

## Heaven is shaking the Bear Part 3 – Dr Hollisa Alewine

So, we are going to pick up where we left off last week, which what we did last week was maybe a little bit of an interruption. It was a little bit of interruption because I needed to go over the principalities and powers again for those who were not on board when we did those the last time. Because if we don't have a fundamental at least, we don't need to know too much about them beyond what Scripture provides for us, but if we don't have a fundamental understanding of principalities and powers and how those things work relative to our situation, then that's where prophecy tends to really go off the rails big time.

And often that's where doctrine begins to go off the rails big time because, I've been to different kinds of churches in my life. And some they made a general practice of casting out anything and everything that didn't rub them the right way. And so if we don't understand how these powers over the principalities work, then sometimes we can waste good prayer time praying against something that really isn't our lane, not our problem, not our business. We don't boss around another person's servant. And so a lot of times the better way to deal with issues is to make it much more specific. Even Abraham couldn't talk the five cities of Sodom out of destruction. What he did get out of the conversation was his nephew and his two daughters. So, he saved individuals out of destruction.

And so often that's the way to pray. We can't ask the Holy One to change world history on our behalf, nor should we because He can see the bigger view of what's going on and we are just seeing our tiny little piece of it. But when it inconveniences us or it causes us some sort of affliction or trial or tribulation, we tend to want to wipe countries off the map, that sort of thing, when actually we should be praying at a, I don't want to say a much lower level but a much more manageable level. There might be wholesale destruction, that is decreed for say Sodom and its cities. But maybe the more proper thing is why do you want or how long, maybe you might want to intercede, like Abraham did, until you start understanding that this plan is much bigger than me, where I want to save everybody. Abraham just wants to save everybody. But at some point he has to say, okay, it doesn't matter what I want, it matters what the Holy One wants in terms of meeting out justice to what's going on here in Sodom and Gomorrah.

And so out of that intercession, that which was personal to him and that which was righteous, he bargains it down like could You at least spare the cities for the sake of the righteous? And there just weren't enough righteous to stand between the judgment and the destruction. But could the righteous be delivered out of it? Even though compared to Abraham, Lot might not seem so righteous compared to the other people he was with in Sodom, he was righteous. And so he delivers the individual out of that. And so often the Holy One's not going to

change His plans because we just don't like the way He has drawn them up. But He could intervene if we will intercede on behalf for instance of the righteous, on the more manageable parts of the situation that the righteous could be delivered out of this judgment, out of this wholesale destruction that is going to take place, whether we like it or not, and whether it would be the way we would do it or not, or whether we think it is merciful or not. It is not. We are not God. We can't sit on that mountain and we can't seat ourselves on that throne. And that seems to be the norm nowadays. People really think they can sit on His throne and determine world events and we can't. We can't. But we can intercede especially on behalf of the righteous and hopefully intercede on behalf of those who might be sitting on the fence, who might be in that category of the lukewarm, the intermediates, who might be wavering one way or the other that that they would go ahead and make a choice that they would choose. They wouldn't hop from one opinion to the next. That they would be firm that the Scripture would be their firm foundation and that they would act upon on that.

Because as I was studying for today and doing a little more work in Ezekiel than I normally do and honestly I tend to avoid Daniel, Ezekiel, many of the prophets in terms of overload. If it is something pertaining to what I am studying, if it is attached to a Torah portion as a Haftarah portion. And in that case I might go spend some time there. But I've seen so many people get so caught up in only studying the prophetic that they've lost the balance of the whole picture. And when you lose the balance of the prophecy itself, which is the first five books, the first five books of the Torah were revealed to Moses face to face. He says, I didn't reveal Myself to Moses through dreams, visions, and dark sayings. That's how He revealed Himself to prophets like Ezekiel. Even Daniel wasn't permitted, if you'll remember, to he heard Michael's voice, but he could only see Gabriel. There was even a limit in that situation as to what could be seen. He could hear it, but he couldn't see it.

And so there are limitations and we have to acknowledge those limitations when we study the prophets and when we get too caught up in it, we become pretty tunnel visioned. And that's all we want to talk about is prophecy. And that's when it becomes kind of the carnival ride that has sold so many books over the years that fell by the wayside. And the Torah is never going to fall by the wayside. We can speculate all day long about the prophets and their time periods and so forth. It runs in cycles. Even the most learned Hebrew scholars in the world don't agree on what the prophets are talking about. If you read commentary on the book of Ezekiel, you might read three or four different insights. Certain portions of it, they'll say, Well, it is Rome. certain portions of it they might say it is this or that. There is one particular rabbi Saadia who might say, okay, these chapters right here are pertaining to the Islamic Empire. So

you read them all and ultimately you might be even more confused than when you started out. But you sift through it if you need to.

