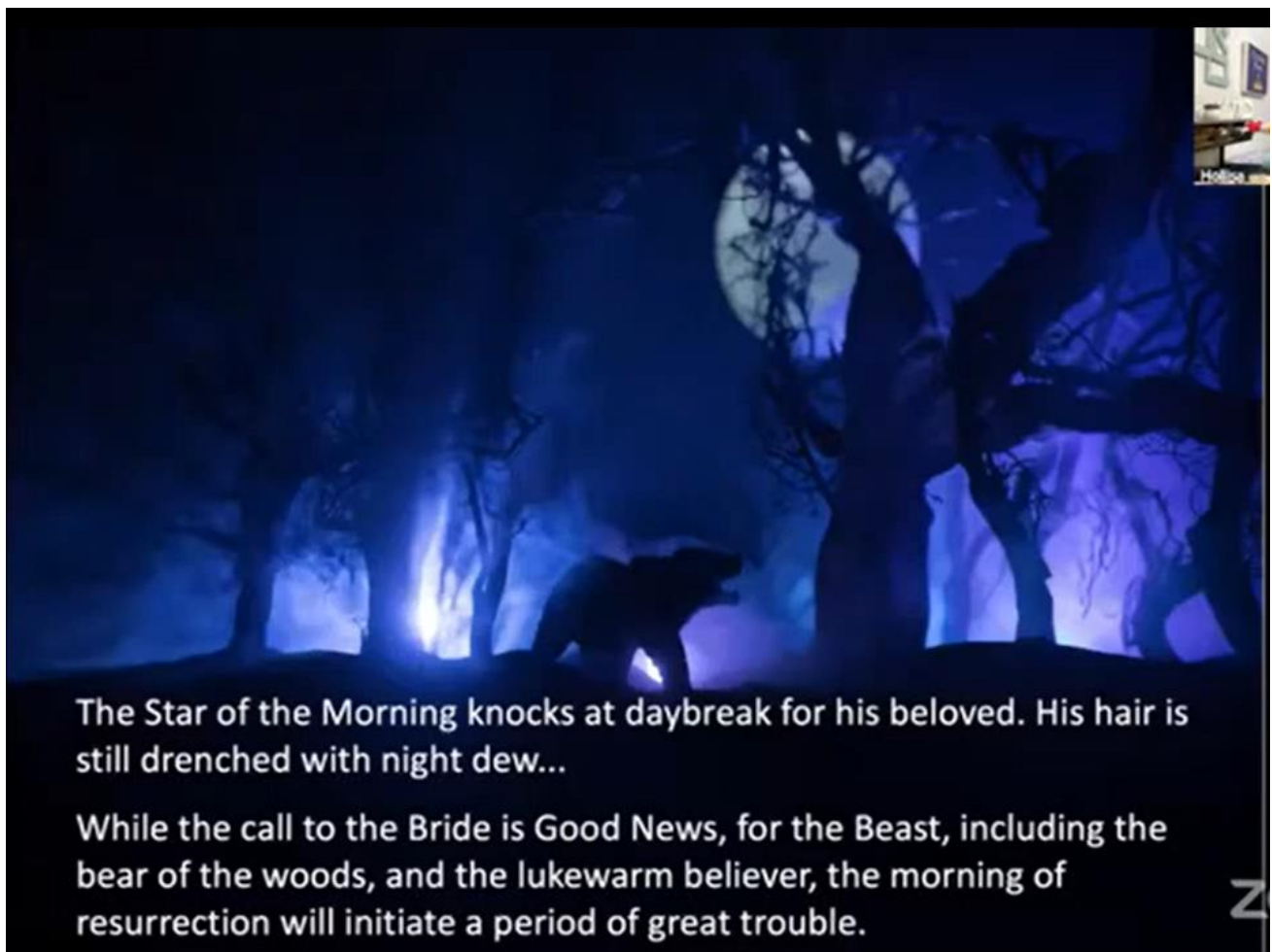


Heaven is Shaking the Bear Part 18a – Dr Hollisa Alewine

In the book of Revelation, when we see the Euphrates river dried up to make way for the kings of the east, we will see we have principles and patterns built going all the way back to the Torah. Adonai is going to dry up the Euphrates, and there is a natural Euphrates we can go look at today. It is on this physical earth, but there is also Euphrates river that pours into the Garden of Eden. And we've also built understanding in how principalities and powers work. If something happens on earth, there's already been some change of events up in the heavenlies and spiritual realms that we can't see.

