

Heaven is Shaking the Bear Part 12 – Dr Hollisa Alewine

We are going to continue today with the Bear Fight.

Like I said, next Shabbat we'll have a special guest who is well-versed in Bitcoin and Cryptocurrency. And I want to pair that with the information that we had in the last lesson on the clay coins represented by the iron and clay feet of the image of the beast and how literally that prediction of the rabbis, that in the last days, people would use clay in place of coin has come true, because we pay for things on our laptops. We pay for things with credit cards. We pay for things with our phones. And every single one of those is made of silica. It is made of clay. And so our guest has even more insight as it pertains to Cryptocurrency.

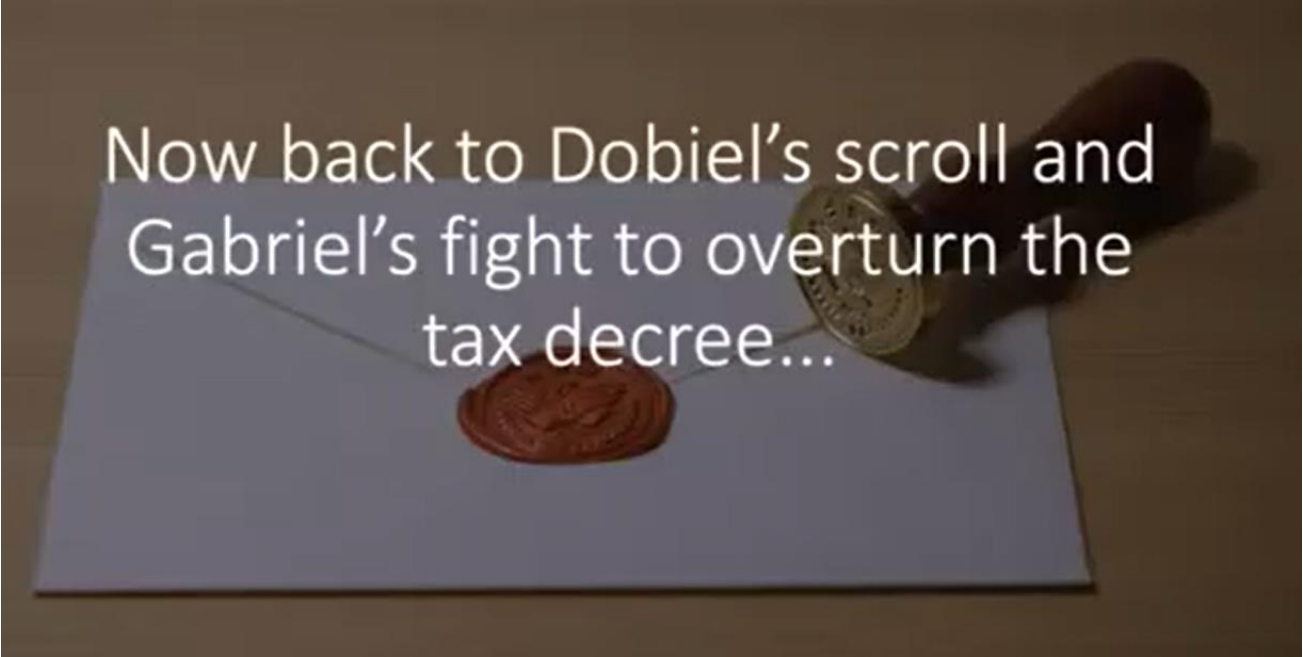
We'll pair it with the foundation that we built with the iron and clay feet of the beast. Because remember, we might be talking about the bear empire of the image of the beast, lion, bear, leopard, monster. The legs were monsters and then you end up in the iron and clay feet. So there will be some aspect of each animal, each empire, that will also be present in that total image of the beast.

It is not as if we had the Babylonian lion kingdom and then that was the last we saw of that. No, Babylon is still present because it is one image comprised of several empires. And so in the end, it is still Babylon the Great has fallen, fallen because that influence is still there. The influence of the Medo-Persian bear is still there. The influence of the Greek leopard is still there. Definitely the influence of the composite monster of Rome is still there. Rome, Edom: The Red One. And if you are not familiar with The Red One, you can always do Workbook 4. It really straightens out a lot of things in the book of Revelation for you, like a harlot riding a scarlet beast and that sort of thing.

But that's what's on the plan for next week is to look a little bit more at how digital currency is playing a role. It is going to be associated with the silver bear, with the bear kingdom, as we are trying to not necessarily dissect the image of the beast, but to see how each part is contributing to our present reality.

And it is.

So now we want to return.

A photograph of a scroll with a wax seal and a metal fastener. The scroll is white and has a red wax seal in the center. A metal fastener is attached to the right side of the scroll. The background is dark brown.

Now back to Dobiel's scroll and
Gabriel's fight to overturn the
tax decree...

We did not finish talking about Dobiel's scroll, this fight that the angel Gabriel said he had to fight. He had fought his way through the forces, the prince of Persia and his minions, in order to reach Daniel. But he could only do that with Michael's help. And so now he says, "I have to return. I have to go back." And there's another fight. So what we are looking at is why did Gabriel need to go back and fight the bear again? He's already fought his way through the Medo-Persian bear. He's already fought his way through this beast kingdom in order to arrive to Daniel and to deliver the message, the prophecy. And of course, the prince of Persia would not want that message delivered because it prophesies of his fall.

And that would be bad news if you were the prince of Persia. You can't always stop bad news by simply obstructing the message. That's just a life lesson. And so simply obstructing the angel Gabriel in delivering the prophecy, the message to Daniel didn't stop world events. It didn't stop the termination of the bear kingdom. It couldn't stop the rise of Greece to take its place.


So let's kind of unpack, let's go back to our texts here and try to unpack the impact that this fight Gabriel had with the prince of Persia, with Dobiel and his kings. What impact would that continue to have throughout the centuries? Not just at the time of Daniel, not just as we are seeing it today, has there been some element of what was written in this scroll that has continued to be a reality?

We found the reference to this scroll in the Talmud, which some people just their eyes roll back in their heads and they fall over backward if they hear the word Talmud, but you shouldn't. We've already discussed in this series of lessons: how you handle extra-Biblical sources, what they are good for, what they are not good for. But there's so many times that the things in these sources give clarity. For instance, there's even a section in the Mishnah, which is what the

Talmud is built around, which predicts in the last days that non-Jews would begin to put on tallits, they would wear tzitzit, they would begin to keep the Feasts and so forth.

They predicted it in very specific ways, which, you know, they also predicted that when the trouble really came, they would kick over their sukkot and run away. But you know if there's always a remnant. So we pray that we are not part of those that kick over our sukkot and run away in a time of trouble. And it seems like we have truly entered into a time that just to be associated with anything Jewish can have an adverse effect on you.

So we want to go back and look at the particulars of what we know about this scroll that the prince of Persia had with the decree that was written on it and say, is it prophecy? No, not really. But is there some aspect of it that yes, it did come true. And it actually did.



