

Heaven is Shaking the Bear Part 22 – Dr Hollisa Alewine

Shabbat Shalom everybody. So, I'll have to use two separate PowerPoint presentations. So, I'll pull the first one up and then we'll have a little bit of a pause where I can take that one back down and put this other one up.



We've got another lesson on Heaven Shaking the Bear. And I would call this more of an auxiliary lesson. If we are building the walls of Jerusalem, which was pretty much our message out last week, how do we crumble the walls of the beast kingdom? And that is exactly it. I think that is the message that Adonai sends us: if we will obey Him, if we will return, repent, obey, and begin the building process of our relationship with Him, this automatically crumbles the bear walls.

So the question is what do we actively have to do to tear down the walls of the bear? We don't have to worry too much about that. Our worry, if we want to call it worry, our concern is rebuilding our relationship with the Holy One. And when we repair those breaches in the wall, then the bear knows that his own walls are crumbling. That is why you see this intense assault in the book of Nehemiah from the surrounding peoples, especially those representing the rulers of the east. There is no such thing as stasis. There is no such thing as

everything is in balance right now because if spiritually Israel is going down, the beast kingdom is going up. But if Israel is arising spiritually, then you will begin to see the demolishing of the beast kingdom. Is it immediate? No. Remember, it is especially with the bear, it is a very slow, drippy process, but they are never at rest. When one rises, the other one must fall. When the other one rises, the other one must fall. Always in movement.

Last week our emphasis was to repair the breaches in the wall. We do what we are called to do. The beast is going to recognize that this crumbles his kingdom. It'll make him very angry and he will fight you. You won't have to ask what do I need to do? You'll know where the attack is coming from.

PSALM 83

A Song, a Psalm of Asaph.

1 O God, do not remain quiet; do not be silent and, O God, do not be still.

2 For behold, a) Your enemies make an uproar, and b) those who hate You have exalted themselves.

3 They make shrewd plans against Your people, and conspire together against Your treasured ones.

4 They have said, "Come, and let us wipe them out as a nation, that the name of Israel be remembered no more."

5 For they have conspired together with one mind; against You they make a covenant:

6 The tents of Edom and the Ishmaelites, Moab and the Hagrites;

7 Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre;

8 Assyria also has joined with them; they have become a help to the children of Lot. Selah.

9 Deal with them as with Midian, as with Sisera and Jabin at the torrent of Kishon,

10 Who were destroyed at En-dor, who became as dung for the ground.

11 Make their nobles like Oreb and Zeeb and all their princes like Zebah and Zalmunna,

12 Who said, "Let us possess for ourselves the pastures of God."

13 O my God, make them like the whirling dust, like chaff before the wind.

14 Like fire that burns the forest and like a flame that sets the mountains on fire,

15 So pursue them with Your tempest and terrify them with Your storm.

16 Fill their faces with dishonor, that they may seek Your name, O LORD.

17 Let them be ashamed and dismayed forever, and let them be humiliated and perish,

18 That they may know that You alone, whose name is the LORD, are the Most High over all the earth.

So let's look at Psalm 83 right quick. We might come back to it later, but this is telling us so much in terms of detail about the kings of the east who do represent the beast. And so it is a Psalm of Asaph.

It says, *Oh God, do not remain quiet. Do not be silent. And oh God, do not be still. For behold, A, your enemies make an uproar and B, those who hate you have exalted themselves.* So there's two parts to that. The enemies are going to be loud and noisy. We see that today. And those who hate Adonai exalt themselves. Their plans supersede His. If He says Zion is this, they say Zion is that. It says, *They make shrewd plans against Your people and conspire*

