

## Heaven is Shaking the Bear Part 6 – Dr Hollisa Alewine

All right, we are here to continue with, I guess we would call it our study of Heaven Shaking the Bear. Looking at prophecy and the situation in Iran right now, which is an extremely distressing situation. You talk about tribulation. They are going through a tribulation right now. We are going to do our best to look into the Scriptures. What I have prepared today is a little bit more information on Dobiel, the prince of Persia. And I want to look again at the scroll as kind of preparatory to looking at, I guess we would call it an *aggadah*, which concerns the Prince of Persia, which sheds a little bit of light, not just on the current situation, but on the past. I haven't even counted the number of years, but definitely several hundred years of history. And so because I think visuals in this case work really well, I have prepared PowerPoint slides, and I want to share those with you. And this is about where we stopped last week.

### Scrolling

Did Dobiel eat a scroll?

Or did he scroll?

Why does the sky roll up like a scroll?



These are the questions that I threw out there for you last week at the end because I wanted to plant the seed in your mind about these, I don't know if you call them topics or themes, questions. So I put it in the form of questions. Now that we know who Dobiel is, whether that's his real name or whether that's simply his role, R O L E, because we also want to talk about another kind of roll, which is R O L L, the scroll.

We have two situations in Scripture. One is in Isaiah, and of course, one's in Revelation. They are twin passages. They are both describing the same event.

They both describe the sky as being rolled up like a scroll in order for us to get to the question, did Dobiel eat a scroll?

Let's first of all go back and look at why would the sky be described as rolling up like a scroll? This is why we laid the foundation of the principalities and powers. Why I did take a week and give a brief review of the principalities and powers and how they function, the angelic majesties, and we basically dealt with the angelic majesties that are doing their job. They do have an assigned role, R O L E, and they are placed, they are powers placed over principalities on this earth.

When Adam and Eve abdicated in the garden, then there had to be authority on earth. And so that was accomplished through assigning these powers to rule from the heavens. They do have a heavenly place, and that's why their symbolism is associated with the planets and the stars and the constellations and so forth. But we also know that there are a certain number of these who became unruly. So I call them the rulies and the unrulies. There are those angelic majesties who are appointed to rule. But there were also unruly spirits who did leave their lane. And when you leave your lane, when you leave your assigned lane, of course, that puts you contrary to the purposes of the Holy One.

He has dealt with them and is dealing with them. We also know that He has the ability to "chain" them, chain them or bind them and to restrain them where they can't do harm. They might have had free run of a particular realm before, but when they left that realm, when they violated His will, then He was able to bind and to chain them in a particular place until such a time as He chooses to loose them. We know that there will be a loosing that is described in the book of Revelation. And He can again...even though they are unruly...He still rules them. They are unruly when it comes to their behavior with human beings, but He still rules over them. They still have to obey Him. Even demons have to obey.

There's two categories here. Neither one is really our business on most days. We went over that too. Like what business do we have with you? And that's even what they asked. When you challenge them, they'll say what business do we have with you? What do we have to do with you? If they feel like they are entitled to be doing what they are doing, but they may not be entitled to do what they are doing, they've left their lane. If they are working outside of heavenly authority, if they have done something that is within the realm of human beings that does not belong to them, then Yeshua gave us instructions on how to deal with them. And the disciples were His example. He sent them out to cast out demons that were out of their lane. Like, get out of that person. You don't have any business in there. That's not yours.

And so, as we look at these rulies and unrulies, let's take that easier question first, which was the last question. Why does the sky roll up like a scroll? It helps us understand the rulies and the unrulies and what's on the horizon for them. If we are going to understand what's going on the earth, particularly in Iran right now, we have to understand how the powers in the heavens were appointed over those principalities on earth.

When Adam and Eve abdicated, remember the Garden is a special place. It is kind of between the natural world and the spiritual world. And when they sinned, they fell out of that special domain that hovers right above the land of Israel and they fell down to the natural earth. And of course, the process of entropy set in. We know originally the plan was that they would rule from the Garden and that their rule would extend to the entire earth. They were supposed to rule over the animals and the plants and so forth. When they abdicated these powers, these other powers were appointed over the earth.

So what about a scroll? If the heavens are going to roll up like a scroll, well remember, a scroll, or it is more accurately in Hebrew, a roll. It is a document that will hold decrees, some of which will affect the earth. And since we have a visual of what a scroll is, we have to tell ourselves, I do have a visual of what a scroll is, but I need to understand my concept of a scroll is only a parable of what an actual scroll is. The actual scrolls are in heaven. And so all we have really is our imagination. What is a heavenly scroll, what these decrees, these books in heaven, what do they look like? Well, they probably don't look exactly like the books and the scrolls we are used to seeing, but conceptually, they are the reality.

