

## Heaven is Shaking the Bear Part 8 – Dr Hollisa Alewine

Shabbat Shalom everybody. So, as you know, the rockets are flying both ways at this point. And so, what I decided to do is pull up some information that I didn't really think I was going to get to until next week.

But in light of this morning's events, I thought I would revisit a little bit of information before we jump into the 42 she-bears and the 42 months of the abomination that causes desolation. We'll do a little overview of a couple of bullet points that have to do with 21. And that is why it is been so nice that we've been able to get the transcripts, and I'm starting to get those uploaded for you in the newsletter so that you can go back and read the transcript if you'd rather.

We've laid really easy foundations to help us understand, even if you don't have an extensive background in prophetic language, or in the prophecies of the Bible or in the Feasts, those sorts of things, I think you can pick it up. I think we've thrown some life preservers out there. I think you can do okay. We do need to investigate a bit of the number 21, which we previously said okay 21 is half of 42. So if we are thinking in terms of the 42, the significance of it we went over, and if you need to review that, review that. It really helps because it gives you the template when we are looking at regime change. That is the overarching message behind the number 42 in Scripture is: it is signaling regime change.

Well, we can also see that in its half, which is 21. Twenty-one corresponds to the number of days that it took Gabriel to break through with the message to Daniel. He couldn't do that all by himself. He needed the help of Michael, who is not only an archangel and a chief prince, but he is also the angel assigned to Israel itself. So whatever's going on heaven and earth right now, I'm pretty sure the angel Michael is involved in some way.

We've got several different things happening simultaneously. We have parashat Zachor on this Shabbat, which is read on the Shabbat preceding Purim in synagogues. And of course, Purim is the story of Esther and the defeat of the descendant of Amalek. He was plotting the extinction of the Jews, at least within the Persian Empire, and so there's all sorts of things happening simultaneously: the war kicks off and we've got a blood moon coming up on Purim.

Purim: March 3  
Blood Moon: March 3

Today:  
Parashat  
Zachor



Hopefully, right now, what you are seeing is a slide of a blood moon, which of course is going to occur on March 3<sup>rd</sup>, and Purim is March 3<sup>rd</sup>. The fast of Purim or the fast of Esther is on the 2<sup>nd</sup> and then the day of Purim is on March 3<sup>rd</sup>, which is also the day when many people will be able to see a blood moon. But today, the 28<sup>th</sup> of February, is also parashat Zachor, which is a special Torah reading that falls on the Shabbat before Purim, where we celebrate the deliverance of the Jews from the descendants of Amalek.

And so you say well what is parashat Zachor exactly? I mean, we know there's a regular Torah portion on that day, but this passage here from Deuteronomy 25:17 – 19 is what's always read, and Zachor by the way, means remembrance. And so, it is actually a commandment to remember, and the commandment to remember is to remember what Amalek did to the Israelites in the wilderness. And so it is read on the Shabbat before Purim. And here's what the commandment is:

*You shall remember what Amalek did to you on the way when you went out of Egypt. How he happened upon you on the way and cut off all the stragglers at your rear when you were faint and weary and he did not fear God. Therefore, it will be when the Lord your God grants you respite from all your enemies around you in the land which the Lord your God gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget.*

And so when you obliterate the remembrance of someone, and that is often what you'll hear people say when they are telling the story of Queen Esther, when they say, Haman's name. They'll say, "May his name be blotted out." Or "Amalek, may his name be blotted out." When you blot out someone's name, you blot out their reputation. Your name is your reputation and your deeds. And so, does it literally mean blot out the name? Sure. But what's more important is that we blot out the deeds of Amalek, which is preying upon the weak, the defenseless, those who have a harder time keeping up, those who grow faint and weary.

And he does this. It seems as though he has just got a vendetta against Israel or the Jews, but in the end, this reading tells us exactly why Amalek does this. He doesn't fear God. That is it. He doesn't fear God. He is referred to in another context as "first among the nations." And you say, Now, wait a minute. Amalek wasn't first among the nations. No, not literally. But Amalek was considered the first one among the nations to act against Israel for the express purpose of not fearing God. **So Amalek can be very religious; it doesn't mean he fears God.** So that is the reading for today.

And so I teased you a little bit last week with this passage from Esther, the scroll of Esther in chapter 10:2. It says, *And all the accomplishments of his authority and strength and the full account of the greatness of Mordechai to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?* And so there's an assumption that you know that there are history books; there's chronologies and chronicles of things that happen in a kingdom, and the scroll of Esther just assumes that we know these things were written down at that time.