With the idea of the Euphrates being dried up, we tend to look at it in the natural world. Pull up Euphrates on a place like YouTube, and you'll get all kinds of stuff. Everybody is looking for the Euphrates from the Garden of Eden. I'm like, you can't see it. You are you are looking in the natural earth, but what you are looking for, you cannot see yet. But events in that heavenly Euphrates definitely affect events on this earth and in the area surrounding the Euphrates and Tigris rivers on this earth. We are going to take a look at the pattern, review that material from 2020 on what we might say is the original battle with the kings of the east and how they were lured in. But it is so funny because they thought they were luring. The kings of the east thought they were luring Abram out to a particular place to destroy him. And as it turns out, they were the ones who were lured in and made it very easy for Abram with his 318 trained men.

And as it turned out, the number four keeps popping up in these stories. I didn't have time to write them all down, but even when you look at the three who accompanied Abram, as he went to recover Lot and Lot's family and all the loot and so forth, there were three who joined with Abram and they were renowned men as well. So, you've got four rulers chasing after four kings. That is why I say sometimes this thing works in reverse. It goes in both directions.



The Star of the Morning knocks at daybreak for his beloved. His hair is still drenched with night dew...

While the call to the Bride is Good News, for the Beast, including the bear of the woods, and the lukewarm believer, the morning of resurrection will initiate a period of great trouble.

2

So last week we looked at a passage in Song of Songs that associates the resurrection with the break of dawn. There's a counterfeit Messiah called the king of Babylon, and he is called star of the morning, son of the dawn, and in the Song of Songs, it says His hair is drenched with dew. This would be the actual Messiah. So the hair being drenched with dew tells you the night of exile is almost over. The sun is about to break which means the resurrection is about to occur.

That morning of resurrection is going to be obviously great news for the righteous who are awaiting the resurrection. They are going to awake not just to eternal life, but eternal reward. But for those who fall into the category of the lukewarm or the wicked, they are about to enter into a period of great tribulation.

So 5:5

"I arose to open to my beloved; and my hands dripped with myrrh, and my fingers with liquid myrrh, on the handles of the bolt."



So, the key in terms of the Song of Songs, which is chapter 5 we've been working with, says, *I arose to open to my beloved*. That is the paradigm, when the beloved knocks on the door, when our Bridegroom knocks on the door, she says, *My hands dripped with myrrh and my fingers with liquid myrrh on the handles of the bolt*. Well, myrrh is associated with *maror*, which is the bitter herbs of Passover.

She's caught in the act of obedience observing the Passover. And she, on her side of the door, has her hand on the handles of the bolt. And that tells you there's a relationship between the two. She is not sitting there wondering who is knocking on the door. She knows who is knocking on the door because it is the appointed time. It is Passover. And the Bridegroom knows what she will be doing at that appointed time when He knocks on the door. So, they are close. They are at that point, one is just on one side of the door and one is on the other. That is the way our appointed times work. When we meet Him at the appointed times, we are face to face. We are right there at the door. In fact, it says He sticks His hand through the opening so that that we can see that He is there.

Points:



- King Cyrus, Koresh, was a “messiah,” a type of Messiah to come. The Persian king released the Jews from Babylon’s captivity to go and rebuild the Temple and Jerusalem. He held the “key” to unlock 70 years of exile. 70 also represents nations, suggesting he illustrates a pattern of release, perhaps being friendly at first, then “locking” the door.
- The Midrash presents a principle of mashiach having the power to bolt and lock the door to Israel and Jerusalem. He opened the opportunity, then he closed.
- Lower Israel and Jerusalem are patterned after the Garden of Eden above.

Last week we looked at King Cyrus as a prophetic type of Messiah to come and how he had the key. He was given the key specifically to release the Jews from the 70 years of captivity in Babylon so they could go back and rebuild the Temple and Jerusalem. That gave us again an example of how Messiah does have the power to either bolt and lock the door, or to open the door. He opens doors of opportunity and He closes doors of opportunity.

That helped us link together how lower Israel and Jerusalem are patterned after the Garden above. So when we read things like the waters of the Euphrates were dried up to make way for the kings of the east, it is telling you it is not just something happening on this earth. Something has happened up there in spiritual realms. A battle is taking place in spiritual realms as well. And we are going to be part of that battle, either by being caught unaware and unready or being caught ready with our hands dripping with the *maror* of Passover.

