

# Sword & Song News

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The Prophetic Teaching Newsletter of Dr. Tamara Winslow

Institutes for Biblical Truth, POB 26558, Colorado Springs, CO, 80936 [www.tamarawinslow.com](http://www.tamarawinslow.com)

2 Cor 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices. KJV  
2 Tim 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. KJV

Throughout the history of humankind, successful military leaders invested time and effort to ready their troops for battle by seeking to understand their enemies before engagement. Those warriors recognized that if they were going to win in the combat they would need to know how their enemy thought, operates and is structured. So it is with spiritual warfare and dealing with Satan's devices. Sadly, many Christians don't take the time to expose the ways of their foe, and unwittingly end up empowering him because of their own slothfulness and willful ignorance. His devices aren't difficult to discover because he isn't creative like God. He doesn't do anything new. Therefore, if we take the time to search the scriptures we can uncover his repetitive strategies and evil purposes, and most importantly, how he operates. This preparation enables us to develop a wise strategy so that victory is accomplished and everyone is protected in the conflict. We can then be on the offense instead of always playing catch up. This then brings us to our adventure.

Moab was a man, the incestuous son of Lot. He founded a tribe that eventually became a nation, also bearing his name, along with the geographical land of Moab, known as the land of Ar. As I've already suggested, in previous articles, I believe scripture reveals that Moab is also a demonic entity. We need to take a look at how the people, or nation, of Moab functioned, in order to determine how the principality may operate once it reappears. What should we expect?

## THE PEOPLE OF CHEMOSH

Chemosh was the national deity of Moab, just as Molech was the god of the Ammonites. Chemosh' name ominously means the destroyer, subduer, or sometimes, the fish-god. Much could be said about these designations as they relate to the powers of darkness and demonic idols. Furthermore, throughout Moab's history, written records dating back to 840 BCE, from King Mesha of Moab, on the Mesha Stone, honored Chemosh (Kemosh) for the victory in battle against Israel. This king's proclamations publicized that the land of Moab was subject to this bloodthirsty demon. Chemosh, like Molech, demanded the sacrifice of babies and young children who were thrust into the fiery

## The DRAMA of TRAUMA:

*Exposing an End Time  
Enemy of Revival- MOAB*

**Part Four- KNOWING YOUR ENEMY:  
UNVEILING MOAB'S NATURE**

By Dr. Tamara Winslow

red-hot arms of the hollow bronze idol where his sacrifices would be burnt alive. King Mesha, who authored the famous the Mesha Stele (also known as the "Moabite Stone")<sup>1,2</sup>, was devoted to the worship of Chemosh. He even sacrificed his own son and heir<sup>3</sup> to the deity hoping to gain favor with the god to win battle. So, it makes sense, that in the prophetic resurgence of Moab, the execution of children and youth will once again come to the forefront. Obviously, the reasons for this will be different than originally practiced in the past, since the worship of Chemosh is not known to be publically practiced as it was in ancient times. Nonetheless, both the physically and spiritually young will suffer horribly when Moab reemerges. What's worse, it will use the older generations to do its dirty work.

Moab, through the employment of Chemosh, murders the babies and the adolescents of the generations. It doesn't just butcher their physical existence. It seeks to slaughter everything about them. By enforcing a multi-faceted style of abortion and sacrifice, Moab targets their physical lives, emotional expression, spiritual gifts, vision, and any other area it can execute. It does this most effectively through the older generation who makes promises, but with no intention of keeping their word. From what I've observed, this takes place when the adult leaders pledge future positions and titles to the young along with offering to train them for leadership roles. Regrettably, these incidents may start with seemingly good objectives, but everything ends badly when the

<sup>1</sup> [http://en.wikipedia.org/wiki/Mesha\\_Stele](http://en.wikipedia.org/wiki/Mesha_Stele)

<sup>2</sup> [http://www.bible-history.com/resource/ff\\_mesha.htm](http://www.bible-history.com/resource/ff_mesha.htm)

<sup>3</sup> 2 KINGS 3:26-27

promises turn out to be a sham. This type of pretended mentoring pumps up false hopes. Then, as the time approaches for the dream to be put into action, the hope is denied, and the promises retracted or broken with no further opportunity offered to the younger generation to see things fulfilled. The effect of this process is logically traumatizing. What's more, it produces a feeling of abandonment that radically damages the developing individual. This abandonment, I believe originates out of the foundations of Moab's father, Lot, who very probably struggled with this identical feeling when his parents disappeared from the scriptural scene and he was alternately shuffled around from his grandfather's oversight and then to his uncle Abraham. These patterns of mishandling must be exposed for the demonic plot that they are. Otherwise, the youth of our generation will certainly buckle from the anxiety these experiences produce. In the end, the young ones will give up trying to grow into what God has called and designed for them to be.

