

Heaven is Shaking the Bear Part 7 – Dr Hollisa Alewine

Today we are going to continue on the theme from last week. Of course, we were looking at the heavens being rolled up like a scroll and we went over what exactly is that talking about and how the rolling up of the scroll signifies the end of that particular decree. And yet with these decrees, something else can be initiated. Out of those ashes, so to speak. You have the end of something in order to have also the beginning of something. So, we went over that last week.

We did have a volunteer who is typing up transcripts of this series of the Heaven Shaking the Bear. And so if you are not signed up for our newsletter, that is where I'm putting those. I am converting those into a PDF file. They are not going to be perfect because they are transcripts. It is the way you talk rather than the way you write. When you write, you've got time to clean things up a little bit. But these are transcripts. So keep that in mind. But if you receive our newsletter, then each week I'll do a successive one in a PDF file and attach it in there. And so at the end, hopefully you can put all those things together and maybe I'll put them together. Maybe I'll turn them into a booklet or something at that time, which would be really nice.

Sometimes if you've got a common theme...I wish I had done that with the Wars of Kings and I guess there's still time to do that because we are seeing a recycling even of that series, The Wars of Kings, which I really felt was the Spirit knew to get us ready for October the 7th. We didn't have any idea when we took that little side trail what it was all about, but in hindsight, we can see what it was all about. And we can see in terms of the cycles of these plagues and so forth, in the wars, we are seeing it again.

So, let me make sure before we go any further that you are going to be able to see right there. This is not working. Okay, now close this. Just bear with me a second. Bear with me. I made a pun. Now, let me try this again. So, at this point, what you should be seeing if you are actually watching as opposed to listening is Heaven Shaking the Bear, Part Seven. That is where we are going to pick up.

Let's backtrack here for just a second. We are comparing two verses. Isaiah 34:1 - 5 or two passages. And we are going to compare that with what Revelation says about the same thing. And at the heart of this, of course, was this passage. *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.* And so last week we went through and we described what does this exactly mean? It sees the wearing away of the decree, the plan that has been in place since Adam and Eve fell out of the Garden. Remember, they were a unique creation designed to function equally well in both natural and spiritual realms. They abdicated. So they fell a ways

down into the natural realm. They don't do as well in spiritual realms as they one day will through the restoration of Yeshua.

And so, interim, you have these powers over principalities. So nations, empires, they have angelic majesties ruling over them and they even have smaller entities under them which we'll look at those Scriptures today. There are entities like Michael, Gabriel, well, we are looking at Dobiel, the prince of Persia. But Scripture describes that underneath each of these chief princes, there are also under-rulers. We might call them kings. And so as we're looking at the Scripture in Isaiah, we realize what is being described here is this is the end of an era; it is being rolled up like a scroll. And the host, which are these powers over the principalities, their rule will wither away. Like it is seasonal. It compares it to a leaf withering from a vine or as one withers from a fig tree. So it has run its course. That season is over and there's a new one. And then we can compare it again to Revelation 6:12 - 17. Probably won't read all of that, but I will want to come back to verse 12 today before we go on into Dobiel and the scroll because I'm going to talk about why the moon would become like blood. Because I know the blood moons have been a really hot topic over the last several years.

So he says, *I looked 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.* Okay, we are going to break that down as well. And then it says, *The stars of the sky fell to the earth as a fig tree casts its unripe figs when they're 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, it is describing the, I don't know if you would say a judgment, but a severing, because in Isaiah, he speaks of it in terms of a sword, that these powers over their principalities, their power has now been severed. The decree that put them in place is now being rolled up like a scroll. That is what you do with a scroll when you are done with it. You roll it up; time's up.

And we see this process that the stars, which represent the host of heaven, these powers over the principalities, and we talked last week about how there's rulies and there's unrulies. Some are doing exactly what they've been appointed to do. Others are a little more unruly. Idolatry can factor in there, but that is not really our topic today. The important thing is recognizing this is the end of an era because Messiah is coming, having severed these powers over their principalities.

Now it is going to be the 12 tribes of Israel ruling from the 12 gates of Jerusalem. There will be a new sheriff in town if we want to say it like that. But this is what happens when you roll up the scroll-every mountain and island were moved out of their places. The mountains represent nations, and islands, of course,

smaller organizations. But the nations will be moved out of their places because the powers over those principalities have been moved out of their places. It happens first in the spiritual realm. It is why we wrestle not against flesh and blood but against principalities and powers in high places because what happens there affects what's happening on earth. Once He has severed their control in the heavenlies, rolled that up, now we are going to see chaos on earth. Because as imperfect as it was, that rule kept us from killing the whole world. So that is where we are going to pick up.

So let's backtrack just a little bit and let's look at this phrase. Rev 6:12 *The sun became black as sackcloth made of hair.* There is more than one kind of sackcloth.

“...the sun became black as sackcloth made of hair...”