"My hands were dripping with myrrh [*mor*]" – bitterness [*merarim*]. Cyrus issued a decree: **Whoever has crossed the Euphrates has crossed, and whoever has not crossed shall not cross.** Rabbi Yoḥanan said: It is written: **"The sun will be dark when it rises"** (Isaiah 13:10) – if only it had been dark on that day and did not shine. Cyrus emerged to walk in the province, and he saw that the province was deserted. He said: Why is this province deserted? Where are the goldsmiths, where are the silversmiths? They said to him: Are you not the one who decreed and said: Let all the Jews go out and build the Temple? It was they who were the goldsmiths and the silversmiths, and **they have ascended to build the Temple.** At that moment he decreed: **Whoever has crossed the Euphrates has crossed, and whoever has not crossed shall not cross.** (Shir 555)

"...one saying to the sixth angel who had the trumpet, 'Release the four angels who are bound at the great river Euphrates.'" (Re 9:14)

"The sixth angel poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east." (Re 16:12)

The midrash we referenced was from *Midrash Rabbah* to Song of Songs 5:5. It tells this little story about Cyrus, but it is building an understanding of how the resurrection will work. It is also referencing Isaiah 13:10 talking about, how I wish the sun would be dark when it rises, so that we could not see the destruction and so forth. But it says, King Cyrus emerged to walk in the province and he saw that the province was deserted. He said why is this province deserted? Where are the goldsmiths? Where are the silversmiths? In other words, those who are skilled in working in the Word. His Word, His Torah is more precious than silver, more costly than gold. And Yeshua called us to be workers, smiths in His Word. And they said to him, Are you not the one who decreed and said, Let all the Jews go out and build the Temple. It was they who were the goldsmiths and the silversmiths, and they have ascended to build the Temple. At that moment, he decreed, Whoever has crossed, the Euphrates has crossed, and whoever has not crossed shall not cross.

So he being a type of messiah, this little midrash explains to us how yes, he had the key to open the door, but he was also given the key to lock the door back. And this helps us to understand the role of Messiah Yeshua in Revelation. He does have the key of David. He can open the door for the goldsmiths and the silversmiths to ascend to build the Temple above because they are the precious stones of the Temple. They have to be assembled together.

But there does come a point where He says, whoever has not crossed, shall not cross. Now you are just going to have to deal with what's going to happen to the lukewarm and to the wicked. That helped us to understand Revelation 9:14 where it says, *One saying to the sixth angel who had the trumpet, release the four angels who were bound at the great river Euphrates.* And a key there is

four angels. If we are going to look at the four kings of the east crossing the Euphrates, then we need to look at these four angels as well at some point who are being restrained at the great river Euphrates.

You say, well, which river Euphrates? Now you are telling me there is Euphrates above and there is one down here below. Yes, just hold on to that. And then the next reference to the Euphrates we have in Revelation 16:12. *The sixth angel poured out his bowl on the great river, the Euphrates, and its water was dried up so that the way would be prepared for the kings from the east.* So taking this information, let's advance it. Let's find out some more about these kings from the east.

Thus says the LORD to Cyrus His **anointed**,
Whom I have taken by the right hand,

לְמַשִּׁיחוֹ לְכוֹרֶשׁ

To subdue nations before him

And to loose the loins of kings;

To open doors before him so that gates will not be shut:

I will go before you and make the rough places smooth;

I will shatter the doors of bronze and cut through their iron bars.

I will give you the treasures of darkness

And hidden wealth of secret places,

So that you may know that it is I,

The LORD, the God of Israel, who calls you by your name.

For the sake of Jacob My servant,

And Israel My chosen one,

I have also called you by your name;

I have given you a title of honor

Though you have not known Me.

I am the LORD, and there is no other;

Besides Me there is no God.

