

Heaven is Shaking the Bear Part 21 – Dr Hollisa Alewine

Shabbat shalom everybody.

I'd like to finish talking a little bit more about the kings of the east since that phrase is kind of gluing all our thoughts together right now. We have looked at different sets of the kings of the east starting with Abraham and the four kings and working our way forward.



But I just wanted to quickly show you like a map of the Persian Empire and you can see in terms of east west that the Persian Empire absolutely extended into the west. So when we say the kings of the east, it is not just two kings coming from the east. You can see a similar pattern here.



This is the Medo- Babylonian empire. You can see how far west that does extend. So when we say kings of the east, there's something of their origin in the east, which is what east means in Hebrew. There are a couple of different ways that you can say the east, and one of them means the origin where something comes from. The other one is *mizrach*; it is where the rising sun comes from, the direction of the rising sun.

So it can be directional, but in our case, there's a connotation of an ancient because east does refer to something that is ancient, *kedem*, it is from ancient times, yet that thing that was established in ancient times is still relevant today.

So when we talk about the kings of the east, we don't want to forget that even the Canaanites, a lot of whom lived west in terms of the Israelite territory, they were like sea peoples, so they were settled along the shoreline. And so, how can they be considered kings of the east if they settled in the west of the land or to the west of Jerusalem? They are still considered part of that group of the kings of the east. I think there's something deeper there to explore. It is just not what we are doing right now.

But that is something to keep in mind because as I share my PowerPoints with you today, I'm going to show you a map or two, and you can see where some of this action that we've been studying with Sisera versus Deborah and Barak, it is actually taking place in the west of Israel. And of course that was part of

the plan that Barak was to take his 10,000 up on Mount Tabor, lure in Sisera, who was actually thought to have come from more of the west of the land and then kind of been driven east. But that would have lured him in, and then they chased them toward the west.

That area is significant because it is also the location of the great battle described in Revelation as Armageddon, which is actually *Har Megiddo* in Hebrew. And so there will be something of this template we are looking at in the battle between Sisera, Deborah, and Barak, that as we accumulate the facts, the bullet points, as we are reading the book of Revelation, we can say, I can pull some of those patterns from the battle there into what John is telling me about this battle of Armageddon in the book of Revelation.

So, we want to continue looking at Sisera and Jabin or Yavin as kings of the east. Try to click those things in there, and then maybe transition into a more contemporary question which is: what is our role here? It is one thing to just sit here and study prophecy. It is another thing entirely to go out the door tomorrow morning and get back to real life and say, What do I do now? What can I do? I know what I know from Scripture, but what do I do with this information?

This is the last point I want to make in this lesson even though we may find some more things next week in the Song of Deborah. This should sound familiar to those who are informed on the atrocities of October 7th as well as the entire history of Islam's military campaigns.

"Out of the window she looked and lamented, the mother of Sisera through the lattice, 'Why does his chariot delay in coming? Why do the hoofbeats of his chariots tarry?'

'Are they not finding, are they not **dividing the spoil? A maiden, two maidens for every warrior;** to Sisera a spoil of dyed work, a spoil of dyed work embroidered, dyed work of double embroidery on the neck of the spoiler?'

We'll do a lesson in the future on "Got-Zillah," first glimpses at polygamy as the war against Creation.

So, recap from Lesson 20 because much of what we studied in lesson 20, I want to keep pulling those threads because it is going to explain the problem with the

gods that the kings of the east worshiped and why the Israelites were cautioned so severely about dealing with the gods of these nations. That is the primary reason not to mix with a foreigner who's not a foreigner moving into the covenant. Most the foreigners that they ran into would not be people moving into the covenant, trying to be grafted in to the covenant, the promise made to Abraham, Isaac, Isaac, and Jacob. Instead, they would be trying to seduce the Israelites out of that covenant, out of a covenant of obedience.

If you just open any news source, you are going to see it. You can't not see it because the bear is so prevalent in the news today and the bear is so intertwined with western culture right now. The bear and those beast systems, that the bear is part of have infested the entire world. There is a more recent conquering colonization offensive by the beast kingdom that has 100% infested the entire world.

Sisera is routed in battle. He goes on the run. He runs away. The 900 iron chariots are lured in to what it calls the torrent of the river Kishon, which we know normally is not a torrent, it is just a little stream. But seasonally, it can become a torrent, which is interesting because if Sisera has a background in the land of Canaan, he should know this. He should, even if he has 900 iron chariots, he should know that the last place you would take 900 chariots is into a flood plain during a time of flooding, during a time of heavy rain.

We don't know if he knew that and maybe, I don't get a read on exactly what time of year this occurred, but if he knew that it was a season of rain or if he looks up into the sky and he sees that it has been raining or is about to rain, as a great captain he is not going to take his iron chariots into that battle. He is going to dismount. He is going to try to move the battle to a higher place, but it doesn't seem to have slowed down Barak's army and Deborah.

So Israelites are running down Mount Tabor, running, I suppose, as if they are saying, Oh no, we can't handle this. We are running away. Run away. and then Sisera's armies pursuing. Now, even if you thought you were winning, if you could see on the horizon the Valley of Jezrael, and if you know that that is going to just turn into muck, if it is raining, if it is bad enough that the Kishon River has turned into a torrent, why in the world would you go there?

Well that it really explains a lot going on in the world today. People know better, should know better, have learned better, have resources to learn better, and yet they rush headlong into stupidity. So, I don't know what's going on in his head. I tend to think it is the confusion. Because Deborah and Barak are not in this alone. The Holy One's going before them. What they are doing is simply stepping out in faith. They are not waiting at home for Adonai to go out there and fight the battle and then whistle when He is done and say, Come get the stuff. They are literally suited up for battle, even though He is going to go before

them, confuse the enemy, discourage the enemy, let the enemy turn on itself, let the enemy think whoever is attacking is from within, all sorts of weird confusions go on.

That is one way we can walk out the front door tomorrow morning and know that the crazy we are walking into is possibly the confusion that Adonai is sending before His armies. That when people act crazy and do crazy stuff, like, don't you know better than that? Have you lost your mind? And like, yeah, they kind of have, because if they have arrayed themselves against the army of Israel, if they have arrayed themselves against the children of Abraham, then they may have chosen the wrong time in history to do that.

He may have sent out what's called the *tzirah*, which is a hornet. It does two things. First, it confuses you. It blinds you so that you can't see, you can't understand things. And then next, it cuts off the root and the fruit. That is the second stage of it. But you get the confusion first, before you are cut off from root and fruit. So these bad things have happened.

The confusion, Sisera has been drawn into a place where his chariots will bog down. Same thing that happened to Pharaoh's chariot wheels, by the way. They got bogged down. It says his chariot wheels were confused. If you read it in Hebrew, what it is actually saying, the chariot wheels got confused. Well, that is exactly what happens to Sisera's army. They get confused, they go down into a place where their chariot wheels are going to be bogged down. So basically you can envision 900 chariots stuck in the mud and all the silly things that we do to a car to get it out of the snow or the mud, imagine them trying to do those things to get those chariots out of the mud. Maybe get the horses unhooked and who knows what was going on in their confusion.

Sisera, courageous captain that he is, runs away, and Yael drives a tent peg through his temple. Wonderful lady she is. And so the victory goes to the Holy One.

But as the ladies are waiting for Sisera, Sisera's mother, and the women of the household whom it calls wise women, which is rather tongue in cheek, because they are a little stupid, they are speculating as to why Sisera is taking so long. And so they are trying to explain this. It says, *Out of the window she looked and lamented the mother of Sisera, through the lattice. Why does his chariot delay in coming? Why do the hoof beats of his chariots tarry? Are they not finding? Are they not dividing the spoil? A maiden, two maidens for every warrior, to Sisera a spoil of died work. A spoil of died work embroidered died work of double embroidery on the neck of the spoiler.* These are the sort of garments that you wear when you have a high position.

But my point is, how are they condoning not just what's going on in terms of the war, but in capturing women to use for personal pleasure? If the tables were

turned, is that what they would want to be turned into? So, let's kind of hold that thread. Let's not let go of that.

Consider the beast mindset of Sisera's "women," his mother and her "wise women": they actually embraced the kidnapping, rape, and subjugating ownership of women into their husbands' "harem."

Like "that Jezebel woman" was teaching and leading the righteous astray with her doctrine of sexual immorality and eating sacrifices to idols, Sisera's women were teaching and enabling his rapacious lust. He is the iron Beast, and they are the harlots who betray their virtuous and noble calling as women to be truly "wise women" who have the "Torah of kindness" in their mouths. The "children" of such sick doctrines will be thrown on the sickbed with her.

"She opens her mouth with wisdom, and on her tongue is the torah of kindness." (Pr 21:36)

So, last week we talked about how these so-called wise women, including Sisera's mother, she is like the Jezebel woman of Thyatira. She passed on this twisted doctrine to her children, to her son Sisera. So Sisera would think he is entitled to kidnap, rape, subjugate, own women, to collect a harem for his personal pleasure. She is in on this.