These multiplied stressors affect youngsters uniquely. No one responds to such discouraging circumstances in the same way. Some young people will become depressed, saddened because they feel abandoned and without a mentor. What's more, if they're in an environment where nepotism is practiced by the leaders, then they'll often become embittered with the children of the leaders who are given preferential training because of the family ties. But without exception, this favoritism produces a neglect of other potential young leaders, who could be trained but are ignored.

Regrettably, a sad trend has been evolving in many circles of Christian work. Some time ago I was discussing the subject of the up-and-coming deficit of developing young leaders with a well-known teacher/trainer, who specializes in leadership development. He confided that he was finding it more and more trying to cultivate leaders in the Church at large. He additionally said that we're in a dearth of upcoming leadership primarily because nepotism is increasingly prevalent in the Church and ministry organizations. Leaders have been burnt by people they've trained and consequently, are not willing to risk trusting people outside of their own family unit. As a result, many young people who could step into future roles of leadership simply aren't being coached, let alone even being acknowledged. Consequently, many of them are becoming very frustrated- some, even traumatized because of the disregard for their aptitude. As a result, they've become future targets of Moab.

Other young people become self-willed, like the daughters of Lot, wildly driven by runaway imaginations and desperation. These eventually take matters of promotion into their own hands, choosing to ignore the prayerful counsel of wise adults who could truly help them. Nonetheless, because they no longer trust older leaders, they gradually transfer that attitude of wariness into their relationship with God, and progressively diminish their desire for a personal intimate relationship with Jesus. As a result a great majority of these wounded souls become so disillusioned with the older generation that they avoid all involvement with elders who would potentially help them. These cynical souls end up forming their own segregated groups which grow into self-righteous exclusive assemblies that, from my observation, eventually exhibit defensive resistance toward anyone who might challenge them to reconsider what they're doing. Thankfully, God hears their cry (Jeremiah 48:1-4) and will in due course intervene for them, that is, if they'll endeavor to stay focused on God as their help.

Sadly, well-meaning adults will try to right this wrong, and then over emphasize the goal of releasing young people into service. This

reaction can foster as many problems as the work of Moab creates because it promotes youngsters too quickly, and results in pride and thanklessness. God, please help us find the balance.

### THOSE TRAPPED BY MOAB ARE PERPETUALLY IN-GROWN & SEGREGATED

Jer. 48:11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. 12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

As a land and people, ancient Moab was extremely prosperous and secure in its tranquil, wealthy state. In fact, for the most part of their national existence and development, they were preserved from lengthy wars and captivity. So much so, that Moab never felt the need to depend on others, and hence, didn't absorb other cultures or languages into its character. It was historically self-reliant. Although this condition can be positive, in the end it produced a self-assured, independent arrogant nature that ultimately worked against the nation as a whole.

- CHARACTERISTICS OF MOAB**
1. DESTROYS THE YOUNG ON ALL LEVELS OF LIFE
  2. PERPETUALLY INGROWN & SEGREGATED
  3. SLOTHFUL, SLEEPY, APATHETIC & STUPID
  4. ARROGANT & PROUD
  4. TWO SIDES TO ITS PERSONALITY
  5. ALLIES WITH ENEMIES OF ISRAEL- GOD'S HIDDEN PEOPLE
  6. EASILY IMPRESSED BY WHAT IT SEES
  7. USES OTHER PEOPLE TO FIGHT ITS BATTLES FOR IT- ESPECIALLY FALSE PROPHETS
  8. DOES NOT DISCERN ITS ENEMIES- NAIVE
  9. IS CURSED & EXCLUDED FROM THE CONGREGATION OF THE LORD BECAUSE IT WASN'T HOSPITABLE & IT HIRED BALAAM
  10. DOESN'T GENERALLY PRACTICE SPIRITUAL MINDEDNESS
  11. GREEDY FOR GIFTS
  12. SEEKS TO DESTROY REVIVAL & KILL THOSE WHO BRING IT
  13. PRACTICES AN AGENDA TO MANIPULATE DISTRESSED & SINGLE WOMEN
  14. WORKS WHEN LAWLESSNESS HAS REMOVED THE PROTECTIVE BOUNDARIES OF WISDOM



Jeremiah's prophecy, in Jeremiah 48, paints a word picture describing Moab in comparison with the condition of the unregenerate man, as suggested in John Gill's Exposition of the Entire Bible commentary on Jeremiah. This is noteworthy because Moab, the principality, requires that everyone who is under his domination to turn inward, or become introspective. This means that all who fall prey to Moab's domination will at the end of the day live independent of others and inevitably become self-centered. Subsequently, the principality of Moab doesn't allow integration with other people, ideas, cultures or families.<sup>4</sup> Therefore, the nations and people groups who embrace these practices have become subject to Moab the evil spirit. Scripture reveals that from its earliest years Moab had segregated itself, and its people, from any intermingling. It is, therefore, perpetually inbred. Jeremiah 48:11-13 compares this "inbreeding" to the process of making wine.