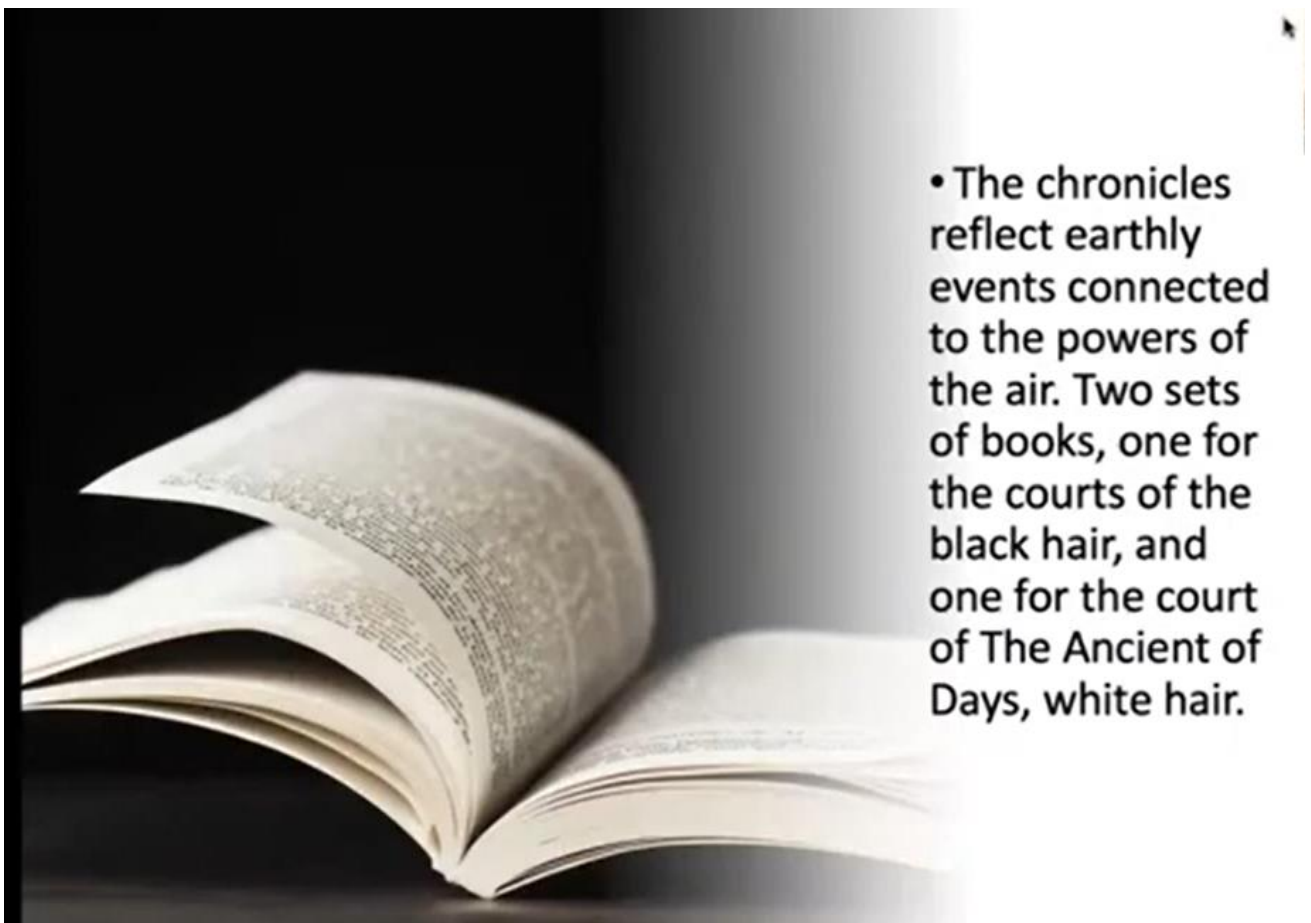
But my challenge to you is exactly *which* bear kings of Media and Persia? Because in that same context there's an odd little tidbit thrown in, and we are not going to go there because I restructured the material a bit because of the war. We may not get there fully today, but we'll get there. And it has to do with attacks.

The chief prince of Persia is connected with a tax, believe it or not. And so as we are reading this, we say, Okay, this stuff is written down in the book of the Chronicles of the Kings of Media and Persia. Not really sure, if I read the whole context of it, what a tax has to do with anything and why this tax is mentioned in reference to Mordechai.

But remember this interaction with Daniel among Gabriel, Michael, the prince of Persia, would have happened long before this story of Esther. The people who were still in Persia at this time (of Esther) are there because they stayed too long. They should have gone back to Jerusalem when they were given permission with Ezra, with Nehemiah, and so forth. And so they stayed too

long. And as it turned out that “Come out of her, My people,” really applied in this situation because they wouldn't have been in this situation had they gone back.

But it also tells the story of an exile. Many of us are in exile, and we don't have a choice of going back to Jerusalem. And so we might have to encounter these non-Godfearers in the places of our exile. Unfortunately, we have this temple. We have this prophetic information on how that might come about. So I wouldn't ever...if I were gambling on Purim, I sure wouldn't be betting against Israel. I sure wouldn't be betting against the Jews in this war.



- The chronicles reflect earthly events connected to the powers of the air. Two sets of books, one for the courts of the black hair, and one for the court of The Ancient of Days, white hair.

Now when it says “the chronicles,” the Bible itself has books of chronicles specifically called Chronicles, Kings, and Samuel. And there's some books that didn't make it into the canon, but scripture refers to them. We know there were other books. We just don't know the provenance. And it is not necessarily the pseudepigrapha, by the way, like the books of Enoch and those sorts of things. Those are pseudepigrapha, which means fake writing. It has its use, but it is not Scripture.

But when it says that these things are written down in the books, *The books of the chronicles of the kings of Media and Persia*..because we did our study on principalities and powers, when things happen on earth, they are connected to

the powers of the air. So, there are two sets of books. There's the literal books that we think of where, you know, we can take a book made of paper and open it up or ancients could unroll a scroll on parchment or hide. But there are two sets of books. There are the books we are familiar with, and then there were there the books that are open in the heavenly court.