That is why I think in Thyatira it says not only am I going to throw her onto a sick bed, I'm going to kill her children with pestilence. I'm going to kill her children with these altar judgments as well. They are going to be judged along with her. A woman was created like Proverbs 21:36 says, *She opens her mouth with true wisdom and on her tongue is a Torah of kindness*. There is nothing kind in the words of Sisera's mother or her wise women. It is the opposite of wisdom. It is a Torah of unkindness. And when you have that sort of doctrine, moral fabric set within a people, your options are limited as to what you can do, because they will always be coming after you with rapacious lust and a desire to dominate and kill, to collect the loot. I mean, she said it. It is not like it is hidden here. What does she say? Are they not dividing the spoil? They are after the loot. If

they can dominate, they get your stuff. If they can dominate, they can acquire a harem. They can bring women into subjection.

On the other hand, Deborah enables Lapiddot to go to war against the oppression of Yabin and Sisera. In a sense, they represent two of four beast kingdoms, the bears of the east and the iron monster of Rome.

Both Deborah and Sisera's mother influence the outcome of this portion of Israelite history.

- Sisera's mother enables his beast instincts for rapacious war and subjugation.
- Deborah enables Lapiddot to outwit the "*binah*" of Yavin and the *chakhmot*, Sisera's mother's "wise women."

Jezebel MUST have an Ahab, a source of authority, to enable his sin. Now compare to the earlier kings of the east's harem mentality:

I'm going to do a lesson on where this started in Scripture. It goes all the way back to the song of Lamech, and you can see even a step beyond the Garden, how this thing is proliferating and why it is so crazy how feminists have aligned themselves with twisted doctrines of subjugating women.

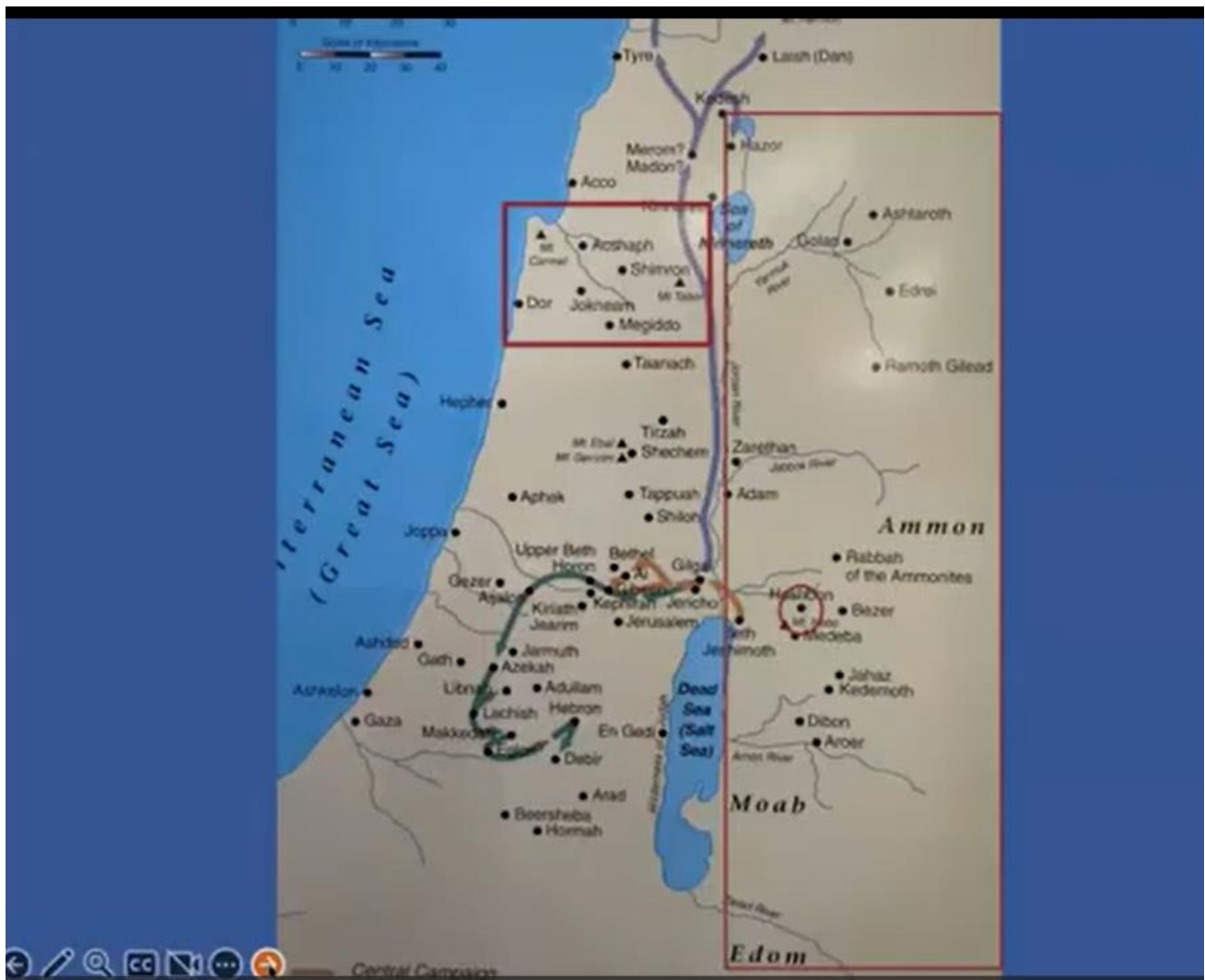
"'As I live,' declares the King Whose name is the LORD of hosts, 'Surely one shall come who looms up like Tabor among the mountains, or like Carmel by the sea.'" (Je 46:18)

Mountains-nations
Sea-nations

Prophetically, Barak assembled his army among the nations (Tabor), then lured Sisera from Mt. Tabor to "the sea" by Carmel for destruction.

The context is describing the defeat of Pharaoh Neco by Nebuchadnezzar of Babylon. Neco was lured across the Euphrates, where he was defeated by Nebuchadnezzar and his strength broken. As Barak defeated Sisera by luring him to the snare of Kishon, so the dragon Egypt would be defeated by the Beast of Babylon.

Barak assembled his army at Mount Tabor, then lured Sisera from Tabor to the seaside by Carmel for destruction. And I wanted you to take a look at this map so you could get a better idea where things are happening.



Now, you'll see here a picture with a big rectangle drawn east of the Jordan and the Dead Sea and the Sea of Galilee. This is the territory of the kings of the east we are dealing with lately. When we are looking at Sisera and Yavin, when we are looking at the ones who came before them, marched down here in the time of Abraham and captured Lot and his family. There's actually five cities down there, one of which is extant, but you can see that on the east side there.

Probably one of the most important things to remember today about the kings of the east is where you see that circle around a place called Heshbon. It is about even there with the north side of the Dead Sea or the Salt Sea. This is going to be a stronghold where Moses and Joshua conquered two important kings of the east, which are going to be Sihon and Og. Sihon and Og, they are giants. Well, how do these giants pop back up after the flood? I don't know exactly, but if they are some sort of hybrid being, it could be that they've got a longer shelf life. There's an aspect of them that is a little bit harder to kill than a than a normal human being. I don't know what was so extraordinary about them,

other than they were of tremendous size. They tended to be mockers like Goliath or Goliath, taunters, mockers. Maybe that is why they are taking up here in the area where they did. But Heshbon would be a center of their activity, that Joshua and Moses conquered.

That area had some significant kings of the east's territory. You have Ammon, a descendant of Lot. You have Moav, also descendant of Lot. And then just south of there is Edom. And if we kept going south, in fact, we are already in there, the territories of Midian and Edom mingle just like the territories of Midian and Moab mingle a little bit. It was Midian and Moab who conspired against the Israelites in the wilderness at the sin of Baal Peor, where they are importing a false prophet Balaam to come and curse Israel. There's not great things happening with the kings of the east. It is not a great area.

With the first maps I showed you with Neo Babylonia, Media and Persia, it becomes a much bigger territory. Here, we are dealing with the kings of the east as they are moving into that territory. The battle of Sisera was during the time of the judges. Israel didn't even have a monarchy yet. So the battle against the kings of the east is very up close and personal. When you have a huge empire, things feel more far away. Like Babylon is much farther away. Shushan would be much farther away. But these kings of the east are just over the mountain. These kings of the east are just across the river. And it makes a difference.

Another little box I've drawn on this map for you, is up toward the north, just a little bit west of the Sea of Galilee, which is labeled the Kinneret, which comes from *kinnor* or harp because the Sea of Galilee is shaped like a harp. You can see that there is a box there. And I wanted you to see how close together these important cities are or important areas are.

You can see Mount Carmel right there on the sea, which is of course on a mountain, but you can stand on that mountain and look down into the valley of Jezrael. You can look down into the flood plain. And of course, the Kishon River flows toward the sea, toward the great sea. And this is the torrent that Sisera was lured into with his iron chariots. But also notice how close it is to Megiddo. This is the place called Armageddon because it is *Har* mountain, *Megiddo*. So, it is the mountain of Megiddo.