together against Your treasured ones. That is exactly what they do. You have Israel surrounded by nations who believe they are making shrewd plans. *They have said, Come and let us wipe them out as a nation, that the name of Israel be remembered no more.* Remember that. That is their goal. Wipe them out as a nation. That the name of Israel be remembered no more. This will carry us all the way back to the Tower of Babel. Says, *For they have conspired together with one mind against You. They make a covenant.* So yes, the target is Israel or Jews, but their real goal is to make war with the Holy One. It says, *The tents of Edom and the Ishmaelites, Moab and the Hagrites, Gebal and Ammon and Amalek, the Philistia with the inhabitants of Tyre, Assyria also has joined with them. They have become a help to the children of Lot. Selah. Deal with them as with Midian, as with Sisera and Yavin at the torrent of Kishon who were destroyed at Endor who became as dung for the ground.* So that very specific mentioning of particular kings of the east along with what we were studying last week with the army of Sisera and Yavin at the torrent of Kishon, them being lured in to the Kishon River for their destruction. It says, *Make their nobles like Oreb and Zeeb and all their princes like Zebah and Zalmunna, who said, Let us possess for ourselves the pastures of God. Oh my God, make them like whirling dust, like chaff before the wind, like fire that burns the forest and like flame that sets the mountains on fire.* There's a mention there of our boar of the forest. *So pursue them with Your tempest and terrify them with Your storm.* My Zoom students, that should bring something to your remembrance that we studied this week about the storm as it pertains to the trial of the woman accused. *Fill their faces with dishonor that they may seek Your name, O Lord. Let them be ashamed and dismayed forever. Let them be humiliated and perish that they may know that You alone whose name is the Lord are the Most High over all the earth.*

•Erase the Name of God?

•Erase the name of the Woman, the Bride?

This is the plan of the kings of the east, just like the plan of those unified ones who went east to build Babel in Shinar and build a name for *themselves*. Anti-Zionists.

יִשְׂרָאֵל

A “prince with El.” (Ge 32:28)

Wipe out the name of Israel, and you wipe out the Name of Elohim who chose him for a purpose and who betrothed her as a Bride at Sinai. Sarah, the mother of many nations, carried this royal name as well. Instead of being chosen through Sarah and Avraham, The Erasers choose themselves.

So two things you notice about this Psalm. The conspiracy against Israel has a twofold purpose, or at least two we want to deal with. First of all, they want to erase the name of God. This is one of their goals. But how are they going to do that? They are going to erase the name of Israel, who is the Bride. She was brought out to the Bridegroom. She was betrothed at Mount Sinai when she said, "We will do and we will hear."

This is the plan of the kings of the east. Just like those who went east to the plain of Shinar and started building the tower of Babel said, "Let us come, we are going to build a name for ourselves." And this is the exact thing that the psalm is talking about. People who say they are going to build a name for themselves, and the way they are going to build this name is they are going to erase the name of God. The way they are going to erase it is through erasing the name of Israel from that spot.

These are anti-Zionists from ancient times because if you look at the word Israel or Ysrael from Genesis 32:28, it means a prince with El. Like Yeshua said, You will rule and reign with Me. And you can see he is going to rule like a prince. How? With El. If you wipe out Israel, then you also wipe out the name of God. You wipe out the name of Elohim, the one who chose Israel for a particular purpose, who betrothed Israel at Sinai. Even Sarah, Abraham's wife, she was the mother of many nations, she carried this royal name as well. So instead of being chosen through Sarah and Abraham, which is the route that we learn in the New Testament, instead we'll just call them the erasers. **The erasers choose themselves.** That is the difference. The erasers will choose themselves. They think if they wipe out the name of Israel that somehow they can control the earth. They can supersede the name of Elohim.

With some key points, contrast the minds of the beast kings of the east and their harlot to the virtuous woman serving in the house of her Bridegroom:

- Embroidered work (*rikmah*) and dyed work were important adornments of the Mishkan and Mikdash. The righteous are considered the living tabernacles and temples of the Ruach HaKodesh. As a house of prayer for all nations, the variegated colors are similar to the virtuous woman, a parable of the Ruach HaKodesh, of Proverbs 31, who "brings her food from afar," brings the good words of the righteous from the nations, who have the Word in their mouths.
- Rekem (same shoresh as *rikmah*) was one of the five kings of Midian defeated after the fiasco of Baal-peor/Chemosh, one of eating things offered to idols and adultery, kings as well as laymen prostituting their daughters to their political cause

So let's look at a couple key points here. We want to contrast the mindset of the kings of the east and their harlot to the virtuous woman who's serving in the house of her Bridegroom. If you'll read Proverbs 31, you will see the dress, how the virtuous woman is dressed. So embroidered work or something called *rikmah* in Hebrew, embroidered work, dyed work, these weren't just important adornments for notable people, they were also part of the adornments of the Tabernacle and the Temple. And the righteous are considered the living tabernacles and the living temples of the Holy Spirit of the Ruach HaKodesh.

