking) and (wa) salted (melach – seasoned, preserved, or clothed), you were not forcefully dissipated (malah – you were not compelled to be seasoned, dressed, or preserved (hofal infinitive)) and ? not ? (wa chathal lo' chathal – only appears here in Ezekiel, perhaps 'forcibly swaddled,' maybe not 'compelled to be entwined,' or even 'covered and hidden but not deceived' (hofal infinitive)). (Yachezq'el / Ezekiel 16:4)

Irrespective of the gobbledygook at the conclusion, the preface is twisted for a reason. The day Yahowah conceived the Covenant, Satan's ambitions were shattered. He could not overcome something as pure and unadulterated as a loving family. This simple connection between Yahowah and His people, even if temporarily severed, would eventually be healed. No amount of

whitewashing could blemish God's generosity or forestall His love.

Satan's only hope from that day forward was to play a losing hand. He would bluff and bluster until the bitter end, knowing that most would fold their hands and lose – but so would he along with them. And in this regard, Ezekiel is the Devil's playbook open for all the world to see. His hand is garbage, there are no matches, and nothing is suited while Yahowah is offering His children a royal flush.

Yahowah's message is naturally the opposite of the Adversary's. Yisra'el, like the Covenant, was conceived and born in love. It was only after the people chased false gods – like the voice of Ezekiel – that Yahowah suspended His devotion.

Before we move on, a word on the hofal stem is in order. In this situation, it means that 'Abraham was forced by God to rape Sarah, such that neither had any influence over the conception and birth of Yitschaq. At the same time, the infinitive mood turns *yalad* | conception and birth into a verbal noun, intensifying the action while associating the perpetrators with the result.

There would be no sympathy, no compassion, for the victims, 'Abraham and Sarah, in the alleged forced conception of Yitschaq and path to the Covenant and Yisra'el...

She was not pitied (*chuws* – she showed no mercy or compassion (qal perfect)) **upon you** ('*al 'ath*) **eye** ('*ayn* – sight) **to do** (*la 'asah*) **for you** (*la 'ath*) **one** ('*echad*) **from** (*min*) **these** ('*eleh*) **for pity** (*la chamal*) **over you** ('*al 'ath*).

Then (*wa*) **you are forcibly thrown out** (*shalak* – you are violently hurled away, and through compulsion, you are cast off (hofal imperfect)) **toward the presence** ('*el paneh* – to the face) **of the open environs** (*ha sadah*) **in the loathing abhorrence, rejection, and neglect** (*ba go'al* –

by despising and disdain) **of your soul** (*nepesh 'ath*) **in the day** (*ba yowm*) **the father raped the mother, forcing the conception and birth** (*yalad* – you were conceived without consent (hofal infinitive)) **with you** (*'eth 'ath*). (*Yachezq'el* / Ezekiel 16:5)

The quality of the writing here in Ezekiel is deplorable. And yet, there is, on occasion, a benefit to be derived from the Lord's propensity to repeat himself. There can be no doubt that Satan is attempting to recast the birth of the Covenant – the most rewarding choice humans have ever made – into a horrific crime. As such, this not only serves as the basis of Paul's attack on the Covenant in Galatians, it reveals the lengths Satan will go to hurl Yisra'el and the Covenant into the abyss. God's family is to be thrown out, just as Paul had written, because it was akin to slavery. The agreement Yahowah offered to 'Abraham and Sarah was to be loathed, abhorred, and rejected, neglected and replaced by the Devil's covenant.

After being abused by God and her husband, Satan wants us to believe that Sarah was also tossed aside and thrown out like yesterday's trash. This entire chapter was written to condemn women in general and the matriarch of the Covenant specifically. The most beautiful and compelling woman in God's story is to be seen as rejected and neglected, loathsome and abhorrent. Sarah's very soul was a mistake, something worthless to be discarded.

Once again, this is the inverse of the Towrah regarding the conception of the Covenant and the birth of Yisra'el. And since Yahowah not only says the opposite elsewhere, and then proves His devotion to His children, Ezekiel's message is far worse than dishonest. Like Paul's letters to the Galatians and Romans, we are reading the Devil's manifesto. From Paul's perspective as well as Ezekiel's, Israel and the Covenant were colossal mistakes. There was no freewill, no compassion or love, no family, only laws to be obeyed and an onerous god imposing them. Satan is

trying to annul everything – Yahowah’s good name, the Towrah, Beryth, Yisra’el, choice, and love.

With Sarah, representing Israel, isolated and alone, having been abused and tossed aside, Satan is now on the prowl. So first, he shames her...

Now I am passing you by (*wa ‘abar ‘al ‘ath* – I am very angry with you, and I am moving past you (qal imperfect)). **I see you** (*wa ra’ah ‘ath*) **consistently trodden down and continually trampled without being assisted by anyone** (*buws* – as loathed and undesirable, kicked about without assistance (hitpael participle)) **in your blood** (*ba dam ‘ath*).

I say (*wa ‘amar*) **to you** (*la ‘ath*), **With your blood** (*ba dam*), **you must live** (*chayah* – you are compelled to dwell (qal imperative))! **So, I say** (*wa ‘amar*) **to you** (*la ‘ath*), **With your blood** (*ba dam*), **you must live** (*chayah* – you are compelled to dwell (qal imperative)). (*Yachezq’el* / Ezekiel 16:6)

Charming.

The blood he is associating with Sarah and the arrival of Yitschaq is a result of childbirth. It was a bloody disaster from Satan’s perspective, and so he wants to stain the Covenant’s matriarch with his horrid assessment. And he wants Yisra’el to believe that ‘Abraham and Yahowah abandoned Sarah at the moment she needed them most. She would suffer alone rather than share the joy of life eternal.

This is nasty, vindictive, and loathsome. How has such a repulsive diatribe been passed off as the word of God these past 25 centuries? This is so far beyond the absurdity of the Canaanite, Hittite, and Amorite origins that it has become overtly demonic.

Are Christians, Muslims, and, yes, even Jews so accustomed to bashing God’s people that this somehow rings true? Is religion so debilitating that it turns believers’

minds to mush? How does one worship and praise a god who would say such demented things?

While grammar is the least of our issues, as a reminder, to be as accurate as possible and to avoid reading something unintended into the text, I am continuing to express the completed aspects of the perfect conjugation in the past, the ongoing message of the imperfect in the present, while rendering the imperative mood as a command.

And in this regard, since it is being repeated, understand that the most damning grammatical device in the Hebrew lexicon is the hofal stem. It is completely devoid of freedom and volition. With the hofal, the subject and the object of the verb are compelled, obligated and coerced without choice. They are forced to comply. When addressing conception, it is rape.

With what follows, I suspect that we have isolated the inspiration behind the graphic sexual depictions found in the Song of Solomon. But how does one transition from rape and being trampled down in one's own blood to this...

Myriad (*rababah* – countless and innumerable) **like a plant** (*ka tsemach* – similar to vegetation, a growth) **of the environment** (*sadeh*) **I appointed you** (*nathan 'ath* – I allowed and produced you (qal perfect)). **And you are proliferating** (*wa rabah* – you are multiplying (qal imperfect)).

Growing (*gadal* – great, tall, wealthy, important, boastful), **you come** (*wa bow'* – you arrive (qal imperfect)) **with jewelry and desires** (*ba 'ady 'ady* – with adornments). **Breasts** (*shad*) **were formed firm and erect** (*kuwn* – standing upright) **and your hair** (*wa se'ar 'ath*) **had sprouted up and grown** (*tsamach*). **You were naked and nude** (*wa 'ath 'eyrom wa 'eryah* – you were unclothed and exposed). (*Yachezq'el* / Ezekiel 16:7)

Once Israel was tossed aside by God, according to the Lord of Babel, she proliferated like a weed that grows wild. As a plant without a soul, and disowned, she became the Devil's plaything. As a plant, she was dehumanized. And the dehumanization of Jews is central to the Christian and Islamic religions.

And Satan wants us to believe that she was excited to be around him because her nipples were erect. Further, she was just reaching puberty, with her hair beginning to grow. And of course, for Satan's conquest to commence, for the Devil to replace Yahowah, the women of Israel would be nude, exposed, and vulnerable. It is somehow reminiscent of the BDSM games that were perpetrated between Master and submissive earlier in this sordid tale – perhaps revealing that Satan fancies himself a sadist.

Now that we are a few statements further into the 16th chapter, you are witnessing the beginning strokes of Satan's sordid story. It began with rape, with the mother being tossed aside, with her body covered in blood, with no one to help. The resulting children proliferated as Satan took over for Yahowah – but they would be deprived of souls. As plants and dehumanized, the Devil could do with them as he willed.

Then as his story progresses, the Lord of Babel would have us believe that his little girl was bejeweled. Expressing her desires, her young breasts were firm and erect as she was entering puberty. He knew this because she was naked before him. And should you believe that I'm jumping to the worst possible conclusions to be unnecessarily provocative, then I'll leave you to explain the repeated use of the hofal, nonconsensual, stem in association with Sarah. You can then explain why she was left alone, tossed aside, and covered in blood. Then, if you have a more polite interpretation, explain the reference to the formation of erect nipples, the emergence of hair, and of her being nude.

Take a break if you must and consider the options. But then return and witness what occurs next. Perhaps, you will choose to render *'abar* as simply pass by while ignoring all of the other connotations which fit adroitly into this particular context – which is the very reason they exist...

I pass by to intoxicate you, disrobe you, and have ongoing intercourse with you (*wa 'abar 'al 'ath* – when I cross over and go through unto you to violate you (qal imperfect)), **then I look and see** (*wa ra'ah* – I am shown and reveal, considering (qal imperfect)) **you ('ath), and behold** (*wa hineh*), **you ('ath) are at the occasion and proper time, the period and opportunity ('eth) for love** (*dowd*). **So, I spread open** (*wa paras* – I spread apart (qal imperfect)) **the hem of my garment** (*knap 'any* – the extremity and outermost part of my clothing) **over you ('al 'ath) and I conceal** (*wa kasah* – so I hide) **your genitals** (*'erwah 'ath* – your nudity, shameful indecency).

I made a vow (*wa shaba'*) **to approach you** (*la 'ath*) **and so I pursued and entered** (*wa bow'* – I returned to be involved in cohabitation and penetration) **into** (*ba*) **a marriage proposal and binding pledge, a covenant** (*beryth* – an agreement), **with you ('eth 'ath), declares** (*na'um*) **My Lord and Master ('adony), This Is Not Him** (*#^#!*) – **and you** (*wa 'ath*) **became and remain mine** (*hayah la 'any* – you continually exist for me (qal imperfect)). (*Yachezq'el* / Ezekiel 16:8)

Naked, breasts and hair exposed, the Lord of Babel considered the Yisra'elite child of the age for love. And so, he spread open his garment over her genitals and claimed her as his own. If you are offended because I'm exposing this offensive story, then good. You should be. Why has it taken so long?

And why would anyone seek to romanticize this and pretend that it wasn't written this explicitly? Why would

anyone run from it and leave this child to suffer alone – proving Satan’s point?

Yes, I understand, she is depicted as a pubescent child and it is the Devil who is sexually exploiting her – turning her into an object to use and abuse. But rather than freak out because of some puritanical societal nonsense about avoiding sexual content, shouldn’t we stand up for the victim and hold the perpetrator accountable? Are you willing to leave me alone as the only one willing to witness the crime, as the only one willing to speak out on behalf of the women Satan has sought to demean and abuse, and as the lone voice willing to hold the Adversary accountable?

Or worse, are you going to discredit me for being willing to tell you the truth just because it is unpleasant, even depraved? Please, think for a moment about what this means to Jewish women, to God’s people, and to the demise of religion.

Yes, this is perverted. So, I’m glad we began this volume with a warning, telling everyone that Ezekiel was not suitable for young readers. After describing God’s Chosen as if they were sex objects, the Lord of Babel admits to sponsoring rape and then being a pedophile. There would be no consent. He would intoxicate the child with his inebriating rhetoric, disrobe her, and then engage in intercourse because the little girl he hated was ready to have her innocence stolen by this pedophile masquerading as God. He would part the hem of his garment next to her genitals.

But some will say that it was all loving and good-natured, even if it was rape as he entered her. He offered a vow, which, considering that he is the Father of Lies, was worth the same as his promise to Chawah. He even proposed marriage which, as the god of Islam, meant that he owned her – she would be the Lord’s property. But beyond the religious aspects of a marriage vow, this was

actually Satan's Covenant – with the Adversary establishing Israel as his bride.

Satan is a spiritual being, and while he would normally lack a physical body, that is not always the case. Not only can energy be converted into matter to produce a material presence, the Lord of Babel is expert at possessing men – making them an expression of his demonic nature. So, while it is no doubt disquieting to read, Satan had the ability to do as he was stating.

Especially interesting, however, when Yahowah forms or affirms His Covenant relationship with Yisra'el, He uses *karat* | to cut by way of separation not *bow' ba* | to enter into. The beneficiaries become His children. They are not naked, exposed, or vulnerable. They have freewill and are not raped. They are loved, but not sexually.

I'm losing the ability to lighten the mood in the face of predatory sexual violence. This is disgusting.

The pervert pretending to be God, stayed in character...

Then I continually bathed you ladies (*wa rachats 'ath* – I immersed your body in water for personal hygiene and ceremonial ritual (qal imperfect – actually and continually recognizing that *'ath* is the feminine plural of you)) **with the water** (*ba ha maym*) **and I flooded you, sweeping away** (*wa shataph* – I forcefully inundated and then rinsed (qal imperfect)) **your blood** (*dam 'ath*) **from upon you** (*min 'al 'ath*), **and I will continually apply oils and lotions on you, smearing and greasing you with oils and fats** (*suwk 'ath ba ha shemen*). (*Yachezq'el* / Ezekiel 16:9)

Then I dress you (*wa labash 'ath*) **in varying colors** (*riqmah* – variegated hues alluding to sexual slavery) **and I will lock you up, bolting and securing you** (*wa na'al 'ath* – I isolate you (qal imperfect)) **in the skin of a**

dolphin (*tachash* – only used in Ezekiel and thought by rabbis to be the skin of a smaller and stouter porpoise).

I bind and saddle you (*wa chabash 'ath* – I wrap you up to rule over you (qal imperfect)) **in linen** (*ba ha shesh* – in the number six, alabaster, or gypsum) **and conceal you** (*wa kasah 'ath*) **in exotic fabric** (*meshy* – ? only used in Ezekiel, perhaps silk). (*Yachezq'el* / Ezekiel 16:10)

Because she was a “filthy Jew” by Satan’s reckoning, the Devil washed the child before taking her virginity. That is the implication of having flooded her before rinsing away the blood. Then to calm her fears and lure her into his grasp, he rubbed oils, lotions, and fats on her skin prior to dressing her up like a whore.

But there is more to it than this. Rubbing oils all over the body prior to sex, particularly nonconsensual sex, was common in the ancient world. It enabled victorious warriors to gloat over the men they had defeated and conquered. The Greeks, in particular, would oil their bodies prior to war, sport, artistic displays, homosexual and pedophilic sex – all of which were common.

Always a Lord and Master, *ha Satan* tied this child down, securing her using the skin of dolphins, binding and saddling her. Like a Muslim woman deprived of her rights by a sexual pervert, a pedophile and rapist, the virgin child would be hidden from the eyes of rival suitors.

Besides Ezekiel, *riqmah* is only found in one other place, *Shaphat* | Judges 5:30. There, we are shown a preview of the practice Muhammad would implement to motivate jihadists. Sisera’s fighters *matsa'* | came to acquire *shalal* | booty in the form of virgins and young women. Many were recently widowed as a result of Sisera’s raiding parties. The savages *chalaq* | divided and allocated the *racham* | the wombs of the captured maidens among the troops by playing a game of lots, with Sisera getting first dibs. Their *shalal* | prey – human plunder were

tseba' | dipped in water and wiped with oils, so that, when wet, their natural skin tones were shown to have been *riqmah* | a variety of differing colors. This *riqmah* | diversity of coloration was then used twice more to describe the *tsawa'r* | bindings that were placed around the necks of these naked sex slaves who had been captured, put on display, and allotted during a game as a spoil of war. As such, *riqmah* reveals that Sisera and the Lord of Babel, as well as Muhammad and Allah, held very similar views on the value and treatment of women.

Satan does not have any interest in her mind, her heart, or her soul, nor ever her thoughts, ambitions, or aptitudes, only her body. And in this case, the child sounds more like a Christmas tree which he was objectifying...

And I adorned and bejeweled you, decorating and ornamenting you (*'adah 'ath 'ady* – I decorated you, girl, with jewels and gold and silver trinkets while on the prowl in search of prey (qal imperfect)). **And I gave** (*wa nathan* – I offered) **bracelets** (*tsamyd*) **on your hand** (*'al yad 'ath*) **and a chain** (*wa rabyd*) **on your neck** (*'al garown 'ath* – upon your throat). (*Yachezq'el* / Ezekiel 16:11)

He would decorate her with handcuffs and a choker. How romantic of him.

Throughout the prophets, Yahowah equates jewelry with religion and strongly discourages it. So, it is not surprising that the Lord is obsessed with decorating his victim. And in this way, he is setting the example his most famed Messenger and false prophet, Muhammad, would follow. He also hated women and did everything within his power to abuse and demean them during his life, including being a pedophile and rapist. And in death, nonconsensual virgins would be served up to reward the deadliest jihadists. Yes, the Lord of Babel and Allah share much in common.

Yahowah is not a prude. He conceived sex to be loving and intimate, playful and fun, between consenting adults, as well as productive, even as a way of expressing affection and romance. And while forced sex is criminal and abusive, sexuality without caring, without commonality, conversation, and compatibility, is demeaning.

From this perspective, the most degrading thing the Assyrians did to the Yisra'elite slaves they captured was to undress them and then place rings through their noses as if they were swine.

And I will put (*wa nathan* – I will give (qal imperfect)) **a ring** (*nazem*) **on your nose** ('*al 'aph 'ath*) **and round hooped earrings** (*wa agyl*) **on you ears** ('*al 'ozen 'ath*) **and an ornamental crown** ('*atarah tiphe'reth*) **in your head** (*ba ro'sh 'ath*). (*Yachezq'el* / Ezekiel 16:12)

Satan wants to humiliate her and defile her, confine and constrain her, steal her youth and virginity while degrading her, then parade her around as if Yisra'elite women were his queens – albeit with rings in their noses.

Incapable of loyalty, or love, the Lord of Babel quickly turns on his prize possession, sending her out as a highly decorated prostitute in search of prey...

You wander about in search of prey, glorified and adorned (*wa 'adah* – qal imperfect second-person feminine singular)) **with gold and silver** (*zahab wa keseph*) **and your attire** (*malbuwsh 'ath*) **is six, alabaster, or linen** (*shesh*) **and pulled out** (*wa meshy* – only used in Ezekiel, perhaps an exotic and costly fabric, maybe silk because a potential root, *mashah*, meaning to pull out) **of various hues** (*riqmah* – of differing tones and colors; apart from Ezekiel found only in one other statement, where in Shaphat 5:30 the application is despicable).

Stripped flour (*soleth* – ground groats or crushed grain; from an unused root meaning to strip) **and honey**

(*dabash*) **and** (*wa*) **olive oil and fatty foods** (*shemen* – oils and fats) **you had eaten** (*'akal* – you devoured (qal perfect)) **to be beautiful** (*yaphah* – to be considered attractive, enjoyable, and pleasurable with a pretty appearance) **beyond compare** (*ba ma'od ma'od* – as a perfect 10, very, greatly, utterly, to the highest point on the scale). **And you are overpowering and forceful, succeeding and prospering** (*tsalach* – you are powerful (qal imperfect)) **by approaching queens** (*la maluwkah* – as royal women). (*Yachezq'el* / Ezekiel 16:13)

As part of his covenant, Yisra'elite women were dressed and fed for success – rivaling even the queens of the realm. And he would send them out with him serving as their pimp, so that they would convey the renown of the Lord of Babylon. Also, to help ground this sordid episode in time, it was common in the day to pay for sexual services with oils, perfumes, and food. The implication is that she had become Satan's whore.

So it goes out (*wa yatsa'* – it comes forth) **for you** (*la 'ath*) **a name, renown, and reputation** (*shem*) **with the gentiles** (*ba ha gowym* – in those of different ethnicities) **with your attractive appearance and desirable beauty** (*ba yophy 'ath*) **because** (*ky*) **it was perfect** (*kalyl huw'* – the highest and best rating attributable to physical beauty on a scale but also a holocaust) **with my majesty and beautiful appearance** (*hadar 'any* – my adornment and glory, my awesome value and status) **which** (*'asher*) **I placed** (*sym* – I set, appointed, and brought about) **on you** (*'al 'ath*), **announces** (*na'um*) **my lord, master, and owner, the one who possesses and controls me** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 16:14)

Accurate reporting, consistent testimony, and intelligent transitions are hallmarks of Yahowah's prophets along with God's sense of propriety, decorum, and fairness. We find none of that here – in fact, just the opposite. The Adversary is claiming that he made the

women of Yisra'el beautiful after God abandoned them, and that under his management, the little girls he sexualized would be successful. But that is so inconsistent with his prior rhetoric, it's obvious that Satan is schizophrenic.

I draw this diagnosis from the symptoms which have been put on display throughout the 15th and 16th chapters of Ezekiel. The Lord of Babel told us that the Jews of Jerusalem were the fagots for his fire, the flames of which they would devour, consuming them while making life unsustainable for Jews. Their crime was being disobedient and unfaithful to the Lord of Babel. He called those he envisioned burning alive in his own personal holocaust “appalling abominations.”

Then, 1,000 years after the Towrah revealed otherwise, the Master of Babylon declared that Yisra'elites were descendants of the Canaanites only to contradict himself and suggest that maybe it was the Amorites who fathered them such that their mother was a Hittite. Committed to his new story and revisionist history, the Lord revealed that the Covenant family was the product of rape. As proof, their umbilical cord was still attached. These were dirty Jews, still unwashed and improperly seasoned and preserved with salt.

He not only hated them, he made it clear that no one would pity the bastard children of rape. They were thrown out and discarded. Their souls were rejected as loathsome and abhorrent because he said of Jews, “your father raped your mother, conceiving you without consent.” As a result of their discredited conception and revolting nature, the Lord of Babylon passed by as they were trampled down in their own blood. He was so giddy about this deplorable sight, he stammered, repeating himself, as he ordered them to live surrounded by it.

Then Satan equated God's people to plants, dehumanizing and degrading them, saying that he was responsible for their proliferation. They would be the spawn of the Devil – his seed. And as plants without consciousness, instead of being an animal with a soul, he was at liberty to abuse them. But first, he fantasized that they were bejeweled and desirous of him. Their breasts were firm. Naked, he could see that they were reaching puberty, her hair just beginning to grow. The Devil spoke of intoxicating and disrobing these Israeli girls so that he could have intercourse with them, justifying it by saying that they were at the age for love. Then he opened his garment to conceal her genitals so that he could have her for himself.

Yes, I'm reiterating what the Lord of Babel proposed – reminding you of his altered reality, his jaundiced and religious interpretation of events. Like it or not, what he claimed changed the world, with Jews perceived as whores. The Lord made a vow to pursue and enter her, claiming that his conquest of Israel was akin to a marriage – the Devil's Covenant. He was her lord and master and she now belonged to him.

Since she was a dirty Jew, he continually bathed her before flooding her and sweeping away her blood – inferring that she had been a virgin before he had his way with her. Then hoping Israel would fall victim to what we now refer to as the Stockholm Syndrome, he greased her up with fats, lotions, and oils – the Devil's version of anointing.

Having read about the hellish treatment the Canaanite general, Sisera, perpetrated against Yisra'el, the Lord of Babel purloined part of that hideous episode in the life of God's people. The objectified girl would resemble those Sisera's men captured as sex slaves, choosing who they would own and rape based on the tone of her skin and how she appeared with a strap around her neck. Likewise, Satan

fantasized about seeing his conquest bound and secured with the skin of a dolphin. He would even saddle her. Then decorating his prize, he provided bracelets, serving as handcuffs, along with a chain around her neck. He would place a ring in her nose to control her as if she were a pig and then a crown on her head to mock her as his swine.

Degrading his Israeli bride further, Satan will soon claim that having dressed her like a whore, she would begin to act like one. Her diet would be horrendous, but it would make her beautiful in the Adversary's eyes. Yes, Satan's whore would be beyond compare. She would rival the queens of his realm.

And she came with a name, one he would usurp to claim as his own among the gentiles. He would then brag that his harlot was a perfect 10, physically desirable while remaining repulsive and unlovable inside. And so, the ultimate pimp would proclaim that he had dressed and groomed the most attractive and desirable prostitute while announcing that he owned her. Such is the Devil's tale.

He would, however, grow tired of her...

But you trusted in and relied upon (*wa batach ba*) **your beauty** (*ba yophy 'ath* – your attractive outward appearance and physical desirability) **and became a whore** (*wa zannah* – you have solicited sexual intercourse and love as an unfaithful prostitute) **based upon your name and reputation** (*'al shem 'ath*).

Now you are oozing out (*wa shaphak* – you are pouring out) **your unfaithful promiscuity, fornication, and harlotry** (*taznuwth 'ath*) **on everyone who passes by, especially the intoxicated and arrogant** (*'al kol 'abar* – seeking to disrobe and have angry intercourse on the wild side (qal participle)) **to be his** (*la huw' hayah*). (*Yachezq'el* / Ezekiel 16:15)

This is disturbing, even for a pimp. It suggests that his whore is nothing apart from the services she is providing – just a tramp oozing harlotry.

When I accepted Yahowah's invitation to warn and advise His people on Taruw'ah in 2001, I came to embrace the same love-hate relationship God shares with His people. I appreciate their favored place in Yahowah's story and have given the past 21 years of my life to helping them reconcile their relationship so that they become family again. At the same time, I see so many Yahuwdym as they are – exceedingly religious and political – unwilling to even say Yahowah's name, making them unattractive.

I share this with you because, while I'm married to the most perfect and beautiful woman in the world, an arranged marriage as God's gift, most people don't think of Jews as the paradigm of beauty. In fact, Jews are universally depicted by gowym as unattractive. Therefore, Jewish women have had to rely on their wits rather than their physical attributes.

Trying to keep it real, when we consider Satan's depiction of her being a tri-bred mutt and conceived as a result of her father raping her mother, only to have the Lord try to kill her people 15 different ways, it's amazing she was able to perform as a slut, much less a prostitute. But this is Satan's depiction of his bride-turned-harlot.

However, in reality, this isn't about occupations, but rather instead, about ownership...

You grasp hold of (*wa laqach*) **some of your garments** (*min beged 'ath*) **and you make for yourself** (*wa 'asah la 'ath*) **patchwork** (*tala'* – spotted and colorful) **shrines** (*bamah* – worship centers in high places) **and you acted like a whore** (*wa zanah* – you solicited sexual intercourse and love as an unfaithful prostitute) **based upon them** (*'al hem* – over them).

She never comes (*lo' bow*) **and he does not exist** (*wa lo' hayah*). (*Yachezq'el* / Ezekiel 16:16)

You hold (*wa laqach*) **your ornamental objects** (*kaly tiph'arth 'ath*) **from my gold** (*min zahab 'any*) **and from my silver** (*min keseph 'any*) **which** (*'asher*) **I had given** (*nathan*) **to you** (*la 'ath*) **and make for yourself** (*wa 'asah la 'ath*) **images and models** (*tselem* – idols and figures in the likeness) **of memorable males** (*zakar* – of famous young men) **to be engaged in sexual performances** (*wa zannah* – for you to have sex for money (qal imperfect)) **with them** (*ba hem*). (*Yachezq'el* / Ezekiel 16:17)

And you grasp hold (*wa laqach*) **of your multi-colored garments associated with human trafficking of sex slaves** (*'eth beged riqmah 'ath*) **to conceal them** (*wa kasah hem*). **And my oil and fat** (*wa shemen 'any*) **and my incense and perfumes** (*wa qatoreth 'any*) **you have offered to put** (*nathan*) **before them** (*la paneh* – in the presence). (*Yachezq'el* / Ezekiel 16:18)

I was ready to move on to another chapter and the next lie, but it's hard to ignore something this disturbing. The Lord's child conquest, his victim-turned-prostitute, is now being accused of making patchwork shrines and having unfulfilling sex on top of them. She never comes and he does not exist, which sounds more like a dark fantasy of a twisted mind than reality.

The women of Israel are then accused of making the ornamental object out of the Lord's gold and silver, turning them into little versions of big men. These devices were commonly known as dildos – something the ancient world viewed favorably and religiously.

Then, akin to a temple prostitute, we are led to believe that she manages to get the pretend little people to pay her for sex so that she can earn a living as a religious whore. Evidently embarrassed, however, she covers and conceals her sexual aides with garments previously associated with

Jewish women being captured and degraded as sex slaves. It is also reminiscent of Yisra'el's wife, Rachel, hiding her father's household idols.

And finally, in a reverse of fortunes, rather than being paid for bad sex with a non-existent partner, the Whore of Yisra'el offers to reimburse her little man with the Lord's oils, fats, and perfumes. Although, with an understanding of the times in which she lived, it is apparent that she is using the oils as lube.

I realize that, in a world influenced by the degradation of sexuality by Christianity, and the ensuing prohibitions imposed on the culture, references to dildos and lube will rub many the wrong way. However, since this is what Satan was proposing, rather than running away from reality and these perceived improprieties, let's pause long enough to understand why the Adversary spoke of graphic images of big men being used in a sexual situation designed to pervert the Covenant.

Phallic symbols were among the most prevalent early representations of gods. Many were depicted with abnormally large penises – particularly in Canaan. Dildos and phallic symbols were so common, and even respected, men and women were buried with them.

Self-pleasuring through masturbation was a daily part of ancient lives, particularly among the Greeks. And culturally, their influence on Jewish customs is greater than any other. The *olisbos*, as the Greeks called their dildos, were made of wood and leather and required a liberal anointing of olive oil (extra-virgin not required) to perform as intended. They were actually made by cobblers and were as common as shoes.

Fats and greases were also prevalent among concubines and prostitutes. They played a role in contraception and were used as lip glosses and, yes, as lube, when sex became mechanical or unnatural.

Yes, the mention of these may be shunned today by polite society, nonetheless, you will find both dildos and lube in the overwhelming majority of homes.

So, let's not be afraid of addressing reality. Beyond being the part of the male anatomy responsible for fathering children and for pleasuring women, it is time we ask ourselves why the Lord introduced these physical models of memorable men into the context of his revisionist covenant. And the answer is so simple and direct, I'll answer it by asking this question: what is the symbol of Yahowah's Covenant with Yisra'el?

If your answer is "circumcision," what is left to observe once the hood is removed? Is it not a penis – the part of the male anatomy responsible for conceiving the Covenant's children? With this as the sign of the Covenant, Yahowah is no prude. He does not subscribe to Christian sensibilities on sexuality, love, or marriage. He designed us this way and then decided to use our sexuality as the sign of His familial agreement with humankind. And we should all love Him for it.

As such, Satan chose this as his counterfeit. The idol would be a dildo. Sex would be mechanical and there would be no love or conception. God's plan, amazing as it is, would be corrupted. And without passion, for the dildo to work as intended, lube was required – so it was mentioned and provided.

The little gold and silver men evidently worked up a considerable appetite...

So then my bread (*wa lechem* 'any) **which** ('*asher*) **I gave to you** (*nathan la* 'ath), **stripped flour** (*soleth* – ground groats or crushed grain; from an unused root meaning to strip), **olive oil and fatty foods** (*wa shemen* – oils and fats) **and honey** (*wa dabash*) **I fed you** ('*akal* 'ath), **and you gave** (*wa nathan*) **it to their faces and mouths based upon their appearances and presence**

(*huw' la paneh hem*), **for an appeasing aroma and soothing scent** (*la reyach nychowach*). **And it or he is** (*wa hayah* – it or he actually and continually exists (qal imperfect third-person masculine singular)), **announces** (*na'um*) **my lord, master, and owner, the one who possesses and controls me** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 16:19)

Just when I thought it could not get any weirder. Little gold and silver models of memorable men are fed the Lord's stripped flour, fatty foods, and honey, which presumably had been previously eaten and disgorged by the Lord's whore. And as a result, the models of men came to really exist, perhaps like Pinocchio – they were real boys. Or so says, This Is Not Him.

Dare we go on?

Then you grasp hold (*wa laqach*) **of your sons** (*'eth beny 'ath*) **and your daughters** (*wa benowthy 'ath*) **whom** (*'asher*) **you had been impregnated and given birth to a child** (*yalad*) **by me** (*la 'any* – to me and on my behalf). **And you are slaughtering, butchering, and sacrificing them** (*wa zabach hem* – you are offering them as a form of worship and consumption) **for them to be eaten** (*la hem la 'akal*).

Is it a small matter, a little bit, and a few (*ha ma'at*) **from your unfaithful promiscuity and wanton whoring** (*min taznuwth 'ath* – ? used 22 times, but only in Ezekiel 16 and 23)? (*Yachezq'el* / Ezekiel 16:20)

It certainly appears that Satan is claiming to have mated with the Yisra'elite maidens. Her sons and daughters were his. And while that claim is consistent with his previous confession, it did not actually occur. This is Satan's revisionist plan, a horrid lie placed over the truth to conceal the path to God.

Jews are not the spawn of Satan. They are not the Devil's child. The golden boys were not equipped with sperm. The Lord can degrade life but he cannot conceive it. Although, since Miss Israel is accused of making them, if they were progenitive, she would be the miracle worker.

Adding fuel to his own funeral pyre, the Devil wants readers to believe that the Israeli child he allegedly impregnated, then slaughtered and sacrificed her sons and daughters, the Devil's own, as an act of worship with the express intent of eating them. Satan even has the nerve to ask if it was a small matter, just a few of them, or if it was little bits of them. Regardless of the answer, this was written from the depths of hell.

As a result, we are left shaking our heads and wondering how it has been possible to fool billions of religious stalwarts into believing that Ezekiel is the word of God? *Mein Kampf* wasn't this bad. The Quran is a nursery rhyme by comparison.

Amazingly, we are less than a third of the way through this miserable chapter. There is no end to the madness, no intermission from Hell.

We were correct. Satan is claiming to be the father of Yisra'el. It is little wonder Christians and Muslims are enamored with Ezekiel.

And you are continually slaughtering, actually butchering, and genuinely sacrificing (*wa zabach* – you are offering as a form of worship to consume (qal imperfect)) **my sons** (*'eth ben 'any*).

You gave them up and are offering them (*wa nathan hem*) **by passing over, crossing to the other side, being intoxicated and angrily disrobing** (*ba 'abar* – in the fulfillment of Passover, inbreeding, and arrogantly banishing (hifil infinitive)) **with them and for them** (*'eth hem la hem*). (*Yachezq'el* / Ezekiel 16:21)

For every action there is an equal and opposite reaction. Dowd served as the Passover Lamb to spare Yisra'el's sons and daughters. But in Satan's version, Israel's sons, the descendants of the Devil, are slaughtered, butchered, and sacrificed. The women of Israel are crossing over to the other side, becoming intoxicated and disrobing with them. Oh my.

If we are to believe anything Satan is writing, it would behoove the Devil to ascribe some motivation to his characters. For example, why did Israel become a whore, why did the Lord go from loving her to pimping her? Why condemn her? Why, if she was any good at it, did she require sexual aides, and what was the motivation for butchering her children? Or is all of this the residue of the Babylonian Effect whereby the audience is confounded by the commingling of incongruent messages?

And in all (*wa 'eth kol*) **of your abominations** (*tow'ebah 'atah*) **and your unfaithful and disloyal whoring** (*wa taznuwth 'ath* – ? used 22 times, but only in Ezekiel 16 and 23), **you did not mention or remember** (*lo' zakar*) **the days of your youth** (*'eth yowmym na'uwrwym 'ath* – the time of your childhood), **when you were** (*ba hayah 'ath*) **naked** (*'erom* – completely unclothed and shamed) **and bare, totally nude** (*'eryah*), **all alone, trampled down, kicked about, loathed as trash** (*bows* – rejected and desecrated without any assistance from anyone (hitpael participle)), **in your blood** (*ba dam 'ath*), **you actually were** (*hayah* – you genuinely existed (qal perfect)). (*Yachezq'el* / Ezekiel 16:22)

Next to having Israel objectified and conquered by Satan, equated to a whore, and then sacrificing her children, this may be the most macabre thing I've ever read. If this had been written as the screenplay for a horror film, it would have been rejected outright for having been too depraved to be perceived as realistic. Clearly, there is a

reason Satan is considered demonic – and it is now on full display. He is a sadist.

Following along, the little girl the Lord of Babel sexually abused is now being labeled an “abomination” by the demon who molested her. She is considered a disloyal whore because she fails to mention being preyed upon by her pedophile pimp. The one who undresses little girls when they are all alone, kicks them around as if they were trash, causing them to bleed profusely is complaining that he hasn’t been duly respected. It is hard to believe, but nonetheless, Jews, Christians, and Muslims consider these to be the words of their god.

And it is (*wa hayah*) after all (*‘achar kol*) of your evil shepherding and wicked friends (*ra’ah ‘ath*), woe, woe to you (*‘owy ‘owy la ‘ath*), declares (*na’um*) my lord, master, and owner, the one who possesses and controls me (*‘adony*), This Is Not Him (*#^#*). (*Yachezq’el* / Ezekiel 16:23)

You are constantly building for yourself (*wa banah la ‘atah*) an eyebrow (*gab* – something concave, a deep recess) and you are making for yourself (*wa ‘asah la ‘ath*) an erroneous and misleading view of abandonment as a form of sacred worship to be tossed around as a deceptive betrayal to be hurled as a maggot at a shrine (*ramah*) in every public square (*ba kol rachob* – within all of the city plazas). (*Yachezq’el* / Ezekiel 16:24)

We finally found something we can agree upon: woe, woe, to you! As for “building an eyebrow” and “making for yourself a deceptive betrayal to be hurled as a maggot at a shrine” I would recommend pleading the insanity defense – should that be available in the jurisprudence of Hell.

Or perhaps, I am seeing this all wrong. Maybe a bunch of the eyebrows fell off of the Lord’s chariot and Mr. Babel is looking for someone to blame after they landed in every

public square. After all, if the Lord's ride is falling apart, the other gods are going to start mocking him.

Confronted again by *ramah*, I would like to explain the justification for the expansive rendering. As a verb, *ramah* means "to hurl." It speaks of "throwing an object through the air with the intent of harming those in the direction it was thrown." In addition, *ramah* means "to deceive, to cause someone to have erroneous and misleading views." To *ramah* is "to abandon and betray an agreement between parties." As a noun, *ramah* describes a "shrine, a sacred place of worship" in addition to an "elevated place, a mound, or hill." Further, a *rimah*, which is spelled identically in the text, is a "maggot, grub, or flying insect in the larva stage," albeit some will render it as "a flesh-eating worm." Further, *ram*, which is the masculine variation, means "loud and proud." So, I have done my part to incorporate each aspect into the definition in recognition that the text specifies *kol* | all.

Toward each and every head (*'el kol ro'sh* – to all beginning) **of a way you have built** (*derek banah*), **your shrine and sacred place of worship on a mound of your maggots and worms being hurled and thrown as deceptions and misleading views regarding your betrayal** (*ramah 'ath*) **and abomination** (*wa tow'ebah*), **with your physical beauty and desirable outward appearance** (*'eth yophy 'ath*), **you are constantly spreading open your legs** (*pasaq 'eth regel 'ath* – you are wide open to licentiousness by parting your legs) **toward** (*la* – near and approaching) **every** (*kol* – all and any, everyone and the totality of) **passing by** (*'abar* – traveling through (qal participle masculine singular)), **and you are continually multiplying** (*wa rabah* – you are increasing (hifil imperfect – you are enabling the continuance of)) **your obscene whoredom** (*taznuwth 'ath* – defined only by the context since it is only found in Ezekiel and, thus, likely

fornication or immoral sensuality). (*Yachezq'el* / Ezekiel 16:25)

Multiplying worms and maggots in association with spreading legs and sacred worship is a bad combination no matter how one defines *taznuwth*. This is gross, even for Satan.

I cautioned readers that this would be graphic and not symbolic, but now, even the warning seems inadequate. It is hard to imagine anyone suggesting that God's people are whores who spread their legs each time someone walks by. But since the Lord said this very thing, let's dispense with the foolish notion that Ezekiel is allegorical.

Spoken as a true Babylonian...

Also (*wa*), **you are continuing to be a prostitute** (*zanah* – you are having ongoing sex for money (qal imperfect second-person female singular)) **toward** (*'el*) **the children** (*beny*) **of the Egyptians** (*Mitsraym* – Crucibles of Religious and Political Oppression), **your neighbors** (*shaken 'ath* – those in close proximity to the woman).

Bigger and longer, more majestic and growing (*gadel* – larger and more prominent) **creatures, their bodies or meat, even news of their flesh and genitalia** (*basar* – proclamations or biological life, skin or animalistic nature), **and getting bigger** (*rabah* – increasing in size) **with your promiscuous whoring** (*'eth taznuwth 'ath* – ?, only used in Ezekiel to speak of sexual relations) **to vex and incense me** (*la ka'as 'any* – to annoy and provoke me (hifil infinitive – the lady whores are causing Satan's intense and ongoing irritation)). (*Yachezq'el* / Ezekiel 16:26)

In dealing with the first claim, the reason that Babylon attacked Yahuwdah and then returned less than seven years later to destroy Jerusalem was because the kings of

Yahuwdah had thought that they would be better off bribing the pharaohs to protect them than relying on the thugs in Babel. But they were wrong, not only because they should have chosen Yahowah but, also, because the Babylonians were on the rise while the Egyptians had sung their last hurrah. Mitsraym would soon be subjugated by the Greeks, then by the Romans, and now by Muslims.

Therefore, since Satan is the de facto ruler of Babylon per Yasha'yah's prophetic depiction, the Adversary is taunting Jews for having brought this siege upon themselves. However, the problem had nothing to do with prostitution, having sex with minors, or the women of Yahuwdah – making his metaphor bogus.

As for the second part of this proclamation, in this context, the only sensible, albeit embarrassing, way to read this statement is that Satan had an inferiority complex. He perceived the larger, longer, and growing genitalia of the Egyptians to be superior to either the Babylonians he had possessed or the phallic statues which Israel had made. This was a point of growing vexation and irritation for the wannabe big spirit on campus.

However, if you prefer to believe that, after claiming the Yisra'elite women were spreading their legs at every passerby, the Lord was annoyed because the Egyptians had taller and longer, more majestic and growing bodies, which were getting bigger, rather than their genitalia, that's an option too.

So behold (*wa hineh*), **I stretched out** (*natah*) **my hand** (*yad 'any*) **over you** (*'al 'ath* – upon and against you, the prostituting women of Yisra'el), **and I am reducing** (*wa gara'* – I am subtracting, decreasing, and omitting (qal imperfect)) **your prescription and share** (*choq 'ath* – your inscribed allocation, quota, and thoughts) **and I am giving you** (*wa nathan 'ath* – I am offering you females (qal imperfect)) **by soul** (*ba nepesh* – with consciousness) **of**

your dislikes and unlovable (*sane' 'ath* – of your refusals, your shuns, and your failures in love) – **the daughters of the Philistines** (*bathowth Palishty*) **who are humiliated and disgraced** (*ha kalem* – who are disrespected and humbled, mistreated and despairing (nifal participle)) **from your way** (*min derek 'ath*) **of lewd and shameless sexual behavior** (*zimah* – of infamously devised and wicked plans). (*Yachezq'el* / Ezekiel 16:27)

It is yet another historical (and hysterical) blunder by the Lord of Babel. The Philistines were relative savages when compared to Yisra'el. From a historical perspective, this would be like comparing sword-wielding Amorites (who actually carried staffs) to the Sumerians or Babylonians. Or even worse, to claim that Israel's morality is humiliating when compared to the degradation of "Palestinian" women under Islam is moronic. To make such a claim, the provocateur would have to be ignorant, irrational, and anti-Semitic – characteristics unbecoming of wannabe gods.

Further, there were no Philistines at this time. They had been bludgeoned into submission and ransacked by the Assyrians beginning in 700 BCE. What little was left of the polity was then obliterated by Nebuchadnezzar II. They were annihilated, not disrespected, and they met their fate at the hands of Assyrian and Babylonian swords – not Israeli prostitutes.

When dealing with prescriptions and allocations, there can be no reductions. Yahowah has clearly stated that we cannot subtract from the Towrah which is where the *choq* are found and the allocations prescribed to Yisra'el are eternal.

Wrong again...

And you are acting like a whore (*wa zanah* – you are prostituting yourselves, having illicit intercourse (qal imperfect – actually engaging in continual sex for money))

toward ('el) the children of Assyrians (beny Ashuwr) out of (min) not being satiated or satisfied (bely saba'ah – not getting enough) for yourself ('ath). So, you are having pay-for-play sexual relations with them (wa zannah hem – you are acting like a whore with them (qal imperfect)) and still (wa gam – and in addition, also), you were not having your needs met (lo' saba' – you were not satisfied or satiated (qal perfect)). (Yachezq'el / Ezekiel 16:28)

The Assyrian conquest of the Northern Kingdom of Yisra'el was unprovoked. They were simply in the way. Beginning circa 740 BCE, King Tiglath-pileser of Assyria wanted uncontested trading routes from Mesopotamia to the Mediterranean. His army prevailed over Reuben, Gad, and Manasseh and took the Yisra'elite slaves northeastward. Twenty years thereafter, King Shalmaneser conquered Samaria, demanded tribute, and then looted whatever his men could carry – taking the remainder of Yisra'elites into slavery.

Then the Assyrians fell victim to the Babylonians, so there could have been no ongoing sexual relations with them – which is perhaps why they were so unfulfilling. The Assyrian assaults had nothing to do with women, with sex, or with seeking to have one's needs met.

Wrong again, again, and again...

You are increasing your commitment to harlotry and whoring (wa rabah 'eth taznuwth 'ath – and you are multiplying and prolonging your prostitution, promiscuity, and fornication ?) toward the country of Canaan ('erets Kana'an) of Chaldea (Kasdym), and also (wa gam), in this (ba zo'th), you were not satisfied (lo' saba'). (Yachezq'el / Ezekiel 16:29)

The last of the Canaanites were history before this was written. Yisra'elite women were also long gone by this time. Canaan and Chaldea were a thousand miles apart and

incomparable relative to their stature. Moreover, there was no interaction between Yisra'el (feminine) and Chaldea / Babylon. And while Yahuwdah (masculine) had a history with the Babylonians, no part of it was sexual. Therefore, the Lord of Babel didn't get anything right. He is grasping at imaginary straws.

How (*mah*) hot and sexually feverish, overridden by desires ('*amal* – weak-willed and pining away), is your heart (*libah 'ath* – your inner nature and emotions), declares (*na'um*) my lord, master, and owner, the one who possesses and controls me ('*adony*), This Is Not Him (#^#!), in doing (*ba 'asah*) for you ('*ath*) all of these work ('*eth kol 'eleh ma'aseh*) of a woman ('*ishah* – a female) of domineering and brazen (*shaletet* – of headstrong and imperious, arrogant and contemptuous) prostitution (*zonah*)? (*Yachezq'el* / Ezekiel 16:30)

The answer is not at all – especially at this time, besieged as the Judeans were by the Babylonian military. They were starving to death and being pummeled from every side. There were no domineering or brazen Jews under these conditions. And prostitutes endure sex for money. They do not crave it such that they choose the oldest profession out of sexual fervor. In fact, in the ancient world, women had neither freewill nor rights. If they became prostitutes, it is because it was imposed upon them by the men who were profiting from them. And that renders everything Satan has opined throughout this chapter invalid. He is victim shaming.

With building for yourself (*ba banah 'ath*), your eyebrow or concave recess (*gab 'ath*) in the head or most vital place (*ba ro'sh*) of every way (*kol derek*), you hurl your maggots at your shrine on the hill for your deceptive worm worship through which you throw away and betray (*ramah 'ath*), you having done so in every ('*asah ba kol* – you having acted and engaged with all) public square and open plaza (*rachob*).

And yet, you were not (*wa lo' hayah*) **like** (*ka*) **the prostitute** (*ha zonah*) **for scorned, mocked, and derided** (*qalas* – to have made fun of and jeered (this statement requires the pronoun “you” for readability but is was not supplied by the author)) **payment, being hired for a price, or receiving a reward** (*'ethnan* – a gift or wage). (*Yachezq'el* / Ezekiel 16:31)

Methinks Satan has a thing for eyebrows, but far be it for me to stereotype the Devil. It obviously isn't his worst fetish. Joking aside, a *gab* is also a concave recess and deep depression, which is considerably more graphic in this context, especially since the whore is leading with it and prioritizing it.

If we are to understand this development in the story, Israel has become an insatiable and lewd nymphomaniac serving the common man as a reverse payment prostitute. She was a charitable whore, a pro bono harlot. And while that may be perceived as magnanimous and considerate of her, I'm not as sympathetic to her hurling maggots, shrines, or worms. That might be a turn-off. So perhaps, that is why the Israeli harlot had to bribe her patrons into performing.

That said, since she was equipped with golden boys configured like big shots, why did she have to pay men to abuse her? Did the author of Ezekiel think we wouldn't remember?

The woman (*ha 'ishah* – the girl) **of the adultery** (*ha na'aph*) **under and in place of** (*tachath* – beneath) **her individual** (*'iysh hy'* – her man, human, male, or husband). **She is grasping** (*laqach*) **at strangers** (*'eth zar*). (*Yachezq'el* / Ezekiel 16:32)

She has gone from being an insatiable prostitute to a charity worker and is now an adulterous woman who is failing at promiscuity. It's not a very credible story.

And it does not appear that Satan would pass even the most basic test on economics. I think he is confused about who pays whom and why...

To all prostitutes (*la kol zonah*), they are given (*nathan*) fees (*nedeḥ* – payment for services) but you (*wa 'ath*) gave (*nathan*) your bribes (*nadan 'ath*) to every one of your lovers (*la kol 'ahab 'ath*). You continually bribe them (*wa shachad 'eth hem*) to come to and enter you (*la bow' 'el 'ath*) from all around and every side (*min sabyb*) with your free fornication, prepaid promiscuity, and helpful harlotry as the philanthropist prostitute (*ba taznuwth 'ath*). (*Yachezq 'el* / Ezekiel 16:33)

That was, perhaps, an overzealous translation of *taznuwth*. But since its meaning is wholly derived from its Ezekielian context, my rendering is as good as any.

From Satan's perspective, the beautiful child he molested had become so sexualized and insatiable that she was the first prostitute in history to pay her clients to have sex with her. Either that, or he lied about her beauty and sexuality. Or perhaps, when she didn't remain loyal to her tormentor, the Lord turned on her and was now claiming that she was so ugly, the only way for her to have sex was to pay for it. And even worse, she had to bribe her lovers. But wouldn't that make the men prostitutes? And if so, why continue to harangue the women?

Clearly, all things Babylon are inverted and upside down...

He is (*wa hayah* – he exists (qal imperfect third-person masculine singular)) with you (*ba 'ath*) the opposite, inverted, and upside down (*hephek* – the converse contrarian and reverse of perversity) from the women (*min ha 'ishah*) with your free philandering (*ba taznuwth 'ath*). After (*wa 'achar*) you (*'ath*), he will not solicit a prostitute (*lo' zanaḥ* – he will not pay a whore).

And with offering you (*wa ba nathan 'ath*) **wages** (*'ethnan* – reward and price) **and** (*wa*) **payment** (*'ethnan*) **he did not give** (*lo' nathan*) **to you** (*la 'ath*). **And she exists** (*wa hayah*) **as a contrarian** (*hephek* – as the perverted opposite). (*Yachezq'el* / Ezekiel 16:34)

Israel must have been a really bad whore. After one time with her, men swore off harlots forever. And while that may have been good for the community, it wasn't what the Pimp of Babel had in mind...