Sackcloth was worn in times of mourning, so the sun is symbolizing **grief of ended era for powers over their principalities, which includes angelic rulers under their dominion as well...we'll see that in the next lesson.**

Black hair represents the glory of the earth's physical, natural strength. White hair represents the Ancient of Days, or holy spiritual wisdom and strength. The sun signals a change of dominion of “black glory” to the original royal human priestly black-n-white Shoham stones. (see *Creation Gospel WKBK 5 Vol 1, lesson 1*).

In this particular case, the sun, it says, as this scroll is being rolled up, as this era is over, that the sun became black as sackcloth made of hair. So, we put together everything we know about sackcloth and hair. We know that sackcloth was something worn in times of mourning. So what is the sun symbolizing here that is consistent with the context of what we just read? Well, the sun is in a state of grief. An era has ended for these powers over their principalities. Now, is the sun actually upset that these powers over the principalities have been shaken out of their way? I doubt it. I don't know that the sun actually has feelings. This is symbolism. So there is an era coming to an end which is going to be these angelic rulers plus the angelic rulers under the angelic rulers.

It is black. The sackcloth is made of black hair. Black as sackcloth made of hair. What does that mean? Well, now this is probably going to mean more, I think, to my weekly students in our Monday and Tuesday classes because we've been studying the difference between the black hair, the glory and the strength of the black hair, which represents the natural side of a human being, the soul and the body of the human being, which there's nothing to be ashamed of. It is not as if soul and body are something we are trying to get rid of, we are not trying to kill the soul or the body, we are trying to save them. And in order for them to be in perfect balance, they have to be in balance with the spirit. The spirit was put into human beings to rule over the soul and the body. And when that happens, this representative black hair-and we are using a phrase used by Ezekiel to describe how he was snatched up by a lock of his hair in the visions of God, so that he could be there between heaven and earth-so hair allows you to see the glory of God. Black hair, this sackcloth which you wear in a time of mourning, is made of black hair. The black hair represents the earth's physical natural strength.

What does the white hair represent? Well, it is the Ancient of Days who has white hair, and it represents holy spiritual wisdom and strength. There's natural wisdom and strength that are represented by the black hair, and then there's spiritual wisdom and strength. Human beings are a unique creation so that these two things could go together. They would be this interesting creation not like the angelic majesties who are spiritual beings. Now can they transform themselves and pass themselves off as human beings? Sometimes they can, but that is not the way that they were created, and that is not really what they were created to do. Human beings were that unique creation.

And so the black hair represents the physical natural body and soul. Appetite, emotion, desire, and intellect is your soul. But we also have the spirit. We also have the element of white hair, which represents the spirit from above, which is eternal. The spiritual things are eternal. The trick is how are you also going to make the soul and the body eternal? At least in a place you would want them to be? Not eternal fire and damnation, but to live forever in the Presence of Adonai. Well, in order for that to happen, the soul and the body have to submit to the spiritual authority of the spirit represented by the white hair. And you say, well, are we black hair or white hair? And the answer here is going to be yes.

The Garden of Eden was a prophecy of human history, of the priesthood, a royal priesthood, everything. Yeshua, all that, the 12 tribes, it is all there. It is held in symbolic language, but it is really beautiful when you put it all together, like the hints were already there in the Garden, even before there was a human being placed in there. It was going to be this perfect place. And so, one of the things that is described as being in the Garden of Eden is *shoham* stones. These are precious stones. The shoham stone was a black stone referred to as the onyx

stone, and it formed the shoulder pieces of the high priest, and then the names of the 12 tribes were inscribed into these shoulder stones. And of course they're black.

But the name of the stone in Hebrew is *shoham* which means "to turn white." So you say, well, which is it? Is it a black stone or is it a white stone? Yes. You see it as a black stone in the natural realm, but by the time we get to Revelation, He is saying, "And I'll give him a white stone." So is it a black stone or a white stone? Yes. Because human beings are this unique creation. We are both the black stone and the white stone. It is one stone, but it is two different kinds of glory. There's black glory, which represents the natural, physical part of human beings, of the royal priesthood. And then there's the white glory, the spirit that was put into us by the Ancient of Days.

So when it says the sun became black as sackcloth made of hair, then it helps us go back to this context of in the Garden of Eden as prophecy, the onyx stone, the *shoham* stone. It symbolized a population in the Garden of Eden of those who have received the white stones and yet they are the black glory. They have the glory of the black hair and they have the glory of the white hair. I know it sounds all mystical, but it really isn't. It is really just rocks. Rocks and colors. It helps you see these two realms.

So the era of the natural realm is not necessarily over. It has been transformed. And at the time of this change, the sun will wear a sign of mourning to tell us this is the end of an era. The sackcloth that it is wearing is made of the black hair. So, who would be mourning the end of this? Well, we know that there's opposition sometimes with these angelic majesties. There's rulies and unrulies. We know the prince of Persia really caused a problem, speaking of the bear. The prince of Persia caused a real problem to Gabriel for 21 days. They don't always like the message that is in the decree because it apparently they-I don't know that "like" is the right word-but they are definitely enthusiastic about their jobs, and so the prince of Persia didn't want that message to be relayed that was going to be a prophecy of the end of the bear empire, and so he causes problems for 21 days. So this sign in the heavens is like a mourning for an ended era. There is a change coming. And so the sun gives us that message, gives us that signal.