And we've done a little bit of work with the black hair and the white hair. Not a lot in the live stream...more so in the Zoom classes, but remember, black hair represents the earthly realm. White hair represents the heavenly realm. And you need both, by the way, because human beings were created to be a unique being. Not like angels, spiritual beings, but creatures who were both earthly flesh, blood, and yet spirit at the same time. But these two colors of hair represent the thing that makes them the same and the same thing that makes them different.

Remember the *shoham* stone; it is black, but it turns white, right? It is one stone, black, but it turns white. Same thing with the hair of a human being. We have black hair, but it turns white with the wisdom of the Holy Spirit. We want the wisdom of the heavenly courts as we mature and as we grow. So, it helps us to understand:

“I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him;

**The court sat, and the books were opened.** Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. **As for the rest of the beasts, their dominion was taken away,** but an extension of life was granted to them for an appointed period of time. (Da 7:9-12)

This is from Daniel 7:9 - 12. It helps us to understand that when we see the destruction or even the reign of the beast or the dragon, and the relationship of mankind to the beast kingdoms, who were operating in the authority of the beast, that these things we are seeing on earth, i.e., the realm of the black hair.

They are also connected to things happening in the heavenlies because these powers were appointed over principalities in high places. And so there's a relationship between the two. If something's going on in the heavenlies, if something's going on with these powers over principalities, that is when we are going to see things begin to happen down here. And so, as we wake up this morning and we realize, oh my goodness, we are at war, we know that something has begun stirring. And it actually started probably stirring officially on the 10<sup>th</sup> of Tevet. You can go back and review that if you want to.

But this describes the courts in heaven. You know, with Mordechai, it tells us he is recorded in this book of the kings of Media and Persia. But there's other books. There's other sets of books. And that is why I say we live the parable, but the realities in the heavenlies.

So he says, *I kept looking until thrones were set up and the Ancient of Days took His seat. His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames. Its wheels were a burning fire. A river of fire was flowing and coming out from before Him. Thousands upon thousands were attending Him and myriads upon myriads were standing before Him.* And of course, it is thought that these burning wheels are also a source of punishments. I don't know if you've ever heard the term "the whiplashes of God," but punishments are thought to be in the coals of that fire. Now, it is not always for punishment. That is just one aspect of it.

It says, *The court sat and the books were opened. Then I kept looking because of the sound of the boastful words which the horn was speaking. I kept looking until the beast was slain and its body was destroyed and given to the burning fire.* So you see the connection there with the burning fire coming from the wheel within the wheel. And it says, *As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.* Daniel's perceiving it as though it is things we are totally familiar with in the earthly realm.

But then he sees, well, where are these actions originating? They are originating in heavenly places. And there is a heavenly court. And so when things reach the end, which we looked at last week, like when you get to the end of your epoch, when these stars start falling out of the sky like unripe figs, or withering up like a leaf on the vine, it is because the scroll is being rolled up. The court has sat. The time of that decree is over. It is run its course. The scroll is being rolled up, a new one will be unrolled.

You can see the effect of that in terms of the beast. For each of these chief princes, they also have kings under them and they also have armies all of their own. They have people under them.

That is why Yeshua really admired when the Roman soldier basically took the Jews to school on realms of authority. When he wanted his servant healed, Yeshua says, Wow not a lot of people understand this. And so kudos to him. And it helped, because definitely, by the time Yeshua's disciples start writing their letters, they get it. They understand these levels of authority.

The rest of the beasts, it says, *at that time their dominion was taken away, but an extension of life was granted to them.* And so it reminds me of that old expression, "He doesn't know the war's over." These rulers of beast kingdoms and offshoots of those kingdoms, you can see that even though it is really over, the beast is going to be destroyed. No, I mean John's revelation's been around for a while, as has Daniel's, but there is an extension of life for an appointed period of time.

So that is just showing us that no matter what we are seeing right now in the natural world, it is a result of courts being held in heavenly places, and there's things written in books in heavenly places.

Ephesians 2: 1 - 3. Just one more little Scripture here to remind us about these principalities and powers and how we are dealing with those before we deal with what we see in the natural realm.



And you were dead in your trespasses and sins, in which you formerly walked according to the course [“age,” *olam*] of this world [order, government], **according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.** Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature **children of wrath**, even as the rest. (Eph 2:1-3)

*Operation Shaagat Ha’Ari (Lion’s Roar)*

*Operation Epic Fury*

*Epic—a long narrative poem in elevated style recounting the deeds of a legendary or historical hero; extending beyond the usual or ordinary especially in size or scope*

And Paul says, *You were dead in your trespasses and sins in which you formerly walked according to the course.* And that means an age. The Hebrew cognate to that is *olam*. Like you've heard of the *olam habah*, the world to come or the age to come. So when it says, *according to the course*, he is saying according to the age they are walking according to the age of this world order. So there is a world order. There's a world government in place that has been set according to the books and the courts. And in that time of the age of trespass and sin, he is saying we were walking in trespass and sin. That was the age that we were in. And he says, *this was according to the prince of the power of the air of the spirit that is now working in the sons of disobedience.* So it was an era of disobedience and it was under the power of this prince of the air. It says, *Among them we too all formerly lived in the lust of our flesh indulging the desires of the flesh of the mind and were by nature children of wrath, even as the rest.* And so we were children destined for the wrath of the Lamb until we encountered the Lamb and the salvation of the Lamb.