What we have in this natural world is the parable of that reality. And that's good to remind ourselves that our context so far really is just what we can see in the natural earth. But the reality is in the heavenlies. The realities of Messiah. The reality is in the places we can't yet see with the visible with the naked eye. Just like the Garden of Eden. It is not that far away. Abraham's bosom is not that far away. But you can't get from here to there right now. It takes something special at least before the resurrection of the dead. There has to be a special thing happening like with Elijah for you to be able to travel back and forth from there. But it is not that far away as far goes.

Because remember we don't really understand what is distance in that spiritual realm. But a scroll, think of a scroll or a book because the books are open, the scroll is open. We see language like that. But those sorts of things, they are describing a reality we've not yet experienced. We only have the parable of it here on this earth. But the thing to remember about a scroll is that it seems to match a similar structure of a scroll or a book in the heavenlies, because we

know that they do have books in heaven. And because the word itself for a scroll, which is *megillah*, it comes from *gal* or *galal* which means circular. It is something that goes round and round. *Galgal* in Hebrew it is like an intensive *gal*; if you say *galgal* you are talking about a tire. A tire is something that goes round and round. There was a place called Gilgal. Often districts in Scripture ...we might consider it a county or a space of territory. They were often referred to as "round." [In ancient times, there was a larger "mother" city, then villages spread around her] That it is interesting that they would be round rather than square or something. But the scroll is a roll. And when you want to find out what's inside the scroll, of course, you open, you unroll the scroll. When you are done with the contents of the scroll, you roll it back closed.

And the passages we have in Isaiah and Revelation describe the sky as rolling up like a scroll. So the Biblical pattern: we have a book, which is a *sefer*. A scribe is a *sofer*. If we tell something *sapar* or okay *le'saper* is "to tell." Like you tell what's in the book. You are familiar probably it is a very common verb in Scripture but the noun form or *sefer* it is a book and it is something that is rolled either to open or close it. It can also be described specifically as a scroll, but they are they are equivalent expressions. Now, a scroll is a *megillah* where you hear that *gal* in it.

And every year when we finish the scroll of the Torah, that's when it is rerolled and you start over. You restart it. So, is it the end of the scroll or is it the beginning of the scroll? Yes. Something has changed. We'll never pass that way again. So, in that sense, the scroll is rolled up. It is over. Our opportunity to live out those words we read in that year is over. But then it is going to start over. And then we have another year of opportunity to make that Word come alive in our lives.

So, *galal*, you can see why *galal* or *gal*, if we want to look at the two-letter *shoresh*, you can see why that forms the root of a scroll. Because not only does it roll, it just keeps rolling. It just keeps going. But the words in there stand forever. No matter how many times you roll or unroll a scroll. Isaiah 40:8 says, *The grass withers, the flower fades, but the Word of our God stands forever.* It will always be there. No matter how many times it is rolled or unrolled, it is a forever thing.

That gives us an idea at least when it says the heavens are rolled up like a scroll. How we can apply that to not just the reading of the Word, but if we were to read anything within that scroll, it is not necessarily the Torah that's in the scroll, sometimes it is decrees. It can be things that are not specifically the Word. In ancient times they would write on scrolls. The kings would write their decrees on a scroll. So the action of unrolling a scroll activates it. Just like when we read Scripture, that's our opportunity to activate the lifegiving

properties within the words. His Word stands forever, remember. But it is just standing there. He created human beings so that we could bring those words to life on earth. And so if that's our intention, when we unroll a scroll, it is like we are activating it [unsealing]. We are by interacting with that word starting to see life. To roll up the scroll is to conclude the time or event written in it. It concludes the time or event written in it.

So the idea of scrolling or rolling remember is circular. We can see heavenly decrees that run on a recurring cycle. And that's what I am going to point out here eventually when we work our way back to this 42 number. Like the 42 months, the 42 boys that were slaughtered by the two she-bears, even taking us all the way back to the 21 rulers of Judah. And how strangely there's a parallelism. It is like this scroll is rolling in a circular way. What has been before during the monarchy of Judah, we are seeing acted out, or rolled out, unrolled in Iran today because we we've got some date markers that are going to help us understand how these themes can just recur in time. And that's what we have to remember about heavenly decrees, they do run on a recurring cycle. So the successive ones, and this is what I taught you about prophecy, prophecy just cycles itself. So you'll never see the same prophecy fulfilled identically as it was before, but it will fit that generation in which the template runs again. It is a recurring cycle.