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, this is from Yoma 77A, and it tells a story about the fight, since we are talking about the bear fight, the fight that the angel Gabriel had with the prince of Persia, with Dobiel and his forces in order to be able to break through to Daniel. And then there's a fight upon his return. He has to fight his way back. And we are interested in that. What is he talking about? It wouldn't be in the text if it weren't important. What are they still fighting about if the message is delivered?

And so in this text which is describing this story of the bear fight, one of the most beautiful things that is in there is, yes the book of Revelation, it does give us a prophetic view of something called the trial of the sotah, which is the trial of the adulterous woman, all the way to eating the scroll. It is tasty when it passes your tongue, but it turns bitter in your stomach, and then your belly and your thigh they will fall, fall, which we know is associated with Babylon.

But as it pertains to the scroll, notice how the heavenly entities are advocating against the decree, because they point out that the women of Israel, they are virtuous, they are righteous, and they are contributing to one of the main jobs of Israel. And once the northern tribes were deported, who kept holding on to the Torah scroll? It was Judah. And so the ongoing mission of Judah is to preserve the Scriptures. And we'll read a Scripture where Paul tries to explain this to the Romans, ironically.

So within the Jewish people, the women are pointed out in this story as being particularly virtuous because they are facilitating scholarship in the Word. It points out how they rise up early and they stay up late to accommodate the ministry of the Word. So, this would help us understand again why in the book of Revelation, you've got these two women struggling. You have the harlot, you have the adulterous woman who is riding the beast. She's completely on board with his systems.

But you also have the virtuous woman, the woman who goes into the wilderness. And of course, the dragon hates her, and he tries to devour her and her children. And of course, it is those who have the testimony of Yeshua and the commandments of God who are protected, who are preserved until the end. Those who have the testimony of Yeshua and the commandments of God-think about that as we read through these particulars again and why exactly Dobiel wasn't given everything he asked for, in terms of this adverse effect on the Jews. Why his hand was not given full power and it goes back to, the rationale has to do with the righteous women which John saw again as offspring who have the commandments of God, the testimony of Yeshua.

So, let's just take a look at this bear fight. Again, why would we go to a source like the Talmud? Well, we've already laid that out. We've done that in a previous lesson. Already covered it. There's benefits and dangers of reading extra-Biblical literature, whether it is Jewish or Christian or anything else. The Word is the Word. The Word is truth.

And yet, let's just say I gave you the Torah, the first five books of the Bible, you had never heard anything in the Bible before. I put you in a room, said, "Read this and tell me what you think the ultimate message is here." Probably not in a million years are you going to come up with the doctrine of the resurrection if I

do that. And yet that's exactly what the Jews did. They came up with the doctrine of the resurrection. And we don't need to take that lightly or for granted that yes, there was inspiration of the Holy Spirit at times. And so we can allow it to do something that you learn about in a hermeneutics class, which is **context is everything**.

Other than the reasons we've already covered in this series about the benefit and danger of reading extra-Biblical literature, there is another reason we don't want to pass over Jewish insights to Scripture: Context is everything.

When reading Scripture, we want to understand how they "read it," or what meanings and significance they applied to a passage. This was something Yeshua did for clarification:

"What is written in the Torah?" he replied. "How do you read it?" (Lk 10:26)

The young man gave the right answer, *but he didn't connect it to following Yeshua*.

This three-thousand-year-old heritage of reading Scripture has benefit to those trying to understand how ancient scholars understood the nuances of the language.

When we are reading Scripture, we want to understand how they read it. How did a first century Jew read a particular passage? How did a Jew even at the time of Daniel read a particular passage? Because we know that's why he had become so upset in the book of Daniel; he thought the time of the exile was over, but it hadn't stopped yet. And so he's fasting, he's praying, he's seeking an answer to why have we not been set free yet?

And sometimes it is just a little miscalculation like it was with Moses. We just didn't wait quite long enough because we don't know exactly when the counter started. We don't know when that watch timer was set. We might think it is on a particular date, but it was actually on this date. And so this is why it is important to know how did they read it?

Yeshua would even ask this sort of question for clarification, when somebody was talking to Him, trying to get insight from Him. He would ask for clarification. He would say, How do you read it? How do you read it? What do you understand

about this passage? And in Luke 10:26, remember the rich young ruler who says, "What else must I do?" And Yeshua asks him, He says, "What is written in the Torah? How do you read it?" And wonder of wonders, the young man gave the right answer, but the problem was he didn't connect the answer to following Yeshua. **You can have technically the right answer and still not see Yeshua in that answer.**

So there is some benefit even when they don't see Yeshua the way that we see Him, of respecting the scholarship. That they can possibly get much closer to the right answer because of how they understand the text in the original language even though we have the insight of Yeshua to connect with that right answer. The problem is like Yeshua says, "Salvation is from the Jews." He's clear there's an advantage, and we should take advantage of the advantage. The advantage is they understand salvation. They just don't understand it in the context of Yeshua like we do.

But let's at least understand the Scriptures the way that they do. So, we've got this 3,000-year old heritage of reading Scripture, and they are scholars trying to understand the nuances of the language. Originally the text did not have vowel pointing, and so you had to know the context. You had to know what it meant in order to even pronounce the words correctly. That's an advantage. So we can build our context from understanding the language of the Bible and the culture that was built on it. Observant Jewish culture from ancient times has been built around the Torah itself.

Context built from understanding the language of the Bible and a culture built on it:

• Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. **First of all, that they were entrusted with the oracles of God.** What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED" (Ro 3:1-4)



And so Paul is trying to explain this to the Romans 3:1 - 4. He says, *What advantage has the Jew? What is the benefit of circumcision?* He says, *Great in every respect.* First of all, just first he says every respect. But then he says, *First of all* the most important thing here *that they were entrusted with the oracles of God.* They were entrusted with the Torah. They were entrusted with the Prophets and the Writings. That's the most important thing here. He says, *In every respect, out of all the things I could tell you, this is the most important one.* And he says, *What then? If some did not believe, their unbelief will not nullify the faithfulness of God with it. And may it never be. Rather, let God be found true. Though every man be found a liar, as it is written, that you may be justified in your words and prevail when you are judged.* So, what is their purpose? They are entrusted with the Scriptures. If anybody understands literally what the Scripture says, it is going to be first Israel and then the Jews who still have an identity. Our job is to come along and say, Okay, what is the meaning here? And yet we can link that insight to our understanding of who Yeshua is.

They then brought Dobiel, 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.

If they were right about the end times, that non-Jews would just wake up one morning and start keeping commandments and acting like they are Jews, then they might be on to something from time to time. So it says, Then they brought Dobiel, the ministering angel of the Persians, and put him in the place of Gabriel, and he served for 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. Corresponding to those 21 days, they gave him the ministering angel of Persia, 21 kings who ruled and the seaport of Mashhig. Which by now you have heard this enough. You know exactly where Mashhig is. It is in Bahrain and it overlooks the Persian Gulf and it is right there adjacent to the Strait of Hormuz, which is a huge thing in the news right now. In fact, if you pull up almost any news outlet, it is liable to mention something to you about the Strait of Hormuz. And so here's what Dobiel requested. The ministering angel of the Persians said, Write for me that the Jews must pay taxes. And the Hebrew word there is *acarga* to the Persians. They wrote it for him as he asked. Now, my question was, who is they? Well, we know that there are courts and so forth in the heavenlies. There are powers and principalities. We don't understand exactly how those things work. We can see them in the book of Revelation when they are set up. But whoever these entities are, they went ahead and wrote it for him. They wrote a decree that the Jews must pay taxes to the Persians, which

of course will be the second empire of the image of the beast, which means successive empires.