I don't know if it is on accident or purpose, but of course the Americans and the Israelis are calling this operation two separate things. The Americans are calling it Operation Epic Fury, and in Hebrew they are calling it *Sha'agat Aryeh* which is “The Lion's Roar,” because what they have in common with the people of Iran is the symbol of the lion.

I don't know, like I say, if it is by accident or on purpose, but when Paul is writing about this heavenly war that we've been involved in, and he says that it is according to this age of world government, an epoch, a time period, and that epoch is characterized by wrath. Then operation epic fury seems a little oddly coincidental. I don't know who comes up with those ideas. But remember an epic is something that spans a long time period. And there is a story that goes with it, which is what the Bible gives us. It is the story of mankind. And it just seems like we are getting closer and closer to the end of the story, or at least that course, that age, that section of the epic of the story.

So we have these chief princes such as Michael, who is the prince of Israel. We have the one called Dobiel, the prince of Persia. But these chief princes are also assigned kings or rulers beneath them. And that is when we start to see chaos. When there is regime change or adjustment in these hierarchies of authority, we can start to see things like war, conflict, unrest, break out. And of course, one of the examples I gave was Revelation 12:7 where it talks about Michael and his angels waging war with the dragon and then the dragon and his angels waged war. They have their own armies.

And then in Daniel 10:13, Gabriel tells Daniel, he says, *The prince of the kingdom of Persia was withstanding me for 21 days.* That number 21 we want to look at. *Then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.* And so you say, well, wasn't there just one king of Persia? Good question. But we also know that there were rulers. Like we say, there were hierarchies of authority. And so it wasn't just the prince of Persia who was standing in the way, apparently, there were rulers under him who were also being unruly. There's rulies and there's unrulies. And the prince of Persia had to be told to stand down because he was being unruly. He was not acting consistently with the will of the Holy One in this case.

Now that 21, this is where I want to bring in what is going on today. Because last week I teased you a little bit by reading you a section out of the Talmud after we went ahead and talked about what is the function of the Talmud? How big of a grain of salt do we want to take with this? What's the history of this? Is the oral law ever quoted in Scripture? Yes, it is. And so we have to keep it in balance. Scripture, Scripture.

But if there's an extra-biblical source that bears witness with Scripture, sometimes it can clarify, especially culturally, how was this verse understood by the people to whom it was written. Which is a major rule of context, one of the rules of hermeneutics we have to consider when we are looking at a verse of Scripture. And so that 21 days is important. And in that section that I read you last week, you remember that the prince of Persia, who is called Dobiel or Dubiel, was given 21 kings, and he was also given a territory which is located

in modern day Bahrain. And so the way that it sticks out into the Persian Gulf, it is basically giving Dabiel control over the Persian Gulf. So there's 21 kings. He says, I've been left there with the kings of Persia. If Dabiel is given 21 kings, then if these are some sort of powers over this principality under the prince of Persia, then below them, under their control would also be 21 kings of Persia that would be willing to exercise the will of Dabiel, the chief prince.

Now when I started thinking about 21, what's the significance of that I started looking. Where are there 21 kings? What we found was there were 21 kings of Judah, and we know the history, again just like they are calling this "Roaring Lion" because it links together the lion of Judah with the lion of the royal dynasty of Iran before the Islamic regime took over. So there's an ancient link between the two there.

I knew going ahead we were going to deal with the 42 because we'd already dealt with the 42 boys killed by the she-bears when they came out of the woods. We looked at the symbolism of 42 as regime change. But what is this 21? And why does the Talmud, why does it think these 21 days are so significant? It identifies them with 21 kings plus control of the Persian Gulf. And I thought and I thought and I thought and I thought, and then it was like, well, duh. And so I'll let you count them if you want to. There are 22.

I can't tell what the significance was in previous generations or wars, but in our generation, that is where we are concerned right now. There's a war going on. How do these passages of Scripture relate to us? Why are they significant to us? Because right now, even as I'm talking, my red alert's going off. Missiles headed toward Israel, and that has been happening since early this morning. I'm interested. I want to know why so many missiles are headed toward Israel.

And of course we know that from the time of 1948 when Israel became a state, it began to be attacked by Arab countries. Before that, Jews were attacked by Arabs, but once it became a formal state, whole countries would go after them. And it is been that way ever since. So what do we have?

There are **22 member countries in the League of Arab States**, commonly recognized as the Arab World. These nations are **united by language, culture, and shared political interests**. The 22 Member Countries of the Arab League:

Algeria	Morocco
Bahrain	Oman
Comoros	Palestine
Djibouti	Qatar
Egypt	Saudi Arabia
Iraq	Somalia
Jordan	Sudan
Kuwait	Syria
Lebanon	Tunisia
Libya	United Arab Emirates (UAE)
Mauritania	Yemen

We have 22 member countries in the League of Arab States, and these nations are united by something. It is not necessarily because they are in the Middle East, by the way, because if you'll notice, there will be Middle Eastern countries, for instance, Pakistan or Afghanistan, who are not in this League of Arab states.

This particular league or group is bound together, it says by language. In other words, Arabic's their official way to go, culture, and shared political interests. To me, that is the big highlight. That is the big star. **They have shared political interests**. And because they are not only Arabic-speaking, by virtue of being Arab-speaking, they have said that the Quran is the thing that holds them together.