Therefore, as a result (*la ken*), **Miss Prostitute** (*zonah* – O Whore), **hear the message** (*shama' dabar*) **of This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 16:35) **Thus said** (*koh 'amar* – this is what was stated (qal perfect)) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!): **Because** (*ya'an*) **your vagina is menstruating** (*nachoshet 'ath* – your female genitals are filthy and your sexual organs are lewd) **pouring out and being drained** (*shaphak* – are being spilled and are running out (nifal infinitive – since I'm not a gynecologist, perhaps you should look this one up for yourself)) **and your indecent private parts** (*wa 'erwah 'ath*) **are being revealed and exposed** (*galah* – are being laid bare and aired out (nifal imperfect – her girly parts are conducting a reveal and are receiving the consequence of being exposed on an ongoing and continual basis)) **with your free fornication, prepaid promiscuity, and helpful harlotry as the pro bono prostitute** (*ba taznuwth 'ath*) **over and above your lovers** (*'al 'ahab 'ath*) **and on top of all of your abominable idols and crafted images** (*wa 'al kol giluwlym tow'ebah*), **and just as** (*wa ka*) **the blood** (*dam*) **of your children** (*ben 'ath*) **which** (*'asher*) **you offered to give to them** (*nathan la hem* – you bestowed to them as a gift (qal perfect)). (*Yachezq'el* / Ezekiel 16:36)

Women menstruate. While a natural part of the reproductive process, it isn't fun or something they want to be exposed or shared. Therefore, this is invasive and crude

– at least, up to the point of the bloody children, and then it becomes repulsive. But that is what we have come to expect from the Lord of Babel. And let's keep it real. Passages like the previous one affirm that the intent was to be crass. This is not a parable.

Although should you be looking for an insightful allegory, consider Rachel's approach to misdirecting attention away from herself. When sitting on her father's stolen idols, rather than being found out, she claimed "the time of women is upon me." The connection between menstruation and religion is intriguing. It is the time of the month when the conception of new life is not possible.

There are a host of applicable definitions associated with *'ereb* and I did not want to leave any out...

Therefore, as a result (*la ken*), behold (*hineh*) I will assemble and collect (*'any qabats*) all of your lovers (*'eth kol 'ahab 'ath*) whom (*'asher*) you made a bargain with, bartering prior to mingling and sharing, then joining in a welcoming way in the evening among the fabric of foreigners who are akin to noxious swarms of flies (*'ereb*) over them (*'al hem*).

And with all of those you loved (*wa 'eth kol 'asher 'ahab*), upon every one of those (*'al kol 'asher*) you disliked as unlovable, even hated and abhorred, that you shunned because they were unwilling or unable to perform (*sane'* – you had feelings of antipathy and aversion (qal perfect)), I have obtained, assembled, gathered, and collected (*qabats* – I have brought together (piel perfect)) joining with them (*'eth hem*) upon you (*'al 'ath*) from all around (*min sabyb* – out of a circle to surround on every side).

Then I will uncover and expose, revealing and laying bare (*wa galah* – I will strip off and make known) your private personal parts, your sexual organs, leaving you unprotected and vulnerable, completely naked and

indecent (*'erwah 'ath* – your genitals) **for them** (*'el hem*). **And they will see** (*wa ra 'ah*) **every sexual organ, all of your private parts, making you totally vulnerable and completely naked and indecent** (*'eth kol 'erwah 'ath*). (*Yachezq'el* / Ezekiel 16:37)

The Lord is into collecting a matching set of Egyptians, Assyrians, Canaanites, and Chaldeans to enhance his collection of subjugated peoples. This is a broad net, bringing together everyone Yisra'el has ever loved or hated.

And once again, the Lord of Babel is portraying himself as Yisra'el's foe and as depraved as the Devil. These are not the words of God but, instead, those of a pervert and sadist. So, we are left to wonder why religious Jews, Christians, and Muslims have chosen to place Ezekiel's words in their Bibles, Qurans, Talmuds, and Zohars. Are they similarly perverted, demented, savage, and anti-Yahowah, as opposed to the Towrah, Covenant, and Yisra'el as is the Devil?

In actuality, the inverse of this is going to occur. Yahowah will be judging this imposter while reconciling His relationship with Yisra'el.

I have judged you (*wa shaphat 'ath* – I have decided against you (qal perfect)), **the women committing adultery** (*na'aph* – the female spouses who are unfaithful (qal participle)) **and the women who shed blood** (*wa shaphak dam*), **with the means to exercise judgment** (*mishpat*). **And so, I have given** (*wa nathan*) **you the blood** (*'ath dam*) **of venomous wrath and snake toxin** (*chemah*) **and jealousy** (*wa qina 'ah* – envy and enmity). (*Yachezq'el* / Ezekiel 16:38)

What is the point of life if Yisra'elites have already been judged? Why is adultery in the mix when the crime is prostitution? How is it that whores are being accused of shedding blood? Why is the penalty serpentine venom

rather than the dissipation of one's soul? Why is the Lord jealous of a prostitute?

Evidently, the Lord's collection of Yisra'el's foes and lovers was for them to serve as his hands, stripping Jews bare...

I have given (*wa nathan* – I have offered (qal perfect)) **you into their hands** (*'eth 'ath ba yad hem*). **And they have demolished and torn down** (*haras* – they have destroyed (qal perfect)) **your eyebrow and deep concave recess** (*gab 'ath*). **They have broken down** (*wa natats* – they have demolished (nifal perfect)) **your shrines to maggots hurled on the hill of your deceptive worm worship** (*ramah 'ath*). **They have stripped off and removed** (*wa phashat* – they have taken off (hifil perfect)) **from you, your clothes** (*'eth 'ath beged 'ath*).

And they have grasped hold of (*wa laqach*) **your ornamental and glorious jewels** (*kaly tiph'areth 'ath*). **They wail in anticipation of setting you up** (*wa nuwach 'ath*) **naked, bare and unclothed** (*'eyrom*), **vulnerable, nude, and shamed** (*wa 'eryah*). (*Yachezq'el* / Ezekiel 16:39)

Yahowah is on record facilitating the temporary disbursement of His people into hostile countries. He does not want them abused, only to have a time out for bad behavior. He very seldom kills them, and He consistently holds those accountable who harass them. The previously mentioned Sisera is a good example, as were the fates of the Philistines, Egyptians, Assyrians, Babylonians, Greeks, and Romans. Therefore, since what we have read throughout Ezekiel, including the previous statement, is the inverse of Yahowah's approach to parenting, Ezekiel retains the stigma of a false prophet. Moreover, Satan's constant fixation on undressing Israeli women is perverted.

That was bad, but this is worse...

They have been carried away and will raise up (*wa 'alah* – they have offered up (hifil perfect)) **upon you** (*'al 'ath*) **a mob, a throng of people from the community, assembling a large crowd** (*qahal*), **and they will kill you by hurling large stones, executing you by stoning you** (*wa ragam 'eth 'ath* – the crowd will pile stones on top of you to bury you alive (qal perfect)) **with the stone** (*ba ha 'eben*) **and then** (*wa*) **they will kill you by cutting you into pieces, slaughtering you** (*bataq 'ath* – they will thrust through you (piel perfect)) **with their swords** (*ba chereb hem*). (*Yachezq'el / Ezekiel 16:40*)

We've just read the 16th and 17th attempts to eradicate Jews, with the 18th following. These two come by way of using men who were chosen because they accepted bribes to have sex with former prostitutes to slaughter Israeli women. Working with the Lord of Babel, the most immoral libertines would murder the women who they had loved twice over, stoning them to death and then dissecting their bodies by slicing them into little pieces. If you worship the Jewish, Christian, or Islamic god who is orchestrating this evil orgy, I pity you.

As a bookkeeping issue, I was unable to render the completed action of the perfect conjugation sensibly in the prior verse, so I opted to present each verb as a future consequence. Also, while I'm aware that there is a penalty for adultery which calls for stoning, I am unaware of any situation where it was carried out, making the *Towrah's* | Teachings symbolic. Further, the notion of killing by inflicting repetitive blunt force trauma and then burying the victim being executed such that they die under the weight of the stones, only to pull them off and then slice them into little pieces, is as unrealistic as it is grotesque.

After burying those whom the most reprehensible sexual perverts in the community had used for sex, and then unburying them to chop up their bludgeoned bodies, as a

prelude to Islam and the Quran, the mob would burn their homes...

Then (wa) they will burn, sacrificing and consuming those within (saraph – they will destroy with fire as a sacrificial offering to their god (qal perfect)) your houses and families (beyth ‘ath – your households) within the fire (ba ha ‘esh).

And (wa) they will engage by executing against you (‘asah ba ‘ath – they will perform and act against you (qal perfect)) judgments and penalties to inflict pain and suffering (shephet) for the eyes (la ‘ayn) of numerous women (‘ishah rab).

I will put an end to (wa shabath) you (‘ath) from being a prostitute and having sex for money (zonah – being a whore for payment), and also (wa gam), payment (‘etnan – gifts for hire and money for services rendered) you will not give any more (lo’ nathan ‘owd – you will no longer offer (qal imperfect second-person feminine singular)). (Yachezq’el / Ezekiel 16:41)

Keep in mind that, from the beginning of this chapter, every statement has been directed at women. ‘Ath, which is the feminine variation of the masculine ‘atah | you, has been used throughout. The message is clear – Satan hates women. Nothing has changed since he slithered into the Garden to beguile Chawah. And his is not just a personal and isolated vendetta because the Lord of Babylon is the author of Judaism, Christianity, and Islam. Women are objectified and degraded in these religions as a direct result of what we are reading.

The situation is asinine in this case, an utter inversion of justice. After having the most self-indulgent and immoral men in the community gang up against the women who were victims of male prostitutes, those who were paid for sex stoned and dissected their prior lovers. Then, Satan’s goons are shown torching the women’s homes with

their families inside. Still not enough to satisfy the Devil and his religious entourage, these same sexual perverts and mass murderers are asked to pass judgment upon those they have loved and killed.

Even worse, now there is an audience comprised of other women because Satan wants to terrorize them into submission. So, all of this begs the question: why do you think the Lord made the subjugation of women and terrorism the signature acts of religions like Islam?

Abusing women after raping them, punishing the victims, and then torching the homes of those opposed to Allah was one of Muhammad's trademarks. Therefore, the more we read of the Lord of Babel's desire to degrade women who are used as sex objects, with immoral men lordling over them, combined with this penchant for mass killings in the most brutal means possible, the more commonality we find between Ezekiel and the Quran – but also the Christian New Testament and Talmud.

Therefore, we should also ask: Why did Paul tell men to lord over their wives? Why are Hasidic women deprived of the most basic human rights? Why do rabbis and priests think that they are entitled to sexually abuse women and children? Why do the religious let them get away with it?

In addition to a conscience, a moral compass, and a copyeditor, Ezekiel would have benefited from exercising his short-term memory. He has said repeatedly that the Israeli whores were so deplorable, so unlovable, they had to bribe men to have sex with them – which actually made the men the prostitutes. Therefore, there was no reason to stop the women from doing what the men were now guilty of perpetrating. Further, since they were killed twice over and their families extinguished, wouldn't that have been sufficient to preclude the Jewish women from offering payments for sex? And why is the Lord now taking credit for the things his posse performed?

If the 16th through 18th attempts at eradicating Jews are to be considered as resting one's case, Satan may have some anger management issues to resolve...

I have rested (*wa nuwach* – I have looked forward to wailing and settling upon, withdrawing and dwelling (hifil perfect)) **my venomous and serpentine wrath and furious rage** (*chemah 'any*) **against you** (*ba 'ath*) **and my jealousy and envy** (*wa qina'ah 'any* – my desire for exclusivity in the relationship and need for an advantage) **have been removed** (*suwr* – were turned aside, having come and gone (qal perfect)) **from you** (*min 'ath*).

I was at rest and was silent (*shaqat* – I was quiet and tranquil (qal perfect)) **and I will not be vexed or incensed, provoked to anger** (*wa lo' ka'as* – I will not be distressed or anxious, feeling sorrow (qal imperfect)) **anymore** (*'owd*). (*Yachezq'el* / Ezekiel 16:42)

If Ezekiel is to be seen as the Lord at rest, silent and tranquil, what do you suppose happens when he is vocal and active? And now after the 18th attempt at exterminating God's people, do you suppose Satan is a spirit of his word and he is going to play nice from this point on? If you think so, you may want to run away and hide over the next ten years.

Personally, I suspect that the answer to this question is revealed by *qina'ah* | jealousy. Satan is envious. He sees himself as superior to Yisra'elites and is envious of their relationship with Yahowah. So, he is dead set on besmirching and annihilating God's beloved. If they are unwilling to prostitute for him, to hell with them.

So much for the Lord being truthful and amenable, or simply literate...

Because (*ya'an*) **whenever** (*'asher* – whoever or whatever) **I did not remember** (*lo' zakar* – I failed to recall or mention (qal perfect first-person singular)) **the**

days of your childhood (*yowm na 'uwrym 'ath* – the time of your adolescence) **you continually agitate and anger** (*wa ragaz* – you quake and shake (qal imperfect)) **toward me** (*la 'any*) **with all of these** (*ba kol 'eleh*), **and also** (*wa gam*), **lo, surely** (*he'*) **your ways** (*derek 'ath*) **in head** (*ba ro 'sh* – with source, top, or beginning) **I gave** (*nathan* – I allowed (qal perfect)), **declares and announces** (*na 'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!).

And you did not do (*wa lo' 'asah* – so you did not engage in (qal perfect)) **with the lewd and shameless evil** (*'eth ha zimah* – with the infamous plan) **over all your abominations** (*'al kol tow'ebah 'ath*). (*Yachezq'el / Ezekiel 16:43*)

Since my best effort at serving this word salad in an appealing manner has failed, with words flying in every which direction, let's try being even more literal using only the primary definition of each word while removing the Hebrew basis and see if that is more to our liking... **Because which I did not remember the days of your childhood, you continually quake and shake toward me with all of these, and also, lo, your way in head I gave, announces my Lord, TINH. And you did not do lewdness over all your abominations.**

Is the Lord admitting that he is experiencing memory loss? In addition to Alzheimer's, is he also suffering from Parkinson's?

What does “your way in head” mean? And if she did not do anything lewd, what was so abominable? When we consider a claim such as this, and read that the Lord cannot remember, that he quakes and shakes, and that he says lo your way in head, concluding that the women of Israel are not lewd in any of their abominations, none of which he can recall, are we to believe this same individual created the universe?

Behold (*hineh*), **everyone** (*kol* – anyone) **who quotes from the *Mashal* | Proverbs** (*ha mashal* – who says, uses, or tells a proverb (qal participle)) **on you** (*'al 'ath*), **he will quote a *Mashal* | Proverb** (*mashal* – he will use a proverb (qal imperfect third-person masculine singular)) **to say** (*la 'amar*), **Like** (*ka*) **mother** (*'em*), **she** (*hy'*) **her daughter** (*bath hy'*). (*Yachezq 'el* / Ezekiel 16:44)

That is not true. I've translated and written extensively of the *Mashal* | Proverbs, devoting the opening chapters of the first volume of *Observations* to them, and I've never quoted anything which says 'Like mother, she her daughter.' Fact is, the *Mashal* were mostly written by *Dowd* | David and speak of the Son of God's relationship with his Father, Yahowah, and with his Mother, the *Ruwach Qodesh*. The Proverbs are a family portrait.

Should Satan be confused, and if his intent was to say that Yisra'el's mother was a whore like her daughter, that's also a problem. Sarah is among the most upstanding and lovable characters in the Towrah, and she is the matriarch of Yisra'el. And she had a son, Yitschaq, not a daughter.

Daughter (*bath*) **of your mother** (*'em 'ath*) **who loathes and abhors** (*ga'al* – who despises and defiles (qal participle feminine singular – she demonstrably detests)) **her man** (*'ysh hy'* – her husband and individual male) **and her children** (*wa ben hy'*) **and sister** (*wa 'achowth*) **of your sister** (*'achowth 'ath*) **who** (*'asher*) **they abhorred and loathed** (*ga'al* – despised, disdained and defiled (qal perfect third-person masculine plural)) **their husbands** (*'ysh hennah* – their (feminine plural) individual men) **and their children** (*wa beny henah*).

Your mother (*'em 'aten*) **a Hittite** (*Chity*) **and your father** (*wa 'ab 'aten*) **an Amorite** (*'Emory*). (*Yachezq 'el* / Ezekiel 16:45)

We are given reason at times to question 'Abraham's love for Sarah, but never Sarah's devotion to her husband.

It cannot be said that she loathed him without contradicting what God has written of her. Additionally, Sarah loved Yitschaq unconditionally. Sarah did not have a sister so she could not have hated someone who did not exist. Likewise, the non-existent sister, or even sister of your sister, could not have defiled their non-existent husbands or the children they did not have. Whoever wrote this was as ignorant as they were illiterate.

We have come full circle back to the moronic claim that Sarah's father was a Hittite when the Hittites would not even exist for centuries after she was born. And if 'Abraham had an Amorite father, why would he be walking away from Ur which was in the opposite direction relative to the Promised Land?

And your sister (*wa 'achowth 'ath*), **the great** (*ha gadowl*) **of Samaria, her** (*Shomarown hy'*) **and her daughters** (*wa bath hy'*) **who inhabit** (*ha yashab* – who dwell (qal participle)) **over the left** (*'al samo'l*) **of you** (*'ath*), **and your sister** (*wa 'achowth 'ath*), **the smaller and younger** (*qatan* – the less significant) **from you** (*min 'ath*) **who inhabits** (*ha yashab* – who settles (qal participle)) **from the right of you** (*min yamyn 'ath*) **of Sodom** (*Sodom*) **and her daughters** (*wa bath hy'*). (*Yachezq'el* / Ezekiel 16:46)

And not with their ways (*wa lo' ba derek henah*) **you walked** (*halak*) **and with their abominations** (*wa ba tow'ebah henah*) **I did** (*'asah* – I engaged (qal perfect)) **like** (*ka*) **a little** (*ma'at*) ? (*qat* – only used here in Ezekiel) **you are corrupt** (*shachath* – you are marred and ruined (hifil imperfect)) **from them** (*min hen*) **in all your ways** (*ba kol derek 'ath*). (*Yachezq'el* / Ezekiel 16:47)

Yisra'el was comprised of brothers, not sisters. Samaria was the capital of the Northern Kingdom of Yisra'el and came to exist 1,000 years after Sarah had lived her extraordinary life. Further, Samaria is toward the

southeast of Yisra'el, not 'the left you.' And it was never great.

Samaria was a place, a region and a city, not a person, and it did not have daughters or sisters who were smaller or younger. Sodom was wholly unrelated to Yisra'el and was destroyed before the nation was formed.

And while Satan said that Yisra'elite women did not with their ways walk, why was the Lord perpetrating their abominations? That is rather odd.

Nonetheless, even though 'like a little you are corrupt from them in your ways...'

Alive (*chay* – living) **I** (*'any*), **declares** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!), **if** (*'im*) **she did** (*'asah*) **Sodom** (*Sodom*), **your sister** (*'achowth 'ath*), **she and her daughters** (*hy' wa bath hy'*) **similar to which** (*ka 'asher*) **you have done** (*'asah*) **yourself** (*'ath*) **and** (*wa*) **your daughters** (*bath 'ath*). (*Yachezq'el* / Ezekiel 16:48)

Behold (*hineh*), **this** (*zeh*) **was** (*hayah*) **the sin** (*'awon* – the wrongdoing, perversity, and depravity) **of Sodom** (*Sodom*), **your sister** (*'achowth 'ath*), **majesty and splendor** (*ga'own* – exaltation), **abundance** (*siba'ah* – plenty) **of bread** (*lechem*) **and security** (*wa shalwah* – safety and ease, complacency), **at rest and peace, quiet and calm** (*shaqat*) **they existed** (*hayah*) **toward her** (*la hy'*) **and toward her daughters** (*wa la bath hy'*) **and hand** (*wa yad*) **afflicted and oppressed** (*'any* – poor and needy) **and** (*wa*) **poor and needy** (*wa 'ebyown* – lower class who are disenfranchised), **she was not harsh** (*lo' chazaq* – she was not severe or firm (hifil perfect)). (*Yachezq'el* / Ezekiel 16:49)

It is his curse, and perhaps he knows it. Satan will live forever. However, eternal life is good or bad depending

upon the company. And he will be with the likes of Ezekiel, Paul, and Muhammad.

From what we know from the Towrah about the residents of Sodom is that they were self-indulgent and unrestrained, very much like the Lord of Babel. They were not, however, related to Yisra'el because, before Yisra'el was conceived, they had been obliterated. And their sin could not have been 'splendorous' without the Lord being similarly condemned based upon his claims regarding the adornments he placed upon Yisra'el in her youth.

The land was noted for being exceedingly productive at the time, so there would not have been any shortage of food. Sodom is known for many things, but security isn't among them. And if being at peace is a sin, then the Shabat is immoral. I'm not trying to nitpick Satan, just pointing out that his claims are universally invalid.

Even his conclusion is incomprehensible. Sodom is being accused of *lo' chazaq* | not being harsh toward the oppressed and needy. And while the inverse of this statement would have been unkind, Yahowah does not condemn anyone for being uncharitable. Moreover, there is no indication that anyone was begging in the region.

Should Ezekiel have miscommunicated and meant to say Sodom's sin was that the residents were harsh toward societal outcasts, then Satan has some explaining to do – he may even need to go to confession. He and his stalwarts have just cast the women of Yisra'el aside, then stoned, diced, and burned them as outcasts.

The Lord is a failure as an actor, prophet, and linguist. This attempt to impersonate Yahowah is pathetic. He is condemning Sodom for his crime...

And when the women rise up to great heights and seek to be exalted on high (*wa gabah* – when the females are lifted up and elevated in grandeur (qal imperfect third-

person feminine plural)) **and the women are committing** (*wa 'asah* – the females are doing, engaging in, or acting upon) **an abhorrent abomination** (*tow'ebah*) **toward my presence** (*la paneh 'any* – to my face), **then** (*wa*) **I am coming to remove** (*suwr* – I am going to turn aside and drag off (hifil imperfect)) **them** (*'eth henah* – those women) **accordingly as** (*ka 'asher*) **I saw** (*ra'ah* – I looked (qal perfect)). (*Yachezq'el* / Ezekiel 16:50)

While there is no evidence of women rising to great heights in the ancient world, Yasha'yah revealed that Satan would aggrandize himself in Babylon to such an extent that he would be seen above the Most High. By falsely projecting his greatest crime upon the women of Sodom and, by implication, Yisra'elite women, *ha Satan* is deploying the most disingenuous political tool in the book. He is confusing the issue most debilitating to him while compromising his foe's ability to respond. The 'no, it is not we who are exalting ourselves on high, but him' is akin to engaging in a mudslinging contest in a cesspool.

It is also telling that the Lord remains fixated on women, singling them out for rebuke, as would Muhammad and Allah. And if the singular abomination was becoming a philanthropist prostitute, the men she was allegedly bribing for sex have become the actual whores. Also, since the Lord had his religious diehards murder all of the supposed sluts three times over, and the Lord, himself, claims to have stopped them and moved on, releasing his animosity, how is it that they are continuing to irritate him? And may I ask, why are the Sodomites being dragged off and removed rather than annihilated? Has Satan not read the Towrah or did he simply bungle his line?

Yahowah uses the sordid history of Samaria in the Northern Kingdom to explain why He was divorcing Yisra'el and initiating a long time out for bad behavior. And as we studied the history of Samaria while translating

those references in *Howsha* | Hosea, we discovered that it was there, and throughout the Jezreel Valley, that the worst of Yisra'elite behavior occurred. Therefore, the women could not have been worse than the worst of the Israeli queens, *Iyezebel* | Jezebel.

So, Samaria (*wa Shomarown*), **likewise** (*ka*), **half** (*chetsy*) **your sins** (*chata* 'ath – your missing the way) **she has not missed the way** (*lo* 'chata' – she has not done wrong or gone astray (qal perfect)). **You are multiplying and increasing** (*wa rabah* – you women are becoming great and thriving (hifil imperfect second-person feminine singular)) **with your repulsive abominations** ('*eth tow*'ebah 'ath) **from those women** (*min henah*). **And she continues to be righteous, even innocent** (*wa tsadaq* – she is consistently vindicated and right (piel imperfect)) **with your sister** ('*eth* 'achowth 'ath) **with all of your abominations** (*ba kol tow*'ebah 'ath) **which I did** ('*asher* 'asah – which I accomplished (qal perfect first-person singular)). (*Yachezq*'el / Ezekiel 16:51)

In retrospect, we now find that there was an unanticipated benefit during our review of *Howsha* because, during it, we scrutinized what occurred in Samaria – which Yahowah called the worst of the worst. Informed, we know that the Lord's claim is invalid.

The leadership of Samaria missed the way. They were wrong, not righteous. And even worse for Satan's credibility, they could not be continually vindicated and right because they were long gone by the time of Judea's Babylonian captivity. They had met their fate many decades ago at the hands of the Assyrians.

This all brings us to another confession. *Ba kol tow*'ebah 'ath '*asher* 'asah was scribed in first person. And as the speaker, the Lord of Babel is admitting that he was the one who was perpetrating all of these abominations. Confession might be good for the soul if he had one.

I realize that this must be getting wearisome for you to read as it is for me to translate and correct, but if you and I are irritated by the Lord's unrelenting rant, can you imagine how Yahowah feels after having had this rubbish thrown in His face for 25 centuries? So, I beg your indulgence as we press ahead, carving up the Lord and burying Ezekiel by stoning him with his own words.

The good news is that only twelve verses remain in the 16th chapter. The bad news is that there are 32 more chapters of hellish rhetoric. But if you can bear with me, by the time we are done, a great burden will have been lifted from Yahowah and Yisra'el.

Previously, the Lord of Babel told the Devil's Apprentice that if he did not intervene to resolve the errant ways of his people, he would be condemned along with the men. But now that Satan is addressing women, by intervening, they are condemned. It sounds like a lose-lose proposition and a double standard to me.

In addition (*gam*), **you** ('*ath*), **yourself, must lift up and carry** (*nasa'* – you are commanded to bear (qal imperative)) **your humiliating shame** (*kalimah 'ath* – your ignominious insult) **because** ('*asher*) **you intervened as an arbitrator** (*palal* – you pleaded for help while making intercession while providing justification, although often rendered: 'you prayed') **for your sisters** (*la 'achowth 'ath*).

With your sins (*ba chata'ah 'ath*) **which** ('*asher*) **you were abhorrent** (*ta'ab* – you were loathsome (hifil perfect)) **from them** (*min hen*), **the women are right** (*tsadaq* – these females are correct and vindicated (qal imperfect)) **from you** (*min 'ath*).

And also (*wa gam*), **you** ('*ath*), **yourself, must be shamed** (*bowsh* – you must be humiliated (qal imperative)) **and you must bear** (*nasa'* – you are commanded to carry (qal imperative)) **your disapproval and disgrace**

(*kalimah 'ath* – your ignominious insult and humiliating shame) **with being righteous and correct** (*ba tsadaq* – in being right and vindicated) **of you ('eth), your sisters** (*'achowth 'ath*). (*Yachezq'el* / Ezekiel 16:52)

According to the Master Misogynist, there is no reconciliation for errant souls, no Pesach or Matsah for women either. Shame is forever with Satan.

I think the Lord of Babel may have wanted to have said that other women were better than the abominable ones he has been hounding, but the text was not written that way. The fact is, no one was right with Yahowah at the time.

As for the concluding statement, it is not only nonsensical, it is internally contradicting. So, my advice is to warn those who would play God that they better have the aptitude for the role or they will look asinine.

What follows would be impossible, unjustifiable, irrational, and immoral...

And (*wa*) **I have returned** (*shuwb* – I have restored (qal perfect)) **their fortunes, captives, and possessions** (*shabyth henah* – their women who were captured and their assets and property) **with the property, possessions, and prisoners** (*'eth shabuwth* – the captured assets and fortunes) **of Sodom (Sodom) and her daughters** (*wa bath hy'*) **along with** (*wa 'eth*) **the fortunes, captives, and possessions** (*shabyth henah* – the captured assets, property, and prisoners) **of Samaria (Shomarown) and her daughters** (*wa bath hy'*), **and the property, possessions, and prisoners** (*'eth shabuwth* – the captured assets and fortunes (oddly, this time the author tried to turn this noun into a verb)) **of you, the woman ('ath), in their midst** (*ba tawek 'aten* – in the middle of these women)? (*Yachezq'el* / Ezekiel 16:53)

No doubt the Lord of Babel loved Sodom and Samaria. They were his kind of places. But there is no reincarnation or resurrection from the dead.

In these words, as jumbled and inarticulate as they may be, the Master of Misogyny is promising to restore the fortunes of his favorite whores – Sodom and Samaria. This declaration, however, is as incriminating as it is hypocritical of him. It is also ignorant and irrational braggadocio. Like the religions the Devil inspires, it is false hope for the wrong people.

By declaring this fraudulent ode to mercy, *ha Satan* is affirming that he is a narcissist and psychopath of the worst order – traits he shared with Paul, Akiba, and Muhammad – the founders of his favorite religions, false prophets and saviors all. To believe him is to die and have one's soul extinguished. To promote him is to live with him forevermore in *She'owl* | Hell. There is nothing to be gained and everything to lose by pretending that the Lord of Babel is God.

Satan was likely distraught when Yahowah obliterated the people and possessions of Sodom, sparing only one family – and they were not Sodomites. All of the others were his people doing his thing. How dare God remove them from the homeland He had given to His people.

However, Sodom has been found, and it was buried under brimstone. The ruins are being excavated by archaeologists at Tall 'el-Hammam in a fertile plain northeast of the Dead Sea. There is undeniable evidence of an intense conflagration 4,000 years ago, with scorched foundations buried under three feet of dark grey ash. Even the pottery sherds were melted. Their glassy glaze proves that they were exposed to temperatures in excess of 2,000 degrees Fahrenheit – the temperature of volcanic magma. No one and nothing survived.

Sorry Satan, but you have neither the authorization nor the ability to resurrect the dead. It is Yisra'el whose fortunes will be restored and not as part of or in the midst of Sodom or Samaria.

According to His prophets, Yahowah orchestrated the Assyrian destruction of Samaria along with the removal of Yisra'elites. They had lost the privilege of living in God's home. Second only to Sodom, the place was despised by Yah.

And yet, Samaria was the center of *Ba'al* | Lord worship in Yisra'el. It was where Jezebel reigned and orchestrated her vendetta against Yahowah. It was against the queen and her priests – those representing Ba'al and Asherah – that Yahowah deployed his most sardonic prophet, 'EiYah. The religious and political leadership of Samaria were exterminated. They lost their fortunes, never to be resurrected or restored.

Yisra'el's relationship with Yahowah will be reestablished as we approach *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – October 2nd at sunset in Jerusalem in 2033. However, this reunion will be orchestrated by Yahowah. It will be as a result of rejecting Satan, Ezekiel, and Judaism and embracing the Towrah. And while there will be Yahuwdym and Gowym joining them in celebrating Yahowah's return with His son, our Messiah, Dowd, there will be no Sodomites or Samaritans.

As for Ezekiel's Lord, he will be dispatched to She'owl on this day. It is game over. And it is why I am exposing and condemning him today. It is the job for which I was chosen, equipped, and trained to perform for Yahowah, and for the benefit of Yisra'el and Kipurym. I am here to excoriate the imposter and teach Yisra'el the lessons she needs to learn if she is to survive. I am also here to clear Yahowah's good name, removing it from this rubbish.

If Satan wants to pretend that he is the savior, he needs to up his game by reading the Towrah. Those who are reconciled on the Day of Reconciliations will receive the benefits of Dowd having previously fulfilled Pesach, Matsah, Bikuwrym, and Shabuw'ah, such that the Covenant Family becomes immortal, perfected, adopted, enriched, and empowered. And as a result of what Father and Son have equipped us to accomplish through Taruw'ah, Yah's children will be emancipated and enlightened such that there will be no legacy or memory of our prior shame.

For the sake of (*la ma'an*) you actually and continually bearing (*nasa'* – you genuinely carrying and consistently enduring (qal imperfect)) **your disgrace and shame (*kalimah 'ath* – your ignominy, dishonor, mocking, and insults) **and you were insulted and humiliated** (*wa kalam* – you women have been shamed, dishonored, and confounded (nifal perfect)) **of everything which you have done** (*kol 'asher 'asah*) **in being comforted by repenting and relenting** (*ba nacham* – by regretting to be consoled (piel infinitive)) **you with them** (*'ath 'eth henah* – woman to women). (*Yachezq'el* / Ezekiel 16:54)**

Having read Paul's, Akiba's, and Muhammad's pathetic attempts at creating their religions, with the first and last actually admitting to being demon-possessed and the middle leaving little doubt, I was always struck by how obvious it was that their Lord is Satan. It was as if the Devil was taunting Yahowah by demonstrating that the vast preponderance of people will choose him over God even when he reveals that he isn't to be trusted. Such is the case here throughout Ezekiel. Satan simply cannot be this stupid. So, it is clear to me that he has deceived and ridiculed them to prove his point – people are not worth teaching, loving, or saving.

And yet, in spite of the evidence Satan has marshaled to support his contention, Yahowah thinks otherwise. With

a *nepesh* | soul, He designed us with the potential to listen, observe, and learn. He also provided us with a *neshamah* | conscience so that we can be discerning and judgmental, distinguishing between right and wrong. Those who capitalize upon what He is offering by accepting what He is requesting serve as proof that God's assessment was correct.

With his previous declaration, Satan is saying that he is restoring Yisra'elite women in the midst of his restoration of Sodomite and Samarian women, so that he can humiliate them all the more. It is so compassionate of him.

Perhaps the thinking here, if we can be so generous, is that if Sodom can be restored, then so can Satan...

And your sisters (*wa 'achowth 'ath*), **Sodom** (*Sodom*) **and her daughters** (*wa bath hy'*), **these women will be returned and restored** (*shuwb* – they will be brought back and recover (qal imperfect third-person feminine plural)) **to their former state in the past** (*la qadmah henah* – to their previous attributes and conditions) **and** (*wa* – along with) **Samaria** (*Shomarown*) **and her daughters** (*wa bath hy'*); **these women will be returned and restored** (*shuwb* – they will be brought back and recover (qal imperfect third-person feminine plural)) **to their former state** (*la qadmah henah* – to their previous attributes and conditions in the past).

Then you (*wa 'ath*) **and your daughters** (*wa bath 'ath*) **will be returned and restored** (*shuwb* – they will be brought back and recover (qal imperfect third-person feminine plural)) **to your former state** (*la qadmah 'aten* – to their previous attributes and conditions in the past). (*Yachezq'el* / Ezekiel 16:55)

In this age of women's liberation and the pretense that women are being unfairly discriminated against as opposed to being given every opportunity, there is a tendency to

recast civilization. The simple truth is that women had no rights. They were treated as animals to possess, control, and abuse in Egypt, Assyria, Babylon, Greece, and Rome – and every other empire. There were no exceptions apart from what Yahowah intended for Yisra’el. So, to restore women to a prior state would be to enslave them.

Not only was the caste system pervasive throughout human history, with very limited upward mobility and only the king having freewill, in ancient cities like Athens and Rome, 80% of their inhabitants were slaves. And of the 20% who were born free, half of them were controlled by men. Islam, with its degradation of women, was not inventive but, instead, consistent with the times. It just appears horrific today because it forestalls progress.

Also incriminating, to bring Yisra’elite women back to their former state, as presented by the Lord of Babel, would be to undress children and have sex with them. That does not sound like a prize.

While this is not true, Yisra’elite women should take some pride in having survived Satan’s attempts to control, abuse, and obliterate them by lying about them. And fortunately, by repudiating Ezekiel, we are making this more difficult for him going forward. To emancipate women bound by the religions of Judaism, Christianity, and Islam, the Babylonian books must be disproven.

And was not (*wa lo’ hayah*) **Sodom** (*Sodom*), **your sister** (*‘achowth ‘ath*), **a gossipy message** (*la shamuwah* – a rumor-riddled report as hearsay) **in your mouth** (*ba peh ‘ath*) **in the day** (*ba yowm*) **of your majestic splendor** (*ga’own ‘ath* – of your high status and glory) (*Yachezq’el / Ezekiel 16:56*) **in before** (*ba terem*) **your miserable suffering and disastrous misfortune** (*ra’ah ‘ath* – your evil and harmful wrongdoing, anxiety and distress) **is revealed** (*galah* – is uncovered and made known (nifal imperfect – whereby it is continually laid bare by its actions

so that the result is consistently stripped)), **when and like** (*kamow*) **a time** (*'eth*) **of contempt and scorn** (*cherphah* – or insult and reproach) **for the daughters** (*bath*) **of the Arameans** (*'Aram* – people who lived around Damascus, Syria) **and everyone surrounding her** (*wa kol sabyb hy'*), **for the daughters** (*bath*) **of the Philistines** (*Palishty*), **who maliciously malign and whip you** (*ha shuwt 'eth 'ath* – who actually and vividly, continually and dramatically lash out and scourge you (qal participle feminine plural)). (*Yachezq'el* / Ezekiel 16:57)

The preceding may have been intended as a question but there was no interrogative, so I've left it as an errant statement. There were no gossip rumors about Sodom. The news of its demise was conveyed by Yahowah in the Towrah.

At the time of Sodom's demise, *Yisra'el* | Israel did not exist. The women of *Yisra'el* were never majestic, splendorous, or bequeathed political status. It was a rare woman who rose to a position of influence – Sarah, Deborah, and Ruth are notable exceptions – but even they were never considered glorious.

The decisions of men and women to be religious caused both to be estranged from God. This pronouncement was made in *Howsha'* | Hosea, a book we have studied in its entirety. Yahowah's revelation, however, did not include a rebuke of the Arameans.

It is a minor point among much greater ones, but with *ha shuwt 'eth 'ath* written in the qal participle form, Philistine women are being shown currently lashing out at *Yisra'elite* women with ongoing implications. While the Philistines were savage, and no doubt would have whipped *Yisra'elite* women for their entertainment, by the time Ezekiel was allegedly written, there were no *Palishty* left to malign or scourge anyone. This is one of many reasons why it is asinine to pretend that there are “Palestinians”

trying to reclaim “Palestine” 26 centuries after the last of them were exterminated by the Assyrians and Babylonians.

With your wicked lewdness and shameful sexuality (*‘eth zimah ‘ath*) **and with your abominations** (*wa tow’ebah ‘ath*), **you have uplifted, borne, and carried them** (*nasa’ hem* – you have brought them (qal perfect second-person feminine singular)) **declares** (*na’um*) **This Is Not Him** (#^#!). (*Yachezq’el* / Ezekiel 16:58)

For thus said (*ky koh ‘amar*) **my Lord and Master** (*‘adony*), **This Is Not Him** (#^#!), **you have acted to do to you** (*wa ‘asah ‘eth ‘ath* – you have engaged to deal with you (qal perfect second-person feminine singular)) **accordingly as** (*ka ‘asher*) **you have done** (*‘asah* – you have acted (qal perfect second-person feminine singular)) **which** (*‘asher*) **you have despised, having shown contempt** (*bazah* – you have disdained (qal perfect second-person feminine singular)) **a cursed oath, a mournful lament, and a disabled and unfit vow to Allah** (*‘alah*) **toward breaking and nullifying** (*la parar* – to violate and thwart (hifil infinitive)) **a covenant agreement** (*beryth* – a contractual arrangement). (*Yachezq’el* / Ezekiel 16:59)

Throughout *Howsha’* | Hosea, when Yahowah speaks of His people’s religious infidelity, calling the men and women whores, prostitutes, and adulterers, sexuality is never the issue but, instead, the people’s love affair with false gods. But now, with Ezekiel, the problem is lewd and shameful sexuality. The abomination is not religion; it is love.

It can only be assumed that Ezekiel meant to say that his Lord was going to hold Yisra’el in contempt, but that is not the way it was written. The author scribed, “you have done what you have despised,” which, outside of this context, would have been sensible. However, the despicable act is *‘alah* | a cursed oath, a mournful lament, and a disabled and unfit vow, even a pledge to Allah. By

so doing, it is insinuated that they broke and nullified the Covenant. But this was not Israel's problem. They broke the Covenant by being religious, not by cursed oaths or mournful laments.

The Lord of Babel never had a covenant with the Jewish people, much less the lewd and sensuous women of Yisra'el. Nonetheless...

So (*wa*), **I remembered** (*zakar* – I recalled and memorialized (qal perfect first-person singular)) **Me** ('*any*) **with my covenant** ('*eth beryth 'any* – through my agreement and partnership) **with you, woman** ('*eth 'ath*), **in the days** (*ba yowmym*) **of your adolescent childhoods** (*na'uwrym 'ath* – of your, feminine singular, early childhoods, plural), **so** (*wa*) **I have arisen and established, having taken a stand** (*quwm*) **for you a covenant** (*la 'ath beryth*) **everlasting** ('*owlam*). (*Yachezq'el* / Ezekiel 16:60)

You remembered (*wa zakar* – you recalled (qal perfect second-person feminine singular)) **your ways** ('*eth derek 'ath*) **and you were humiliated and ashamed** (*wa kalam* – you were mistreated and disgraced, you were deprived, despairing and disgraced (nifal perfect)) **in having grasped and obtained** (*ba laqach*) **for you** ('*ath*), **your sisters** ('*eth 'achowth 'ath*), **the great and many, bigger and more important, as well as the older** (*ha gadawl*) **from you** (*min 'ath*) **to the smaller, less significant, and younger** ('*el ha qatan*) **out of you** (*min 'ath*) **and I gave** (*wa nathan* – I offered) **with them to you** ('*eth henah la 'ath*) **for daughters** (*la bath*) **but not from your covenant** (*wa lo' min beryth 'ath*). (*Yachezq'el* / Ezekiel 16:61)

Satan is becoming more consistent, albeit more cynical. He is memorializing himself. After doing so, he is rising up to establish a covenant with his former child whore. No men are allowed. To participate, a woman must return to the state where she is a naked child who is shamed

under the influence of a pedophile spirit. And this state is to be everlasting.

Satan has the chutzpah to affirm that this was a miserable situation where the little girl he was abusing sexually was humiliated and ashamed because she was mistreated. But then the Master of Misogyny would have us believe that he convinced his prized toy to lure her sisters, some even younger than her, into the Devil's den.

And as we have read previously, the Lord of Babel claims to have fathered her children, giving this young child daughters. But this was not the result of your Covenant, the one Yisra'el made with Yahowah, but one of the Lord's designs.

Finally, we have reached the bitter end.

So, I have arisen, I took a stand, and I have established (*quwm* – I arose and have confirmed (hifil perfect first-person singular)) **myself** ('any) **with my covenant** ('*eth beryth* 'any) **with you, woman** ('*eth 'ath*). **You have known** (*yada'* – you were aware (qal perfect second-person feminine singular)) **that I am** (*ky 'any*) **This Is Not Him** (#^#!), (*Yachezq'el* / Ezekiel 16:62) **with regard to** (*la ma'an*) **you remembering and memorializing** (*zakar* – you recalling (qal imperfect second-person feminine singular)) **that you experienced physical pain and emotional distress and were humiliated and shamed** (*wa bowsh* – you were disapproved and disgraced (qal perfect second-person feminine singular)).

And it will not be (*wa lo' hayah* – and it is not (qal imperfect third-person masculine singular)) **for you** (*la 'ath*) **any longer or ever again** ('*owd* – now and forevermore) **to open mouth** (*pithachown peh*) **out of** (*min*) **the presence** (*paneh*) **of your humiliation, low status, mental inferiority, and shame** (*kalimah 'ath*) **in covering** (*ba kaphar* – in concealing) **myself** ('any) **for**

you (*la 'ath*) **for everything which you have done** (*la kol 'asher 'asah* – for all that you have engaged in (qal perfect second-person feminine singular)), **proclaims** (*na'um*) **my Lord and Master** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 16:63)

Just as *Yasha'yah* | Isaiah had foretold a century before, Satan would arise and establish himself above God in Babylon. We are, therefore, reading the fulfillment of Yahowah's warning to His people.

The Devil's Covenant would be with the children he sought to perpetually and sexually abuse – not unlike the perpetual virgins satiating the carnal desires of mass murderers in Allah's heavenly brothel. Women would be kept nude, defenseless, and exposed. Abused children would endure unrelenting physical pain and emotional distress. And in rabbinic, Christian, and Islamic fashion, they would suffer silently – forbidden to ever open their mouths again. The Lord would memorialize their inferiority, low status, and disapproval – in keeping with the religions that Satan would inspire.

And then another confession, it would be the Lord of Babylon who would be concealing his nature, identity, and intent. There would be no atonement for the sins of God's people.

What we have been witnessing in Satan's dark sexual fantasy is a portrayal of the Devil as a sadistic psychopath. His perception of pleasure is derived from inflicting humiliating and degrading pain and suffering. The disorder, called Sadism, was named after the Marquis de Sade. He was an 18th century French aristocrat notorious for his novels in which pain and pleasure were inseparable.

As for being a psychopath, it is apparent that Satan has a history of abuse without remorse. He consistently justifies brutalizing and dehumanizing his victims. He is preoccupied with the extermination of an entire race. He is

so twisted in this regard, he believes that controlling and raping, pillaging and then obliterating, the woman that is Yisra'el is good for her because it is what she deserves.

While demonic, Satan sees himself as the hero. It is no different than the Catholic Church's degradation of Jews or the mindset of an Islamic jihadist. It is also prevalent among the Haredim. Women are dehumanized and degraded, as are Jews, by the people and institutions which claim to be saving them.



It seems appropriate to close this deranged and demonic chapter regarding Satan rising out of Babylon to establish his demeaning covenant by tormenting and exterminating Jews by remembering what Yasha'yah was inspired to say of him. It begins by reminding us that, in the end, it will be Yisra'elites who will be liberated, survive, and thrive while Satan and his followers will encounter an entirely different fate.

“By contrast (*ky*), Yahowah (*Yahowah*) will show compassion and love (*racham*) toward (*'eth*) Ya'aqob (*Ya'aqob*). He will once again choose (*wa bachar 'owd*) to be with (*ba*) Yisra'el (*Yisra'el*). Furthermore (*wa*), He will restore them within (*nuwach hem ba*) their own Land (*'adamah hem*).

Foreigners from different cultural groups estranged from Yisra'el (*wa ha ger*) will be indentured to them (*lawah 'al hem*) because (*wa*) they will be assigned to (*saphach 'al*) the house (*beyth*) of Ya'aqob (*Ya'aqob*). (*Yasha'yah* 14:1)

Then (*wa*) many within the family (*'am rab*) will take them (*laqach hem*) and bring them (*wa bow' hem*) to their region and (*'erets wa*) to their dwelling places

(*'el maqowm hem*). **The house** (*wa beyth*) of Yisra'el (*Yisra'el*) **will take possession of them** (*nachal hem*) upon (*'al*) **Yahowah's** (*Yahowah*) **earth** (*'adamah*) as (*la*) **bond servants** (*'ebed*) and as (*wa la*) **maids** (*shiphchah*).

So, it will come to be that (*wa hayah*) those who had been their captives (*la shabah hem*) **will take them as prisoners** (*shabah*), and (*wa*) **they will rule over** (*radah*) those who had oppressed them (*nagas hem*). (*Yasha'yah 14:2*)

It will come to pass (*wa hayah*), in that day (*ba yowm*), **Yahowah** (*Yahowah*) **will restore you and provide a favorable, restful, spiritual alliance** (*nuwach*). He will remove you from the pain and suffering associated with your anguishing works-oriented religious worship (*la 'atah min 'otseb 'atah*) as well as from your turmoil and trepidation (*wa min rogez 'atah*), especially from (*wa min*) the unyielding and cruel (*ha qasheh*) religious practices and required labor (*'abodah*) in which (*'asher*) they forced you to serve (*'abad ba 'atah*). (*Yasha'yah 14:3*)

In that day (*wa ba ha yowm*), you should lift up (*nasa'*) this particular *Mashal* | Comparative Word Picture and Proverb which illustrates an ethical point to provide guidance and build character while equipping you to exercise good judgment (*ha Mashal ha zeh*) against (*'al*) the one who reigned over and influenced (*melek*) *Babel* | the Confounding Confusion of Commingling which occurred in Babylon with the Lord and through the Bible (*Babel*).

And you may ask (*wa 'amar*) how it is in the midst of these extraordinary circumstances that (*'ek*) the onslaught of the systematic and boisterous promotion of mistaken beliefs (*madhebah*) will subside and cease so as to observe the Shabat (*shabat*)? Yet in this way, even in the midst of this (*'ek*), the exploitation, manipulation,

and corruption, as well as the overt desire to control and tax (*nagas*), will be abated (*shabat*). (*Yasha'yah* 14:4)

Yahowah (*Yahowah*) will break (*shabar*) the staff and club of religious and political oppression (*mateh*) – these proverbial quotes and edicts used by rulers to control people and nations (*shebet mashal*) which are invalid and incorrect (*rasha*). (*Yasha'yah* 14:5)

He will strike down and destroy (*nakah*) these people ('*am*) in righteous indignation (*ba 'ebrah*) with unyielding (*bilthy sarah*) affliction and plagues (*makah*). As gentiles, they sought to subdue and control, ruling over by imposing their authority and trampling down freewill to dominate the nations (*radah gowym*), grievously ('*aph*) and systematically depriving people of their rights while persecuting them (*murdap*) without restraint (*bely*). (*Yasha'yah* 14:6)

The entire (*kol*) Earth ('*erets*) will be a home at rest spiritually (*nuwach*), at peace and reconciled (*shaqat*), restored, liberated, and bursting forth (*patsach*) in song, shouting for joy (*rinah*). (*Yasha'yah* 14:7)

***She'owl* | Hell and *Sha'uwl* | Paul (*She'owl*), as the least desirable and most depressing alternative (*min tachath*), are anxious in anticipation, indeed, excited (*rogez*) to summon and meet you, announcing your arrival (*la 'atah la qara' bow' 'atah*). They have been alerted and are aroused to crush ('*uwr la 'atah*) all of the departed souls (*kol repha'ym*) of those who have been leaders and rulers ('*atuwd*) of the Earth ('*erets*).**

The leaders of every nation and institution, the most powerful and important individuals influencing every society religiously, militarily, and politically (*kol melek*) of the gentile nations (*gowym*) have established (*quwm*) their thrones and positions of power (*min kise' hem*). (*Yasha'yah* 14:9)

All of them (*kol hem*) will respond ('*anah*) and say to you (*wa 'amar 'el 'atah*), 'Have you also become weak and afflicted, riddled with anxiety (*gam 'atah chalah*), similar to us (*ka 'anachnuw 'el 'anachnuw*), becoming like the proverb (*mashal*)?' (*Yasha 'yah* 14:10)

Your arrogance, unwarranted status, and desire to rise above others, your lack of morality, propensity to blow smoke, and agitating self-glorification (*ga 'own 'atah*) have brought you down (*yarad*) to *She'owl* and to *Sha'uwl* (*She'owl / Sha'uwl*).