Even the life of Elijah, wasn't the life of Elisha just like it except more? He says, "I want a double portion." And so the miracles that Elijah did, you see replayed in the life of Elisha. Well, this is a little bit bigger scale. The cycle of authority that was exercised by the kings of Judah in ancient times, you are going to see there's something similar going on in this cycle with Iran, in this uprising. So the successive cycle, it is not going to be the same as previous ones in a practical way. It has to fit the generation, but it will occur on the same template. That's why the numbers will pop up over and over and give us a kind of a GPS and say, "Oh, let me go back in the Bible, see where this has happened before." And that's why we practice observing the Biblical Feasts. That's why we observe the Shabbat. Every Shabbat that we celebrate is different to us and yet it is built on the same template. We can't go back and relive last Shabbat. But this Shabbat is built on the same template.

So what are we doing? Well, we are taking the decrees that are in the Torah concerning Shabbat, it is one of the Big 10. Not to mention there's lots of other stuff that go along with Shabbat like not kindling a fire, ceasing from creative work, not gathering sticks. There's all sorts of things. Bake what you are going to bake, boil what you are going to boil before Shabbat.

So we we've got a little universe of things that surround the decree of Shabbat. And when we open that scroll of Shabbat each week, because it is the first of

the feasts, really, what are we doing? We are eating that scroll. We are ingesting the Word. That word is forever. But it is up to us whether we eat it. It is up to us whether like Yeshua that caused such an ..... when Yeshua said, "Unless you eat My flesh and drink My blood..." what is He talking about? Well, even in that day and time, it was a euphemism for taking in the Word and letting it become a part of you.

You see, when people are going to start something, they are just going to start something. Even if they already know that it doesn't make any sense because we already know better than that. I found that in a rabbinic source, years and years and years ago. So, why were they so bent out of shape about "eat My flesh, drink My blood"? Because it was already in their hearts to find offense. There's nothing offensive about saying that because euphemistically...just like David...remember he had these soldiers that sneaked out in the night because he loved the water from a particular spring...they risked their lives to bring water from that spring back, and then he pours it out on the ground and says I can't drink the blood of these men. They risked their lives.

It wasn't literal blood in the vessel. It was water. It was a euphemism for saying it was at the risk of their life, of their lives, that they brought me this water. It would be like drinking their blood, but it is euphemistic. So, he pours it out. So, with Yeshua, what do we do when we eat His flesh and we drink His blood? We allow that Word on the scroll as we read it, as we take it in, we allow it to absorb into our bodies, be our nutrition. And when we eat nutritious things, what happens? Then our bodies are able to do good things.

And in this case, if we eat the Torah and we obey it, then it is going to be sweet all the way from the tongue to the tummy; it is going to abide in us. It will remain in us. The good nutritional things that we ate in that Torah scroll will abide with us. What happens when we rebel against it? Well, the pattern is if we rebel against it, it might taste sweet on the tongue, but when it gets to the tummy, we'll start to waste away. It actually becomes a kind of a poison to us. So, we yes, we want to eat the Word. It is sweeter than honey in the honeycomb, but we want it to be sweet all the way from the tongue to the tummy. That means as we read the Word, as we ingest it, we want it to abide with us, to change our lives to become a reflection of what we've read in that Word so that that word comes to life.

And there's a blessing in the synagogue. And after the reading of the Torah, you sing this blessing which is called *Etz chaim hi* and it is taken from Proverbs 3 where it describes how sweet the Torah is as the Tree of Life. And so we'll sing in Hebrew, which I wrote it in English for you. ***She is a tree of life to those who take hold of her, and those who support her are praiseworthy. Her ways are ways of pleasantness, and all her paths are peace. Bring us back, LORD,***

*to you, and we shall come. Renew our days as of old.* And so when you close the Torah scroll, what are you doing when you say that blessing? You are acknowledging that you didn't just read the words on the page, that you ate from the Tree of Life. And so by taking in the words of the Tree of Life, these are sweet words. These are like honey to our lips and we want that Word to remain honey all the way from the tongue to the tummy. We want to allow the words to direct us in the paths of peace.

And so when you roll up that scroll, is it the end or the beginning? Yes. It is the end of this particular Torah portion, on this particular Shabbat, but what we are praying is that these words that we've just read aloud will enter into our souls. That everybody who has heard this will bring forth fruit from that word. So you can look at rolling up the scroll as both a conclusion of something and a continuation of something because it is a life document. At least when we are referring to the Torah.