As a house of prayer for all nations, these embroidered variegated colours are similar to the clothing of the virtuous woman in Proverbs 31. And Proverbs 31 is a parable of the Ruach HaKodesh. It says, *She brings her food from afar*. And what does that mean? It goes back to the house of prayer for all nations. Her children who come from afar, from nations afar, they are coming with the good words in their mouths. They are coming with the good food, the good manna is in their mouth. So the righteous from the nations will return to her. And so this dress of embroidered work is associated with the return of the righteous to Israel, to Jerusalem.

However, on the other side of the coin, we have a king named Rekem, and it comes from the same shoshet as *rikmah*, or this beautiful dyed work. Rekem is one of the five kings of Midian who's defeated after this big fiasco with Baal Peor, also known as Chemosh. And this is when the Israelites were seduced into eating things offered to idols and committing adultery, sexual immorality. And how did they do it? Well, these kings of the east, as well as their subjects, the laymen, they prostituted their daughters to their political cause. They didn't want Israel to have a place in Israel according to the promise given to Abraham. And so what they do, is they prostitute their daughters to their political cause. And this is what you'll see about this particular religion that we've been looking at as it pertains to the bear. It is less a religion than a political cause. The religion simply becomes a vehicle to move that cause.

Out of the window she looked and lamented, the mother of Sisera through the lattice, 'Why does his chariot delay in coming? Why do the hoofbeats of his chariots tarry?' Her wise princesses would answer her, indeed she repeats her words to herself, 'Are they not finding, are they not dividing the spoil? A maiden, two maidens for every warrior; to Sisera a spoil of dyed work, a spoil of dyed work embroidered, dyed work of double embroidery on the neck of the spoiler?' (Judges 5:28-30)

Listen, O daughter, give attention and incline your ear: **Forget your people and your father's house; then the King will desire your beauty.** Because He is your Lord, bow down to Him. The daughter of Tyre will come with a gift; the rich among the people will seek your favor. **The King's daughter is all glorious within; Her clothing is interwoven with gold. She will be led to the King in embroidered work;** the virgins, her companions who follow her, will be brought to You. They will be led forth with gladness and rejoicing; they will enter into the King's palace.

In place of your fathers will be your sons; you shall make them princes in all the earth. I will cause Your name to be remembered in all generations; therefore, the peoples will give You thanks forever and ever. (Ps 45:10-17)

Sisera's chariots were destroyed at En-Dor, spring of a "generation." The foreign daughter forgets her earthly father's house and in turn gives birth to children of the King.

So, let's put these words back into the mouth of Sisera's mother. Sisera being one of the rulers of the east, one of the kings of the east with Yavin. In the song of Deborah, his mother and her wise women are looking out the window and they are wondering what's taking so long. They don't know that Deborah and Yael have destroyed it. So in Judges 5:28 - 30 it says, *Out of the window she looked and lamented the mother of Sisera through the lattice. Why does his chariot delay in coming? Why do the hoof beat of his chariot tarry? Her wise princesses would answer her. Indeed she repeats her words to herself. Are they not finding? Are they not dividing the spoil? A maiden. Two maidens for every warrior to Sisera, a spoil of dyed work. A spoil of dyed work, embroidered dyed work of double embroidery on the neck of the spoiler.* This is October 7th guys. This is the kings of the east. This is the beast despoiling Israel to wipe out the Name. Wipe out the bride. You wipe out the name of Elohim and then you can elevate yourself. You can continue to disguise yourself in a religion to promote yourself. And so we have the mother, the female relatives of Sisera who have apparently indoctrinated him in this, which, you will find in this "holy book" that it is okay not just to loot your enemy for no reason but to violate their women and to take them as spoil of war. Why the maidens? Because remember Proverbs 31, it is a parable of the Holy Spirit. It is showing how the Holy Spirit is working through Israel from generation to generation that the Tabernacle, the Temple, even though we are in exile as believers, nevertheless,

those who have the commandments of Yeshua and the testimony of Yeshua, we are the ones they are after because we have this dyed work. We have this embroidered work. It is part of our adornment even though we are the food from afar.