I will gird you, though you have not known Me (Is 45:1-5)

Cyrus=Koresh

“possess the furnace”

Then we went back and looked at Isaiah 45:1 – 5, this awarding of authority to King Cyrus or Koresh was his name where it says, *Thus says the LORD to Cyrus His anointed whom I've taken by the right hand to subdue nations before him and to loose the loins of kings to open doors before from him so that gates will not be shut. I will go before you and make the rough places smooth. I will shatter the doors of bronze and cut through their iron bars. I will give you the treasures of darkness and the hidden wealth of secret places.*

As you look at the names of some of these kings in the patterns, see if these little comments by Isaiah don't have some context, like “I'll give you the treasures of darkness.” What we see in this promise to King Cyrus, especially now that we know the levels of the image of the beast, gold, silver, bronze, iron,

and then the mixture of iron and clay: *I will shatter the doors of bronze and cut through their iron bars*. Well, bronze was not until Greece, much, much later. Iron was not until Rome, much, much later. So we can see this prophecy like a telescope. It is not just a prophecy to King Cyrus. It is a prophecy that we can telescope and extend it to see much farther and say, "This dominion by the image of the beast all the way through to Greece and Rome and to the end to the feet, there will come a point where Messiah is given the power to subdue nations, to loose the loins of kings, to open doors before Him that cannot be shut, and to shatter the doors of Greece and Rome, to shatter the last shreds of the beast kingdom."

For Lesson Eighteen, now we link Messiah's ability to open and shut the gate to Israel to Messiah Yeshua. In the Revelation to John, we read this power is assigned Yeshua:

"And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this..." (Re 3:7)

Although there are other passages acknowledging the open and shut door/gate, this particular one is addressed to the angel (messenger) of the sixth assembly in Revelation. The "brotherly love" congregation links to Yom HaKippurim, the sealing of the decrees. There has been a feast cycle of opportunity...

So in lesson 18, we want to link Messiah's ability to open and shut the gate to Israel and to understand how this power is assigned to Him. We are going to back up a little bit. We've just looked at the sixth angels, how this sixth angel's got a trumpet, which is going to release these four angels who are restrained at the river Euphrates. And then we've got the sixth angel with his bowl who's going to dry up the river Euphrates to lure in the kings of the east.

Let's back up to Revelation 3:7 and go to the sixth assembly in Revelation and see if it doesn't have some relationship to our theme here. So it says, *To the angel of the church* which is not like First Baptist on Main Street, it is an assembly of believers. *To the angel of the assembly in Philadelphia, He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this.*

So any Jew hearing or reading this right here, would automatically be swept back to Isaiah's prophecy to King Cyrus, who was called a Messiah, an anointed one, and say, Okay, I can transfer this information. King Cyrus was an anointed one who was given a key to the nations and who was going to be able to break open things that nobody could shut because he was taken by the right hand by the Holy One of Israel.

In the same way, I can take that information, I can transfer it over here to Messiah Yeshua, who is *The* Messiah, not *a* Messiah. He's going to be given the key of David. And when He opens something, no one's going to be able to shut it. But when He shuts it, no one can open it.

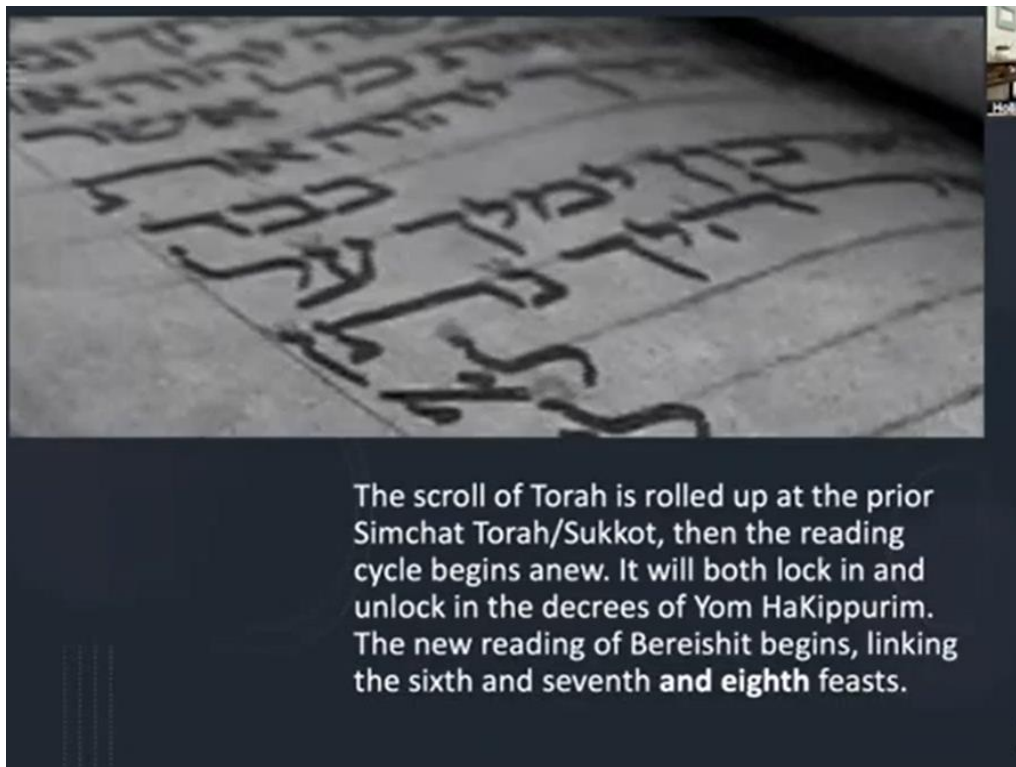
So you you've got two things. King Cyrus was going to be able to break things open. But here, Messiah Yeshua is not only going to be able to break things open when He wants to, He can also lock them and bolt them where no human being can open them because he has the key. We've got other passages we could look at that acknowledge the principle here of the open and the shut door, the open and shut gate. But this one is important because it is addressed, not that the others aren't, but it is important to our theme because it is addressed to the angel or the messenger of the sixth assembly in Revelation.