Other scrolls like those of an earthly king, those of an earthly legal document, there's going to be those that can only be concluded in the end or the death of something or someone. A great example would be a last will and testament. It is saying, this is the end of my life, and death will mark the end of it. But really, if you think about it, it is a new beginning. Because whatever is in that will and testament is now bequeathed to a different generation. So the decrees in it, yes, they are concluded and they will be concluded. Everything in that last will and testament will be awarded or done according to the words, but it'll be planted in a new generation. Something will replace that which is dead. Something will replace that which is ended. And I think you can see where this is going.

It is going to Isaiah 34. And it is better to read the whole chapter of Isaiah 34 for better context. I am just going to read the first five verses, because it has to do again with Dobiel and eating the scroll. You can see this is very consistent with our principalities and powers lesson. It says, *Draw near, O nations, to hear and listen, O peoples. Let the earth and all it contains hear and the world and all that springs from it. For the LORD's indignation is against all the nations and His wrath against all their armies. He has utterly destroyed them. He has given them over to slaughter. So their slain will be thrown out and their corpses will give off their stench and the mountains will be drenched with their blood.*

He is using again another metaphor. **Mountains represent the nations. The sea can also represent the peoples.** But for this context, the mountains. Now The Mountain of course is Mount Moriah in Jerusalem. That is **The Mountain**. But the mountains plural represent the nations plural. And you can see that's even within its own context where it says, *Draw near, O nations. Listen, O peoples. Let all the earth and all it contains here and the world and all that springs from*

*it. For the LORD's indignation is against all the nations, His wrath against all their armies.* So within the passage itself, it is defined what the mountains are. So it is telling you there's the end of the nations as we know them.

This is the part we are interested in. It says, *And all the host of heaven will wear away, and the sky will be rolled up like a scroll. All their hosts will also wither away as a leaf withers from the vine or as one withers from the fig tree.* The host of heaven represent the stars, the planets, the constellations. These are the host of heaven at two levels. They are the natural host of heaven, stars, planets, and so forth, constellations. But they also symbolize the powers over the principalities that rule the nations. This is logical. First, He describes what's going on in the earth. Why is this going on in the earth? Why is He destroying the nations? Well, the reason is because of His indignation, what they have done.

How is He going to accomplish this? It will start with the powers over the principalities in heaven because there are angelic majesties there. So, there's going to be a shaking in heaven. That host of heaven that represent the powers over the principalities of the nations like the prince of Persia. They are decreed to wear away. Their rule was not for infinity or eternity. It was an appointed period of time by decree. And because it was by decree, and our hint right here is, "the sky will be rolled up like a scroll." The time from Adam's fall until the time that Prince Messiah will ascend and rule the earth with a rod of iron and the 12 tribes will rule with Him from the 12 gates of Jerusalem, now that time has come.

So what will he say? Okay, you majesties that I have appointed over the nations, I am rolling up that scroll. Your time is up. The words in the scroll described how you will rule over these nations, gave you that authority to rule over those nations. Now, as we roll the scroll up, no longer will you have the authority that's written in that scroll, because that authority is getting ready to pass. Remember, it is a scroll. It is a roll. Is it really ending? Not completely. Their rule, their authority is being rolled up. That's the end of that.

But a new authority is being rolled out. And that would be Messiah. Messiah Yeshua, the worthy prince, who will rule with the rod of iron over the nations. And the host of heaven that rules now will be replaced by a heavenly host made up of the saints. And then in this final passage here, and I broke it into pieces here so you can kind of see the progression. It says, *For my sword is satiated in heaven. Behold, it shall descend for judgment upon Edom and upon the people whom I have devoted to destruction.* So the sword began in heaven first. He shows you the mountains. He shows you the nations of the earth, their armies destroyed.

How did that start? It started with the host of heaven. The scroll was rolled up for them. And so He satiated His sword in the heavenlies. He started with the host of heaven. Now, does He literally take the sword like we are thinking about and start stabbing these angelic majesties? No. What He is saying here is that these hosts have been severed from their source of authority, the words in the scroll contained. What is a sword? What does it mean? On this earth, a sword we tend to think of what we know what a sword looks like, but we have the parable. So it is hard sometimes to make the leap from what I know to the reality in heaven. So He says, I've satisfied My sword in heaven. I have severed the authority in heaven, because the time was up and now it is going to descend for judgment upon Edom and the people whom I am devoted to destruction.