And so following up on Israel is an attempted destruction of this prophecy of how the children of Israel are going to return to her in the Land. Here's what they are trying to do, re-engineer the process. We are told very clearly that we are grafted in to Israel, that Abraham and Sarah, they are our father and mother and faith. This is how you come into the covenant. You don't set up a new religion, particularly as a political vehicle. If we read Psalm 45:10 - 17, it shows you the proper way that the nations come in as food from afar. It says, *Listen, O daughter, give attention and incline your ear. Forget your people and your father's house, then the King will desire your beauty because He is your lord. Bow down to Him. The daughter of Tyre will come with a gift. The rich among the people will seek your favor. The king's daughter is all glorious within. She is as beautiful on the inside as the outside. Her clothing is interwoven with gold. She will be led to the King in embroidered work. The virgins, her companions who follow her, will be brought to you. They will be led forth with gladness and rejoicing. They will enter into the King's palace. In place of your fathers will be your sons. You shall make them princes in all the earth. I will cause Your name to be remembered in all generations. Therefore, the peoples will give You thanks forever and ever.* So you've got a contrast here. You've got this evil doctrine, not just the men, not just the beast working, but their female relatives indoctrinating them into this entitlement, this way of despoiling Israel to wipe out the name of Adonai versus the way we are told in Psalm 45 how to take on this identity.

It might mean that we reject the things that we learned in our father's house when we turn to the King of Kings. But what will happen instead of engendering those who pursue violence, who try to subdue others, who mock others, who assault others, who take women as property. It is a different dynamic. It is the embroidered work, the clothing of those who will be led before the King.

If you remember in the previous psalm, it said Sisera's chariots were destroyed at Endor. Remember that is also a place where a witch was that Saul consulted. But there is a spring there. *Ayin* is spring and then *dor* is a generation. So it is like the spring of a generation. What's happening here? Psalm 45 is telling us we destroy the beast chariots at Endor. It is a new generation.

You are not called the way that your parents were called. Your father's house was called. Instead, He says, Forget that. If you learn things that were contrary to the Word, to that good food of the Word, forget it. Forget your earthly father's

house. And in turn, indoctrinate yourself into the Word of the King of Kings, and you will be led before Him. You will have a place in his palace and then you will begin to give birth to children of the King. Holy children who are not trying to displace the King of kings but instead to establish His Kingdom.

Those who build the work of Israel, Zion, and Jerusalem build with faithfulness like the virtuous woman of Proverbs 31. Those who are “from afar” are still invited, for “she brings her food from afar”: the added children who have the Word, pure manna, in their mouths.

Build the House with the Wise Woman, and the walls of the beast will crumble. The beast is so angry because he knows Israel’s faithfulness is evidence of his ultimate destruction. All their bad names become their end.

So when we build the work of Israel, the work of Zion and Jerusalem, and we do it with faithfulness like this virtuous woman of Proverbs 31, we see yes, we are still invited. We came from afar, but that is what it says, “She brings her food from afar.” We are added children to the virtuous woman, Israel. And if we will have this pure Word, this pure manna in our mouths, we come and we contribute that to Israel. That is when we build the house with the wise woman. And when we start doing that, the walls of the beast will crumble.

This is why he is so angry. You say, why are people so angry all the time? Why is the beast so vicious in the attack? The dragon knew, he knew his time was short. When the beast and the dragon see the children from afar with the food of the manna, the pure Word in their mouths returning in faithfulness to Israel, recognizing who their father and mother is, the erasers are going to be angry because it is evidence that their walls are crumbling. Their bad names are coming to an end. In fact, all those crazy names that we looked at with the kings of the east, it is actually naming their destiny in the end. So, let me switch out here.