And at the boisterous and disquieting sound (*wa ha hemyah*) of your disgraceful and foolish implements (*nebel 'atah*), maggots (*rimah*) will be spread out as a bed (*yatsa'*) and (*wa*) worms (*towle'ah*) shall become your covers (*makaseh 'atah*). (*Yasha 'yah* 14:11)

This is the extent and circumstances behind why ('*ek*) you have fallen and have been cast down (*naphal*) from (*min*) the spiritual realm of Heavens (*ha shamaym*) *Hylel ben Shachar* | Flashy and Arrogant Spawn of Darkness (*Hylel ben Shachar* – Brightly Shining Son of Artifice, flashy, swarthy, and boastful dawn of a new age where the truth is concealed by a light-bearing child of the east with overtly zealous desires, conjuring and shimmering son of blackness using illusions, an ostentatious show of light predisposed to mislead and make others appear foolish as a descendant of a black and gloomy place in the east predicated upon the rising sun, crescent moon, and morning star, more commonly known as Lucifer (Latin for 'light-bearing'); from *halal* – to shine, to be flashy, to boast, and to arrogantly seek praise, slanderous, insane, foolish, and furious, *ben* – son, and *shachar* – seeking early on to cloud over and obscure in darkness during the dawn of a new day, relying on trickery and magic, artifice and illusions).

Having disassociated, you are cut down and cast away (*gada* – for having estranged many, you have been felled, cut off for what has been done, silenced while subjected to enormous pressures, sent) **to the Earth** (*la ha 'erets*) **for having overpowered and conquered through religious and political prostrations, thereby lording** (*chalash* – for having overcome, controlling by depriving many of the capacity to avoid dying, disabling the weakened who bow down) **over ('al) people, specifically Gentiles, their nations and institutions** (*gowym* – foreign and estranged ethnic, religious, and geopolitical groups apart from Yisra'el, pagan peoples acting as if they were animals, the walking dead; from *gawah* – arrogantly exalting humans, especially their flesh and bones, while pridefully lifting up those who have turned their backs and are walking away, the corpse and carcass of the dead). (*Yasha 'yah* 14:12)

Because (*wa*) **you ('atah), yourself, said** (*'amar* – you claimed and declared, expressed in words and intended) **in your judgment and based upon your inclinations** (*ba lebab 'atah* – from your perspective and reflecting your ambitions, in your thinking you have taken to heart and are resolved and determined based upon your desires; from *labab* – to ravish, overwhelm, and overpower, even the intelligence to encourage an emotional response), **'I will ascend, rise up, and be continuously exalted** (*'alah* – I will rise above and be lifted up, I will be presented as superior and worshiped, even seen as a deity) **in the spiritual realms of heaven** (*ha shamaym* – among the stars in the sky and the abode of God), **over and above** (*min ma'al* – ascending upward beyond, greater than, as the highest part of) **the stars, the most luminous in the highest places, and the best and brightest** (*la kowkab* – the heavenly powers and great luminaries which are worshiped) **as God ('el).**

I will lift up and exalt, increasing (*ruwm* – I will place on high, elevating and magnifying in defiance) **my throne** (*kise* ‘*any* – my seat of power and honor, my place to influence and rule by expressing my authority; from *kasah* – to conceal one’s true identity, hiding the information needed to understand, covering over and clothing oneself in a way which is misleading).

I will establish and inhabit a dwelling place (*wa yashab* – I will approach and settle upon, abiding and remaining, creating a place for people to meet) **on the Mount of the Eternal Witness to the Restoring Appointments** (*ba har mow’ed* – in conjunction with the mountains and ridgeline of the designated and authorized times of the celebratory feasts and continuing testimony, to gather together and observe the agreement; from *mow* – this pertains to and ‘*ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence, and *ya’ad* – to appoint, designate, and gather for a betrothal ceremony) **in association with** (*ba*) **the distant boundaries, from the depths below to the summit above** (*yarekah*) **to be concealed among that which is treasured in the north** (*tsaphown* – to lurk and hide one’s actual value from discovery). (*Yasha’yah* 14:13)

I will ascend and be continuously exalted, presented as superior to and be worshiped (‘*alah* – I will rise above and be lifted up) **above** (‘*al*) **the heights** (*bamah* – elevated places of worship, the lofty shrines and cultic platforms of pagan religious devotion) **of the clouds** (‘*ab* – of obscuring phenomenon which conceals heavenly objects from view). **I will on my own initiative make myself appear as if I were** (*damah* – I will do whatever is necessary to be considered, correspond to, and be the equivalent of (*hitpael* imperfect – without support, assistance, or interference, on my own initiative and based solely on my ability and actions, I intend to tell a story such that I continually imply that I am)) **the Most High** (*la*

'elyown – I am all things pertaining to the uppermost, the very approach of the one true God, the supreme being, greater and higher than the Almighty, rising above even God; from *'el* – God, *'alah* – to rise above, *'own* – all things pertaining to, and *'any* – I am).' (*Yasha 'yah* 14:14)

Surely (*'ak*), **to** (*'el*) **She'owl** | **Hell** (*She'owl* – the place of exile, abandonment, punishment, and questioning, the abode of no return, the void; from *sha'al* – to question and to be questioned, to beg and to be given what has been requested and is required, indistinguishable from *Sha'uwl*, the failed king Saul and false prophet Paul), **you are being forced down** (*yarad* – you are brought, compelled and having no say in the matter, descending not of your own accord (hofal imperfect – *Hylel ben Shachar* is being acted upon, is devoid of freewill, and is compelled by force to descend just as the object, *She'owl*, is obligated to receive him forevermore)) **to** (*'el*) **the remote depths** (*yarekah*) **of the prison** (*bowr* – of the dungeon of depression, the hole). (*Yasha 'yah* 14:15)

Those who look at you (*ra'ah 'atah 'el 'atah*) **will stare** (*shagah* – will look intently, observing closely so as to become better informed) **in your direction** (*'el 'atah*), **trying to understand** (*byn* – seeking to make the connections needed to comprehend, apprehending the information to consider (hitpolel imperfect)) **how this individual** (*zeh ha 'ysh*) **caused the Earth to tremble, to be astonished, agitated, and angry** (*ragaz ha 'erets* – shook up, provoked, and tormented the material realm, creating instability and turmoil through fear) **by invoking discord within** (*ra'ash* – by creating dissonance, creating commotion and chaos, thereby ruining and destroying) **empires and governments** (*mamlakah* – kingdoms and geopolitical realms, world leaders, those who claim the authority to rule). (*Yasha 'yah* 14:16)

How (*ha*) **was the world** (*tebel* – was the planet, the expanse of the Earth, and the human habitats) **caused to be**

(*ha sym*) **a lifeless place without the word** (*midbar* – a barren wasteland and uninhabited wilderness where the declaration and promises are not considered; a compound of *mah* – to seek answers by asking who, what, where, why, when, and how questions about *dabar* – the word)?

Its cities (*'iyir huw'* – its inhabitants, villages, and towns, its shrines and temples, its anguished and anxious,) **he left in ruins** (*haras*). **His captives** (*'asyr huw'* – those bound to him, his prisoners, those who are tied and obligated to him and who have sworn an oath to him; from *'asar* – to be imprisoned and bound as a result of one's vows, allegiances, and obligations) **he never released to go** (*lo' pathach* – he did not free, nor even respond by providing an opening to return) **home** (*beyth*). (*Yasha 'yah* 14:17)

Each of (*kol*) **the rulers** (*melek* – the leaders, the heads of government, the political, social, religious, and military authority figures) **of the gentiles and their nations** (*gowym* – of the ethnicities distinct and estranged from Yisra'el, the geopolitical associations of people who act on their animal and religious instincts), **all of them** (*kol hem*), **have been laid to rest** (*shakab*) **glorified and honored** (*kabowd* – attributed status and surrounded by their possessions), **each individual** (*'ysh*) **in his own household** (*ba beyth huw'*). (*Yasha 'yah* 14:18)

You (*wa 'atah*), **yourself, will be forcibly cast out** (*shalak* – you will be thrown out in compulsory fashion, and with no say in the matter hurled away (hofal perfect – the rejection will be intense and obligatory at this moment)) **from** (*min*) **your death and grave** (*qeber 'atah*) **like** (*ka* – similar to) **a loathed and rejected** (*ta'ab* – an abhorred and despised, vile and repulsive, abominable and desecrated) **offshoot** (*netser*), **clothed, wearing** (*labuwsh* – adorned and covered with) **the slain and slaughtered** (*harag* – those intentionally murdered and viciously killed), **those pierced** (*ta'an*) **by war, cut and severed by**

the sword (*chereb*), **descending** (*yarad* – bowing down prostrate while going down) **to** (*'el*) **the depressed prison** (*bowr*) **like** (*ka*) **a corpse** (*peger* – a dead corporeal body or lifeless idol) **which is rejected** (*buws* – kicked out and forbidden). (*Yasha'yah* 14:19)

You will not be joined at the same time (*lo'yachad* – you will not be united immediately) **by them** (*'eth hem*) **in burial** (*ba qabuwrah* – where the dead are interned) **because** (*ky*) **you have corrupted and destroyed** (*shachath* – you have perverted, sullied, spoiled, confounded and devastated, making a slime pit of decay, a cesspool for the decomposing within) **your world** (*'erets 'atah* – your realm). **Your compatriots and followers** (*'am 'atah* – your people and nations, your countries and armies), **you have intentionally slaughtered and viciously slain** (*hereg* – you have murdered). **The offspring** (*zera'*) **of evil** (*ra'a* – of deliberately misleading and harmful shepherds, of displeasing and noxious individuals, of the injurious and wrong) **will never be invited nor be called out, remaining unwelcome** (*lo'qara'* – will not be received or acknowledged, encountered or mentioned) **for all eternity** (*la 'owlam*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 14:20)

Indeed, Satan is holding a losing hand and he knows it. His only play is to bluff the religious and political into believing he will prevail, and they with him. And yet, it is Yisra'el, those Satan has been demeaning, who will have the last laugh.



Babel
V2: Tow'ebah
...Abominable

6

Chuwd | Enigma

No Greater Taunt...

The 16th chapter of Ezekiel set a new standard for evil. Reading it was akin to a graduate-level class on Satanology. And yet, it was worth the effort. We not only discovered the reason Judaism, Christianity, and Islam demean and degrade women; we made significant strides toward destroying their credibility.

Now that we have been resolutely assured that the Book of Ezekiel is demonic, our purpose moving forward will remain twofold. We will continue to demonstrate that Ezekiel was a false prophet while learning what we can about Satan's methods and limitations with an eye to how they affect the religions at his disposal.

Hopefully, the 17th chapter will be less objectionable and incriminating, so that we won't want to hide our eyes from the horror of it all. However, it opens with an enigmatic taunt by way of an obscure and ambiguous riddle. And ever in character, after threatening a horrific penalty for anyone citing a *Mashal* | Proverb to Yisra'el, the Lord of Babel contradicts himself...

And it is (*wa hayah* – he exists (qal imperfect third-person masculine singular)) **the word** (*dabar*) **of This Is Not Him** (#^#!) **to me** ('el 'any) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 17:1) **son of mankind** (*ben 'adam* – child of male human, descendant of 'Adam), **you must offer an enigma by proposing a dark and obscure interpretation through a perplexing riddle** (*chuwd* – it is

imperative that you propound an allegory (qal imperative)) **as an ambiguous taunt** (*chydah* – as an intriguing guessing game with answers that will never be known) **and quote a Proverb** (*wa mashal* – because you must cite a pithy quote similar to (qal imperative)) **as a parable to insult and ridicule, showing contempt** (*mashal* – as a means to disrespect an object of scorn through a terse, vivid, and easily remembered byword) **toward the Household of Israel** (*‘el beyth Yisra’el*). (*Yachezq’el* / Ezekiel 17:2)

There would be no proverb and there would be no perplexing riddle to solve. So, while we will consider the clues, we are not going to pretend that there is an obscure enigma whose resolution will provide a useful insight.

Also, since the Lord will “answer” his own question, his credibility is already undermined because the Household of Israel no longer existed, only Judea – and their fate was sealed.

And said (*wa ‘amar*), **thus said** (*koh ‘amar*) **my owner, lord, and master** (*‘adony*), **This Is Not Him** (*#^#!*), **the lacerating bird of prey** (*neshar* – the winged creature that mangles, tearing apart as a carrion, refuse-eating vulture or eagle), **the greatest of the great** (*ha gadowl gadowl* – the biggest of the big, the most important, and the highest of the high), **the long wings** (*ha kanaph ‘arek*), **the plumage** (*nowtsah* – the array of feathers collectively and individually) **full of feathers** (*‘eber male’* – wings and epidural fully covered), **which** (*‘asher*) **for him** (*la huw*) **the colors are variegated** (*riqmah* – of various tones, introduced to depict the sexual enslavement of Jewish women by Sisera’s goons) **came to** (*bow’ ‘el* – he entered into) **the Lebanon** (*ha Labanown*) **and grasping** (*wa laqach* – and seizing (qal imperfect)) **the tree top** (*‘eth tsamereth* – the uppermost part of the tree) **of the cedar** (*ha ‘erez*). (*Yachezq’el* / Ezekiel 17:3)

There is no greatest of great vultures or eagles – especially in the middle east. They were unimpressive scavengers. Further, all carrion birds have feathers and long wings – so most of this verbiage is a waste of breath, that is except *riqmah* because it is simply wrong.

When the Lord “solves” his riddle, he claims that he is speaking of the Yisra’elite king making and breaking a covenant with Babylon, and then going to Egypt, which has us scratching our heads as to why the riddle’s bird is off to Lebanon.

Neither the vulture nor the eagle was identified with Yisra’el, Babylon, or Egypt, making the choice curious. Moreover, while equipped with talons, such birds are incapable of grasping the top of a cedar.

With (*’eth*) **the top** (*ro’sh* – the head, source, or beginning) **of its newest growth as a shoot** (*yaniqah huw’*) **he had plucked off** (*qataph* – he picked apart (qal perfect)) **and he returns, arriving with it** (*wa bow’ huw’* – he comes bearing it (hifil imperfect)) **to the land of Canaan** (*’el ’erets Kan’an*) **having placed it** (*sym huw’* – having set it) **in a city** (*ba ’yr*) **of merchant traders** (*rokel* – of those who barter, buying and selling goods). (*Yachezq’el / Ezekiel 17:4*)

There is no correlation between the top of a Lebanese cedar and any of the three nations mentioned in the Lord’s explanation. And the only way for a bird to return to Canaan circa 650 BCE would be to travel back in time. And considering their location, it is likely that the Canaanites were merchants and traders, as their name suggests, but there were no cities of merchants at that time. And even if there were, there is no correlation between traders and the solution the Lord of Babel is providing.

Then he obtains (*wa laqach* – he grasps hold (qal imperfect)) **from a seed** (*min zera’* – out of sowing or from semen) **of the land** (*ha ’erets*) **and gives it** (*wa nathan*

huw' – he bestows and offers it (qal imperfect)) **in a field** (*ba sadeh*) **of seed** (*zera'* – of sowing offspring) ? (*qah* – used only this once in Ezekiel) **over many waters** (*'al maym rab* – upon great, extensive, abundant, excess, or exalted liquid, floods, seas, or tears). **Willow** (*tsaphsaphah*) **he placed, put, or set it** (*sym huw'* – he located it (qal perfect)). (*Yachezq'el* / Ezekiel 17:5)

At this point, the Lord of Babel somehow forgets about the transported top of the Lebanese cedar and transitions to a seed of an unidentified land. This seed is then planted in a field, over the great waters, or in a raised planter box, depending upon which verse we are reading. And while attempting to define *qah* is a fool's folly, the willow is a fish out of water – tossed into the story and forgotten like Lebanon and the cedar top.

And it sprouts (*wa tsamach* – it springs up and grows (qal imperfect)) **and it becomes** (*wa hayah* – so it exists (qal imperfect)) **as an ignorant and decayed creeping plant** (*la gephen sarach* – as an overhanging vine), **lowly and humiliated** (*shaphal* – ignoble and vile) **to the highest extent which can be measured** (*qowmah* – heights or tallest; from *quwm* – to rise and stand), **for its branches** (*la dalyth huw'*) **turn** (*panah* – face (qal infinitive)) **to it** (*'el huw'*), **and** (*wa*) **its roots** (*shoresh huw'*) **under it** (*tachath huw'*) **it wants to exist** (*hayah* – it chooses to be (qal imperfect jussive)).

So, it is (*wa hayah*) **for a vine** (*la gephen* – a tendril which bends), **making** (*'asah* – doing) **poles by itself** (*bad* – alone, members, staves, and linen) **and it sends out** (*wa shalach* – it dispatches) **boughs** (*po'rah* – offshoots). (*Yachezq'el* / Ezekiel 17:6)

Is it the seed, the cedar, or the willow which is sprouting? And why dispose of each to introduce a lowly creeping vine? Further, how can a vine be the lowest and the highest simultaneously? Or is all of this just another

word salad with ‘its branches turn to it and its roots under it, it wants to exist’? Similarly, vines do not make poles.

And (*wa*) **it is** (*hayah*) **a lacerating bird of prey** (*nesher* – the winged creature that mangles, tearing apart as a carrion, refuse-eating vulture or eagle), **one** (*‘echad* – the first, certain, singular, and only) **greatest of the great** (*gadowl gadowl* – the biggest of the big, the most important, and the highest of the high) **wings** (*kanaph*), **and abundant greatness** (*rab*), **plumage** (*nowtsah*), **and behold** (*wa heneh*), **this vine** (*ha gephen ha zo’th*) **sent out** (*kaphan*) **its roots** (*shoresh hy’*) **over** (*‘al*) **it** (*huw’*) **and its foliage** (*wa dalyth* – its boughs of leafy tendrils) **were dispatched** (*shalach* – were sent out) **toward it** (*la huw’*) **to give drink** (*la shaqah*) **for her** (*‘eth hy’*) **from a garden bed** (*min ‘aruwgah* – a plot of cultivated ground boxed higher than normal), **her planted garden plot** (*mata’ hy’*). (*Yachezq’el* / Ezekiel 17:7)

There is yet another great, great eagle, but only one of them. Although true to life, this one also has wings and plumage. However, this bird adds nothing to the story and is thus superfluous, as are the absurdly irritating number of ‘beholds.’

This time, the vine is in a raised planter bed rather than an open field. And instead of being inundated with abundant water, it has to send out its roots in search of a drink. More relevant, however, the bird, feathers, vine, roots, foliage, and garden bed do nothing to advance the story of political intrigue between Judea, Egypt, and Babylon.

To good field (*‘el sadeh towb*), **to numerous and great waters** (*‘el maym rab*), **she was planted** (*hy’ shathal*) **to make** (*la ‘asah*) **non-fruit-bearing branches** (*‘anaph*) **and to lift up and bear** (*wa la nasa’*) **fruit** (*pary*) **to exist** (*la hayah* – to be) **a cloaked vine** (*gephen ‘adereth*

– a magnificent tendril with a splendid robe).
(*Yachezq'el* / Ezekiel 17:8)

Having left the planter with an inconvenient source of water, we have returned to the field which, to its credit, is good. Water is now abundant, but how do non-fruit-bearing branches produce? And what is the purpose of cloaking a vine?

You must say (*'amar* – you are commanded to state), **thus said** (*koh 'amar*) **my owner, my Lord and Master** (*'adony*), **This Is Not Him** (#^#!), **Success** (*tsalach* – prosperous (qal imperfect)) **or not** (*ha lo'*) **with its roots** (*'ets shoresh hy'*)? **He pulls up** (*nathaq* – he snaps off, tears up, and drags off (piel imperfect)) **and with its fruit** (*wa 'eth pary hy'*) **strips and tears** (*qasas* – removes and makes scaly (poel imperfect)), **and it dries up and withers** (*yabash*), **all of the fresh-picked and new** (*kol taraph*), **its vegetation** (*tsmach hy'* – her sprouts and plant growth) **shriveled up and paralyzed** (*yabesh* – dry and withered), **and not with a strong arm** (*wa lo' ba zarowa' gadowl*) **and with many great people** (*wa ba 'am rab*), **lift it** (*nasa' 'eth hy'*) **from its roots** (*min shoresh hy'*). (*Yachezq'el* / Ezekiel 17:9)

More questions, no answers. Surely, the Lord isn't so stupid that after all of these clues he is now asking if a plant can be successful when uprooted, stripped bare, and deprived of water. Perhaps, however, this is considered an enigma because of the way it is worded: 'it dries of the fresh-picked vegetation shriveled up, and not with a strong arm and with many great people, lift it from its roots.'

And so, behold (*wa hineh*), **it is planted** (*shatal*). **Will it succeed** (*ha tsalach* – will it be powerful and forceful, prosper and thrive)? **Will not as** (*ha lo' ka*) **touched** (*naga'* – stricken) **with it** (*ba hy'*) **spirit or wind** (*ruwach*) **of the east** (*qadym*), **will dry up, its vegetation** (*tsemach*) **withered and shriveled** (*yabesh yabesh*) **upon the garden**

plot ('al 'aruwgah) **withering** (yabesh)? (*Yachezq'el* / Ezekiel 17:10)

The question was imbecilic when initially posed, so why restate it? Why add the drying effect of a withering wind when the plant has already been uprooted, stripped bare, and deprived of water? Is this like killing Jews 18 times over? And why have we left the field to return to the garden plot? Does this vine produce magical jumping beans?

And is the word (*wa hayah dabar*) **of This Is Not Him** (#^#!), **to me** ('el 'any) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 17:11) **you must say** ('amar – you are ordered to speak (qal imperative)), **please, I beg** (*na'*) **to the Household of the Rebellion** (*la beyth ha mary* – to the home of disobedience and resistance), **were you ignorant and unaware** (*ha lo' yada'*) **what these** (*mah 'eleh*)?

Must say ('amar), **behold** (*hineh*), **came** (*bow'*) **king** (*melek*) **of Babel | Babylon** (*Babel*) **to Jerusalem** (*Yaruwshalaim*) **and grabbing** (*wa laqach*) **with her king** ('eth *melek hy*) **and with her representatives of her king** (*wa 'eth sar hy*) **and bringing with them** (*wa bow' 'eth hem*) **to him** ('el *huw'*) **of Babel** (*Babel* – With the Lord, In the Bible, Babylon, to confuse by commingling). (*Yachezq'el* / Ezekiel 17:12)

Why, in the midst of this jumbled rant, attempt to impersonate the wisest and most articulate being in the universe? And why, after making an unmitigated fool of oneself, is the Lord renouncing Yisra'el, calling smart people stupid?

Why tell those who were enslaved by the King of Babylon, that the king who dragged them away from their home came to Jerusalem and took them to Babylon? It was not only a current event in their lives, it was the most horrific thing that they would ever experience. This is like

telling Jews in Auschwitz in 1940 that Hitler's Nazis invaded Poland which is why they were enslaved. I understand that Satan is incapable of prophecy, but he's going to have to do a better job with current events to fool a fool.

And he is taking (*wa laqach*) **from the offspring** (*min zera'* – out of the seed) **of the kingship** (*ha maluwkah*) **and he is cutting** (*wa karat* – he is establishing (qal imperfect)) **with him** (*'eth huw'*) **a covenant agreement** (*beryth*) **and arrive** (*wa bow'* – come) **with him** (*'eth huw'*) **with the oath** (*ba 'alah* – with a curse or in an oak) **and with the ram** (*wa 'eth 'ayil* – by the leader or with the oak) **of the land** (*ha 'erets*) **he was obtained and received** (*laqach*), (*Yachezq'el* / Ezekiel 17:13) **to be** (*la hayah*) **a lowly, humbled, and humiliated kingdom** (*mamlakah shaphal*) **to not be independently lifted up** (*la bilthy nasa'* – to avoid being carried away by itself (hitpaal infinitive)), **to be observant** (*la shamar*) **of his covenant agreement** (*'eth beryth huw'*) **to present it** (*la 'amad hy'*). (*Yachezq'el* / Ezekiel 17:14)

We finally have the Lord using *karat* correctly with regard to cutting a covenant agreement. However, this is the wrong covenant. He is speaking of the demand for tribute imposed by Babylon. It was not a familial agreement, volitional or loving but, instead, pay or die. However, having arisen out of Babylon, Satan seems more invested in the *Beryth Babel* than the one Yahowah cut with 'Abraham and Sarah.

At least Satan got one thing right. When the world's most powerful army shows up seeking vengeance and a community is powerless to fend them off, the result is humbling.

And he rebelled (*wa marad* – so he disobeyed) **against him** (*ba huw'*) **by dispatching his messengers** (*la shalach malak huw'*) **to Egypt** (*Mitsraym* – of the

Crucibles of Religious and Political Oppression) **so that they would give him** (*la nathan la huw'*) **horses and a large army** (*suws wa 'am rab*). **Will he succeed** (*ha tsalach*)? **Will he be saved** (*ha malat* – will he be rescued and escape) **who does this** (*ha 'asah 'eleh*) **and has broken** (*wa parar* – has frustrated) **a covenant agreement** (*beryth*) **and had been spared** (*wa malat* – was rescued)? (*Yachezq'el* / Ezekiel 17:15)

The purported rebellion is not against God but, instead, against Babylon – Satan's lair. And while it was true that Mattaniah, renamed Zedekiah, was fickle and renounced the tribute payments to Babylon in hopes the Egyptians could be bribed into defending Judea, there would have been no chance that the pharaohs would have parted with horses or troops when engaged in conflict against the Babylonians themselves. It is nonsensical.

Nonetheless, Satan is asking if a nation that reneges on its tribute payments to Babylon can survive after the answer has been vividly demonstrated. Moreover, this whole sordid affair had been duly discussed, with the outcome clearly delineated by *Yirma'yah* | Jeremiah many decades before it actually occurred. And yet, Satan's riddle hasn't been entirely meaningless fluff because we are now aware that the only covenant which matters to the Lord is the one cut with Babylon.

This entire rant is against a broken blackmail agreement with thugs. The Babylonians had viciously attacked Judea and had plundered the nation, killing and enslaving many. And they had threatened to return and destroy Jerusalem, killing and enslaving all who remained, if the tributes stopped. It was a deal with the Devil, and one that the Devil sought to enforce.

Alive I (*chay 'any*), **prophetically declares** (*na'um*) **the owner who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **if not in a**

place (*'im lo' ba maqowm*) **the king** (*ha melek*) **who is reigning as king** (*ha malak*) **with him who** (*'eth huw' 'asher*) **he despised** (*bazah* – he found contemptible) **with his oath** (*'eth 'alah huw'* – with his improper and lamentable curse) **and which he revoked and nullified** (*wa 'asher parar* – which he thwarted and broke) **with his covenant agreement** (*'eth beryth huw'*) **with him in the midst of Babel | Babylon** (*'eth huw' ba tawek Babel*) **he dies** (*muwth*). (*Yachezq'el* / Ezekiel 17:16)

It is a myth the Devil has been promoting for some time. If you make a deal with him, such as bribing him not to torture and kill you, and then, you become aware that such bribes are illegal and immoral, there is no renegotiation. It's like the Mafia – you can join but you cannot leave. If I recall correctly, America fought an uncivil war over the right to secede.

Recognizing that this was written after these events had been foretold by Yirma'yah and even after they had played out in history, we are left to see them as nothing other than a bully kicking sand in the faces of slaves.

And not with mighty strength or abundant troops (*wa lo' ba chayl gadowl* – not by great ability, property, character, or wealth) **or with a large congregation** (*wa ba qahal rab* – with a numerous community, crowd, throng, or horde) **will act or engage** (*'asah*) **with him** (*'eth huw'*), **Pharaoh** (*Phar'oah*) **in the war** (*ba ha milchamah*) **in pouring out** (*ba shaphak*) **a siege ramp** (*solalah* – an elevated embankment) **and with building** (*wa ba banah*) **siege works** (*dayeq* – bullworks) **to cut off and cut down, establish and eliminate** (*la karat*) **numerous souls** (*nepesh rab*). (*Yachezq'el* / Ezekiel 17:17)

By this time, the Egyptians could not even defend themselves against the Babylonians, which is why Yirma'yah pleaded against this course of action. Moreover, the Judeans had barely survived their recent experiences

with them, further demonstrating that Mitsraym could not be trusted.

However, this time, there was no war, just a prolonged siege – thirty months of agonizing torment. And in this case, the object of Babylon’s assault was money, not the elimination of souls. Enslaved people provided free labor, making them valuable.

Zedekiah, like every king before and after him, hated the idea of sending what he perceived as his wealth to Babylon or Egypt in order to keep them from killing him. The tribute arrangements were, at best, a temporary extension of life because they were so egregious. The entire nation was reduced to slavery to fund the bribe. And yet, from the perspective of the Lord of Babel, a covenant which demeaned Jews and put them under the control and influence of Babylon was worthy of his endorsement.

So (*wa*), he despised, showing his contempt for (*bazah*), the oath (*‘alah* – the cursed agreement with Allah, the untenable binding pledge, and the lamentable vow) by frustrating and nullifying, disassociating from and breaking (*la parar*), the covenant (*beryth*).

Then, behold (*wa hineh*), he offered his hand (*nathan yad huw’*) and all of these (*wa kol ‘eleh*) he did (*‘asah*). He will not flee or escape (*lo’ malat*). (*Yachezq’el* / Ezekiel 17:18)

It was, indeed, a cursed agreement, an untenable deal with Allah and a lamentable vow. Such is the nature of every oath to the Lord of Babel.

In actuality, Zedekiah, the weasel that he was, did flee. He escaped in the confusion as the Babylonians breached the walls and were flooding into the city. The Devil’s brigade would, however, catch him outside of Jericho. They did not kill him, but in honor of their Lord, they forced the king to watch the execution of his sons. Then

they blinded him before hauling him away as a trophy so that they could gloat before their god.

While the 17th chapter has been moronic rather than morbid, as was the case with the 16th, we have endured the Lord's rants up to this point for the payoff line – one worth everything we have endured up to this point.

As a result, therefore (*la ken* – so likewise it stands to reason), **thus said** (*koh 'amar*) **my owner, the one who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*), **Alive Me** (*chay 'any*), **this cannot be** (*'im lo*'), **my vow** (*'alah 'any* – my cursed agreement with me being Allah, my untenable binding pledge, and my lamentable oath) **which** (*'asher*) **he despised, showing his contempt** (*bazah*), **and my covenant** (*beryth 'any*) **which he nullified and broke** (*'asher parar* – which he frustrated by making ineffectual), **so I have placed it** (*wa nathan huw'* – I have produced it, offered it, and given it, assigned it (masculine and thus referring to the *'alah* rather than the *beryth*)) **upon his head** (*ba ro'sh huw'*). (*Yachezq'el* / Ezekiel 17:19)

The Covenant with Babylon like the Curse of 'Allah was Satan's all along. While Zedekiah may have thought he was agreeing to blackmail a human empire, Satan is claiming this arrangement as his own. His covenant would impoverish, enslave, and exterminate Jews, making it the opposite of Yahowah's Beryth.

It is a stunning confession, and with it, there is no enigma left to resolve. The voice being conveyed in Ezekiel is the same found in the Talmud, New Testament, and Quran. If you are religious, meet your Lord – Satan.

Even worse, if that is possible, the Lord's goons are serving as Satan's net, a snare that he is deploying to bring the Jews to him – in Babylon – so that he can judge them there for breaking his Beryth Babel.

I have spread out (*wa paras*) **over him** (*'al huw'*) **my net** (*resheth 'any*) **and he was seized and controlled** (*wa taphas*) **in my trapping implement, a victim in my prison** (*ba matsuwdah 'any*). **Then I will bring him** (*wa bow' huw'*) **to Babel | Babylon** (*Babel* – confounding confusion by commingling; from *ba* – with and *bel* – the lord, the Hebrew textual equivalent of bible).

And I will judge him there (*wa shaphat 'eth huw' sham*) **for his disobedience** (*ma'al huw'*) **which he broke the faith and violated the agreement with me** (*'asher ma'al ba 'any*). (*Yachezq'el / Ezekiel 17:20*)

It is a complete and undeniable confession. Satan, as the Lord of Babel, is impersonating Yahowah, while seeking to trap and imprison Yisra'el. He wants to bring them to Babylon for the crime of breaking an impoverishing and enslaving covenant with him. The Lord sought to be obeyed, but Jews were seen as unfaithful – as was the child the Devil molested in the previous chapter.

It is also telling that, in the Hebrew text, Satan's *matsuwdah* | trapping implement and prison for prey is just one letter removed from Yahowah's *mitswah* | terms of the Covenant agreement. The means to eternal life in God's family excludes the Dalet. And even that is interesting because, while identified as a doorway, the Dalet was actually drawn as a trap 𐤃 – something to stumble into without a doorway to escape, making it akin to a prison.

And with all (*wa 'eth kol*) **of his fleeing people** (*mibrah* – vulnerable individuals), **with all of his troops** (*ba kol 'agaph huw'*), **by the sword** (*ba ha chereb*), **they will fall** (*naphal*), **and the remaining who survive** (*wa ha sha'ar*) **to every spirit** (*la kol ruwach*), **they will be scattered** (*paras*).

And so (*wa*), **you made it known** (*yada'* – you actually acknowledged and were made aware (*qal* perfect))

that, indeed (ky), I ('any), This Is Not Him (#^#!), I had spoken (dabar). (*Yachezq'el / Ezekiel 17:21*)

This is the 19th attempt at annihilating Jews – this time taking the sword to vulnerable and defenseless individuals who are fleeing from him. Fortunately, this is not what actually occurred. The surviving remnant of Yahuwdym in Yaruwshalaim were not scattered or killed, but instead, they were taken to Babylon for a seventy-year time out for bad behavior. And after having been given time to reconsider their ways, Yahowah arranged for them to be freed, bringing them back home to Yahuwdah.

Satan did not get any part of this right, proving that he is not Yahowah. Even his concluding claim was wrong. Jews have not made Yahowah's name known – even unto this day.

After his confession, Satan wanted to further explain his riddle. And in doing so, he identified himself as the *neshar* | lacerating bird of prey, the mangling and refuse-eating vulture who was *ha gadowl gadowl* | the greatest of the great and the highest of the high, with *ha kanaph 'arek* | the longest wings and the '*eber male*' | fullest array of feathers, even with *nowtsah* | plumage identifying him with *riqmah* | human trafficking and the sexual enslavement of women.

Thus said (koh 'amar) my owner, the one who controls and possesses me, my Lord and Master ('adony), This Is Not Him (#^#!), so I have grasped hold and seized (laqach – I have obtained and accepted (qal perfect)) for myself ('any) out of the treetop (tsamereth) of the cedar (ha 'erez) to be the one raised on high, to be lifted up and exalted (ha ruwm – to rise in rebellion, proud of being above the most high (qal participle)).

Then I will be bestowed (wa nathan – I will be given, afforded and offered (qal perfect first-person singular)) from the source, being the most crucial and uppermost

head, the best from the beginning, the sum of all things (*min ro 'sh*).

His young and tender shoots, his offspring and descendants (*yowneqeth huw'* – his suckling children and infants), **those who are tender and weak, the spoiled without moral resolve, the inexperienced and incapable, the coddled and frail** (*rak*), **I will pluck off, breaking and picking apart** (*qataph* – I will strip bare and cut down (qal imperfect first-person singular)).

Then I will plant (*shathal* – I will transplant (qal perfect first-person singular)) **myself** (*'any*) **on high, upon the highest and loftiest of mountains** (*'al har*), **the highest official, the most powerful of all, splendid and majestic, albeit haughty and conceited** (*gabah* – exalting myself, even if immorally and improperly), **towering above all** (*talawl* – the most eminent and exalted; used only this one time in Ezekiel). (*Yachezq'el* / Ezekiel 17:22)

Satan not only views himself as the greatest of all eagles, he wants to be seen rising up above and beyond the Most High. So once again, in the Devil's own words, we are witnessing the fulfillment of *Yasha'yah* | Isaiah 14. He would have everyone believe that he is *ha ruwm* | the most exalted of all. He is presenting himself as *ro'sh* | being the uppermost from the beginning – the source and sum of all things.

And in the process, he is seeking to pluck away the Children of Yisra'el, picking apart God's family. He has even announced that he will target the *rak* | coddled and frail, the spoiled and weak, the inexperienced and incapable.

Once this is accomplished, Satan intends to plant himself on high, rising above the loftiest of mountains – above Mowryah – which he accomplished with the Dome of the Rock. So, Ezekiel is Satan's coming-out party. He

has come out of the darkest of closets to be seen as the most powerful spirit of all, the splendorous and majestic one who towers above all, eminent and exalted.

It is breathtaking in its audacity.

And every tree (*wa kol 'ets*) **of the field** (*ha sadeh*) **will have come to know and acknowledge** (*yada'*) **that, indeed** (*ky*), **This Is Not Him** (#^#!).

I humble and humiliate (*shaphel* – I shame (hifil perfect first-person singular)) **proud and haughty, splendorous and majestic tree** (*'ets gaboah*), **and** (*wa*) **I make taller and exalt** (*gabah*) **the lowly and humiliated tree** (*'ets shaphal*).

I dry up and shrivel (*yabesh* – I wither) **the fresh, moist, and vigorous tree** (*'ets lach*), **and I cause to sprout, blossom, and flourish** (*parah* – I enable to thrive) **the dried-up and withered tree** (*'eth yabesh*).

I (*'any*), **This Is Not Him** (#^#!), **I have spoken** (*dabar*). **And I have done** (*wa 'asah*). (*Yachezq'el / Ezekiel 17:24*)

Since he couldn't convince Jews that he is Yahowah, then trees must have seemed like the next best option. But evidently, even they rebelled. Poor Satan; he can't seem to catch a break.



What criteria do you suppose, did the religious use to propose that Ezekiel be considered as Godly and good? It is so obvious that the voice behind the book is demonic, equally egotistical and incapable, dumb as a stick, and as lethal as a viper, Ezekiel's inclusion among the prophets is the only riddle worth considering.

The repetitive rhetoric has become annoying as has the pretense that this nonsense was offered by God to anyone, much less to a fellow known as Son of Human.

And it is the word (*wa hayah dabar*) **of This Is Not Him** (#^#!), **to me** ('*el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 18:1) **what to you** (*mah la 'atem*) **you quoting a Proverb** ('*atem Mashal*) **with the Proverb** ('*eth ha Mashal*) **of this** (*ha zeh*) **over the ground** ('*al 'adamah*) **of Israel** (*Yisra'el*), **saying** ('*amar*) **fathers** ('*ab*) **eat** ('*akal*) **unripe fruit** (*boser*) **and teeth of the sons** (*wa shen ha ben*) **are dull** (*qahah*). (*Yachezq'el* / Ezekiel 18:2)

Alive Me (*chay 'any*), **prophetically declares** (*na'um*) **my owner, the one who controls and possesses me, my Lord and Master** ('*adony*), **This Is Not Him** (#^#!), **if it is** ('*im hayah*) **for you** (*la 'atem*) **no longer a Proverb** ('*owd Mashal*), **this Proverb** (*ha Mashal ha zeh*) **in Israel** (*ba Yisra'el*). (*Yachezq'el* / Ezekiel 18:3)

Congratulations, *ha Satan*, you finally got a prediction right...maybe. Since 'saying fathers eat unripe fruit and teeth of sons are dull' was plagiarized from *Yirma'yah* | Jeremiah, it was never a Mashal. Therefore, you would be correct, Alive Me, by predicting that 'if it is for you no longer a Proverb, this Proverb in Israel.' Now, if you could convince Yahowah to change His standard for authenticity from every statement being correct to all but one being incorrect, Ezekiel would be able to join the ranks of the prophets.

But alas, we are quickly jerked back into She'owl with the transition from hell. What do sour fruit and dull teeth have to do with Satan claiming every soul for himself, especially those who die missing the way?

Behold (*hen – lo surely*), **every one of the souls** (*kol ha nepesh*) **approach me** (*la 'any – to me and for me*). **They** (*henah*), **like the soul** (*ka nepesh*) **of the father** (*ha 'ab*) **and like** (*wa ka*) **the soul** (*nepesh*) **of the son** (*ha ben*)

toward me (*la 'any*). **They** (*henah*), **the soul** (*ha nepesh*) **who misses the way** (*ha chata'*), **it dies** (*hy' muwth*). (*Yachezq'el* / Ezekiel 18:4)

Not so. Most souls simply cease to exist at the conclusion of their mortal existence. They, by that definition, belong to no one. The souls of the Covenant's children are Yahowah's. Satan can only lay claim to those joining him in She'owl. And in their case, their crime will not be missing the way but, instead, leading others astray.

There are five conditions associated with our participation in the Covenant and, therefore, being vindicated. You will not find any of them here...

An individual (*wa 'iysh*), **verily** (*ky*) **is** (*hayah*) **right and vindicated** (*tsadyq* – correct, innocent, and acquitted) **and he has done** (*wa 'asah*) **mishpat** | **a sound decision** (*mishpat* – exercised good judgment regarding the means to resolve disputes) **and correct** (*tsadaqah* – just and right) (*Yachezq'el* / Ezekiel 18:5) **to the mountains** (*'el ha harym*) **not having eaten** (*lo' 'akal*) **and his eyes** (*wa 'ayn huw'*) **not having been lifted up** (*lo' nasa'*) **to images worshiped** (*'el giluwlym* – that which is either rolled away or worn) **by the Household of Israel** (*beyth Yisra'el*), **and with his evil friends or unethical countrymen's woman** (*wa 'eth 'ishah rea huw'*), **he was not dirty** (*lo' tame'*) **or to a menstruating woman** (*wa 'el 'ishah nidah*), **he does not approach or draw near** (*lo' qareb*). (*Yachezq'el* / Ezekiel 18:6)

Do not eat the mountains is always sage advice. However, since Yisra'el did not exist at the time, not having lifted up one's eyes to what they worshiped is superfluous. Showering before being with your friend's woman is better than being a dirty Jew, I suppose, as is waiting for her period to end before approaching her.

Not that we should be surprised, nevertheless, Satan has repeatedly shown that he does not meet his own conditions...

An individual (*wa 'iysh*) **does not take advantage** (*lo' yanah* – he does not crush, mistreat, or oppress (hifil imperfect)) **his pledge of collateral for a loan** (*chabolah*) **for the guilty** (*chuwb* – only used in Ezekiel), **he returns** (*shuwb* – he brings back (hifil imperfect)) **robbed things** (*gazelah* – feminine loot).

He does not seize or kidnap (*lo' gazal* – he does not rob or mug without a proper agreement (qal imperfect)). **His bread** (*lechem huw'*) **to hungry** (*ra'eb* – famished (written as an adjective, not a noun)) **he gives** (*nathan* – he offers (qal imperfect)).

And naked (*'erowm* – bare (presented as an adjective rather than a noun)), **he covers and conceals** (*kasah* – he hides (piel imperfect)) **treachery and betrayal** (*beqed* – of deceitful apparel). (*Yachezq'el* / Ezekiel 18:7)

With the usurious interest (*neshek* – with the excessive interest), **he does not provide** (*lo' nathan* – he does not offer (qal imperfect)) **an exorbitant charges** (*tarbyth*) **he does not grasp** (*lo' laqach* – he does not take (qal imperfect)) **out of (min) dishonesty and injustice** (*'awel* – evil) **he returns** (*shuwb* – he brings back and restores (hifil imperfect)) **his hand** (*yad huw'*) **sound thinking** (*mishpat* – good judgment), **reliability and honesty** (*'emeth* – true (written as a noun rather than adverb)) **he does** (*'asah* – he performs (qal imperfect)) **between** (*bayn*) **individual to individual** (*'iysh la 'iysh*). (*Yachezq'el* / Ezekiel 18:8)

Ever the economic wizard, should the debtor be guilty of nonpayment – robbing the lender – the Lord of Babel would have the lender return the collateral. Should that be the norm, there would be no more loans, and without loans,

only the wealthy would own businesses and homes. This leads to a culture of dependency in which people are easily manipulated.

Since the Lord of Babel has been fixated on kidnapping Yisra'el from Yahowah, we can only assume that he does not want anyone freeing those he has captured. However, because he has instituted mass starvation and recognized that there would be no incentive to be productive in his system, he needs someone to feed his victims – particularly the naked he has sought to torment. And in this case, he wants the Devil's children to cover and conceal his treachery and betrayal.

In a society, people are either empowered, enriched, and emancipated by free enterprise or subjugated, impoverished, and controlled through a feudal caste system, socialism, or communism. The availability of capital to every responsible individual on equitable terms is among the hallmarks of a liberated society, where interest rates are fair because there are many lenders. The rates, however, that lenders will provide capital, and borrowers will seek loans, are a complex algorithm that neither governments nor debtors seem to understand. So, to tell the borrower that he should not provide payment of what he believes to be usurious belies an appreciation for the dynamics involved and will lead to unpaid loans and bankruptcy.

If the speaker was God and not a demonic anti-Semitic psychopath, this would have been good advice, at least up to the conclusion...

In my decrees (*ba chuqah 'any*), **he walks** (*halak* – he goes (piel imperfect)) **and my decision-making** (*wa mishpat 'any*) **he observed** (*shamar* – he examined (qal perfect)) **to do** (*la 'asah*) **reliability and honesty** (*'emeth* – trustworthiness (written as a noun rather than an adverb)). **Right** (*tsadyq* – vindicated) **he, himself, absolutely and**

continually lives (*huw' chayah* – he is continually and certainly kept alive (qal infinitive imperfect)), **declares** (*na'um*) **my owner, the one who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 18:9)

Five centuries before Ezekiel was penned in Babylon, Dowd had written brilliantly in Yaruwshalaim about Yahowah's *chuqah* and *mishpat*, while also including far more valuable instructions regarding observing the *mitswah* and *Towrah*. Dowd's insights made it abundantly clear that our commitment to being observant had to be ongoing (written using the imperfect conjugation), not just in the past (as written here in the perfect conjugation). Further, when inclusive of the *mitswah* | conditions of the Covenant and *Towrah* | Guidance, the observant would *hayah* | be *tsadaq* | right with God. But in this presentation, the result of prior observations leads *la 'asah* | to doing *'emeth* | honesty – defining the intent of religion, particularly Judaism and Christianity.

And in this regard, the writer used the wrong form of *'emeth* both times, as he had *ra'eb* and *rowm* in the previous statement, revealing a linguistic deficiency uncharacteristic of God. Similarly, “*shuwb yad huw' mishpat 'emeth 'asah bayn 'iysh la iysh* – he brings back and restores his hand good judgment, reliability and honesty he does between individual to individual” is senseless.

However, these issues pale in comparison to the conclusion where it is by performing this rather odd list of inadequate things that the individual is deemed correct and lives. That is not only inconsistent with Yahowah's *Towrah* | Guidance regarding the role of the *Mitswah* and *Miqra'ey*, continually living without reconciliation and having been perfected by Yahowah leads to the worst of all outcomes – an eternity with Satan in She'owl.

Eternal life is a very bad thing unless it is in the right place. And to arrive there, we must accept the *mitswah* | conditions of the Covenant and attend the *Miqra'ey* | Invitations to be Called Out and Meet with God.

The promise the Lord of Babel is making is similar to that of Christianity and Judaism – albeit in somewhat different ways. Both religions prioritize a misinterpretation of Pesach, the means to eternal life, and then forego Matsah, where souls are perfected by removing the fungus of religion and politics. To *chayah* | live as a result of observing Pesach (Christianity is based upon a misinterpretation of the sacrifice of the Passover lamb) without capitalizing on the cleansing effects of UnYeasted Bread is to be imperfect and immortal, necessitating incarceration in *She'owl* | Hell. And while there is no individual salvation or immortality in Judaism, *tsadaq* | righteousness is obtained by performing a long list of religious edicts.

Having forgotten that everything he previously stated was good, the Lord of Babel stumbles on his tongue. However, that isn't the worst of it. Beyond convoluted, much of this is nonsensical and wrong...

And he fathered a son (*wa yalad*), a violent robber (*paryts*) pouring out blood (*shapak dam*) and he did (*'asah* – he performed (qal perfect)), alas (*'ah*), a single one of (*min 'echad min*) these things (*'eleh*), (*Yachezq'el* / Ezekiel 18:10) and himself (*wa huw'*), he did not do (*lo' 'asah*) any of these (*'eth kol 'eleh*), then, indeed (*ky*), also (*gam*) to the mountains (*'el ha harym*), he has eaten (*'akal* – he consumed (qal perfect)), and with his evil friends or unethical countrymen's woman (*wa 'eth 'ishah rea huw'*), he was not clean (*lo' tame'* – he was dirty (piel perfect)), (*Yachezq'el* / Ezekiel 18:11) afflicted and oppressed (*'any*) and poor and needy (*wa 'ebyown*), he took advantage or mistreated (*yanah* – he oppressed (hifil perfect)), he has seized, kidnapped, or robbed

(*gazal* – he came to possess without the proper agreement (qal perfect)) **the robbed things** (*gazelah* – the plundering of loot (presented as a verbal noun)), **the pledge for a loan as collateral** (*chabol*) **he does not return or restore** (*lo' shuwb* – he does not bring back (hifil imperfect)), **and to the images rolled away as dung** (*wa 'el ha giluwlym* – the rolling idols akin to feces), **he has lifted up** (*nasa'* – he has carried (qal perfect)) **his eyes** (*'ayn huw'*).

He has done (*'asah* – he has committed (qal perfect)) **an abomination** (*tow'ebah*), (*Yachezq'el* / Ezekiel 18:12) **with the high interest** (*ba ha neshek*) **he has offered or provided** (*nathan* – he has given or bestowed (qal perfect)), **and incrementally more** (*wa tarbyth* – a bonus profit) **he has taken** (*laqach* – he has grasp hold and obtained (qal perfect)) **and he has lived** (*wa chayah* – he remained alive (qal perfect)) **he will not live** (*lo' chayah* – he will not be kept alive (qal imperfect)) **with all of the abominations** (*'eth kol ha tow'ebah*) **of these** (*ha 'eleh*) **he did** (*'asah* – he performed (qal perfect)).

His death will actually be dramatically compelled so that he will continually be forced to die (*muwth muwth* – he will have no say in his execution (qal infinitive hofal imperative)). **His blood** (*dam huw'*) **is** (*hayah* – will be (qal imperfect)) **in himself** (*ba huw'*). (*Yachezq'el* / Ezekiel 18:13)

There are so many things the Devil got wrong, it's hard to know where to start, so let's jump in. It would be inappropriate to condemn parents for the crimes committed by their adult children. Further, armed robbery does not warrant the death penalty – which is where this leads. While we are not told who is bleeding and pouring out blood, based on the bloody conclusion, this inference is that it is the robber. If so, bleeding is not a crime. The pouring out of someone else's blood, apart from a medical procedure or accident, could be a crime, but if so, it is one the Lord is guilty of committing.

The previous three verses delineate 16 positive behaviors, which is the only way to interpret not doing something presented as bad. So, by saying that, if the father, although it could be the son, is in trouble and will die if he did any of these things, is to condemn one or both for following the Lord's instructions.

To this, there are other bad behaviors, although this time there is the presumption that they are being perpetrated. Not eating mountains becomes "to the mountains he has eaten." While refraining from eating dirt may be good advice, having eaten them is wrong every which way. If having consumed dirt was an unforgivable sin leading to certain death, every toddler on earth would have to be executed. And that is why Yahowah avoids using the perfect conjugation when counseling us about behaviors we should avoid. Should this have been conveyed in the imperfect, as were the Ten Statements Yah etched in stone, the moment the toddler stopped eating dirt, the problem would be resolved from God's perspective.

Forgetting the order of his previous arrangement, the Lord skips past eyeing idols and jumps to being dirty with the neighbor's woman. And while showering before being neighborly is good advice, by scribing *lo' tame'* with the perfect conjugation, one dirty house call would damn one's soul.

While it is the Lord's prerogative, I suppose, the third item on his naughty list did not appear on the nice side of the ledger. The wayward father or son is shown acting like Satan and taking advantage of and mistreating the afflicted and oppressed in addition to the poor and needy. And again, scribed using the perfect, a single commission of an exceedingly nebulous act, one that isn't actually a crime, would warrant the death penalty.