It is like He is circling back where he says, *Draw near, O nations, to hear and listen, O peoples. The Lord's indignation is against all the nations. His wrath against all their armies.* Why does He come back and say Edom? Edom is called the red one. Remember the red dragon and the beast, the scarlet harlot. These are associated with the adversary. The beast is what's going to be destroyed in the book of Revelation. This goes back to Daniel's visions. So when it descends for judgment upon Edom, He is not talking about a little desert tribe. He is talking about the beast kingdom that has spread over the entire earth. And those people who identify with Edom, who identify with the red one, who have that mark of the beast, these are devoted to destruction.

There's several good books that show you pretty much the gospel in the stars...how miraculous it is that the constellations across cultures, cultures that we would think were completely separated from one another, it is really strange how similar their understanding is of those constellations. And yes, they named them in their own languages, but they mean the same things. So, one of the biggest constellations that we all had to learn about in elementary school science was Ursa Major, which is the big bear. And then there's Ursa Minor, the little bear. So, when we think of the Prince of Persia, well, there's even in the heavenlies, there's a constellation, there is a pattern up there of bears. And remember, the Persian bear was actually the Medo-Persian bear. And just a little historical reference here, the Median Empire lasted for just over 50 years. It was just a little bear until they were conquered by Cyrus the Great in 550 BC. And then the Persian Empire, the big bear, lasted for roughly 220 years until it was conquered by the leopard, by Alexander the Great in 331 BC.

So you could even see a parallel with the big bear, little bear, the Medo-Persian bear, which would actually be little bear, big bear. You can see the two she-bears of Elisha's 42 slaughtered boys, who rejected the regime change between Elijah and Elisha. And even just in a physical sense, Russia, it shares that Caucasus border with Iran, and also its national symbol is the bear. And so there's an ethnic intersection there in northern Iran and southern Russia, that

area around Georgia, if you are looking at a map, you can see that Caucasus border. So the people of Iran are not Arabs. Ethnically, they are more aligned with that area of the Caucasus mountains than with Arabs, and they even have their own identity.

Iran comes from Aryan which describes the people from ancient times from the areas of like India and Persia. Which is going to be, if we go way back there we can get into the Sanskrit if you want to, if you want to get back into the most ancient of civilizations. But you get the idea of the geographic area, and so they weren't Arabs. Aryan simply means noble, noble people in the original language. It was appropriated by the Nazis to come to mean like a ethnically pure superior race. The Nazis managed to just rob all meaning from it.

Ethnically, the bear area doesn't have a whole lot to do with the Arab nations. And so even though Iran was conquered by Islam, they refused to take on the Arabic language like say Egypt speaks Arabic. Unless the Coptic Christians, they can still speak Coptic. But a lot of the nations that were conquered by Islam took on the Arabic language, not Iran. They are like, "No, we speak Farsi." We speak Persian. This is our language. We are Iranian people. We are not Arabs. And so, it wasn't the greatest fit. You can see even from ancient times Islam was not the greatest fit for that particular area. There Zoroastrianism was practiced. There's a still a good number of Christians in Iran, and it is thought that Thomas evangelized them and then continued on to India.

It is thought that he started with Jews because a lot of the Jews never left there after the Babylonian exile...that he went into those communities and evangelized there first. They would have had a better recognition of the things he was talking about than say Zoroastrians. Thomas planted these churches, and of course, that eventually morphed into what's called the Assyrian church or the Chaldean church that's still there still under persecution, and yes, they are being slaughtered right now in in case you are wondering. Yes, Christians are being slaughtered in Iran right now. Jewish communities basically are under lock and key right now. They can't afford to stick their heads out and haven't been able to since 1979. They say what they are told to say.

You can see with the Persian bear there is more of an ethnic identity with it. The prince of Persia represented by the bear, Dobiel being the bear. There's a little bit of difference. If you compare it to a more Arab Muslim nation, they are very different.

Now as far as the constellations, the literal constellations, we know we are talking about principalities and powers. But what about the literal constellations that are up in the heavens like Ursa Major, and we know that the tribes of Israel, they are represented by these 12 signs. That's where you can get into real trouble with astrology. People look to the stars to do the things that they are not

supposed to be doing. You are not supposed to be interacting with those things. But people always like to know the future, people like to manipulate the future, and that's sorcery, and it is sin. So, if you mess with those things, don't be surprised when it doesn't turn out the way you thought it would turn out. As it turns out, you cannot manipulate them. They still serve the Most High no matter who they are. They were created by Him.