Because if you look at the list of countries, they are not all Arab: Djibouti, Egypt, Libya, Mauritania. I mean, countries in Africa are part of the League of Arab States. Morocco. And so, no, they are not all, I mean Saudi Arabia, you could figure out, okay, we are going to be in the League of Arab States, but some of these are headscratchers. But what have they said? They have said this is our language, our culture, and our shared political interest with these other countries.

And then you say, well, now wait a minute, 21 was the number. There are 22 on this list. Palestine has been the made-up thing inserted into the list. Palestine is not a thing. It has never been a thing; it isn't a thing; and it won't be

a thing. It is part of Israel. And that is why these entities want to push the two-state solution so hard. Which they don't really want because they've been offered it and wouldn't take it. So they are disingenuous to begin with. That is not really what they want. They just want to get rid of the Jewish people. They don't want them to have any piece of property. They don't want them to have one centimeter of property anywhere.

They want them submitted within other countries to Islam. They want every country submitted to Islam. Islam is submission. And so there is a shared political interest. And so you can see why they never have been able to work out a two-state solution, because as long as there is conflict, then these countries, this confederation can continue to promote the cause of Palestine as something that just is not there. It just helps to further their religious ideal of no Jew should have property of his own. He should be subsumed into other nations, he should be forced to submit.

It has to do with, believe it or not, taxes. And I believe that is why it is mentioned in reference to Mordechai in the scroll of Esther. Even back then, you could see that this decree that Dabiel ate, had begun to work in the Persian Empire as a tax, as part of not just governing others, but keeping them in submission. Because if you can keep them subservient economically, you can usually control them every other way as well.

So there's not really 22 member countries here. There's only 21. So there's 21 "kings," 21 kingdoms. And many of these are literally kingdoms who are united in that they don't like Israel right now. They are trying to figure out, if they don't like Iran more.

If there's things going on in the heavenlies, if the princes and the principality issue up in the heavenlies is in a state of unrest, that is what we are going to see down here. So, what I didn't anticipate is when Iran starts launching missiles at the US bases in some of these countries, those very countries would also turn on Iran. And so it is like they are now in conflict with each other, which that is very Biblical. That has happened so many times in Scripture. The enemy had Israel surrounded, and then the sun comes up in the morning and they had been fighting each other and run away. They thought each other was the enemy. And so that is how you know that it is the hand of Adonai that is involved in it. You do what you can, pray to God, but row for shore, but in the end, He is going to make sure you understand it was not by might, it was not by power, it was by His spirit that these things happened when deliverance comes.

And so for these 21 countries right now, we can say from looking at the disruption since this morning, since the missiles started flying, that there is also some sort of significant disruption in the heavenly places that could get worse

or could get better. You just have to wait and see because eventually it'll be reflected on the ground what's going on.

## What we learned of eating scrolls last week:

- If the prophecy/decreed is against rebellious sinner or a guilty accused, it will at first be sweet (the sin), but bitter in the belly and cut off root and fruit
- If the accused is faithful, then the result is bearing children, or fruitfulness.
- The words written on the scroll are the future consequences, yet eating it is what activates it.

**Reminder: The seal or signature is what gives the words legal authority to activate.**

What we learned last week about eating the scrolls is that if the prophecy or the decree in the scroll is against a rebellious sinner or a guilty accused person, at first it will be sweet, and that represents the sin. When you do the sin, it seems sweet. It is fun or you wouldn't be doing it. You are deriving some sort of satisfaction from it. But in the end, once you swallow that sin, in the belly, it gets bitter.

And then that is when the belly and the thigh fall, fall. Which is why it is the metaphor for what's going on with Babylon, with the harlot who's riding the beast. Because when Babylon the Great will fall, fall, it is because this trial of the woman accused has taken place on a worldwide scale. And she will fall in the belly and fall in the thigh. And what that means, it'll cut off root and fruit.

What if she is been a faithful woman? Then the result is she will bear children and she will be fruitful. You could tell by the fruit. That is it. And when we read the words on the scroll, it will define future consequences. But it is the eating of it that activates it. That makes sense. You have to go back to the trial of *sotah* and how the priest would write the words on the parchment, wash them off in the water, and then the woman would drink the water.

But something to remember, it is not that evident in the Scriptures, but the way it was understood by from ancient times by the rabbis, because we always say, "Well, where's the guy? If she is committed adultery, why is she the one undergoing the trial?" It is thought that only the woman had the right to refuse the trial. She could just take a divorce from her husband and go on her way if she wanted to. She didn't have to ask for trial. She didn't have to submit to trial.

But if she persisted, and that is the crazy thing about some sinners, they dare you to bring it to court. They'll just double down. And this is kind of what's going on with the harlot. It is thought that when she drank the bitter water, if she were guilty, when it started to work on her belly and thigh, that it would do the exact same thing to her partner in crime, no matter where he was. He didn't even have to be present. It would work on him in exactly the same way without being too graphic. It would, yes, cut off the root and the fruit.

When we are looking at these scrolls being opened, especially in the book of Revelation, there is a seal or a signature, and that is what gives the words legal authority to activate. And you say, Well, where was the seal or the signature on the parchment that was washed off in the water to make it bitter?