Philadelphia means brotherly love. It also holds the themes, because each of these assemblies of Revelation represent a particular feast of Israel. Just like Ephesus is Passover, Laodicea is Sukkot, Thyatira is Shavuot. The themes are listed to each of these in Revelation if you know a few things about the biblical feasts, which hopefully you do because you read the Bible, you can look at these and say oh, I never put that together, but now that you point it out, definitely. Each of these seven assemblies is telling me about an appointed time, because each of these appointed times relays to us the fundamentals of things like salvation, redemption, sanctification and so forth.

So the sixth assembly is linked to the sixth Feast which is Yom HaKippurim. You say now wait a minute, that is not really a feast because you are not allowed to eat. Yes, you are. You can eat all you want on Yom HaKippurim. You can drink all you want on Yom HaKippurim, but you are not going to eat natural food or drink natural water. You are going to feed on manna from above. You are going to feed on His Word and you are going to engage it with that washing of water by the Word with the power of the Holy Spirit. You can have all you want on Yom Kippur. So, it is a feast. It is just a different kind than we are used to.

So we have a feast cycle of opportunity. This drying up of the river Euphrates is associated with Yom HaKippurim, which is the day that the decrees are sealed. Remember everybody's judged on Rosh HaShanah 10 days before. And so when you see things like "you'll be put in prison for 10 days," when we look at the story of Abram in the time of Nimrod, how he was put into prison for

10 years, that unit of 10 will be a period of testing. The numbers mean something. The order means something. And so we've got a Feast cycle of opportunity. And so following Yom Kippur, the very next thing is we are going to have the Feast of Sukkot. I hear people arguing about whether Sukkot is seven days or eight.



Number one, why would you argue over it when the answer is yes? But number two, how can you have an eighth day if you don't have seven? If Simchat Torah, if the eighth day of Sukkot were a complete standalone, disconnected from Sukkot, then how could it be called the eighth day? How could it be called Shemini Atzeret?

It is something of its own because you come out of the sukkah at that point, but you can't have it if it is not attached to Sukkot. And so on Torah, you roll up the Torah scroll. You finish your cycle of Torah reading, roll it back up, and then you are going to start unrolling again. Unrolling again with Torah portion Bereishit.

So what's going to happen when that scroll is rolled up? Well, it is locking in the decrees of Yom HaKippurim. That is when the gates are closed, at the conclusion of Yom Kippur. The gates are closed. Then decrees are sealed. Once they are sealed, they are validated. Now, what are you going to do?

Now you have to start breaking the seals to enact the decrees. So there is a sealing and then a breaking open of the seal by the One who has the authority.

Who has the authority to open the scrolls? Yeshua. And so beginning with this eighth day of Sukkot, what can we see?

For those of us who were in Israel in October 7th, we saw how fast those decrees could be broken open with astounding rapidity. So, you are unlocking as well. You are sealing up. You are unlocking. And it is it is going to link together with this new cycle of Torah readings, the sixth, the seventh, and the eighth Feasts. How does that work?