There are tons of archaeological levels there excavated, but you can also go there and see King Solomon's stables. It was definitely a military outpost from ancient times. And it is fun to walk down into the cisterns and things. But also from there, you stand on Megiddo and you look out over the Jezrael Valley. This is where the nations will be brought, gathered, lured in again. That is why we are reading this because if we understand this, we can understand Revelation a little bit better. The nations will be lured in. That is why John says the

Euphrates will be dried up to make way for the kings of the east. And then he tells us the nations will be drawn in here to Megiddo. They'll be drawn into this flood plain, which apparently will look like it is dry, but it may not be. Because we know when heaven gets involved in stuff, the heavens tend to drip. There tends to be lightning and hail and all sorts of things when heaven gets involved in a battle.

Another location in this box. I wanted you to see how close it is because we are going to read a psalm that refers to this is the place where Sisera was defeated. And that location is Dor, d o r in English. *Dor* is generation in Hebrew. But if you'll remember, it was King Saul who consulted the witch of En-dor, the spring of Dor. You remember that Mount Carmel also has a evil history. This is where the prophets of Baal were gathered by Elijah, tested, and then he put them to the sword.

This is a big battle area. The history of it is war, and the future of it is war. When you think of them being destroyed at a *dor*, it is like there's a war of generations here. It is a generational war, just like it says in the Prophets, *you are going to serve gods that your fathers never knew*. It is going to be a new kind of crazy that you are going to deal with. So I just wanted you to have in your head a mental picture of these locations for the kings of the east, this great battle with the iron chariots and the past and to get a view perhaps of the future as John is seeing it. How this story, we've heard this story before. And so when John starts telling it in Revelation, we have a frame of reference. And then when we think of the kings of the east, we can assemble all these battles that Israel has had with the kings of the east and learn something from those bullet points.

At the center is Heshbon in the battle against Sihon and Og. The center of it was Heshbon, and *heshbon* means an accounting. It is paying up. If you've run up a bill, now it is time to pay up. In fact, in modern Hebrew, if you are sitting in a restaurant, you are ready to go, you just say, *heshbon bevakashah* and they'll bring you the bill so you can settle up. And *heshbon* is going to represent the final settling up, when everything is going to be paid or repaid or recompensed. See, I think these kings of the east are running a pretty huge budget deficit with the Holy One of Israel right now.


“For we heard about how YHWH dried up the waters of the Sea of Reeds before you when you went out of Egypt, and what you did to the two Amorite kings who were across the Jordan, to Sihon and to Og, whom...you devoted-to-destruction.” (Joshua 2:10)

Amorite: “Used here to denote Israel’s neighbors **east of the Jordan**, but more often referring to the inhabitants of Canaan in general, or occasionally to those dwelling in...See Num. 21:21–35, where the Israelites encounter and defeat **these two kings east of the Jordan....** Israel’s Moabite neighbors also spoke of *herem* in respect to their **national god Chemosh “subduer,” in the Mesha Stele....The word appears in Arabic and has entered English as “harem,” signifying a group of women set apart for one man. “**

“They took possession of Sihon’s country and that of King Og of Bashan—the two kings of the Amorites—**which were on the east side of the Jordan...**” (Dt 4:47) These were giants like those produced by rebellious “sons of God” who lustfully took human women for themselves and ushered in an age of *chamas*, violence.

So, let's look at some commentary that I pulled from this Scripture in Joshua 2:10 because it refers to those two giants, not necessarily gigantic but giant kings of the east, Sihon and Og, who were destroyed before Sisera and Yavin. This is maybe the first time the Israelites are hearing how many people knew about the crossing of the Reed Sea, 40 years earlier and they didn't even know how many people knew about it and how many people lost heart when they heard about it and why rather than just go out and do battle, Balak imports Balaam to come curse them. He is like, I don't think I can destroy them like Pharaoh did because Pharaoh got drowned. He got sucked down into the abyss. Let's figure out something different here. Maybe we can get them to turn on each other if Balaam will curse them. So, we need a better plan here.

When they go to conquer Jericho, Rahab told them how all these kings lost heart when they heard what happened to Pharaoh. When you find out they can't be destroyed by ordinary military means, it really does make you think about what's the alternative here. So they are told, *For we heard about how Adonai dried up the waters of the Sea of Reeds before you when you went out of Egypt and what you did to the two Amorite kings who were across the Jordan, to Sihon and Og whom you devoted to destruction.* So they didn't just hear about what happened 40 years ago. They heard about what just happened. Even though Balaam and Balak did their best to stop the advance of the Israelites, taking their covenant land even though they involved these giants, didn't help. They were destroyed.

And so one of the notes on this in the Jewish sources is the two Amorite kings. What do we know about these two Amorite kings? So the commentary says, It is used here to denote Israel's neighbors east of the Jordan, but more often referring to the inhabitants of Canaan in general or occasionally to those dwelling in and so forth and so on. And it just says, see Numbers 21:21 - 35 where the Israelites encountered and defeated these two kings east of the Jordan. So, I didn't put the whole commentary in there. Neither one of us would want to listen to all that. But I drop down to what I feel is very important because it connects Sisera's mother and her wise women to the god or gods plural of the kings of the east because it is still commenting on these neighbours in the area of the Amorites, the Ammonites, the Moabites, the Midianites, on the east side of the Jordan. It says Israel's Moabite neighbours also spoke of *herem* in respect to their national god Chemosh, which means "subduer" in the Mesha Stele. And if you haven't read a translation of the Mesha Stele, it is something you should do. That is a little bit of archaeology that gives you insight into this biblical period.

And so we find out that the kings of the east, one of their national gods was Chemosh. He is all about subduing. And that is why this is important. When I walk out the door tomorrow morning, will there be a god being worshiped out there who is acknowledged as the subduer? And people follow this god because they want to be counted among the subduers. They don't want to be counted, like Yeshua said, as servants. They want to be counted among the subduers.

It goes on, and it says this word appears in Arabic and has entered English as the word *harem*, signifying a group of women set apart for one man. So when you are trying to understand these ancient gods of the east, remember east can mean origin, ancient, long ago. These gods from long ago. Two aspects of this god ~~Chemosh~~, may his name be blotted out, was that he liked to submit people and he liked having groups of women for his pleasure.

Deuteronomy 4:47 it says, *They took possession of Sihon's country and that of king Og of Bashan, the two kings of the Amorites which were on the east side of the Jordan.* Hold on to that thread, say, okay, if they are giants or descended from giants, what do we know about the first giants that Scripture talks about? Well, they are during the days of Noah. And we are told that these giants, whatever they were, whatever beings they were, they were produced by rebellious sons of God who lustfully took human women for themselves. And they ushered in an age of Hamas, which should sound familiar, an age of violence. They took human women for themselves which ushered in an age of violence. Which was unacceptable, and it ended up in a worldwide flood. Just like in Revelation we see that the second world judgment will be in fire.

"Then Solomon built a high place for Chemosh the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon." (1 Ki 11:7)

Why would King Solomon be accommodating to such a detestable idol associated with one of the worst failures of Israel's wilderness history [*Kemosh is also known as "Baal-peor"]? The Jewish sages find the sin at Baal-peor so egregious not just because of the idolatry, but because the kings of Midian and Moab prostituted their daughters to idols for the cause of defeating Israel. Those seeds of idolatry sown in the wilderness bore fruit in the reign of Solomon, who embraced the twisted doctrine of women as objects to be collected and used for men's pleasure and commercial goals. The harem of chattel. King Solomon indulged himself in exchanging wives and concubines for commercial and political use.

So, is it all on the kings of the east? Or is there a reason the Israelites were told to destroy the names of their gods? Well, here's what happens when you don't, when you don't deal with every last one. 1 Kings 11:7 gives us this information. *Then Solomon built a high place or Chemosh, the detestable idol of Moab, on the mountain which is east of Jerusalem. And for Molech, the detestable idol, the sons of Ammon.* The gods of the kings of the east, Solomon builds high places on the mountain east of Jerusalem. I can only imagine Yeshua marching in there from the east and how that is going to change the world of women everywhere.

So why would king Solomon, the wisest man in the world, why would he be so accommodating to such a detestable idol? Two detestable idols actually because remember Molech, their practice was passing their children through the fire, offering their children as sacrifices to this god. Well, who does that serve? If you sacrifice the child, is it good for the child or is it good for you? Even if it is just based on a stupid belief that you can appease some demon with your child, it benefits you. Well, how courageous is that? Let's throw the child into the fire so our lives will be better. Is there anything more twisted than that? Well, there's Chemosh who's part of this and king Solomon buys into it. Now, another name for Chemosh, and I found this in the Strong's entry, so you can find it too. I think I've actually put a note to it in one of the next PowerPoints. But Chemosh was also known as Baal Peor, which should sound familiar.

Because this is what Balak and Balaam did when Balaam couldn't curse Israel. In fact, he is forced instead of a curse to pronounce one of the most beautiful blessings in all of scripture. *How lovely are your tents, O Jacob. Your dwelling places, O Israel.* And it describes them as if they are in the Garden of Eden. *Water shall flow from his buckets.* All he can see in them is perfection. And Balak's freaking out like, Dude, you got to do something. So he keeps trying a different way. No, every time he is going to have to bless Israel, even though the reality of Israel is they are not that perfect. That is all he is allowed to see.