Remember with Daniel, it is such a mystical book. I know people are fascinated with it, but sometimes we are fascinated to our own destruction, because we run all over the roller coaster with it, and we get off a roller coaster right where we got on. Doesn't really take you anywhere, when you could actually be learning more useful things like your Torah portions, because if you don't know your Torah portions, prophecy is really beyond your grasp. You are just guessing. And especially with a book like Daniel, if you don't know the actual

history of that period, if you don't know your Torah portions, there's a lot of things that are going to get bent way out of shape.

That will be a roller coaster off the rails pretty fast, let alone that you are going to get off where you got on. It doesn't really bear fruit to know prophecy. That is not the part of Scripture that changes your life. That is not the part that bears fruit. It helps you, it points you back to the place of Scripture that does help you to bear fruit, which is the Living Word in the Torah. It transforms, it changes.

So the darkness of the sun can also represent the end of the exile among the nations. Because in the book of Daniel, he writes about the time of the end. And that is the thing about prophecy. If you don't know the tools and the rules, sometimes you will think prophecy is only going to be fulfilled one time. But it is fulfilled in cycle, upon cycle, upon cycle. Each successive time not exactly the way that it was the time before. Each generation's cycle of that prophecy will look a little bit different because it fits that generation.

We can get confused when Daniel writes about the time of the end because there were two times of the end. And I have heard teacher after teacher from the time I was a kid. Seriously, from the time I was a kid, because it is interesting when you are a kid, when you finally get a prophecy teacher to listen to, and it is the carnival ride, but you don't really have any framework for understanding what you are hearing. It is just exciting. It is like reading a fantasy novel when they preach about Daniel and Revelation. But I don't remember one of them ever explaining multiple fulfillments, markers where things can signal to you that they will happen more than once. There will be two significant fulfillments of something.

And so with Daniel, there are two times of the end. Might be more than two times of the end, but there's two definite times of the end. And that is part of why Daniel's confusing. And the other part of it is he was told to conceal it. There are certain portions of what he received that he concealed on purpose because he was told to and that at the end people would be able to finally unpack it a bit.

But how we started out, Daniel was confused. He knows that 70 years were decreed for the Jews exile in Babylon, but he has calculated out and he thinks, "Oh, the time is passed. We should have already been returned. We should have already been released from our exile. And yet here we are. We are still in Babylon. What's happened?" It is kind of like a miscalculation when Moses went up the mountain, and the people gave up: "We don't know where he went" because it is like they miscalculated. They were off a day or two about when to start counting.

And so Daniel is off a bit on his counting. We don't always know where to start a counter. You know, when people are talking about, you know, the generation

of Israel, did it start in '48, '67, '72, when do we start the counter? That is always the question. But Daniel is extremely distressed. He is fasting, he is praying, and he is needing an answer because he feels like God's forgotten about us. We were supposed to be released. So this is the specific thing about which he is seeking understanding. And so when Gabriel and Michael come to him, of course, he is going to hear about the time of the end, but there are actually two ends. And one way of understanding the time of the end is to see it as the end of an exile, which is what Daniel's concerned about. He is not really interceding for our generation. We feel like we are the last generation. That is not what was really on his mind. He was concerned about the Jews in exile in Babylon at *that* time.

And he also knows the Torah portion of the trial of the *sotah*, of the woman accused of adultery. And he knows that this is all tied up prophetically. And so he is receiving information about the end of an exile, where there will be a trial of a woman accused of adultery. And the question is, is this adulterous woman Israel, or is this righteous woman Israel? And the answer again is yes. There will be both. That is what the trial will reveal. Which of those among Israel have been faithful to their Bridegroom and which ones have played the harlot with the red dragon and the beast?

And so we know that should the woman on trial for adultery, once she drinks the words that were washed off into the water (the priest writes the words of Torah on a little scroll, there's our scroll again, rinses it off there in the water, and then she is made to drink the water), now she can refuse to drink it, but this is the woman who *wants* to drink it even if she might be suicidal in doing so. So she drinks it.

If she is innocent, if she has been faithful to her husband, she will have offspring. She will be healthy, and she will bear fruit. And that is a testimony and a testament of her fidelity. That is why the woman Israel, in the message to Thyatira in the book of Revelation, you have this "woman" who's leading and teaching My people astray, teaching them to eat things sacrifice to idols and to engage in sexual immorality, and if she does not repent, then I'm going to throw her on a bed of sickness, which is what's going to happen if the woman's guilty. And He says, I'll judge her children with her. And so He will cut off the root and the fruit, so to speak. Because it says her belly and her thigh will fall. And so when you put the passages together, basically with the belly and the thigh, the adulterous woman will fall, fall. Fall in the belly, fall in the thigh, because she was not faithful.