The wine of Moab represents a number of things, respectively originating from the comfortable prosperity of the land, that involves the blend of its past character flaws and the sins that remained settled in the nation, like the corporal dregs of wine. The combinations of these factors veritably are part of the nature of the principality. Thus the identity, and the *flavor* of the nation, were purely dependent upon itself, taking its character from the fleshly nature of the lees, and is characteristic of anyone who falls prey to the same type of pattern. Like in the process of making wine, Moab was allowed to develop and maintain its customized flavor from the sediment at the bottom of the bottle. The wine making process would then require, at the appropriate time, for the wine makers to pour the liquid off into another bottle halting the flavor improvement. The wine of Moab, or the condition of the



unchanged, unfiltered state of the people, was therefore, totally ingrown, without change, having become totally subject to its settled past. John Wesley wrote in his John Wesley's Notes on the Bible concerning Jeremiah 48:11-13, "Therefore - And this is the reason why they retain their old sins, pride, presumption, and luxury."<sup>5</sup>

Zechariah 1:12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

There is, however, another consideration that must be taken into account when talking about the wine of Moab, as being settled

<sup>4</sup> <http://gill.biblecommenter.com/jeremiah/48.htm> John Gill's Exposition of the Entire Bible, by John Gill, 1746-1763

<sup>5</sup> Wesley's Notes on the Bible URL: <http://www.ccel.org/ccel/wesley/notes.html> Author(s): Wesley, John (1703-1791) Publisher: Grand Rapids, MI: Christian Classics Ethereal Library

on the lees. The New Unger's Bible Dictionary offers some additional insight that needs attention.<sup>6</sup> Wines that have remained on the lees, or sediment at the bottom of the bottle, are generally filtered before drinking occurs. As a result, the flavor of the wine is strong and clear. On the other hand, if the wine remains on the lees too long, the wine becomes thick and syrupy. This state is likened to slothfulness, indifference, and what the resource considers to be the gross stupidity of the ungodly.

Zechariah 1:12 describes people, like those of Moab, possessing hearts like being settled on their lees. They're portrayed as slothful, indifferent souls who dismiss God's ability to do, or not do, judgment. This condition of heart, in connection with the wine of Moab, potentially affecting people in the Last Days, must not be ignored. A slumbering, slothful apathy will characterize humanity in the times before Christ's return. I don't believe it is coincidence that the wine of Moab, characteristically linked to an ingrown, self-satisfied carnal state, will also be typified by slothfulness and apathy.

Pr 19:15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

1 Thessalonians 5 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Consider this. The parable of the 10 virgins reveals that all of the unmarried young women were asleep at the time of the coming of the Lord or the Bridegroom. Additionally, Paul warned believers not to fall asleep because he believed the Last days were upon them. Is it any coincidence then that Proverbs 19:15 states that

slothfulness casts into a deep sleep? Is the apathy and spiritual passivity of many believers an indication that the wine of Moab, with all of its ingrown make-up, and syrupy, sluggish nature, is already at work? I believe these are just a few of the forewarnings we need to recognize, and that Moab, the principality is progressively at work in the world. What's more, if you connect the dots between slothfulness, and the thickened wine of Moab, doesn't it make sense that slothfulness will ally itself with Moab before Jesus returns? I believe so. Remember that Lot was withdrawn because of shock, and passively disengaged from his environment following the trauma he experienced. Then, by the time his

<sup>6</sup> "Lees", found on page 768 Merril F. Unger The New Unger's Bible Dictionary R.K. Harrison Editor, Howard F. Vos and Cyril J. Barber Contributing Editors, Moody Press, Revised and Updated Edition 1988

daughters seduced him, he'd already become incapacitated because of the combination of the events and drunkenness.

Notably, Moab is also uniquely referred to in both the masculine and feminine genders. Nearly all Bible translations and versions take note of the differences referring to both genders, even though they don't expound as to why it could be so. This is important because I believe that in the interpretation of these gender classifications, a difference is being made between the principality, and the people or nation. The masculine gender, I believe refers to the principality of Moab, in contrast to when Moab is spoken of in the feminine gender referring to the people or nation of Moab. Regrettably, the Bible translations that erase those differences unwittingly impose a forced interpretation that presents an incomplete picture of what the verses reveal and removes the reasons for the issues we'll face in the Last Days pertaining to the reviving of Moab as a principality.

### MOAB IS ARROGANT AND PROUD

Jeremiah describes Moab, both as a nation, and the principality, as being arrogant and proud. Individuals who've drunk of its wine generally exhibit the same traits. They become overly-confident and develop a haughty sense of importance because of their long term undisturbed prosperity and identity. On the other hand, if the person or group is under Moab's dominance because of trauma, owing to repetitive wars and invasions, their pride will emerge as a reactive defensive solution to sustain their identity. For this reason, they develop a condition of blindness to their real state of mind and eventually become overly vulnerable to invasion. Additionally, this arrogance makes them come across as exclusive.