If you listen to the talking heads today, all they will tell you is how not perfect Israel is today. Well, do you want to listen to it through that filter? Because if you cannot accept the plan that He has for Israel, you might end up on the receiving end of the rest of the kings of the east and their demons that they worshiped known as Chemosh, Baal Peor and Molech. Sometimes, depending on the country, the name would change a little bit. But what the Jewish sages in their commentaries found so egregious about the sin at Baal Peor, it wasn't just about the idolatry that the Moabites and the Midianites enticed the Israelites to do because they couldn't curse them. They didn't think they could defeat them militarily. But let's just get them crossways with their God. Maybe that will work. And so what do they introduce?

They prostitute their daughters. They send their daughters in to teach them to eat things sacrifice to their idol, Baal Peor, also known as Chemosh, the harem god. Do you see the connection now? Do you see why the Israelite men would have been enticed by that? If Solomon couldn't resist it, the average man is going to struggle a bit. Your relationship with the Holy One better be tight because there is something of this sin of this idol Chemosh, this idol Baal Peor that makes you believe that it is okay to give in to this lust which is an idolatry. And they say this is so egregious because they prostituted their own daughters.

Even the king's daughters were prostituted and sent in there to the Israelite men, to try to cause them to fall before their God. They thought this is how we can defeat Israel. And so those seeds of idolatry they sowed in the wilderness. It bore fruit in the reign of king Solomon, because he turns to those same gods. He embraces this twisted doctrine of using women as objects to be collected to be used for men's pleasure and their commercial goals. They become the harem, just cattle, they are goods and services. And the wisest man in the world, king Solomon, indulged himself in exchanging huge numbers of wives and concubines for commercial and political use.

In fact it is believed that when he took Pharaoh's daughter for a wife, that this is when the empire of Rome took hold. Even though it is going to be hundreds and hundreds and hundreds of years later, that is when it gained a foothold on the shores of the River Tiber.

In the strangest of evil associations, the feminists of this generation have aligned themselves with the worshippers of Kemosh and Molech, those who take women as in the days of Noach (girls as young as nine years old are being exchanged for money in places like Afghanistan and Yemen), subjugate them, and even indoctrinate them to entrap more minds with the false doctrines of their false prophet. They have failed to identify true “toxic masculinity” because they feed on the doctrines of their demons.

The worshipers of Molech pass their children through the fire, using them as human shields, explosive devices, social media propaganda, and bait to kill Israelis and Christians.

The ultimate degradation of Sisera was that he was destroyed by two virtuous women with the Torah of kindness in their mouths. How? They rejected suicidal empathy, which is no kindness at all, but death.

So now we are going to walk out the door tomorrow, and we are going to be reminded that we are in a generation, a *dor d o r* of really strange evil associations. The feminists, who I grew up thinking they were there to advocate for the rights of women, over the years has turned into more of a death march. And now we've got feminists of this generation who have aligned themselves with the worshippers of Chemosh and Molech. There is a particular religion today that if you look at their most fundamental doctrines, they are worshiping Chemosh and Molech. They will take women just like they were taken in the days of Noah. In fact, if you are willing to see it, you can watch it on video. They are giving girls as young as 9 years old. They are being sold in places like Afghanistan, places like Yemen, they are sold into marriage. And it is not like they are waiting until they are of age. It is not what's happening. They subjugate them.

And then they'll even indoctrinate them to entrap more minds with the false doctrines of their false prophet. It is kind of like Stockholm syndrome. You start identifying and feeling sorry for the one who's holding you hostage. And so, yeah, there is a religion that is spreading these twisted doctrines across the world, and Western feminists are embracing it. They use words like toxic masculinity, and they don't see it when it is right there in front of their faces if

they choose to see it. Why are they getting this so confused? Well, it is because they choose to feed on the doctrines of their demons. This is their diet. You keep eating the doctrines of demons, and you are going to generate your own demons. You are an open door. You'll be like these worshippers of Molech who passed their children through the fire. You can listen to testimonies of mothers who gladly send their children out with explosive vests, who gladly send them into the fire. They think it makes them saints or something, that God loves them more if they pass their children through the fire. Well, again, who exactly is that for? Is it for the child you sent to blow himself up? Or is it for you to be honored in your community, for making such a sacrifice, for indoctrinating your child with death?

Like I say, they'll use them as human shields on a battlefield. It is part of their social media propaganda. You can watch them setting up the stage if you want to. If you choose to see those things, you can find those videos. They are stupid enough to record it. They'll use those children to bait Israelis because they are an acceptable sacrifice. If they can bait an Israeli in and ambush them, they'll kill Christians. They don't mind. It is just part of the doctrine. And so, you can see how being a feminist doesn't have anything to do with the Scriptures. It actually is more like the opposite of what Scriptures teach about the virtue of women.

And to me, the ultimate degradation of Sisera is that he was destroyed by two virtuous women. I love that. I mean, it wasn't enough that Deborah said, You know what, Barak? I'm going to have to get credit for this. People when they talk about this, they are going to use my name more than yours. And he is like, So what? Let's go. And then it is not just that. This woman and the army that is willing to follow her put him on the run. And in the end, it is a woman that drives a tent peg through his head. He didn't even have the honor of being killed on the battlefield. You can see how courageous they are. They are very courageous when they are sending someone else's children to be killed.

But Proverbs says the virtuous woman has a Torah of kindness in her mouth in Proverbs. You say, Well, Deborah doesn't sound too kind, and Yael doesn't sound too kind. That is because we still have a twisted idea of what kindness is. There's something called suicidal empathy. Having empathy for someone who will kill you and your children. And so being kind to someone like this is suicide. Yeshua didn't teach something opposite this. There's more to understand when He talks about turn the other cheek. It is actually a legal term. We can explain that. Are we sometimes called to lay down our lives for the sake of the gospel? Yes, sometimes. But when someone is trying to wipe out an entire people, you don't have the luxury of empathy. You don't have the luxury of apathy. What happened in World War II when people were apathetic, when

the intent was clear? When someone tells you they are trying to kill you, you better believe them.

Although not from a kingdom of the “east,” Jezebel’s priests of baal were aligned with master-worship, baal, and Asherah, worship of female sexuality, which aligned them with the harlotry linked to the baalim of the east.

“And Elijah said unto them, ‘Take the prophets of Baal; let not one of them escape.’ And they took them: and Elijah brought them down to the brook Kishon and slew them there.” (1 Ki 18:40)

Prophetess=Jezebel

Elijah killed the priests of baal, those teaching, discipling “children,” enabling and spreading the false doctrines of the false prophetess acting on behalf of her red beast Ahab.

So even though Jezebel, speaking of Thyatira, even though the original Jezebel was not from a kingdom of the east, their gods they shared. The name would change a little bit with time, but the priests of Baal, Baal is like “master, Lord,” and you have to know it in context. You can say baal and it doesn't mean like an oppressive master. Baal actually means husband as well. So you have to know the context to know exactly what is going on. But a baal is a lord. And so the baalim were worshiped by people who wanted to subdue, not to be subdued. They wanted that attribute of lordship, submitting others. And ultimately Yeshua is going to take the baal out of our mouths, I believe even for the word “husband” because remember what did Yeshua call his mother?

He called her *Isha* which is woman. Not one lorded over, one who came out of the man, one who's one with the man. He is restoring the conditions of the creation. And then also Jezebel's priests were aligned with Asherah worship, which is a worship of female sexuality. And when we think of the kings of the east, what is going to be the demonic push? It is going to be to subdue others and to worship, basically taking your own pleasure, the worship of female sexuality. So you kind of got the male and the female aspects of this.

But when Elijah defeats the prophets of Baal, when Adonai sends down the fire, which He will again in the book of Revelation, remember there's two witnesses,

if you trouble them, they'll call down fire on you. So this is again not a new story. But 1 Kings 18:40 says, *Elijah said to them, take the prophets of Baal, let not one of them escape. And they took them and Elijah brought them down to the brook Kishon and slew them there.* So he takes them right back to the Kishon,. They served the prophetess Jezebel. So Elijah kills the priest of Baal, those who are taking her teaching, those who are discipling her quote "children." Because once these children are indoctrinated, just like today, they will enable and spread the false doctrines of that false prophetess who's acting on behalf of the red beast, who is Ahab. Remember, if you have a Jezebel, you have to have an Ahab. You have to have a source of the authority. Jezebel's the visible one that you can see out doing stuff, but she can't do it without authority. And so she uses the authority of the beast. In this paradigm, it is Ahab. You can see it again in the book of Revelation.

"...And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs," (Jo 21:28)

The Tribe of Issachar's ("there will be recompense") territory was established with the seeds of the defeat of the kings of the east under Moses and Joshua. Deborah and Barak defeated the kings of the east by luring them to the muddy puddles of the Kishon's torrent like the Israelites were bait drawing Pharaoh and his chariots into the Reed Sea. It bogged down their iron chariots and made them useless.