But if she was faithful, then she will have healthy offspring. And so this is why the dragon is so enraged with the woman in Revelation; he is going off to hunt

the rest of her children who have the testimony of Yeshua and the commandments of God. They're faithful.

So you can see why this imagery comes up in John's vision at the time of the end, not just at the time that Gabriel's speaking to Daniel. That is a time of the end. Gabriel's basically saying it is almost over. There was a little miscalculation on your part, but this exile will soon be over. That time of the end. Because you can do the calculations based on the destruction of the Temple and so forth at that time.

What about the other end that John is saying? Well, there's another end that is that dual "fall, fall." Sometimes when you see things repetitiously in Scripture, it is telling you there will be two fulfillments. Daniel's time of the end and then John's time of the end. Fall, fall Babylon will be involved in both of those because first of all, they're literally in Babylon at the time of Daniel's vision, but Babylon comes up in the book of Revelation – "Come out of her My people." Babylon representing the head of the beast.

Babylon was the golden head, the lion. Then you have the bear of Medo Persia. Then you have the leopard of Greece. Then you have the iron legs of Rome, and then its 10 toes. Babylon is the head. The head in Hebrew also means origin. So the origin of the beast can be traced back to Babylon. Even though it is all the way down in the toes right now, you can still trace it back up to its head and Babylon. Both times Babylon will have to fall because the head has to fall. The image is not toppled till the head's on the ground.

Daniel sees this and so does John. And then we don't just have the darkness of the sun, which the darkness represents Israel's exile among the nations, but something's about to change. You always say it is darkest just before the dawn. Well, what's going to come is the morning star. But with that he sees the moon as blood, and it is a whole moon. It is a whole moon, not a crescent moon. No, the whole moon because the moon can also represent Israel. Remember the moon has no light of its own, it simply reflects the light of the sun. The same way we are with Yeshua. We don't really have the light of our own, but what do we do? We reflect the light of the Son. His light is reflected to the world through us. He says, I am the light of the world, you are the light of the world. And so that that moon is associated with Israel.

And so when the moon turns to blood, what does this say about Israel? Well, it is telling you that the whole moon has now been atoned. The blood of Yeshua atones. The whole moon has now achieved a blood of atonement. Israel is atoned for. Our faithful woman Israel, that righteous remnant, she has received a full blood atonement [the righteous remnant under the throne cries out, "How long, O, Lord, until our blood is avenged...?" signaling a desire for the full

remnant to be added to their number so that the resurrection of the dead can take place].

And what is about to happen? Messiah, her atonement, her covering, is coming to avenge the red dragon's murders. The red dragon is a murderer and he has been murdering her children from time immemorial. There is a murderous spirit. Sometimes we'll call it Amalek. Esau. Remember, Esau is The Red One. Edom. Amalek represents the worst of Esau, whom he is descended from and represents the worst of. And so Messiah having made atonement, made a full atonement for His bride, is now coming to avenge the murders upon Israel's children. Revelation 12:1, it says, *A great sign appeared in heaven, a woman clothed with the sun and the moon under her feet, and on her head a crown of 12 stars.*

What's happened? The sun wears the black hair sackcloth. The end has come of the powers over the principalities. What's going to happen now? The actual Son, the true ruler over the nations who will rule them with a rod of iron, is arising and he will take the place of this sun symbolizing a time of mourning and the sky being rolled up like a scroll. You have to roll up that scroll. And now as this scroll is unrolled, this is the era of Messiah. Not just Messiah hidden in the heavenlies, but Messiah where everybody can see Him in His full glory. And it is going to be so much brighter than the sun is today. Scripture describes how much brighter it is going to be. And the moon, Israel, is even going to be brighter. The light of the saints will be so much easier for the world to see when Messiah takes the throne.

So Scripture is describing these things as signs.

The signs are *signs* of the hosts of heaven, symbols of that which is not seen with the natural eye, not objects to be worshiped or consulted by human beings. There is only one King of the hosts of heaven:

“And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven.” (Dt 4:19)

The sun, the moon, what they are wearing, the coloring and so forth, the falling of the stars, all these things, is very consistent because we were warned back in the Torah. That is why I say it is so dangerous to study prophecy without a solid foundation in Torah. In Deuteronomy 4:19, the Israelites were warned. It says, *Beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven.* In other words, folks, look, I've appointed these angelic majesties, but you are in no way to look at the sun, the moon, and the stars that represent them. They're signs. These are signs of the host of heaven. They are symbols of spiritual beings which cannot be seen with the natural eye, at least not right now. But they are not objects to be worshiped or consulted by human beings. Whether you are looking at the actual object itself or what it represents because there's only One King of the hosts of heaven. Those are the hosts of heaven. They do have temporary power. One day they will be rolled up like a scroll. But in the interim, He says, Don't start worshiping them. I created them. Why would you do that?