There will be an intensity there, that these successive empires use even more than what was already used in taxation. He says, Write for me that the sages must pay taxes. The Torah scholars, 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 and they say, Why is he quoting this? Why is he safe? For he gives His beloved sleep. Rabbi 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. So, this is what I mean by he's showing you the difference between the two women in Revelation. Those who ride the image of the beast, they will go anywhere the beast wants to take them. And yet there's the virtuous woman. And the proof of her fidelity, remember, was that she would bear fruit, that she would have a child. She would conceive and have a child. Well, the evidence of her fidelity is in her children, who have the commandments of God and the testimony of Yeshua, which is why the dragon hates them so much.

So, what does she do? She preserves the learning of the Word. and that's why her children have this trait, not just of the testimony of Yeshua but they have the commandments of God. That's what this story is highlighting for us. Gabriel asked, Is this the reward they deserve to pay more taxes? They did not listen to Gabriel. They did not listen.

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 Dobiel the ministering angel of the Persians holding the letter in his hand. Gabriel wanted to take the letter from him, but Dobiel 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, now he's speaking to the Holy One, 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? See these offspring that these virtuous women have. 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. And he's quoting there from 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. And this is why a good name is important. Remember how demons responded in the book of Acts, they said, "Okay, Yeshua, we know, we've heard about Paul, but who are you?" These spiritual beings are familiar with us by name, by our reputation. Your name is your reputation.

And so these spiritual entities, this court that's sitting, and I don't necessarily mean like a judgment court, like the king's court, the royal court who are surrounding the throne. Because at times you see the Master of the Universe, and then you've got these other things going on here like signing the decree. Adonai hears him mention Daniel's name, and He says let Gabriel come. He has been obstructed during this time by Dobiel. So it says He came and found Dobiel, the ministering angel of the Persians holding the letter in his hand, the

decree. Gabriel wanted to take the letter from him, He doesn't want the Jews or the Torah scholars to be taxed, but Dobiel 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. Which again, it makes you think of the trial of the sotah. The Gamara 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 it is kind of debated what exactly happened to the decree. It either wasn't signed or the signature was erased after he ate it. What they do agree on is that it was somehow incomplete. It wasn't a complete decree with a signature. And so the decree wasn't completely executable. It says, It also states there, and when I depart from him, the prince of Greece comes. That's important because this is telling us a story, telling us a principle through a story that when this Persian bear, when his scroll is basically rolled up, the prince of Greece is going to come. And it says, Gabriel screamed and screamed that the kings of Greece should not rule over the Jews, but no one listened to him.

Why would he scream and scream that the kings of Greece should not rule over the Jews? Well, one of the most important things, I mean, the Hanukah story grows out of this. One of the great dangers of the leopard kingdom of Greece was assimilation. It was luring Jews away into assimilation into the beast kingdom, into the beast empire. Whereas it was not so much that under the Persian kingdom, it was more of a burden of taxation.

So let's find a nuance of language that sometimes disappears in English translations:

"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 going forth, and behold, the prince of Greece is about to come. However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me **against these forces** except Michael your prince.'" (Da 10:20-21)

The Hebrew word translated as "against" is *im*, which can sometimes mean "against," but more frequently it means "with, beside of, together with."

So let's look for a nuance in the language here from Daniel 10:20 - 21. It says, *Then he said, do you understand?* This is Gabriel speaking to Daniel. *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 going forth and behold, the prince of Greece is about to come. However,* see, he knows at this point how bad it is going to be when the prince of Greece comes. Assimilation is going to be a huge threat, even more than the taxation. He says, *However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael, your prince.* Michael is seen as the prince of Israel. And this is one of the proof texts for that.

He is also showing the difference between what he is about to explain to Daniel from a writing of truth versus what was written in that decree that Dobiel received. Eternal taxation from the image of the beast is not going to be an eternal truth. Something written at the direction of the Holy One will be a writing of truth. But a little nuance of meaning here where it says **against** the prince of Persia. The Hebrew word translated in English as against is *im* in Hebrew and sometimes it does mean against, but more frequently it is going to mean with, beside of, or together with.

אִתּוֹ *im*; from H6004; adverb or preposition, **with** (i.e. **in conjunction with**); specifically, **equally with**; often with prepositional prefix (and then usually unrepresented in English):—**accompanying**, **against**, and, as...

- Is Gabriel fighting against or with the Prince of Persia?
- Against or with the Prince of Greece?

Context tells us Gabriel is truly fighting *against* both the forces of Persia as well Greece. Yet, in what aspect is he *with* the Prince of Persia?

Neither Gabriel nor the Prince of Persia want the Prince of Greece to come. Gabriel's fight with Dobiel included trying to prevent a taxation that would extend throughout the Beast empires: "Now King Ahasuerus laid a tribute on the land and on the coastlands of the sea." (Es 10:1)

You can see *im* is from the Strong's Hebrew H6004, and it is a preposition, and it means "with, in conjunction with," I am fighting with the prince of Persia. So we might say, okay, I'm fighting with you, that would mean I'm fighting against you. But if I'm *also* fighting *with* you, I'm standing side by side with you fighting against someone else. And so *im* can mean equally with. So like accompanying, but yes, it can mean against. You have to know the context. Remember context is everything.

So the question is if we are just reading the plain text here in Hebrew, our question is, "Is Gabriel fighting against or with the prince of Persia? Is he fighting against or with the prince of Greece?" Well, we can look at the context of what we just read, and it is really plain. It is against. The context will define that for you. But when you have a question like that, why is he using the word *im* as opposed to something much plainer like *neged*, against.

Sometimes it is because there's a nuance of meaning. Gabriel is fighting against the forces of Persia. He's fighting the future forces of Greece. But in what aspect would he be fighting *with* the prince of Persia? Well, they agree on one thing. Neither Gabriel nor the prince of Persia want the prince of Greece to come. And Gabriel's fight in this little story we read, includes fighting against Dobiel to prevent a taxation, because that decree is part of one image of the beast even though it is multiple empires. And so if this taxation is imposed in the empire of the bear, it will extend into the empire of the Greeks, it will extend

into the empire of the Romans, and eventually it will extend into the empire of Ishmael and Edom. Nobody wants a never-ending tax.

And so in that sense, he and the prince of Persia, even though the prince of Persia wants a tax, Gabriel doesn't want a tax, they agree on one thing: we don't want the prince of Greece to come. So he's against him on the issue of the tax and yet with him in we don't want the prince of Greece to come. And yet in the time of queen Esther, as we read in Esther 10:1, Dobiel's request was fulfilled. It says, "Now king Ahasuerus laid a tribute on the land and on the coastlands of the sea." So it is imposed not just upon the territories of the 21 kings, it is also imposed upon the coastlands, the location here of Mashhig, which would be on the Persian Gulf.

The Talmudic record of awarding of the seaport of Mashhig to Dobiel (along with 21 rulers) significant?