The Psalms give us another glimpse of their defeat, pairing the defeat of Sisera and Jabin with the defeat of Midian [and Moab] following the debauchery of Baal-Peor:

So, let's go back to Joshua 21:28. We can see a little prophecy here because it is describing the territory as the Israelites are going in and establishing their territories in the land. It describes the territory of the tribe of Issachar. It says, *Out of the tribe of Issachar, what did they receive? The Kishon with her suburbs and a place called Dabareh with her suburbs.* So that should ring a bell. You can hear the same root, the same shares as Deborah, D'vorah in Dabare. So the Kishon is even back at that time long before Deborah's born, it is associated with Dabare. So Issachar means there will be recompense. It is kind of like "go

to Heshbon.” There's a saying, “Go to Heshbon,” take an account of yourself. Well, in Issachar there is going to be recompense. And so, Sisera was recompensed in the territory of the tribe of Issachar through the hand of Deborah. So that territory was established with the seeds of the defeat of the kings of the east under Moses and Joshua. This could not have been established had they not defeated the kings of the east on the east side of the Jordan before they entered the land. And so Deborah and Barak also defeat the kings of the east. This time by luring them into those muddy torrents of the Kishon, in the same way that the Israelites were the bait that drew Pharaoh and his chariots into the Reed Sea.

So these 10,000 Israelites lure Sisera and his iron chariots into the Kishon by the word of Deborah, by the word of Adonai and it makes them useless. What happens to Pharaoh's chariots happens to Sisera.

So let's look at the Psalms. Let's get another glimpse of this defeat of the kings of the east. Because we want to pair the defeat of Sisera and Yavin with the defeat of Midian and Moab following that debauchery that took place with Baal Peor and remember Pinchas takes up the spear and so forth. It is part of this paradigm.



Kemosh = "subduer" national deity of the Moabites and a god of the Ammonites, also identified with '**Baal-peor**', '**Baal-zebub**', '**Mars**' and '**Saturn**' H3645

- "Deal with them as with **Midian**, as with Sisera and Jabin at the torrent of Kishon. Who were destroyed at **En-dor**, who became as dung for the ground.." (Ps 83:9-10)
- The number 144,000 corresponds to the wilderness judgment on Midian for Baal-peor. Although 144,000 Israelites from the twelve tribes fell because of harlotry with Midian and Moab, who prostituted their daughters for war, 144,000 from those tribes will be restored as firstfruits in Revelation.

If you are interested in this number 144,000 and why it is mentioned in the book of Revelation and what it relates to in the Torah, you can get a copy of *144,000*

Harps, the Hidden Songs of Israel. Don't do it on Shabbat, but there'll be a chapter in there on these 144,000 and how that number was derived as those who fell in the sin of Baal Peor. And remember Chemosh, Strongs #3645, that god means "subduer." He was the national deity of the Moabites and the Ammonites. And he was also known as Baal Peor or Baal Zevu. And also identified, you know, in the more western beast empires as Mars and Saturn. So, he is a war god, in other words, and a lord god. War god, lord god, when you look at Mars and Saturn. So you get what they are worshiping here. Nothing different. It is the same.

So Psalm 83:9 - 10, it says, *Deal with them as with Midian.* Remember Midian was one of the main players in the sin at Baal Peor that prostituted their daughters, *as with Sisera and Yavin at the torrent of Kishon who were destroyed at Endor who became as dung on the ground.* It sounds like they got mashed in the mud pretty good. But now we can see, like I was showing you on the map how the kings of the east were lured all the way over to the great sea. They were destroyed at Ein-dor, which is adjacent to Mount Carmel, not far from Megiddo itself. And so when it says deal with them as with Midian, it is taking you again back to the wilderness.

We are jumping all over the time periods here, but that is why you need to know your Torah foundationally before you start pressing on into the rest of Scripture, especially if you are interested in prophecy. So the number 144,000, that is going to correspond to the wilderness judgment on Midian for the sin of Baal Peor. 144,000 Israelites from the 12 tribes fell, because of that harlotry with Midian and Moab. But when we get to the book of Revelation, that 144,000 men will be restored as first fruits. Just like they lost 3,000 with the sin of the golden calf, they get 3,000 back at Shavuot in Acts chapter 2. Same thing here. Same principle. They lost 144,000 men in the wilderness because of Baal Peor. They'll get 144,000 back in the book of Revelation as first fruits. There's a restoration there. Don't worry about, oh no, I won't be one of the 144,000. You probably wouldn't want to be, when you think of where they are coming from.

Sotah 34a:3

"Rather, this teaches that the water gathered and rose in heaps upon heaps to a height of more than three hundred mil, **until all the kings of the East and West saw it**, as it is stated: 'And it came to...pass, when all the kings of the Amorites, that were beyond the Jordan westward, and all the kings of the Canaanites, that were by the sea, heard that the Lord had dried up the waters of the Jordan from...before the children of Israel, until they were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel.'" [Joshua 2:11; 5:1]

This Israelite crossing of the Jordan at Passover parallels resurrection of Passover crossing the Reed Sea. The plagues exposed the dragon Egyptians before they were pulled down into the Abyss, just as Pinchas and his swordsmen exposed the beast Balak "Destroyer" and his false prophet Balaam who "taught" Israel to sin with Baal-Peor, to degrade women into sexual objects, idolatry.

We are enduring a plague of frogs and wild beasts right now, lies and seductions without number through words and images of the beast:

So there's this passage here from Sotah 34A which again tells us a little bit about how the kings of the east and the west actually saw it. They thought that the kings all over the world were able to see this. In Joshua 2:11 and 5:1, it says, *It came to pass when all the kings of the Amorites that were beyond the Jordan westward. Weird, huh? And all the kings of the Canaanites that were by the sea heard that the Lord had dried up the waters of the Jordan from before the children of Israel until they were passed over that their heart melted. Neither was their spirit in them anymore because of the children of Israel.* So you can see again, was it east or was it west? Yes. What do they share? The idols. They just put different names on them. So you've got this Israelite crossing of the Jordan at Passover that is going to parallel their resurrection of Passover, when they cross the Reed Sea.

They were coming from a situation where the plagues exposed the dragon Egyptians before they were pulled down into the abyss. Just like Pinchas and his swordsmen exposed the beast. Balak was a destroyer. That is what Abaddon is. That is what Apollos is in Revelation. Destroyer. Balak means destroyer as well. And then his false prophet Balaam. And it says they taught Israel to sin with Baal-

peor. They somehow twisted the Word of God to make them think this would be okay. And how did they do it?

By degrading women into sexual objects through idolatry. What are we doing right now? We are also enduring a plague of frogs and wild beasts, lies and seductions. And they are without number because we are in the digital age. But these lies and deceptions are coming through the words and the images of the beast.

So let's look at Revelation 16:12 - 16. speaking of Armageddon. *The sixth angel poured out his bowl in the great river, the Euphrates, and its water dried up so that the way would be prepared for the kings from the east. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs, for they are spirits of demons, performing signs which go out to the kings of the whole world to gather them together for the war of the great day of God the Almighty.* You say, why this hatred for Israel worldwide? They are being gathered. *Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes so that he will not walk about naked, and men will not see his shame. And they gathered them together to the place which in Hebrew is called Armageddon.* Armageddon Har Megiddo. Luring them out for destruction.

And so when these kings cross into what they think are dry rivers in pursuit of Israel, what they are doing is actually being lured into the place where their demons are bound and chained into the abyss. Psalm 115:8 and Psalm 135:18 says, *Those who make idols will become like them.* What do we idolize? If you idolize subduing people, submitting people, if you idolize your pleasure, then you are going to be chained exactly like your idols. The abyss is a place where spiritual beings can be bound and chained. If you worship them, you will become like them. You'll get drawn into what you think is a dry river and it'll take you right down with them.



This is another view so that you can see how close on a modern highway and actually see the valley of Jezreel there. You can see the patterns there of the agricultural fields. If you look north and east of Megiddo, if you can locate Megiddo on the map, then if you'll go due west and slide up the coast there, you can locate Carmel, Mount Carmel National Park. I couldn't get it large enough for you to actually see the Kishon because apparently it was at a very low level when they snapped this picture.

If you can locate a full loop, which is about center point of this map it'll wind around because what that is what Kishon means like winding like a snare like a trap, which is exactly what it was. It'll wind and eventually end up in the Mediterranean. But I just wanted you to see on a modern map, those of you who have gone on tours with us, if you'll remember, we usually go to Megiddo and then to Carmel coming down from the Galilee. If we've been very fortunate, we've stopped in Nazareth and had a *knafeh* at the bakery there.

Although the flood of lies and deceptions is overwhelming, we have our marching orders and swords. Scripture always grounds us, not just in sound doctrine, but in practicalities.

We repair the walls of Jerusalem and purify our little sanctuaries to the best of our ability while we wait for Yeshua to return. We obey the Word and refuse the discouragement of the Red Beast, the immorality of his false prophetess, and the foolish ideas and talk of their children.