The sun signifies the righteousness of the King in Messiah, who came in visible form. Those whom he heals will one day be released to shine in the earth as well: "But for you who fear My name, **the sun of righteousness will rise with healing in its wings;** and you will go forth and skip about like calves from the stall." (Mal 4:2)

The spiritual dominion of Heaven will be revealed to the earth in a much more visible way in the natural earth, a time of restoration:

So the sun signifies the righteousness of the king in Messiah Yeshua because Yeshua came in a visible form. And then like we said, He is coming to completely heal. He has already healed, He is healing. and He will continue to heal. And so those whom He heals will one day be released to shine in the earth as well. So we can look at two Scriptures how they work together here. One is Malachi 4:2. It says, *But for you who fear My name, the Sun s u n of righteousness will rise with healing in its wings, and you will go forth and skip about like calves from the stall.* So again, it is a sign. The son is a sign. A sign of what? Righteousness. Who is righteousness? Our righteousness is Yeshua, the Living Word.

And so a time comes, Malachi prophesies, when the righteousness of King Messiah will arise, and He will have healing that goes along as He rules and reigns. In fact, at Mount Sinai, at the giving of the Torah, it is thought that everyone was simultaneously healed. That is why many Jewish hospitals are named Mount Sinai. That the Word itself has the quality of healing power. And so when Yeshua arises, when the Sun of righteousness arises, He will have healing. His Word will be manifest all over the earth for healing and for restoration. He says, *You will go forth and skip about like calves from a stall.*

So those of us who have been confined in this realm of the black hair, in the natural world, we will be released so that we can realize all the potential that is within human beings. That we will have also attained the glory of the white hair of the Ancient of Days. That because we were designed to function equally well in a natural or spiritual world, now we can go forth and skip like cows from a stall in that spiritual world that are just signified to us by the sun and the moon and the stars. We can skip around in that world if we need to. We will be released. And at that time the spiritual dominion of heaven will also be released to all the earth. It'll be much more visible in the natural earth because it is a time of restoration and healing. And Isaiah 30:26 says *The light of the moon will be as*

the light of the sun and the light of the sun will be seven times brighter like the light of seven days, on the day the LORD binds up the fracture of His people and heals the bruise He has inflicted.

So it is a time of restoration that we are looking forward to when this scroll is rolled up. So rolling up the scroll is going to be a good thing, at least for the righteous remnant.

Gambling on Purim?

“And all the accomplishments of his authority and strength, and the full account of the greatness of Mordecai to which the king advanced him, are they not written in **the Book of the Chronicles of the Kings of Media and Persia?**”
(Es 10:2)



Esther 10:2, it says, *All the accomplishments of his authority and strength and the full account of the greatness of Mordecai to which the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia.* So there's our Persian bear kingdoms, and it talks about a book of Chronicles. Well, there was surely a book of Chronicles of the kings in the natural world. But my question is, now knowing what we know about the black hair and the white hair, about the powers and the principalities, is it possible that there is something of the authority and the strength of the Jews that Mordecai represented that might be recorded in another scroll somewhere?



So all right let's get back to today. Now which people in Scripture ate scrolls and why did they eat them is the question. Well we know that Israel at Mount Sinai after the golden calf adultery-since we are talking about the trial of the *sotah*, the woman accused of adultery-Moses grinds up the gold of the golden calf, mixes it in water, and forces them to drink it, and it reveals the ones who committed harlotry, the sexual immorality around the golden calf. So in a sense they were eating their sin. But what else?

Well, we know that Ezekiel ate a scroll, and he was told to eat the scroll because he was prophesying to a rebellious house. Well, that is consistent with forcing the people to drink the water of the golden calf at Mount Sinai. It exposed the rebellious house among the house. And then we make it all the way to the book of Revelation. We see John eating a scroll. It is sweet when it goes in, but it is really bitter when it gets to his stomach. And what is he writing about again? The adultery of the harlot, the *sotah*, the woman accused of adultery. And it is all about making a distinction between the harlot among Israel and the faithful woman, the faithful bride among Israel. So these are contexts we have in Scripture of people eating the scroll, along with a context thrown in from the Torah of this kind of primitive trial of the *sotah*, even before Moses gives us the instructions on how to conduct that trial.

The pattern we have in Scripture is that the scroll is sweet at first, but then it turns bitter in the belly because it is a prophecy of destruction. The person drank it. The words were washed off in water; what was written on the scroll was washed off in water and they drank it. I guess you could go ahead and eat it

like John did and Ezekiel did. It is a prophecy of destruction that will activate if the recipient is rebellious. So once it hits the belly, the belly is going to fall and then the thigh is going to fall. The belly and the thigh will react. If you've been rebellious, it will react to the life in the Word, and that life in the word will literally kill it.