When a person or group becomes arrogant and proud, because of being under Moab's influence, certain characteristics of expression will also develop and emerge, each feeding off of each other. Peoples or nations subjected to Moab's domination believe that they're the only ones who know what is right and acceptable for the world. This snootiness comes across as condescending with a know-it-all attitude. It's therefore, very self-righteous. Furthermore, people bound under the Moabite influence, because of the effects of trauma, will reactively do anything to preserve their identity as a people and nation. Consequently, they'll endeavor to safeguard their language, culture, religions, economy and traditions from anything they'd deem to be a pollution to their national purity. Most nations that fall into this pit purge their language and other related aspects of their identity systematically. Once again this is the result of the fear of loss driving Moab.

### MOAB EXHIBITS TWO SIDES TO ITS PERSONALITY

1 Sam 22:3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. 5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth. KJV

I've observed that many believers tend to unquestioningly accept unbiblical and incorrect stereotypical characteristics when they

think about nations and principalities. Scripture reveals that not all principalities are at all times war-based in nature. For instance, Moab, the nation didn't always behave in a hostile, militaristic fashion. It, in fact, was often a place of refuge to needy people. It would good to remember that Naomi, her husband and two sons, fled to live in Moab when their home town region of Bethlehem experienced a drought and famine. Another example reveals that David, the fugitive who would be king, also took advantage of this softer side of Moab when he and his family's life were endangered by Saul. After having been granted permission from the Moabite king, David moved his parents to Mizpeh, in Moab, so they'd be safe until he knew what he was to do. David was descended from Ruth, his great-grandmother, who was also a Moabite. By design, he had a refuge there for his family. But Moab, like ancient Egypt, was also a historic place of refuge for God's people, and it demonstrates two sides to its personality. For that reason, when looking at Moab, and the nation's history, it appears to exhibit a more amiable manner than its neighbors and relative, Ammon. This was the case; at least, until the Moabites were subjected to the heavy taxation and oppression from various neighboring kings, including Israel. Then, after feeling the pressure of these tolls, the kings of Moab revolted and became vengeful, demanding and resistant to all those who oppressed them. So, considering the combination of these factors, Moab may offer a temporary shelter to those who need help. But it is only a short term safety.

### MOAB'S ALLIES ARE ENEMIES OF ISRAEL AND GOD'S HIDDEN PEOPLE

Ps 83:1 A Song or Psalm of A'saph Keep not thou silence, O God: hold not thy peace, and be not still, O God.2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.5 For they have consulted together with one consent: they are confederate against thee:6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;8 Assur also is joined with them: they have holpen the children of Lot. Selah.9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:10 Which perished at Endor: they became as dung for the earth.11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:12 Who said, Let us take to ourselves the houses of God in possession.

The ally one, chooses by and large, reveals an inner propensity toward likeminded characteristics. Such was the case with the nations and peoples that Moab associated with historically. Each of Moab's comrades was, by definition of their names, emblematic of evil partnerships. For example, 2 Chronicles 20 relates the account of the tripartite threat of Moab, Midian and Mount Seir advancing in their attack upon Jerusalem during the reign of King Jehoshaphat. Midian, often allied with Moab, was a fitting partner because Midian's name means strife and contention. Moreover the people of Mount Sier, originated from the Horites who were known as troglodites, or cave dwellers, and ironically they were compatible with Moab whose origin was also in a cave. Each of these peoples, along with a nearly complete list of affiliates, can be found in Psalms 83. There is a wide range of opinion on the grouping of this assembly. But the truth is this international confederacy isn't depicted anywhere else in the Scriptures. It's possible the Psalm was referring to the conflict

described in 2 Chronicles 20, but the range of nations interlinked may instead be reference to a prophetic future alliance and event. If so, this coalition will unite at a time in an amalgamated effort against Israel, God's hidden people. Moab, one of the children of Lot, will be directly involved. The scriptures also imply that Moab's condition at the time of this future union will be possibly weaker than the rest of the nations, because it is said to be needing help from others. Since Moab is no longer an actual nation, and its geographical existence is long removed, it is located in a part of modern Jordan. This makes one wonder if Jordan will be involved in that unholy network pitted against Israel, if this pertains to an end times event. But at this point in time we'll have to wait and see what it all means.

## MOAB BELIEVES WHAT IT SEES & IS EASILY IMPRESSED BY THAT SIGHT

**Num 22:1** And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. **2** And Balak the son of Zippor saw all that Israel had done to the Amorites. **3** And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. **4** And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. **5** He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: **6** Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. **7** And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. KJV

Israel's population had multiplied. It had become a formidable foe to any people that it was commanded to conquer. Furthermore, the report of their victory over the Amorites had gone before them. These testimonies generated fear in all that heard them. So much so, that when their tents were sprawled out in camp in the plains of Moab, near Jericho, the mere number of their ranks terrified Balak, the king of Moab, in the deepest way possible. Balak reacted in the way that was characteristic of Moab's nature. Not only was he and the people of Moab afraid of Israel, but the corporate trepidation compounded exponentially as their imaginations took over, exaggerating the probabilities of what could happen.