So, now we want to talk about Got-zilla. Got-zilla and the Bear Ladies. What's going on with the bear ladies? Particularly because we are talking about heaven shaking the bear, the Persian kingdom, and the prince of Persia, we know that this got started because of some protests that never really came to an end. If you'll remember, there was a young lady - she wasn't the only one - but a particular young lady who was taken by the police, the modesty police of Iran, and she was literally beaten to death because she was not wearing her hijab properly. And so there were demonstrations at that time, and it is never really resolved. Other issues have come up, but a lot of times you will hear in the demonstrations references back to that particular incident. It was very profound. It is not okay. You may not agree with the way that she is wearing her hijab. You may not agree that she doesn't wear a hijab, but in what universe does that give you a right to beat her to death? And like I say, this isn't the only incident. So let's go back and find out.

God created man in His own image, in the image of God
He created **him**; male and female He created **them**. (Ge 1:27)



So is it “him” or “them”?

Yes.

God blessed **them**; and God said to **them**, “Be fruitful and multiply, and fill the earth, and **subdue it**; and **rule** over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” (Ge 1:28)

In the beginning, the sceptre of ruling the Creation was given to **them**. Together they were to minister by upholding the Word.

But what about the curse?

Short answer: Did Yeshua die to keep us under the curse?

Let's look what the pure manna says about such a situation. Genesis 1:27, it says, *God created man in His own image, in the image of God, He created him; male and female He created them*. So the question is, is it him or is it them? Yes, absolutely. Next verse, *God blessed them. God said to them, Be fruitful and multiply and fill the earth and subdue it*. Subduing, which is the absolute fixation of the kings of the east. It is the absolute fixation of this “religion.” Like I said, it is more of a political movement. It is empirical in that it has empire caliphate aspirations, but they are trying to do it differently than what the Word of God prescribes. So He says, *subdue it and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth*. So we see in the beginning, this scepter of ruling the creation was given to them. Adam and Eve together were to minister to the creation by upholding the Word and the creation.

And so you are going to get a pushback, “but what about the curse”? Well, I'm going to push back on you. Did Yeshua die to keep us under a curse? Did Yeshua die to keep things just as they were? And if so, what was the point actually? But if His death had a point, if anything, it was to redeem us from the curse. No accident that it is going to be women who are the first witnesses of His resurrection when their testimony was not even accepted in court. They were put in the same category with slaves.

And He answered and said, "Have you not read that He who created them from the beginning **MADE THEM MALE AND FEMALE**, and said, '**FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH**'? **So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.**" They said to Him, "Why then did Moses command to **GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?**" He said to them, "Because of your hardness of heart Moses permitted you to divorce your wives; **but from the beginning it has not been this way.** (Mt 19:4-8)

Here is what Yeshua said in Matthew 19:4 - 8 says, *He answered and said, Have you not read that He who created them from the beginning made them male and female and said, for this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So, they are no longer two, but one flesh. What therefore God has joined together, let no man separate. They said to Him, why then did Moses command to give her a certificate of divorce and send her away? He said to them, Because of the hardness of your heart. Moses permitted you to divorce your wives. But from the beginning, it has not been this way.* In other words, the problem is not with Elohim's plan. The problem is with our hearts. He says, If you want to know the perfect way, go back to the beginning, Genesis.

Just because the Scripture **PERMITS** something to prevent a worse loss of "life," or because it **DOCUMENTS** that something happened, doesn't mean it's the ideal or suggesting you should do that, too. But from the beginning, mankind has been permitted to "hang himself" with self-serving applications:

They said to Him, "Why then did Moses command to **GIVE HER A CERTIFICATE OF DIVORCE AND SEND her AWAY?**" He said to them, "Because of your hardness of heart Moses **permitted** you to divorce your wives; **but from the beginning it has not been this way.**"

Another example is slavery. Scripture documents it and even regulates it, but Elohim created **no human slaves in the beginning.**

So just because Scripture permits something to prevent a worse loss of life, or because it documents that something happened doesn't mean it is the ideal, suggesting you do that, too. From the beginning, man has been permitted to

hang himself with self-serving applications of the Word. And that is what He says. He permitted you, but from the beginning, it has not been this way. It is very self-serving.

Another example would be slavery. Scripture documents it and even regulates it. But there were no slaves in the beginning. Where are the slaves in the beginning that tell us this is some sort of pattern we should try to imitate? That is insane. So why are we trying to perpetuate curses that Yeshua died to redeem us from?

Saul fell on his sword.