Numbers 5:11 - 32, if you haven't reviewed that in a while, it is a full description of the trial of the *sotah*, helps us to understand why Babylon the great had to fall, fall because there were two times of the end for Daniel. It helps us to understand everything John is telling us when he eats the scroll and it turns bitter in his belly, it helps us to understand what's going on with the church of Thyatira and the Jezebel woman because it is describing the same process. Her offspring are going to wither and die just like will happen with the trial of the *sotah*.

And it shows you the pattern. The adulterous sin is sweet at first, but once you expose it in the justice of the court, it will waste her belly and thigh, her reproductive ability. And then her fruit will rot and fall just like those unripe figs described in Revelation when those powers over the principalities begin to fall. Because she has worshiped those powers over principalities, it will be exposed at the judgment, and then the offspring, the children will fall with her. And the unripe figs are like the children if that helps. Like you can see that it is at the end of a season when a leaf falls off that the time is up for these powers over the principalities.

Why unripe figs? Eventually because you are dealing with what's going on in the earth, it helps to understand that he wants you to connect this with the trial of the *sotah*, that it is also the offspring and you know the belly and the thigh represent the place her reproductive areas, so her ability to reproduce will also die. It'll rot. It'll fall.

[Gabriel tells Daniel] **“But the prince of the kingdom of Persia was standing in my way for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.....Then he said, “Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am leaving, and behold, the prince of Greece is about to come. (Da 10:13,20)**
“...However, I will tell you what is recorded in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael *your* prince. (Da 10:21)

So here's what Gabriel told Daniel. These are just some passages taken from Daniel 10. Looks like this is verse 13 and verse 20. And then Daniel 10:21. Just refresh our memory on what Gabriel told Daniel. He says, *But the prince of the kingdom of Persia was standing in my way for 21 days. Then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. Then he said, Do you understand why I came to you? But I shall now return to fight against the prince of Persia. So I am leaving, and behold, the prince of Greece is about to come.* Interesting. He says, “I'm not done fighting.” Michael had to come help him, but Gabriel's not done with the prince of Persia.

So, next week what we want to explore is why did he need to return to fight against the prince of Persia? What else is going on here? And then in verse 21, he says, *However, I will tell you what is recorded in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince.* So going forward it helps to know who's prince over whom.

Michael is the prince of Israel. He is the power over Israel. The angelic power. He is assigned to it. Just like Dobiel was assigned to Persia. Now, Gabriel, who is humanlike in appearance, comes from *gever* or a man. He is assigned a communications role. So, he is going to do a couple of things here. He is going to deliver the message and explain it, which are really one thing to an angel. Just like remember Paul sending Phoebe with the letter to the Romans. He sends her with the letter and then she is there to explain it.

So, let's just read some passages here that help us understand the role of Gabriel in this whole dialogue. Daniel 8:16 says, *I heard the voice of a man between the banks of the Ulai, and he called out and said, Gabriel, give this man an understanding of the vision.* So Gabriel doesn't just bring the message,

he explains it. Daniel 9:21. *While I was still speaking in prayer, then the man Gabriel, it even calls him a man because this class of angels has a very humanlike appearance. The man Gabriel whom I had seen in the vision previously came to me in my extreme weariness about the time of the evening offering.* So important to understand the times of Jewish prayer are timed to go with the times of the Temple offerings. If you want an answer, there's a clue. But you can see that he is still speaking in prayer. What do you do when you pray? You talk to God. And so Gabriel shows up during this time. He is there to communicate.

Luke 1:19, *The angel answered and said to him, I am Gabriel who stands in the presence of God and I have been sent to speak to you and to bring you this good news.* So, it is not always bad news. Sometimes it is good news, sometimes it is bad news, but you can see the role of Gabriel has not changed in announcing the birth of Messiah Yeshua. He says, *I've been sent to speak to you.*

And then Luke 1:26, it says, *Now in the sixth month, the angel Gabriel was sent from God to a city in Galilee called Nazareth.* And this is actual birth of Yeshua. We also have him announcing the birth of John the Baptist. So Gabriel, yes, he does stand in the Presence of God. Like Michael, but he is more of the messenger, the communicator, the explainer. Michael, who is the prince of Israel, he has a more warlike attribute, and you are going to find him warring with those who are challenging the throne of heaven.

Daniel 12:1 says, *Now at that time Michael, the great prince who stands guard over the sons of your people will arise.* Who's he talking to? Daniel. Daniel's a Jew. He is an Israelite. So Michael, he says, He is your prince. He guards your people. *And there will be a time of distress such as never occurred since there was a nation until that time. And at that time your people, everyone who is found written in the book will be rescued.* So there is a recording, there is a book, there is a scroll. And so even as the heavens are rolling up like a scroll, the old regime, the time is up, there is going to be a scroll that is unrolled, that is going to contain the names not just of those who are rescued, but those who will rule and reign with Messiah Yeshua, which was the plan all along. And so you can see that Michael is associated with a time of great distress, this time of war and so forth.