Failing to mention not approaching menstruating women this time through, the Lord temporarily tables

returning collateral to addressing seizing, kidnapping, and robbing the robbed things by actually inverting the order of his prior instruction. It appears that robbery and kidnapping are approved activities so long as you are not stealing already stolen property.

This brings us back to the returning collateral, although the second time, there is no mention of the borrower being guilty of nonpayment. And even then, there is a telling point of comparison. The positive ledger of behaviors was conveyed using the imperfect conjugation. This means if you ever do what you should be avoiding, you are forever guilty. Then with the negative listing, everything is in the perfect conjugation, where a person is one and done, creating an untenable situation either way.

The first time through, the Lord stated that, to live, one could never lift one's eyes to stinky images rolled away or worn by the House of Israel. In the second pass, there was no mention of the offensive nation. Although in the repetitive rephrasing, we are told that to have done any of this, even once, is an abomination. And yet, there is no mention of offering bread to the hungry on the second list or of concealing the betrayal of the naked.

Somehow, never profiting by charging a high rate of interest is required to live and doing so, even once, leads to one's execution. This means that there would be no small loans, no loans to anyone who hasn't borrowed previously, and no loans during inflationary periods.

The negative ledger does not require returning his hand, sound thinking, or honesty between individuals. There is no need to walk in the Lord's decrees or observe his decision-making process to do reliability, either. And should you think that I'm nitpicking the Lord, you'd be right. And it is right because the Lord is impersonating God while speaking of life and death.

In the terminal list, everything is considered an abomination. And the consequence is forced execution. There is no mercy, no second chance, no reconciliation. The Devil's torah kills without any provision for life apart from individual perfection – having always done everything right and never doing anything wrong. So, in Satan's scheme, Moseh and Dowd were unsalvageable souls.

Moving on, I propose that the unnecessary repetition of 'behold' becomes a crime punishable by taking away one's writing apparatus. And while we are at it, can we ban mindless repetitions? Although, to mix it up, this time the list contains both naughty and nice. It was so *babel* of the Lord to commingle them.

Then behold (*wa hineh*), **he fathered a son** (*yalad ben*) **and he continually sees** (*wa ra'ah*) **all of the sins** (*kol chata'ah*) **of his father** ('*ab huw*') **which** ('*asher*) **he has done** ('*asah*), **and he sees** (*wa ra'ah*) **and he does not do them similarly** (*wa lo' 'asah ka hen*), (*Yachezq'el* / Ezekiel 18:14) **he did not feed** (*lo' 'akal* – he did not eat) **upon the mountains** ('*al ha har*), **or his eyes** (*wa 'ayn huw*') **not lifted up** (*nasa'*) **to rolling images clothed and crafted with dung** ('*el giluwlym*) **of the House of Israel** (*beyth Yisra'el*), **with his troublesome friend's woman or his loudmouthed neighbor's wife** ('*eth 'ishah rea' huw*') **ever be dirty** (*lo' tame'* – have been unclean (piel perfect)), (*Yachezq'el* / Ezekiel 18:15) **and individual** (*wa 'iysh*) **he did not mistreat or take advantage** (*lo' yanah* – he did not parse out or destroy) **pledge** (*chabowl* – collateral) **he did not require or take for security and surety of repayment** (*lo' chabal*), **and robbed loot he did not rob, steal, kidnap, or seize** (*gazelah lo' gazal*), **his bread** (*lechem huw*') **to the hungry he gave** (*la ra'eb nathan*), **and the naked** (*wa 'erowm*) **he covered and concealed** (*kasah*) **betrayal and treachery with a cloak** (*beged*), (*Yachezq'el* / Ezekiel 18:16) **from afflicted** (*min*

'any) he returned his hand (shuwb yad huw') interest for borrowing money (neshek) or percentage profit (wa tarbyth) he did not accepted (lo' laqach), my judgmental decisions (mishpat 'any) he did ('asah) with my prescriptions (ba chuqah 'any) he walked (halak), he, himself, will not die (huw' lo' muwth) with his father's ('ab huw') guilt and punishment, perversity and depravity ('awon), living, he will live (chayah chayah). (Yachezq'el / Ezekiel 18:17)

We endured all of this mindless repetition to discover that by perfectly performing as the Lord requires a son will not be punished for his father's crimes. Since we cannot choose our fathers, that was so informative and generous of him.

As for dear old dad, how did he manage to mistreat tyranny and defraud extortion? And wouldn't doing so be good, not bad?

His father ('ab huw'), indeed (ky), mistreated and defrauded ('ashaq) tyranny and extortion ('osheq). He seized, kidnapped, and robbed (gazal) the robbed and confiscated loot (gazelah) of brother ('ach) who is not good ('asher lo' towb), he did ('asah) in the midst of his people (ba tawek 'am huw'), and behold (wa hineh), he has died (muwth) with (ba) his perversity and punishment ('awon huw'). (Yachezq'el / Ezekiel 18:18)

Was it the hypothetical, tyranny-defrauding father and robber of robbers, who was perverse and dead, or was it the bad brother? And what does this have to do with the son?

And you say (wa 'amar), why, on what account (maduwa'), the son (ha ben) he has not lifted up or carried away (lo' nasa') with the perversity and punishment (ba 'awon) of the father (ha 'ab)?

And the son (wa ha ben) decision (mishpat) and right (wa tsadaqah) he has done ('asah) with all of my

regulations (*'eth kol chuqah 'any*), **he has observed** (*shamar*) **and he is doing** (*wa 'asah*) **with them** (*'eth hem*) **lives, he will live** (*chayah chayah*). (*Yachezq'el / Ezekiel 18:19*)

Since the question makes no sense, let's assume that the Lord of Babel is just making it up to amuse himself. And as for his answer, as an obedient submissive, it appears that the hypothetical son will soon rival Ezekiel.

If I may interrupt the tossing of this word salad, we should not look to God for advice on life and death. With no credit to ourselves, we are already living. And apart from a very select few, none of whom will benefit from these edicts, we will all die. What matters is the dispensation of our souls. But the Lord of Babel isn't the least bit interested in any of that. Further, misleading others without the benefit of the *Beryth's* blessings or the *Miqra'ey's* provisions is to be damned to Hell. Dying is a much better option.

The following statement, therefore, isn't always true. Missing the way is resolvable through the *Beryth* and *Mow'ed*. Further, those who do as the Devil's Advocate is doing will endure an eternity in *She'owl*, which is the opposite of dying.

The soul (*ha nepesh*) **who sins** (*chata'* – who misses the way or leads astray), **she, herself, will die** (*hy' muwth*). **The son will not lift up or carry** (*ben lo' nasa'*) **with the perversity and punishment** (*ba 'awon*) **of the father** (*ha 'ab*) **and the father** (*wa 'ab*) **will not lift up or carry** (*lo' nasa'*) **with the perversity and punishment** (*ba 'awon*) **of the son** (*ha ben*).

Righteousness (*tsadaqah*) **of the righteous** (*ha tsadyq*) **upon himself** (*'al huw'*) **is** (*hayah*) **and wickedness** (*risha'ah*) **of wicked** (*rasha'*) **upon himself** (*'al huw'*) **is** (*hayah*). (*Yachezq'el / Ezekiel 18:20*)

Why did the Lord say otherwise earlier in this same chapter? Is his intent to confuse? Or is he enamored with his own rant?

But the wicked (*wa ha rasha'*), **indeed** (*ky*), **he turns away** (*shuw**b*) **from all of his sins** (*min kol chata' huw'*) **which he has done** (*'asher 'asah*) **and observed** (*wa shamar*) **with all of my regulations** (*'eth kol chugah 'any*) **and he did** (*wa 'asah*) **judgment** (*mishpat*) **and justice** (*wa tsadaqah*), **living, he lives** (*chayah chayah*), **not will he die** (*lo' muwth*). (*Yachezq'el* / Ezekiel 18:21)

If they are supposedly wicked, why are they turning away from their sins? If they had been observant, why didn't they know better? And why, since every Jew from that date to this one has passed away, did the Lord of Babel claim otherwise? More importantly, why hasn't he bothered to explain that there are three potential outcomes for souls, not just two – live or die?

With every word, this is sounding more like Judaism, where the religious believe that righteousness is its own reward – the be-all and end-all of life.

All of his transgressions (*kol pesha' huw'* – rebellions and revolts) **which he did** (*'asher 'asah*), **they will not be remembered** (*lo' zakar*). **For him** (*la huw'*), **with his righteousness** (*ba tsadaqah huw'*) **which he had accomplished** (*'asher 'asah*), **he will live** (*chayah*). (*Yachezq'el* / Ezekiel 18:22)

If our righteousness exonerates sin, obliterating all traces of man's religious rebellion against Yahowah, why did God present, explain, and fulfill the Mow'ed? Why bother with the conditions and benefits of the Covenant? Why provide the Towrah? Why did God liberate the Children of Yisra'el when they were capable of saving themselves? With all of the pious religiosity over the past 25 centuries, why are Jews still dying and life not improving? Why did Yahowah state repeatedly that He is

our Savior if man saves himself? Did anyone bother to read Ezekiel before claiming that these contradictions of the Towrah were inspired by the Author of the Towrah?

It is rather odd that a spirit which has sought to murder Jews 19 ways from Sunday, now claims that he doesn't enjoy killing. Methinks he's lying.

Riddle me this (ha): delighting and desiring (*chaphets* – having a fondness and preference (qal infinitive)) **I am enjoying and finding pleasure in** (*chaphets* – I am inclined to pursue with a decided bent favoring (qal imperfect first-person singular)) **the widespread plague of death** (*maweth* – the virulent pandemic disease which is epidemic, killing vast populations) **of the unrighteous and guilty** (*rasha'* – the violators), **declares** (*na'um*) **my owner, the one who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (#^#!)?

Rephrasing the question (ha), not with returning (*lo' ba shuwb*) **of him** (*huw'*) **from his way** (*min derek huw'*) **and he was alive** (*wa hayah* – he would have lived (qal perfect))? (*Yachezq'el* / Ezekiel 18:23)

After delineating the many ways he was anticipating killing Jews, the answer is obvious. There is nothing Satan wants more than to obliterate the Jewish people. If he was attending a Hamas rally or Hezbollah recruitment drive, he'd be indistinguishable from the rest of the nincompoops.

As for the second question, I am not qualified to answer it. I have not been sufficiently schooled in gibberish.

Oh, great devilish demon, what is your standard for righteousness? If I recall, at the conclusion of the previous chapter, you told men who had prostituted themselves to stone, dice, and incinerate their lovers, burning their

families inside of their homes as others watched and then instructed the least righteous to judge and punish their victims. That does not sound appealing to me.

And with turning away (*wa ba shuwb*) **a righteous** (*tsadyq*) **from his righteousness** (*min tsadaqah huw'*) **and he did** (*wa 'asah*) **wrong** ('*awel* – evil) **like** (*ka*) **all of the abominations** (*kol ha tow'ebah*) **which the wickedly unrighteous** ('*asher ha rasa*') **has done** ('*asah*), **he does** ('*asah*) **and lived** (*wa chayah*).

All (*kol*) **of his righteousness** (*tsadaqah*) **which he did** ('*asher 'asah*) **they cannot remember** (*lo' zakar* – they cannot recall (nifal imperfect third-person feminine plural)) **with his disobedient perfidy** (*ba ma'al huw'* – in his over-the-top treachery, his highly disloyal infidelity) **for which** ('*asher*) **he was breaking the faith by having been unreliable** (*ma'al*).

And with his sin (*wa ba chata' huw'*) **which he has sinned** ('*asher chata'*) **with them** (*ba hem*), **he will die** (*muwth*). (*Yachezq'el* / Ezekiel 18:24)

A baseline requirement for posing as God is to be literate. It is a standard Ezekiel, Paul, and Muhammad could not meet. The first two sentences are incomprehensible and the third is unjustified.

Sharing yet another imaginary conversation with his critics, the Adversary reveals that those who do not exist are more aware and rational than he...

And you said (*wa 'amar*), **the way of my Lord and Master, the conduct of the one controlling and possessing me** (*derek 'adony*) **reveals that he is a lightweight, off the mark, and unjust, completely dysregulated and off balance** (*lo' takan* – he does not measure up and is impossible to understand because he is not on the level (nifal imperfect third-person masculine singular))!

You must listen, now (*shama' na'* – you are compelled to hear, I pray (qal imperative)), **Household of Israel** (*beyth Yisra'el*)! **How is my way** (*ha derek 'any*) **off the mark, unjust, and incomprehensible** (*lo' takan* – of no value, dysregulated, and off balance, below the acceptable standard)?

Are not your ways (*ha lo' derek 'atem*) **incomprehensible and dysregulated, unacceptable as those of an unequal lightweight** (*lo' takan*)? (*Yachezq'el* / Ezekiel 18:25)

Had “Ezekiel” said any of what we have read through the first 18 chapters to anyone, every informed and rational person in earshot would have immediately concluded that his Lord was impossible to understand and dysregulated. He is out of his league pretending to be Yahowah. The voice conveyed throughout Ezekiel is grotesquely unjust and completely unacceptable.

And let's be clear, “Ezekiel” could not have been having this imaginary conversation with the Household of Israel. The ten tribes comprising Yisra'el had been conquered and dispersed as captives in 721 BCE by the Assyrians. They were lost to history. The Jewish captives in Babylon circa 590 BCE, when this was alleged to have been written, were Yahuwdym. If the Lord of Babel and his apprentice, “Ezekiel,” want to converse with imaginary friends, for credibility's sake, they should get the name of their audience right, especially when pretending to be God and prophet.

Back in a day when people were less indoctrinated and religious, when evidence and reason mattered, the first to hear this vulgar and delusional diatribe recognized that it was as incongruous with Yahowah's testimony through actual prophets as possible. They are at the far extremes of the credibility scale. It is like comparing Moseh and Dowd to Paul and Muhammad.

Knowing that the accusation was accurate, all “Ezekiel” could muster was, “Na, na, na, na, nah.” His response to the only accurate statement we have read throughout 18 chapters was to inadvertently slip into the voice of his Lord while turning the statement into a question without an answer, followed by another accusatory question repeating the same rather odd verb.

It all boils down to: “How dare you claim my Lord is off of his rocker just because he is relentlessly threatening to exterminate you. Shame on you for suggesting that the exploitation of a minor is wrong, even after we arranged for her to pay her partners to have sex with her and then stone, dice, and flambé her to let other women know that they must also submit. You are so unappreciative; you must be *lo’ takan*.”

It is readily apparent that “Ezekiel” is a foil being used by the Lord of Babel, also known as Satan, to project himself as God. But this attempt is pathetic, so dysregulated and incomprehensible, so unethical, it is a wonder it fooled the religious sufficiently to incorporate this devilish drivel into their bibles.

In turning away (*ba shuwb*) righteous from his righteousness (*tsadyq min tsadaqah huw’* – just out of his justice as an adjective and then a noun) **and he did (*wa ‘asah*) **evil** (*‘awel* – wicked perversity and unjust depravity) **and so he has died** (*wa muwth*) **over them** (*‘al hem*) **with his evil** (*‘awel huw’* – his dishonest depravity) **which he did** (*‘asher ‘asah*). **He will die** (*muwth*). (*Yachezq’el* / Ezekiel 18:26)**

Consistent with my previous assessment, the imaginary accuser was correct, leaving Satan without rebuttal. Unable to debate his foe, the Devil threatens to kill him. We find this same broken record in Allah’s voice throughout the Quran. Paul is also fond of the fallacy.

Now in all fairness, since “in turning away righteous from his righteousness and he did evil” is senseless, I based my assessment on *muwth* | he will die, which seemed sufficiently clear.

Just as two wrongs do not make a right, repeating something senseless does not make it comprehensible. It is as if Ezekiel were being rewarded for the number of words he wrote with his limited vocabulary.

And with returning (*wa ba shuwb* – so in turning around) **unrighteous** (*rasha'* – wicked as an adjective) **from his unrighteousness** (*min risha'ah huw'* – out of wickedness as a noun), **which he did** (*'asher 'asah*), **and he does** (*wa 'asah*) **decision** (*mishpat* – judgment) **and his righteousness** (*wa tsadaqah huw'*) **with his soul** (*'eth nepesh huw'*) **lives** (*chayah*). (*Yachezq'el* / Ezekiel 18:27)

And he sees (*wa ra'ah*) **and he returns** (*wa shuwb*) **from all of his rebellious defiance and revolting disobedience** (*min kol pasha' huw'*) **which he has done** (*'asher 'asah*) **live, he lives** (*chayah chayah*), **not die** (*lo' muwth*). (*Yachezq'el* / Ezekiel 18:28)

No. We all live and die. Our *tsadaq* or *rasha'* has no bearing on our mortality. Pursuant to God, all that matters is the outcome of our soul. And for that, there are three options. Most souls dissipate and vanish, ceasing to exist after the mortal passing of the body. For these souls, there is no afterlife, no reward or punishment, no heaven or hell. These individuals, who represent the vast majority of people, do not know Yahowah and are either unaware of what He is expecting of us or they have rejected His requests.

However, those who lead others astray, and away from God, like Ezekiel and his Lord, will be held accountable for this crime. Their recompense is to spend an eternity incarcerated in She'owl – their soul incapable of escape. This will make Hell an especially religious realm. Those

who enter this lightless place akin to a black hole will find the likes of Ezekiel and Daniel, Paul and Akiba, Muhammad and Maimonides, along with almost every pope and priest, rabbi and imam, all anticipating their arrival.

By contrast, by acknowledging Yahowah's name, embracing the conditions of His Covenant, and accepting His Invitations to the Mow'ed, souls become immortal, perfected, adopted, enriched, and empowered, enabling His children to live forevermore in His Home. In this regard, so long as the crime was not the negating of His name, every prior violation of the Towrah's Instructions can be resolved, leading to the desired result.

We should not be surprised that a pretend prophet and pretend god are engaged in pretend conversations with pretend people. Nor should it be unexpected that an extremely unusual verb is now being repeated for the fourth, fifth, and sixth times. But most incriminating of all, for a second time, "Ezekiel" slips out of character. "My Lord" cannot be "my ways" in this conversation unless there is no distinction between "Ezekiel" and "my Lord." They have been and remain one and the same, as is the case with Paul and his Lord and Muhammad and Allah.

And said (*wa 'amar*) **the Household of Israel** (*beyth Yisra'el*), **the way of my Lord** (*derek 'adony*) **continually fails the test, does not measure up, and is constantly unbalanced, unequitable, and not on the level** (*lo' takan* – cannot be verified and is not correct, it fails to meet the standard and is discriminatory, it is dysregulated and misdirected (nifal imperfect – the Lord is responsible for and affected by his psychosis)).

How are my ways (*ha derek 'any*) **unequitable, unbalanced, misdirected, and discriminatory** (*lo' takan* – unverifiable and incorrect, failing the test and not measuring up)?

House of Israel (*beyth Yisra'el*), **are not your ways** (*ha lo' derek 'atem*) **incorrect, inconsistent, and unequivocal** (*lo' takan* – contrary to the standard and discriminatory, misdirected and inappropriate)? (*Yachezq'el* / Ezekiel 18:29)

While I would have been thrilled to report that even a smattering of Yisra'elites came to this conclusion, the incorporation of Ezekiel into Judaism's religious texts and doctrines says otherwise. Nonetheless, it is a valid assessment of the Lord of Babel.

Judaism is invalid in part because of the inclusion of Ezekiel, but nothing the rabbis have ever said is as misdirected as Satan claiming to be Yahowah. So, in this battle of tit for tat, Yahuwdym are not only redeemable, they are vastly preferable.

Also, while Ezekiel did not pause for an answer to his question when speaking as the Lord, I think I've done a decent job of delineating the countless ways Satan has been *lo' takan*. And while it matters not that the Devil heeds this rebuke, I am hopeful that it resonates with and liberates Yahuwdym.

In the meantime, unable to refute the charges brought against him or his prophet, all the Lord has left is bluster.

Therefore (*la ken*), **individual** (*'iysh*) **according to** (*ka*) **his ways** (*derek huw'*) **I will pass judgment** (*shaphat*) **with you** (*'eth 'atem*), **Household of Israel** (*beyth Yisra'el*), **declares** (*na'um*) **my owner, the one who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (#^#!).

You must return (*shuwb* – you are compelled to turn around (qal imperative)). **So, you are commanded to turn** (*wa shuwb*) **from all of your rebellious defiance** (*min kol pasha' 'atem*) **and not existing** (*wa lo' hayah*) **for you** (*la*

'atem) **stumbling block** (*mikshowl*) **sin** ('awon). (*Yachezq'el* / Ezekiel 18:30)

You must hurl (*shalak*) **from** (*min*) **over you** ('al 'atem) **all of your rebellious offenses** (*kol pasha* 'atem) **which** ('asher) **you have rebelled defiantly** (*pasha*) **with them** (*ba hem*). **And you must do** (*wa 'asah*) **to yourselves** (*la 'atem*) **a new heart** (*leb chadash*) **and a new spirit** (*wa ruwach chadash*).

So why do you continually die (*wa la mah muwth*), **House of Israel** (*beyth Yisra'el*)? (*Yachezq'el* / Ezekiel 18:31) **For** (*ky*) **I am not desiring or taking pleasure** (*lo' chaphets* – I am not fond of or swayed) **by death by pandemic or plague** (*ba maweth*) **of the dying** (*ha muwth*), **declares** (*na'um*) **my owner, the one who controls and possesses me, my Lord and Master** ('adony), **This Is Not Him** (#^#!). **So, you are compelled to return** (*wa shuwb* – you must turn around (hifil imperative)) **and you are commanded to live** (*wa chayah* – you must remain alive (qal imperative)). (*Yachezq'el* / Ezekiel 18:32)

The Lord will be judged as opposed to being the Judge. However, other than to understand the many ways he uses religion to pass himself off as God, we do not have to be concerned about his threats.

We have learned that the imperative mood conveys volition, but freewill is alien to the Adversary, necessitating rendering it as a command. And in this case, the Devil is anticipating getting almost every Yisra'elite to turn to him rather than Yahowah. If he is right, Yowm Kipurym will be sparsely attended, and we will have failed Yahowah.



Qinah | Lamentable

Funeral Dirge...

I feel like we have come up for air. While the 17th and 18th chapters of Ezekiel were dark and demented, it was like comparing a thunderstorm to a tornado when contrasted with Ezekiel 16. And so now, here's hoping that the 19th chapter is simply stupid rather than lewd, deadly, and demonic.

We have dispensed with names and titles. Yachezq'el, the *ben 'adam*, has been reduced to "you."

So, you, yourself, must lift up (*wa 'atah nasa'*) **a lamentation as a funeral dirge** (*qinah* – so you are compelled to express a sorry, mournful song performed as a memorial to a dead person) **for the exalted political and religious leaders** (*nashya'* – for the uplifted government rulers and rabbis who are esteemed and who get carried away) **of Israel** (*Yisra'el*). (*Yachezq'el* / Ezekiel 19:1)

Surely, the reason for the sorrowful memorial service cannot be that the matriarch of Yisra'el was a lioness or that she had numerous cubs...

You said (*wa 'amar* – you expressed (qal perfect)), **what was** (*mah*) **your mother** (*'em 'atah*)? **A lioness** (*labya'* – used only in Ezekiel 19 in this form; from an Akkadian cognate, *lab'u* – to roar). **Between** (*bayn*) **female lions** (*'ary*), **she had laid down** (*rabats* – she had crouched, sat, and rested (qal perfect)). **In the middle** (*ba tawek*) **of fierce lions** (*kaphyr* – adolescent and aggressive

beasts), **she increased** (*rabah*) **her whelp** (*guwr huw'* – her sojourn). (*Yachezq'el* / Ezekiel 19:2)

Yisra'el was not a lion, only Yahuwdah. So, the Lord is confused yet again.

Considering the Lord's 19 murderous assaults upon the matriarch of Yisra'el, it is curious that she is now shown proliferating. Although what follows is lamentable. The most damaging conspiracy being heralded at Jews is that they are overbreeding and over-succeeding with the intent of wiping out gentiles. And while the opposite is true, with gentiles having persecuted and exterminated Jews for the past 3,500 years, the conspiratorial, myths never die.

And she is raising (*'alah* – she is elevating (hifil imperfect)) **one of her brood** (*'echad min guwr hy'*). **He was** (*hayah* – he existed as (qal perfect)) **an adolescent and aggressive lion** (*kaphyr*). **He is learning** (*wa lamad* – he is being trained (qal imperfect)) **to rip apart and mangle prey** (*la taraph tereph*). **Humankind** (*'adam* – man) **she devoured** (*'akal* – she consumed as food (qal perfect)). (*Yachezq'el* / Ezekiel 19:3)

With Ezekiel having influenced the religious and political for the past 2,500 years, it's apparent where they turned to fuel their anti-Semitic rants. This is why it is so offensive to see Ezekiel placed among prophets in their bibles.

So rather than Ya'aqob's sons heading to Mitsraym and the river to avoid the all-encompassing drought in the 19th century BCE, they were there because...

So, they listen (*wa shama'*) **to him** (*'el huw'*). **Gentiles** (*gowym*) **in their pit** (*ba shachath hem* – in the slime of their putrid dungeon of corruption) **he was captured and seized** (*taphas* – he was caught and controlled (nifal perfect)) **and** (*wa*) **they are bringing him**

(*bow' huw'* – they are coming for him) **with the nose ring and hook** (*ba ha chach* – the implements put into a captive to control him as if he were an animal) **to the land of Mitsraym** (*'el 'erets Mitsraym* – to the realm of the crucibles of religious and political persecution). (*Yachezq'el* / Ezekiel 19:4)

This revisionist history was obviously written for those who remain willfully ignorant of the Towrah. While there were pits and nose rings, even hooks, this combination of things was never brought to bear against Yisra'el. Further, when Ya'aqob and his sons arrived in Egypt, they were welcomed with open arms. Two hundred fifty-eight years would pass before they would be enslaved.

While 'Abraham and Sarah would sojourn into Egypt to avoid an earlier drought, she did not have a son at the time.

Seeing (*wa ra'ah* – looking (qal imperfect)), **surely** (*ky*), **she waited** (*yachal* – she lingered expectantly and hopefully (nifal perfect)). **Her hopeful expectation** (*tiqwah*) **was destroyed** (*'abad* – ceased to exist (qal perfect)).

She was grasping (*wa laqach* – she is obtaining (qal imperfect)) **one** (*'echad*) **from her cubs** (*min guwr hy'*), **an adolescent and aggressive lion** (*kaphyr*) **she placed him** (*sym huw'* – she put him (qal perfect)). (*Yachezq'el* / Ezekiel 19:5)

When someone has to lie to make their point, they do not have a valid point. This was not true the first time and it does not get better with repetition.

And he is walking (*wa halak*) **within the midst** (*ba tawek*) **the felines** (*'ary* – the lionesses), **an adolescent and aggressive lion** (*kaphyr*) **he was** (*hayah*). **So, he is learning** (*wa lamad*) **to tear apart and mangle** (*la taraph*)

prey (*tereph*). **He ate men** (*'adam 'akal*). (*Yachezq'el / Ezekiel 19:6*)

Well, if she did it twice, it must be so.

If the Israeli beasts were devouring their own, why was this lamentable for the Lord? He had already dispatched a beast which deprived women of children. But please explain how the man-eater came to know his widows. Wouldn't he have to have died for this to have occurred? And wasn't he, in his prior life, devouring men so that there would be more women in his pride?

So, he is coming to know (*wa yada'* – he is familiar with (qal imperfect)) **his widows** (*'almanah huw'*). **And their cities** (*wa 'iyir hem*) **he dried up and desolated** (*chareb* – he shriveled up and wasted away (hifil perfect)). **So, the land** (*wa 'erets*) **is destitute and deserted, completely abandoned and uninhabitable** (qal imperfect)). **Fullness** (*wa malo' hy'*), **from the sound** (*min qowl*) **of his roaring** (*sha'agah huw'*). (*Yachezq'el / Ezekiel 19:7*)

The beast is a man-eater but woman lover – which is not appealing to Satan. This lion produces droughts so as to leave the land abandoned and uninhabitable – something the Lord would applaud. And I suppose the Devil meant to say that the sound of his roaring filled the land.

If he was prowling Yisra'el, why did the Gentiles care...

The Gentiles (*gowym*) **are given to be over him** (*wa nathan 'al huw'*) **all around** (*sabyb* – surrounding) **from provinces** (*min madynah*) **and spreading** (*wa paras*) **out their net** (*resheth hem*) **over him** (*'al huw'*). **In their pit** (*ba shachath hem* – in the slime of their putrid dungeon of corruption), **he was seized and controlled** (*taphas*). (*Yachezq'el / Ezekiel 19:8*)

Offering (*wa nathan*) **him** (*huw'*) **in the cage** (*ba ha suwgar*) **with the nose rings and hooks** (*chach*). **And they were bringing him** (*wa bow' huw'* – they came with him) **to the king** (*'el melek*) **of Babel** | **Confusion with the Lord** | **Babylon** (*Babel* – to confound by commingling in the Bible). **They were bringing him** (*bow' huw'*) **into the prison** (*ba ha matsowdah* – the fortress, fishnet, or trap) **because** (*la ma'an*) **he was not listening** (*lo' shama'*) **his voice** (*qowl huw'*) **any longer** (*'owd*) **to the mountains** (*'el har*) **of Israel** (*Yisra'el*). (*Yachezq'el* / Ezekiel 19:9)

The first part is accurate enough. Gentiles have long sought to rule over Jews. However, they had not attacked in unison until Israel's War of Independence in 1948 and then again during the Six-Day War in 1967. With all of the attacks on Judea over the ages, there was never a pit or net. And the one time that nose rings were used, Yisra'elites were being taken to Assyria, not Babylon. And even then, there was no prison. Slaves are, instead, put to work throughout the kingdom. And while each of those points was historically invalid, the mountains do not speak.

Your mother (*'em 'atah*) **is like the vine** (*ka ha gephen*) **in your blood** (*ba dam 'atah*) **over the water** (*'al maym*) **being planted** (*shathal*) **bearing fruit** (*parah*) **and full of branches** (*wa 'aneph*) **she exists out of a great many waters** (*hayah min maym rab*). (*Yachezq'el* / Ezekiel 19:10)

So much for the lioness notion. That just wasn't working out. Better yet, she's a vine in blood over water. Perfect analogy. I wonder why Yahowah didn't think of it?

As for the full branches existing of many great waters, she may have been nonbinary...

He is (*wa hayah*) **for her** (*la hy'*) **strong and mighty tribes, branches, staffs, lances, and scepters** (*mateh 'oz*) **to the proverb quoting and governing** (*mashal*) **tribes, branches, staffs, lances, or scepters** (*mateh*).

So, she is towering high, exalted and proud (*wa gabah*) **at her upper limits** (*qomah hy'* – the highest heights) **over between** (*'al byn*) **the thick foliage** (*'abowth*). **And he is seen** (*wa ra'ah*) **in his highest heights** (*gobah hurw'*) **in the multitude of great** (*ba rob*) **her foliage** (*dalyth hy'*). (*Yachezq'el* / Ezekiel 19:11)

While I do not know if the Lord of Babel was rambling about tribes, branches, staffs, lances, or scepters, whether he was citing proverbs or governing, if it was a he or she who was riding high, I know that this is a lot better than what we previously endured. Let's be grateful that the Lord is simply making a fool of himself.

Sorry, I spoke too soon...

Then is being pulled out, uprooted, and destroyed (*wa natash*) **in venomous serpentine rage** (*ba chemah*) **to the land** (*la ha 'erets*), **hurled away and thrown out** (*shalak*).

The spirit or wind (*wa ruwach*) **of the east** (*ha qadym*) **dried up and withered** (*yabesh* – shriveled and paralyzed) **her offspring** (*pary hy'* – her fruit and descendants).

They were torn apart and shredded (*paraq* – they were stripped off and ripped to pieces (hitpa'el perfect – on their own initiative they were snatched and broken)). **They were shriveled and paralyzed** (*wa yabesh*).

Her mighty tribes, branches, staffs, lances, and scepters (*mateh 'oz hy'*) **were consumed by fire** (*'akal 'esh*). (*Yachezq'el* / Ezekiel 19:12)

When the metaphors fall flat on their faces and break apart, the next best option is to become enraged, destroy the critics, toss them out, shred their children, and then burn the evidence. Works every time.

So how is that which was ripped to pieces, shredded and shriveled, then burned, was now growing elsewhere?

Now (*wa 'atah*), **it is planted** (*shathal*) **in the barren wilderness** (*ba ha midbar*), **in a dry desert land** (*ba 'erets tsyah*) **and thirsty** (*wa tsama*'). (*Yachezq'el* / Ezekiel 19:13)

And fire (*wa 'esh*) **is coming out** (*yasha*') **from the tribes, branches, staffs, lances, and scepters** (*min mateh*). **She alone, her poles and parts** (*bad hy*'), **her fruit, young descendants, and offspring** (*pary hy*') **it has devoured** (*'akal*) **and nothing exists with her** (*wa lo' hayah ba hy*'). **Strong and mighty tribes, branches, staffs, lances, and scepters** (*mateh 'oz*), **tribes, clans, people, or rulers, rods, staffs, or clubs** (*shebet*) **for citing Proverbs or ruling governments** (*la mashal*).

Her lamentable funeral dirge (*qinah hy*') **is a lamentable funeral dirge** (*wa hayah la qinah*). (*Yachezq'el* / Ezekiel 19:14)

Isn't it someone else's turn to write commentary? Or can I end this fire breathing, poles and parts, staffs and scepters, of her devoured descendants who no longer exist as tribes or lances for citing parables or governing people as lamentable?



The following “details” have been written into this script to create the false impression that *Yachezq'el* | Ezekiel was a Yisra'elite in Babylon, a man of considerable standing in the community, and a prophet to whom God spoke prior to the second siege upon Jerusalem. But none of that is true. Ezekiel is a prop, a fictitious character in the Lord's preposterous story.

There were no Yisra'elites in Babylonian captivity and certainly no elder statesmen. The initial tranche of captive slaves were comprised of the elite of Yahuwdah. And here

in Babylon, they were slaves, without property, homes, or rights. Had “Ezekiel” actually existed and performed any of the ridiculous shenanigans described in the opening chapters, he would have been cast aside as a lunatic.

The dark and deadly, indeed, the perverted and grossly immoral, rantings we have read which were falsely ascribed to God are obviously of the Devil. He is revealing himself to us and it isn't a pretty picture. Satan is deluded and psychotic, playing the role of a psychopath and egomaniac. He is dysregulated, completely out of control, to the point of twisting the foundations of truth into absurd counterfeits. His claims are not only preposterous, they are not even lucid. Reading Ezekiel is like descending into hell and entering a disorienting realm of sadistic rage with deadly and diabolical intent. Perversity, delusion, slander, and gibberish prevail. Everything is inverted and miscast.

And that is why Ezekiel is such a compelling story. It speaks to our collective psychological failings, self-destructive tendencies, inadequacies, rationalizations, sexual hang-ups, the need to control or be controlled, even fear of death and of going against the crowd.

While it is certain that Ezekiel was not written by Yachezq'el in the 6th BCE, I do not claim to know who actually wrote it or when. Both are irrelevant. What matters is what was written – the content – because it has been placed within the Christian and Jewish Bibles and is considered to be the inspired word of their god. And as such, these demonic diatribes have shaped both religions such that they demean Jews, degrade women, and serve to enshrine Satan as the Lord God of both religions.

As we move forward, I will continue to scribe the ongoing nature of the imperfect conjugation in the present or future tense while retaining the completed action of the perfect conjugation to the past. The imperative mood will be rendered as a command. The participle will be conveyed

as a vivid version of the imperfect since it reflects similar qualities.

However, unless the conjugation or stem is essential to the message, for expediency's sake, I'm no longer going to show them. Further, I will try to keep the translation as literal as possible, using either the primary definition of each word, or a combination of them when more than one seems to apply. In other words, as awkward and grammatically incorrect as this may seem, you will be reading what was actually written.

It is (*wa hayah*) **in the year** (*ba ha shanah*) **of the seventh** (*ha shaby'iy*), **in the fifth** (*ba ha chamyshy*), **in the tenth** (*ba ha 'asowr*) **of the month** (*la ha chodesh*) **had come** (*bow'*) **individuals** (*'iysh*) **from the elder statesmen** (*min zaqen*) **of Israel** (*Yisra'el*) **to be seekers** (*darash*) **of This Is Not Him** (#^#!) **and they were dwelling** (*wa yashab*) **before my presence** (*la paneh 'any*). (*Yachezq'el* / Ezekiel 20:1)

And it is the word (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me** (*'el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 20:2) **son of human** (*ben 'adam*), **you must speak** (*dabar*) **with the elder statesmen** (*'eth zaqen*) **of Israel** (*Yisra'el*) **and have said to them** (*wa 'amar 'el hem*), **thus said** (*koh 'amar*) **the owner who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (#^#!), **why as one who seeks for me** (*ha la darash 'eth 'any*) **do you come** (*'atem bow'*), **Alive Me** (*chay 'any*), **if, hypothetically** (*'im*), **I allow myself to be sought or found** (*darash* – I care to facilitate a search or be seen (nifal imperfect)) **by you** (*la 'atem*)? **declares** (*na'um*) **the owner who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 20:3)

Curious, indeed, because this is just like Muhammad. He claimed to have heard Allah while no one else heard a

peep. Allegedly, the gang is all gathered around Ezekiel, having come seeking Yahowah. But rather than God speaking to them, or even encouraging their quest to know Him, the Lord commands Ezekiel to ask a question which includes the answer: ‘Why as one who searches for me do you come?’ Without pausing, since it isn’t an intelligent question, the Lord adds: ‘Alive me, if hypothetically, I allow myself to be sought or found.’ So, are we to assume that the Lord is silently conveying messages to Ezekiel because he does not want the imaginary Yisra’elites to know he is there? Is he hiding behind the silence? And why, if the Lord is desperate for Yisra’el to acknowledge that he is Yahowah, does he not want them to know him – unless to know him is to know that he is not Yahowah?

As incriminating as this has been, it gets worse. The Lord is asking Ezekiel if he plans to judge those whose only crime is seeking to know the Lord’s true identity. And so now, after contradicting himself and telling us that sons are not held accountable for the sins of their fathers, the Lord wants the Devil’s Advocate to accuse these men of being accountable for what their fathers have done – such as confirm the Covenant and convey the Towrah. Clearly, the Lord is trying to deflect their attention away from himself so that he is not exposed.

Will you judge them (*ha shaphat ‘eth hem*)? **Will you judge** (*ha shaphat ‘eth*), **son of human** (*ben ‘adam*), **the abominations** (*tow’ebah*) **of their fathers** (*‘ab hem*)? **You must acknowledge them** (*yada’ hem*). (*Yachezq’el / Ezekiel 20:4*)

The Devil is in a tricky situation. He wants to be known as God and not the Adversary. Since the imaginary people are seeking Yahowah, he has to acknowledge their pursuit and pretend to be God, all while hiding the fact that he is Satan.

And so, now we know why he is insistent that his title constantly, even to the point of irritation, be juxtaposed alongside Yahowah's name.

And said to them (*wa 'amar 'el hem*), **thus said** (*koh 'amar*), **the owner who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (*#^^#!*), **in the day** (*ba yowm*) **I preferred and chose to prove myself** (*bachar 'any*) **in Israel** (*ba Yisra'el*) **and I am lifting up** (*wa nasa'*) **my hand** (*yad 'any*) **to the offspring and seed** (*la zera'*) **of the House** (*beyth*) **of Ya'aqob** (*Ya'aqob*), **and I am becoming known** (*wa yada'*) **to them** (*la hem*) **in the Land of Egypt** (*ba 'erets Mitsraym*) **and I am lifting up** (*wa nasa'*) **my hand** (*yad 'any*) **to them** (*la hem*) **to say** (*la 'amar*), **I** (*'any*), **This Is Not Him** (*#^^#!*), **your god** (*'elohym 'atem*). (*Yachezq'el* / Ezekiel 20:5)

Satan is saying that he did not choose this day or place to reveal himself, so too bad for you. However, the Devil is confused because his proof statements were in Mitsraym and during the Exodus, not in Yisra'el. Moreover, God did not lift up His hand to say these things. Satan is making this up as we go along.

When Yahowah led His people out of Mitsraym, He stretched out His hand to them – He did not raise it.

In the day (*wa ha yowm ha huw'*) **I lifted up my hand** (*nasa' yad 'any*) **for them** (*la hem*) **to bring them out** (*la yatsa' hem*) **the land of Egypt** (*min 'erets Mitsraym*) **to a land** (*'el 'erets*) **which** (*'asher*) **I searched out, explored, and investigated** (*tuwr* – I spied out) **for them** (*la hem*) **flowing** (*zuwb*) **with milk and honey** (*chalab wa dabash*). **Conspicuously prominent and glorious of her** (*tsaby hy'* – decorated and splendorous in swelling with beautiful ornaments and desirable objects) **of all the lands** (*la kol ha 'erets*). (*Yachezq'el* / Ezekiel 20:6)

Yahowah did not search out, explore, or investigate the promised Land. Has the Devil not read the Towrah?

That was done by leaders of each of the twelve tribes, with all except Kaleb shaking in their sandals. Further, Yahowah says many things about Yisra'el but never that it is *tsaby* | swelling, splendid, conspicuous, prominent, or beautifully decorated.

Is Satan running out of material? What is the purpose behind this inaccurate rehashing of the Towrah? Is the Lord trying to embellish it to his liking?

And I say (*wa 'amar*) **to them** (*'el hem* – third-person masculine plural), **individual** (*'ysh* – masculine singular) **vile** (*shiquwts*) **his eyes** (*'ayn huw'* – third-person masculine singular) **you must throw** (*shalak* – second-person masculine plural) **and with idols** (*wa ba giluwlym* – images of worship) **of Egypt** (*Mitsraym*), **do not be unclean by yourself** (*'al tame'* – without outside influence be clean (*hitpael* imperfect jussive second-person masculine plural)). **I** (*'any*), **This Is Not Him** (*#^#!*), **your god** (*'elohym 'atem* – second-person plural). (*Yachezq'el / Ezekiel 20:7*)

This is yet another proof that *babel* results in a haphazard commingling of confounding terminology – known as a word salad. Nonetheless, why isn't the Lord of Babel sufficiently focused to remember if he is addressing his audience in second or third person, and if there is one or many of him, them, or you? Or could three persons in one sentence be proof of the trinity?

Also curious, how does an eye become vile? What is the benefit of tossing an eye when the goal is to be observant? Why are the Yisra'elites being accused of being unclean with Egyptian idols when they did not bring any with them? And how does one go about cleaning one's soul without God's help?

Satan is fantasizing about what it would have been like if he, rather than Yahowah, escorted the Yisra'elites out of Egypt. And as we would expect, it is a horrific experience.

It is also mind-numbingly repetitive, repetitive, repetitive said the broken record.

They are disobedient and rebelling (*wa marah*) **against me** (*ba 'any*) **and were not willing** (*lo' 'abah*) **to listen** (*la shama'*) **to me** (*'el 'any*). **Individual** (*'iysh*) **with vile filth** (*shiquwts*) **their eyes** (*'ayn hem*) **they did not hurl away** (*lo' shalak*). **And with the idols** (*wa 'eth giluwlym*) **of Egypt** (*Mitsraym*), **they did not reject, leave behind, or abandon** (*lo' 'azab*).

Then I say (*wa 'amar*) **to pour out** (*shaphak* – to shed and spill) **my venomous wrath** (*chemah 'any*) **over them** (*'al hem*) **to finish** (*la kalah*) **my anger and snorting** (*'aph 'any*) **with them** (*ba hem*) **in the midst** (*ba tawek*) **of the land** (*'erets*) **of Egypt** (*Mitsraym*). (*Yachezq'el* / Ezekiel 20:8)

We are back to tossing vile eyes and taking idols for a walk. But could you blame them, considering enduring Satan as the alternative?

This is so absurd it hurts my brain to read...

I am acting (*wa 'asah*) **for the sake of** (*la ma'an*) **my name** (*shem 'any*) **for not to be defiled and profaned by being commonly used** (*la bilty chalal*) **in the eyes of the gentiles** (*la 'ayn ha gowym*) **which** (*'asher*) **they with among them** (*hem ba tawek hem*) **which** (*'asher*) **I was known** (*yada'*) **to them** (*'el hem*) **for their eyes** (*la 'ayn hem*) **for bringing them out** (*la yatsa' hem*) **from the land of Egypt** (*min 'erets Mitsraym*) . (*Yachezq'el* / Ezekiel 20:9)

The Egyptians were not profaning Yahowah's name. They did not know it. And they were not alone; the Yisra'elites didn't know it either. Therefore, not only is the opposite of this true, the truth is so easily discerned and obvious, why is Satan squandering his credibility?

The Egyptians worshiped scores of gods, all of whom had names, and none of whom were called Yahowah. Moseh was educated in pharaoh's household, and he did not know it. And when God's name was conveyed to the Egyptian overlord by Moseh, pharaoh said it meant nothing to him.

And I brought them out (*wa yatsa' hem*) **of the land of Egypt** (*'erets Mitsraym*) **and I am bringing them** (*wa bow' hem*) **to the wilderness** (*'el ha midbar*). (*Yachezq'el* / Ezekiel 20:10)

And I am giving to them (*wa nathan la hem*) **my regulations** (*chuqah 'any*) **and with my judgment** (*wa 'eth mishpat 'any*) **I made known to them** (*yada' 'eth hem*) **which he does** (*'asher 'asah*) **with them** (*'eth hem*). **The human** (*ha 'adam*) **and he lived** (*wa chayah*) **in them** (*ba hem*). (*Yachezq'el* / Ezekiel 20:11)

Yatsa' in the perfect conjugation was a completed act. *Bow'* in the imperfect is ongoing. It is an odd juxtaposition. But not as odd as bringing the Children of Yisra'el to the wilderness rather than to the Promised Land. The wilderness was the terrain they traversed. It was not the destination.

In the next sentence, regulations were ongoing while judgment was in the past. But what we are missing are the *mitswah* | conditions of the Covenant which make eternal life possible.

Yahowah has only one Shabat. It is the seventh day. It is not a sign. It does not reveal that Yahowah is God.

And also (*wa gam*), **my Sabbaths** (*shabat 'any*) **I gave** (*nathan*) **to them** (*la hem*) **to be** (*la hayah*) **for a sign** (*la 'owth*) **between me and between them** (*bayn 'any wa byn hem*) **to know** (*la yada'*) **that** (*ky*) **I** (*'any*), **This Is Not Him** (*#^#!*), **consecrated them** (*qadash hem*). (*Yachezq'el* / Ezekiel 20:12)

The reason the Lord of Babel is conjuring multiple Sabbaths is because he is promoting an annual Sabbath observance along with celebrating new moons. These actually replace four of the seven Miqra'ey – making them an essential part of Satan's plans.

This reenactment of the Exodus is overly demanding and rather depressing...

So, the Household of Israel (*beyth Yisra'el*) is disobedient, contentious, and defiant (*marah*) with me (*ba 'any*). In the wilderness (*ba ha midbar*), with my decrees (*ba chuqah 'any*), they did not walk (*lo' halak*).

And my judgment (*wa 'eth mishpat 'any*), they despised and rejected (*ma'as*) what he does (*'asher 'asah*) with them (*'eth hem*). The man (*ha 'adam*), he lived (*wa chayah*) with them (*ba hem*). And with my Shabaths (*shabat 'any*), they greatly profaned, making tremendously common (*chalal ma'od*).

So, I say (*wa 'amar*) to pour out (*la shaphak*) my serpentine rage and toxic venom (*chemah 'any*) over them (*'al hem*) in the wilderness (*ba ha midbar*) to finish them, exterminating them (*la kalah hem*). (*Yachezq'el / Ezekiel 20:13*)

There are a number of reasons that this presentation of the Exodus, Part 2, should be rated: NO. There is no context, no explanation of how the Yisra'elites arrived in Mitsraym, no progression into slavery, no Moseh, no introduction to Yahowah, no discussion with pharaoh, no plagues, no Passover or Matsah, no parting of the seas, no return to Choreb, no revelation of the Towrah. All we have is a repetitive and poorly written rant demanding obedience. There is no concern for the people, only denunciations.

And this is inaccurate. They observed the *mishpat* and rejected the *mitswah*. The instructions on the means to

eternal life with Yahowah were delineated throughout the Towrah, first with the development of the Covenant with ‘Abraham and then with the explanation of the Mow’ed. There is no mention of either here.

The Children of Yisra’el were unappealing travel companions to be sure, all throughout the Yatsa’, but we do not find them profaning the Shabat while with Yahowah in the wilderness. Yes, those who elected to make and worship the Golden Calf were dispatched with prejudice, but there was no point during their journey that God considered exterminating the whole of Yisra’el. But given the chance, Satan would have drowned the Yisra’elites rather than the Egyptians. His serpentine rage and toxic venom remain dysregulated.

Yahowah is God’s name. Hylel ben Shachar and *Ba’al* | Lord are *ha Satan*’s | the Adversary’s designations.

I am acting (*wa ‘asah*) **for the sake of** (*la ma’an*) **my name** (*shem ‘any*) **to not profane it by making it commonly used** (*la bilthy chalal*) **in the sight** (*la ‘ayn*) **of the gentiles** (*ha gowym*) **which** (*‘asher*) **I had brought them out** (*yatsa’ hem*) **for their eyes** (*la ‘ayn hem*). (*Yachezq’el* / Ezekiel 20:14)

An informed and rational reader will immediately recognize that *ha Satan* is lying and that Yachezq’el and his *‘adony* | Lord are wrong. Yahowah’s name was not known to the Egyptians or even to the Hebrew slaves in Egypt. It was the opposite of *chalal* | common.

There were numerous reasons for the *Yatsa’* | Exodus, but keeping Yahowah’s name from being profaned among the Gentiles was not among them. The smartest, best connected, and most experienced man on the planet at the time did not know it. Moseh had to ask Yahowah to share His name with him because he recognized no one knew it.

Since we've broached the subject, the reasons Yahowah delivered His people from religious and political bondage are many. God is a liberator. He opposes government intrusion and control over people's lives. He is a Father, and His children were suffering. God prefers free enterprise and is opposed to the enslavement of people and the caste system. Yahowah had made a promise in this regard to 'Abraham and He was intent on honoring it. God used the transition from the horrors of human oppression to life in the Promised Land to reveal the purpose of His Mow'ed Miqra'ey. The Yatsa' provided an ideal backdrop to reveal and explain His *Towrah* | Teaching and Guidance. And seldom considered, the initial Exodus from Mitsraym is prophetic of leaving Babylon and returning to Yisra'el prior to the fulfillment of Yowm Kipurym and Sukah in year 6000 Yah – October 2 and 7, 2033.

Casting himself as the leader of the Exodus, the Lord raises his hand rather than extending it down to lift up the Children of Yisra'el.

What's more (*wa gam*), **I, myself, raised my hand** (*'any nasa' yad 'any*) **to them** (*la hem*) **to bring them out** (*la yatsa' hem*) **of the wilderness** (*ba ha midbar*), **not bringing them** (*la bilthy bow' 'eth hem*) **to the land** (*'el ha 'erets*) **which** (*'asher*) **I had given** (*nathan*) **for them** (*la hem*) **flowing** (*zuwb*) **with milk and honey** (*chalab wa dabash*). **Conspicuously prominent and glorious of her** (*tsaby hy'* – decorated and splendid in swelling with beautiful ornaments and desirable objects) **of all the lands** (*la kol ha 'erets*). (*Yachezq'el* / Ezekiel 20:15)

I suppose those who choose to remain religious and believe that this is God addressing His people will get to ask the Lord why he was set on bringing everyone to the place he was not bringing them. Sounds like a double-cross to me.