It is sealed up on the sixth. It is linked by the seventh, and then it is unsealed on the eighth. It is rolled up. The heavens will roll up like a scroll. Why? Because this time period is over. The dominion of these powers over the principalities is over. Heaven is shaking them out of the way to make room for something new because when that scroll reopens, something else will be written there.

Now, the great thing about the Torah scroll is the same words are always on it. That is beautiful. But as it pertains to us, the same things aren't typically rewritten for our next year. If we didn't overcome those obstacles in years past, he's liable to write those things right back in your book. They might go right back in your decree till you get them right. Why? It is better to just do it right.

“...one saying to the sixth angel who had the trumpet, ‘Release the **four** angels who are bound at the great river Euphrates.’” (Re 9:14)

“The sixth angel poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east.” (Re 16:12)

Some type of “lure” is set to draw the Beast at Yom HaKippurim.

Abraham is our seed prophecy of defeating the kings of the east. The kings (“Nimrod,” forerunner to Nebuchadnezzar) lured Abraham by kidnapping Lot, his less righteous nephew. Instead, Abraham defeated them and paid tithes in [Jeru]Salem to Malkhi-Tzedek, King of Righteousness.

So, let's go back here again and look at these two verses that reference the Euphrates. There were four angels who have been restrained at the great River Euphrates. Now remember to restrain or bind or imprison an angel, you don't put them in a prison like we understand, I worked in a prison for 23 years. I

could put as many angels as I wanted in as many cells as I wanted, and I could not keep them in there. They are spiritual beings.

And so these four angels have been restrained up until a certain time to be released. It appears that their release somehow coincides with a Yom Kippur. If we go back and we look at the message to Philadelphia, which is the sixth feast, the sixth assembly, and this is when decrees are sealed, what's going to happen then? In Jewish tradition, after those are sealed, then you start handing off these decrees that have been made and the judgments on mankind. You start handing them off to angels to go do things with them.

They won't all happen at one time. They will happen at their prescribed time, but you hand off the decrees for the angels to go execute. They are messengers. Slide down to Revelation 16:12. *The sixth angels going to pour out his bowl on the great river Euphrates. It is going to dry up the water to make way for the kings from the east.* Here is a pattern. If we go back to the story of Abram, and we go back to the first exodus, then we realize what has just happened is this sixth angel has set a lure. It seems like when these angels set a lure, it appears as if all is lost. It appears as if it is impossible for Israel to be saved.

In that impossibility is how the lure is set to draw in the beast. Some sort of lure is set to draw in the beast at Yom HaKippurim. Does that mean it will happen immediately? No, it doesn't any more than the decrees that are sealed up at the closing of the gates on Yom HaKippurim instantly come to pass. They are handed off to be executed at the appointed time.

So, we are going to go back to Abraham. He is going to be Abram at the time we catch up with him. He will not have had his name changed to Abraham yet, but he is going to give us the seed prophecy of defeating the kings of the east. We will have to pull in a little bit of midrash because we don't always, especially coming from a Christian background, you may not know that in the Jewish tradition, Nimrod is associated with this story.

Nimrod was a forerunner to Nebuchadnezzar, and it is thought Nimrod built his tower and Nebuchadnezzar built his image in the plain of Dura, and that they were both located in approximately the same place. But the four kings of the east that we are going to read about believed they had lured Abram. What did they do? They didn't kill Lot and his family, they kidnapped him. You don't kidnap someone unless you either are looking for ransom or you are looking to draw someone in to come rescue.

It was easy to use Lot because he was less righteous. Scripture calls him "that righteous Lot," but we know he was nowhere near on the level with Abram. And so they kidnap Lot and take off with him. They believe they are luring Abraham. And to an extent they do. But instead, while they think they are luring Abram to

defeat him, instead Abram defeats them. And he turns right around, establishes Jerusalem, which is called Shalem. He brings tithes to Melchizedek, the king of righteousness. And we have a beautiful paradigm there.



And the picture you are looking at right now is Nimrod's fortress. Which is probably medieval remnants if I'm not mistaken. I've only been there once, but I've seen it from the Banias Falls where we hiked down to the Banias Falls, right on the other side of the mountain from the "gates of hell," from Caesaria Philippi. There's all sorts of important things right there in this one place. But from that parking lot where you park to hike down to the Banias, you can look up and you can see Nimrod's fortress. It is a very high mountain. It is such a great spot strategically that armies have built upon it successively over time, but you can get up there and look at it.