Twenty-one is the number of Judean kings.

Mashhig is not a known, contemporary city in Iran. It may be Mashmahig (Samihij), a village on the Persian Gulf island Muharraq in **Bahrain** on the opposite side of the Strait from Iran. It was once controlled by Persians, as evidenced from its more ancient Persian name Mashmahig.

Fun fact: In 2023, the oldest Christian church was excavated there by Bahraini and British archaeologists. It dates to the Fourth Century, before Islam submitted the Church:

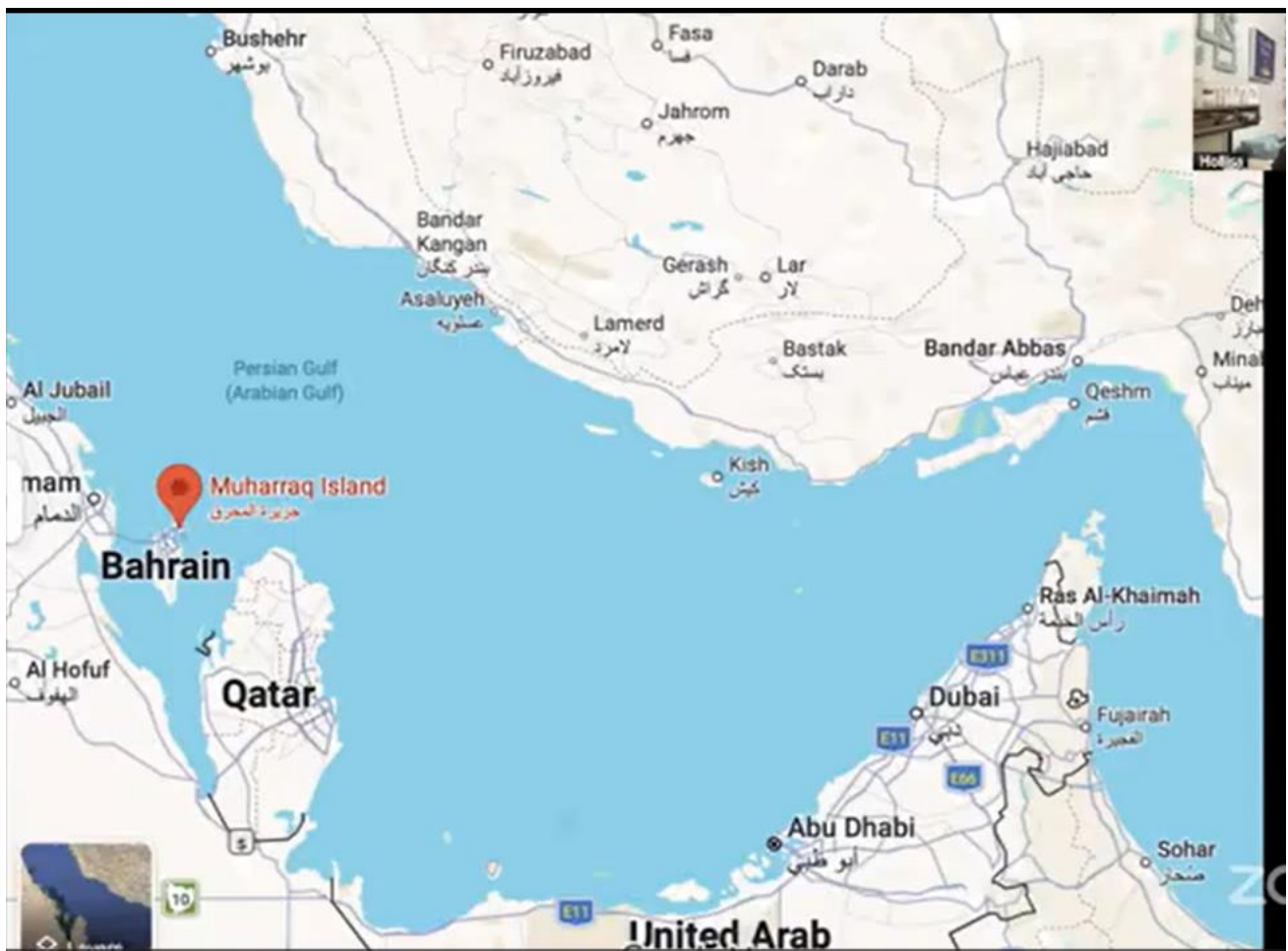
"Archaeologists in Bahrain unearth Gulf's earliest Christian structure." *Arab News*. July 21, 2024.

<https://www.arabnews.com/node/2553516/middle-east>

Why the number 21? I ran into somebody I think last week who says, Okay, I've been listening to your live stream, but now what was the significance of 21 and 42? We are not done with that. Okay, we are going to go back to that, but I want you to understand these things in between. Write it down and put it in your little file until we get back to it in a couple of weeks. The 21 kings awarded to Dobiel matches the number of the kings of Judah. So there is going to be a parallelism between what's going on with the beast kingdoms and the kingdom of Judah.

And like we said, Mashhig is not a known contemporary city in Iran, but it is believed that it is a place called Mashmahig or Samihij, which is a village on an island in Bahrain. And it is on the opposite side of the Strait from Iran. In ancient times when it would have had this name Mashmahig, it would have been controlled by the Persians because Mashmahig is a Persian name. It is not an Arabic word. And this is just a fun fact. I think I mentioned this before.


In 2023, the oldest Christian church in that area was excavated by Bahraini and British archaeologists and they've dated it to the 4th century and that was before the rise of Islam. That was before Islam rose up and then submitted the churches that were in the empire. And so if you want to go read that article, it is in *Arab News* dated July the 21st of 2024. It is a really good article.



Here is a little map so you can see where it is located in Bahrain, and you can see directly across the Gulf there are the cities that have been in the news recently like Bushehr, Bandar Ababas, the island of Kish, Kashm which is another island, and of course if we were able to zoom out you can see Tehran and so forth, and then the Strait of Hormuz is to the right there of this island, which is thought to be part of the principality that was awarded to Dobiel to be able to control the movement in the Persian Gulf specifically.



And then this is an aerial shot of the church that they excavated, which was dated to the 4th century. So it is interesting that just within the past 3 years they have excavated this ancient church that predates Islam which just you can see completely swallowed it up. I'm assuming those are graves surrounding it.



The Strait of Hormuz has become a noose, choking off 40% of Iran's imported foodstuff, whereas Iran uses it to choke off oil supplies to the world. As of 4/4/26, Iran is attempting to tax ships who want safe passage, like a toll booth.

Possession of the Bear's seaports is both an economic power to exert control over other nations and a guarantee of financial resources to Iran.

In an "it may look like I'm surrounded, but I'm surrounded by You" Elisha moment (2 Ki 6:17), the nations choked off those seaports that once impeded their oil supplies and raised prices, reversing the situation.

At this point, a temporarily closed Strait of Hormuz is much more damaging to Iran than the rest of the world.

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So back to 2026, we know at this point in the war, the Strait of Hormuz is become something of a noose. Iran has always historically used it to try to choke off and control oil movement because just a threat of choking it off can drive oil prices up. And by just word, by somebody believing your words, believing that you might do what you said you are going to do, it can drive up oil prices all over the world, and we know the world economy depends upon oil.