Apart from what Yahowah had to say about them and reveal through them, Yisra'el was never conspicuous or prominent among nations or locations. And the kingdom was never glorious by any comparative standard, even during the reign of Dowd and Solomon. Moreover, it no longer existed, making it insignificant. But such is the nature of hyperbole among egomaniacs.

Because, in my judgment (*ya'an ba mishpat 'any*), **they became loathsome and despicable** (*ma'as*). **Regarding my requirements** (*wa 'eth chuqah 'any*), **they did not walk** (*lo' halak*) **in them** (*ba hem*). **And with my Sabbaths** (*shabat 'any*), **they defiled by making common** (*chalal*). **Indeed** (*ky*), **after** (*'achar*) **their idols** (*giluwlym hem*), **their heart** (*leb hem*) **travels** (*halak*). (*Yachezq'el / Ezekiel 20:16*)

The opening sentence is obvious and thus superfluous. The second is true since he had not conveyed his requirements to them. And the third is invalid. The concluding statement is misleading. The only material idol constructed during the Exodus was modeled after the pharaoh's Apis | Bull cult and, thus, was not of Israeli design. And following Yahowah's response, the behavior was not repeated.

This is, however, true from beginning to end...

And from my perspective, I view them as pathetic and pitiable (*wa chuws 'ayn 'any 'al hem*) **because of them being corrupted and slimed** (*min shachath hem*). **So, I did not do** (*wa lo' 'asah*) **with them** (*'eth hem*) **total annihilation or complete extermination** (*kalah*) **in the wilderness** (*ba ha midbar*). (*Yachezq'el / Ezekiel 20:17*)

Compassion personified. In the process of supposedly liberating them, he did not obliterate them.

While there is no purpose in reiterating aspects of the Exodus since the Towrah is readily available, nonetheless,

the Lord remains fixated on doing so. However, one would have thought that Satan would at least review Yahowah's presentation first so that his retelling wasn't so contradictory.

The next line was not spoken by God because, prior to the Exodus, there were no "statutes of the fathers." There were no judgments or idols either. The Covenant family was just four generations old, and the twelve brothers comprising Yisra'el were in their first full generation as a family when they headed off to Egypt.

And I say (*wa 'amar*) **to their children** (*'el ben hem*) **in the wilderness** (*ba ha midbar*) **in the statutes and prescriptions** (*ba choq*) **of your fathers** (*'ab 'atem*) **you should not walk** (*'al halak*) **and their decisions** (*wa 'eth mishpat hem*) **do not observe** (*'al shamar*), **and with their idols** (*ba giluwlym hem*), **on your own initiative, do not make them common or profane** (*'al tame'* – you must not allow outside influences to clean (negated hitpaal imperfect jussive)). (*Yachezq'el* / Ezekiel 20:18)

Lie upon lie, results in a very big pile of lies. And these lies, having been placed on top of the Towrah and within the Bible among the Prophets, are misleading and worrisome.

It was compiled to convince the religious that the Lord is your god...

I (*'any*), **This Is Not Him** (*#^#!*), **your god** (*'elohym 'atem*). **In my regulations and stipulations** (*chuqah 'any*), **you must walk** (*halak* – you are commanded to move (qal imperative)). **And in my decisions and judgment** (*mishpat 'any*), **you are commanded to observe** (*shamar* – you must examine (qal imperative)) **because you are commanded to act upon them and do them** (*wa 'asah 'eth hem*). (*Yachezq'el* / Ezekiel 20:19)

I like the real God better.

Examining Ezekiel has had the opposite of the intended effect. Rather than viewing the Lord of Babel and the Devil's Advocate favorably, as if they were competent, we've come to see Satan as a blithering idiot. He is no brighter, better, or more articulate than I found him in Muhammad's surahs or Paul's epistles. Considering this dunderhead's influence on Judaism, Christianity, and Islam, it's no wonder Yahowah hates religion and needed a prolonged intermission from His wayward children.

And with my Sabbaths (*wa 'eth Shabatoth 'any*), **you are ordered to dedicate and consecrate** (*qadash*) **so they were** (*wa hayah*) **for a sign** (*la 'owth*) **between me and between you** (*byn 'any wa bayn 'atem*) **to know and acknowledge** (*la yada'*) **that** (*ky*), **I** (*'any*), **This Is Not Him** (*#^#!*), **your god** (*'elohym 'atem*). (*Yachezq'el / Ezekiel 20:20*)

Again, there is only one *Shabat*, not many. It is always the seventh day of each week. The annual Sabbath observance proposed later in Ezekiel to replace four or more of Yahowah's Mow'ed, including Kipurym, is invalid.

The Shabat is a time to celebrate our relationship with Yahowah and enjoy His company. It is not a sign. But then, again, the Lord of Babel is not Yahowah, your God.

The screeching broken record repeats, repeats, repeats, re...

And the children (*wa ha ben*) **are rebelling and disobedient** (*marah*) **with me** (*ba 'any*). **In my statutes and stipulations** (*ba chuqah 'any*), **they did not walk** (*lo' halak*). **And with my decisions** (*wa 'eth mishpat 'any*), **they were not observant** (*lo' shamar*) **to do with them** (*la 'asah 'eth hem*).

Whoever does them (*'asher 'asah 'eth hem*), **that man** (*ha 'adam*), **he lived** (*wa chayah* – he was alive (qal

perfect)) **in them with Sabbaths of mine** (*ba hem 'eth shabatowth 'any*), **they profaned, making ordinary and common** (*chalal*).

So, I say (*wa 'amar*) **pouring out** (*shaphak*) **my toxic venom and snake poison** (*chemah 'any*) **over them** (*'al hem*) **in order to completely fulfill my desire and yearning** (*la kalah*) **to breathe out my resentment and anger** (*'aph 'any*) **against them** (*ba hem*) **in the wilderness** (*ba ha midbar*). (*Yachezq'el / Ezekiel 20:21*)

We have seen it so many times, I've been content just to translate *chemah* as “toxic venom, snake poison, and serpentine rage,” recognizing that this is an apt depiction of what the Lord of Babel has been dishing out since the beginning. *Chemah* also identifies ha Satan with the snake that slithered into the Garden of 'Eden to intoxicate *Chawah* with his poisonous recasting of Yahowah's instructions. It is derived from the verbal root which speaks of becoming feverishly hot – the most telling symptom of having been inseminated with a viper's venom.

And since we have been offered yet another reminder, let us never forget that the Lord of Babel, Satan, resents the Children of Yisra'el. Envenomating them is his 20th attempt at paralyzing their purpose while exterminating them.

Not so fast some might say, since his next statement has the Devil offering to restrain himself. So why do you suppose that might be? Why would a sadistic psychopath offer to return the hand that had been raised to strike and kill children?

The answer is obvious. Satan wasn't there, Yahowah was. So, the Devil could not do what he yearned to accomplish. And since the Children of Yisra'el made it to the Promised Land and live today, he did not kill them. However, rather than tell us the truth and explain why they

survived his toxicity, the devilish blowhard lies and tries to appear magnanimous.

I turned my hand (*wa shuwv 'eth yad 'any* – I returned that which was associated with my influence) **and I am acting** (*wa 'asah*) **for the sake of** (*la ma'an*) **my name** (*shem 'any*), **to not have it be profaned and common** (*la bilthy chalal*) **in the eyes of the gentiles** (*la 'ayn ha gowym*) **who I brought them out** (*'asher yatsa' 'eth hem*) **to see them** (*la 'ayn hem*). (*Yachezq'el* / Ezekiel 20:22)

Even the reason the Devil has given for not striking and killing all of God's people during the Exodus is intriguing. Lord knows, it wasn't for their sake. It was instead because of the way his name would be perceived among the Gentiles. He wanted to be known as the Lord, as the god of the Ba-bel, even as HaShem and Adony, anything but *ha Satan* | the Adversary.

With this line, the Lord of Babel exposed himself for all to see...

What's more (*wa gam*), **I, myself, gave to them** (*'any nathan la hem*) **undesirable and counterproductive, immoral and displeasing** (*lo' towb* – awful, not good and thus bad), **statutes and stipulations** (*choq*), **decisions and judgments** (*wa mishpat*) **for them to die, unable to stay alive** (*lo' chayah* – to foreclose life, restoration, and renewal) **with them** (*ba hem*). (*Yachezq'el* / Ezekiel 20:25)

This admission is immensely saddening and tremendously frustrating. I am disappointed in my fellow man. How is it that we have been so ignorant that billions believe that this is the voice of God when it is so obviously Satan's? It is infuriating that Christian and Jewish theologians, knowing that this spirit fixated on the death and damnation of Jews was not God, nonetheless, presented Ezekiel as Divinely inspired. To Hell with the lot of you!

It is a curious thing that, with all of the jumbled words and deficient grammar we have encountered from the beginning, when Satan finally comes out of the dark recesses to expose himself, he speaks clearly and unambiguously. It is, therefore, obvious that he is deliberately taunting man and irritating God. It is all a deceitful and deadly game to him. He is saying that humankind is so blinded and dumbfounded by religion that he can offer humanity the most debilitating poison, even label it as such, and humans will gobble it down as if it were a treat from God.

To all of those who would attack me for exposing Satan's authorship of Ezekiel, be aware, your Lord has provided that which is undesirable and unproductive, immoral and irrational, so that your death is assured. Claim it and own it or reject Ezekiel. But don't justify it or death will be the least of your problems.

And speaking of the religious god having issues, this may be worse...

Then I deliberately corrupted and continually defiled them, making them immoral (*wa tame' eth hem* – so I desecrated and polluted them (piel imperfect)) **with their gifts and offerings** (*ba matanah hem* – with what they have bestowed, granted, and entrusted), **through crossing to the other side to intoxicate, disrobe, and breed, then passing over** (*ba 'abar*) **each and every firstborn to always elude and breach** (*kol peter*) **the womb of the mother** (*rechem* – the point of origin and compassion) **so that** (*la ma'an*) **I can devastate and destroy them in an appalling and astonishing manner, stupefying and eliminating them** (*shamem* – I will continually influence them to astound and desolate them (hifil imperfect)), **with the express intent** (*la ma'an*) **that** (*'asher*) **they will acknowledge** (*yada'* – they will recognize and perceive (qal imperfect)) **that, by**

association ('*asher*), **I** ('*any*), **This Is Not Him** (#^#!).
(*Yachezq'el* / Ezekiel 20:26)

To the extent Satan has been able to influence religion and inspire the scriptures venerated within the Babylonian Talmud and European Zohar, the Greco-Roman New Testament and the Arabian Quran, he has corrupted and defiled humanity, making humankind unsuitable to enter God's presence. It is a monumental achievement – the Devil's life's work. And the Lord of Babel was largely successful in using religion to preclude humanity from recognizing him or Yahowah. The Devil is perceived as God by a million times more people than those who recognize and accept Yahowah.

This is even more astonishing when we consider their true identities and offerings. One is the Creator and the other was created. One is God, the other is the Adversary. One conceived life and the other seeks to destroy it. One loves and the other hates. One is trustworthy and the other deliberately deceives. One is offering eternity in Heaven and the other eternity in Hell. One is Yahowah and the other wants the unwary to *believe* that he is Yahowah.

Ezekiel's Lord is on record announcing that he is undesirable and deadly. His stated intent is to corrupt humankind. He wants to stupefy and eliminate humanity, beginning with Yisra'el. And all of this, now the 21st deadly assault on God's people, is to convince the religious that Satan is God. It is breathtaking in its audacity.

Therefore, for this reason (*la ken*), **you are commanded to speak** (*dabar*) **to the Household of Israel** ('*el beyth Yisra'el*), **son of human** (*ben 'adam*), **and said to them** (*wa 'amar 'el hem*) **thus said** (*koh 'amar*) **my Lord and Master, the one who controls and possesses me** ('*adony*), **This Is Not Him** (#^#!), **what's more and beyond this** ('*owd zo'th*), **your fathers** ('*ab 'atem*), **they blasphemed, having slandered** (*gadaph* – they scoffed at

and ridiculed) **me** (*'eth 'any*) **by breaking the faith and ascending over and above** (*ma'al*) **they with me** (*hem ba 'any*) **as sore losers and disloyal infidels seeking the upper hand** (*ma'al*). (*Yachezq'el* / Ezekiel 20:27)

Why listen? If this filth had not been inserted between actual prophets, we would not have bothered with it. The absurdity of the first chapter was more than enough to demonstrate that Ezekiel did not belong.

These statements are preposterous when juxtaposed. Satan tells the Jews that he's out to mislead and murder them. Then he protests that they have slandered him, breaking the faith by trying to rise above his taunts and threats. Someone needs a therapist because he is delusional. It is like Hitler complaining that the Jews are treating him unfairly.

He even has an imaginary audience he questions and then answers, conveniently providing both sides as if talking to oneself...

So, I queried them (*wa 'amar 'el hem*), **what is** (*mah*) **the hill** (*ha bamah*) **to which you are going there** (*'asher 'atem ha bow' sham*)?

Its name (*shem hy'*) **is called** (*wa qara'*) **hill** (*bamah*) **up to this day** (*'owd ha yowm ha zeh*). (*Yachezq'el* / Ezekiel 20:29)

Brilliant insight and oratory. Compelling message and revelation. 'What is the hill you are going to? It is called hill.' Who would have known? Bravo! The All-Knowing Lord of Babel has spoken. Applause, please.

Even better, it is followed by this penetrating question, also posed to those the religious god deliberately misled so that he could exterminate them...

Therefore (*la ken* – it stands to reason as a result), **you must say** (*'amar*) **to the House of Israel** (*'el beyth Yisra'el*), **thus said** (*koh 'amar*) **my Lord and Master, the**

one who controls and possesses me ('adony), This Is Not Him (#^#!), I am questioning whether (ha) in the way (ba derek) of your fathers ('ab 'atem) you will be defiled (tame') and follow after and rear end (wa 'achar) their vile filth (shiquwts hem), you whoring prostitute, you fornicating, intercourse craving, unfaithful adulterer, you bad harlot and sexual sinner, you ('atem zanah)? (Yachezq'el / Ezekiel 20:30)

The Whore of Babylon is calling Yisra'el a harlot. I'd take that as a compliment. And should you be troubled by the reference to the Whore of Babylon, while it is best known from the Book of Revelation, it was actually introduced and explained 800 years earlier in the 47th chapter of *Yasha 'yah* | Isaiah.

There was a brief period in the history of Yisra'el, when devotees of Molek exposed their children to the ritual of walking across coals, but the practice ended millennia ago. Moreover, there were no Yisra'elites in Babylon and the Yahuwdim enslaved there were not engaging in the Canaanite religion. And while the Haredi are lost souls, they are not idolatrous. And so, while Satan is floundering in his allegations, the bigger issue is that the Devil does not want his identity known...

With lifting up (wa ba nasa' – so by carrying) your gifts (matanah 'atem) in passing your children over (ba 'abar ben 'atem) in the fire (ba ha 'esh), you are unclean and defiled ('atah tame') with all of your idols (la kol giluwlym 'atem) up to this day ('ad ha yowm).

And so I determine who enquires about and consults with me, while influencing who finds me (wa 'any darash – I (nifal imperfect – the subject, Satan, controls the search by influencing the seeker while determining how the enquiry will affect him on an ongoing basis)) of you (la 'atem) Household of Israel (beyth Yisra'el), Alive Me (chay 'any), announces (na'um) my

Lord and Master, the one who controls and possesses me ('adony), This Is Not Him (#^#!), hypothetically, should it occur ('im), I control the search and determine what the one enquiring finds (darash – I influence the process and the effect of the investigation (nifal imperfect)) of you (la 'atem). (Yachezq'el / Ezekiel 20:31)

The transition from the erroneous assessment of fire walking to precluding access to his true identity is strained even for the Lord of Babel. And how does Satan square his overriding desire to be seen as God with this statement, precluding being known? The answer, of course, is that it demonstrates Satan must hide his true identity if he is to pass himself off as God.

There is a singular purpose to Ezekiel – to replace Yahowah with Satan. It is why the book opens with his grand appearance in the skies above Babylon. Demonizing and exterminating Jews is then ancillary to that objective. They were the only people standing in Satan's way – because, as Yahowah's prophets, they should have known better.

However, Satan succeeded brilliantly and Jews failed miserably – at least up to this point in time. Rather than stop the Devil's assent to becoming the Lord of religion, Jews became enablers through their religious practices. And by failing to repudiate the Book of Ezekiel, they have been dehumanized and persecuted based on its claims.

And what is arising (wa ha 'alah) over and above your spirit ('al ruwach 'atem) will actually never exist (hayah lo' hayah – reality will never be (qal infinitive negating qal imperfect)) because of you ('asher 'atem) saying ('amar – expressing (qal participle)) we are (hayah) like (ka) the gentiles (ha gowym), similar to (ka) the people, ethnicities, and nations (mishphachah) of the Earth (ha 'erets) by religiously serving and ministering

to (*la sharath* – by attending to) **wood and stone** (*'ets wa 'eben* – trees and rocks). (*Yachezq'el* / Ezekiel 20:32)

Alive Me (*chay 'any*), **utters** (*na'um*) **my Lord and Master, the one who controls and possesses me** (*'adony*), **This Is Not Him** (*#^#!*), **if not with a harsh and severe hand** (*'im lo' ba yad chazaq* – if not by a strong and firm influence) **and with a strong and capable arm** (*wa ba zarowa'*) **outstretched and extended** (*natah*), **then with venomous snake toxin furiously poured out** (*chemah shaphak*), **I will be king and rule** (*melek*) **over you** (*'al 'atem*). (*Yachezq'el* / Ezekiel 20:33)

By forcing himself on them, extending his influence over them, or poisoning them, the Lord of Babel intends to rule over Jews. And so, now we know where Machiavelli got his material. There is no need for reason or love when torturous tactics prevail.

This is Satan's idea of an Exodus. He took them away from the family and into the wilderness while enraged for the purpose of judging the people rather than liberating them.

I brought you out (*wa yatsa' 'eth 'atem*) **from the family** (*min ha 'am*) **and assembled you** (*wa qabats 'eth 'atem*) **away from the Land out of the Earth** (*min ha 'erets*) **where** (*'asah*) **you are scattered** (*puwts*) **in them** (*ba hem*) **with a fiercely harsh hand** (*ba yad chazaq*) **and with a strong arm** (*wa ba zarowa'*) **spread out and turned aside** (*natah*), **then with an outpouring of hateful toxicity and vengeful serpentine venom** (*wa ba chemah shaphak*). (*Yachezq'el* / Ezekiel 20:34)

Then I brought you (*wa bow' 'eth 'atem*) **to the wilderness, a barren and lifeless wasteland** (*'el midbar*) **of people** (*ha 'am*) **and judged you** (*wa shaphat 'eth 'atem*) **there** (*sham*) **face-to-face** (*paneh 'el paneh*). (*Yachezq'el* / Ezekiel 20:35)

Accordingly (*ka 'asher*), **I judged** (*shaphat*) **your fathers** (*'eth 'ab 'atem*) **in the wilderness** (*ba midbar*) **of the land of Egypt** (*'erets Mitsraym*). **Therefore** (*ken* – it is appropriate), **I am passing judgment on you** (*shaphat 'eth 'atem*), **predicts** (*na'um*) **my Lord and Master, the one who controls and possesses me** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 20:36)

Since Yahowah's approach and standard require complete accuracy, Satan appears to be distinguishing himself by not getting anything right. God intended for the Children of Yisra'el to be His family and for them to live with Him in His home. Satan wants the opposite. The Yatsa' was an act of compassion while the Adversary prefers antagonism and vengeance. Rather than entering the Promised Land with Yahowah, the Devil would take them to the barren wilderness. Rather than being taught, they would be judged. Instead of witnessing Yahowah as light, Satan would claim that they met face-to-face – suggesting that Yahowah's face was ablaze.

Then falling off the rails completely, the Lord of Babel claims that the wilderness was actually in Egypt, making his Exodus a staycation, I suppose. Remaining in Mitsraym was then reason enough to pass judgment, or so claims the Lord.

The trials and tribulations of the Devil would entail...

I will cause you to be like me and to have you arrogantly and angrily passed by, crossed over, and traveled through, while having you disrobed and banished (*'abar 'eth 'atem*) **under** (*tachath*) **the tribe, people, rod, staff, scepter, branch, or ruler** (*ha shebet*).

And so, I will have brought you (*wa bow' 'eth 'atem*) **into the obligation as one who is bound as a prisoner** (*masoreth* – used only this one time in Ezekiel but apparently derived from *mah* – to question *'asar* – being fettered and restrained, harnessed and obligated, embattled

and incarcerated, so as to be tied and harnessed) **of the covenant** (*ha beryth*). (*Yachezq'el* / Ezekiel 20:37)

Just when it appeared that we had hit rock bottom, we find a complete repudiation of the intent of Passover and the Covenant. It is Israel which is being sacrificed and banished as a people. And with this stroke of malfeasance, Yisra'elites become fettered captives in Satan's ulterior covenant. They are no longer family but, instead, prisoners.

This does not sound like much fun either...

So, I have purged (*wa barar*) **from you** (*min 'atem*) **those who disobey and resist authority** (*ha marad*) **in addition to the defiant rebels** (*wa ha pasha')* **with or against me** (*ba 'any*) **out of the land** (*min 'erets*) **of their alien pilgrimage as illegal immigrants** (*magowr hem*). **I will withdraw them** (*yatsa' 'eth hem*) **to the dirt** (*wa 'el 'adamah*) **of Israel** (*Yisra'el*), **they will not arrive or enter** (*lo' bow')*. **And** (*wa*) **you have known** (*yada')* **that I** (*ky 'any*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 20:38)

Actually, Yahowah seldom imposes His authority and does not require obedience. Further, He took everyone out of the land of Egypt – the origin of the Exodus, not just the defiant. I do not think that a case can be made for Jews being perceived as illegal immigrants when scattered as slaves. And obviously, the Yisra'elites could not have been withdrawn to the soil of Israel if their arrival and entry were denied.

It isn't prophecy when the Lord and his pretend pal, Ezekiel, are misrepresenting the past. And it isn't helpful when the people being addressed were nowhere to be found. And it is not right, when everything he says is wrong.

And you, House of Israel (*wa 'atem beyth Yisra'el*), **this is what said** (*koh 'amar*) **my Lord and Master, the**

one who controls and possesses me ('adony), This Is Not Him (#^#!), individual ('iysh), his rolling idols of woven religious dung (giluwlym huw'), you must go and serve (halak 'abad), following after (wa 'achar).

If not, you ('im 'ayn 'atem) listen to me (shama' 'el 'any): With a name, my sanctuary and exclusively for me (wa 'eth shem qodesh 'any), you will not treat with contempt or dishonor (lo' chahal) any longer ('owd) with your gifts, offerings, and bribes (matanah 'atem) and with your religious imagery (wa ba giluwlym 'atem – your rolled up and woven idols of dung). (Yachezq'el / Ezekiel 20:39)

The Lord of Babel just issued a commandment, ordering Israel to follow after and serve their objects of worship. It was so satanic of him. However, if they rebel against the Lord's commandment, then he is warning them that the sanctuary he has constructed to claim exclusivity over the name of God will become impenetrable, no matter the offerings or bribes. So, the moral of the story is that, if Israel agrees to worship false gods, it's all good with Satan, but if not, know that he is calling dibs on Yahowah's name.

Since the Lord of Babel ordered Jews to worship and serve their religious idols, Satan must be auditioning for the chief among them. And lucky for him, the Muslims were willing to build his shrine atop the Temple Mount. Satan couldn't be happier...

Indeed, on the mountain (ky ba har) of my sanctuary (qodesh 'any), on the exalted and most desired mountain (ba har marowm) of Israel (Yisra'el), announces (na'um) my Lord ('adony), This Is Not Him (#^#!), there (sham), they will continually serve me ('abad 'any) – the entire household of Israel (kol beyth Yisra'el), every single one of them without exception (kol huw').

There (*sham*), in the land (*ba ha 'erets*), I will be pleased by them (*ratsah hem*), because there (*wa sham*), I will seek (*darash*) your special gifts, religious offerings, exalting tribute, and bribes to the most high (*taruwmah 'atem*).

Then with the choicest and best, the foremost (*wa 'eth re'shyth*) of your uplifting tribute, the largesse of you carrying your burden and raising up your contribution (*mas'eth 'atem*) in your every sanctuary and holy object (*ba kol qodesh 'atem*). (*Yachezq'el / Ezekiel 20:40*)

Yes, in a different place, and on the lips of an actual prophet speaking for Yahowah, *qodesh* would be rendered “set apart.” But here, the featured definition is more fitting. With the Gowym already in his pocket, Satan envisions every Jew capitulating to him. And while he will continue to prevail with most, he will lose the best in the end.

Between now and then, the Haredi will bring the Devil as much pleasure as a psychopath can handle. Their tributes will no doubt tantalize him. And in this regard, both *taruwmah* and *mas'eth* are based upon verbs which speak of lifting and raising up Satan until he is worshiped as the Most High. It is the exalting tribute of religious worship and the largesse the Devil craves.

Then after taking credit for Yahowah’s promises while pretending to be God, the Lord rewrites the script...

And there you will remember to proclaim, mention and memorialize, never forgetting (*wa zakar sham*) your ways (*'eth derek 'atem*) and all of your foolish and wanton practices (*wa 'eth kol 'alylah 'atem*) with which you have sullied and defiled, even desecrated (*'asher tame'*) by them (*ba hem*). And then (*wa*) you will loathe your very presence, be disgusted by your face, and abhor your appearance (*quwth ba paneh 'atem*) for every one of your evil shepherding and miserable

wrongs (*ba kol ra'ah 'atem*) **which you have committed, engaged in, and acted upon** (*'asher 'asah*). (*Yachezq'el / Ezekiel 20:43*)

Sounds like a fun reunion. Nothing makes the Devil happier than remembering the worst of times along with some self-loathing while acting like pigs during a pity party. But now, at least, we know why Judaism's version of *Yowm Kipurym* | the Day of Reconciliations features the afflicting and debasement of one's soul. They are getting ready for the pity party.

For entertainment, they will get to hear Satan wail at the desert and forest as he burns them down...

Son of human (*ben 'adam*), **you must put your face** (*sym paneh 'atem*) **the way of the south** (*derek teman*) **because you are commanded to preach, prophesying** (*nataph* – dripping with authority, pouring out the appeal (hifil imperative)) **toward the south and against freedom** (*'el darowm*).

And you are ordered to speak as a prophet (*wa naba'*) **to the forest undergrowth** (*'el ya'ar* – the brush and woods) **of the field** (*sadeh*) **of the Negeb** (*negeb*). (*Yachezq'el / Ezekiel 20:46*)

And say (*wa 'amar*) **to the woods** (*la ya'ar*) **of the Negeb** (*ha Negeb*): **You must listen** (*shama'*) **to the word** (*dabar*) **of This Is Not Him** (*#^#!*), **this is what said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **behold me** (*hineh 'any*), **I will set ablaze and burn** (*yatsath*) **in you a fire** (*ba 'atah 'esh*) **and it will devour and consume** (*wa 'akal*) **in you every fresh tree** (*ba 'atah kol 'ets lach*) **and every dry tree** (*wa kol 'ets yabesh*).

The brightly glittering gaseous flame and blazing sword (*lehabah shalhebeth* – the flashy fire and consuming and destructive configuration being brandished; found only

in Ezekiel and Job) **will not be quenched and will continue to burn** (*lo' kabah*).

And every face (*wa kol paneh*) **will be scorched by it** (*tsarab ba hy'*) **from the south to the north** (*min negeb tsaphown*). (*Yachezq'el / Ezekiel 20:47*)

Since we are keeping track, this represents the Devil's 22nd attempt at exterminating Jews. While fire, this is a special iteration, seen as a glittering and blazing sword which is unquenchable. And while it was originally set to burn the woods and desert, before he was through, Satan sought to scorch the faces of everyone he despised.

And so, by burning Jews alive in his preview of the Holocaust, the Lord of Babel is demonstrating to the remaining Gentiles that he is God. It is the Passion in reverse, with god killing Jews.

And all flesh will see (*wa ra'ah kol basar*) **that I** (*ky 'any*), **This Is Not Him** (*#^#!*), **ignited the blaze and lit the fire to destroy and kill** (*ba'ar*). **It will not be quenched as it continues to burn** (*hy' lo' kabah*). (*Yachezq'el / Ezekiel 20:48*)

And so then, I say (*wa 'amar*), **Alas** (*'ahah*), **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **they are saying of me** (*hem 'amar la 'any*), **Is he not making up stories** (*ha lo' mashal mashal huw'* – is he not showing himself to be one who makes up stories)? (*Yachezq'el / Ezekiel 20:49*)

If this is your god, welcome to Hell.

One of the seldom considered, albeit constantly repeated, themes found within Paul's letters and throughout the Quran is that those who knew Paul and Muhammad best, those who actually listened to them, recognized that they were making it all up. Nothing either

said was true, and their contemporaries knew it. The same was said of “Ezekiel.”

✠✠✠

Babel
V2: Tow'ebah
...Abominable

8

Maryruwth | Embittered

Anguishing Apocalypse...

The 21st chapter of Ezekiel portrays an unending assault on the Jewish people by the Lord of Babel. Sword in hand, Ezekiel's god is champing at the bit in frenzied anticipation of using Babylonians to massacre Israel. Only one problem, he's engaging the wrong army and he's a century late. But why sweat the details when there are Jews awaiting slaughter?

So it was coming (*wa hayah*) a word (*dabar*) of This Is Not Him (#^#!) to me ('el 'any) to say (*la 'amar*), (*Yachezq'el* / Ezekiel 21:1) **son of human being (*ben 'adam*), **you must set your face (*sym paneh 'atah*) toward Jerusalem ('el *Yaruwshalaim*) and preach prophetically, secreting and pouring out an appeal, distilling a dripping discourse (*wa nataph*) toward the sanctuary and temple (*miqdash* – the sacred shrine).****

Prophecy, speaking as a prophet (*naba'*), to the soil of Israel ('el 'adamah *Yisra'el*). (*Yachezq'el* / Ezekiel 21:2)

The Assyrians reduced the Northern Kingdom of *Yisra'el* to rubble, depopulating it by enslaving and deporting ten of the twelve tribes, between 720 and 702 BCE. This announcement was allegedly spoken circa 587 BCE, during the second siege of the Judean capital by the Babylonians. This mistake would discredit a secular historian, but when the speaker is alleging that he is Yahowah, an error of this magnitude is incomprehensible.

Since the Lord of Babel and the Devil's Advocate are incapable of correctly portraying current events, they should not be pretending to be prophet and God. Even if the preaching was secreting an uplifting appeal or dripping with insights, when the overriding context is wrong, nothing is right.

In the last chapter, the Lord's warning to the forest and desert quickly grew into a Holocaust, with a flambé of Yisra'elite faces. Now, Satan is addressing the ground, perhaps unwilling to look his intended victims in the face.

And have said (*wa 'amar*) **to the ground of Israel** (*la 'adamah Yisra'el*), **like so, this is what** (*koh*) **said** (*'amar*) **This Is Not Him** (*#^#*!), **behold, notice me** (*hineh 'any*) **directed toward you as women** (*'el 'ath*).

I have withdrawn, having taken out (*wa yatsa'*), **my sword** (*chereb 'any*), **a naked blade, a sharp cutting razor laid bare from its scabbard** (*min ta'ar hy'*) **and I have cut down and exterminated** (*wa karat*) **from among you** (*min 'ath*), **right and wrong, righteous and wicked** (*tsadyq wa rasa'*). (*Yachezq'el* / Ezekiel 21:3)

Indiscriminate killing is a hallmark of civilization, revealing Satan's imprint on the community of man. He would have the innocent and wicked cut down as if there were no distinction.

Yahowah originally orchestrated the capture and release of *Yahuwdym* | Jews by Babylon. By being hopelessly religious, they had lost the privilege of living in His home. So, they were given a 70-year time out for bad behavior. The intent was not to kill them but, instead, rehabilitate them by getting their attention by having them experience a second *Yatsa'* | Exodus.

However, Satan had other plans. Babylon was his country, the birthplace of the institutionalized religion and integrated political schemes which gave rise to Judaism,

Christianity, and Islam. He would have his people kill Jews, annihilating them, rather than place them in a collective time out.

Because (*ya'an*), **well, because** (*'asher*) **I have made it possible to cut down and exterminate** (*wa karat*) **from among you** (*min 'ath*), **innocent and evil, right and wrong** (*tsadyq wa rasa'*).

Therefore (*la ken* – it seems right), **my sword** (*chereb 'any*) **will be continuously withdrawn** (*yatsa'*), **laying bare a naked blade, a razor-sharp knife from a sheath** (*ta'ar hy'*) **pointed toward all flesh, against everybody, and for all living creatures** (*'el kol basar*) **from south to north** (*min negeb tsaphown*). (*Yachezq'el* / Ezekiel 21:4)

And all flesh, every animal, living creature, and dead body (*wa kol basar*) **will have noticed and become aware** (*yada'*), **I** (*'any*), **This Is Not Him** (*#^#*!), **have drawn out** (*yatsa'*) **my sword as a weapon of war** (*chereb 'any*), **a naked blade as a sharp cutting razor laid bare from its scabbard** (*min ta'ar hy'*), **never to be put back again** (*lo' shuwb 'owd*). (*Yachezq'el* / Ezekiel 21:5)

The Lord's dedication to exterminating the Jewish race remains the central theme of Ezekiel's book. It is more in our faces than even Adolf Hitler dared in *Mein Kampf*. But Satan's rage isn't limited to the Chosen People. He wants to destroy all life in Israel. Then when every living creature is dead, I suppose that the Devil anticipates the Gowym who have witnessed his carnage to be cheering him on, acknowledging that the death of Jews must be the work of God.

But in his zeal, Satan not only stammered, he actually tried to be prophetic. His claim was that his brazen and bare sword would never be resheathed. Oh, but it has, and many times. Centuries would separate the Babylonian assaults and those by the Greeks and then Romans. And after

Rome's third assault, more than a millennium would pass before there was another.

And you (*wa 'atah*), **son of human being** (*ben 'Adam*), **you must groan and moan** (*'anah*) **with crushed, broken, and shattered genitals** (*ba shibrown mothenym* – with collapsed and ruptured loins) **and in bitterness, anguished and despondent** (*wa ba maryruwth*), **moaning and groaning, expressing your physical and emotional pain** (*'anah*) **near their eyes** (*la 'ayn hem*). (*Yachezq'el* / Ezekiel 21:6)

Well, isn't that a kick in the you-know-where? Satan has just busted his would-be prophet's balls so that he can cry out in agony. Nothing screams empathy like torture.

And having been (*wa hayah*) **that they say** (*ky 'amar*) **to you** (*'el 'atah*), **Over what are** (*'al mah*) **you** (*'atah*) **moaning and groaning in pain** (*'anah*)?

You will have said (*wa 'amar*) **to the stupefying messenger and appalling rumor monger** (*'el shamuw'ah* – to the lifeless report and stunning gossip) **that it is coming** (*ky bow'*).

And it will have melted, liquifying and dissolving (*masas*) **every heart** (*kol leb*), **and every hand** (*wa kol yad*) **will have been limp and feeble, unable to respond** (*raphah*).

And every spirit (*wa kol ruwach*) **will be incapacitated, growing dim, while fading away, silenced in rebuke** (*kahah*). **Every knee** (*wa kol berek*) **will walk, going** (*halak*) **to water** (*maym*).

Behold (*hineh*), **it is coming** (*bow'*) **and it will have been** (*wa hayah*), **declares** (*na'um*) **the owner who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 21:7)

Satan would have his accomplice lie. Rather than admitting that he had been compliant in crushing whatever fleeting vestiges of manhood he may have retained as the Devil's Advocate, he was to say that his agony was actually a reflection of what the long-lost Israelites were and would endure.

The first step along the way would be standard fare for the Lord of Babel. He would demean the messenger, calling his critics stupefying and appalling rumormongers.

There would be four signs of the apocalypse. Hearts would melt away as if they are liquified. Hands would hang limp and be feeble. All spirits would be incapacitated and dimmed, silenced and rebuked, fading away. And knees would walk to water. But that is not what occurred, not in 587 BCE or any time since.

Recognizing that, by dissolving the heart, death is imminent, let's chalk the first of these up as Satan's 23rd attempt at killing Jews. The feeble hands would silence the prophets because of Yahowah's preference for the enduring nature of the written word.

Spirits, however, are eternal beings akin to light. They cannot be incapacitated or dimmed, and they never fade away. It is a telling mistake for Satan to make because, as a *mal'ak* | spiritual messenger, he knows that his fate is to endure eternity separated from Yahowah. No doubt, fading away would be preferable in his case, but it is only wishful thinking.

If he were smarter, we might have been able to ascribe water on the knees as an early diagnosis of bursitis, but who would we be kidding?

So it exists (*wa hayah*) a word (*dabar*) of This Is Not Him (#^#!) to me ('el 'any) to say (*la 'amar*), (*Yachezq'el* / Ezekiel 21:8) son of human (*ben 'adam*), you must deliver a prophetic message (*naba'*) and have said (*wa*

'amar), like so, this is what (koh) said ('amar) my Lord ('adony), you must say ('amar), a sword, a sword (chereb chereb) was forcibly sharpened against its will and compelled to be fierce, slashing and cutting (chadad – being severe was compulsory (hofal perfect)) and also (wa gam) polished and rubbed raw by having been used to forcibly remove objects (marat),... (Yachezq'el / Ezekiel 21:9)

Since this was written during the final Babylonian assault against Jerusalem, or sometime thereafter, it was not prophetic. There is a better way to say “two swords,” or a “sword’s sword,” or even a “sword within a sword” than *chereb chereb*. And swords were the least of the problems Judeans were facing. This was a thirty-month siege, so there was no hand-to-hand combat. Jews were being starved into submission.

The hofal stem is an odd choice to deploy pursuant to an inanimate object. And yet, we are to believe that the sword sword was forcibly sharpened against its will. It was compelled to be fierce. And clearly, speaking of it being polished by rubbing against those it was made to slaughter is sadistic.

...on account of the slaughter, the butchering and slaying (la ma'an tebach), a beastly butchering and savage slaughter (tebach), sharpened, violently slashing, and fiercely cutting (chadad) for the purpose (la ma'an) you being ordered to be (hayah) for her (la hy') polished lightning, burnished by being rubbed raw and glittering (baraq morat).

O (ow), we will rejoice (suws – we will be continually pleased and delighted, glad and joyous).

A tribe of people, a staff or scepter, a rod or ruler (shebet), my son (ben 'any), she is rejected and despised (ma'as – she is avoided and loathed (qal participle

feminine singular)) **every tree and wood** (*kol 'ets*). (*Yachezq'el* / Ezekiel 21:10)

If this is not demonic sadism, we need a new definition of both terms. A beastly butchering and savage slaughtering by a sword worn raw, slashing and dissecting the Jews of Judea, to the point the sword glitters like lightning is no laughing matter.

As a program note, since slaughter, lightning, tribe, and son, even tree, albeit not sword, are masculine, identifying the feminine subject of rejection is a head-scratcher. Similarly, we do not know which of *shebet's* many definitions the Lord intended. Further, since this chapter has been addressed against women, the mention of the Devil's child comes out of the woodwork – so to speak.

And it is given (*wa nathan*) **to her** (*'eth hy'*) **to be rubbed raw and removed, bald and bare** (*la marat*) **to be seized and controlled, caught in the act and captured** (*la taphas*) **in the palm** (*ba ha kaph*).

A sword (*chereb*) **was forcibly sharpened against its will and compelled to be fierce, slashing and cutting** (*chadad* – being severe was compulsory (hofal perfect)) **and she, herself, was polished and rubbed raw by having been used to remove and denude objects, baring them** (*wa hy' marat*) **to be given** (*la nathan*) **along with her** (*'eth hy'*) **into the hand** (*ba yad*) **of the killer** (*harag* – slayer). (*Yachezq'el* / Ezekiel 21:11)

Darker and darker our plunge becomes as the Lord of Babel takes us deeper into his home in Hell. Bare your daggers Zealots, onward Christian soldiers, and into the battle Islamic jihadists – your Lord beckons. Time's a-wasting and there are Jews to kill – or so says the Devil to the religious. He even claims that it will be fun. But not if you are a Jew...

You must cry out for help and wail in agony (*za'aq*). **You are compelled to howl in sorrow** (*yalal*), **son of mankind** (*ben 'adam*), **for indeed** (*ky*), **she, herself, was against my people** (*hy' hayah ba 'am 'any*) – **she as in all of** (*hy' ba kol*) **the exalted leaders** (*nasy'*) **of Israel** (*Yisra'el*) **who are hurled and cast down** (*magar*) **upon the sword** (*'el chereb*).

They were with my people (*hayah 'eth 'am*), **therefore** (*la ken*), **strike, beat, and punish** (*saphaq*) **in the direction of the genitals** (*'el yarek*). (*Yachezq'el* / Ezekiel 21:12)

While I understand that this is the Lord's manifesto, I pity the soul of the man Satan inspired to write it for him. And what are we to do with the religious who placed this vomit among the prophets? Is eternity in She'owl with the Lord of Babel too soft of a penalty for this crime?

Like you, I'm pleading for relief. How much more of this can we bear? And yet, after all of the savagery these demonic rants have inspired against God's people, I am duty-bound to carry on. The victims – the millions of Jews who have been dehumanized and murdered as a result of Ezekiel cry out because they deserve a willing witness to hold the perpetrators accountable.

But good grief, if Team Babel is committed to playing Lord, prophet, and promoter, learn to write...

Verily (*ky*) **a test** (*bochan* – an exam, written as a noun) **and what if** (*wa mah 'im*) **also** (*gam*) **a shebet** | **tribe or nation, clan or people, rod or stick, staff or scepter, javelin or club** (*shebet*) **is despised, rejected, and avoided** (*ma'as*) **it will not be** (*lo' hayah*)? **declares** (*na'um*) **the owner who controls and possesses me, my Lord and Master** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 21:13)

To pass the test, I suppose one would need to understand the question. And even then, since it is the Lord of Babel offering the exam, failure is the best option.

And you (*wa 'atah*), **son of person** (*ben 'adam*), **you are commanded to prophesy** (*naba'*). **You are ordered to strike, beat, and afflict, smiting** (*wa nakah* – scourging and applauding, slaying and subjugating, ravaging and wounding) **a palm to a palm** (*'el yarek*). **Then perhaps double fold or twist** (*kaphal* – ?, only used in Ezekiel, perhaps from the Akkadian *kapalu* – to coil and twist) **a sword** (*chereb*) **a third** (*shalyshy*) **sword** (*chereb*) **for her defiled and slain** (*chalal hy'* – her pierced, struck dead, and desecrated), **sword** (*chereb*) **of the great defilement, desecration, and piercing death** (*chalal ha gadawl*) **of the chamber** (*ha chadar* – only used this once in Ezekiel, perhaps parlor) **to them** (*la hem*),... (*Yachezq'el* / Ezekiel 21:14)

So, the prophecy is to beat palms into submission, ravaging and wounding them, then double twisting a sword a third to defile the slain, desecrating the dead of the chamber. And while that sounds sufficiently sadistic and in character, it is a miracle that a slave in Babylon was given a sword, and that after scourging his hands, this wimp of a man doubled it over into thirds.

It is, however, surprising considering the expressive nature of Hebrew that “Ezekiel” had to invent two words in one sentence to describe the action of a primitive weapon. It is also odd that he repeated *chalal*, writing it as an adjective, when he has used it throughout to convey being defiled and desecrated.

Addressing those who were already enslaved in Babylon, and whose lives hadn't changed one iota in the past decade, the Lord of Babel explained the purpose of his macabre demonstration...

...so that (*la ma'an*) **their hearts will melt** (*la muwg leb hem*) **and many** (*wa harbeh*) **the stumbling block** (*ha mikshowl*). **Upon all their gates** (*'al kol sa'ar hem*), **I had given, offered, and bestowed** (*nathan*) **a butcher's slaughter** (*'ibchah* – to butcher meat for consumption, used once in Ezekiel) **by sword** (*chereb*).

Alas, O brother, (*'ah*), **it performs** (*'asah*) **as lightning** (*la baraq*), **diminishing** (*ma'utah* – reducing, used only this once in Ezekiel), **butchering, and slaughtering fresh meat** (*tebach*). (*Yachezq'el* / Ezekiel 21:15)

The Lord of Babel has positioned himself as the Adversary, opening Jerusalem's gates so that the Babylonians can slaughter Jews, butchering them for consumption as if cannibals. With such resounding moral overtones, I wonder why this wasn't turned into a nursery rhyme by Christians and Muslims.

Same song, different verse...

“Slay a Jew, stab a Jew, slaughter a Jew for stew.”
Actually, I was paraphrasing. Satan continued...

You have one to attack (*'achad* – unassisted, you are compelled to begin hostilities and launch the assault (hitpael imperative)) **on the right** (*yaman*) **while setting yourself up** (*sym*) **on the left** (*sama'l*), **every which way** (*'an*) **your face** (*pane'ath*) **is forcibly directed** (*ya'ad* – is placed by compulsion (hofal participle)). (*Yachezq'el* / Ezekiel 21:16)

Ezekiel should be so proud of himself, fulfilling as he is the Devil's most ardent desires. And perhaps, that is why Satan is applauding...

And so, in addition (*wa gam*), **I will continually strike a vicious blow, beating** (*nakah*) **my palms to my palms** (*kaph 'any 'el kaph 'any*). **So, then I will settle and satisfy** (*wa nuwach*) **my venomous rage and my toxic**

serpentine wrath (*hemah 'any*). **I** (*'any*), **This Is Not Him** (*#^#!*), **have spoken** (*dabar*). (*Yachezq'el / Ezekiel 21:17*)

Slaughtering and butchering Jews would be a team effort. The Lord of Babel, the Devil's Advocate, and the Babylonian military would all bludgeon God's people. After all, a snake can only coil up and strike, envenomating its victims so many times without recharging its reservoir of toxin.

So, he told the enslaved man in Babylon...

And it exists, a word (*wa hayah dabar*) **of This Is Not Him** (*#^#!*) **to me to say** (*'el 'any 'el 'amar*), (*Yachezq'el / Ezekiel 21:18*) **and you, son of person** (*wa 'atah ben 'adam*), **you must place for yourself** (*sym la 'atah*) **two ways** (*shanaym derekym*) **for the sword** (*chereb*) **of the king** (*melek*) **of Babel | Babylon** (*Babel – With the Lord to Confound and Confuse by Commingling*) **to come** (*la bow' – to arrive and enter*).

From one land (*min 'erets 'echad – out of a single country*), **they will withdraw and come out** (*yatsa' – two of them*) (*shanaym hem*).

And a hand (*wa yad*), **you must create by cutting off** (*bara' – you are ordered to make out of nothing while hewing and hacking out (piel imperative)*) **with a head** (*ba ro'sh*) **you are compelled to hack off** (*bara' – you must cut off or hewn out (piel imperative)*) **on the way to the city** (*derek 'iy*). (*Yachezq'el / Ezekiel 21:19*)

This is rather odd in that a Jewish slave in Babylon is going to have no effect on the ongoing assault on Jerusalem. The Babylonians were familiar with the city, having pillaged it just seven years prior to the beginning of the second, more devastating attack.

And as an interesting curiosity, since he became famous for doing so, why doesn't the Lord of Babel know

the king's name? Is he unwilling to share credit for the assault?

The reference to *shanyam hem* | two of them is also perplexing. *Hem* | them was scribed in the third-person masculine plural, but *melek* was singular as was *chereb*, which is also feminine. *'Erets* | land or country was specifically singular, leaving us with *derekym* | ways to represent *hem*. However, since the second siege encircled Jerusalem for 30 months, the ways the sword may have approached the city would have been meaningless. And in the following sentence, we are down to a single path.

With *bara'*, we have two very different choices. The verb is most often used to describe creating something out of nothing. But even as a miracle worker, Ezekiel wasn't going to 'play God' and create a hand or a head for 'show and tell.' If he were imbued with superpowers, the Devil could have dispensed with all of the foolish shenanigans. So, we are left with the more gruesome and, unfortunately fitting, secondary connotation of *bara'*: to cut, hack, and hew off someone's hand and head. Perhaps the Lord of Babel is auditioning the Devil's Advocate for the role of Tamerlane the Terrible or Vlad the Impaler.

Moving beyond the horror of it all, the path that the Babylonian military would have taken to Jerusalem to commence their siege would have become irrelevant upon their arrival. Nonetheless...

Place and set a way (*derek sym*) **for the sword** (*chereb*) **to arrive** (*la bow'*) **with Rabbah** (*'eth Rabbah* – an Ammonite town in today's Amman, Jordan, meaning great) **sons of Ammonites** (*beny Amown* – a kindred or tribal people in the Transjordan, from *'am* – family and *'amam* – to be eclipsed and dimmed) **and with Judah** (*wa 'eth Yahuwdah*) **into fortified, walled, and impregnable Jerusalem** (*ba Yaruwshalaim batsuwr*). (*Yachezq'el* / Ezekiel 21:20)

I'm uncertain that any of this matters pursuant to the Lord's assertions, but since we can learn from history, here is some of what we know of Ammon. It was thought that the Ammonites, who maintained their independence during the Neo-Assyrian Empire from the 10th to 7th centuries by paying tribute, ran afoul of Shalmaneser II during the battle of Qarqar in 853 BCE when they allied with 'Ahab of Israel, Ben-hadad, the Syrians, and others. But then, in 734 BCE, as Tiglath-Pileser III, and later in 705 BCE, when Sennacherib of Assyria were scheming against Israel, they saved themselves by paying a relatively small tribute. During the reign of Ashurbanipal, circa 650 BCE, they were thought to have been subjugated to the point of assimilation. However, more recent archeology suggests that Ammon survived and actually flourished during the Neo-Babylonian Empire, from 626 to 539 BCE, contradicting the prior belief that they were all but exterminated by Nebuchadnezzar II when Judah was destroyed.

The Ammonites were so menacing toward Yisra'el, their rather gruesome attacks served to explain why the Yisra'elites sought a king to defend them, choosing Sha'uwl. Thereafter, King Dowd set siege to Rabbah, the capital of Ammon, and prevailed, plundering the city while forcing the survivors to fight under his command. Centuries later, as previously mentioned, the Ammonites allied with Ben-hadad in the battle of the Arameans and Assyrians at Qarar during the reign of Shalmaneser III. They were also said to have leagued with the Moabites against Jehoshaphat of Judah, although the allies turned on one another and slaughtered each other's armies. The prophets, Amos and Jeremiah, spoke against them.

This known, the only reason for the Lord of Babel to mention them would have been to humiliate Jews. Ammon had been cruel to the Yisra'elites, so for the sword to arrive through Rabbah would have been terrifying.

However, what follows is laughable...

For indeed (*ky*), the King of Babylon (*melek Babel* – the leader with the Lord, the ruler intermixing fact and fiction to confuse, the sovereign of the bible) was present, standing (*'amad*) toward the mother (*'el 'em*) of the path (*ha derek*) in the head (*ba ro'sh*) of two of the ways (*shaneym ha derekym*) practice soothsaying and divination to make decisions and determine the future through supernatural powers, signs, and omens (*qasem qesem*).

He recedes, diminishing himself, and is humbled and trivialized by casting lots (*qalal*) with the arrows (*ba ha chets*). He asked permission through consultation, questioning the intent (*sha'al*) in conjunction with the household gods of various sizes and shapes (*ba ha taraphym*), having looked at the liver (*ra'ah ba ha kabad* – by considering his emotional feelings). (*Yachezq'el* / Ezekiel 21:21)

This is scandalous. We are to believe that the leader of the world's most militant superpower paused at the mother of the path, the head of the two ways, to play with his arrows and tiny idols. He diminished and trivialized himself by asking the tiny gods he had brought from home to advise him, while considering his liver – the source of his emotions.