Now, will they literally be shaken out of their places at the end? I don't know. Is He just talking about the powers they represent being shaken out? I don't know. But we know that there are signs in the heavens. I tend to believe that there will be signs in the heavens, like literal signs in the heavens, just like there was at the birth of Messiah. These magi, they are watching these astronomers. They are watching the heavens, and they are seeing these signs in the heavens. People think that probably Daniel taught them how to look for these signs because they would have come from Persia.

What happens in the heavenlies definitely does affect what's happening on earth. That's why we are interested in how this plays out. Because ultimately if it is the end, if it is time for these hosts of heaven to be rolled up, if their authority on earth, which was temporary decreed until the tribes of Israel were restored, resurrected, ruling from the 12 gates of Jerusalem, fully restored in these Garden-ready bodies that are going to function equally well in spiritual or physical realms, available to do the bidding of their king Messiah. When that time comes, we know that the angelic majesties will wear away.

The text there in Isaiah says, *All the host of heaven will wear away and the sky will be rolled up like a scroll. All their hosts will also wither away as a leaf withers from the vine or as one withers from a fig tree.* Just like his time is up. So the word there for to wear away is *makak* in Hebrew and it can mean to melt, to flow, to dwindle, to vanish, to consume away, be corrupt, dissolve or pine away. So looking at it in context, what can we say? Here's all these definitions. Well, it means you know it is over. Now that authority is being dissolved to make way for the new reading of the role, so to speak. So you've got this sign of the heavens rolling up like a scroll, the temporary authorities rolling up. It is concluding the assignment and this is the end of those powers judgment on earth. These are the rulies.

What about the unrulies? If they've been in rebellion, it is also time, it is the end of their time. And so whether they are ruly or unruly, these events where he is using his "sword" in the heavenlies, it is going to affect the nations on earth. And that's what Isaiah and Revelation are describing to us, how the rulies and the unrulies are reaching the end of their dominion on earth. Because at this point, King Messiah is stepping up to rule, and then He is going to rule from Jerusalem.

So, one of those assigned powers is the prince of Persia, and we saw him last week in that role-name. We say is it his role or is it actual name? I don't think it matters because angel names reflect their role. So they call him Dobiel, which would translate as my "Bear is El," or "my bear is God." And then we looked up the meaning. Okay, what is bear? It is *dov* in Hebrew and it means like a slow strength. It doesn't get in a hurry and it is the symbol of the Medo-Persian bear.

So just as that sword was drawing blood in the natural realm, there was something going on with the sword in the heavenlies. On the earth, what do we know about a sword? It will separate a soul from a body and a spirit. In heaven, the sword does something similar. It is the reality. We have the parable of the sword. But the word *cherev* for sword means to waste away, destroy, dry up or make desolate. And then we have a soundlike word *cherubim*. *Cherev* – sword, *cheruv* - cherub. So yeah, it is a sound alike. There's a real play-on word there. But you have these two *cheruvim* holding up *cheruvim*. They are holding up swords.

Adam and Eve are sent out of the Garden. And now you've got these two *cheruvim* holding swords. That are drying up Adam's authority to remain in the Garden. Yes, Adam, you were made to be in the Garden and to be fruitful, but when you are rebellious, it is going to dry up and make desolate. And so, you are going to go down here to the natural earth. Some things are going to have to happen here. So in the meantime, He appoints these angelic majesties. And yet there is also an end of that time, when mankind is ready, or at least the remnant of mankind ready to step back into that authority because there there's no longer any rebellion. Rebellion will dry up and waste away.

Rebellion will destroy. Rebellion will make desolate. Which is something to remember when we get to the abomination that causes desolation. So when the powers of the heavens are stripped of their authority, it will dry up and affect their principalities on earth. We can look around the world today and think, "Oh, these are the most powerful nations. Look at all the military they have. Look at all the economic wealth they have look at how stable the governments are and so forth. look at the universities," but don't look too hard.

Because what's glorious in our eyes needs to be a reflection of what's glorious in the Father's eyes. And so many of these organizations and institutions are not as glorious as we think they are. And however much power we think they have, just remember, when the powers in heaven are stripped of their authority with the sword, then it will affect the principalities on earth.

So let's look at this twin passage in Revelation 6:12 - 17, which carries us to the sixth seal. And remember, six is the number of man. The man and the beast were created on the sixth day of Creation. The beast was created first. He had an animal soul. But they were created to reproduce after **their own kind**. The

man, who is the younger of that day's creation, was created in the **image of Elohim**. Problem comes in when mankind who was made in the image of Elohim, who have a different kind of soul, a different kind of spirit, a different kind of glory, they try to conform to the image of the beast that was created first and an animal soul instead of conforming to the image of Elohim. Because He also has a soul that we should be conformed to.