One of the most important things about what was written on there is the verses containing the sacred name YHVH. It basically did have His signature. And it this only instance where it was okay to erase the sacred Name. There's a commandment that you shall not deface, you shall not obliterate, the holy Name like the nations do their gods. And most people don't understand that commandment. They'll print up t-shirts and hats and stuff with the literal YHVH in Hebrew on it, not really thinking, "What's going to happen to that?"

Are you going to throw that t-shirt away? Because there's a commandment that says you can't obliterate that. You can't deface it [Dt 12:3-4]. If you change the oil in your YHVH hat, what are you doing? You are obliterating the Name. So, you have to be super careful with the Holy Name. This is one case where it is okay that the commandment is actually to wash the Holy Name off into the water because it is like His signature is literally going inside of her. And it is either going to activate her fall, or it is going to activate her fruitfulness and prove her faithfulness.

- Contrary to popular belief, the spiritual realm is not nebulous, loose, calm, and free-floating love.

- It is *real* just as the physical world.

- It is a realm of binding laws, restrictions, courts, rewards, prisons, chains, authority and hierarchies of authority, lawyers, armies, records, judgment, limits, assignments, organization, and administration.



Contrary to popular belief, the spiritual realm is not nebulous, it is not loose, it is not this calm, fluffy cloud, free-floating love place. Now there are some good places. Of course, Yeshua said He has gone to prepare a place for us. I don't think right now we would want to be right in the middle of what's going on in the heavenlies affecting what is going on in the Middle East. I mean, whatever's going on in "Tehran" above, we don't we don't want to be either in Tehran or the Tehran above because it is a real world. It is just not a physical world, but it is still a real world.

It is hard to wrap our minds around that, but we know that it is a real world, and it affects what happens here, but we also affect what happens there, by the way. And so it is a realm of binding laws, restrictions, courts, rewards, prisons, chains, authority, and hierarchies of authority, lawyers, armies, records, record books. I don't know if they have Excel spreadsheets, but they've got records, judgment, limits, assignments, organization, and administration. And there's more. But when we use words like that, don't you feel like everything's closing in on you? You feel like it is getting stuffy in here, but that is really how this spiritual world is described to us so many times.

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)

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

*Prophecy is like a contract.*

We had this passage that I read last week. And this passage referred to a decree that Dobiel requested. Dobiel is the name or what is called the prince of Persia. I want to read that again. But before we do that, I want to remind you that there is several different ways to say an agreement or a contract. Because that is what Dobiel wanted. He wanted an agreement. He wanted the heavenly court to agree with him to do something.

The following from Yoma 77a juxtaposes the *sotah* “adulteress woman” with those righteous women who tend the Torah scholars, **rising early and staying up late to accommodate the ministry of the Word.**

An Aggadah is a story told to illustrate a principle. We’re going to read the following in order to see what lesson the sages derived from Gabriel’s and Michael’s conflict with Dobiel in their interaction with Daniel.

You've got an interesting positioning here because we just talked about the *sotah*, which is a trial of the suspected adulterous woman. Revelation shows you that two women went on trial in the book of Revelation. One was the harlot riding the beast. The other was the faithful woman who was protected in the wilderness, and then she had the children who keep the commandments of God and the testimony of Yeshua.

So the words, eating that scroll, will produce one or the other, right? And so we have that, and this story in Yoma 77a helps to illustrate a principle of what's going on with Daniel. The plea here, or the appeal, is that there's a recognition that Dobiel is being more than a little obstructive to the Jews in the kingdom of Persia. And yet there was an objection that the women should not be also taxed like the men for a particular reason. And the reason was that they are facilitating Torah study in the world.

As we are talking about what's written in the Torah, what are the decrees written there that would make you fall, fall or bear fruit? These women are standing opposed or opposite an adulterous woman in the story. So let's read it again. “Then they brought Dobiel the ministering angel of the Persians and put him in the place of Gabriel and he served for 21 days.” This is thought to be the obstruction as it is written: “but the prince of the kingdom of Persia stood opposed to me for 21 days, but lo, Michael, one of the chief princes, came to help me, and I remained there beside the kings of Persia.”

So evidently, Dubiel also had his backup squad there. Corresponding to those 21 days, they gave him, the ministering angel of Persia, 21 kings who ruled. There's our 21 kings and the seaport of Mashhig. Twenty-one kings and the seaport of Mashigg. These things will be fundamental to the prince of Persia maintaining control.

The ministering angel of the Persians said, "Write for me that the Jews must pay taxes." And that word there is *akarga*, which is going to be in Aramaic. *Akarga* to the Persians. "They wrote it for him as he asked." In other words, they wrote a decree that the Jews in the Persian Empire would be taxed. Now, something to remember: Persia was just the second beast empire. Coming after Persia would be Alexander the Great, who literally went to Persia and ruled from there for a time, and then his successors busted it up, the empire, but they are still ruling with all the effectiveness of Babylon, Medo-Persia, now it is in Greece, and then finally it'll go into Rome. And then Rome will be the monster of all of it. And then the descendants, the daughters of Rome, down in those iron and clay toes, they are here to this day.

So if a tax was activated, was granted to Dubel to be collected from the Jews, **there would still be traces of it today**. And lo and behold, a couple of days ago, I pulled up *Israel News*, and apparently, there was some sort of meeting in San Francisco. I don't know if it is the mayor, I'd have to go back and reread the article. Some sort of governmental organization or labor organization having a meeting, and all of a sudden, at least one person, I don't know how many, but at least one person stood up and started chanting "Tax the Jews." Now, if that doesn't come out of left field...where in the world would that come from?