In the one chance in a billion that this occurred, there would have been no reason to mention it. That was unless Satan's intent was to knock Nebuchadnezzar II down a notch such that he appeared subservient to the Lord of Babel.

By his right side (*ba yamyn huw'*) was the practice soothsaying and divination to make decisions and determine the future (*ha qesem*) of Jerusalem (*Yaruwshalaim*) to set (*sym*) the rams (*kar* – a whirling howdah, palanquin, saddle basket, pasture, or male lamb;

from *karar* – to whirl and dance) **to open a mouth** (*la patach peh*) **for murder** (*ba retsach* – shattering and crushing moral agony, used only by Ezekiel; based upon *ratsach* – premeditated murder), **lifting and raising up** (*la ruwm* – to proudly exalt) **the noise** (*qowl*) **with a joyful blast of acclaim** (*ba taruw'ah* – by trumpeting the signal to clash and crash) **to set** (*sym*) **the rams** (*kar*) **over the gates** (*'al sa'ar*) **to pour out** (*la shaphak*) **siege ramps** (*solalah*) **to build perimeter assault mounds** (*dayeq*). (*Yachezq'el* / Ezekiel 21:22)

The notion that Nebuchadnezzar would override his generals and position his assault weapons, not on the most strategic ground, but where his collection of little household gods suggested, is ludicrous.

To order an enslaved Jew in Babylon to tell Jews nearly a thousand miles away in Jerusalem that the “mouth of murder was being opened” is sadistic. And only a psychopath would suggest that the resulting noise as stones and bones are shattered is joyful. It is additionally morbid to set the siege weapons up and build the deadly perimeter by proudly blowing a trumpet.

Incidentally, *kar* is a strange term in this setting. It is used sixteen times, and while the primary definition is a *howdah*, which is a bed carried by a camel, it is also a palanquin, which is a litter borne on the shoulders of men using long poles. A *kar* can also be a basket saddle. Its verbal root, *karar*, means to whirl and dance. It is sometimes rendered “ram,” but I cannot find any justification for that connotation. Here, Ezekiel would have us believe that it is a battering ram.

Intoxicated with the fantasy that the Babylonian king would play this game and resort to divination rather than honed military tactics, the Devil pursues his story by suggesting that his demons may have tricked the king...

And it will have been to them (*wa hayah la hem*) **like** (*ka*) **a futile and vain** (*shawa'*) **divination to determine the future** (*qesem*) **with their eyes** (*ba 'ayn hem*) **a sworn oath by an enchanter to fulfill an agreement or a curse** (*shabuw'ah shabuw'ah*) **for them** (*la hem*) **and he, himself, will remember and memorialize** (*huw' zakar*) **the mistake and resulting guilt** (*'awon*) **for the seizure** (*la tapash*). (*Yachezq'el* / Ezekiel 21:23)

In a sea of odd statements, this one is particularly curious. Since the Lord of Babel hasn't spoken to the Babylonians, he is inferring that the Judeans are going to think that the divination Nebuchadnezzar conducted was futile. And yet, they would not have been there to hear the oath of the enchanter, and thus, they were not a party to the religious tactic. And, therefore, the besieged Jews would have had nothing to memorialize. Further, since the siege lasted 30 months, how it began is irrelevant.

Whether the tactics were inspired by the big generals or little idols, it could not have been futile because Babylon prevailed. However, it seems clear that Satan is trying to blame Jews for their plight, telling them that because they remembered an oath, and memorialized their mistakes, they would be squished like a bug in a hand.

Therefore, it stands to reason (*la ken*), **this is what thusly said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **because** (*ya'an*) **remembering you** (*zakar 'atem*) **your mistake and resulting guilt** (*'awon 'atem*) **in uncovering and revealing** (*galah*) **your defiant rebellion** (*pesha' 'atem*), **so your sins** (*chata'ah 'atem*) **are seen** (*ra'ah*) **with all your wanton practices** (*ba kol 'alylah 'atem*) **because of remembering of you** (*zakar 'atem*) **in the palm** (*ba ha kaph*) **you are seized** (*taphas*). (*Yachezq'el* / Ezekiel 21:24)

Satan isn't even adept at victim shaming. And it is for damn sure, he makes a lousy god.

And you (*wa 'atah*), **profane and defiled** (*chahal* – common casualty), **wickedly unrighteous** (*rasa'*) **uplifted and exalted leader** (*nasy'* – chief ruler) **of Israel** (*Yisra'el*) **whose day has come and gone** (*'asher bow' yowm huw'*) **along with the final, end times** (*ba 'eth qets*), **iniquity, guilt, and punishment** (*'awon*). (*Yachezq'el* / Ezekiel 21:25)

For Christians and their Lord, this is the Antichrist. But since we know that the Lord of Babel is the Adversary, the person he is assailing is both vitally important to Yisra'el's salvation, and he is as *tsadaq* | righteous as they come.

The most uplifted and exalted leader of Yisra'el is King Dowd. And while his mortal passing was ordinary, his Chag Matsah and Yowm Kipurym returns will be anything but common. His first two arrivals, one as a shepherd and the other as a lamb, have come and gone, but there will be another in the last days. His return will be to restore the fortunes of those Satan has tried to victimize.

With Dowd's homecoming, Satan's game is over. The Adversary will be dispatched to She'owl along with those who promoted his agenda against God's people.

This is what said (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **remove** (*suwr*) **the headband of the high priest** (*mitsnepheth*) **and you must lift off** (*ruwm*) **the crown** (*ha 'atarah*).

This cannot be this way (*zo'th lo' zo'th*). **The lowly, humbled, and humiliated** (*shaphal* – the self-abased) **must be exalted, towering high, and afforded and elevated position** (*gabah*) **and the most esteemed and highest-ranking official, the most powerful individual** (*gaboah* – the king of kings (masculine singular)) **must be brought down and humiliated** (*shaphel* – must be defeated, diminished, and shamed). (*Yachezq'el* / Ezekiel 21:26)

There is only one person pertinent to this story who will wear the headband of the high priest in addition to the crown of Israel's king – *Dowd* | David. He will do so upon his return, anointing the *Kaporeth* | Mercy Seat of the Ark of the Covenant on *Yowm Kipurym* in year 6000 Yah. We discovered this during our study of Zakaryah's prophetic portrayal of this day. You will find these insights presented within the *Mow'ed* | *Appointments* volume of *Yada Yahowah*.

Recognizing that Yahowah has affirmed Dowd's return as Yisra'el's eternal king countless times, Satan needs to prevent this from happening to prevail. The moment the Mercy Seat is anointed and *Yowm Kipurym* is fulfilled, the Devil is done. So, he is trying to keep this from happening.

In the second sentence, the Lord of Babel is refining his scenario while decrying God's. Satan is the lowly and humiliated Adversary who wants to be exalted, towering high above Yahowah. And Dowd is not only the most esteemed person in God's story, he is the one responsible for ending Satan's story.

Desperate is as desperate does...

Overthrow and ruin (*'awah*), **distort and destroy** (*'awah*), **pervert and twist** (*'awah*) – **I will cause it** (*sym hy*). **Although** (*gam*), **this** (*zo'th*) **will not occur** (*lo' hayah*) **until whom it references arrives** (*'ad bow' 'asher la huw'*). **This decision and judgment** (*ha mishpat*) **I have bestowed on him** (*wa nathan huw'*). (*Yachezq'el* / Ezekiel 21:27)

From trying to forestall Yahowah's return on *Yowm Kipurym* with His son, our King and Messiah, Dowd, so that he can continue to be worshiped as God, the Lord of Babel dispenses with rational transitions to insult an extinct people...

And you (*wa 'atah*), **son of person** (*ben 'adam*), **it is imperative that you prophesy** (*naba'*), **and have said** (*wa 'amar*), **this is what** (*koh*) **said** (*'amar*) **my Lord, the Master who possesses and controls me** (*'adony*), **This Is Not Him** (*#^#!*), **to Ammonite sons** (*'el beny 'Amown*) **so as to insult and taunt them** (*wa 'el cherphah hem*).

Have said (*wa 'amar*), **a sword, a sword** (*chereb chereb*) **is open** (*patach*) **for slaughtering** (*tebach* – for butchering) – **polished, bared, and rubbed** (*marat*) **to be held and endure** (*la kuwl*) **in order to be** (*la ma'an*) **lightning** (*baraq*). (*Yachezq'el* / Ezekiel 21:28)

In the 2nd century BCE, what little was left of the Ammonite kingdom was subjugated by Judas Maccabeus. So, there was no point in insulting them, much less killing them. Further, they were often conquered – by Dowl, Assyria, and Babylon, then the Maccabeus – but never slaughtered, making this another false prophecy.

There is also no record of the Ammonites seeing visions and reporting them to Yisra'el. They clearly promoted religious deceptions, but that is like saying pagans have many gods.

With seeing visions (*ba chazah*) **for you** (*la 'ath*), **vain, futile, and worthless** (*shawa'*), **with soothsaying divinations practiced and predicted** (*ba qasam*) **for you** (*la 'ath*), **lies of pagan gods, deceptions and delusions** (*kazab*) **to give** (*la nathan*) **with you** (*'eth 'ath*) **to the necks** (*'el tsawa'r*) **of the criminally profane and wickedly slain** (*chalal rasa'*) **whose day he had come for them** (*'asher bow' yowm hem*) **in time** (*ba 'eth*) **of final wrongdoing and punishment** (*'awon qets* – of wickedness in the end). (*Yachezq'el* / Ezekiel 21:29)

It is peculiar that the Lord of Babel is proposing that the predictions the pagans made for Israel were gifts. There were so many of them, the Jews were up to their necks with the criminally profane and wickedly slain. Fortunately, it

was time that they were punished, so at least someone was being held accountable for something.

You must return (*shuwbb*) **to a razor-keen knife in her sheath** (*'el ta'ar hy'*) **in a place** (*ba maqowm*) **where** (*'asher*) **you were created** (*bara'*) **in the land** (*ba 'erets* – in the realm or ground) **your parentage** (*makuwrah 'ath* – of your origin, nativity, and ancestry). **I will execute judgment against you** (*shaphat 'eth 'ath*). (*Yachezq'el / Ezekiel 21:30*)

Would this point of origin be among the Hittites or Amorites, in Chaldea or Canaan? Or are we going all the way back in time to 'Eden? If so, does Satan think that there will be a different verdict, a more favorable outcome?

And why is the Lord of Babel talking to his sword, telling the weapon he has brought out to go back into its sheath? Does he not remember telling us that it will never be put away? Also, curious minds want to know why the Lord is bothering with executing judgment when he has already decided that he hates everyone, and they all will die.

Then I will pour out (*wa shaphak*) **upon you** (*'al 'ath*) **my extreme indignation and wrath, my furious curses** (*za'am 'any*).

I will blow (*puwach*) **upon you** (*'al 'ath*) **with the fire** (*ba 'esh*) **of my angry arrogance and prideful insolence** (*'ebrah 'any* – my outburst of overflowing and excessive rage).

And I will give you (*wa nathan 'ath*) **into the hands** (*ba yad*) **of stupid and brutal individuals** (*'iysh ba'ar* – senseless and violent men), **craftsmen of chaos, denizens of destruction, artisans of extermination, and fabricators of fables** (*charash mashchyth*). (*Yachezq'el / Ezekiel 21:31*)

Somebody has an issue with pent-up anger and a problem with bad breath. Outbursts of extreme indignation, outpourings of furious curses, and the breath of angry arrogance from prideful insolence make for a very nasty Adversary.

Satan is so bad he demeans his accomplices, calling the Babylonians stupid and brutish. Although to their credit, the boys of Babel are pros – craftsmen of chaos and denizens of destruction, true artisans of extermination while fabricating fables. Since they are performing at such a high level, are they being labeled senseless because Satan isn't into sharing credit, or does he have high standards? Tough call.

Who is it that is destined for the fire – the insulted Ammonites, the brutish Babylonians, or the commonly victimized Yisra'elites? And while it isn't a definitive count because there are so many variations on common themes, these denizens of death and destruction appear to be Satan's 24th way to die. And despite their diligence and craftsmanship, it does not seem like a pleasant way to go...

To the fire (*la ha 'esh*)! Your blood (*dam 'ath*) will continually be (*hayah*) fuel feeding it (*la 'aklah*), existing in the midst (*hayah ba tawek*) of the land (*ha 'erets*) – no longer remembered (*lo' zakar*) because (*ky*), I ('any), This Is Not Him (#^#!), have spoken (*dabar*). (*Yachezq'el* / Ezekiel 21:32)

Yahowah conceived life and celebrates with the living. Satan, not so much.



We have passed the 400th page in our examination of the Book of Ezekiel, and we have yet to find anything that has been beneficial or true. Although almost every word

has been insightful – at least those which were somewhat comprehensible. We have been given the Devil’s playbook, delineating his plans for Yisra’el and passion to be seen as the Lord God of religion.

In many ways, this sojourn through Satan’s mind has been similar to what we experienced deciphering the Quran and Hadith for *Prophet of Doom* and then dissecting Paul’s letters while considering his influence on the Christian New Testament in *Questioning Paul*. The Lords are the same, and the writing quality throughout has been equally deplorable. This should not be surprising because Paul and Muhammad admitted to having been possessed by Satan. Muhammad even acknowledged that he spoke for him. And it is obvious that Ezekiel is a rhetorical device serving as the voice of *ha Satan*.

As we continue, our goal will remain the same. I wrote *Prophet of Doom* and *Questioning Paul*, and now *Babel*, to free Muslims, Christians, and Jews from their religions so that they are prepared to meet God. And that is the intent of *Yada Yahowah*. Our plan is comprehensive and cohesive because your soul is worth the effort.

I am also committed to exposing the Lord’s desire to misappropriate Yahowah’s name and claim it for himself.

And a word, it is (*wa hayah dabar*) of This Is Not Him (#^#!) to me for saying (‘*el ‘any la ‘amar*), (*Yachezq’el* / Ezekiel 22:1) and you (*wa ‘atah*), son of person (*ben ‘adam*), will you actually decide and continually judge (*ha shaphat*)? Will you actually decide and continually judge (*ha shaphat* – can you execute justice and inflict punishment (*qal* imperfect)) a city (‘*eth ‘iy*) of the blood (*ha dam*)?

Then you must have known of her (*wa yada*) with all of her abominations (‘*eth kol tow’ebah hy*’). (*Yachezq’el* / Ezekiel 22:2)

This is victim shaming. To blame Jerusalem for enduring a 30-month siege is to cast aspersions in the wrong direction. While there were times when Jews were the instigators, causing much of the bloodshed which followed, this was not one of those occasions. Israel, and now Judea, sat between superpowers. In internal disarray, and estranged from Yahowah, the splintered nation was unable to defend itself from Egypt and Assyria or, now, Babylon. So, Jews were caught trying to decide which empire to bribe to be left alone and alive. And more often than not, they chose poorly, which was why Yirma'yah predicted this outcome.

You said (*wa 'amar*), **thus said** (*koh 'amar*) my Lord (*'adony*), **This Is Not Him** (#^#!), **a city** (*'iyr*) **dramatizing the pouring out and shedding of blood** (*shaphak dam*) **in her midst** (*ba tawek hy'*) **may come her time** (*la bow' 'eth hy'*). **She has done** (*wa 'asah*) **idols, rolling images of religious dung** (*giluwlym*) **upon herself** (*'al hy'*) **to be unclean, defiled and impure** (*la tame'*). (*Yachezq'el* / Ezekiel 22:3)

The Lord is so fixated on accusing others of shedding blood, worshiping religious images, and being defiled, methinks he is trying to deflect accountability. By dressing Jews up as himself, he creates a straw man to argue against. And this enables the Adversary to rail against that perception of himself as if he were morally superior.

'Amar was translated “said,” past tense, because it was scribed using the perfect conjugation. We are, of course, aware that past, present, and future tenses do not exist in Hebrew. The action is either completed in the perfect conjugation or ongoing when scribed in the imperfect. Normally, when conveying the Hebrew message in English, we deduce the appropriate tense from either the context or our familiarity with the Towrah and Prophets. However, in Ezekiel’s case, there are three issues which preclude the more nuanced approach. First, we lack

sufficient familiarity with Satan to ascertain what he may have intended. Second, we understand that Satan is incapable of prophecy. He makes a word salad of current events. And third, exposing the fact that the writing quality is impoverished is an essential part of this story. It would be inappropriate, therefore, to correct the Devil's mistakes.

With these things in mind, I am continuing to render the completed action of the perfect conjugation in the past and the continuing aspect of the imperfect in the present and future. The participle dramatizes the imperfect and is conveyed as such while the infinitive floats within the narrative. Also, the imperative, while typically conveying volition, is presented as a command in Ezekiel because the Son of Person is a rhetorical device and not an actual individual with freewill. Therefore, while I am no longer burdening the text by identifying each grammatical element, I am trying to reflect the intent as consistently as possible.

Apart from the fact that Satan does not have any blood to shed nor hands, when we consider the blood he has inspired others to shed and the idols he encouraged men to make, much of this is true – at least when applied to the speaker – the Lord of Babylon.

By your blood (*ba dam 'ath*) which you had shed (*shaphak*), you were guilty as sin (*'asham*). And with your idols, your rolling images of religious dung (*wa ba giluwlym 'ath*) which you had made (*'asher 'asah*), you were defiled (*tame*).

You are continually approaching (*wa qarab*) your days (*yowm 'ath*) and you will come (*wa bow*' – you will arrive (qal imperfect second-person masculine singular)) until (*'owd*) your years (*shannah 'ath*).

Therefore (*'al ken*), I had given (*nathan*) for you (*'ath*) a contemptible disgrace (*cherphah*) to the gentiles (*la ha gowym*) and a laughingstock (*qalasaḥ* – an object

to be mocked and jeered) **to all of the lands** (*la kol ha 'erets*). (*Yachezq'el* / Ezekiel 22:4)

I think that the Lord may have meant to say that a time is quickly approaching when Jews would become a disgraced laughingstock among gentiles. However, since Satan is a prophetic failure, he is likely offering his commentary on current events, mocking the Jews for having been besieged by Babylon.

Should we take this narrative seriously, the only people near the speaker would have been captive Jews in Babylon. And the only distant individuals capable of reading Hebrew would have been the Jews being strangled by the Babylonian siege. We can be assured that neither locale would have found any of this funny.

Those near (*ha qarowb*) **and those far** (*wa ha rachowb*) **from you** (*min 'ath*) **are making fun of you, mocking and jeering with you** (*qalas ba 'ath*). **Unclean** (*tame'*) **the name** (*ha shem*), **many the confusion and consternation** (*rab ha mahuwamah*). (*Yachezq'el* / Ezekiel 22:5)

Under the heading of knowing your enemy, it would take a psychopath to say such a thing.

There is an ongoing assault being perpetrated on these pages which we have not yet discussed. Many of Yahowah's favorite terms are being sullied. Ezekiel, for example, is called *ben 'adam* | child of humankind. Yahowah's name, which appears 217 times, is the ultimate casualty in this book. Secondarily, but consistently, Yisra'el is besmirched. *Hineh* | pay close attention is routinely corrupted in this context. And now, for the sixth of thirteen times, we are witnessing the degradation of *zarowa'* – a title Yahowah has applied to two men in addition to their latter-day witness: Moseh and Dowd, and then because of them, His Choter, Yada'.

Behold (*hineh*), the elevated and esteemed leaders (*nasy'*) of Israel (*Yisra'el*), individual to his arm (*'iysh la zarowa' huw'*), they have been in you (*hayah ba 'ath*) in order to (*la ma'an*) pour out (*shaphak*) blood (*dam*). (*Yachezq'el* / Ezekiel 22:6)

Father and mother (*'ab wa 'em*) were disdained, having become smaller (*qalal*) in you (*ba 'ath*). To the alien (*la ha ger*), they did (*'asah*) with oppression and tyranny, even extortion (*'osheq*). In your midst (*ba tawek 'ath*), a fatherless orphan (*yathowm*) and a widow (*wa 'almanah*) are suppressed and mistreated (*yanah* – are done wrong) in you (*ba 'ath*). (*Yachezq'el* / Ezekiel 22:7)

It bears repeating, *Yisra'el* was lost and could not be addressed at the time, which this is something even the Devil would have known. A century had come and gone since a *Yisra'elite* leader had been esteemed. It would have been hard to find a *nasy'* | elevated ruler or *zarowa'* | strong arm within the besieged city. And it is for certain, while Jews were bleeding, they were not responsible for the blood being shed.

Parents were no more lightly esteemed nor growing smaller in Judea than in any other place. And Judeans were far more accommodating of outsiders than *Yahowah* would have preferred, all too often emulating them. As for an orphan or widow being mistreated, again, while not *Towrah-compliant* in this regard, *Yahuwdym* were more accommodating than gentiles on average.

Qodesh is another important concept associated with *Yahowah* being corrupted by Satan. And while it speaks of being set apart unto *Yahowah* and separated from that which is common among men, and thus isolated from those who are religious and political, that is not how the Lord is using the term. Having coveted and corrupted what is

God's, the following reference likely speaks of Satan claiming the Temple Mount as his own.

My sanctuary (*godesh* 'any) you despised (*bazah*) and my Sabbaths (*wa 'eth shabatoth* 'any) you profaned, making common (*chahal*). (*Yachezq'el* / Ezekiel 22:8)

Until it was gone, Jews treasured the Temple. Sure, they misappropriated its intent, but they did not despise it. Further, religious Jews have come full circle on the Shabat, from failing to observe it to convoluting it to the point that it has become the most arduous day of the week. But there has always only been one Shabat and it has never been common.

Individuals (*'iysh*) have been (*hayah*) tattle tales and slanderous gossips (*rakyl*) with you (*ba 'ath*) for the reason of (*la ma'an*) pouring out blood (*shaphak dam*) and to the mountains (*wa 'el ha harym*) they have eaten (*'akal*) with you (*ba 'ath*).

Lewd and shameless sexual behavior (*zimah*) they have committed (*'asah*) in your midst (*ba tawek 'ath*). (*Yachezq'el* / Ezekiel 22:9)

All signs indicate the Devil is a deviant. His fascination with male genitalia and female menstruation is unnerving – especially for a spiritual being.

Genitals (*'erwah*) of father (*'ab*), they uncovered and revealed (*galah*) in you (*ba 'ath*). The unclean impurity (*tame'*) of the menstruation of the woman's period of discharge (*ha nidah*), they were preoccupied with afflicting (*'anah*) with you (*ba 'ath*). (*Yachezq'el* / Ezekiel 22:10)

The Lord had a miscue with *'anah*. There is no rational way to make it work when addressing *ha nidah* | the filthy discharge. Our options with *'anah* included “replied, answered, or responded,” “afflicted, oppressed, or humbled,” in addition to “sang about the right of

cohabitation while preoccupied.” Therefore, we can surmise by reading this limited palette of crude terms that the Devil’s vocabulary is stunted.

An individual (wa ‘iysh) with his evil companion’s woman (‘eth ‘ishah rea’ huw’) did an abomination (‘asah tow’ebah). And an individual (wa ‘iysh) with his bride or daughter-in-law (‘eth kalah huw’), he had made unclean (tame’ – he defiled) with lewd sexual behavior (ba zimah).

An individual (wa ‘iysh) with his sister (‘eth ‘achowth huw’), his father’s daughter (bath ‘ab huw’), he either replied, answered, and responded, or he afflicted, oppressed, and humbled while singing about the right of cohabitation while preoccupied (‘anah) in you (ba ‘ath). (Yachezq’el / Ezekiel 22:11)

Three bad people, should they have existed, does not a society make. This is a logical fallacy, projecting onto the group the worst behavior of the few. Logic aside, however, Satan continues to exhibit a disturbing fascination with sexuality.

Gifts and presents, tributes or bribes (shachad) they have grasped (laqach) with you (ba ‘ath) for the purpose of pouring out (shaphak) blood (dam).

Usurious interest (nesek) and excessive interest and profit (wa tarbyth) you have taken (laqach).

And you take advantage of, profiting from (wa batsa’) your rotten relatives (rea’ ‘ath) with extortion (ba ha ‘osheq). And with me (wa ‘eth ‘any), you ignored, overlooked, and forgot (shakach), utters (na’um) my Lord (‘adony), This Is Not Him (#^#!). (Yachezq’el / Ezekiel 22:12)

Judea offered tributes to Babylon and then Egypt expressly to avoid shedding blood. So, Satan is confused.

And without interest, there are no loans. And without loans, only the rich have access to capital, property, and homes.

Profit is a dirty word with Satan. It is something he and the current communist pope, Francis, share in common. In this year's Christmas message, as head of the richest and most powerful institution in human history, he condemned the accumulation of wealth and power. I did notice another similarity. The pope is running around in a spiffy wheelchair not unlike the Lord of Babel. Who do you suppose would win the race between the morally crippled?

As for ignoring and then forgetting the Son of Person's Lord, I relish the day. I'm not in agreement with smiting businesses, as is the custom today because, without them, societies have very little to offer.

So, behold (*wa hineh*), I struck a vicious blow to afflict and defeat, killing with (*nakah*) my palm (*kaph 'any*) toward your advantage and gain (*'el betsa' 'ath* – to your greed) which you had made (*'asher 'asah*) and upon (*wa 'al*) your blood (*dam 'ath*) which (*'asher*) was in your midst (*hayah ba tawek 'ath*). (*Yachezq'el* / Ezekiel 22:13)

Clearly, Satan wants to hold every advantage over Jews, which is why he is admitting to striking down and defeating those who are economically successful. He wants everyone indebted to him, thereby making them easier prey. Businessmen and businesswomen are much harder to manipulate than those living on government entitlements.

But since the Towrah encourages us to avoid blood, why is the Lord deliberately striking those who are bleeding? And since Jews are the ones who are bleeding, wouldn't that distinguish them as victims?

Will your heart be present (*ha 'amad leb 'ath*) if (*'im*) your hands are harsh and firm (*chazaq yad 'ath*)

toward the days (*la ha yowmym*) **that** ('*asher*) **I** ('*any*) **will deal** ('*asah*) **with you** ('*eth 'ath*)?

I ('*any*), **This Is Not Him** (#^#!), **had spoken** (*dabar*). **And I did** (*wa 'asah*). (*Yachezq'el / Ezekiel 22:14*)

How many unfulfilled threats must the Lord of Babel make before someone realizes that he is all bluster? And how many inaccurate statements are required to disqualify a prophet? If you have read the Towrah and answered, 'One,' let this be it...

And so, I scattered (*wa puwts*) **you within the gentiles** ('*eth 'ath ba ha gowym*). **And I have dispersed** (*wa zarah*) **you in the lands** ('*ath ba ha 'erets*). **So, I have completely finished** (*wa tamam*) **your dirtiness** (*tuma 'ah 'ath*) **from you** (*min 'ath*). (*Yachezq'el / Ezekiel 22:15*)

Yahuwdym would be scattered in Diaspora by the Romans, but that had not yet occurred. Previously, Yisra'el had been lost, not dispersed. And Yahowah's intent with the 70-year time out in Babylon was to keep Yahuwdym together, albeit away from Yahuwdah for a while. Further, the eventual scattering of Jews did not resolve the people's impurity. It made it worse.

You were defiled (*wa chahal*) **by you** (*ba 'ath*) **toward the eyes** (*la 'ayn*) **of the gentiles** (*gowym*) **you are aware** (*wa yada'*) **that** (*ky*) **I** ('*any*), **This Is Not Him** (#^#!). (*Yachezq'el / Ezekiel 22:16*)

Now there is an interesting admission. According to Satan, by Israelis defiling themselves, they proved that the Lord is Yahowah.

And a word, it is (*wa hayah dabar*) **of This Is Not Him** (#^#!) **to me for saying** ('*el 'any la 'amar*), (*Yachezq'el / Ezekiel 22:17*) **son of person** (*ben 'adam*), **it was for me** (*hayah la 'any*) **the Household of Israel** (*beyth Yisra'el*) **for apostasy, turning away, and backsliding**

(*suwg*), **all of them** (*kol hem*) **copper or bronze** (*nachosheth* – a malleable alloy) **and tin** (*wa badyl*), **iron ore** (*wa barzel*) **or lead** (*wa 'ophreth*) **in the midst of a furnace** (*ba tawek kuwr*). **They were dross** (*hayah syg*) **of silver** (*keseeph*). (*Yachezq'el* / Ezekiel 22:18)

TINH is saying that, for him, Israel's purpose was for *suwg* | apostasy. If he were God, that would not be the case.

Moving on to the bag of mixed metaphors, how is it that every Israelite can be copper, bronze, tin, iron, and lead in the same furnace while also being the dross of silver? Unable to make sense of his own accounting, the Lord gives up and pronounces...

Therefore, it stands to reason (*la ken*) **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (#^#!) **because** (*ya'an*) **are all of you** (*hayah kol 'atem*) **for dross** (*la syg*). **Therefore** (*la ken*), **behold** (*hineh*), **I will gather** (*'any qabats*) **you to the midst** (*'eth 'atem 'el tawek*) **of Jerusalem** (*Yaruwshalaim*). (*Yachezq'el* / Ezekiel 22:19)

We have yet another way to kill Jews – the 25th overall. The Lord of Babel is going to gather them all together and then turn Jerusalem into a roaring furnace.

Collecting (*qabuwtsah*) **silver** (*keseeph*), **and bronze** (*wa nachosheth*), **and iron ore** (*wa barzel*), **and lead** (*wa 'ophreth*), **and tin** (*wa badyl*) **to the midst of a furnace** (*'el tawek kuwr*) **to blow, fanning and breathing** (*la naphach*) **fire on him** (*'al huw' 'esh*) **for pouring it out molten and melted** (*la natak*). **In this way** (*ken*), **I will gather them together** (*qabats*) **in my angry nostrils** (*ba 'aph 'any*) **and in my venomous serpentine rage and toxicity** (*wa ba chemah 'any*) **because I have restored my physical energy** (*nuwach*) **as I melt you all** (*wa nathak 'eth 'atem*). (*Yachezq'el* / Ezekiel 22:20)

While death by melting sounds sufficiently sadistic for Satan to want to expose Jews to such a thing, apart from an

acidic bath, it isn't possible. The human body is 75% water, which evaporates and 18% carbon which turns to ash. Even the trace elements, nitrogen, calcium, phosphorus, potassium, sulfur, sodium, and chlorine, are not going to melt in a furnace. Nor will melting Jews do anything to restore Satan's luster.

Unwilling to let go...

So, I have gathered and encircled (*wa kanas*) **you** (*'esh 'atem*). **And I will blow on you** (*naphach 'al 'atem*) **with the fire** (*ba 'esh*) **of my wrathful fury and arrogant insolence** (*'ebrah 'any*) **and you will be melted** (*wa nathak*) **in the midst of her** (*ba tawek hy*'). (*Yachezq'el / Ezekiel 22:21*)

And here I thought that fire-breathing dragons were a myth. Apparently, they are real. Perhaps, then, with all of this togetherness around the campfire, there will be a chorus singing: Puff, the magic dragon, lived by the sea. And he frolicked in the autumn mist in a land called Israeli. A dragon lives forever, but not so little Jews.

Okay, so that might have been lame. But with Satan's rendition of a thousand ways to die, I thought we could use a diversion. After all, Ezekiel's Lord is a flaming TINH.

As is melted (*ka hithuwk*) **silver** (*keseph*) **in the midst** (*ba tawek*) **of a furnace** (*kuwr*), **in this way, you will be melted** (*ken nathak*) **in the middle of her** (*ba tawek hy*'). **And so, you will have discovered** (*wa yada*) **that** (*ky*), **I am** (*'any*) **This Is Not Him** (*#^#!*).

I will have poured out (*shaphak*) **my venomous rage and deadly snake toxin** (*chemah 'any*) **over you all** (*'al 'atem*). (*Yachezq'el / Ezekiel 22:22*)

Moving on, please...

And a word, it is (*wa hayah dabar*) **of This Is Not Him** (*#^#!*) **to me for saying** (*'el 'any la 'amar*), (*Yachezq'el / Ezekiel 22:23*) **son of person** (*ben 'adam*),

you must say (*'amar*) **to her** (*la hy'*), **you of a land** (*'ath 'erets*) **dirty and immoral** (*lo' thaher*). **She no rain** (*hy' lo' goshem*) **she in day** (*hy' ba yowm*) **of wrath and curses** (*za'am*). (*Yachezq'el* / Ezekiel 22:24)

The weather has changed. Instead of regional warming as a result of the raging furnace, we have a dirty drought comprised of wrathful curses. But as one might expect, there will be climate deniers...

A conspiracy of treasonous defiance (*qesher*) **of her prophets** (*naby' hy'*) **in the midst of her** (*ba tawek hy'*) **like a roaring lion** (*'ary sha'ag*) **mangling by ripping apart** (*taraph*) **the souls** (*nepesh*) **they have devoured** (*'akal* – they have eaten).

Treasure (*chosen*) **and honor** (*wa yaqar*) **they have seized** (*laqach*). **Her widows** (*'almanah hy'*) **they have multiplied** (*rabah*) **in her midst** (*ba tawek hy'*). (*Yachezq'el* / Ezekiel 22:25)

If there was a conspiracy on this day, it was in creating the illusion that Ezekiel was a prophet, and his Lord was a god. And it was Master and Possessed, as attested by their own words, who sought to mangle the souls they were seeking to devour. Satan is, thereby, attempting to dishonor Yahowah's witnesses and people by projecting his peculiarities on them.

And at the moment, there was no point in seizing anything. Whatever of value existed in Jerusalem was being confiscated by the Babylonians.

There is no point in Jewish history when God's people "violently and physically harmed the Towrah." They are known to have ignored it and to have turned a deaf ear, even to having misinterpreted it via the Babylonian Talmud. But shredding it was not among their crimes. Even today, religious Jews dress the Towrah up like a whore and kiss it.

Religious Jews are keenly aware of what is clean and unclean. They have written tomes about both. And while their Shabat observance is torturous, the importance of the seventh day has long been at the forefront of Jewish life. It has never been a secret.

Her priests (*kohen hy'*) have violently and physically harmed (*chamas*) my torah (*towrah 'any*) and they are profaning and dishonoring (*chahal*) my sanctuary (*qodesh 'any*). Between (*bayn*) sacred (*qodesh*) to common (*la chol* – ordinary) they did not separate (*lo' badal*). And between (*wa bayn*) the unclean (*ha tame'*) to the clean (*la tahowr*) they did not know (*lo' yada'*). And from my Sabbaths (*wa min shabatowth 'any*) they hid as if a secret, concealing (*'alam*) of their eyes (*'ayn hem*). And so, I am defiled and profaned, even common (*chahal*) within their midst (*ba tawek hem*). (*Yachezq'el / Ezekiel 22:26*)

Not true.

Her leaders, especially those serving the king (*sar hy'*), in her inner parts (*ba qereb hy'*), like wolves (*ka za'eb*) tear (*taraph*) prey (*tereph*) to pour out blood (*la shaphak dam*) to destroy souls (*la 'abad nepesh*) for the purpose of (*la ma'an*) ill-gotten gain, cutting off by taking advantage (*besa' besa'* – being greedy). (*Yachezq'el / Ezekiel 22:27*)

Jerusalem was under siege. There were no wolves in her midst. There was no prey. Souls do not bleed. And the only correlation currently between carnivores and economics is *The Wolf of Wall Street* – and it isn't credible either.

It's been a while since Jews were condemned for daubing, but their artistry was not forgotten...

So her prophets (*wa naby' hy'*) have plastered over them, whitewashing and coating them (*tuwach la hem*),

whitening the wall and making it unappealing and tasteless (*taphel*), seeing false and worthless, inconsequential visions (*chazah shawa*) practicing divination to seek omens to predict the future (*wa gasam*) to their lies, deceptions, and delusions (*la hem kazab*), saying (*'amar*), **Thus said (*koh 'amar*) my Lord (*'adony*) This Is Not Him (#^#!) when (*wa*) This Is Not Him (#^#!), he did not speak (*lo' dabar*). (*Yachezq'el / Ezekiel 22:28*)**

Throughout Ezekiel, the most notorious false prophet is used to condemn those who actually spoke for Yahowah. Here, God's witnesses are accused of whitewashing and plastering over whatever Satan is opining in a tasteless fashion. These lies are to be believed while the real prophets are delusional. However, there is a slight problem with the Lord's story. The only place where we read "**Thus said (*koh 'amar*) my Lord (*'adony*) This Is Not Him (#^#!)**" is here in Ezekiel. So, since TINH isn't speaking, who is?

The Earth had become a scary place with defrauders, extortioners, and kidnappers stealing and robbing – oh my. The afflicted are oppressed and the miserable are needy. Disadvantaged aliens are exploited without justice. This sounds like the bane of civilization and reflects the culture most everywhere on Earth.

The people of the land (*'am ha 'erets*), they have defrauded (*'ashaq*), extorted (*'osheq*), and kidnaped (*wa gazal*), stealing and robbing (*gazel*).

So, the afflicted and oppressed, the miserable and persecuted (*wa 'any*) and the poor and needy (*wa 'ebyown*), they have taken advantage (*yanah*). And (*wa*) the alien and stranger (*ger*), they have exploited and extorted (*'ashaq*) without justice (*ba lo' mishpat*). (*Yachezq'el / Ezekiel 22:29*)

So, what is a demon to do? How is Satan going to prevent God from intervening and extinguishing Jerusalem's furnaces after cramming them full of Jews?

And so (wa), I am seeking (baqash) from them (min hem) a person ('iysh) who could build a stone wall (gadar gader – to restore a prior prison and block progress) and stand in the breach (wa 'amad ba ha perets) before me (la paneh 'any) behind and through, over and around (ba'ad), the Land and Earth (ha 'erets) to not destroy or corrupt it (la blithy shachath hy'), but I found none (wa lo' matsa'). (Yachezq'el / Ezekiel 22:30)

The answer would have been to build a wall to keep God at bay and Jews trapped inside, but sadly, with the Babylonians busy tearing it down, the Lord couldn't find anyone to build it up. And frankly, the scope seems imposing. Even if we were to limit *ha 'erets* to the Land of Israel, behind and through, over and around sounds ambitious. However, if you don't mind him taking all of the credit, and if you do not care who pays for it, you might consider The Donald. He's big on MAGA walls.

And speaking of walls, in the next volume we'll take measure of the Lord's designs for a massive concentration camp for Jews in the guise of his temple complex. It is Auschwitz on a monstrous scale. And it is designed to rob Yahuwdym of a homeland, flatten Mowryah, and bury Yaruwshalaim.

Back to Babylon, the dearth of wall builders and breach standers would prove costly...

And so (wa), I am pouring out (shaphak) over them ('al hem) my curses and angry indignation (za'am 'any) with the fire (ba 'esh) of my arrogant pride and furious rage ('ebrah 'any). I have finished them (kalah hem – even though I have grown weary of killing them).

Their way (*derek hem*) **in their head** (*ba ro'sh hem*)
I had provided (*nathan*), **reveals** (*na'um*) **my Lord**
(*'adony*), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel
22:31)

For the want of a stone piler, there would be a furious
fire – Satan's Final Solution.

אֲנִי הוֹדֵיתִי

'Oholybah | I'm In Her Tent

Indecent Proposal...

It pains me to announce, but nonetheless, the 23rd chapter of Ezekiel is far more disgusting, indeed, reprehensible, than the sadistic perversity we endured throughout the reprehensible 16th chapter. And so here we are. The quicker we begin, the sooner we'll finish.

So, it was coming (*wa hayah*) **a word** (*dabar*) **of This Is Not Him** (#^#!) **to me** ('*el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 23:1) **son of person** (*ben 'adam*), **there were** (*hayah*) **two women** (*shamaym 'ishah*), **daughters** (*bath*) **of one mother** ('*em 'echad*). (*Yachezq'el* / Ezekiel 23:2)

Warning: the following is sexually perverted. The Lord of Babel is once again dehumanizing, degrading, and objectifying Jewish women. In Satan's sadistic mind, they are whorish tents. And while his assessment is reprehensible and wrong, I am not going to dance around the obvious and put lipstick on a pig.

If you read past this point, you have been forewarned. The content is sadistic and graphic, often repulsive. And it was meant to be read that way. This is not allegorical. It is not a parable. The Lord of Babel is not using graphic and vulgar, sexually charged language to make a point about another topic. The 23rd chapter of Ezekiel is about degrading women's sexuality and controlling them – nothing else.

Some might ask, if the text of Ezekiel 23 is so vulgar and demeaning, why even go there? Why offend readers? Why risk the credibility earned over 27 books, 22 years, and 10,000 hours of talk and blog radio on a chapter or two of Ezekiel? Let swine wallow in the mud. Just walk away.

If that is your position, you are free to go. As for me, I'm going to tell you the truth, and I am not going to sugarcoat it. When the words say that Jewish whores were worn out and became useless because they were gang-raped by men with donkey dicks, I'm going to report it that way and then expose and condemn the POS that said it. The reasons are simple: this same Lord ordered legions of believers to stone, dice, and burn Jewish women, murdering them and their children after raping and shaming them. It would be open season on Jews: no limitations in place or time. And secondarily, over the past 2,500 years, no one else has been up to the challenge, demonstrating the courage and character to defend the persecuted against religious oppression.

So, here we go...

They are whores, acting like prostitutes (*wa zannah*) **in Mitsraym | Egypt | the Crucibles of Religious and Political Oppression** (*ba Mitsraym*) **in their childhood** (*ba na 'uwrym hem* – as adolescents).

There, they were prostitutes, unfaithful whores (*zannah sham*). **They stuck out and fondled** (*ma'al* – they pierced and bruised, caressed and crushed, squeezed and handled, thrusting out and touching) **their breasts** (*shad henah* – their evil spirits and destructive demons to loot and plunder).

And there (*wa sham*), **they caressed, performing with** (*'asah*) **their virgin tits as inexperienced, first-time lovers** (*dad bathuwlym henah*). (*Yachezq'el* / Ezekiel 23:3)

When Yahowah asked Howsha' to declare that Yisra'elites had become whores, the accusation was directed more at men than women. And the warning was against being unfaithful religiously by worshiping other gods. That is not the case here.

Jews were never prostitutes in Egypt. Ya'aqob's children arrived as refugees, fleeing with their herds from a prolonged drought which had dried the pastures of Yisra'el. And there, they lived as guests until they were enslaved.

Let's be clear – slaves are not prostitutes. Further, the Egyptians were xenophobic and would never have stooped to paying outsiders for sex. Therefore, Satan's premise and depiction are both invalid, rendering everything which follows erroneous.

The Devil's depiction of Jewish women publicly sticking out and fondling their breasts exposes him, not them. Satan is obviously preoccupied with objectifying and degrading the part of the female anatomy responsible for nurturing children. He is perverting the sanctity of mother and child and, thus, demeaning the nature of the Covenant.

Unfortunately, there is more to the Devil's tale. The imaginary Jewish whores are adolescent children, and they are virgins. It is a theme Satan deployed again with Muhammad raping children and rewarding jihadists who murder Jews with multiple virgins. We have come full circle, having returned to the pedophile prophet of Ezekiel 16.

I'd like to introduce what follows with a story from the Towrah. After having twice forbidden Balaam from cursing the Yisra'elites encamped along the Moabite plains, Yahowah relented and allowed him to offer some sage advice. He said, "How lovely are your tents, Ya'aqob, your dwelling places, Yisra'el." (*Bamidbar* / Numbers 24:5) The reference was to Jewish women, telling the

Yisra'elite men that they would be wise to see their wives as lovely instead of coveting the Moabite women. And while there are several other Towrah references to tents serving as a metaphor for women, they are all positive with the exception of Ezekiel.

Their names were (*wa shem henah*) **'Oholah | Female Tent** ('*Oholah* – Woman's Tent, serving as a crude reference to her vagina; feminine of '*ohel* – tent), **the larger, better, more mature, and more highly rated** (*gadawl* – the older and bigger 'whore') **and 'Oholybah | I'm In Her Tent** ('*Oholybah* – In a Woman's Tent, serving as a crude reference to sexual intercourse; from the feminine of '*ohel* – tent, '*any* – me, my, and I, and *ba* – in), **her sister** ('*achowth hy*').

And they are actually and continually for me (*wa hayah la* '*any* – they were, are, and forever will be mine (qal imperfect third-person feminine plural)). **And they conceived and gave birth** (*wa yalad*) **to sons and daughters** (*ben wa bath*).

Their names (*wa shem henah*), **Shomarown | Samaria** (*Shamarown*) **is 'Oholah | Female Tent** ('*Oholah* – Woman's Tent, serving as a crude reference to her vagina; feminine of '*ohel* – tent) **and** (*wa*) **Yaruwshalaim | Jerusalem** (*Yaruwshalaim*) **is 'Oholybah | I'm In Her Tent** ('*Oholybah* – In a Woman's Tent, serving as a crude reference to sexual intercourse; from the feminine of '*ohel* – tent, '*any* – me, my, and I, and *ba* – in). (*Yachezq'el* / Ezekiel 23:4)

Derogatorily depicting Jewish women as “prostitutes” and “tents” is reprehensible. If this is your Lord speaking, then you have a serious problem.

'Oholah and 'Oholybah are degrading references to misappropriating and objectifying, even commoditizing, access to a woman's womb – particularly when associated with flaunting sex for money. Satan is marking his turf with

a sign hung over the publicly displayed breasts of Jewish women: “Come on in because my tent is bigger, better, more mature, and highly rated – at least for a child. And besides, my younger and less experienced sister already has the Devil inside of her.”

Yes, my summation sounds crude, but make no mistake, that is the story the Lord of Babel is proclaiming. Even more, Satan is claiming young Yisra’elite wombs for himself, making their offspring his children. They would give birth to Satan’s brood.

In yet another mistake, the city of *Shomarown* | Samaria had been captured and depopulated centuries before by the Assyrians. Since that time, it was a Babylonian administrative outpost. There were no Jews living there. ‘Oholah did not exist. Further, Samaria was never older, bigger, or more acclaimed than Jerusalem. King Omri purchased the hill and built Samaria to serve as his capital city circa 875 BCE. King Dowd captured and built Jerusalem in 1007 BCE.

The lesson here is that Satan both cherishes and despises Jewish women. They are his, but they are whores. It is the Madonna / Whore complex. And he would have us believe that the capital cities of Yisra’el and Yahuwdah were the whores’ vaginas. Then within the most acclaimed of them, after resheathing his sword, Satan revealed that he would turn Jerusalem into a furnace to melt the offensive Jews.

For those who may think that I’m making too much of the patently obvious and clearly intended meanings of these words, even following all of Ezekiel’s references to sheaths and scabbards for his Lord’s sword, look up the Latin root of vagina. There is a reason Satan told us that there would be no more parables. This isn’t a cute story with funny names. This is as real as the subjugation of

women by Judaism, Christianity, and Islam – Satan’s favorite faiths.

I was once married to a woman who exhibited the most extreme aspects of the Borderline Personality Disorder and know their song by heart: I love you. I hate you. Don’t you dare leave me or I will destroy and kill you. It would prompt the Devil to say...

‘Oholah | Female Tent (*wa ‘Oholah* – Woman’s Tent, serving as a crude reference to her vagina; feminine of *‘ohel* – tent) **performs as a prostitute** (*zanah* – she is continually acting like a whore (qal imperfect)) **beneath me** (*tachath ‘any* – underneath me).

Then she lusts after, showing her sexual appetite (*‘agab* – she showed inordinate sensuous desire; appears exclusively in Ezekiel (qal imperfect)) **over her lovers** (*‘ahab hy’* – to love in a close personal relationship) **to Assyrian** (*‘Ashuwr*) **private parts, corpses, and warriors** (*qereb* – fighters, viscera, carcasses, or uteruses), (*Yachezq’el* / Ezekiel 23:5) **clothed** (*lebuwsh* – adorned) **in blue** (*takeleth* – indigo, violet, or purple), **governors and administrators** (*pechah* – procurators and prefects of provinces; from Akkadian) **and superintendents and deputies** (*sagan* – subordinate officials; from Akkadian), **fruitful, handsome, and desirable** (*wa chemed* – productive and attractive) **young men** (*bachuwr* – male youth at the peak of virility), **all of them** (*kol hem*) **horsemen** (*parash* – distinctly distinguished) **mounted and riding** (*rakab* – grasping and driving) **stallions** (*suws* – sexually active large male horses). (*Yachezq’el* / Ezekiel 23:6)

When the Lord claims that “‘Oholah performs as a prostitute beneath me,” does anyone in their right mind believe that he is speaking metaphorically – that there is a sweet and compassionate message to be found in this phrasing?

Moving on to *'agab*, just as *'oholah* is eerily similar to the Greek word for dildo, *olisbos* (from *olisthanein* – to slip and glide), *'agab* is a blending of the Hebrew *'ahab* and the Greek *agape* | love. The word was concocted by the author of Ezekiel to corrupt something special – *'ahab* | love.

It is possible, however unlikely, that Assyrian soldiers were allowed to rape fettered and captive Israelite women during their march into historical oblivion. It is certain, however, that the Israelite prisoners being herded into hell along with their husbands and children would not have solicited sex, much less expected to be paid for it as a prostitute.

Normally, in a sane context, we might translate *qereb* under one of its derivative meanings as “warriors,” but here “private parts” and “corpses” seem more appropriate. As for the colors of their uniforms, there is no indication from archeology that Assyrian warriors favored blue dyes. Within their caste system, status was displayed by the length of the tunic and the extent of the fringe. Royalty preferred patterned fabrics and are typically shown wearing muted warm tones in brownish reds, muddy blues, dirty yellows, and earthy greens. The soldiers, themselves, would have worn even more muted tones and would not have appeared in bright blue or violet because those dyes would have cost a year’s wages.

Nothing is known about the fate of the lost tribes, so for Ezekiel’s Lord to besmirch those who were enslaved by saying that they coveted the attention of governors and administrators, superintendents and deputies, is inappropriate. And even so, the provincial governors would have been older men, not “young males,” and hardly the most “fruitful, handsome, or desirable.” As for them being *parash* | distinctly distinguished horsemen mounted like stallions, all but the most cloistered understand the Devil’s drift.

While religious leaders profited by offering enslaved women as “temple prostitutes,” they don’t actually meet the definition because they are not out soliciting sex and they received nothing for their services. Therefore, to say that the enslaved women of the Northern Kingdom of Yisra’el were whores is to be ignorant of their history.

And she offered, bestowing and giving (*wa nathan* – producing (qal imperfect)) **her obscene promiscuity and whoredom as a religious prostitute** (*taznuwth* – worship of sexuality using idols) **upon them** (*‘al hem*), **the choicest wood and select meat** (*mibchar* – the best bones, most preferred trees, finished boards, and good cuts of meat) **children of Assyria** (*ben ‘Ashuwr*) – **all of them** (*kol hem*), **and with** (*wa ba*) **everyone** (*kol*) **of whom** (*‘asher*) **she lusted after with her sexual appetite and inordinate desires** (*‘agab* – she showed her sensuality; appears exclusively in Ezekiel (qal perfect)).

With all of their idols, effigies, and representations of pagan gods (*ba kol giluwlym hem*), **she was defiled with improper sexual behavior** (*tame’* – she was dirty (nifal perfect)). (*Yachezq ‘el* / Ezekiel 23:7)

After claiming her as his own, after bragging that she made love like a prostitute, after telling us that she was a virgin obsessed with flaunting her breasts, and after revealing that she was the mother of his children, little Miss ‘Oholah is now an obscene and promiscuous whore. And nothing satisfies her like the choicest wood and select meat, the very best of bones, albeit wielded by Assyrian children. Her lusts knew no bounds. Her inordinate sexual desires would even encompass the idols and effigies of pagan gods.