And in this case, I needed to go back to Ezekiel. I needed to go back to Daniel. Revelation factors in there, but we've studied Revelation so much in the Workbooks and so forth. These places that I tend to avoid so that we don't misuse them, I needed to go back. And as I looked through there, I could see some patterns that really concern me. Because as I am sitting here scratching my head about what is this going on in the world? Why is that going on in the world? And then you read through Ezekiel and you realize, oh yeah, it is prophesied.

It is going to be like that. And I don't think these people who are behaving in this way really have any idea of the destruction that is decreed up on them. In some cases for letting themselves believe that God had abandoned Israel. So it is sobering when you go back in there, but the end result is yes, it is dreams, visions, and dark sayings when we study the prophets. So we have to be super, super careful when we go into the prophets like Ezekiel especially it is very apocalyptic and so forth.

But I wanted to give some insight if I could into this situation in Iran which at this point, this is the 24<sup>th</sup> of January Gregorian and as we approach particular days in the month of Hebrew month of Shevat, it'll be interesting to see if this is a year when that particular prophecy will begin to be fulfilled again. If so, it could be grim, if not, you wait for another cycle. That's the way it works. Like I don't know how many Sukkots we went to Israel and everything was great. There was great joy and then we were there on October 7<sup>th</sup> The joy was very difficult on October 7<sup>th</sup> We didn't really see that one coming because you can in a sense be lulled to sleep even doing the right things. And then when something prophetic does happen on a particular day according to the feast or a prophecy or so forth then we really shouldn't be scratching our heads like wow that.

He says in Song of Songs, I was asleep but my heart was awake. So there's a part of you that knows prophecy can be fulfilled according to these appointed times of Scripture. But we are still human beings and it is hard to sustain that level of expectation every second of every day, especially when there might have been a cycle of Feasts that seemed pretty uneventful and then all of a sudden in a particular year it really does break loose. Kind of like with the 10<sup>th</sup> of Tevet and covid. Like how many 10<sup>th</sup> of Tevets had there been since anything significant, at least in our world happened and then all of a sudden we've got oh a worldwide plague. There's that.

So today I'd like to pick up where I left off. Not so much last week, but the week before last, as it pertains to Iran. Because if you'll remember, when we are talking about the beast, it is composed of kingdoms. It is one image. Remember

Nebuchadnezzar erected the image, was it in the valley of Dura which is thought where the tower of Babel had been erected long before but he returns to that that same valley and erects this image of himself. It is of a human being and of course he invites all the nations to come in and to bow down to it or else. And as Daniel begins to decode the kingdoms of this beast, which is the image of a man, we realize that Babylon had the golden head and that Media and Persia were the silver upper torso followed by the copper, the bronze, Greece, the iron legs of Rome and then the mixture that we have down in the feet of iron and clay today.

But as we look at events going on in Iran right now and it really does feel at this moment like high noon and I don't know which one is Clint Eastwood. It just feels like we've got a three-way face off right here and it is a matter of who's going to pull first. You don't know who's going to pull first unless you've got the ability to speed up the movie. And, we don't. We have Scripture and we also have a clear mandate that we should be interceding again, first of all, that the righteous would be preserved out of their troubles. And the body count in Iran right now is pretty incredible. Probably what you're hearing is far below the actual number of bodies. The truth that you're getting about the destruction and the murder by the Islamic Regime is not reaching you. I mean, they are literally ripping people out of hospitals, off life support, off breathing apparatus, out of surgery. They are zipping them up in body bags before they are dead. That's it. We could say more, but we are not going to.