Then in Jude 1:9 it says, *But Michael the archangel when he disputed with the devil and argued about the body of Moses did not dare pronounce against him a railing judgment, but said, The LORD rebuke you.* So he'll argue with you like he argued about the body of Moses, but his job is not to pronounce judgments. His job is to execute them. And so because the devil, apparently part of his role is to be the death angel, they're having a dispute about the body of Moses, is

perhaps opposed to the body of the typical person. But Michael defers to the authority of the Most High. He says, 'Okay, I see you are doing your job, but we are arguing about the extent to which you need to do your job with this man. I want the body of Moses. And so he had to say, *The LORD rebuke you*. What is he doing here? He is pulling the essence of his name because means who is like El? Nobody. Everybody's under El's authority. And so Michael doing something very Michael-ish says *the LORD rebuke you*. My angelic assignment is to remind people who is in charge. And so I'll argue with you, but ultimately you are going to have to obey the One who created you too, devil.

Revelation 12:7 is much more explicit. It says, *There was war in heaven. Michael and his angels waging war with the dragon. The dragon and his angels waged war*. So you can see that just as there are powers over principalities, these powers themselves also have angels under them. They have other angelic majesties under them in authority. The chief princes such as Michael, prince of Israel, and Dobiel, prince of Persia, they are also assigned kings or rulers beneath them. And that'll be important in the next lesson.

That can result in real chaos when there's a regime change or an adjustment. And it does explain why we wrestle not against flesh and blood, but principalities and powers. We are not struggling against things we can see and understand so much as against the things we cannot see or understand because they're in those high concealed places. In those contexts, Michael and his angels waging war against the dragon and his angels. So yes, there they also have a hierarchy.

In Daniel 10:13, the prince of Persia also had entities under him. He says, *The prince of the kingdom of Persia was withstanding me for 21 days. Then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia*. That is plural. So he is been fighting with the prince of Persia, the chief prince. And then apparently this chief prince also has kings under him.

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.

So to finish it out today, I want to read you something from Yoma 77A, and I'm not going to try to explain it today. I just want you to hear it for the first time and then we'll unpack it next week. I just needed you to have that foundational understanding that yes, there's principalities and powers, but then there are also kings under them. They're rulers, spiritual rulers under them that we cannot necessarily see. They have their own little armies. And so Yoma 77a is a commentary on this passage of Daniel that we've been talking about, where it took 21 days for Gabriel to break through, and he had to have Michael's help because the prince of Persia was standing in his way, and then he had to go back and fight him again.

So, we want to unpack that, and we also want to bring into it why we talk about the adulterous woman. I want to pull that in there too because of Scriptures linking them, especially in Revelation. So, the trial of the *sotah*, the trial of the adulterous woman. As we read this and as we explain more of it next week, it is going to show you this conflict, this dilemma that in this prophecy how it will affect the righteous women who uphold the Torah scholars, who rise early and they stay up late to accommodate the ministry of the Word, being judged along with those who aren't so faithful. So, this is a story. It is an illustrative story. Don't ask yourself if it is true or not true. It is irrelevant. It is teaching you a lesson. And so, like I say, next week we'll get into more of the brass tacks of it. The context is this passage in Daniel where he started interceding, and then it took 21 days for the breakthrough.

They then brought Dubiel, the ministering angel of the Persians and put him in the place of [baharikei] Gabriel and he served for twenty-one days. As it is written: "But the prince of the kingdom of Persia stood opposed to me for twenty-one days, but, lo, Michael, one of the chief princes, came to help me and I remained there beside the kings of Persia" (Daniel 10:13). Corresponding to those twenty-one days, they gave him, the ministering angel of Persia, twenty-one kings who ruled **and the seaport of Mashhig.**