Moab lives in the fears of "what if?" It also panics at being outnumbered and outgunned. It reacts, just like its forefather Lot, believing in what it sees. As a result, it will attempt to use spiritual expressions, such as divination, or humanly-manufactured prophecies, to overcome its foes, as it attempted to do in Numbers 22:1-7. You might also want to consider that it did these things in league with Midian, whose name means strife.

I've mentioned before that Moab and Egypt, as spiritual power structures, are similar in personality and function. Like Egypt, at the time of Moses' birth, when the Pharaoh was afraid of the

enlarged Hebrew population, Moab was also intimidated by Israel's numbers. Egypt reacted differently to this problem by enslaving the Hebrew children and subjecting them to hard labor. Moab, sought to instead to conquer through the use of divination. That, however, unexpectedly backfired when Balaam the prophet was restrained from cursing Israel as Balak had requested. Moab learned that you can't curse what God has blessed.

As believers, we need to learn from this. Christians who've come under Moab's influence don't generally practice spiritually mindedness. Instead, they choose to believe the things that they see with their natural eyes and acquiesce to frightening imaginations. This condition ultimately leads them down a dangerous path where alternate forms of spiritual manifestations will tempt them. Their lack of spiritual insight and their presumptuous nature causes them tremendous loss. This was the case in the account of 2 Kings 3 that we'll now look at.

Biblically, Moab was restrained by the prophets of old. There are numerous examples in Scripture where genuine prophetic ministry curbed the destructive endeavors of Moab aimed against God's people. One example tells the story of Elisha, the prophet used by God to overcome Moab, through taking advantage of Moab's problem with believing what it sees. Take a look at this example now.

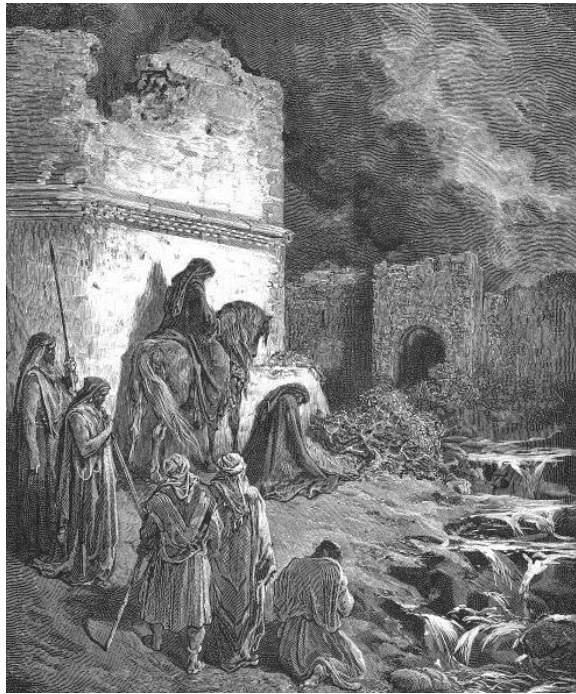
**2 Kings 3:10** And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!**11** But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.**12** And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.**13** And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. **14** And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. **15** But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. **16** And he said, Thus saith the LORD, Make this valley full of ditches. **17** For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. **18** And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. **19** And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. **20** And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. **21** And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. **22** And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: **23** And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. **24** And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. **25** And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it. KJV



In the account of 2 Kings 3:1-27, the Moabite army had positioned itself against Edom, Judah and Israel. It was a dangerous adversary. Recognizing the impending threat, the kings of Israel, Judah and Edom, converged to discuss what options were



available to them. There wasn't a lot of hope in their conversations. However, King Jehoshaphat of Judah believed God could help them if they sought His counsel through the prophet Elisha. The word of the Lord ultimately came to them, in spite of Elisha's reservation to deliver it because of the two unbelieving kings. Had Jehoshaphat not been present things might have been very different. Furthermore the prophetic word required a step of faith. The dry river bed contained no obvious source of water. Nonetheless, God told the kings to dig wide trenches in the waterless brook, as an act of faith, promising that by morning the ditches would be filled with water yet without the sound of wind or rain in their hearing. Scholars differ on how this was accomplished, but several suggest that the water traveled down from mountains of Edom, rushing in the valley riverbed after a torrential rainstorm.<sup>7</sup> As a result, water filled the pits to overflowing by early morning when the sun arose creating an eerie red reflection off the water that made it look to the Moabites like the watercourse was full of blood. They believed what they saw naturally and unwisely presumed that the kings of Judah, Israel and Edom had turned on one another, along with their troops, ending in a horrible bloodbath. The Moabite armies ran to gather the spoil they supposed was waiting for the picking. To their shock, the Israelite soldiers were awaiting them. The battle that followed fulfilled the prophecy of Elisha. However, had Moab been more circumspect, and not believed what it saw, and presumed it knew what had happened, things could have been very different.