Judas hung himself.

“Go thou and do likewise?”

Some examples are to follow. Some are examples of what NOT to imitate.

Just because it is documented in Scripture doesn't mean we should try to imitate certain things. Saul fell on his sword. Judas hung himself. Are you going to go thou and do likewise? Be careful how you quote out of context. Some examples are to follow. But sometimes there's an example in there of what you *shouldn't* be doing, and that is what we want to look at.

Listen to me, you who pursue righteousness
who seek the LORD: look to the rock from which you were
hewn and to the quarry from which you were dug. Look to
Abraham your father and to Sarah who gave birth to you in
pain; **when he was but one I called him, then I blessed him**
and multiplied **him.**” (Is 51:1–2).

Who is “him”? Abraham or Sarah?

Yes.

So, let's go to Isaiah 51:1. Isaiah tells us a little bit more about the beginning, except it uses Abraham and Sarah as examples. It says, *Listen to me, you who pursue righteousness, who seek the Lord*. And I'm hoping that is us. I hope we are the ones pursuing righteousness and seeking the Lord. It says, *Look to the rock from which you were hewn and to the quarry from which you were dug*. In other words, you are part of these people. *Look to Abraham your father and to Sarah who gave birth to you in pain. When he was but one, I called him. Then I blessed him and multiplied him*. So the internal structure of the sentence is a little confusing. Who is "him"? It is talking about Abraham and Sarah. It specifically names Abraham and Sarah. But then it says "him," "when he was but one, I called him and blessed him and multiplied him". So is it talking about Abraham or Sarah? Yes. Look at the blessings. He references the blessings.

Her Blessing:

'As for Sarai your **wife, you shall not call her name Sarai, but **Sarah** shall be her name. I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a **mother of nations**; kings of peoples will come from her.' (Gen. 12:15-16)**

Genesis 12:15 - 16 it says, *As for Sarai your wife you shall not call her name Sarai but Sarah shall be her name. I will bless her and indeed I will give you a son by her. Then I will bless her and she shall be a mother of nations. Kings of peoples will come from her*. Well, there's a blessing, his blessing.

His Blessing

As for Me, behold, My covenant is with you, and you will be **the father of a multitude of nations**. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you **the father of a multitude of nations**. I will make you exceedingly fruitful, and I will **make nations of you, and kings will come forth from you**.
(Genesis 17:4-6)

Here's Abraham 17 Genesis 17:4 - 6. *As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham. For I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.* The blessings are the same. So, who is "him"? Sarah or Abraham? Yes, they share the same blessing. They share the covenant. They share this Garden rulership paradigm.

We saw what happened when Sarah was in jeopardy of producing mixed offspring. When she was captured and taken into Pharaoh's court, what happened? A plague came on them. What's going to happen when the world tries to capture the virtuous woman, Israel? Plagues will come upon the earth in multiples of seven. Read the book of Revelation, and you find out if we are the children of Sarah, if we are children of the virtuous woman. When the enemy tries to capture us and indoctrinate us so that we'll produce mixed offspring, then a plague will fall upon them.

Why is this? Because as archetypes, females in Scripture can often represent the Holy Spirit. Just like Rachel and Leah. The matriarchs are always the ones urging the patriarchs to return to the Land of their fathers, to take possession, to see their inheritance as in the Land of Israel, not outside of it. And that is what Rachel and Leah reminded Jacob. They said, "We have no inheritance outside the land. Let's go back to the land of your father." So yes, there were good things happening in Haran, but there was going to come a moment when it would be too late to leave.

So, let's back up to Genesis as we are looking at this paradigm, how you see the patriarchs and the matriarchs working together to make that return, to continue circling back to the promise that was given to Abraham.

"Lamech took to himself two wives: the name of the one was **Adah**, and the name of the other, **Zillah**." (Ge 4:19)

After the ideal creation of two being one, Lamech breaks the pattern and takes two wives. Jewish tradition does not treat this "first mention" as a positive example. Instead, Rashi comments harshly, pointing out the Hebrew wording:

4:19 וַיִּקַּח-לוֹ לִמֶּךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה:

Lamech takes two wives "to himself." Torah is prophecy.