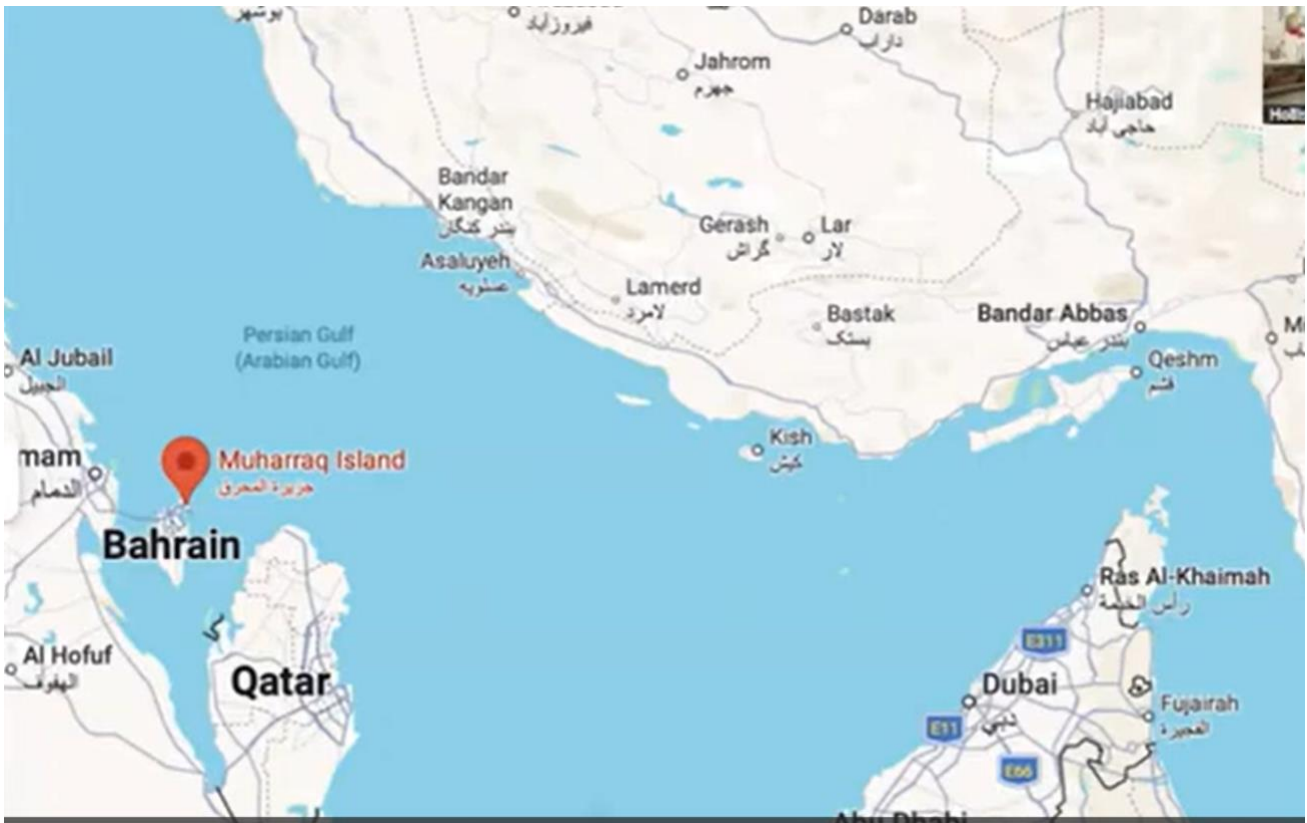
The ministering angel of the Persians said: Write for me that the Jews must pay taxes [akarga] to the Persians
[כְּתִיבוּ לִי לְיִשְׂרָאֵל בְּאִכְרָגָא].

They wrote it for him as he asked. He said: Write for me that the Sages must 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" (Psalms 127:2). What does "for He gives His beloved sleep" mean? Rav Yitzhak said: These are the wives of Torah scholars who 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. Gabriel asked: Is this the reward they deserve to pay more taxes? They did not listen to Gabriel.

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So this little scene, this *agadah*, is taking place in a spiritual realm, pretty much in a place of judgment in the heavenlies. It says, *Then they brought Dubiel, the ministering angel of the Persians, and put him in the place of Gabriel, and he served 21 days, 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. That is Daniel 10:13. Corresponding to those 21 days, this is the part we are going to enjoy unpacking. Corresponding to those 21 days, they gave him the ministering angel of Persia 21 kings who ruled and the seaport of Mashhig. The ministering angel of the Persians said, Write for me that the Jews must pay taxes to the Persians. They wrote it for him as he asked. He said, Write for me that the sages must 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. Quoting from Psalm 127:2, What does for he gives his beloved sleep mean? Rabbi Yitzach said, These are the wives of the Torah scholars who 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. Gabriel asks, Is this the reward they deserve to pay more taxes? They did not listen to Gabriel.*



What is going on right now in the world, you can see the straight of Hormuz there to the right. And then you can see Bahrain where I dropped the pin for you there on the left. There's a little edge there on Bahrain. And you are not going to find this Mashhig that we just read about. If you go there, you won't find that name, but Mashhig is the old Persian name for it. Now it has an Arabic name.

We are going to talk more about why did they give the prince of Persia not just 21 kings? Why did they give him this particular seaport? You can see already why they would have given him this particular seaport. Look what it controls. Look where all the action is right now.

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.

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 petition 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 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 hand. This is the document. 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 Gomorrah 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. Gabriel screamed and screamed that the kings of Greece should not rule over the Jews, but no one listened to it.

All right, we are going to stop there. I know that sounds pretty fantastic, but next week we'll unpack that. We will try to give some meaning where there are the

lessons in that story. The only reason I brought that story up is because it looks like we've got a replay. And so I want to take a look at these 21 kings. I want to look at them in the context of the 21 days the prince of Persia stood in the way of Daniel. And then I want to put them back in the context of 42, why 42 months, and try to get some insight as to how this prophecy is rolling again under our very noses. And so yes, definitely keep your eyes on the Persian Gulf right now, especially as Purim draws closer.