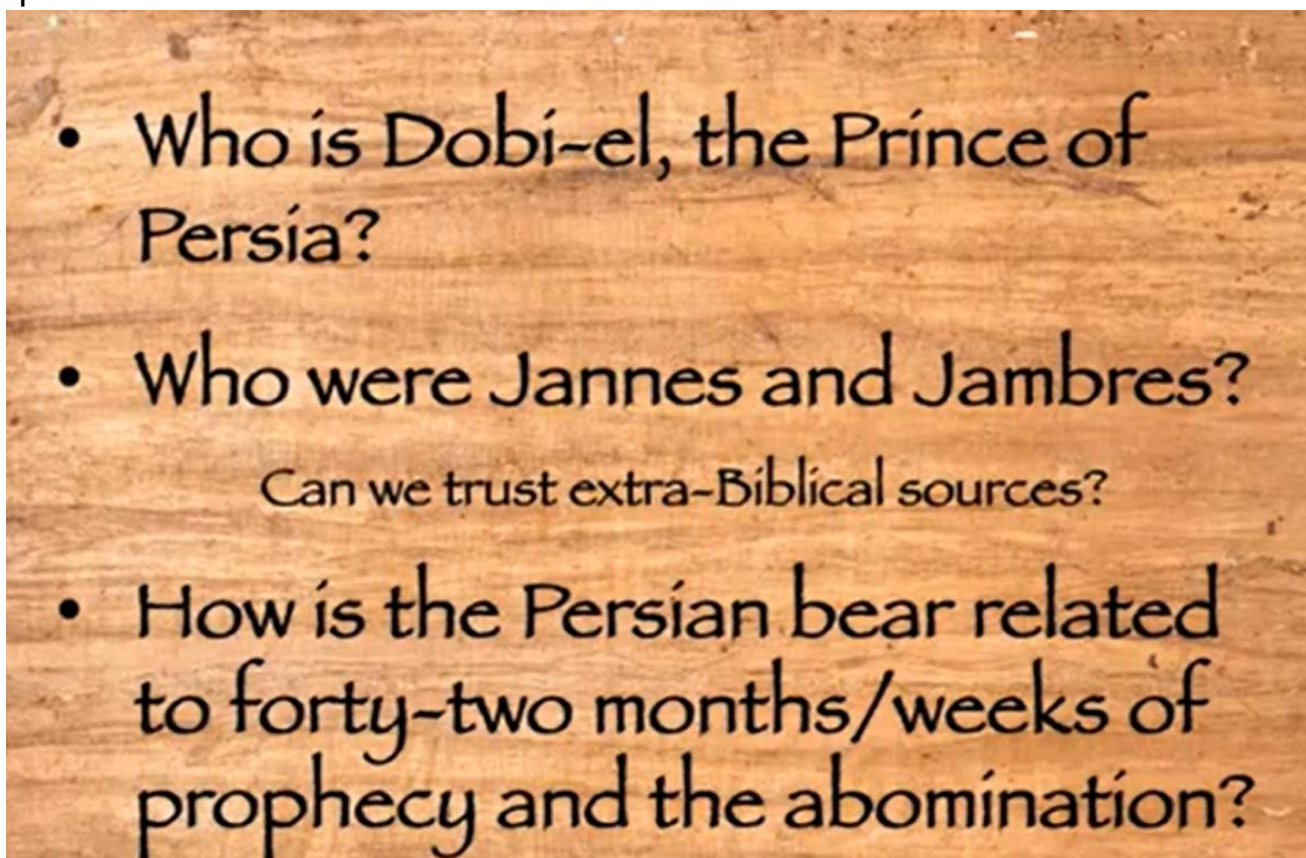
Suffice to say, that the bear aspect of this regime is aroused, and an aroused bear will tear without regard. It is in animal mode right now. It is in survival mode. And that's the way a mama bear works. We know that, of course, the golden head was the lion. And then the silver upper torso is the Medo Persian bear. And we might even say two bears because we are also eventually going to look at what happened with Elicia when he restored the waters, the spring waters at Jericho. He was followed by a bunch of boys who began to mock him and say, Go up, you baldhead. In other words, let's see you do what Elijah did. They began to mock him. And of course, two she-bears came out of the forest.

So there's lots of elements of prophecy we want to look at as it pertains to the bear. And we are going to start today with maybe the characteristics of the bear because once this bear is aroused, it will tear often indiscriminately. They say if that's why you've always heard if you see some baby bear cubs get away, because mama's somewhere around and mama's not going to like it if you're around her bear cubs and she doesn't care if they came up to you first. She doesn't care if you want a photo op. She doesn't care how cute they think that you might think they are. She will kill you. She will tear you if you get close to her bear cubs. And so that's sort of slow to get moving, but you hit the right trigger and the bear will begin to tear. And that's as we look at the vision of this

beast, which we know had the head, the mouth of a lion, it has the body of the Greek leopard, but it is got the feet, it has got those tearing long tearing claws of the bear. It will help us to understand maybe some of the characteristics of what is going on in Iran right now.