Ginger or MaryAnn? Got-Zillah or Adah?

So, this is Genesis 4:19. Really early in the game, we get this strange song, the song of Lamech. And we can trace the problem again with the Persian bear and how women are treated under the regime of the Persian bear. And not only that, the entire religion, the contents of their "holy book". And throw in some culture with that, we got issues.

Genesis 4:19, it says, *Lamech took to himself two wives*. Up to this point, they are just doing one wife. Now we find out Lamech believes he is entitled to two wives. He is not really looking back to the beginning as Yeshua says. He wants to start a new trend. The name of one was Adah, and the name of the other Zilla. It is actually Tzilla. It is with a *tsadi*, not a Z, but it is written with a Z. It is Zilla. So even though there creation of two being one, Lamech breaks this pattern and takes two wives.

Now, when you read the commentaries and the Jewish tradition concerning this passage, even though it is a first mention of polygamy, it is not treated as a positive example whatsoever. Instead, the comments are pretty harsh. Rashi, of course, is the staple commentator to help you unpack the simple meaning of the text. And so he points out that in Genesis 4:19 that the wording is *vayiqach lo Lamech* - and took to himself. Took to *himself*. Took to himself two wives. To himself.

Torah is prophecy and the Prophets are its legs. If you want to understand the Prophets, understand the prophecy, which is the Torah. What's happening here is the question, Ginger or MaryAnn? Now, if you are not from the United States, that may not make a whole lot of sense to you. Ask any American man, "Ginger or MaryAnn?" Maybe. Well, maybe don't ask them. Our question here is a little more ancient. You've got Zilla or Adah? Which one? Lamech's solution is "why pick one when I can have two?"

“Lamech took to himself two wives: the name of the one was **Adah**, and the name of the other, **Zillah**.” (Ge 4:19)

Whereas Avram was told to “*go for yourself*,” Lamech takes two wives “*to himself*.” It implies little or no consideration for the one taken. It’s utilitarian. Rashi says Adah was hated, while Zillah was loved.

עַדָּה - Adah means “ornament, something beautiful”

צִלָּה - Tzillah means “his shadow”

This will seem backward at first...

So, we can contrast this with Abraham. Remember the Torah portion *Lech Lecha* – “Go for yourself.” Get out there and go for yourself. Find out who *you* are Abram. Before you are going to conceive this son I'm telling you about, you are going to have to find out some more about yourself. So Abram is told, go **for** yourself. But Lamech takes two wives **to** himself.

When you take like that, it is implying little or no consideration for the one taken. It is very utilitarian. What is useful to me? And that is why he says to himself, I'm taking these wives to myself. It is what I want. And in the commentary, Rashi says Adah was hated while Zilla was loved. That sounds familiar to us. Remember Leah and Rachel? Leah was hated. Rachel was loved. Now it doesn't mean like literally hate with an emotion in this context, it means I prefer this one over this one. So what does *adah* mean? It means an ornament, something beautiful. Whereas Zilla means his shadow.

Concerning “two wives,” Rashi writes:



“Such was their practice of the Generation of the Flood, to have two wives, one for procreation, and one for conjugal relations, [her husband] would give her to drink a cup of roots, a contraceptive potion concocted from roots, so that she would become sterile. She would be adorned like a bride, and [her husband] would feed her delicacies, while her colleague, the other wife, would be scorned *as if she were a widow*. This is the situation Job described in the verse, ‘He lets graze the sterile one who will not give birth, but the widow, i.e., the scorned wife, he does not treat well,’ as explained in the aggadic section of Cheilek.” – Rashi to Ge 4:19

Now, this is going to sound backward at first, but just hang in there, concerning these two wives, Adah and Zilla. He explains a little bit of these ancient practices going back to the generation of the flood. And that is of interest to us because Yeshua says, “As it was in the days of Noah.” It says, Such was their practice of the generation of the flood to have two wives, one for procreation and one for conjugal relations. Her husband would give her to drink a cup of roots, a contraceptive potion concocted from roots so that she would become sterile. Now, it didn't always work, but that was the aim of it. She would be adorned like a bride and her husband would feed her delicacies while her colleague, the other wife, would be scorned as if she were a widow. This is the situation Job described in the verse. He lets graze the sterile one who will not give birth, but the widow, that is the scorned wife, he does not treat well. And then he references where you can find that, in an *aggada* or principle-telling story.