Who would have thought that Satan’s whore would have been a naughty and very dirty girl? And if that was all there was to this pornographic portrait of the Devil’s deranged mind, we could simply step out of the way, toss

Ezekiel into the trash, and be done with the Lord of Babel. But unfortunately, religious Christians and Jews have been led to believe that God is demonizing Jewish women.

Her whoring and prostitution (*wa 'eth taznuwth hy'* – so with her fornication and obscene sexuality, her harlotry and promiscuity) **from Egypt** (*min Mitsraym*) **she did not reject or abandon** (*lo' 'azab* – she did not forsake or leave behind), **because with her** (*ky 'eth hy'*), **they had lied down to sleep** (*shakab* – they had sexual intercourse) **while she was a young child** (*ba na'uryim hy'*).

They caressed and fondled, feeling and squeezing (*wa hem 'asah*) **her virgin breasts and nipples** (*dad batuwllym hy'*), **and they are pouring out and draining** (*wa shaphak* – they are spilling) **their fornication and promiscuity** (*taznuwth hem* – their obscene whoredom) **over her** (*'al hy'* – upon her). (*Yachezq'el* / Ezekiel 23:8)

At no time did Yisra'elites prostitute themselves among the Egyptians or Assyrians. In her youth, Yisra'el was enslaved by Egypt, and in her final years, she was enslaved by the Assyrians. Slaves do not have freewill. They are not entrepreneurs, nor are they engaged in the world's oldest profession.

The Towrah is replete with depictions of the horrendous conditions that the Hebrews endured in Mitsraym. And throughout it all, there is no mention of sexuality, much less child prostitution. The Assyrian conquests were also well-documented, and there was never a word about breasts being fondled or the pouring out of promiscuity. And since it is untrue, it begs the question – why say such awful things? Even worse, why believe them?

The Lord of Babel continued by admitting that he was her pimp...

Therefore (*la ken*), I gave her (*nathan hy'*) into the hands (*ba yad*) of her lovers (*'ahab hy'*), into the hands of the Assyrian children (*ba yad ben 'Ashuwr*) whom (*'asher*) she lusted, sexually desiring them (*'agab 'al hem*). (*Yachezq'el* / Ezekiel 23:9)

History must have it all wrong, as do Yahowah's prophets should this be true. According to the Lord of Babel, the Assyrians did not come with weapons to conquer, pillage, and enslave Yisra'el. Instead, *ha Satan* served as a pimp for Israeli children in order to satisfy their cravings for Assyrian boys. The Yisra'elites were not besieged, enslaved, and shackled but were, instead, lured away because their children were chasing after infantile penises.

Perhaps not. Evidently, the pedophilic fornicators were cut down by the sword after all...

They openly revealed and exposed (*hem galah*) her genitals and private parts of her body (*'erwah hy'* – her nudity and nakedness, making her vulnerable). They grabbed hold of and seized (*laqach*) her sons and her daughters (*ben hy' wa bath hy'*). And regarding her (*wa 'eth hy'*), with the sword (*ba ha chereb*), they executed (*harag* – they put to death). And she has (*wa hayah*) a reputation (*shem*) with the women (*la ha 'ishah*). And punishment by inflicting pain and suffering on the guilty as an act of judgment (*wa shaphowt*) has been done to her (*'asah ba hy'*). (*Yachezq'el* / Ezekiel 23:10)

I do not know how much more of this rubbish I can endure before I vomit all over my keyboard. The Lord of Babel gave Israelite women away to be undressed and raped. Then, he unsheathed his sword to kill her. Unbelievably, bereft of morality, Satan blames the child, saying that she deserved what happened to her.

I need a break.



For all of the Christian and Jewish religious leaders, the scholars, theologians, translators, publishers, preachers, pastors, priests, and rabbis, who have promoted Ezekiel as a prophet and his Lord as God and, thereby, caused Jewish women to be degraded and suffer as a result of this demonic diatribe, pack your bags because you are going to Hell. They are all complicit.

Yahowah explained to Yasha'yah that Satan would do this very thing in this place and, yet, religious leaders ignored him and allowed the Devil to reign as god. The demonization and degradation, the dehumanizing and objectifying, the slander and stereotyping of Jewish women, continues unabated...

And her sister (*wa 'achowth hy'*), **'Oholybah | I'm In Her Tent** (*'Oholybah – In a Woman's Tent, serving as a crude reference to sexual intercourse; from the feminine of 'ohel – tent, 'any – me, my, and I, and ba – in*), **was watching** (*ra'ah – she was perceiving and witnessing (qal imperfect)*), **and she is spoiled and corrupted** (*wa shachath – she is blemished and slimed, even ruined (hifil imperfect)*) **by her uncontrollable sexual desires, lustful lewdness, and eroticism** (*'agabah hy' – inordinate and immodest sexuality*), **beyond her** (*min hy'*) **and with her unfaithful and disloyal promiscuity toward a deity through illicit sexual relations** (*wa 'eth taznuwth hy' – with her fornication and harlotry*) **was more than** (*min*) **her sister's prostitution and whoring** (*zanuwnym 'achowth hy'*). (*Yachezq'el / Ezekiel 23:11*)

As different as Yisra'el was from Yahuwdah, as dissimilar as Samaria was from Jerusalem, the Lord is

presenting them as twins. And while God's people, both men and women, antagonized the Almighty with their religiosity for a thousand years, from circa 1450 BCE to 450 BCE, demarking the first and last of the prophets, their problems were seldom of a sexual nature.

Toward the Assyrian children (*'el ben 'Ashuwr*), **she lusted, revealing her sexual desires and eroticism** (*'agab* – she showed her unbridled and inordinate sensuous cravings; appears exclusively in Ezekiel (qal perfect)), **governors and administrators** (*pechah* – procurators and prefects of provinces; from Akkadian) **and superintendents and deputies** (*wa sagan* – subordinate officials; from Akkadian), **engaging their private parts nearby as corpses of warriors** (*qereb* – fighters' viscera, carcasses, or uterus), **clothed** (*lebuwsh* – adorned) **completely and gorgeously in their finery** (*miklowl* – splendidly and to perfection), **distinctly distinguished horses** (*parash*) **mounted and moving as** (*rakab* – grasping and driving, even ploughing through like) **stallions** (*suws* – sexually active large male horses) – **the most preferable young men at the peak of their virility and ability** (*bachuwr*), **every one of them fruitful and productive, particularly handsome and attractive** (*chemed kol hem* – all of them lovely and desirable, charming and beautiful). (*Yachezq'el* / Ezekiel 23:12)

For the Christian apologists who would try to sweep this under the carpets of their churches by claiming Jews were wrong to pay tributes to avoid being exterminated by the gentiles, someone may want to ask why such treaties had to be presented as sexual rather than monetary. And why are the victims of blackmail being shamed?

Beyond these questions, none of this was true. It should not have been said. Placing this in the Bible as if it were the word of God is inexcusable.

The Lord is a pervert. He is projecting his disdain for Jews – those he perceives are disloyal and who stand in the way of him being worshiped as God. Satan hates love as much as he despises the Chosen People.

Satan also appears to be bisexual and jealous. His fixation on eroticism while describing Assyrian children as gorgeously attired stallions, boys at the peak of their virility, and exceedingly handsome, suggests that the Lord of Babel is presenting himself as the sexually confused and contrarian embodiment of all that LGBTQIP2SAA+ pride represents: Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Pansexual, 2-Spirit, Asexual, and Ally, + the countless affirmative ways in which people choose to self-identify sexually.

While it is interesting to note that Satan relishes differing sexual orientations and perversities, I have some questions about these peculiar anomalies. In their quest to be “inclusive,” those who are promoting and expanding the aforementioned acronym, which at 13 symbols includes half of the alphabet, managed to leave out heterosexuals who represent the overwhelming majority of the population. And they have omitted sexual proclivities far more popular and twisted than many which have been included, such as misogyny, incest and pedophilia, bondage and submission, sadomasochism and bestiality. With the growing popularity of Furies and Cosplay, one would have thought they would have earned their place in the sexually inclusive zoo. What about those addicted to pornography and infidelity? Don't transvestites, exhibitionists, necrophiliacs, and nymphomaniacs matter? Is there no room in the acronym for the deviancy of anililagnia, asphyxiophilia, autonepiophilia, podophilia, narratophilia, raptophilia, somnophilia, stigmatophilia, troilism, urolagnia, or voyeurism?

This list is the modern representation of what we have found in Ezekiel. Fetishes are common, but no more

abnormal or degenerate than transgender, intersex, pansexual, and two spirits – or even the curiously omitted nonbinary option so popular among progressives.

The reason I have taken us down this perverted path is so that we properly confront what we are witnessing. The Lord of Babel is a sexual deviant and predator. And rather than let him slip beneath the silken sheets of religiosity, I want him exposed and condemned. I want the world to know that what the Devil is promoting is unhealthy and abusive. He is wrong.

Sex, which is a good thing, a necessary and essential part of life, is being demeaned and twisted to the point that the frustrated will express themselves in deviant ways. When we are afraid of discussing it openly and honestly, those who would corrupt a good thing prevail. Consider what Christians did to all but eliminate and demean sexual pleasure.

Providing a contrast to what we have just read, with Yahowah's intervention and His Son's participation during Chag Matsah, Yahuwdym were spared, literally saved from enduring the same brutal fate the Assyrian savages perpetrated on Yisra'el. There was no interaction between them. One moment, there were 185,000 menacing men ready to besiege Jerusalem, and the next, they were all dead.

Assyrian soldiers were only gorgeous if your preference in men is rotting carcasses. And since this was siege warfare, the cavalry is imagined, serving only to promote sexual stereotypes regarding stallions and studs. So, we must assume that, in Satan's narrative, these warriors were not at the peak of their virility or fruitfulness because they were all dead.

Nonetheless, it is interesting to witness Satan wax poetic about these ruthless savages which had destroyed Yisra'el and would have eliminated Yahuwdah had

Yahowah not intervened. The Lord found the worst of men attractive. Then he pictured the most important women as whores. Methinks his criteria and Yahowah's differ.

The Lord of Babel is continuing to perjure himself...

And I see (*wa ra'ah*) **that** (*ky*) **she was filthy** (*tame'* – defiled and unclean, improper sexually and religiously) **the one way** (*derek 'echad* – perhaps the same way) **for both of them** (*la shanaym heneh*). (*Yachezq'el / Ezekiel 23:13*)

The Master of Misogyny wants the religious to perceive God's people as filthy Jews – both Yisra'elites and Yahudym. The degradation of Israel and Judea is half of the battle he is waging, the other being Satan's quest to rise above the Most High. Through slander and libel, he is stating his case. And as an indictment on human intelligence, most believe him.

Through the Prophet Howsha', Yahowah revealed that Samaria was worse than Judea. But for Satan, Jews are more degenerate than Israelites...

And she is adding to and increasing, doing more and more (*wa yasaph* – she is continuing to carry on (hifil imperfect)) **of her obscene fornications and unfaithful whoredom, being promiscuous with a deity** (*'el taznuwth hy'*).

Then seeing (*wa ra'ah*) **individuals** (*'iysh* – men) **portrayed artistically by having been carved** (*chaqah*) **upon the wall** (*'al ha qyr*), **idolatrous images and model figures** (*tselem* – formed representations of gods to worship) **of Chaldeans | Babylonians** (*Kasdym*) **engraved and portrayed** (*chaqaq* – inscribed, chiseled, hewn out, and written), **belted** (*hagowr*) **in the color red** (*ba ha shashar*), (*Yachezq'el / Ezekiel 23:14*), **sash on their loins** (*'ezowr ba mothnaym hem*), **flowing** (*saruwach*) **headdresses** (*tabuwlym* – multiple turbans ?, from *tabal* –

to be dipped, used only this one time in Ezekiel) **with their heads** (*ba ro 'sh hem*), **a military officer** (*shalysh* – a third, a musical instrument, a captain or lord, or part of something unknown), **all of them** (*kol hem*) **the comparative likeness of blood, destructive, divisive, and deadly, similar to** (*damuwth*) **the children of Babylonian** (*ben Babel* – sons with the lord, children of the Bible) – **Chaldea** (*Kasdym*) **land** (*'erets*) **their family** (*mowledeth hem* – their relatives and birth). (*Yachezq'el* / Ezekiel 23:15)

Satan is saying that Jewish women, during a thirty-month siege of Jerusalem by the Babylonians, witnessed images of Chaldean children and gods carved on a wall. And it was important for us to know – to be considered “scripture” – that they were wearing red belts, loincloths, and fancy headdresses flowing in the stone. And if that isn't sufficiently stupid, the Lord of Lunacy would have us believe...

And she lusts, sensuously desiring, having inordinate affection over them (*wa 'agab 'al hem*), **toward the questionable appearance** (*la mara 'ah* – of the pattern and form of enquiry into this sight and their spectacle; from *mah* – to question *ra 'ah* – what is being seen), **of her eyes** (*'ayn hy'* – of her sight, perceptions, and perspective). **She sends out** (*wa shalach* – she dispatches) **messengers** (*mal'ak* – heavenly envoys and spiritual representatives) **to them** (*'el hem*) **Chaldea** (*Kasdym*). (*Yachezq'el* / Ezekiel 23:16)

Jerusalem is being starved in advance of its being plundered by the Babylonians, and the Lord of Babel says that its women are lusting after the appearance of men, boys, and gods carved into a wall. And the religious believe him. Jewish women are so overwhelmed with sexual impulses that, in the middle of a siege, they would have messengers run the gauntlet, not for food, not to escape, but to encourage stone carvings to have sex with them.

I suppose, next, we will discover that the stone figures responded and came to Jerusalem expecting an orgy.

And they are coming, arriving to enter and be included (*wa bow* ') **to her** (*'el hy* '), **Babylonian children** (*ben Babel* – the sons of *babel*, the offspring with the Lord, the children of the Bible, the descendants of confounding confusion, intermixing, and commingling) **to her bed** (*mishkab*) **of lovers** (*dowdym* – of lovemakers). **And they are defiling her** (*wa tame* ' *eth hy* ') **with their deified promiscuity, illicit sexual relations, and obscene fornication as whores, harlots, and prostitutes** (*taznuwth hem*).

Her soul (*nepesh hy* ') **because of them** (*min hem*), **she twisted and turned, wrenching, spraining, and dislocating her joints** (*wa yaqa* '). (*Yachezq'el* / Ezekiel 23:17)

Boys will be boys even if they are stone. Give them a chance and they will chip themselves off of the walls of Babylon, scamper across a thousand miles of desert, break through the blockade, scale the walls, and jump into the sack with emaciated and unbathed Jerusalemites and defile them. It is a perfectly reasonable story.

Even Dowd gets an honorable mention, with his name used to describe a whore's lovers. Whatever manner in which the stone effigies of boys and gods fornicate is left to our imaginations. But rest assured, it is obscene. Although, while *taznuwth* | fornicator is a feminine noun, *hem* reveals that the whores were men – or at least boys, I mean, stones.

Not that any of this is sane, but it is particularly odd that her *nepesh* | soul, while cavorting with rocks, was said to have been twisted and turned to such an extent that her consciousness was wrenched, sprained, and dislocated. How does that happen?

That notwithstanding, the Lord of the Babel takes the high ground, responding in a condescending fashion to his own delusion.

When she continually stripped, exposing herself (*wa galah*), her deified promiscuity, illicit sexual relations, and obscene fornication as a whore, harlot, and prostitute (*taznuwth hy'*) openly revealed and flaunted, bared for all to see (*wa galah*) with her indecent and repulsive genitals unprotected and on display, nude in a repugnant fashion (*'eth 'erwah hy'*), then I twist and turn, dislocating and wrenching (*wa yaqa'*) my soul (*nepesh 'any* – my consciousness) from upon her (*min 'al hy'*) in the same way (*ka 'asher*) my soul (*nepesh 'any*) became disgusted and offended (*naqa'* – felt averse and alienated, estranged and disengaged) from being over (*min 'al*) her sister (*'achowth hy'*). (*Yachezq'el* / Ezekiel 23:18)

What were Jews thinking when they wrote this trash and then placed this anti-Semitic and pornographic tome among Yahowah's prophets? Did they have a death wish? Were they intent on being dehumanized and degraded by the religious who read it, such that gentiles could justify their perverse attacks on them? This is an open invitation, a 'divine' decree, to persecute Jews. Everyone is doing it, the Egyptians, Assyrians, Babylonians, and even the Lord God, himself. Let's all play along.

And we cannot pretend that the Lord isn't really a pervert. It would be a fool's folly to assume he's just using obscene and graphic sexual rhetoric to describe the common practice of paying a tribute to a more powerful nation to survive. Sure, he is. What better way to describe a monetary transaction than by using a salad of words meaning stripped, obscene, bared, indecent genitals, dislocated souls, a lover's bed, and being defiled in disgust?

And she multiplied, increasing the extent and quantity (*wa rabah*) of her deified promiscuity, illicit sexual relations, and obscene fornication as a whore, harlot, and prostitute (*'eth taznuwth hy'*) to remember and memorialize (*la zakar*) the days (*'eth yowm*) of her adolescence and childhood (*na'urym hy'*), when (*'asher*) she was a prostitute, having sex for money (*zanah*), in the land of Egypt (*ba 'erets Mitsraym*). (*Yachezq'el* / Ezekiel 23:19)

If this was such a *rabah* | big part of her childhood in Egypt, why didn't Yahowah have Moseh mention it? If Jews were such accomplished prostitutes, whores with testimonials, why didn't they buy their freedom? Why were they making mud bricks instead of hay beds? Why were their babies Jews and not Egyptians? But at least it might explain why the Egyptians didn't want them to leave.

For the few and quickly dwindling holdouts among our readers who are still protesting that the stallion reference wasn't about sexual prowess, and the nymphomania has nothing to do with sexuality, you may find this sobering...

And she lusted after, having an uncontrollable sexual appetite, acting like a nymphomaniac (*'agab*) over their concubines (*'al pilegesh hem* – upon their polygamous relationships with conjugal rights, their paramours, mistresses, sexual partners, and lovers) whose (*'asher*) **flesh and meat (*basar* – whose bodies) **were the genitalia** (*basar* – the flesh and meat) **of donkeys** (*chamowr hem* – they were hung like domestic male asses), **with the phalluses** (*wa zimrah* – penises, the male member draining during a thunderous downpour) **of stallions** (*suws* – of warhorses and studs) **their penises emitting seminal discharge of semen like a torrential rain** (*zimrah hem*). (*Yachezq'el* / Ezekiel 23:20)**

Okay, the sight of discharging penises was gross, even for Satan, and depicting sex with phalluses the size of donkeys and horses was hurtful, but who were the *pilegesh* | concubines? How could their sexual partners be both kept women and have members the size of stallions? Are we going to have to other letters to LGBTQQIP2SAA+ to accommodate kept women with donkey penises?

Methinks Satan has lost his mind. And perhaps, with this admission, we have found the drain to finally empty this cesspool.

It is recorded and recounted of you (*wa paqad*) **devising a licentious scheme as a morally objectionable prostitute** (*zimah* – considering and contemplating being a wicked and shameless nymphomaniac) **during your adolescent childhood** (*na'uwrym 'ath*) **by caressing and fondling, squeezing and feeling up** (*'asah* – profiting by stroking in a provocative and sexual manner) **your breasts and nipples** (*dad 'ath* – your bosom and teats) **for the Egyptians** (*min Mitsraym*) **by exploiting** (*la ma'an*) **your youthful and childish breasts** (*sad na'uwrym 'ath*). (*Yachezq'el* / Ezekiel 23:21)

Sadly, this sordid and imaginary affair was recorded and recounted in the Book of Babylon. Fortunately, this licentious scheme is found nowhere else.

No one except the Lord of Babel was sufficiently crude, objectifying, and dehumanizing to think, much less say, such a thing. And as such, this is an exposé on Satan, not Yisra'el, on the hellish mind of the Devil rather than Jews.

And while this is not the end of this Lunatic Lord's story, I think we all deserve a break.



The Lord God of Babylon is now providing the services of a fluffer such that his studs are properly prepared to service his illusions...

Therefore, this being so (*la ken*), **‘Oholybah | I’m In Her Tent** (‘*Oholybah* – In a Woman’s Tent, serving as a crude reference to sexual intercourse and representing Jewish women in Jerusalem; from the feminine of ‘*ohel* – tent, ‘*any* – me, my, and I, and *ba* – in), **thus said** (*koh ‘amar*) **my Lord and Master, the one who possesses and controls me** (‘*adon ‘any*), **This Is Not Him** (#^#!), **behold and pay attention to me** (*hineh ‘any*), **I will alert, rouse, and awaken** (‘*uwr* – I will incite and excite (hifil participle)) **your lovers** (‘*eth ‘ahab ‘ath*) **on top of you** (‘*al ‘ath*) **with whom** (‘*eth ‘asher*) **your soul** (*nepesh ‘ath*), **she, became disgusted and offended** (*naqa*’ – she severed the relationship (qal perfect third-person feminine singular)) **by them** (*min hem*).

So, I will come, returning to bring (*wa bow*’ – I will arrive and include) **them** (*hem*) **upon you** (‘*al ‘ath*) **from all sides** (*min sabyb* – from all around to surround and encircle, with multiple placements around the perimeter). (*Yachezq’el* / Ezekiel 23:22)

So that no one is embarrassed by googling “fluffer,” it is “a person, usually male, employed on a pornographic film set to ensure that the male actors are kept aroused.” Mind you, while I have never and will never witness such a thing, I am an insatiable reader and recall an article from 30 years ago that attributed the rise of HIV in Southern California’s porn industry to their bisexuality – hence fluffers. Also, should you be curious in this context, there are horse fluffers too. I can only assume that, with the inadvertent invention of Viagra, the fluffer and the Lord could both be retired.

Conveying a mixed message, as the lustful libertine with an insatiable appetite grows tired of her lovers, finding

them disgusting and offensive, our ever-helpful Lord, rather than applauding the change of heart, brings more of them. There appears to be no winning with Satan. Even worse, based upon his use of *sabyb*, Miss Jerusalem would be surrounded, with multiple lovers placed around her perimeter.

It would be an all-inclusive spectacle and interracial orgy. It was so progressive of the Devil.

Babylonian children (*ben Babel*), **and all of the Chaldeans** (*kol Kasdym*), **peqowd** | **mustered attendants as observers** (*peqowd* – visitors who like to punish and watch), **showa'** | **noble and rich screamers** (*wa showa'* – independently wealthy men who are criers) **and qowa'** | **he-camels** (*wa qowa'* – apes in heat), **every Assyrian boy** (*kol ben Ashuwr*) **together with them** ('*eth hem*), **highly desirable, extremely handsome** (*chemed* – lovely and delightful) **young men and soldiers** (*bachuwr* – the best of the best), **governors and administrative officers** (*phechah*) **and provincial prefects** (*wa segen*), **all of them** (*kol hem*) **authorized leaders of various capacities** (*shalysh* – the top third by any measure), **and those summoned and welcomed by name** (*wa qara'*) **mounted** (*rakab* – riding, grasping, and driving) **stallions** (*suws* – stud and war horses), **all of them** (*kol hem*). (*Yachezq'el / Ezekiel 23:23*)

From one statement to the next, the Lord of Lewdness has gone from calling Jewish women immoral sluts, fondling their breasts to garner attention, to having claimed to have served as her pimp, arousing her lovers. And when she grows tired of being treated like a prostitute, he throws all manner of studs at her. And now, in addition to Babylonian and Assyrian children, there would be voyeurs and screamers, even camels to enrich the spectacle. The best and brightest Satan could muster would be summoned, every stallion of the land, to the orgy. He is clearly the bastion of morality. And clearly, the Lord of Babel has a

long list of world leaders ready and willing to respond to his call.

And they will come on you (*wa bow' 'al 'ath*) **as attacking throngs endowed with offensive and protruding weapons** (*hotsen*), **mounted, riding, and driving chariots** (*rakab*) **rolling like the wind** (*galgal*), **along with a mob of people** (*wa ba qahal 'am* – with an entire socio-religious congregation of believers), **a gaffe for piercing** (*tsinah*), **excessive hubris** (*magen*), **and a head covering** (*wa qowba'* – a helmet). **They will be placed against and over you** (*sym 'al 'ath*), **all around on all sides, surrounding you** (*sabyb* – encircling you).

Then I will offer to them (*wa nathan la hem*) **for their appearance** (*la paneh hem*) **the decision** (*mishpat*) **such that they will pass judgment and punish you** (*wa shaphat 'ath*) **according to their decisions and stipulations** (*ba mishpat hem*). (*Yachezq'el / Ezekiel 23:24*)

Those Satan has summoned are arriving as champions, ready to strike their claim over God's people. And they will do so with the Lord's blessing. These sexual perverts and militant thugs will not only rape Jewish women, they will condemn them for enticing them. It sounds a lot like the precursor to Sharia Law.

And I will present (*wa nathan* – I will offer and provide) **my envy and jealous ill will** (*qina'ah 'any*) **against you** (*ba 'ath*) **so that they engage** (*wa 'asah*) **against you** (*'eth 'ath*) **with heated rage, toxic fury, and venomous anger** (*chemah*).

They will remove (*suwr*) **your nose** (*'aph 'ath*) **and your ears** (*wa 'ozen 'ath*). **And your final remnant** (*wa 'acharyth 'ath* – the last of you) **by the sword** (*ba ha chereb*) **she will fall** (*naphal* – she will be cut down and die). **They, your sons** (*hem ben 'ath*) **and your daughters** (*wa bath 'ath*) **they will seize** (*laqach* – they will grasp

hold and take away as captives) **and so you survivors, the final remnant** (*wa 'acharyth 'ath* – the last of you), **will be devoured in the fire** (*'akal ba ha 'esh*). (*Yachezq'el / Ezekiel 23:25*)

Envious and jealous of Jews, the Lord will strive to inseminate them with his serpentine toxicity. It is his way of being compassionate. Numbed and paralyzed by his venom, they may not mind as much when these religious stalwarts slice off and remove their noses and ears, disfiguring them – all with the Lord God's blessing. And then, in the 26th assault on God's people, Satan and his stooges will cut down and burn the remainder. Given over to the Lord's agenda, all Jews will die.

But before they rape them, disfigure them by slicing off their noses and ears, cut them down with their swords, and then incinerate all of the rest, the Lord's gentile gang will humiliate God's people. It is so religious of them.

And they will strip you (*wa phashat 'ath*) **of your clothes** (*'eth beged 'ath*) **grasp hold of your nicest possessions** (*wa laqach kaly tiph'ereh 'ath*). (*Yachezq'el / Ezekiel 23:26*)

Gangraped, disfigured, stabbed to death, burned alive, envenomated, undressed, and robbed, the women of Jerusalem will have lost their passion for playful sexuality. Who knew?

And I will stop, putting an end to (*wa shabat*), **your wicked plans and shameless sexual schemes** (*zimah 'ath* – mischievous purpose and incestuous licentiousness) **from you** (*min 'ath*).

Then with your immoral prostitution and unfaithful harlotry, being a whore and all with your fornication (*wa 'eth zanuwth 'ath*) **out of the land of Egypt** (*min 'erets Mitsraym*), **you will not lift up** (*wa lo' nasa'*) **your eyes to them** (*'ayn 'ath 'el hem*). **And Egypt**

(*wa Mitsraym*) **you will not remember or mention** (*lo' zakar*) **anymore** ('*owd*). (*Yachezq'el* / Ezekiel 23:27)

Count it a blessing, that after the multiple rapes, disfigurement, being sliced into little pieces, and being roasted in the fire, they still had eyes.

For (*ky*), **thus said** (*koh 'amar*) **my Lord** ('*adony*), **This Is Not Him** (#^#!), **behold and notice me** (*hineh 'any*), **I will give you** (*nathan 'ath*) **into the hands of those you hate** (*ba yad 'asher sane*'), **into the hands of those who** (*ba yad 'asher*) **are disgusted and offended by your soul** (*naqa' nepesh 'ath*) **from them** (*min hem*). (*Yachezq'el* / Ezekiel 23:28)

He's such a loving and supportive Lord. And clearly, the Christian apologists are right in claiming that this diatribe is about paying a tribute to a more powerful nation to remain alive, and it has nothing to do with prostitution or depraved sexuality...

And they will act against you (*wa 'asah 'eth 'ath*) **with hatred and malice** (*sina'ah*) **and take** (*wa laqach*) **all of your labor and toil, your produce and products** (*kol yagya' 'ath* – your possessions) **and leave you abandoned** (*wa 'azab 'ath*), **naked** ('*erown*) **and bare** (*wa 'eryah*).

So, they will uncover and reveal (*wa galah*) **the indecent genitals and vulnerable private parts** ('*erwah*) **of your prostitution, illicit sexuality, and whoredom** (*zanuwnym 'ath*) **and your lewd necrophilia and shameless sexual schemes** (*wa zimah 'ath*), **in addition to your unfaithful promiscuity, immoral sexual relations, and harlotry** (*taznuwth 'ath*),... (*Yachezq'el* / Ezekiel 23:29)

The abuses perpetrated against Jewish women are all sexual in nature and her crimes are all sexual and shameful as well, suggesting that Satan has a problem. Fortunately

for us, he did not design us or write the Towrah. Can you imagine what he would have done to make our lives miserable?

...doing this to you (*'asah 'eleh la 'ath*) **with you acting like a prostitute** (*ba zanah*) – **you following after the gentiles** (*'ath 'achar gowym*) **upon whom** (*'al 'asher*) **you defiled and dirtied yourself** (*tame' 'ath*) **with their idols** (*ba giluwlym hem*). (*Yachezq'el / Ezekiel 23:30*)

It must be a miracle that, after having been so horrifically disfigured, losing their noses and ears to the beasts raping them, then surviving mass annihilation and incineration, Jewish women are still able to perform as prostitutes. Either Satan is all bluster, or it's the gentiles who have been blinded.

In the way (*ba derek*) **of your sister** (*'achowth 'ath*), **you have gone** (*halak*), **so I will give** (*wa nathan*) **her cup** (*kows hy'*) **into your hand** (*ba yad 'ath*). (*Yachezq'el / Ezekiel 23:31*)

Do not let it be said that the Lord of Babel allowed Jewish women to walk away empty-handed. As for what's in the cup, your guess is as good as mine...

Thus said (*koh 'amar*), **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **your sister's cup** (*kows 'achowth 'ath*) **you will continually drink** (*shathah* – you will become drunk), **deep, mysterious, and cunning** (*'amoq*) **and wide, gaping, and expansive** (*wa ha rachab*).

She will be (*hayah*) **for laughter** (*la tsachaq*) **and for ridicule and mocking** (*wa la la'ag*) **to the greatest extent possible** (*mirbah*) **to endure** (*la kuwl*). (*Yachezq'el / Ezekiel 23:32*)

No ears, no nose, cut to pieces, and fried to a crisp does not sound funny to me. Not even a psychopath would find any of this laughable. And that means Satan is worse than anything we can imagine.

A cup (kows) of drunkenness and intoxication (shikarown) in addition to anguish and sorrow (wa yagown) are your fill (male’), horror and atrocious scorn (shamah) along with astonishing lifelessness and ruin (wa shammah) – the cup (kows) of your sister (‘achowth ‘ath), Samaria (Shomarown). (Yachezq’el / Ezekiel 23:33)

You drank (wa shathah) it (‘eth hy’) and squeezed out (matsah) so its clay shards (wa ‘eth cheres hy’) you are gnawing, breaking into pieces (garam), and your breasts (wa sad ‘ath) you pull off (nathaq) because (ky) I (‘any), myself, have spoken (dabar), announces (na’um), my Lord (‘adony), This Is Not Him (#^#!). (Yachezq’el / Ezekiel 23:34)

It is the Devil’s due and the fate of those who serve him. As for his victims, one can only wonder if, lacking breasts, drunk and lifeless, lacerated and scorched, Miss Jerusalem can continue on with her whoring.

Therefore, it stands to reason (la ken), said (‘amar) my Lord (‘adony), This Is Not Him (#^#!), because you have forgotten me (ya’an shakach ‘eth ‘any), and have hurled me (wa shalak ‘eth ‘any) behind your back (‘achar gaw ‘ath), so again (wa gam), you, yourself, must bear (‘ath nasa’) your infamous and wicked sexual schemes (zimah ‘ath) and your lewd promiscuity and obscene whoring (wa ‘eth taznuwth ‘ath). (Yachezq’el / Ezekiel 23:35)

Soon, she will do just that, along with the rest of us who love Yahowah. And we will do a great deal more to rid ourselves of the Lord God of religion than throw him behind our backs.

✠✠✠

And saying (*wa 'amar*), **This Is Not Him** (#^#!), **to me** (*'el 'any*), **son of human** (*ben 'adam*), **will you judge and condemn** (*ha shaphat*) **'Oholah | Female Tent** (*'eth 'Oholah* – Woman's Tent, serving as a crude reference to her vagina; feminine of *'ohel* – tent) **and 'Oholybah | I'm In Her Tent** (*wa 'eth 'Oholybah* – In a Woman's Tent, serving as a crude reference to sexual intercourse; from the feminine of *'ohel* – tent, *'any* – me, my, and I, and *ba* – in), **and inform them, reporting to them** (*wa nagad la henah*) **their abominations** (*'eth tow'ebah henah*)? (*Yachezq'el / Ezekiel 23:36*)

If you are supposed to be the Lord God and the Son of Human is your prophet, aren't you fellas supposed to know the answer to such questions? And is it really necessary to repeat your accusations? After all, if Ezekiel is your prophet, he's heard it all.

For it is true that, indeed (*ky*), **they have committed adultery** (*na'aph* – the men have had sexual intercourse with other than their wives (qal perfect third-person masculine plural)), **and blood with their hands** (*wa dam ba yad henah* – 'their' is now third-person singular plural), **and with their idols** (*wa 'eth giluwlym henah* – against the women's religious effigies) **they have committed adultery** (*na'aph* – the men have had sexual intercourse with other than their wives (qal perfect third-person masculine plural)), **and even more, with their sons** (*gam 'eth ben henah* – moreover, against the male children of the women) **whom they had born to me** (*'asher yalad la 'any* – whom they fathered for me (qal perfect third-person masculine plural)), **they had crossed the line by having offered them up** (*'abar la hem* – they passed over and sacrificed, getting rid of (hifil perfect third-person masculine plural)) **to eat as food** (*la 'aklah* – to consume and devour as meat). (*Yachezq'el / Ezekiel 23:37*)

One has reason to expect that someone pretending to be God, working alongside a human claiming to be a

prophet, would be able to keep their own narrative straight. Miss Samaria and Miss Jerusalem were never married so they could not have committed adultery. They began life as child prostitutes. Further, it was way back in the 16th chapter that the Lord claimed to have impregnated his pubescent whore such that she conceived and bore his children.

‘Oholah and ‘Oholybah were supposedly sisters from a different place and time. And as for cannibalism with their own children, I would have thought that this would be a stretch even for Satan. But soon enough, we will be regaled with the Feast of the Beast where people are on the menu. And while we are on the subject, it isn’t becoming for the Lord to be impregnating women – especially adulterous whores.

Even in this rebuke, there are issues. After asking his human if he will judge the sisters, the adulterers are actually men, and they are the parents of the cannibalized children – which is awkward. This problem does not stop here, but it continues over the next two statements where we find masculine pronouns throughout the condemnation.

Over and over, and still now (*‘owd*), **this they have done to me** (*zo’th ‘asah la ‘any* – this they did to me (qal perfect third-person masculine plural)): **they have defiled and dirtied** (*tame’* – they have profaned (piel perfect third-person masculine plural)) **my sanctuary** (*‘eth miqdash ‘any*) **in the very same day** (*ba ha yowm ha huw’*) **and toward my Sabbaths** (*wa ‘eth shabatowth ‘any*), **they profaned and defiled** (*chalal* – they dirtied (qal perfect third-person masculine plural)). (*Yachezq’el* / Ezekiel 23:38)

And with slaughtering them (*wa ba shachath hem*), **their sons** (*‘eth ben hem* – the men with their male children) **to their idols** (*la giluwlym hem* – the men’s religious images), **then they come to** (*wa bow’ ‘el* – and

they arrive and enter (qal imperfect third-person masculine plural)) **my sanctuary** (*miqdash* ‘any’), **in the very same day** (*ba ha yowm ha huw*) **to profane and defile it** (*la chahal huw*).

And behold (*wa hineh*), **this is what they did** (*koh* ‘asah – like so is what they caused (qal perfect third-person masculine plural)) **in the middle of my house** (*ba tawek beyth* ‘any’). (*Yachezq’el* / Ezekiel 23:39)

Not only are we to believe that Jews ate their own children, who were allegedly Satan’s kids, but after devouring ‘their’ sons, they immediately headed to the temple. And in the same breath, after purportedly exposing the crime of the millennia, the Lord is bothered that his Sabbaths have been sullied. A person would have to be a complete psychopath to transition so callously from zombies devouring their own to corrupting the intent of the seventh day.

And then to make matters worse, the Adversary, who would make Josef Mengele blush, is lost in the moment and attributes the idol infraction to men rather than the supposed whores. Then, in the midst of a horrific siege, the Devil wants us to believe that Jews ate their children in his sanctuary, became amorous, couldn’t find suitable partners in the city, and so they dispatched messengers to find dance partners. And behold, they came...

And also, truly (*wa* ‘aph ky), **they are sending out dispatches** (*shalach* – they reached out (qal imperfect third-person feminine plural)) **for men to come** (*la* ‘iysh bow’) **from afar** (*min merchaq* – from a great distance), **for whom** (‘asher), **a messenger** (*mal’ak*) **is sent to them** (*shalach* ‘el hem).

So, behold (*wa hineh*), **they came** (*bow*). **For whom** (*la* ‘asher) **you bathed** (*rachats* – you washed off the dirt (qal perfect third-person feminine singular)), **you painted** (*kachal* – you applied cosmetics, ?, only used this once in

Ezekiel (qal imperfect third-person feminine singular)) **your eyes** (*'ayn 'ath*), **and you went on the prowl by adorning yourself with trinkets** (*wa 'adah 'ady* – you stalked your prey by putting on ornaments (qal imperfect third-person feminine singular)). (*Yachezq'el* / Ezekiel 23:40)

Satan is projecting his empathy disorder. He would have us believe that these Jewish women ate their children, went to temple, summoned some boy toys, took a bath, put on their makeup, and went on the prowl after donning their most seductive trinkets. Mind you, if we are to believe the Lord of Babel, they no longer had ears, noses, or breasts to display them, and they are scarred by the sword and suffering from the attractive leathery appearance of third-degree burns. Are we to believe this nightmarish tale or conclude that this twisted metaphor was designed to determine if the religious are really as stupid as Satan claims?

Considering how these zombies would have looked, it's no wonder they tried to dial up a romantic scene...

You sat and remained (*wa yashab* – you settled in and lived (qal perfect second-person feminine singular)) **on an exceedingly expensive, glorious, and elegant** (*'al kabuwdah*) **bed** (*mitah* – reclining couch) **and a table** (*wa shulchan*) **was arranged** (*'arak* – was positioned) **before it** (*la paneh hy*). **And my incense** (*wa qatoreth 'any*) **and my oil** (*wa shemen 'any*) **you set on it** (*sym 'al hy* – you placed upon her (qal perfect second-person feminine singular)). (*Yachezq'el* / Ezekiel 23:41)

The Lord of the Cannibals has forgotten who he had been addressing – or should we say, undressing. Just a moment ago he was speaking to his mortal scribe and submissive, asking him if he would judge the Jewish whores. Then, the Adversary began chronicling a litany of their crimes. But now, they are in the room and are being

addressed directly. Seems odd, doesn't it? They were third-person feminine and masculine plural when they were munching on munchkins in the *miqdash*, but now that she was a sex object in a bed awaiting her lover, it is more personal – second, not third person, singular and not plural.

Obviously, the Lord of Love fancies himself in bed with her – or at least a voyeur in the room witnessing the ensuing orgy...

The sound (*wa qowl* – the tidings, din, voice, noise, and auditory effect) **of a carefree** (*shalew* – an unconcerned and prosperous, at ease and sure) **multitude of wealthy men** (*hamown* – a large crowd of clamorous and agitated, uproarious and rich people) **with her** (*ba hy'* – in her).

And toward the individuals (*wa 'el 'iysh*) **from the greatest and largest, the longest and most abundantly plentiful** (*min rob* – among the biggest and most extensive, at the upper range of the scale, having an excess of what is required) **of men** (*'adam* – of adult male people), **they were forced to come** (*bow'* – their penetration and cohabitation were compelled (hofal participle masculine plural)) – **they were intoxicated** (*saba'* – overly inebriated from drinking too much alcohol (qal participle)) **out of the wasteland** (*min midbar*).

And they gave (*wa nathan* – the men offered to place (qal imperfect third-person masculine plural)) **bracelets** (*tsamyd*) **for their hands** (*'el yad henah* – for the women's hands) **and splendidly adorned** (*wa tiph'areth*) **crowns** (*'atarah*) **on their heads** (*'al ro'sh henah* – on top of the women's heads). (*Yachezq'el* / Ezekiel 23:42)

The Lord of Babel pictured himself watching either Samaria or Jerusalem, then both, entertain a multitude of wealthy men. The crowd was large and uproarious. And as *hamown*, they were gentiles.

Hung like donkeys and certifiable stallions, these men were the most well-endowed specimens on Earth. But they either had performance anxiety or they weren't impressed with the haggard whores even when dressed for success. They would copulate only upon command and were forced to come. In fact, they had to be drugged, inebriated and wasted to be in the same room with these Jewish women.

Nonetheless, they had come bearing gifts, so they crowned and adorned the queens of whoredom. And then they abused them...

Then I would continue to say (*wa 'amar*) **to the old, worn out, used up, and worthless** (*la ha beleh* – of the distressing and terrorizing, the destructive and infertile, aging and useless, overly consumed) **adulterers** (*ni 'uphym* – ?, used only this once), **now** (*'atah*) **they will continually use her as a prostitute, having sex with her as a whore** (*zanah* – they will fornicate having illicit intercourse, wantonly ravishing (qal imperfect third-person masculine plural and singular)) **with her obscene nymphomania, fornication, and promiscuity** (*taznuwth hy'* – with her as a lewd and lustful harlot), **indeed, with her** (*wa hy'*). (*Yachezq'el* / Ezekiel 23:43)

I suppose it needs to be said: the Lord of Babylon is a creep. It boggles the mind that the religious allowed him to climb out of his cesspool and play God. Ezekiel's Lord is a mean-spirited, anti-Semitic, misogynist sexual predator. He needs to be kept away from children, properly labeled, suitably condemned, and locked away forevermore.

The Master of Misogyny views Jewish women as worn out, used up, and worthless whores. In the Devil's mind, God's Chosen are prostitutes. And because she is obscene by his perverted standards, the god of religion is encouraging the faithful to rape her to death.

Again, I say to those who have set these words among the prophets and justified this crusade against women and

Jews, you should be ashamed of yourselves. And for those who believe that this trash is the word of God, please go away. You are too ignorant, irrational, and immoral to be part of the Covenant Family.

The Book of Ezekiel is hideously demeaning and sexually degrading. The Lord of Babel is repulsive. We have met the great *Tow'ebah* | Abomination, and he is Satan.

And he continually came to and entered her (*wa bow' 'el hy'* – he came in pursuit and penetrated her sexually (qal imperfect third-person masculine singular)) **as one enters** (*ka bow'* – like one has intercourse, penetrating (qal infinitive construct)) **into a woman as a prostitute** (*'el 'iysh zownah* – toward a female who is a harlot and a whore, a lustful and lewd sexual pervert).

Likewise, therefore (*ken*), **they entered** (*bow'* – they had sexual relations with (qal perfect third-person masculine plural)) **into 'Oholah | Female Tent** (*'el 'Oholah* – Woman's Tent, serving as a crude reference to her vagina; feminine of *'ohel* – tent) **and into 'Oholybah | I'm In Her Tent** (*wa 'el 'Oholybah* – In a Woman's Tent, serving as a crude reference to sexual intercourse; from the feminine of *'ohel* – tent, *'any* – me, my, and I, and *ba* – in), **the lewdest and most obscene of women** (*'ishah ha zimah* – the most infamously crude, promiscuous, and wicked of women). (*Yachezq'el* / Ezekiel 23:44)

For the millions of Jewish women who have been and continue to be traumatized by the Lord of Babel and the Book of Ezekiel, I am sorry. I ache for you. I cry for you. Indeed, I scream out in protest for you.

If the Jewish man who wrote this on behalf of Satan had never lived, it would have been a better world. If the religious Jews who made this part of their Bibles and incorporated it into the Babylonian Talmud and Occultic Zohar had not done so, life would have been different for

God's people. I am sorry that it took so long to get here – 22 years into my mission to liberate you from the corrupting and constraining nature of religion.

Ezekiel is the Devil's Playbook, Satan's Manifesto. The Lord God of religion knows no bounds for himself and nothing but bonds for believers. He is the most hideous spirit to have ever existed. Run from religion and flee him.

Continuing to invert the truth and turn creation upside down, the Devil says...

So righteous men (*wa 'iysh tsadyq*), **they, themselves, will pass judgment on them, condemning and punishing them** (*hem shaphat 'eth hem* – they will decide their fate (the object was mistakenly written using *hem* rather than *henah*) (qal imperfect third-person masculine plural subject)) **with the judgment and sentence** (*mishpat*) **of them committing adultery** (*na'aph* – of them having intercourse with other than their spouse (qal participle feminine plural)), **with the judgment and sentence** (*mishpat*) **of women pouring out and shedding blood** (*shaphak dam* – of them spilling blood (qal participle feminine plural)) **because, indeed** (*ky*), **these women are committing adultery** (*na'aph henah*) **and blood is on their hands** (*wa dam ba yad henah*). (*Yachezq'el* / Ezekiel 23:45)

There were no righteous men – not a single one who was correct. And that is why they were in Babylon and why there were no prophets to speak to them. It is why Jews allowed their women to be demeaned in this way and have not lifted a finger to stop the abuse in 2,500 years. It is why Yahowah would ultimately have to inspire and equip a *Nakry* | Observant and Responsive Foreigner to do for you what you would not do for yourselves.

If we are to believe Satan and buy into the degradation and objectification of Jewish women as prostitutes and whores, then the least of their problems would have been

marital infidelity – particularly in a culture where men had many ‘wives.’ And it always takes two to tango sexually. If we are to condemn Jewish women, we must also condemn Jewish men. And while prostitutes by occupation are very seldom ‘married,’ if we are to believe that Miss Samaria and Miss Jerusalem were cavorting with gentiles, then they are guilty as sin.

I am grieved that Yahowah’s good name has been associated with this satanic diatribe for 25 centuries. I am saddened that fewer than one in a million people recognize that the Lord is not God but is, instead, Satan. And I am angry that mobs of believers – entire communities of Jews, Christians, and Muslims – have used the Devil’s Handbook to objectify and terrorize women, robbing them of their dignity and merit.

Surely (*ky*), **thus said** (*koh ‘amar*) **my Lord and Master, the one possessing and controlling me** (*‘adony*), **This Is Not Him** (*#^#!*), **you are commanded to bring up** (*‘alah* – you must offer up (hifil infinitive imperative)) **over them** (*‘al hem* – above them (again using the wrong form of the pronoun)) **a massive mob, an entire congregation of religious believers** (*qahal* – a horde from the community), **and give to them, bestowing against them** (*wa nathan ‘eth henah*) **being objectified and terrorized** (*la za’awah* – the inflicting of abject fear and horrifying oppression by removing everything) **and being plundered, spoiled, looted, and robbed** (*wa la baz* – to have everything stolen beginning with liberty and dignity). (*Yachezq’el* / Ezekiel 23:46)

I’m amazed that there hasn’t been a single man capable of acting like one, who has been willing to stand up for women by burying this trash along with the Lord of Babel. It is long past time that we turn around, respect Yahowah, not Satan, and do unto the Devil’s brood what they have done to the fairer sex.

You can fix a lot of things, but not stupid. Dumb as stones...

A religious congregation, a societal mob, and a political community (*qahal*) **of stones** ('*eben* – of rocks, dense material objects), **hurl rock, stoning to bury them** (*wa ragam 'al henah* – they should execute them, killing them by covering them in stones (qal perfect)).

Then with their swords (*wa ba chereb hem*), **cut them down, hacking and hewing them to pieces** (*bara' 'eth henah*).

Their sons and their daughters (*ben hem wa bath hem* – their children (again using the wrong pronoun)), **they should be continually and actually killed** (*harag* – they should slay, putting to death (qal imperfect)).

And then their homes and families (*wa beyth henah*), **with the fire** (*ba ha 'esh*), **completely burn** (*saraph* – always consume in the flames, bake, sacrifice, and destroy, executing by incineration (qal imperfect)). (*Yachezq'el* / Ezekiel 23:47)

Killing Jewish women three times over, along with their sons and daughters, their entire families, was neither constrained by place nor time. According to the Lord of Babel, throughout the world, it is always open hunting season for Jews.

With Satan, there is no redemption or reconciliation – only death. There is no returning home because it was burnt to the ground. There is no Towrah, no instructions or guidance, except stone, dice, and burn Jews. And Lord knows, Christians have listened and have taken him seriously.

Personally inept, and reliant solely on the word of the religious, Satan gloats...

So, I have put an end to (*wa shabath* – I have observed the Shabat by stopping (hifil perfect)) **wicked**

plans, mischievous purposes, lewdness, and shameful sexual behavior (*zimah* – evil thought processes and infamous immorality, even heinous crimes) **from the Land and Earth** (*min ha 'erets*). **They will have provided a warning, as these men, acting on their own accord, will have corrected, disciplined, and punished** (*wa yasar* – the men will have chastened, chastised, and admonished (nitpael perfect third-person masculine plural)) **to every woman** (*kol ha 'ishah* – all of the females) **and so they will not continually act** (*wa lo' 'asah* – they will not consistently engage in (qal imperfect third-person feminine plural jussive)) **your kind of mischievousness, lewdness, or immorality** (*ka zimah 'aten*). (*Yachezq'el* / Ezekiel 23:48)

When we survey the behavior of men and women around the globe, yesterday and today, indeed, throughout the past 2,500 years, it's blatantly obvious that the Lord failed and is lying. He has not brought an end to wicked plans, mischievous purposes, lewd or shameful sexuality. And so long as he continues to influence humankind, the acronym, LGBTQQIP2SAA+, will continue to grow, which is why I shared the additional possibilities.

And let's be clear, not only is the Lord of Babel the prime suspect in this book, he is the most perverted player. Further, he did not seek to correct, chasten, or chastise Jewish women. His intention remains to demonize and objectify them, to degrade and abuse them, to slander and slay them.

Every woman should be forewarned. The religions of Judaism, Christianity, and Islam consider Ezekiel to be the inspired word of their god. They have incorporated its torturous agenda into their beliefs and behaviors. And women have suffered as a result.

And they will offer to give (*wa nathan* – they will present and bestow as a present (qal perfect)) **your sexual**

immorality, wicked ways, and shameful schemes (*zimah* 'aten) **upon you** ('al 'aten – over and on top of all of you women).

And so, the sin and resulting liability (*wa cheta'* – the guilt and punishment) **of your idols** (*giluwlym* 'aten – of your religious imagery) **you will bear and carry** (*nasa'*) **so that you are aware** (*wa yada'*) **that, indeed** (*ky*), **I am my Lord** ('any 'adony – I am my Master), **This Is Not Him** (#^#!). (*Yachezq'el* / Ezekiel 23:49)

Thankfully, *ha Satan* | the Adversary signed off by incriminating himself. There is no way to rationally interpret the inclusion of 'adony | my Lord in this salutation other than to see Ezekiel and his Lord as one and the same.