The prophecy of Esau and Jacob or Edom, Esau's other name, was Edom and Jacob, which is Israel, they are adversarial. And that's why we saw in Isaiah, he refers to Edom, the people that I am going to get rid of, basically, I am going to uproot these people, these because these are the people who have conformed themselves to the image of the beast, The Red One. And that's what *adom* means, the red one. And so the enmity between Esau and Jacob goes all the way back to the sixth day of Creation. The younger, that which represents the humankind in the image of Elohim, he was struggling against the older against The Red One.

But it says **the older will serve the younger**. That's what the prophecy is. The soul of the beast does not like to submit to the spirit. And that's still a struggle. So this is significant. It says, *When he broke the sixth seal and there was a great earthquake and the sun became black as sackcloth made of hair and the whole moon became like blood. Something just dawned on me when I read that because we've been studying the black hair and the white hair in our weekly classes. I just saw that. black as sackcloth made of hair, and the whole moon became like blood. And the stars of the sky fell to the earth as a fig tree cast its unripe figs when shaken by a great wind. The sky was split apart like a scroll when it is rolled up. And every mountain and island were moved out of their places.* So, same context. Context gives you the same answer here.

The stars of the sky represent the nations. They rule over the nations. And so, first, what is He doing here? He is shaking those powers over the principalities out of their places. And He uses the fig tree again as the example when shaken by a great wind. Wind is *ruach* or spirit in Hebrew. And so, what happens? The sky is split apart like a scroll. It is over. There's a scroll when it is rolled over. Something new is about to be replanted in a new generation. And because He says every mountain and island were moved out of their places. So the same thing is happening on earth. The nations and even the smaller island. I have to go back and put that in Hebrew. I didn't think to do that. But when you put island back into Hebrew, sometimes it means a coastland, which has its own prophetic meaning.

Let's continue. *Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains,* among the

rocks of the nations. *And they said to the mountains, they said to the nations and to the rocks, There's the Rock, Messiah, and there's rocks, other things we've trusted in. Fall on us and hide us from the presence of Him who sits on the throne and from the wrath of the Lamb. For the great day of their wrath has come, and who is able to stand?* As Moses is getting ready to go, he is instructing the people at the end of his assigned time and the Torah portion Nitzavim, "You are standing" is what he tells them. Who is able to stand? Well, Israel will be able to stand at the end of their wilderness, which in Ezekiel, it is called "the wilderness of the nations." We are in the exile. We are in the wilderness of the nations.

But just as Moses encouraged the Israelites, you are standing this day. You are standing. You made it through your 40 years in the wilderness. You are a new generation, but some of you old heads made it. Well, what is happening here? The same thing. Nitzavim, who is able to stand in the day of wrath? Those who make the journey with Messiah. That's why we are constantly told overcome, overcome, overcome. Because there will be people who are looking around and saying "Fall on us." It is like you can't hide. You can't hide from the presence of Him who sits on the throne.

And so, yes, the scroll issue, has to do with a time that it was being exercised. It was part of life and now it is being rolled up. It will no longer be a part of life, but a new generation will be unrolled. Because those who are not able to stand will not be part of that next generation. They will not be part of the next role.

Because the story of Dobiel taken from the book of Daniel, because it has to do with him eating a scroll, and this scroll behaves in a certain way, and the effects of the scroll are a very specific thing. And we say, "Okay did this actually happen?" When Dobiel eats this scroll, because he is part of the host of heaven, you can literally see it being enacted in the physical earth from the onset of the Islamic regime [and the Scroll of Esther].

So I'll leave you this week with this question. Which people in Scripture ate scrolls and why did they eat them? Pay special attention to Mount Sinai. Remember they've had the golden calf adultery while Moses was up on the mountain for 40 days. And what does he do? He grinds down the gold of the idol and forces them to drink it. And it exposes the ones who are going to be destroyed for committing the idolatry. And then there's another plague that comes in later for those who knew better and didn't say anything. And this will parallel the trial of the *sotah* in Torah, which is the woman accused of adultery. The priest would write on a little scroll the words of Torah and then he would dissolve that scroll, the words dissolved off into the water and she was made to drink this water with the words of Torah on it. And if she was guilty when it entered into her, it would waste away her belly and her thigh.

In the Hebrew text, it says twice, her belly will fall and her thigh will fall. Fall, fall. Babylon the great is fallen, fallen. And this is where we get this imagery of the harlot riding the beast. She is about to go through a trial of the *sotah* in the book of Revelation. And so John, when he eats a scroll, what is he going to tell us about adultery? He is going to tell us about the harlot and the trial of *sotah* that is going to occur on a worldwide scale. Which will be perfectly consistent with another person who ate a scroll, Ezekiel, who was told to prophesy to a rebellious house.