“Now, then, hear this, you sensual one, who dwells securely, who says in your heart, ‘I am, and there is no one besides me. I will not sit as a widow, nor know loss of children.’” (Is 47:8)

“To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, ‘I SIT as A QUEEN AND I AM NOT A WIDOW, and will never see mourning.’” (Re 18:7)

There are other explanations of these verses, but in the context of establishing a harem, some wives for procreation, some for sensual indulgence, we see a pattern: some women will buy into the beast’s authority grab to enjoy the lavish lifestyle compared to the “widow” wife.

Isaiah 47:8 references it too. It says, *Now then hear this, you sensual one*. The sensual one would be the *tzillah*, the one who is there simply for his pleasure and is discouraged from actually conceiving children. *Hear this you sensual one who dwells securely who says in your heart, I am and there is no one besides me. I will not sit as a widow nor know the loss of children*. So this is a kind of someone who has truly accepted the role that she was taken for. She is going to get all the preferences, and the wife who is there for procreation, she is going to be treated like a widow. And so, not only will she get all the good clothes and the good food and the good donkeys, I don't know. The aim is for her not to have children because it would ruin her figure. And then match that from Isaiah 47:8 to Revelation 18:7. This is another one who has internalized the role for which she was taken. *To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning. For she says in her heart, I sit as a queen and I am not a widow and will never see mourning*. Why would she not mourn?

Because she won't necessarily have the children right now. There's some other explanations of that verse, some really good ones, but remember there are 70 faces to the Torah. There are 70 ways of looking at something. It is multifaceted. That is another way of saying it is multifaceted. So, it can fit more than one situation. The role of the *tzillah* is to live sensuously. She is simply there for the pleasure of her husband or her male partner.

In this context that Rashi's talking about, it is in the context of establishing a harem. You are going to have wives for procreation, and then you are going to have some that are simply for sensual indulgence. And that is why we quoted what Sisera's mother and her wise women were saying when the army lingered, when they didn't return when they were expected. They had completely bought

into the beast's authority and that doctrine and that theology that it is okay to grab and enjoy the lavish lifestyle compared to the widow wife, because after all, establishing the harem is to subdue. I need children, you are going to do this. I need pleasure, you are going to do this. And it is more disgusting because the women bought into it. It is all the more disgusting because they are passing on this doctrine. Sisera learned that from somewhere, and then we hear her words in the song. She taught it to him. That he was entitled not just to subdue and war and terror, but also entitled to do subdue women sexually, to take them as loot.

עֲדָה - Adah means "ornament, something beautiful"



צִלָּה - Tzillah means "*his shadow*"

Rashi says "Adah" is from Aramaic, "removed." Yet, recall the Israelites at Sinai. They were told to take off their "adi," or ornaments, for violating their covenant with Adonai. They were spiritually ugly. Adah is true beauty, ornamented with faithfulness.

Tzillah was the preferred wife, who served Lamech's sexual desire and maintained her physical beauty *for him alone*. She stayed in his "shadow," preferred. She reflected *Lamech's* desires, not what her virtuous design preferred.

So remember *adah* means something beautiful; an ornament *tzillah* means his shadow. Rashi says *adah* is also from Aramaic, which means removed. But I thought of something else. Remember at Mount Sinai when the Israelites sinned with the golden calf, Moses told them to take off their *adi*. *Adi* as ornaments because they had violated their covenant. They had become spiritually ugly. *Adah* is true beauty. It is ornamented with faithfulness. Tzillah, though, was the preferred one. She served Lamech's desire. She maintained her physical beauty for him alone. She stayed in his shadow. She was exactly what he wanted. She was the shadow. She was the image he made for himself, preferred.

Tzillah is going to reflect Lamech's desires, not what she wants, not what the Holy One instilled into her when He designed her as a virtuous woman. Clearly, that is not what Elohim planned for Tzillah. That is not what He wanted for her. And so Lamech's desire overrides what a woman was made for. And we see that if we just look at the blessing given to Sarah.