However, when you start pulling that noose, they also start hanging themselves, because Iran has to import 40% of its food. And so when it starts choking off oil supplies to the world, it chokes off its own food supply. And as of today, April 4th of 2026, what we are seeing is Iran is attempting to tax the ships who want safe passage. They are trying to set up the Strait like a toll booth. I mean, does the bear have the decree of taxation? Clearly, they understand it.

So the possession of the seaports by the bear has historically been used as an economic power trying to exert control over the other nations. It is a power that wouldn't have necessarily been worth that much up until oil came into such high use in the industrial age. And so ever since then, you see that bear coming back up because now it can affect prices and economy worldwide. It provided a guarantee of financial resources to Iran, but if they can't move their oil, that can be a problem. If you remember the story of Elisha and his servant in 2 Kings 6:17, the servant thinks they are surrounded by the army. And Elisha says, Open his eyes so he can see. And then he realizes the army that has

surrounded their city is now likewise surrounded by the chariots of Israel and its horsemen. And so is Iran choking off the Strait, or is Iran being choked at the strait?

I think this might turn out to be one of those “it looks like I'm surrounded but I'm surrounded by You” moments because the very strait that they are trying to control might become part of something that completely reverses their situation, and it might be that it is their destruction rather than a power. At this point, short term our oil prices higher, but long-term it can be much more damaging to Iran than the rest of the world. That's literally their bread and butter. That's how the food comes through, and that's how they export oil in order to make the money to give away to more terrorists.

A “bear-like” attribute of organizations is taxation. While kings have always imposed tributes, the trait is especially associated with the Prince of Persia, Dobiel.

Tribute is used to target those whom the regime submits to its rule. Taxes strengthen the receiver (ruler) and weaken the giver (payer) under the principle of something tangible given (protection, order, services) by the ruler.

While most governments legitimately give services in exchange for taxation, the dhimmi tax is unreliable “protection” from a **created danger**: “Our religion makes our people prone to killing, raping, and robbing Jews and Christians, so you need this protection.”

So the bear kingdom of Persia, there is an attribute here that contributes to the total beast image, and that bearlike attribute is taxation. This is what Persia passes on in the progression of empires. Now, this is not to say that kings haven't always imposed tributes. Adonai warned the Israelites, if you pick a king, he's going to start taxing you, and you are going to have to start paying tributes. That just goes with having a king. And in the end, they wanted a king anyway. So they ended up paying taxes, paying tributes, donating service, and

that's been ever since there have been kings. This is part of the process. If you want the benefits, you have to pay the taxes.

The taxation, though, is especially associated with the Prince of Persia. It came on the scene in a special way. And this is what tribute does. It targets those whom a regime needs to submit to its rule. Taxes strengthen the receiver, which is the ruler, and they weaken the giver, which is the payer. There's a principle that the ruler, the king, the government will give you certain things in exchange for your taxes. They will protect you. They will keep things in order. They will give you services like interstate highways. There are certain benefits that you'll receive back in exchange for those taxes. And most governments legitimately give service in exchange for taxation.

Often the political parties are your way of gauging how much control a government wants to have over its people through taxation. But remember the dhimmi tax that was imposed by Islam. It works on the same principle. The dhimmi tax is a protection tax. Dhimmis were typically Jews and Christians in a Muslim nation, and they had to pay a tax for protection. Kind of like with the mafia. You open a business, some dude wanders in and says, "You are going to need protection, and this is how much it is going to cost you each month or each week for protection." And the store owner might say, "Nobody's bothering me. Why should I pay protection?" He says, "Oh, but they will if you don't pay the protection tax." So there was no danger to begin with, but the mob creates a danger. Yeah, we will burn your store if you don't pay our tax. So they create the danger that they are going to protect you from through coercion.

This is how the dhimmi tax works. Because you are a Jew or because you are a Christian and you live in a Muslim country, you are going to have to pay a tax because it is going to cost you for us to protect you. But *they* created the danger. It is another way of saying our religion makes people prone to killing, raping, and robbing Jews and Christians, so, you are going to need this protection. It is like the mafia of the religious world. They create the danger they have to protect you from.

And it was never reliable, by the way. If you read the history of the growth of Islam, the dhimmi tax was never reliable. It didn't mean you are 100% protected from the killing, raping, and robbing because there would be periods of pogroms. So, what has the bear contributed to the world now that the clay and iron toes and feet of the beast are all over the world? Tribute. Tribute, excessive tribute, tribute or created danger instead of genuine protection, genuine services. There are excesses out there. And in the case of the bear, it goes back to religion.



Religion is just one of the leopard's spots. The one people group guaranteed to be taxed, even by other dhimmis, is Jews.

• 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 going forth, and behold, the prince of Greece is about to come. (Da 10:20)

Remember the leopard spots? We learned this. Why was Greece represented by the leopard? Because of its spots. We did the word study. We see that those spots, the Hebrew of it, means organizations. And this is what Greece contributed to the image of the beast. They had multiple organizations. They knew how to organize. They had things like medicine, education, sports, government, politics, you name it, higher education.

And then the Rome is a composite monster. It picks up these spots just like it picks up this excessive taxation. It takes these organizations that Greece invented and uses them even better, to do more than organize people, to control people. Religion is one of those spots. Religion is another one of the leopard spots. And so you have one people group in the world that is guaranteed to be taxed even by others in the same category as them, even by other dhimmis. The one group that is guaranteed to be taxed is the Jews.

So, let's think of what Gabriel said in Daniel 10:20. *I shall now return to fight against the prince of Persia. So, I'm going forth, and behold, the prince of Greece is about to come.* We know that on one thing, Gabriel agreed. We don't want the prince of Greece to come. His organizations, including religion, will be a way of oppressing Jews. By now, they are not known as Israelites. Once they were exiled to Babylon, their identity was as Jews. So they are both Jews and Israelites. The return of the lost tribes is a mission of Messiah, a different

subject. But he has to go fight against the principle. There's more than one fight. He didn't just fight to get through. Now he has to go fight again. He has to go fight the bear again. What's the problem here?

Why did Gabriel need to return and fight *against* the Prince of Persia before he fought *with* him?

Perhaps to destroy the decree of the Jews' subjugation to the Beast kingdoms, which would extend from the silver bear to the Rome's toes.

Was he successful?

What is a dhimmi and a dhimmi tax?