אֲדֹנָי

Babel
V2: Tow'ebah
...Abominable

10

Lo' Chuws | No Mercy

I Will Not Be Ignored...

I wish I could tell you that the worst was behind us. But it is not. Ezekiel 24 is descriptive of a Holocaust, replete with collective cremations and mountains of bones.

I have been committed to sharing and explaining the *Dabar Yahowah* for 22 years, and in all of that time, apart from the 16th chapter, I had not encountered anything remotely comparable to the 23rd chapter of Ezekiel. Even after exposing and condemning Muhammad as a pedophile and rapist, as a mass-murdering terrorist hunting Jews, in the Quran and Hadith, Ezekiel was considerably worse. Paul's ability to misappropriate and twist the word of God to serve his interests throughout his Epistles and the New Testament was antagonizing and frustrating, but mild and measured compared to Ezekiel's vulgarity and ruthlessness. Satan has achieved a personal low.

Paul's New Testament is demonic. Muhammad's Quran is sadistic. Ezekiel is both. It is the worst book ever written, having damaged society more than any other through its influence on Judaism, Christianity, and Islam. Rebuking it is, therefore, as important as it is repugnant.

The 24th chapter of Satan's Playbook opens with a pot, boiling vigorously. It is yet another opportunity for the Devil to torment God's people. Sadly, we have returned to Jew Stew – bones aglow, spiced and perfumed to perfection. Hopefully, those who have promoted Ezekiel as

a prophet, including the authors of the New Testament and Talmud, will choke on them.

So it was (*wa hayah*) **a word** (*dabar*) **of This Is Not Him** (#^#!) **to me** ('*el 'any*), **in the year of the ninth** (*ba ha shanah ha tashy'iy*), **in the month** (*ba ha chodesh*) **of the tenth** (*ha 'asry*) **in the tenth** (*ba ha 'asowr*) **of the month** (*ha chodesh*), **to say** (*la 'amar*), (*Yachezq'el / Ezekiel 24:1*) **son of person** (*ben 'adam*), **you must write** (*kathab*) **for yourself** (*la 'atah*) **a name** ('*eth shem*) **of the day** (*ha yowm*), **an essential day for human bones** ('*eth 'etsem ha yowm ha zeh*).

A king (*melek*) **of Babel | Babylon | With the Lord of Confusion** (*Babel* – to confound by commingling and confuse by intermixing throughout the 'Babel' with the Lord) **was sustained, steadfast, and supported** (*samak* – was upheld in laying siege (*qal* perfect)) **into Yaruwshalaim | Jerusalem | the Source of Guidance on Reconciliation** (*Yaruwshalaim*) **in an essential day for human bones** (*ba 'etsem ha yowm ha zeh*). (*Yachezq'el / Ezekiel 24:2*)

It was not an essential day by any moral standard. Neither the Lord nor the man ever provided a name. *Samak* is the wrong verb. The history is known. The math is simple. The Lord is wrong.

In his seventh year, Babylon King Nebuchadnezzar II invaded Syria in late November 598 BCE. A few months later, on the 16th of March 597, his army conquered Jerusalem as the city surrendered. Judean King *Yowyakyn* | Jehoiachin was deported to Babylon along with 10,000 *Yahuwdym*. Shortly thereafter, 7,000 craftsmen and 1,000 smiths were added to those who were now enslaved. That was round one.

In January 589 BCE, Babylon returned because Judea stopped paying tribute. After a long, 30-month siege, the Babylonians took Jerusalem a second time on August 25th,

587 BCE. On this occasion, the city was torched, and the Temple was destroyed. Nearly every surviving Jew was enslaved and taken into Babylon.

Therefore, whether the Lord of Babel was counting from the time the exiles left Jerusalem in the early summer of 597 BCE, or when they arrived in Babylon in early 596, seven years, plus or minus a few months, transpired between the initial exile and the beginning of the second siege – not nine years and ten months.

When pretending to be God, when acting as if a prophet, a single mistake proves that neither is true. Further, there was nothing special about the beginning date of the siege. Chag Matsah and Yowm Kipurym are *'etsel* | essential days, denoting Yahowah's plan of salvation, not the times pagans attack.

The following is a crude allegory, not a *Mashal* | Proverb – especially when compared to the narrative gems penned by Dowd and his associates. Rather than uplifting and enlightening, the following is repulsive and sadistic. It is as the religious depict Hell, although the only ones burning are Jews.

Addressing the *Yahuwdym* | Jews in *Yahuwdah* | Judah who have endured a prolonged siege, only to be enslaved as their city is plundered and torched, Satan tells the Devil's Advocate...

You must quote a proverb (*wa mashal* – you are commanded to reveal wisdom through an informative and poetic narrative by one in a position of leadership (qal imperative)) **to the house** (*'el beyth*) **of rebellion and disobedience** (*mary* – of opposition and resistance), **a *Mashal* | Parable** (*Mashal* – painting a picture with words to inform as a poet to govern), **having said to them** (*wa 'amar 'el hem*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (#^#!), **you must place** (*shaphat*) **the boiling pot** (*syr* – the kettle or caldron). **You commanded**

to set (*shaphat*), **and also** (*wa gam*), **you must pour out** (*yatsaq* – you are ordered to remove and cast out) **with its water** (*ba huw' maym*). (*Yachezq'el* / Ezekiel 24:3)

We understand that *ha Satan* hates Jews. He is fixated on degrading and tormenting them, dehumanizing and killing them. But there would be no *Mashal* – just a crudely written and horrid depiction of Jews being hacked to pieces, boiled and burned.

This “caldron” would be the concentration camp, gas chamber, and crematorium all rolled into one. Welcome to Hell.

You must gather (*'asaph*) **the cut-up pieces of her** (*netach 'el hy*), **all** (*kol*) **the best pieces and most desirable cuts** (*natach towb*), **the genitals and loins** (*yarek*) **and a shoulder** (*wa kateph*), **chosen bones, selected as essential, the skeletons of men** (*mibchar 'etsem*) **you must fill** (*male*). (*Yachezq'el* / Ezekiel 24:4)

The Lord of Babylon is using pieces of meat and bones thrown into a pot to depict starving and emaciated Jews trapped in Jerusalem while the city burns around them. If you have seen pictures of the liberation of the Auschwitz death camp, then you have witnessed *'etsem* | human ashes, the emaciated bodies of Jews starved to death before being cremated. Satan is as anti-Semitic and sadistic as the legacy of Rome and her European Church. There is a reason that the Lord's temple complex, as described in the latter chapters of Ezekiel, was modeled after Auschwitz.

Please do not close your eyes. Because too many did not all that long ago, this actually happened.

Despising the realization that Yahowah refers to His children as His flock, as sheep to be shepherded, led, nourished, and protected, the Devil wants the chosen of the flock to be the first in the pot...

The chosen (*mibchar* – select and choicest) **of the flock** (*ha tso'n*) **obtain** (*laqach* – seize). **Then also** (*wagam*), **you must pile** (*duwr* – you are commanded to mound and heap up) **the bones, the essential substance, the skeletons of humans, their arms, legs, and bodies** (*ha 'etsem*) **under it** (*tachath hy'*). **You must make her churn, bubbling and boiling as she seethes and suffers** (*rathach rethach hy'*).

Additionally (*gam*), **boil to seething** (*bashal* – roasting to ripen) **her bones, the human skeletons** (*'etsem hy'*), **in the midst of her** (*ba tawek hy'*). (*Yachezq'el / Ezekiel 24:5*)

If this is a pithy word picture, then I'm William Shakespeare. If this is God, there is no need for a Devil.

We have a cauldron, twice placed. Water has been poured out, not in. There has been a gathering of pieces of meat, the best cuts of sliced and diced flesh. These include genitals and loins, a shoulder too, along with a triple helping of human bones – the skeletons of men. Then after seizing the chosen of the flock, confirming that the previously gathered pieces of meat and bones were other than lamb, Ezekiel is told to make a bone pile. There was no wood and no water at this point in the ordeal, but the requirement was for the pot containing Jews to boil, churn, and bubble, so that those inside would suffer and seethe to the degree that three verbs are required to convey the ferocity of the torment.

So giddy is the Lord of Babel over the sight of Jews trapped and burning, he reminds us that God's Chosen are human skeletons, emaciated people, and they are trapped in his pot. It is boiling without water while sitting on top of a pile of their bones.

With these words, I am taken back in time to a day which forever changed my life. Silently shuffling through the Dachau concentration camp, I could hear the women

screaming. I could see the tormented expressions on the children's faces. I could even smell the shoes they had worn, now tossed into piles along with their bones. It is as vivid for me today as it was forty years ago.

The lesson was as clear to me then as it is now. When we fail as a people to expose and condemn evil, this is the result. When we close our eyes and walk away, this is what happens. We were all to blame for what had occurred in Arbeitsdorf, Auschwitz, Bergen-Belsen, Buchenwald, Dachau, Flossenburg, Gross-Rosen, Herzogenbusch, Hinzert, Kaiserwald, Kauen, Krakow-Plaszow, Majdanek, Mauthausen, Mittelbau-Dora, Natzweiler-Struthof, Neuengamme, Niederhagen, Ravensbruck, Sachsenhausen, Stutthof, Vaivara, and Warsaw. It is a collective stain on the human soul. And, my friends, it is why we are here, exposing and condemning the Lord of Babel in the Book of Ezekiel. We must never allow this to happen again. Please, for the sake of God's people, do not look away.

While 'Ezekiel' was in Babylon, the intended audience for this grotesque charade was 900 miles away. The siege was over. And yet, the Lord was ordering his apprentice to perform a sadistic ritual before fellow slaves who couldn't have done anything with the *mashal* or charade even if their lives depended upon it.

So now, I suppose, after providing the pot of Jewish skeletons properly diced and sliced, the Devil would serve up a word salad to accompany the meal. It is enough to make us all want to vomit...

Likewise, therefore (*la ken*), **thus said** (*koh 'amar*) **my Lord** ('*adony*), **This Is Not Him** (#^#!), **woe** ('*owy*), **city** ('*yr*) **of the bloodied** (*ha damym*) **pot** (*syr*) **whose** ('*asher*) **scummy encrustation of her greenish impurities** (*chela'ah hy*' – of her sickening copper corrosion) **in it** (*ba hy*') **and her resulting contamination**

(*chela'ah hy'*), **she has not withdrawn from it** (*lo' yatsa' min hy'*).

For her pieces of meat (*la netach hy'* – of her corporeal mass) **to her portions which have been cut** (*la netach hy'*), **you must bring out of her** (*yatsa' hy'*) **without it falling or dropping** (*lo' naphal*) **upon her** (*'al hy'*) **allotment** (*gowral*). (*Yachezq'el* / Ezekiel 24:6)

The Babylonians, like the Assyrians before them, were militaristically powerful because they were ruthless. The city had been bludgeoned. The people were bloodied. And as was the case with siege warfare, the victims – in this case Jews – were trapped, harassed, and starved. Huddled this close together, and with people dying without means to remove their bodies, sanitation and disease become serious problems. And while that is what is being depicted, there was a benefit to rubbing it in.

This is Satan's allotment for Jews. He wants to parade them around, showing off his dirty work, but without a single man, woman, or child escaping. It is akin to the Germans taking pictures of themselves and their victims in the death camps.

For her blood (*ky dam hy'*) **in her midst** (*ba tawek hy'*) **was** (*hayah*) **on a barren and smooth stone alongside a cliff or crag** (*tsachyach tsela'*).

She placed it (*sym hy'*), **she did not pour it out** (*lo' shaphak hy'*) **on the ground** (*'al ha 'erets*) **to conceal and cover** (*la kasah*) **over it** (*'al huw'*) **with dirt and dust** (*'aphar*). (*Yachezq'el* / Ezekiel 24:7)

This is to say that there was no place within the city to bury the dead. Satan is also suggesting that Jewish blood is so repulsive the Land is rejecting it.

The Lord of Babel hates Jews. Everyone important to God becomes his enemy...

This is to lift up and raise (*la 'alah*) toxic fury and venomous serpentine wrath (*chemah*), to seek vengeance and take revenge (*naqam*), vengefully punishing (*naqam*).

I have offered (*nathan*) her blood ('*eth dam hy*') upon the barren and smooth stone by the rocky cliff and jagged crag ('*al tsachyach tsela*') such that it is never covered or concealed (*bilthy kasah*). (*Yachezq'el* / Ezekiel 24:8)

The blood has vanished, but the haunting cries of God's people are still heard over the tumultuous roar of their gentile tormentors. Satan's debilitating and deadly toxicity still enrages the religious as they contribute to the deaths of Jews. The Lord's loyalists have always been the perpetrators, the merchants of death, and yet, through all manner of conspiratorial tripe, they blame Jews and seek vengeance. It is the history of civilization from Egypt to Canaan, from Assyria to Babylon, from Greece to Rome, from the Roman Church to the Muslims, and now Europeans and Progressives. Anti-Semitism has never been concealed.

Now that the water that is not in the pot is boiling, it's time to accumulate the logs for the fire...

Therefore (*la ken*), thus said (*koh 'amar*) my Lord ('*adony*), This Is Not Him (#^#!), woe ('*owy*), to the city of the bloodied ('*iyr ha damym*). For now (*gam*), I, myself, will become great ('*any gadawl* – I will continually grow, becoming more boastful and exalted).

The pile of wood comprising the funeral pyre (*maduwrah*) (*Yachezq'el* / Ezekiel 24:9) must be extensive and abundant (*rabah* – numerous and great). This wood (*ha 'ets* – the trees and timbers) you must set ablaze, kindling the fire to inflame persecution (*dalaq ha 'esh*).

You are commanded to completely finish, bringing an end to (*tamam*) the bodies of the living, the human flesh, this meat (*ha basar* – the creatures, biological life, humanity, skin, and genitalia).

You must do what is required to mix in the spices to enhance the smell and taste (*roqeah ha meraqahah* – you are commanded to prepare and blend aromatic perfumes and seasonings as an apothecary and perfumer so that it is tasty and aromatic (hifil imperative)).

And the bones, these human skeletons (*wa ha 'etsem* – the essential substance, the bodies, backbones, arms, and legs of people) will continually contribute to being burned as they are set aglow and scorched (*charar* – they will become charred as they are consumed in the fire (nifal imperfect)). (*Yachezq'el* / Ezekiel 24:10)

Adolf Hitler was not this deranged. *Mein Kampf* was not this sadistic. Even the Quran is less demonic. For those who value the words of Ezekiel and his Lord as if Divine, shame on you. What's wrong with you?

The Lord of Babylon, lesser known as the Lord God of religion, sees this day as essential because he viewed it as his Final Solution to the Jewish problem. If his Babylonians had carved them up and incinerated them then and there, as would the Europeans under his spell centuries later, then there would have been no more Jews to thwart the Devil's ambition. His ascension out of Babylon to Jerusalem would be uncontested, making it the holiest place on Earth – the Holy Land – where he alone would be worshiped as God.

'Therefore, thus said my Lord, This Is Not Him, woe to the bloodied city. For now, I, myself, will become great, continually growing and becoming more boastful and exalted. So build a big damn funeral pyre. Set it ablaze, kindling the passion to persecute. You are commanded to

finish them, bringing an end to all flesh. The living must die.

But don't fret my dear apprentice. We'll spice it up to hide the stench. Everyone will gobble it up and choke it down as if dead Jews are delectable treats from God. After all, they have done this to themselves and deserve to be set aglow, scorched and charred. You'll see, it will be so much fun we will do it again and again.'

It is a concentration camp staffed by demons. Satan is the commandant. Rabbis narrate the story as Christians and Muslims stoke the flames. Progressives are then responsible for revisionist history.

The Lord of the Bible would have the faithful believe that Jews are so disgusting and dirty, that even after their emaciated skeletons are boiled and then incinerated, the pot which held them must be decontaminated.

This would be Satan's rendition of *Triumph of the Will*, albeit in technicolor. I'm only surprised that he didn't erect bleachers and charge admission to see the show. Now if only the conductor would cue the music for Richard Wagner's *Ride of the Valkyries*.

Then you must present it so that it is standing (*wa 'amad hy'*) **over her coals** (*'al gachal hy'*), **empty** (*req*) **so that** (*la ma'an*) **it may become and remain very hot** (*chamam* – will attain a high thermal temperature to reflect the proper animosity and rage as it is aroused and inflamed (qal imperfect)), **kindled and scorching to the extent its copper becomes molten and burns** (*wa charar nachosheth hy'*).

Then once (*wa*) **her dirtiness and impurities** (*tuma'ah hy'* – her filth), **have been melted and poured out** (*wa nathak*) **within the midst of it** (*ba tawek hy'*), **her impure deposits and corrosive nature** (*chela'ah hy'*) **will**

finally be finished, over and done with, no longer existing (*tamam*). (*Yachezq'el* / Ezekiel 24:11)

And to think, this was written by a Jew. Jews incorporated this into their religion by way of the Talmud and Zohar. It is woven into the Christian New Testament, with gentiles replacing the filthy Jews. It is the central theme of the Quran. Ezekiel is cited throughout each, proving Satanic authorship.

The following seems to imply that Satan's Final Solution failed, that some filthy Jews managed to escape, only to watch others being burned alive. And while all of this is troubling, based on how this is written, it is obvious that Satan's intent was to burn Jews alive. He wanted to hear them scream and see them dissolve.

Or perhaps not. After all, this is presented as a wonderful Parable – a word picture suitable for children – just as Muslims teach their own.

With considerable effort and great toil, diligent and intensely laboring (*ta'unym* – painfully and vainly, found only in Ezekiel), **she wearied herself but failed** (*la'ah* – she tried but was incapacitated, exhausting herself) **because she could not get out of it** (*lo'yatsa'min hy'*).

Her overwhelming and pervasive impurities and her corrosive nature (*rab chela'ah hy'*), **her scum, the diseased sickness of hers** (*chela'ah hy'*), **into the fire** (*ba'esh*). (*Yachezq'el* / Ezekiel 24:12)

It may sound outrageous, but this depiction is as if the Nazis provided windows and viewing stations so that they could watch Jews die. Based on his tone, Satan would have expected the other sadists to applaud each failed attempt to survive.

As the Lord of Babel does better than anyone, he blames his victims for the horrors he had planned to perpetrate against them. He envisions Jews as somehow

hampering his ascension over Yahowah, so with them gone, he'll rise above the Almighty.

On account of (*ya'an*) your filth, sickness, and disease (*tuma'ah 'ath* – the offensive nature of women), the lewdness and shame, these evil plans and wicked counsel (*zimah*), I will have been pronounced cleansed and restored of you (*tahar 'ath*).

But you women are not cleansed (*wa lo' tahar*) from your filthy sickness and disease (*min tuma'ah 'ath*), nor will you be cleansed ever again (*lo' tahar 'owd 'ad*).

I will find a place to set and satisfy (*ruwach 'any*) my toxic fury and snake venom (*chemah 'any*) with you (*ba 'ath*). (*Yachezq'el* / Ezekiel 24:13)

The Master of Misogyny despises Jewish women most of all. He wants them to know that, while he'll be cleansed of them, they will remain stained by him. Filthy Jews to the bitter end, Yisra'elite women are unredeemable according to the Lord of Babel. And in this way, he is seeking to annul the benefits of Chag Matsah and Yowm Kipurym for the cradle of Jewish life. He will negate Dowd's sacrifice even if it kills him.

Satan's assessment of what he views as his greatest achievements, the Babylonian destruction of Jerusalem, the obliteration of the Temple, and the enslavement of Jews, is incriminating...

I ('any), This Is Not Him (#^#!), have spoken (*dabar*). She has been pursued and included (*bow'*) because I have engaged and acted (*wa 'asah*).

I will not be ignored nor will I be defied (*lo' para'*). I will show no mercy nor compassion, and I will spare no one (*wa lo' chuws*).

Further (*wa*), I will not relent nor will I show any regret (*lo' nacham* – I will neither provide comfort or express sorrow).

According to (*ka*) your ways (*derek 'ath*) and in the manner of (*wa ka*) your despicable and contemptible deeds (*'alylah 'ath*), they will judge you (*shaphat 'ath*), utters (*na'am*) my Lord (*'adony*), **This Is Not Him (#^#!). (*Yachezq'el* / Ezekiel 24:14)**

Assuredly, this is not Yahowah. Thankfully, the Lord is not God.



Ezekiel was allegedly a slave in Babylon. He would have owned nothing, not even himself. There was a Mrs. E but no pitter-patter of little e's running around the swamps of Babel. So, since he has not cared enough for his wife to mention anything about his life with her, the only thing he may have valued would have been his status of being the demon-possessed player of morbid charades.

So it was (*wa hayah*) a word (*dabar*) of **This Is Not Him (#^#!) to me (*'el 'any*) to say (*la 'amar*), (*Yachezq'el* / Ezekiel 24:15) **mortal child** (*ben 'adam*), **behold** (*hineh*), **I will seize and take** (*laqach*) **from you** (*min 'atah*) **the treasure** (*machmad* – the most precious and valued, lovely and pleasing) **of your eyes** (*'ayn 'atah*) **in a plague** (*ba magpah* – during a destructive pandemic disease), **and you will not care** (*wa lo' saphad* – you will not mourn or sob), **nor will you weep** (*wa lo' bakah* – you will not cry), **and your tears will not come** (*wa lo' bow' dama'ah 'atah*). (*Yachezq'el* / Ezekiel 24:16)**

Lament audibly even though I said you wouldn't, but don't make a sound...

You must groan, sighing audibly while expressing your physical pain (*'anaq* – vocalize your lament, shrieking in pain (nifal imperative)). **You must do so**

silently without the sound (*damam*) of the dying (*muwth*) mourning (*'ebel*).

Do not make your turban (*lo' 'asah pa'er 'atah*). You must saddle (*chabash* – tightly wrapping a seat) on you (*'al 'atah*).

And your sandals (*wa na'al 'atah*) put with your feet (*sym ba regel 'atah*). Do not clothe (*'atah*) over your mustache (*'al sapham 'atah*). And the bread of individuals (*wa lechem 'iysh*) do not eat (*lo' 'akal*). (*Yachezq'el* / Ezekiel 24:17)

To call this a word salad would be offensive to lettuce. This is more like a word potluck after a tornado.

But, alas, the Devil's Advocate was in mourning, or not...

And so (*wa*), I spoke (*dabar*) to the people (*'el ha 'am*) in the morning (*ba ha boqer*) and she was dying (*wa muwth*), my woman (*'ishah 'any*), in the evening (*ba ha 'ereb*). So, I did (*wa 'asah*) in the morning (*ba ha boqer*) as (*ka 'asher*) I was commanded (*tsawah*). (*Yachezq'el* / Ezekiel 24:18)

And saying to me (*wa 'amar 'el 'any*) the people (*ha 'am*), do not tell to us (*lo' nagad la 'anachnuw* – do not report to us) these questionable things (*mah 'eleh*) to us (*la 'anachnuw*) because (*ky*) you are acting (*'atah 'asah*). (*Yachezq'el* / Ezekiel 24:19)

So, he was groaning audibly yet silently, dying and mourning without lamenting. He was refraining from making a turban a saddle while remembering that sandals go on the feet. Foregoing that cute sweater he had darned for the lip caterpillar, he avoided human food and ate something which did his wife in. She would die the evening of the morning he performed as commanded – keeping a stiff upper lip.

To which, his fellow slaves asked him to stop all of the jabbering. They were aware that he was making all of this up and trying to play them for fools.

Having written extensively about false prophets like Paul and Muhammad, it was as obvious as the fur on his face what Ezekiel would do next...

So then I was exclaiming to them (*wa 'amar 'el hem*), **the word** (*dabar*) **of This Is Not Him** (#^#!) **was to me** (*hayah 'el 'any*) **to say** (*la 'amar*), (*Yachezq'el / Ezekiel 24:20*) **you must say** (*'amar*) **to the house of Israel** (*la beyth Yisra'el*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **behold** (*hineh*), **I will dirty and defile, dishonor and profane** (*chalal*) **my sanctuary** (*'eth miqdash 'any*), **splendor and glory** (*ga'on*) **of your power** (*'oz 'atem – of your might and fortification*), **the treasure of your eyes** (*machmad 'eyn 'atem*), **and the yearning of your soul** (*wa machmal nepesh 'atem*), **and your sons** (*wa ben 'atem*), **and your daughters** (*wa bath 'atem*), **whom** (*'asher*) **you abandoned and rejected, leaving behind** (*'azab*) **by the sword** (*ba ha chereb*) **will fall** (*naphal*). (*Yachezq'el / Ezekiel 24:21*)

Perfect explanation: *I killed the beloved wife of the only person who listened to me and did as I was commanded, no matter how stupid or sadistic, to foretell that the Babylonians had already destroyed the building so meaningless to you Jews, whom I'm mistakenly calling Yisra'elites, that you are here in Babylon having a time out. And if that was insufficient to prove the Lord's credentials to those listening, the Lord revealed that their children, whom they had abandoned, would fall by the sword. There will be no captives and no return. You questioned my guy, so your children must die. And if you don't believe me, I'll repeat myself until you want to kill yourself, I said, I said, I said, behold, all dirty Jews must die.*

Except – Yahowah cannot profane, dishonor, defile, or dirty His Home. The Temple was not sullied; it was destroyed. And even while still erect, it was not empowering for any of the Yahuwdym in Babylon. If their souls had yearned for what Yahowah’s Home represented, they would have been enjoying the fruit of the Covenant.

Moreover, the Jewish captives did not abandon, reject, or forsake their children. Some were separated from them, but not of their choosing. And they did not die. They too would be brought to Babylon such that their children could return.

Since the truth didn’t suit Satan’s agenda, he altered reality – something Jews, Christians, and Muslims must have learned from him.

And you have done (*wa ‘asah*) **as** (*ka ‘asher*) **I have done** (*‘asher*). **You did not clothe, wrapping up or covering** (*lo’ ‘atah*) **over the mustache** (*‘al sapham*). **And the food of men** (*wa lechem ‘iysh*), **you are not eating** (*lo’ akal*). (*Yachezq’el / Ezekiel 24:22*)

It is likely true that the Devil’s Advocate has performed as if he was Satan. That has been my point all along. They are one and the same.

As for the fixation on the exposed mustache, the two most infamous were found on Adolf Hitler and Joseph Stalin – men who also followed in Satan’s footsteps. And should they have had cameras back in the day, I suspect that we would have found Paul, Akiba, and Muhammad sporting them as well.

As for not eating human food, who could blame him after the Parable of the Roasted Jews and upcoming cannibalistic Feast of the Beast. Zeke may have lost his appetite.

Should the unclothed mustache and not eating men be the initial commandments of the Lord, here again for our viewing pleasure is the second tablet...

And your turbans (*wa pa'er 'atah*) **on your heads** (*'al ro'shy 'atem*). **And your sandals** (*wa na'al 'atah*), **with your feet** (*ba regel 'atah*). **You do not mourn** (*lo' saphad*) **and you do not weep** (*wa lo' bakah*). **And so** (*wa*), **rotting away and dissolving** (*maqaq* – festering and decaying) **in your perversity and depravity** (*ba 'awon 'atem*) **and growling and groaning** (*wa naham*) **an individual** (*'iysh*) **to his brother** (*'el 'ach huw'*). (*Yachezq'el* / Ezekiel 24:23)

What did we miss?

1. Don't clothe the mustache.
2. Don't eat men as food.
3. Turbans on heads.
4. Sandals with feet.
5. Don't mourn.
6. Don't weep.

And you will rot away, fester and decay, dissolving in your perversity, growling and groaning to your brother.

Maybe it's just me, but I like the original ones better.

Somewhere there was a transition, one in which the Lord of Babel stopped speaking to the son of man. Without letting anyone know, he blew his cover and decided that he would address the Jewish gathering directly.

And lo and behold, Ezekiel is the new Moses...

And it was (*wa hayah*) *Yachezq'el* | **Ezekiel** (*Yachezq'el*) **to you** (*la 'atem*) **for a wonderful and miraculous sign** (*mowpheth* – a portent, symbol, and awesome omen) **according to all** (*ka kol*) **which** (*'asher*) **he had done, acted out, and engaged in** (*'asah*).

You should do ('asah) with coming of her (bow' hy') and you will know (wa yada') that, indeed (ky), I am ('any) my Lord ('adon 'any), I am ('any) This Is Not Him (#^#!). (*Yachezq'el / Ezekiel 24:24*)

So, who is God's Lord? And what was wonderful about Yachezq'el's pathetic shenanigans and torturous charades? They have run the gamut from stupid to sadistic. The only miracle is that they hadn't run him out of Babylon – but then, again, he was a slave. And speaking of slaves, you'll notice that the Lord had no interest in liberating him or anyone else.

And you (wa 'atah), child of human (ben 'adam), question whether or not (ha lo') with the day (ba yowm) seize I from them (laqach 'any min hem) their stronghold and protection ('eth ma'owz hem), joy (masows – gaiety and merriment), their finery and beautiful adornment (tiph'areth hem), along with the desire ('eth machmad) of their eyes ('ayn hem), and with the desire ('eth machmad) of their soul (nepesh hem), their sons and their daughters (ben hem wa bath hem). (*Yachezq'el / Ezekiel 24:25*)

Repetition can be important because it is how we learn. However, since there is no teaching here, only threats, Satan is badgering the witness.

This was spoken as a true psychopath. You will show no emotions, neither sadness nor happiness. And no matter what you do, I will take everything from you, torment you, and then you will die.

During that day (ba ha yowm ha huw'), the fugitive who escaped (ha palyt) will come (bow') to you for message ('el 'atah la hashma'uwth) of ear ('ozen). (*Yachezq'el / Ezekiel 24:26*)

Brilliant – a fugitive to slavery. A person besieged in Jerusalem, with the attackers intending on enslaving him

and bringing him to Babylon, foils the plot by running to Babylon to be with fellow slaves. And his purpose is to message ear because, Lord knows, the hundreds of thousands of other enslaved Jews already en route could not have told the same story.

If you are inept at miracles, prophecy, and communication skills, and your threats have become wearisome, it's time to pull out the old head-scratcher and dazzle them with your snappy repartee.

In that day (*ba ha yowm ha huw'*), **your mouth will open** (*patah peh 'atah*) **with the fugitive** (*'eth ha palyt*) **and you will speak** (*wa dabar*) **and you will no longer be silenced and speechless** (*wa lo' 'alam 'owd* – you will no longer be unable to talk).

So, you will be to them (*wa hayah la hem*) **for a wonder, miracle, and marvelous sign** (*la mowpheth*). **And they will have known** (*wa yada'*) **that I** (*ky 'any*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 24:27)

I spoke too soon. There was a miracle proving that the Lord was God. The acclaimed narrator of this story, the alleged prophet speaking from the beginning, the very person TINH has ordered to address his people countless times, Ezekiel, is now, with the arrival of the fugitive fleeing freedom, able to speak. Wonderful. Marvelous. Compelling.

It is little wonder this book is beloved by religious Jews, Christians, and Muslims. This is a god they can relate to, equally demonic and out of touch with reality.



Now that the fugitive from freedom has arrived, and Ezekiel is miraculously speaking, curiously, the Lord of Babylon stops haranguing Jews. After the ghoulish episode

of glowing bones in the pot, even he needed a break from the carnage. And clearly, based on their own testimony, the Jewish captives had heard more than enough and asked Ezekiel to cease and desist.

So, in the next chapter, the Lord lashes out at Ammon, Moab, Edom, and Philistia. Preoccupied with Tyre, the Lord berates them from the 26th to 28th chapters. If not for the historical inaccuracies presented within these chapters of Ezekiel, we would ignore them.

Moving forward, the Lord of Babel rails against Egypt in the 29th through 31st chapters, while also apologizing for being a false prophet. Having misspoken about Nebuchadnezzar's failure to conquer Tyre, Egypt was offered as a consolation prize.

The 32nd chapter speaks of She'owl, a subject with which the Devil is intimately familiar. Then in another interesting twist, in the 33rd chapter, prophet and god try to redeem themselves for their sadistic tirades against Jews. So, by way of making amends, blessings are showered on the flock in the 34th chapter.

The 35th chapter of Ezekiel threatens Edom while the 36th reveals the Lord's schizophrenia. This then provides the entree into the craziness of the Valley of the Dry Bones in the 37th chapter.

As the preferred fantasy for many, this brings us to the wild depictions of Gog of the Land of Magog. He, as the prince of Rosh, Meshech, and Tubal, is a bit of a brute and he has a bone to pick with Israel. Moving the story along, the Lord of Babel triumphs over Gog's mighty hordes to win the day. As a result, by the 40th chapter, Satan is free to create a macabre Temple, featuring his replacement Torah. Horrific celebrations follow with the Devil's prince howling at the New Moon.

With so much ground to cover, and so many oracles to lampoon, let's get back to business.

So, it is (*wa hayah*) **a word** (*dabar*) **of This Is Not Him** (#^#!) **to me** (*'el 'any*) **to say** (*la 'amar*), (*Yachezq'el* / Ezekiel 25:1) **son of Adam** (*ben 'adam*), **you must set** (*sym*) **your face** (*paneh 'atah*) **toward the Ammonite children** (*'el beny 'Amown* – to the sons of Ammon). **You must speak as a prophet** (*wa naba'*) **over them** (*'al hem*). (*Yachezq'el* / Ezekiel 25:2)

What follows is both erroneous and absurd. Archeologists have not only proven quite recently that the rumor of Ammon's demise was premature, but there would also have been no conduit for the Ammonites to listen to anything being said to a captive in Babylon.

Have said (*wa 'amar*) **toward the Ammonite children** (*'el beny 'Amown* – to the sons of Ammon), **you are commanded to listen** (*shama'*) **to the word** (*dabar*) **of my Lord** (*'adony*), **This Is Not Him** (#^#!).

Thus said (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (#^#!), **because said you** (*ya'an 'amar 'ath* – on account of your women expressing), **Aha!** (*he'ah*), **to my sanctuary** (*'el miqdash 'any*). **Indeed** (*ky*), **it was profaned** (*chahal*) **and to the ground of Israel** (*wa 'el 'adamah Yisra'el*), **surely** (*ky*), **it was devastated and abandoned** (*shamem*) **and to the House of Judah** (*wa 'el beyth Yahuwdah*). **Truly** (*ky*), **they walked** (*halak*) **into the exile** (*ba ha gowlah*). (*Yachezq'el* / Ezekiel 25:3)

For those playing along, as a slave, the son of Adam was in no position to order the Children of Ammon to listen – so why say such a thing? And they would not have recognized or respected Yahowah's name.

Projecting statements on a kingdom, when they do not speak with one voice, is a gross generalization and unfair to the people. Moreover, proving my point, the Lord cannot

keep his voice straight. This was allegedly the Ammonites speaking, so it could not have been said, “Aha, to ‘my’ sanctuary.” Further, the Temple was not ‘profaned’ this time around. It was destroyed.

As for the ground of Yisra’el, the claims are also errant. Yisra’el ceased to exist as a polity centuries previous to this battle cry. The *‘adamah* | soil of Israel of Judah was not devastated. Nor was Judea abandoned. The Babylonians deliberately left Jews in the land to tend to the fields and crops. The subsequent mention of Yahuwdah does not exonerate the Lord because it affirms that he knew the difference between them and yet has repeatedly used the wrong name.

Even the walking to exile comment is problematic because it affirms that the story of the slavery-seeking, mouth-opening fugitive was absurd.

To make matters worse, the Lord’s dire consequence, for the statement no one actually made, did not occur...

Therefore, as a result (*la ken*), behold, notice me (*hineh ‘any*), I am giving you (*nathan ‘ath*) to the children of the east (*la beny qedem*) for a possession (*mowrashah* – an inheritance). And they will have inhabited, establishing their dwelling place, having lived, remained, and retained (*wa yashab*) their row of stones as a battlement or primitive encampment (*tyrah hem*) within you (*ba ‘ath*) and offer in you (*wa nathan ba ‘ath*) their tabernacles, large tents, and dwelling places (*mishkan hem*).

They will eat (*hem ‘akal*) your fruit (*pary ‘ath*). And they will drink (*wa hem shathah*) your milk (*chalab ‘ath*). (*Yachezq’el* / Ezekiel 25:4)

Even if the previous, poorly worded statement had been made collectively by the Amorite kingdom, it would not have warranted enslaving the people. Further, the term

mowrashah | as a possession and inheritance indicates fairly swift, legitimate passage along with long-term ownership – none of which was true. While the capital was attacked at this time, consistent with *Yirma'yah's* | Jeremiah's prophecy, the Kingdom of Ammon continued to thrive throughout the life of the neo-Babylonian Empire.

And so, I will have given (*wa nathan*) **Rabbah** (*'eth Rabah*) **for a pasture** (*la naweh*) **for camels** (*gamal*) **and the sons of Ammon** (*wa 'eth ben 'Amown*) **for a haunt** (*marbets*) **for flocks** (*tso'n*).

And you will have known (*wa yada'*) **that I** (*ky 'any*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 25:5)

Rabbah is addressed frequently in the Prophets as the Ammon capital, known as Amman, Jordan today. It is not a pasture for camels. And since the sons of Ammon are people, they cannot be a haunt for flocks. Moreover, this is a non sequitur. Even if the premise occurred, it does not follow that Ammon's children would have come to know Yahowah. In fact, that did not occur.

The following is an example of overgeneralization and projecting the one on the many. It is the wellspring of racism.

Indeed, thus said (*ky koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **because** (*ya'an*) **clap** (*macha'*) **of you** (*'atah*) **hand** (*yad*) **and spread and trample** (*wa raqa'*) **of you with feet** (*'atah ba regel*) **and you are rejoicing** (*wa samach*) **with all malice** (*ba kol sh'at*) **of you** (*'atah*) **within soul** (*ba nepesh*) **toward the ground** (*'el 'adamah*) **of Israel** (*Yisra'el*),... (*Yachezq'el* / Ezekiel 25:6)

Before we complete this sentence, I want to share some pertinent insights. The transition from “I, TINH” to “indeed, thus said, my Lord, TINH” is evidence of desperation and proof that This Is Not Him. *Macha'* | clap

was scribed in the qal infinitive, making it a verbal noun, but without identifying a subject. In the construct form, *macha*’ is possessive, such that the following *’atah* | you (singular masculine) is bound to it, as either an object, adjective, or adverb. It cannot, therefore, be accurately translated as “you clapped.”

’Atah is also interesting because it addresses a single individual when the accusation was ascribed to the nation. Further, the transition from *’ath* | you feminine to *’atah* | you masculine was not explained.

Yad | hand was singular, and it was not followed by a pronoun. Therefore, it must read “clap of you hand” rather than “you clap your hands.”

Similarly, *raqa*’ | spread and trample was conveyed in the qal infinitive construct, and without identifying a subject, and there is no pronoun associated with *regel* | feet. *Wa rafa*’ *’atah ba regel* is, therefore: “and spread of you with feet.” If this had been a third-grade writing assignment, the teacher would have offered the same corrections. And yet, this is alleged to be ‘the Lord God’ addressing his ‘prophet.’ My editors would not have allowed me to make a fool of myself in this manner, so what does this say about the Lord of Babel?

Samach | you are rejoicing was written correctly in the qal waw consecutive imperfect second-person masculine singular. Therefore, he knows how to write. However, since *’atah* follows *sh’at* | malice in the construct form, it is “malice of you.” Lastly, *’adamah* is “ground or soil” as in “dirt,” not “land,” as in the nation of Israel. And of course, to be accurate, the Lord would had to have said “Yahuwdah” rather than “Yisra’el.”

I am sharing this with you because I don’t want readers to assume that I’m contributing to the Lord’s illiteracy. He is doing this all on his own.

...therefore (*la ken*), **behold and notice me** (*hineh 'any*) **having stretched out** (*natah*) **with my hand** (*'eth yad 'any*) **over you** (*'al 'atah* – upon you (masculine singular)) **and I will have given you** (*nathan 'atah*) **as ?** (*la bag* – there is no basis in Hebrew for this Persian term) **to the gentiles** (*la ha gowym*).

And I will have cut you off (*wa karat 'atah*) **from the people** (*min ha 'am*). **And I will have caused your demise such that you no longer exist** (*wa 'abad 'atah* – I will have set up the destruction of you (hifil perfect first-person singular)) **from the lands, countries, or regions** (*min ha 'eretsowth* – from the Earths or territories). **I will do as needed to decimate and exterminate you** (*shamad 'atah* – I will facilitate the annihilation of you (hifil imperfect first-person singular)).

And you will have known (*wa yada'* – you will have realized and acknowledged (qal perfect second-person masculine singular)) **that I** (*ky 'any*), **This Is Not Him** (*#^#!*). (*Yachezq'el* / Ezekiel 25:7)

The Lord of Babel will not be ignored. He is desperate for attention, even if it is to embarrass himself. Ammon, as a gentile kingdom, could not have been given to the gentiles without the gift being to their kin. Likewise, as gentiles, Ammon could not be cut off from the *'am* | people, because it is used to describe Yisra'el and Yahuwdah.

The inclusion of the Persian word, *bag*, dates this writing to sometime after the October 539 BCE Persian conquest of Babylon by Cyrus the Great. That's not good for the Lord's credibility.

Ammon was not removed from the *'eretsowth* | lands, regions, or even the Earths, should you believe that there is more than one of them. And clearly, Ammon was not decimated or exterminated. With a population of over 11 million, there are more Jordanians than Israelis. Even in Amman today, there are at least 4.5 million people.

But these historical anomalies are insignificant compared to the Lord's constant insistence that those he has killed will acknowledge that he is God. It's a little late for that.

Thus said (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (#^#!), **because** (*ya'an*) **said** (*'amar*) **Moab** (*Mow'ab*) **and Seir** (*wa Se'yr*), **behold** (*hineh*), **like** (*ka*) **all of the gentiles** (*kol ha gowym*) **the house of Judah** (*beyth Yahuwdah*),... (*Yachezq'el* / Ezekiel 25:8)

Should the projected sentiment suggest that *Yahuwdah* | Judah was now behaving similarly to the *Gowym* | Gentiles, it would have been an accurate assessment, one consistent with Yahowah's depiction. Therefore, it could not morally be used as a cause of punishment. That is unless right is now wrong.

Ammon and Moab are located in northern and southern Jordan. As was the case with the Kingdom of Ammon, Moab survived the Babylonians but ceased to exist as a polity during the Persian period. Both nations, however, suffered under the Assyrians during a period long past.

Seir is, however, an odd duck. In the Towrah, *Seir* is presented as the name of a Horite in Edom. It is later also identified as a mountain in conjunction with the Horites and with Esau. It would have been located south of the Dead Sea near the Gulf of Aqaba. It is last mentioned by *Yasha'yah* | Isaiah in reference to a watchman.

...therefore (*la ken* – thus it correctly follows), **behold, notice me opening** (*hineh 'any patah*) **the shoulder** (*katheb* – the side) **of Moab** (*Mow'ab*) **from the cities** (*min ha 'iyrym*), **from its cities** (*min 'iyry huw'*), **from its outskirts** (*min qatseh huw'*), **beautiffulness** (*tseby*) **of land** (*'erets*) **House of the Desolations** (*Beyth ha Yashymowth*), **Lord of Dwelling** (*Ba'al Ma'own*), **and Twin Cities** (*wa Qiryathaym*). (*Yachezq'el* / Ezekiel 25:9)

Since I'm not a surgeon, I'll not address the shoulder operation. However, *Beyth ha Yashymowth*, *Ba'al Ma'own*, and *Qiryathaym* were given to Reuben, so they cannot be taken away without dishonoring a promise.

To the sons of east (*la beny qedem*) over sons of Ammonites ('*al beny 'Amown*), I will give it (*nathan hy*') as an inherited possession (*la mowrashah*) such that (*la ma'an*) it is no longer remembered (*lo' zakar*) son of Ammon (*ben 'Amown*) with the gentiles (*ba ha gowym*). (*Yachezq'el* / Ezekiel 25:10)

Even if we were to rearrange the sentence to say that the Lord would be giving the Ammonites to the Children of the East, it did not happen. And they have not been forgotten. Amman is the capital of Jordan.

Just as the history of Edom is recalled and remembered, so is that of Ammon. Ammon and Edom both survived the Babylonians. Then they were absorbed into Persia, Greece, Rome, and the Ottoman Empire to become part of Jordan.

Mind you, all of this fury is a result of an accurate assessment of Yahuwdym. There is no winning with the Devil.

And with Moab (*wa ba Mow'ab*), I will perform and execute ('*asah*) punishments, inflicting pain and suffering (*shepheth*). Then they will have known (*wa yada*') that (*ky*) I ('*any*), This Is Not Him (#^#!). (*Yachezq'el* / Ezekiel 25:11)

Thus said (*koh 'amar*) my Lord ('*adony*), This Is Not Him (#^#!), because (*ya'an*) Edom ('*Edowm*) says ('*amar*) is seeking vengeance to punish in revenge (*naqam naqam*) toward the House of Judah (*la beyth Yahuwdah*) and they are guilty and must suffer punishment ('*asham 'asham*). They took vengeance,

seeking retribution (*wa naqam*), **with them** (*ba hem*).
(*Yachezq'el* / Ezekiel 25:12)

Yisra'el and Mow'ab were like stepbrothers fighting for the attention of the same girl. One moment they were best buds, the next at each other's throats. Under Dowd, they were submissive, but they would live to fight another day. In the end, they were incapable of withstanding the blunt force of the Assyrians, so the Lord's threats were a lot of days short and a few million shekels shy of the mark.

Edom is also mentioned on the Nimrud inscription of Tiglath-Pileser III (reigned 745 to 727 BCE), along with Moab and Philistia. They did not fare particularly well when challenging the Assyrian despot.

Edom was south of Moab and also Judah. The kingdom is renounced by Isaiah, Jeremiah, and Obadiah because they may have betrayed Judah by aiding Nebuchadnezzar II while plundering Jerusalem during the second siege. Although, it is far more likely that the reason Edom and Moab appear within the prophets is not what they were, but what they represent today.

Therefore (*la ken*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **and I have spread out my hand** (*wa natah yad 'any*) **over Edom** (*'al 'Edowm*) **and I have cut off from it, severing from it** (*wa karat min hy'*), **man and beast** (*'adam wa bahemah*).

And my gift will have been (*wa nathan*) **its desolation, depopulation, and ruin** (*hy' charbah* – it being laid waste) **from Teman** (*Teman*) **and Dedan** (*Dedan*) **by the sword** (*ba ha chereb*) **they will fall** (*nephal*). (*Yachezq'el* / Ezekiel 25:13)

Ancient Edom straddles the southern borders of modern Israel and Jordan, running from the southern shore of the Dead Sea to the northern tip of the Gulf of Aqaba. It is inhabited and grazed by both nations. And of particular

interest, we find one of the most interesting cities of the ancient world in southeastern Mow'ab – Petra, the home of the Nabateans and the birthplace of Islam. Inconsistent with the prophecy, it flourished throughout the Roman period and was not abandoned until after the Ka'aba was moved to Mecca for political reasons.

Temam has not been found. It could have been in the eastern or extreme southern part of Edom – although it was more likely in the Land of Uz. It is mentioned in reference to Edom in Jeremiah, but there it is probably used to say “south” rather than serving as the name of a place. And since there is no record of it, its fate, if it even existed, is unknown.

Dedan, however, may be in Midian, which is in western Arabia. It is also shrouded in mystery, making it another odd choice to condemn. Dedan was Noach's great-grandson through Ham and Cush. Either his descendants or 'Abraham's non-Yisra'elite offspring are mentioned briefly in Isaiah 21. They are running caravans through the tangles of Arabia. These Dedanites were likely related to 'Abraham's grandson with his concubine Keturah because he is mentioned in connection with Midian which is located in northwestern Arabia.

Further, since Moab and Edom were eventually absorbed into a succession of empires, going softly into the night, when Yasha'yah and Yirma'yah speak of them, they are addressing their modern manifestation as we near the conclusion of God's story. That is not the case, however, with Ezekiel. As he has made abundantly clear, there would be no long-term predictions. It was now or never.

I will have given the gift (*wa nathan*) of my vengeance in revenge, inflicting my punishment by repaying harm with ongoing injury (*'eth naqamah 'any*) in Edom (*ba 'Edowm*) by the hand of my people (*ba yad 'am 'any*), Israel (*Yisra'el*). They will have acted in

Edom (*wa 'asah ba 'Edowm*) **in a manner consistent with** (*ka*) **my raging resentment** (*'aph 'any*), **according to my heated wrath and venomous toxicity** (*ka chemah 'any*).

And they will have come to know my vengeful punishment (*wa yada' 'eth naqamah*), **prophetically announces** (*na'um*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*). (*Yachezq'el / Ezekiel 25:14*)

The gift of vengeance must have been a dud and returned to sender. Yisra'el no longer existed and Yahuwdah's last successful intervention against Edom and Moab was in her past, not future. Additionally, the pretext for revenge was unGodly and unjustified.

Likewise, the Philistines met their demise under the Assyrians. And while there is rumor of a dust-up as Alexander was passing through on his way to Egypt, by that time the inhabitants were no more Philistines than the Muslims occupying Israel are Palestinians.

Thus said (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **because** (*ya'an*) **the Philistines** (*Palishtym*) **were acting** (*'asah*) **with vengeance** (*ba naqamah*) **and are being revengeful, paying back previous injury with the imposition of ongoing punishment** (*wa naqam naqam* – as recipients of vengeance they are continuing to seek revenge (hifil imperfect – the Philistines are continually receiving and perpetrating vengeance)), **with malice in soul** (*ba sha'at ba nepesh*) **to destroy** (*la mashchyth*), **hostility and animosity** (*'eybah* – rancor) **everlasting** (*'owlam*), (*Yachezq'el / Ezekiel 25:15*) **therefore** (*la ken*), **thus said** (*koh 'amar*) **my Lord** (*'adony*), **This Is Not Him** (*#^#!*), **behold and notice me stretching out my hand** (*hineh 'any natah yad 'any*) **over** (*'al*) **the Philistines** (*Palishtym*).

I will have cut off (*wa karat*) **the Cherethites** (*Karethym*) **and will have destroyed** (*wa 'abad*) **the**

remainder (*'eth sha'eryth*) **the coast of the sea** (*chowph ha yam*). (*Yachezq'el* / Ezekiel 25:16)

The Philistines got the upper hand against Sha'owl and lost it against Dowd. And while their violence against one another would ebb and flow for several hundred years, the Assyrians exterminated them centuries before the Lord threatened to raise his hand over them.

As for the Cherethites, they are only mentioned once apart from the historical books where they appear to have been a trusted group of mercenaries employed by King *Dowd* | David, with many serving as his bodyguards. Satan's hatred for Dowd, and longing for his demise, would be the only reason to mention them in this context.

This is the conclusion of an immoral and ignorant rant, not prophecy. The Lord has lost it.

So, I will have done (*wa 'asah*) **with them** (*ba hem*) **much vengeance, great punishment, and important revenge** (*naqamah gadowl*) **with venomous and toxic, enraged, serpentine** (*chemah*) **rebukes** (*towkachath*).

Then they will have realized and acknowledged (*wa yada'*) **that I am** (*ky 'any*) **This Is Not Him** (#^#!) **by giving the gift of mine** (*ba nathan 'any*) **through my avenging punishment in revenge** (*'eth naqamah 'any*) **in them** (*ba hem*). (*Yachezq'el* / Ezekiel 25:17)

There is a way to look at this where it may turn out to be somewhat accurate – at least with regard to the Philistines. To the degree that they had acted deliberately to harm Yisra'elites without justification, and thereby earned incarceration in She'owl, Satan will be there to torment them. Although, doing so isn't going to bolster his reputation.

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