Well, either she just read the scroll of Esther or she is influenced by these powers over the principalities of the beast kingdoms. Remember, they were they were given additional life, an additional period to work even *after* their dominion had really ended. And it said here it was granted to him. He wanted a tax.

Dobiel said, "Write for me that the sages must even pay taxes. They wrote this for him. When they wanted to sign the documents, Gabriel stood from behind the curtain and said, It is vain for you who rise early, who sit up late to eat the bread of sorrow, for he gives his beloved sleep. And he is quoting here from Psalm 127:2. And what does that mean? He says, These are the wives of the Torah scholars who disturb their sleep in this world."

Remember, it is about the epic, the epoch and the epic and appointed time, a course of time, a particular course of government. "They disturb their sleep in this world by staying up, waiting for their husbands who rise early, and return late from learning Torah, and they thereby merit the world to come." They are

doing what they are doing for the world to come. And so Gabriel asked, “Is this the reward they deserve: to pay more taxes? They did not listen to Gabriel.”

We don't know if this is a made-up conversation or not, but we've seen stranger things come down from the oral law into the New Testament. We don't know. I say you take it with a huge grain of salt. But it is an illustrative story. And the question would be: did it actually come true?



So I'm showing you here a map. I didn't do the 21 countries of the Arab League, but you could do that real easy. But I did drop a pin for you on this island that they are talking about of Bahrain. And remember, it says the seaport of Mashigg. Right there where that pin is on Muharraq Island, that is where the ancient city of Mashigg was thought to be.

What's significant about it? It overlooks the Persian Gulf. And I believe that was one of our first bases to be attacked this morning if I'm not mistaken. We know there was in Doha, Bahrain, some other places. I don't think we are getting a full story quite yet because you don't want to give them enough information to sight in their missiles better. But what is that going to represent?

Well, you've got 21 kings plus a power over the Persian Gulf itself. And what is the biggest product of the Persian Gulf in the last 100 years? Oil. And I think what we are going to see, I think Kish was, we also attacked that island there of Kish, which has radar. So, it is really interesting because radar helps you monitor the air activity. The passage we read in Ephesians was about the prince of the power of the air. And that is why I say they are in chaos right now. Not just down below. There is chaos above. Things are being shaken up because it is not going to happen below before something has happened above.

He said before Him: Master of the Universe, if all the wise men of other nations were placed on one side of the scale, and Daniel the beloved man were on the other side, would he not outweigh them? The Holy One, Blessed be He, said: Who is the one who teaches the virtue of My children? They said to Him: Master of the Universe, it is Gabriel. He said to them: Let him come from behind the partition, as it is stated: "And I have come due to your words" (Daniel 10:12), meaning that Gabriel was permitted to enter from behind the partition because he mentioned Daniel's name. God then said to the other angels: Let him ascend. They brought him up.

**He came and found Dubiel the ministering angel of the Persians holding the letter in his hand. Gabriel wanted to take the letter from him, but Dubiel swallowed it. Some say the letter was written, but it was not signed. Some say it was also signed, but when he swallowed it, the signature was erased. The Gemara comments: This is why, in the kingdom of Persia, there are those who pay taxes and there are those who do not pay taxes, as the decree was not finalized. It also states there: "And when I depart from him, the prince of Greece comes" (Daniel 10:20). Gabriel screamed and screamed that the kings of Greece should not rule over the Jews, but no one listened to him.**

So continuing with the with the story, Gabriel is speaking. He says, "Master of the universe, if all the wise men of the other nations were placed on one side of the scale and Daniel, the beloved man, were on the other side, would he not outweigh them? The Holy One, blessed be He, said, Who is the one who teaches the virtue of My children? They said to Him, Master of the universe, it is Gabriel. He said to them, Let him come from behind the petition as it is stated, and I have come due to your words." Daniel is beloved in Daniel 10:12. So they are saying this means that it broke what was going on, the obstruction there with Gabriel. And he was permitted to enter from behind the petition because he mentioned Daniel's name. "God then said to the other angels, 'Let him ascend.' They brought him up. He came and found Dubiel, the ministering angel of the Persians, holding the letter in his hands."

So, Gabriel is having this conflict with Dubiel. Gabriel knows what's in Dubiel's hand. Gabriel wanted to take the letter from him, but Dubiel swallowed it. Remember what you do when you swallow it? You activate it. "Some say the letter was written, but it was not signed. Some say it was also signed, but when he swallowed it, the signature was erased. The Gemara comments this is why in the kingdom of Persia there are those who pay taxes and there are those who do not pay taxes as the decree was not finalized."

So it is only partially washed off. There will be periods of history when this tax is in effect, and there will be periods when it is lifted. It also states there "When I depart from him, the prince of Greece comes. Gabriel screamed and screamed that the kings of Greece should not rule over the Jews, but no one listened to him."