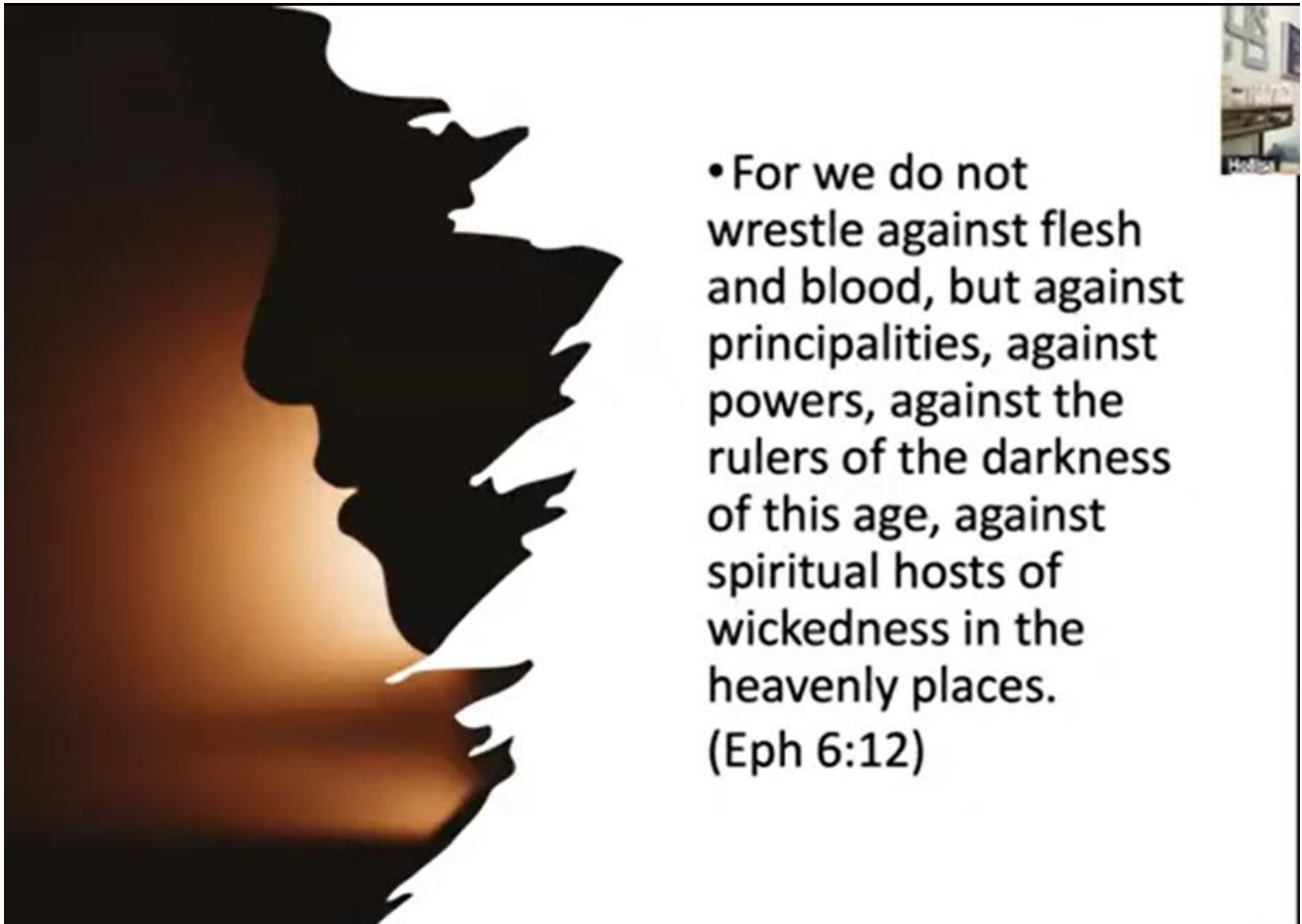
- The term *dhimma* refers to the classical Islamic system that granted limited protection to non-Muslims in exchange for political and social submission.
- <https://www.jewishrefugees.org.uk/2025/02/the-dhimmi-rules-were-about-humiliation-not-just-taxation.html>
- Notably, the tax was typically levied on able-bodied males.

Why did he need to return and fight against the prince of Persia? I think part of that fight was to try to destroy the decree of the Jews' subjugation to the beast kingdoms. Because the taxation is going to be one representation of how successive kingdoms would oppress this one group of people, using different organizations to do it including religion, but still one group of people, and this would extend all the way from the silver bear to Rome's toes. And so the question is: was he successful?

Let's review what a dhimmi is and a dhimmi tax. The term *dhimma* refers to the classical Islamic system that granted limited protection to non-Muslims in exchange for political and social submission. You are always *sub* politically, you are *sub* socially, you are *sub* in every respect if you are not Muslim in a Muslim country. And so anybody not part of their religion is sub. So you have to submit if you want to live in that country.

Now, I gave you a reference here at www.jewishrefugees.org.uk and it is 202502 and then the title of the article is the-dhimmi-rules-were-about-humiliation-not-just-taxation. If you want to read more, if that interests you, then

please go read more. But notably, the tax was typically levied on able-bodied males. Now, it kind of makes sense the conversation about the women, like what did they do wrong? Because they get up early and they stay up late to make sure that the study of the Word is facilitated. And so even though the tax went ahead and was put into effect, typically women didn't have to pay it. It was only on able-bodied males. Just a weird little anomaly that seems to align with the conversation.



• For we do not
wrestle against flesh
and blood, but against
principalities, against
powers, against the
rulers of the darkness
of this age, against
spiritual hosts of
wickedness in the
heavenly places.
(Eph 6:12)

And even in Ephesians, Paul reminds us in chapter 6:12, *We do not wrestle against flesh and blood, but against principalities, powers, and rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.* And that's why we need to don't just look at the hand with the stick, you have to deal with the hand and the stick. A person is attached to the hand holding the stick. You can't just get rid of the hand and the stick and think that you'll be successful because the one holding the stick will just go get another stick. And Paul's reminding us when we pray to understand what we are struggling against.

It doesn't mean the hand is not responsible for the stick. It is, but it is bigger than that.



• 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. It may hibernate, but returns.

So, we have this oblique explanation going back in the Talmud of why the oppression of Jews is described as attacks. It was worse in some times and in some places than others. But out of these empires, once you got down past the iron legs of Rome into the feet, into the iron and clay, of what we learned in the last lesson was Ishmael and Edom. Yes, Islam most accurately applied this tax prophecy that's associated with the scroll of Daniel, but it is part of the whole beast's ruling methods.

It was previously applied by the Roman Empire. It was applied by the Catholic Church. It is been applied by other beast-influenced organizations, governments, and they have imposed onerous written and unwritten policies depriving Jews of economic access, forcing them to adapt in those countries where they went. And each time, what do these decrees do? They impose submission to a belief that Jews are inferior beings. This bear hibernates, but it always wakes up. Jews are given refuge for a season, and then, just like Pharaoh, when it looks like they are too strong, when it looks like they are successful, or when the government owes them too much money, the bear wakes up.

In Aramaic, specifically in the context of the Talmud and Rabbinic literature, אַחְרָגָא *akhraga*, refers to a **poll tax, head tax, or mandatory land tax**. It is often used in the Babylonian Talmud to describe taxes imposed by the Persian or Roman authorities.

Definition: It is a tax levied on individuals (poll tax) or land, often required to be paid to the king or local authorities.

Origin: The word is derived from Middle Iranian (*Mir harag*), which likely has roots in Akkadian, indicating it was a loanword representing a specific type of government levy. Hebrew אֶרֶץ means a farmer.

Talmudic Context: Nedarim 62b, Bava Batra 8a

Synonyms: It is sometimes related to or used alongside the terms *karga* (poll tax) or *makhsa* (general taxes).