We are not trying to predict the outcome of it, we are just saying these are the characteristics of that aspect of the beast kingdom. Because in the end we know that the beast has all the characteristics of those kingdoms. It has the characteristic of the lion. It has the characteristic of the bear. It has the characteristic of the leopard. And there is aspect to it that's even more monstrous, which is why it is described pretty much as a monster. It is all these things together which are pretty funny. I think somebody sent me an AI picture of the beast that AI did with the different components. And, I said, Well, at least they got the right number of feet. Sometimes with AI, you get extra feet or hands or heads. It is not completely dependable.

So, let me see. I can share this with you. We didn't test this out, so I don't know if this is working or not. Hopefully it will. And I am hoping what you're seeing on the screen right now if you're watching is some questions, some at point questions.



And the first question is, who is Dobi-el? In some cases, he's called Duvial or Dubiel, the prince of Persia. Next question, because that really does beg the question like, where is this name in the Bible? Where can I find this name in the Bible? We are going to talk about how that works. Are you supposed to believe that there really is a Dobi-el or a Dubiel? Not necessarily. But you are

supposed to believe that there is a prince of Persia because that is written. His name is going to have something to do with the Medo Persian kingdom that he ruled over. So to help us kind of figure out how to put that Dobiel thing in perspective, we'll also answer the question, who were Jannes and Jambres who were mentioned in the New Testament to help us figure out how do we approach an extra biblical source. How do we trust something in the book of Enoch, the Gospel of Thomas? These extra biblical works, are they of any value whatsoever? And if so, how do we how do we put that alongside Scripture? because Jannes and Jambres of course are not mentioned in the Torah, which is where the New Testament says they were. We are like, okay, we missed a book somewhere. Who took a book out of my Bible that I don't know who these people are?

Well, that's sometimes you do go to an extra biblical source to figure out what's going on here. And you don't build doctrine around it. It is not there for you to build doctrine around, but it does shed some light on the dynamics of what went on with the golden calf. And that'll help us, I think, deal with Dobiel as the prince of Persia. Because you find out information about this angel in the extra biblical sources. And then we want to answer the question, and this will probably take us much longer. This might take us a week or two. The question is, how is this Persian bear of the beast kingdoms related to the 42 months or weeks of prophecy and the abomination that causes desolation? That's the deep question. That's why I had to go back to Ezekiel and Daniel and do some digging there. But the message that bounced back after I sifted through all this stuff, the message that bounced back is, we are the ones who need to be at a heightened state of readiness.

I understand military all over the world right now are spooling up. Fine. But as believers right now, we need to be spooled up. It is winter time at least in Israel. And that tends to be sleepy time. It is darker during the days of winter. But remember Yeshua said, Pray that your flight not be in the winter or on the Sabbath. There's a reason for that because remember we traced this all the way back to Hanukkah, to the prophecy of the 24<sup>th</sup> of the month of Kislev and said that prophecy of Haggai about the 24<sup>th</sup> of Kislev is related to what we are talking about now where the nations are shaken. That's when the shaking of the nations and the armies begins but you don't see it exist exactly. Then you begin to see it more toward the 10<sup>th</sup> of Tevet and we saw it exactly break out on the 10<sup>th</sup> of Tevet. Even though we could not have gone back to the first day of Hanukkah and said this is exactly what's going to happen. We could kind of see there's something moving here. There was all sorts of things going on in the world militarily, as far as shaking the nations. And so on the 10<sup>th</sup> of Tevet when this uprising in Iran officially, and I don't know who makes it official, just this is

what the searches were throwing back at me when I said when did it really start? Well, the 10<sup>th</sup> of Tevet, just like prophecy says.

And so now, as we are watching this play out, we can look forward and say, okay, there's according to prophecy, this is the pattern. This is how it works. And so as we look at that that 42 months that's referred to. It is also like sometimes referred to as weeks sometimes weeks or years. We did a study on that I want to say it is about three years ago on Biblical Time but the Persian bear is related to the number 42. The Persian bear is related to the number 42. Now, is this starting some clock concerning the abomination of desolation? I don't know. Because remember prophecy cycles and you don't see an exact replication even though we know the abomination that causes desolation, sometimes it is referred to as the idol of jealousy. It was installed in the Temple during the reign of kings Menashe or Menasha. And then who was before him? There was one other. And in one situation it was put in a particular spot in the Temple, in another situation they took it into the Holy of Holies. We know that the Greeks did something similar. They even sacrificed a pig on the altar or an altar. There were different things that happened that are referred to as an abomination that causes desolation. And that actually occurs typically on the 17<sup>th</sup> of Tammuz. Which is not now. It is in the future. But it is like the siege of Jerusalem began on the 10<sup>th</sup> of Tevet, but the walls are breached on the 17<sup>th</sup> of Tammuz. So that's a long time between the beginning of the siege and when the wall actually falls. And then the Temple is not going to fall until the 9<sup>th</sup> of Av.