A reversal of the pattern:

"Twelve years they had served Chedorlaomer, **but the thirteenth year they rebelled**....against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five." (Ge 14:4, 9)

- Iran Nuclear Deal: Early talks and a thaw in relations between Washington and Tehran **began in 2013**.
- The United States both paid tribute and ransom to the Prince of Persia in this "deal," forgoing any compensation for damages by Iran's proxies:
 - The Obama administration sent \$1.7 billion in cash to Iran in 2016. This sum resolved a decades-old financial dispute stemming from a pre-1979 Iranian military trust fund. (Brookings Institute).
 - Hostage Dispute: The first \$400 million of this settlement coincided with the release of several detained American prisoners in Iran. The Obama administration initially stated the two matters were separate, but officials later acknowledged the cash was used as "leverage" to ensure the Americans were allowed to depart.
- The current administration rebelled against this submission deal in 2026.

So, Genesis, we will look at Genesis 14:4 and then I went ahead and threw in verse 9 here, just to see the pattern. And you could see an illustration of how sometimes this train reverses itself. It is like a train that only has two destinations in terms of the pattern, how it goes one way and then it seems like it is going back the other way.

It says in Genesis 14:4, *12 years*. And now this is talking about the kings associated with Sodom and Gomorrah, the kings of the valley there. It says, *12 years they had served Chadorlaomer, but the 13th year they rebelled*. and then the action really starts going in the 14th year. We will read a more complete description of this. I just wanted you to see the pattern here for a second.

So 12 years they had served, but in the 13th year they rebelled against these four kings of the east. It says they rebelled against Chedorlaomer, king of Elam which is in the area of Persia, which is in the area of Iran, and Tidal, king of Goiim and Amraphel, king of Shinar, and Arioch, king of Ellasar. Four kings against five. So there were the four kings of the east against the five kings of the valley that are associated with Sodom.

So the four kings had the power over them, obviously they were taxing them and demanding tribute of them, and then the kings of Sodom and the valley rebel against them in the 13th year. And so the four kings of the east unite together and march. You can see patterns continue on a cycle.

Our eyes are on Iran right now, especially as the representation of the silver bear and the kingdom of the beast. I went back 13 years. We are in 2026 right now. I went back 13 years. The Iran nuclear deal is what popped up in 2013

as a major world event. It said, Early talks and a thaw in relations between Washington and Tehran began in 2013.

What do we know about the results of this Iran nuclear deal? Well, here are the terms I found: The United States both paid tribute and ransom. And I put in Prince of Persia to the regime and this “deal.” But the United States, they decided to forego any compensation for damages made by Iran and its proxies.

I mean, going all the way back even to the bombing of the marine barracks in Beirut. The Obama administration just counted it all as tribute, all the human loss of life and the cash they decided would just be tribute. And so they paid tribute and ransom to the Prince of Persia like this.

The Obama administration sent \$1.7 billion in cash to Iran in 2016. This resolved a decades old financial dispute stemming from a pre1979 Iranian military trust fund. And this is based on information from the Brookings Institute. Part of the dispute had to do with Iran holding American hostages, American prisoners. So the first \$400 million of the settlement coincided with the release of several detained American prisoners in Iran. The Obama administration initially stated the two matters were separate, but officials later acknowledged the cash was used as leverage to ensure the Americans were allowed to depart.

And so this tribute apparently was okay with our government up until 2026 in which the Trump administration rebelled against the submission deal in 2026. So if the talks officially began in 2013, and they officially ended in 2026, then we've got 13 years. So 13 can be a pattern of rebelling against some form of authority.

If you were paying ransom, if you were paying tribute, if you were paying someone not to bother you. It is like the mafia, they'll come in and say, “Well if you'll pay us \$200 a month, your store won't burn down.” And you say, “Well, why would my store burn down?” They say, “If you don't pay us \$200 a month, it might.” We are going to create the problem, and then you are going to pay us not to do the problem.

But in 2026, the current administration said, No, we are not just going to let you continue to extract from us human lives through your drug trade. Iran is very much embedded in places like Venezuela. That is how they fund Hezbollah. Hezbollah has been in Venezuela for decades. You can pull open-source information that is declassified and see how far the tentacles of Iran go back in Central and South America, not just in blowing up Jewish community centers, but in the drug trade.

This administration said that is enough after 13 years.