**MOAB USES OTHER PEOPLE TO FIGHT ITS BATTLES, ESPECIALLY THE PEOPLE IT CONSIDERS PROPHETIC.** It will consequently hire prophetic individuals to speak against its enemies.

Terrified at the prospect of battling the Israelites, Balak, the king of Moab, the Moabite elders and the elders of Midian sought the aid of the well-known prophet, Balaam. They respected this prophet to such an extent that they believed if Balaam cursed the Israelites, the Israelites would be defeated. This wasn't just some random prophet. Balaam was famous for his prophetic skill, even though he was not a prophet of God. An expedition of archeologists, led by Professor Henk J. Franken of the University of Leiden, while excavating in Deir Alla in March of 1967, dis-

covered archeological proof of Balaam's influence and existence. So when we read the biblical account of Moab seeking Balaam to curse the Israelites, it was a serious matter. Moab didn't want to take on the people whom God delivered out of Egypt, alone.

There are several instances described in the Bible where Moab attempted to sabotage God's people through the employment of false prophets. Numbers 22 describes how Moab endeavored to hire Balaam, the false prophet, to curse Israel. But that was not the only time Moab used false prophets to curse and discourage God's people.

Nehemiah and his co-workers had returned to Jerusalem, to rebuild the city and its walls after many long years of Babylonian exile. Once they got there they faced severe opposition from the local government leaders. Two of those antagonists, also repre-

sentative of enemies of revival, were Sanballat, the Moabite, and Tobiah the Ammonite. These two men were instruments of sabotage and persecution and they used any means available to them to prevent and discourage the rebuilding/ revival of the city, including false prophecy.

Genuine prophecy isn't manipulative, nor does it engender the natural emotion of fear. False prophecy, however, is often strategically constructed by designing individuals who are intent on accomplishing destructive agendas. Such was the case in the schemes of Sanballat and Tobiah. Thankfully, Nehemiah was discerning. He spotted the ungodly nature of the prophecies delivered by the hired false prophetess, Noadiah, along with the rest of the prophets as being sent by Sanballat and Tobiah to hinder the work of revival of Jerusalem. False prophecy is often cloaked

in religious vocabulary, flanked by artificial authority and aimed to destroy faith and spiritual strength. Jealousy and pride blend together with this bogus manifestation for the purpose of discouraging the work of God. Beware of this counterfeit expression. It will attempt to stall, and if possible, quell your progress in God, driving you inward into self-doubt and fearfulness. Nehemiah, perceived this threat because he was secure in his call and the word of the Lord he was to fulfill. You must be certain of what God desires for you to do or you may be swayed by the serpentine words of false prophets allied with Moab.

**Neh 6:12** And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. **13** Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. **14** My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear. KJV

## MOAB ISN'T WISE IN RECOGNIZING ITS ENEMIES

Judg 3:14 So the children of Israel served Eglon the king of Moab eighteen years. **15** But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a

<sup>7</sup> Keil and Delitzsch Commentary on the Old Testament, Hendrickson Publishers, Publication Date: 1996

Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. 16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. 17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. 18 And when he had made an end to offer the present, he sent away the people that bare the present. 19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. 20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. 21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: 22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. 23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. 24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber. 25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. 26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. KJV

The time of the judges was a unique season in Israel's history. The people of Israel were often in a condition of being backslidden. They engaged in idolatry and frequently turned away from the Lord. As a result, God called and sent them judges, whose presence and word, in most cases, would call the people to repentance and revive them back to God. Many of the judges were also, therefore, revivalists.

Judges 3 relates the account about how Eglon, the king of Moab, ruled Israel for 18 years after having conquered them with the assistance of the Amalekites and the Amorites. The subsequent oppression and forced servitude finally grieved the Israelites to such an extent that they cried out to the Lord for help. We should take note that until they cried out to God, nothing changed and Moab remained their oppressor. In response to their appeals, God raised up a deliverer named Ehud.