Regardless of what we're called to do individually to build the Kingdom of Heaven and prepare the way of Messiah, collectively we are called to assemble for the appointed times, the moedim, for strengthening in the Ruach HaKodesh and to hear the next steps.

So again, we are going to have to go out the front door tomorrow. We know we are facing a flood of lies, a flood of deceptions, and it can be overwhelming at times. I mean, the saints are tired. Look around. Most of them look tired. But we have our marching orders, and we have our swords. Scripture always will ground us not just in sound doctrine, but it'll give us some practical ideas. So we can again go back in history and say all right where did the saints return and try to repair the damage of idolatry, the damage of Babylon?

We have examples. Ezra, Nehemiah. We can repair the walls of Jerusalem even where we are. We can purify our little sanctuaries even where we are. To the best of our ability, we can begin to repair those breaches in the walls while we wait for Yeshua to return. When we go out that front door, remember our marching orders are in the Word. We just obey the Word. Just stand on that. Obeying the Word. That is more than enough. You don't have to change the politics of the world. You don't have to take on every silly person on social media. What you have to do is obey the Word and refuse to be discouraged. You have to reject the immorality of false prophetesses and her children because they are full of foolish ideas and foolish talk.

Now, individually, we are doing different things to build the kingdom of heaven. But regardless, we are all called to prepare the way of Messiah. And collectively, we also know what's on the agenda practically: assemble for the appointed times, assemble for the moed, because you are strengthened in

those open windows of His presence. You are strengthened in the Ruach HaKodesh, just like in Acts chapter 2, and you'll be able to hear the next steps. It is a way of recalibrating when we assemble or the moedim. If we feel like we are getting weary, if we feel like we are getting tired, if we feel like we are drowning in the foolishness, assemble.

Ezra's group: "Now when the seventh month came, and the sons of Israel were in the cities, the people gathered together as one man to Jerusalem." (Ez 3:1)

Nehemiah's: "And it came about in the month Nisan, in the twentieth year of King Artaxerxes...And I said to the king, "If it please the king, let letters be given me for the governors of the provinces **beyond the River, that they may allow me to pass through until I come to Judah, and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted them to me because the good hand of my God was on me." (Ne 2:1, 7-8)**

To arrive and celebrate in Jerusalem by the 7th month of Trumpets, one departs Egypt/Babylon at Pesach.

Here's the pattern. Ezra 3:1 it says, *Now when the seventh month came and the sons of Israel were in the cities, the people gathered together as one man to Jerusalem.* Remember now, they've come back from Babylon and they are trying to rebuild. And so when the seventh month came, they gathered for the moedim. That is marching orders. And then Nehemiah's group, Nehemiah 2:1 and then dropping down to verses 7 and 8, it says, *It came about in the month Nissan in the 20th year of king Artaxerxes. I said to the king, if it pleased the king, let the letters be given me for the governors of the provinces beyond the river.* The river is the Euphrates one that is going to be dried up to make way for the kings of the east because they are going to think they can go where we go. It says, *that they may allow me to pass through until I come to Judah. And a letter to Assaf, the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the Temple, for the wall of*

the city, and for the house to which I will go. And the king granted them to me because the good hand of my God was upon me.

Do you see what Nehemiah did here? He used the political system that was in place. He starts in the month Nissan. He knows it is almost time for Pesach and so he says, Okay, the windows open for me. I'm going to approach the king and ask for permission to go back and rebuild. So he goes to king Artaxerxes in the month of Nissan, the month of Pesach, Unleavened Bread, First Fruits of the Barley. And he is not even in the land, but he says, Give me permission. You are the king right now. Give me authentic letters because there will be people who will stand in my way when I try to go back and rebuild Jerusalem. If you, king will give me these letters of authorization, they will allow me to pass through until I come to Judah.

That is a prayer we can have when we assemble at the appointed times. Say, Father in heaven, please let these powers and principalities know that I'm coming. Give me permission to pass, to rebuild the walls of Jerusalem and not to interfere with me. Give me legal right to march to your city and to repair the walls. And not just that, it says, "A letter to Assaf, the keeper of the king's forest, that he may give me the timber to make beams for the gates of the fortress which is by the Temple." Give me defensive capability, Father. Don't let them weary me, give me the materials I need for to build a fortress, to repair the gates of the fortress, to protect this city, to protect the place of the moedim, so that whether it is family, friends, supervisors, whatever when they are trying to tear down and destroy my appointment with you at the time of the feast, give me the means to know how to defend not just myself, but Your Temple. I am the Temple of the Holy Spirit. This is where the moedim take place. When I'm in the exile, it takes place in me. Teach me how to defend myself. Teach me how to hold down this fortress.

And it says, *And the king granted them to me because the good hand of my God was on me.* If he hadn't asked, he wouldn't have given. If you don't ask your boss off for Sukkot, you definitely won't get Sukkot. But you realize they arrived and celebrated in Jerusalem by the seventh month. He starts planning, being there at the moedim and the seventh month, he starts by going in Nissan before the king and says, Please give me everything. I'm going to do the work, king. I'm going to do the work. But I need your authority and I need your provision. And that is something we can do when we walk out the door tomorrow. We can say, King, I'm going to do the work. I'm going out here to do the work of Your Kingdom, but I need Your authority and I need Your provision. I don't want to operate in the authority of the beast. I want to operate on Your authority to rebuild what is Yours.

Melekh Shlomo had a palace, the Forest of Lebanon, near the Temple with a private entrance to the Temple, and he also had a garden below, situated at the Pool of "Siloam" in the City of David below. Steps from the City of David lead up to the Temple.

"Shallum the son of *Col-hozeh, the official of the district of Mizpah, repaired the **Fountain Gate**. He built it, covered it and hung its doors with its bolts and its bars, and the wall of the **Pool of Shelah [הַשֵּׁלַח]** at the king's garden as far as the steps that descend from the city of David." (Ne 3:15)

חֹזֶה *hôzeh a beholder in vision; also a **compact (as looked upon with approval):—agreement**, prophet, see that, seer, (star-) gazer. **Contract**.

Prophecy and covenant are like a contract and agreement.

So let's go back to this forest that Nehemiah makes a reference to. He says, *I need a letter to Assaf, the keeper of the king's forest*. Okay, that is a kind of a double entendre there, because there's somebody near Jerusalem and Judah who maintains the forest. He is like the forest ranger for the king, because timber is not that easy to come by in that area. So you need a official royal protector of the forest so that he is monitoring who's taking timber out of that forest. It is a scarce resource.

Let's go back speaking of king Solomon. Rather than speaking about the high places he built for these gods, let's look at something good he did. It said Melekh Shlomo had a palace, the forest of Lebanon near the Temple. It had a private entrance to the Temple, and he also had a garden situated at the pool of Siloam in the city of David below. There's steps from the city of David that lead up to the Temple. So he has this beautiful garden at the base of the mountain near the pool. But his palace was called the forest of Lebanon because it had so much cedar in it. The cedar is the bones of the building.

Nehemiah 3:15 describes this. *Shallum, the son of Col Hozeh, the official of the district of Mizbah, repaired the fountain gate. The fountain gate. He built it, covered it, and hung its doors with its molts and its bars*. Those of you who've been doing the Song of Song study with us, that is going to ding, ding, ding, ding, "bolts and bars". Hey, something going on here. *And the wall of the Pool*

of Shelah at the king's garden as far as the steps that descend from the city of David. So you've got the forest of Lebanon with its garden, the king's garden, that Melekh Shlomo built. And Shallum, the son of Col Hozeh, he repairs this gate that is associated not just with the pool of Siloam, but the king's garden, the forest of Lebanon that is connecting the city of David and the Temple. He is the son of Col Hozeh.

Hozeh in modern Hebrew is like a contract, and it is the same in Biblical Hebrew. It is a beholder in a vision because *hozeh* is a vision but it is also a compact, as looked upon with approval, like an agreement that is favorable to both parties, a prophet, a seer, a stargazer. So prophecy and covenant, they are like a contract. They are like an agreement. When you have the vision, when you catch the vision of the Holy One, that is when you enter into a contract and an agreement. You are ready to make covenant at that point, because now you've caught the vision. When you go out the door tomorrow morning, you'll have the vision. You'll have made an agreement. These are the things I'm going to do and these are the things You are going to do, oh King. You are going to give me the authority, and You are going to give me the provision, and I'm going to do the work.

How difficult this repair was to the walls and the gates of Jerusalem. It provoked. When they saw the Jews repairing the walls and the gates of Jerusalem, it provoked vicious attacks by the Arabs and the kings of the east, the governors of the kings of the east. And yet, despite that, we see Shallum, whose name also means recompense and reward, doing very detailed repairs. And he is able to repair the fountain gate, the source of living water, because he was a child, a son of the whole agreement. Col is all of it. Hozeh agreement. The whole agreement. It is not a buffet. It is not a pick and choose. We are entering into the whole agreement. What a generation we live in. Yes, there is a flood of wickedness, but we are also a generation returning to the whole agreement. And we can repair this fountain gate.