And so when we look at the bear kingdom of Persia, it is one beast. Even though this beast has lots of underlings, just like the beast is an underling to the dragon, it was one beast. It had one head, one upper torso, one lower torso, one set of legs, and one set of feet. And so whatever decrees, whatever practices were present in Babylon in the golden head, some of that persisted into the silver bear of the upper torso. Some of that, including this conflict that Gabriel has with Dobiel that was about taxes, should have persisted into the leopard kingdom of Greece, the lower torso, the bronze, and then also have gone into Rome, the Roman Empire, and then it should exist in some form to this day. We should still be able to identify this tax. If this is true, we should still be able to see the tax. The question is, can we see it?



• Yoma 77a is an oblique explanation of why the oppression of Jews described as a “tax” (exiled in Babylon/Medo-Persia) was worse in some times and places than others. Islam most accurately applied the tax prophecy associated with the scroll of Daniel, yet as part of the Beast’s ruling methods, it was applied by the Roman Empire, the Catholic Church, and other Beast-influenced organizations, imposing onerous written and unwritten policies depriving Jews of economic access, forcing them to adapt. The decrees impose submission to a belief that Jews are inferior beings.

So next week what we'll do is we'll break down how this tax was applied as a tax during the time of the Romans, during the time of the Catholic Church, during the time up until this day of Islam. It is still there, and it was imposed specifically on people called dhimmis, when Islam would conquer a particular nation, people group. The conquered went into a category of either dhimmi or not. A dhimmi would be a Jew or a Christian. They wouldn't harass them too much if they paid a special tax they considered protection money, but it was submission money.

So, we are going to study more about this dhimmi tax. It is still a tenet of Islam, but the tax was incorporated early on. We can trace it all the way back to Persia. This is when the Jews began to be taxed. And you will see this practice trickling down. Like we say, it seems that in the story there's like a partial obliteration that when Dobiel swallows the scroll there questions: is it signed? Is it truly in effect? Or did the words wash out? Were they incomplete? In other words, it is not a blanket thing. It doesn't happen everywhere at all times, but it will appear because there was something on the scroll.

I don't think it is any accident that there is such a thing as a dhimmi-tax on Jews and Christians, protection money. A reminder to submit. I don't think it was an accident that lady out in California, in San Francisco, started chanting, “Tax the Jews.” I mean, wicked Haman, may his name be blotted out, rose up in the Persian Empire, and he is a descendant of Amalek. And so Amalek, the spirit of Amalek, is all over the world.

You don't have to come from a particular country to be Amalek. He was a descendant of Esau. He is the worst of Esau. Esau is the red beast. But the worst of Esau is Amalek. It goes into extreme genocides. And so again, you would have to read a bookshelf full of books on Persian history to know, or even Middle Eastern history to know the periods of persecution that Jews and Christians underwent under Islam.

You would have to understand that throughout history, they were always at the mercy and the whims of the caliph or agha, whoever happened to be ruling that particular country or nation at the time. And there's a reason there aren't many Jews left in the Middle East. And you say, Well, there's a small population in Iran right now. You want to know about the Jews of Iran? I'll show you exactly how much value is placed on their lives next week. I'll show you exactly how many rights they have. They are in a prison. They are allowed to live in submission.

Now a problem is Iran has used the strait of Hormuz to control shipping in that area. They have mined it heavenly, heavily, not heaven, there is no heavenly mining unless you get blown to heaven or something. But the problem is because it is what, like 50 kilometers wide, and there's a lot of shallow places and islands. They're trying to basically funnel shipping because you don't need that many people if it is like "The 300." If you can funnel a huge army into a small space, you don't need a huge navy to overcome it. You can just bait them in, lure them in, and pick them off.

However, they are not stupid. I mean, we can see you. You are not hidden. Not only that, 40% of Iran's food comes through the Persian Gulf, and the countries that supply their food are turning around, the cargo ships are going back where they came from. They are anchoring far enough away from the conflict that it won't affect them. So, they are choking themselves off. They are trying to choke off the other nations and control the flow of oil. They've choked themselves.

And that is what happened to Haman. He erected a gallows and got hung on it. Well, the things that Iran keeps trying to do, they keep hanging themselves. And at this point, as of this morning, they are now starting to hang themselves with these 21 kings. You don't think prophecy repeats itself over and over and over?

The question is, are we brave enough from where we sit to speak up when we see things are wrong? Because if we won't speak up, and then we end up in an oppressive regime like the Iranians have for the past 47 years, and then it is your grandchildren that end up getting sent into a meat grinder to try to overthrow the oppression...

We are slow learners and we always, you know, pray like, Is this the end? Could this possibly be the end? Because I don't know just how much more depraved humanity can be.

So, we have to be that light. We have to intercede for one another. And you know what? When things are sinful, we have to speak up and say so. We don't have to be rude about it. We don't have to be devilish about it, but if something's going on, we have to say so. Because there's more in that story from Yoma 77. There's more from that story, and it has to do with the Holy One wanting to also judge the righteous with the wicked because the righteous wouldn't speak up. They wouldn't say anything. They saw it going on, and they wouldn't say anything. They just let it happen.

And so we do have to reprove the same way Yeshua did. It wasn't anything for Him to call people snakes and a brood of vipers. It wasn't anything for Him to say, "You hypocrites." Did that mean He didn't love the people He was talking to? No. He loved them enough to tell them what what's up. If you are sinning, stop. If you are a pretender, stop. Quit pretending to be religious. Quit pretending even that you love Torah, if you are just using it to beat people up with. It is life. Why is there no fruit in your life? If there's not, it is time to start bearing some fruit.