So when we look at Dobiel eating the scroll next week, we can literally look in world history and say, "Oh my goodness, yeah, it happened." And maybe that will point out the things on that scroll that are aligned with Daniel and what Gabriel and Michael tell Daniel about the future of Persia and other kingdoms. Maybe it will give us a better template as we view the events in Iran today, which is regime change. We've been seeing that, you know, for a while.

But this particular regime change, it seems to be paralleling the history of the monarchy of Judah. And so that is where we'll pick up next week. We'll look at those who ate the scrolls. What does this mean? What is this scroll that Dobiel is eating? And what can we learn anything from it today as we are watching these events play out?

The really important thing to remember, folks, is it looks like the Iranians are preparing once again to go on the streets. They already know that the basij is set up on the tops of like police stations and other buildings with snipers and their job is to just take them out, to try to keep them out of the streets from protesting. They don't have a good count on how many Christians have been killed, but I did notice in an article that they don't even have a good count of how many Christians there actually are because there's the state-recognized Christian denominations. These are the Assyrian Christians; they've been practicing Christianity from the time of Thomas. They actually have the oldest texts, the oldest Biblical texts like the *Peshitta* in Aramaic, and the Chaldeans were a kind of a Catholic splinter off of that in ancient times. But you have those two parallel lines.

But it is the underground church that has really been growing under this oppression, and they don't have a number. They estimate possibly 500,000 to maybe 1.3 million. But because these are people who are basically practicing their faith in hiding, they don't have a good number. We do know that Christians in Urmia, Persia...Urmia, Iran in the northwest of the country...Urmia is a salt lake. There was a large population of Christians and also up around Tabriz. They've been there since the time of Thomas and they were really clamped down hard in the protests. They are in Urmia. I've seen some video of it.

And so we don't know because the places where the regime is keeping the corpses, they are mysteriously going up in flames. It is like a holocaust. It is like they put the bodies in there and then set them on fire so there's no body count. So people don't know how many people they've killed. They'll threaten the family with if you say anything, we'll destroy any evidence this person was ever alive. No birth certificates, no nothing. It will be as if they never lived. And are these the dying gasps of this particular beast regime? I hope so. I hope so.

And I do hope help is on the way. Not so they are free to live just like people in the West, because we are just a bunch of reprobates if you look at our popular culture, but there is a righteous remnant in the West that is praying for them and I hope they know that. But I hope they earn their freedom so that they have the opportunity to hear the gospel, like in the time of Thomas. Because there's a close affinity between the Persian people and Israel.

You see the crown prince is very much a friend of Israel. And we just have to remember, most of us have not yet had to maintain our faith at the end of the barrel of a rifle. We've not even had to earn our freedom, most of us, from the end of a barrel of a rifle because we've had young men and women that were willing to go work on that to keep the problem somewhere else instead of in our own cities. But they are there now. We have so destroyed ourselves that we are rotten from within.

And so we have to be the watchmen on the walls. We have to be the intercessors like Abraham praying, save the righteous remnant. But even the United States, we started with the premise that it is God's Word that guides the affairs of men. But we also had friends who stepped in. Remember France? Could we have won the war without France? I don't know. But I hope that we are willing to do what France did in the American Revolution. They didn't leave us out there all by ourselves. Did they have self-interest in mind? Of course they did. Does the United States have self interest in mind? You'd be a fool not to know they have self-interest in mind. But nevertheless, is there a righteous remnant praying for the evangelism of Iran? I sure hope so. I sure hope we are not just sitting here saying, Well, they've been fighting for thousands of years. No. No.

The fight against evil goes all the way back to the Garden. It didn't start in the Middle East. Well, actually, it did. Come to think of it, it actually did. Just a little bit higher than where we are talking about. But it is sobering. It is one of those things you just you go through your day, and it comes back, and you just pray again. Father, please protect Your people. Please protect Your people. Please accept Your martyrs. And it is that juxtaposition of the martyrs in Revelation with the overthrow of the beast. We need Yeshua. We need a rod of iron. I know everybody hears that Yeshua is all peace, love, and casseroles, but

Scripture says He will rule with a rod of iron. And that's what it is going to take. To keep evil away from those who don't choose to live a death cult. And I choose not to live in a death cult. And I pray those who are caught up in it, who really don't want to be there, that He would rescue them. He would lead them out by the hand like the angels led Lot and his daughters out by the hand.