Remember in the Song of Songs, like the Bridegroom, He is knocking on the door, but the bride, she jumps up, and it says she has her hand on the handle of the bolt. She is ready. Her fingers are dripping with myrrh, which is a sign of Passover. We are able to do the repairs that are necessary to enter into the whole agreement again. Those who are returning to repair Jerusalem, even though we are doing it imperfectly, as it pertains to Shabbat and marriages and all the other problems that you hear about in Ezra and Nehemiah, were they perfect? No. But remember the vision that Balaam saw, they were perfect in spite of their imperfection.

Do you know that right now in Israel, the younger generation is like close to 50% Shabbat observant and their parents were only 19%. It is like they are repairing

the agreement. They are repairing the fountain gates, and I saw too that October 7th is like a major motivator for the younger generation to return to the agreement. Are they perfect? No. But we can begin repairing. It is like a new decree. King, please give me what I need. Give me Your authority and provide for me and I'll do the work. I will return and I will learn. I will join with these other repairers of the breach, those who are trying to straighten the path to Jerusalem.

With the 24 courses of the priests and the Levites that served in the Temple, there was also 24 courses of lay Israelites, layman who prepared the way. They prepared the paths for the people who were going up at the moedim. If it feels like you've been working with a machete for the past 5, 10, 15, 20, 30 years trying to convince people that the Bible was serious about that, that these were the Feasts of Adonai and we should be doing these. If it felt like we were working with a machete, there's a reason. Because you are a royal priesthood. It was their job to prepare the roads. They moved the rocks. They painted the graves so they wouldn't walk over them. They straightened the paths. They made it easy for those who would come behind them. And that is what we are doing. We are making it easier for people to go up. We are repairing.

"It may look like I'm surrounded by I'm surrounded by You."
It looked as though Daniel praying toward Jerusalem and supporting it had brought him down to the pit, surrounded by a prison of high walls and lions.

Yet, David killed the lion *and* the bear.

We serve the Son of David, Messiah Yeshua, who strengthens our hands to do the work and the war until he returns. We don't look in awe at the prison walls of the beast or the giant kings of the east, but in faith to the walls of Jerusalem that await our works of faithfulness. Don't be fooled by those who question the legitimacy of return, wield politics and lies as threats to discourage the builders, and hurl insults.

Yeshua will ask us to show our work when he returns: "their deeds followed them..."

So often it does look like we are surrounded by the beast. When Daniel got thrown into the lion's den for praying toward Jerusalem and supporting Jerusalem, even though he was in exile to the point it looked like it had brought

him literally down to the pit. He is surrounded by these high prison walls in a lion's den. I wonder if it came to mind to him that, you know what? David killed the lion *and* the bear. I might be in a bear empire. I might be serving a bear beast. But if David killed the lion and the bear, I might make it through the night. I might make it through this exile. We serve the son of David, Messiah Yeshua, and He is going to strengthen our hands to do the work and wage the war until He returns. We don't have to look in awe at the height of the prison walls of the beast. We don't have to worry about these giant kings of the east. We just have to look in faith to the walls of Jerusalem because they are awaiting us to return in faithfulness.

And don't be fooled by these morons who question the legitimacy of the return. They are using politics, they are using lies, they are using false history as threats to discourage the builders. Which exactly what the Arabs did in the time of Ezra and Nehemiah. They hurl insults. It doesn't matter. Because Yeshua is going to ask us to show our work when He returns. I was one of those like if I can just show you the right answer, does it really matter how I arrived at the right answer? And the teacher said, "Show your work". We are going to have to show our work when Yeshua returns.

And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that *they* may rest from their labors, for *their* deeds follow with them." (Re 14:13)

In other words, the rest of the 7th millennium is for those who do the deeds of Yeshua. The labor of working out their salvation for the glory of Adonai's kingdom is complete, at rest, at shabbat within them. It is their clothing for that day, that era Messiah's reign.

Hebrews Four is one of the most misunderstood and mis-taught passages of the New Testament. It is taught as license to disobey, deceiving many. If we do not have to keep the Sabbath as some teach, then the message to the Hebrews makes no sense, for we are given the example of those previously who received the good news, yet did not obey even though the works were finished from the foundation of the world. Our obedience is the clothes of our Sabbath rest in the time of the "promise that remains..."

Because Revelation 14:13 says, *I heard a voice from heaven saying, write, blessed are the dead who die in the Lord from now on. Yes, says the spirit, that*

they may rest from their labours, for their deeds follow with them. These people's deeds go with them. These are the ones who are going to rest. In other words, the rest of the seventh millennium is for those who do the deeds of Yeshua. They've done the labour of working out their salvation for the glory of Adonai's Kingdom. They are complete, just like Balaam saw them. They are at rest, just like Balaam saw them. They are at Shabbat within. They had their clothes on. They have put on the deeds. They have put on the robes of righteousness. They have added to their garment of salvation. They have added robes of righteousness that Yeshua prepared for them beforehand. All they had to do was walk in them. And they are clothed for that day, that era of Messiah's reign.

I think Hebrews 4 is one of the most misunderstood and mistaught passages of the New Testament. People quote it like it is a license to disobey and they deceive a lot of people probably because they've been deceived themselves. They say, Oh, we don't have to keep the Sabbath. Well, it doesn't make any sense if we don't have to keep the Sabbath. Because in the passage we are given the example of those who previously received the good news, yet they did not obey, even though the works were finished from the foundation of the world. So when we talk about going into that Kingdom where John warns us, blessed is he who keeps his clothes on, our obedience is the close of our Sabbath rest in this time where the writer to the Hebrews says there's a promise that remains. So let's look at it. I know we are going long today, but that is okay. This is important.

Hebrews 4:1 - 13, it says, *Therefore, let us fear if while a promise **remains** of entering His rest, any one of you may seem to have come short of it. For indeed, we have had good news preached to us just as they also. But the word they heard did not profit them because it was not united by **faith** in those who heard. For we who have believed enter that rest. Just as He has said, As I swore in My wrath, they shall not enter My rest. Although His works were finished from the foundation of the world.* It was already done. So why would He tell them to do it? This is what the writer to the Hebrews is saying to us. How can you tell people Yeshua did everything so you don't have to do anything? Well, if that didn't work with them, then He says it is not going to work now. His works were finished from the foundation of the world. *For He has said somewhere concerning the seventh day and God rested on the seventh day from all his works. And again in this passage, they shall not enter my rest. Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience. He again fixes a certain day today saying through David after so long a time just as He has been said as has been said before today if you hear His voice do not harden your hearts.* That is the thing within Judaism when is today? It is the day you hear His voice. It is a

very Jewish mindset that he is writing about. It is only today if you hear His voice. *For if Joshua had given them rest, he would not spoken of another day after that. So there remains a Sabbath rest for the people of God. It says some will enter it. For the one who has entered His rest has himself also rested from his works as God did from His. Therefore, let us be diligent to enter that rest so that no one will fall, through following the same example of disobedience. For the Word of God is living and active and sharper than any two-edged sword and piercing as far as the division of the soul and the spirit of both joints and marrow and able to judge the thoughts and intentions of the heart.* They were building these walls of Jerusalem with a hammer in one hand and a sword in the other. Our sword is the Word of God. But you still have to swing the hammer. You swing that hammer six days a week and you rest on the seventh and you will be protected. You are acting in the King's authority.

Cyrus the Medo-Persian bolted and barred the Euphrates drying, up the Euphrates to capture Babylon. The midrash describes how he bolted the gates after the most faithful Jews returned to Judea. Nehemiah barred the gates of Jerusalem on Shabbat. Repairs by Kol-hozeh prepared the way for a golden era of learning obedience to the Word in Judea, the men of the Great Assembly.

Look at the different factions attacking and hating the Jews who returned. There may be some point in time where those who could return to build the Temple relationship with Adonai have returned. Those who lingered, lingered. The gate to the Euphrates is shut, and those who remained in Babylon will endure tribulation as in the Scroll of Esther, the diabolical end game of Amalek.

So just to review, there was a time when Cyrus the Persian king bolted and barred the Euphrates. He said if the Jews who left, they've left, but no more are leaving. That is how Babylon was actually brought down. They dried up the Euphrates. They diverted the water flow and basically went through on a dry riverbed into the middle of the city. And then Cyrus comes along, lets the Jews go back, and we find out when they got back, they had lots of problems. They've been gone for 70 years, and they hadn't been that wonderful before they got exiled. That is why they got exiled.

So, they are getting their feet back under them. We know Nehemiah even had to bar the gates of Jerusalem on Shabbat to prevent the merchants from bringing stuff in for them to buy. But it took the repairs. It took repairs by those who said, This is the whole agreement. It includes Shabbat. It includes keeping the Feasts. It includes what we put in our mouths. It is not just these, it is the whole agreement. And it is preparing the way for a golden era just like they did. Because what followed this is the era called the men of the great assembly. This is where they think that some of the form of the doctrine of resurrection took place. Did they understand it before then? They did, in the way that we understand it. These things start to take form during the time of the men of the great assembly because people were willing to do the repairs to the wall.