Moab possesses some serious character flaws, one of which, is that it seldom practices discernment. In this case, the king of Moab didn't perceive an enemy threat properly, and without realizing it, welcomed his own death and defeat. Due to a wide difference of opinion on the translation pertaining to King Eglon's size I won't speculate on the details of how he died. Nonetheless, the story describes how Ehud, the judge,<sup>8</sup> fashioned an unusual dagger of undetermined size that was uniquely capable of striking the king down with one strategic blow. Had Eglon discerned this, he might not have died so easily or quickly. What's more, it seems that once the king heard that Ehud wanted to bring him a present, the king cast aside good sense and allowed the assassin to meet alone with him. His love of presents and gifts overruled insight. Therefore, Moab tends to be easily impressed



<sup>8</sup> [http://academia.edu/1293542/Eglons\\_Belly\\_and\\_Ehuds\\_Blade\\_A\\_Reconsideration](http://academia.edu/1293542/Eglons_Belly_and_Ehuds_Blade_A_Reconsideration) by Lawson G. Stone, lawson.stone@asburyseminary.edu Asbury Theological Seminary, Wilmore, KY 40390

by gifts not considering the possibility of being manipulated by the giver.

## THE MOABITE AND AMMONITE IS CURSED AND EXCLUDED FROM THE CONGREGATION OF THE LORD BECAUSE THEY WERE NOT HOSPITABLE TO THE EXODUSED HEBREW CHILDREN AND HIRED BALAAM THE FALSE PROPHET

Deut 23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: 4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. 5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. 6 Thou shalt not seek their peace nor their prosperity all thy days for ever. KJV

One of the most unusual characteristics about Moab is that Moab, along with his brother Ammon, is stingy. God has little tolerance for tightfistedness. He loves the cheerful, generous giver. Moab, however, isn't charitable in nature and this flaw resulted in an eternal judgment. The biblical record is much like a puzzle as different sections of scripture piece the facts together. Evidently, according to the adjoined facts, the comments in Deut 2:29 would imply that both Moab and Edom granted Israel permission to be allowed to pass through their land. However, Num 20:18-21 and Deut 23:3-4 seem to indicate that both Moab and Edom utterly refused them. A more precise reading removes the obscurity and presents us with a clearer idea of the whole matter. Israel requested Edom to allow them to cross their territory on the

royal highway as described in Num 20:17. However, the Edomites were a martial people and refused Israel, using a display of force to protect their national dignity, while at the same time declining to show any hospitality. Another piece of the biblical puzzle is found in Jephthah's statement in Judg 11:17 that reveals that the more timorous Moabites also refused Israel, following Edom's lead. In fact, Jephthah goes on to specify that Moab didn't fight against Israel while they were neighbors for 300 years in Judges 11:25-26. As a result, Deut 23:4,7 doesn't indicate that there was any complaint of hostility on the part of either Edom or Moab. The judgment decided against Moab and Ammon was due to two crimes; their lack of hospitality on the part of Moab and Ammon and the hiring of Balaam to curse Israel. On the

other hand, the Moabites revealed their seductive nature in that they were only too friendly, sending their daughters to cultivate friendly relations with the Israelites and then to entice them to their idolatrous services.

Deuteronomy 23:1-8 commands that Moab was to be excluded from entering the congregation of the Lord. This could mean a lot



of different things. It could also imply that people under the control of Moab, as a principality, will find it difficult to integrate into spiritual fellowship. However, if we're going to stay consistent with context, the law seems to only forbid the naturalization of Moabites into the congregation. It doesn't forbid their dwelling in the land; and seems to refer rather to the nations than to individuals. For the most part, it wasn't interpreted at any rate to ban marriage with a Moabitess, except in the time of Ezra. If that were constantly the case, then Ruth wouldn't have been allowed to marry Boaz. Ruth however, was most probably a proselyte.

I can't help but wonder if believers who've struggled with the difficulty of feeling like they don't fit with other believers may also be wrestling with this foe. But we need to consider how this process began, because of the lack of friendly hospitality and the hiring of a false prophet were the reason for the ban.

1 Peter 4:7 But the end and culmination of all things has now come near; keep sound minded and self-restrained and alert therefore for [the practice of] prayer..... 9 Practice hospitality to one another (those of the household of faith). [Be hospitable, be a lover of strangers, with brotherly affection for the unknown guests, the foreigners, the poor, and all others who come your way who are of Christ's body.] And [in each instance] do it ungrudgingly (cordially and graciously, without complaining but as representing Him). AMP

Hospitality has become a forgotten practice and concept. Even so, it's commanded as a necessary heartfelt Christian expression, prior to, and, in the Last Days. A generous spirit is meant for both saved and the unsaved, the friend and the stranger, the poor, the needy and all who cross the Christian's path. It must be practiced without partiality, grumbling, or resentment. It doesn't seek reimbursement, and all the while, one is to be mindful of being a representative for Jesus. There is no reasonable excuse for not doing so. Hospitality isn't an option reserved to be practiced by the believers who are more generously inclined or gifted in helps, or care-giving. Every believer should be big-hearted. Selfishness, the kind that Moab exemplifies, however, restrains it. Folks, who are thus minded, will use personality type, personal space needs and family situation as an excuse. Peter made this general command, in 1 Peter 4:7-9, knowing full well that the needs potentially facing the future population would be great and Christians would have the advantage of knowing how to pray with faith in order to multiply bread and fish for the hungry, water for the thirsty and protection for the vulnerable. We're commanded to be hospitable. A sign and characteristic of Moabite influence, however, is being inhospitable and unfriendly.