Variations:

אֶחְרָגָא *Acharga*

כַּרְגָּא *Karga*

אֶחְרָא *Akhra*

So, Aramaic, which is the language of the Talmud, and you'll see it in books like Daniel and Esther, we have this *akhraga*, this poll tax, head tax, land tax. It was applied in different ways. And it is if you read about it in the Babylonian Talmud, it is used to describe taxes imposed by the Persian or Roman authorities. And so typically it was paid to the king or even local authorities. You can read about it in other places in the Talmud. It is in Nedarim. It is in Bava Batra. But it can also be used alongside other terms. You've got *karga*, which is a poll tax. You've got *makhsa*, which is a general tax. It might be translated out again like we've seen it before as tribute, but it is money you pay just for being who you are. And lest we say, well, this is a phenomenon of Islam, it is not. Remember, it is the whole beast.

Early anti-Jewish taxes were imposed by the Roman Empire (*Fiscus Judaicus*), **not** church-based, imposed after the destruction of the Temple in 70 AD.

The Roman Catholic Church later did not impose a direct "church tax" on Jews. However, Catholic monarchs and regional authorities, often influenced by the Church, frequently imposed heavy special taxes, discriminatory financial burdens, and forced tributes on Jewish populations throughout the Middle Ages.

Medieval Catholic rulers in Europe often forced Jewish communities to pay special taxes to support Crusades or as protection money, contributing to the economic marginalization of Jews. Jews were frequently restricted from owning land or joining guilds, forcing them into moneylending—a profession condemned for Christians by the Church. This allowed rulers to extract high taxes from Jewish lenders.

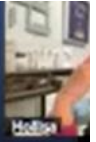


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The early anti-Jewish taxes were imposed by the Roman Empire. They were not church-based, but they were imposed after the destruction of the Temple in 70 AD. Later the Roman Catholic Church did not impose a direct church tax on Jews. But remember all the monarchs are Roman Catholic for that period of history. Most of your regional authorities are going to be Roman Catholic. And so what did they do? Their influence is going to come from the church, so they frequently imposed heavy special taxes, discriminatory financial burdens, and forced tributes on Jewish populations throughout the Middle Ages. And these medieval Catholic rulers in Europe would often force Jewish communities to pay special taxes to support the Crusades or as protection money. That looks familiar now. We create the danger, so you have to pay us to protect you from it.

And so each way they apply this tax, it contributes to the economic marginalization of Jews. Frequently in these countries, Jews were restricted from owning land or joining trade guilds which forced them into money lending, which was a profession condemned by the Church. I create the problem, and then I hate you for it. But this did allow the rulers to extract very high taxes from Jewish lenders and how Jewish people came to be associated as moneylenders where you get things like Shylock and so forth, and then the myth just perpetuates from the created burden.

Is this a phenomenon of ancient history?



Israel National News > Global News > Antisemites chant 'tax the Jews' at San Francisco mayor's conference

Antisemites chant 'tax the Jews' at San Francisco mayor's conference

Democratic Socialists of America protest against San Francisco mayor's tax policy devolves into antisemitic chants against Israel and Jews.



Israel National News / Feb 26, 2026 at 6:50 PM (GMT+2)

San Francisco Antisemitism Democratic Socialists Of America

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1 minutes

A press conference held by San Francisco Mayor Daniel Lurie was disrupted by protesters who screamed an antisemitic chant, "tax the Jews," the *New York Post* reported. The disruption occurred during a press event to promote Lurie's proposed tax reform legislation. Members of the Democratic Socialists of America's San Francisco chapter began shouting "tax the rich" before the chants took on an explicitly antisemitic character.

Now, so my question is, is this a phenomenon of ancient history or is it still in effect? Is this spiritual wickedness still present? Well, as it turns out, I pulled up an article on *Israel National News* on February 26th, and look at the headline: **"Anti-Semites chant 'Tax the Jews' at San Francisco Mayor's Conference."** And I'll just read you this. It says,

Democratic Socialists of America protest against San Francisco mayor's tax policy devolves into anti-Semitic chance against Israel and Jews. A press conference held by San Francisco Mayor Daniel Lurie was disrupted by protesters who screamed an anti-Semitic chant, Tax the Jews! The *New York Post* reported. The disruption occurred during a press event to promote Lurie's proposed tax reform legislation. Members of the Democratic Socialist of America's San Francisco chapter began shouting, 'Tax the rich' before the chants took on an explicitly anti-Semitic character.

And it goes on, it says,

In a video from the incident, a woman among the protesters was heard screaming, 'Tax Israel and tax the Jews.' A witness told the *New York Post*, The anti-semitic chants lasted for about 2 minutes. Lurie condemned the incident and stated, At an event this afternoon, a group of individuals that were chanting, tax the rich, began to shout, tax the Jews. This was

an event I put on with supervisor Mahmood, labor leaders, and dozens of workers to announce a plan that creates more jobs for those workers and housing for San Franciscans.

He goes on. You can read the rest of the article. But this particular organization, this democratic socialist organization goes back to our leopard spots. It says the San Francisco chapter denied the woman making the chance was affiliated with them despite being at their protest. On October 8th 2023, the day after the October 7th massacre, the Democratic Socialists of America held a rally in Manhattan in celebration of the massacre. Celebrants chanted 700, which was the confirmed death toll from the massacre at the time, as well as numerous other anti-semitic and genocidal slogans. The leopard spots, organizations.

US Jewish communities have invested vast sums in security, particularly since the 2018 white supremacist shooting at Pittsburgh's Tree of Life congregation that killed 11 worshipers in a watershed moment for American Jews.



The Jewish Federations of North America estimated on Thursday that **annual security costs for American Jews were around \$765 million.**

Since the Tree of Life massacre, deadly attacks on US Jews have taken place in New York, New Jersey, California, Colorado, and Washington, DC. The attackers have come from differing ideologies, including white supremacists, Islamists and the far left, highlighting the array of threats encircling American Jews.

Times of Israel 'I HAD TO GET OUT. I COULDN'T BREATHE'
By LUKE TRESS FOLLOW
13 March 2026, 8:34 pm

So because of the perpetuation, this tax isn't a tax in isolation; it feeds on the energy of a belief that Jews are subhuman. Jews deserve anything bad that they get. And so in 2018, this tax was realized in a pretty horrific way. You'll remember the massacre at Pittsburgh's Tree of Life congregation, that synagogue. Well, since then, the Jewish Federations of North America estimated that annual security costs for American Jews are around \$765 million. Just here not long ago, a young man tried to burn the synagogue in Jackson, Mississippi of all places. He doesn't even know any Jews. It says, "These

attackers have come from different ideologies, including white supremacists, Islamists, and the far left, highlighting the array of threats encircling American Jews.” So just by being Jewish, they are being taxed for extra security, for protection money. We'll protect you. Just pay this out. But it has never been reliable.

Why have many Christians and Jews come out in open support of the Islamists that the modern state of Israel fights daily for its very existence?

Perhaps they are still chained to their dhimmitude.