But just look at all the different factions that were attacking and hating the Jews who returned. And the message from Cyrus is, there may be a point in time where those who could return to build the Temple have returned. And those who lingered in Babylon and Medo-Persia and Greece and Rome lingered and the gate to the Euphrates is shut. The only people who go in after it will be like Sisera's iron chariots or Pharaoh's chariots. It could also mean that those who remain in Babylon are going to have to endure tribulation just like it describes in the scroll of Esther, when you've got Amalek with his diabolical plan.

Although the peoples of the earth have long persecuted, mocked, taxed, threatened, murdered, looted, discouraged, and pursued the Children of Israel, in our generation, our responsibility is to identify the primary conspirators **today...while it is still called today**, and repel them even as we build the walls of Jerusalem with obedience, re-affirming the agreement between Heaven and Earth, between the Creator and the Created, between The Shepherd of Israel and the children of Abraham.

For us, the Prince of Persia has tried to breach the walls of Jerusalem, kill the saints, conspire with his proxies to tirelessly attack with words and missiles and explosives, strange fire, for he knows his alliance is weak in the feet, vulnerable to the truth of the Living Stone and Living Word, Messiah Yeshua. Let us prepare the walls as living stones, and as we do so, it is the bear walls that will crumble before our King.

May Yeshua come quickly and burn the forest of the boar, and may we be cedars who build the palace of the Forest of Lebanon to prepare his way.

So we've got the peoples of the earth. They have long persecuted, mocked, taxed, threatened, murdered, looted, discouraged, pursued the children of Israel and also in our generation. We need to identify the primary conspirators today while it is still called today. And you are going to have to repel them even while you are building the walls of Jerusalem with obedience. You are going to have to reaffirm this agreement between heaven and earth, between the Creator and the created between the Shepherd of Israel and the children of Abraham.

We are still dealing with the prince of Persia. He tried to breach the walls of Jerusalem time after time. He worships the gods Chemosh and Molech. He uses these vulnerabilities of the human soul to kill the saints, conspire with all the proxies to just endlessly and tirelessly attack with words, sometimes missiles, explosives, all their strange fires. Because even the dragon knows he is weak in the feet. Even the dragon knows that he is vulnerable to the truth of that Living Stone that is going to hit pretty hard. He knows he can't stand against the Living Word, Messiah Yeshua. The demons couldn't. They still can't. It is why we need his authority.

We are the ones who are going to have to prepare these walls like living stones. And if we will do our job, then it is going to be the bear's walls that will start crumbling before the King. Yeshua, we always say, come quickly. We want Him to burn down the forest of the boar, the Roman boar, the Edomite boar, the kings of the east. But we want to be those cedars of the King's forest. We want to be the ones who built His palace of the forest of Lebanon. We want to be the ones who are preparing the way.

Now it came about that when Sanballat heard that we were rebuilding the wall, he became furious and very angry and mocked the Jews. He spoke in the presence of his brothers and the wealthy men of Samaria and said, "What are these feeble Jews doing? Are they going to restore it for themselves? Can they offer sacrifices? Can they finish in a day? Can they revive the stones from the dusty rubble even the burned ones?" Now Tobiah the Ammonite was near him and he said, "Even what they are building—if a fox should jump on it, he would break their stone wall down!"

Hear, O our God, how we are despised! Return their reproach on their own heads and give them up for plunder in a land of captivity. Do not forgive their iniquity and let not their sin be blotted out before You, for they have demoralized the builders. So we built the wall and the whole wall was joined together to half its height, for the people had a mind to work.

Now when Sanballat, Tobiah, the Arabs, the Ammonites and the Ashdodites heard that the repair of the walls of Jerusalem went on, and that the breaches began to be closed, they were very angry. All of them conspired together to come and fight against Jerusalem and to cause a disturbance in it. (Ne 4:1-8)

Is it a coincidence that the "fox" Herod (Lk 13:31-32) rebuilt and fortified the walls?

So just as a review, we know the gods that Sisera worshiped. We know it was all about mastering people, subduing people, and using women for their own purposes, commercial, sexual, whatever. And how ironic that two women brought him down. I think there might be a pattern here because if we'll go back to Nehemiah 4:1 - 8, which we read before, it says, *It came about that when Sanballat heard that we were rebuilding the wall, he became furious and very angry and mocked the Jews. He spoke in the presence of his brothers and the wealthy men of Samaria and said, What are these feeble Jews doing? Are they going to restore it for themselves? See, they don't even acknowledge who the Jews worship. Can they offer sacrifices? Can they finish in a day? Can they revive the stones from the dusty rubble? Even the burned ones? Now Tobiah the Ammonite, remember kings of the east was near him and he said even what they are building, if a fox should jump on it, he would break their stone wall down.* Now, knowing Sisera's mindset that he is all about capturing the women, one or two for every man, and then women bring him down. Was it any coincidence that the king called the fox, Herod, an Edomite, an Idumean king, rebuilt and fortified the walls. That is in Luke 13:31 - 32. Read it. Herod is called the fox. He was an Idumean king, means he is of Edomite descent kind of mixed with Judaism, which there was no Judaism of that day, but enough a sense of humor there. A fox will jump on it, it'll break their wall down. Well, the fox has to build it. I think that is just beautiful.

Let the bear kings build their gallows for the Jews high...for they will hang from them. Let the troops of Deborah and Barak have courage, for in them is the faith to destroy Amalek:

“From Ephraim those whose root is in Amalek came down, following you, Benjamin, with your peoples; from Machir commanders came down, and from Zebulun those who wield the staff of office.” (Ju 5:14 “Song of Deborah”)

The Jewish sages understand this “root” of Ephraim to be the roots of Joshua, the Ephraimite who defeated Amalek in the wilderness. Caleb was from Judah. This partnership holds the seeds of Amalek’s destruction when they follow Moses’ instructions; they open the doors of Heaven’s armies with their faith because they repair the breaches in the wall.

So, as far as I'm concerned, let the bear kings build their gallows for the Jews as high as they want to because they are going to hang from them. But we have to be the troops of Deborah and Barak. We have to have courage because this is where the faith is going to come from to destroy Amalek. In Judges 5:14, the song of Deborah, it says, *From Ephraim, those whose root is in Amalek, came down, following you, Benjamin, with your peoples from Machir commanders came down, and from Zebulun, those who wield the staff of office.* Now, this root of Ephraim, it sounds horrible at first. I had to go look it up. It sounds horrible at first, like, wait a minute, the root of Amalek is in Ephraim? No, it says this goes back all the way to the time of Moses and Joshua when Amalek attacked the Israelites, the weak Israelites in the wilderness. They'll always try to attack you when you are at your weakest. Amalek goes after the stragglers because they are cowards, remember. That is why they pass their children through the fire. But they say this root of Ephraim is actually found in Joshua because he was an Ephraimite, and he was the captain who defeated Amalek in the wilderness. And who's with him? Caleb. Caleb's from Judah and now you have a partnership and this ancient partnership holds the seeds of Amalek's destruction if they will follow Moses instructions. They can open the door of heaven's armies with their faith because they are agreeing to repair the breaches in the wall. Where you find breaches in the wall, where you find places of disobedience in your own life, that is where you fix it. Quit trying to fix somebody else's section of the wall. You realize they all had an assigned

section. You didn't go fix somebody else's section. The Holy One has assigned you a place in the wall, because that is where your breaches are. And you are the one who has the ability and the responsibility, not just the ability, the responsibility to repair those breaches. You fix those places of disobedience and discouragement and apathy in your wall, and you will defeat Amalek. This is the root that kills Amalek.

And so next week, we might look a little bit at the song of Deborah, but like I said, I would I would like to take you back to, the song of Lamech to explain a little bit more about this god Chemosh and how we've got such a strange alliance that so many of the supporters of anti-Israel activity are coming from women. We are not saying 100%. We are saying a majority. There are more women demonstrating for death and destruction for the most oppressive practices imposed upon women and young girls demonstrating for that, doesn't make sense. But we can go back to the song of Lamech, and it'll start to make sense where this evolved from. Talk about going east and going back to the ancient times. We are really going to get ancient probably next week. But you need to understand the thought process. Because if we don't know the difference between biblical feminism and what's being promoted is that which is exactly the opposite of it, we'll miss some things and we'll probably fall for that suicidal empathy which women do tend to have. They do have an empathy for the downtrodden and the weak, but it should not become suicidal. Throwing another generation into the fire.

So you've got your marching orders and that is it. It is so simple. Repairing the breach. You have an assigned place. You be diligent working on those places that need repair in your life. And when Messiah comes, we'll see how it all fits together. That the repairs I worked on in my life are now going to be seamless with the repairs you've done in your life, which are going to be seamless with the repairs you've done next to this person and this person and this person. And I think what felt like just blunt force trauma at the time, when we step back it'll be a beautiful wall, made from living stones, those precious gemstones that Revelation describes the walls of Jerusalem may not feel it right now but that is what you are building a beautiful gemstone wall of obedience, for the glory of our Bridegroom.

All right, love you guys and Be'zrat HaShem, we'll be back next week. Shabbat Shalom.