### **MOAB SEEKS TO DESTROY REVIVAL AND KILL THOSE WHO BRING IT**

Moab is an enemy of revival because revival requires you reach out toward God. True revival isn't an event. It's a renewal of intimate relationship with God. Conversely, Moab drives whatever it targets inward and kills many types of revival through selfishness, fear, introspection and insecurity, along with a collection of evil plots and schemes often not recognized until too late. This is one reason that believers must learn to overcome trauma in a spiritual sense. Otherwise, Moab will gain ascendance over the revival movements of God. Nehemiah's account, and his work,

of the reviving of Jerusalem, reveals that there are many enemies of revival and revivalist, not forgetting Sanballat, the Moabite. Believers who desire revival need to discern how this foe seeks entrance and operates. We must understand the methods that trauma uses to establish a foothold for Moab.

### **MOAB PRACTICES AN AGENDA TO MANIPULATE DISTRESSED, SINGLE WOMEN**

Lastly, Moab targets and affects widows and unmarried women. Throughout Scripture, key single women, unmarried and widowed, were part of the traumatic drama of Moab. Lot's daughters, Ruth, Naomi, and Orpah, are part of that lineup. Each of their stories is noteworthy because what they went through reveals how Moab develops its strategies and negatively affects women. Please remember this. Moab takes advantage of wounded people to accomplish its plot to destroy the move of God. It has always operated that way, and always will.

We've discovered some of the most significant aspects of Moab's nature. This knowledge can be overwhelming. However, Moab is powerless in comparison to the greatness of God. There is also a solution for everything this enemy proposes. God has made a way, but sadly, the great majority of unsaved humanity, and much of the Church is unaware of what and who that answer is. In years to come, as all the different forms of trauma escalate in the world causing great agony and faithlessness, human beings will come to realize that they don't possess what can genuinely heal the traumatized soul. Only those who truly believe in Jesus, and all He accomplished on the cross, and in his resurrection will be able to offer a real and lasting healing and victory over Moab for those upcoming generations. We need a savior. That is our only hope!

## **MINISTRY** **UPDATE**

Due to the extensive dental work Dr. Winslow has been undergoing, she has not been traveling and ministering as is normal for her. She underwent another oral surgery on June 5<sup>th</sup> with good results. In spite of how extensive the bone graft was, she experienced no pain, and only a few days of swelling. This was a tremendous blessing. Thank you for all of you who prayed for her. She is now waiting for the next step in this process in 4 months. Please be standing with her for the success and healing of this treatment. As many of you know, since she hasn't been traveling, Dr. Winslow has been spending the time at home doing research and writing new books, newsletter articles, blogging, and composing music. Singing is still a challenge but she's making good progress and will be leading worship at a small local church campmeeting in mid-July. She's in hopes to begin traveling again in July if she receives invita-



tions to do so. Dr. Winslow does not draw a salary or get a regular paycheck like the ministers and pastors of a local church setting. The way God has supplied for her financial income and needs has usually been through the meetings she does. In those services she generally, though not always, receives honorariums, and gains income from the sale of her products along with some sales from her website. On occasion individuals, led by the Lord, will send or wire a financial gift. She was grateful to receive some offerings last month that helped greatly. Most people do not understand that this is how she operates. Therefore, if God would lay her on your heart during these quiet months to help her financially she would genuinely appreciate it. Thankfully the bills for the dental work are covered. But each daily need is by faith and any outside contribution is part of the walk of faith. Additionally, if God is leading you to invite her to speak at your church or conference please contact her through the email [info@tamara-winslow.com](mailto:info@tamara-winslow.com) and we will get back to you to see if something can be set up.

## UPCOMING SCHEDULE

Dr. Tamara is scheduling, for the months of July onward. Currently her confirmed schedule is as follows:

**July 18-19<sup>th</sup> Heart of Worship Camp Meeting,  
*Helping with morning Praise & Worship sessions*  
3445 Parkmoor Village Drive, Colorado Springs,  
CO 80917**

Pastors Charles and Renea Johnson

**Dates are being reworked- Mount Vernon Four-  
square Fellowship, 5200 Eisenhower Ave. Ste.  
200, Alexandria, VA 22304**

Pastors Niki and Kelly Tshibaka

**September 17<sup>th</sup>. Tuesday night  
CHURCH ON THE LIVING EDGE 555 Markham  
Woods Road Longwood, Florida** Bishop/ Pastor  
Mark Chironna

*Please be praying with her as she plans her upcoming travel schedule. If you would like for Dr. Winslow to speak at your church, function or group, please contact her at her website and email her at [info@tamarawinslow.com](mailto:info@tamarawinslow.com).*