To them, the survival of Jews and Israel is only at the point of the collective world sword. They have been inculcated in thousands of years of Beast empirical rule with the belief that being servile and submissive, paying a tax for being who Elohim created them to be, is the only way to survive or thrive. May this decree be bound with the Prince of Persia and may Yeshua arise with Michael and his angels to fight the dragon, the source of the Beast's authority as the Father wills it. May it be soon.

And so why have Christians, Jews, not all, but there are factions of Christians and Jews that will come out in open support of the Islamists that the modern state of Israel has to fight every single day for existence. I think perhaps they are still chained to their dhimmitude. For hundreds, hundreds upon hundreds of years, the survival of Jews in Israel has been at the point of the world's collective sword. You have a world that has been inculcated and thousands of years of beast empirical rule with this belief that being servile, being submissive, paying a tax for simply being who Elohim called you and created you to be, is the only way to survive or thrive.

We want this decree to be bound up with the prince of Persia. We want Yeshua to arise. We want Michael and his angels to fight the dragon like John describes

it. Because the dragon is the source of the beast authority. And yes, when the Father wills it to happen, but may it be soon.

“Where is the Scholarship on Dhimmitude in Islamic Studies?” bataween | Posted on 22 January 2026 retrieved from www.jewishrefugees.org



‘Dhimmi’ also refers to a syndrome which fosters **servility and appeasement**. Louis-Klein has issued this rousing call of defiance: “The dhimmi Jew is never coming back. The age in which Jews could be tolerated as second-class participants in someone else’s moral order—granted provisional safety in exchange for silence, submission, or self-erasure—is over. Those who still expect Jews to play that role under new guises—under secular liberalism, progressive moralism, or activist radicalism—are mistaking history for eternity.

The Jew who must denounce Judaism to be accepted, renounce Peoplehood to be heard, or apologize for self-defense to remain within the academic fold is not a liberated Jew, but a rebranded dhimmi. And we reject it.

We will no longer inhabit moral frameworks that ask us to diminish ourselves in exchange for conditional belonging...The age of dhimmitude—whether under empire, church, caliphate, or campus consensus—is finished. We are not guests in history. We are authors of it.”

Here's another article you might be interested in. Again, it goes back to www.jewishrefugees.org and it says, “Where is the scholarship on dhimmitude in Islamic studies?” And that was 22 January of 2026. And I just took a little piece out of that article. But I think it explains why weirdly, people we thought we knew better, are advocating for the enemies of modern Israel. And they come up with all sorts of excuses of why we don't need to support modern Israel. Well, it is a secular government. So was the government that Daniel served in. There won't be a perfect government until Yeshua returns. And they are literally surrounded by the sword.

And if ever there was an evil application of colonialism, it is that applied to the Jews returning to the modern state of Israel. We can trace this back to the time of the Babylonians. We can trace this back to the time of the Romans. If anybody was ever trying to reclaim their ancient homeland, it is the Jews. And yet they are cast like white European colonialists. Nobody ever brings up the Middle Eastern Jews that were kicked out of their countries. Sometimes not even with a suitcase. They lost their property. They lost everything. Again, attacks just for being who you are. They ended up in Israel. And it made me

think, those of you who have done Workbook One of the Creation Gospel, you are familiar with one of the key Scriptures in Isaiah that's a prophecy to the king of Babylon, the head of the beast.

It says, *You said in your heart, I will lift my throne above the throne of God. I will sit on the Mount of the Moed.* The mount of the moed is the mountain of Jerusalem. It is the Temple Mount. The moed is the feasts. The moedim are the feasts of Israel. The mount is where you go to celebrate the feasts of Israel. The beast, it says, *I will sit on that mountain.* The head of the beast said, I will sit on that mountain. And the feet of the beast are still on the mountain to try to prevent Jews, to try to prevent Israel, to try to prevent the righteous of the nations from worshiping on that mountain according to what is written. That's what's in the heart of the beast, to lift his throne above the throne of God. Holding that mountain to him is proof that he has lifted his throne above the throne of God.

Ever since the Babylonian exile, the golden head of the beast, we have been fighting this slave mentality that has prevented us from having that connection to the mount of the moed. See, that's what we do when we keep the Biblically appointed feasts, we are proclaiming the Kingdom of heaven on earth. Not any other kingdom, not any other organization, not any other king. The Kingdom of heaven on earth. That's what Passover proclaims. That's what the Feast of Weeks proclaims. That's what Sukkot proclaims, who the King of heaven actually is. It is not the beast. It is not the dragon.

We have to get out of this dhimmi mentality that says, if I want to survive and live and get along with everybody, I just have to relinquish and pay a tax here, I have to be servile, I have to appease the organizations. If they change the times and the seasons, I just kind have to live with it and do what they do. No, you don't. No, you don't. The modern state of Israel is proof you don't.

Now, is it perfect? Absolutely not. And won't be till Yeshua comes. But trust me, there's no decent man alive who would let someone come into his home, rape, murder, and burn his family and just sit there and say, "Well, that's just the tax I have to pay. I can't respond." That's not the way it works. When somebody comes into our homes, kills those who are dear to us, tortures them, takes them hostage, you do something.

So just because it is a modern state of Israel doesn't mean that they are dhimmis. They don't have to be servile and appease the beast kingdoms around them that are committed to either submit or kill them and create the danger. Because we don't need the protection of any organization except heaven itself. Here's what this little piece to this article said:

Dhimmi also refers to a syndrome which fosters civility and appeasement. Lewis Klein has issued this rousing call of defiance. The dhimmi Jew is

never coming back. the age in which Jews could be tolerated as second-class participants in someone else's moral order, granted provisional safety in exchange for silence, submission or self-erasure is over. Those who still expect Jews to play that role under new guises, under secular liberalism, progressive moralism, activist radicalism are mistaking history for eternity. The Jew who must denounce Judaism to be accepted, renounce peoplehood to be heard, or apologize for self-defense to remain within the academic fold is not a liberated Jew but a rebranded dhimmi. And we reject it. We will no longer inhabit moral frameworks that ask us to diminish ourselves in exchange for a conditional belonging. The age of dhimmitude whether under empire, church, caliphate or campus consensus is finished. We are not guests in history. We are authors of it.

I would add to that with Yeshua's help, with the help of the Father in heaven. If this is the generation, may it be. If this is just another step on the ladder out of this taxation for being people of faith, whether Jew or Christian, for obeying the Word of God, incorporating the Word of God in our lives, keeping the commandments of God and the testimony of Yeshua, there is no reason to be submitted. We submit to the Holy One of Israel. We look for His protection. We pray that this decree-that the wording is completely gone. That when these powers and principalities are shaken out of the way, and I believe they are shaking right now, but when they are completely shaken down, that there will be worldwide revival and people who have been servile and appeasing the beast will be able to stand up and embrace their purpose for being on this earth to begin with. To rule over it in righteousness.

All right, guys. I know that was heavy and that was a pretty big bite of matzah, but we sometimes we don't put history together with Scripture, but Scripture is very interested in history. And if we don't know who we are in that Scripture, we are not going to know who we are in history and how to rise up like Esther in our generation. You were called for your time. No matter which time you are born in, you were called for that time. And so my prayer for you during this time of Unleavened Bread is that you would embrace that purpose going forward. All right. Love you and Be'zrat HaShem, plan to see you back next week. Shabbat Shalom