And if all that is gibberish to you because you don't know these months, it is okay. Just get you a, I am going to call it a Jewish calendar. Just get you a good Jewish calendar and it will have on it the Hebrew months and days so that you can look at the Gregorian day and figure out where you are in the world. You'll literally figure out what time it is based on the Bible. And so right now as we've entered into the month of Shevat there are things that are prophesied in the month of Shevat. We are not really going to discuss that quite yet. We are also coming up on the days of Purim in early March. And so it just it kind of remains to be seen how this will all shake out by Tisha B'av. Is this part of that? We don't really know because we are only seeing when prophecy repeats itself. That's why I am saying there's been several times in history that the abomination that causes desolation has been placed in the Temple. And of course, the 17<sup>th</sup> of Tammuz is the traditional date that that has occurred. So that's still quite a ways ahead.

And in fact Ezekiel even refers to the women as there's idol worship going on in the Temple, the women who were weeping for Tammuz on the first day of Tammuz, which there's some rather cryptic parsing of that particular verse. Some see it as like they are participating in the idol worship. Some, the way they are interpreting the grammar of it is that they are actually weeping

because of the idol worship. Of course the first of a Hebrew month is in Jewish tradition very special for women. It is like their monthly not that monthly but their monthly day of celebration. And so the fast of Tammuz this year will fall on July the 2<sup>nd</sup>. So if the events in Iran are tied to the 10<sup>th</sup> of Tevet anchored in more than one way, we might also see something significant on the fast of Tammuz which would be July the 2<sup>nd</sup>. But also remember we've got other fast days. We've got the fast of Purim that's approaching really fast. We don't want to date-set and say this is going to happen. We don't know what's going to happen because each cycle of prophecy is a little bit different. What we do know though is that we want to be on the right side of the Holy One's affections when we reach the 17<sup>th</sup> of Tammuz and especially when we reach the 9<sup>th</sup> of Av. Because this appears to be linked when we are talking about the abomination that causes desolation the golden calf being erected on the 17<sup>th</sup> of Tammuz. There is a period of judgment. And if you want to go back and view the video we did. I think it is on YouTube. It is called The Hours.

We explain these Hebrew months to you in terms of how they cycle. It is important. It is important because you're never caught off guard when you say, I was asleep and my heart was awake. Your heart will never fall asleep if you are just sincerely and truly engaged in keeping His commandments and especially in acknowledging His appointed times are these times of visitation both for good and for bad, both for salvation and for destruction. And that's why we want to make sure that we are on the right side of that. We don't want to find ourselves on the side of destruction, especially with the characteristics of the Persian bear which of course is tearing. And it has a lot to do with young people because of these boys that were torn. There were 42 of them picked out of this crowd of boys. And we know right now that the greatest number of the dead in Iran is the young.

So let's get into this. Well, we'll just we are going to go very slow. And we are just going to start with the very basics since we are talking about the silver Medo Persian bear. What is a bear in Scripture? *Dov*. And you can spell it two different ways in Hebrew, but it is *dov*. It is not dove. A lot of times you'll see a Hebrew name, which is a common Hebrew name is *dov*, which means bear. And if you see it in English, sometimes people will pronounce it as dove. And it is anything but a dove. It is actually pretty much the opposite of a dove. It is *dov*. And, so just simply *dov* is a bear. But how does it get this name?

Because if you'll remember, Elohim brought all the animals to Adam to name them. And he didn't just randomly pick names. He observed. He was there to observe the animal. And as he observed the animal, then he gave the animal its name based on the attributes that he could see in the animal. And so, which of course, he wasn't speaking English, but there was, Adonai brought a giraffe to him. Then he's going to look at the giraffe and he's going to say, I see a lot

of giraffeness there. Let's just call it a giraffe. And it is a giraffe because of its giraffeness. And that kind of loses its meaning in English, because in Hebrew, the word is what it is. There's a characteristic, there's a quality to a name that goes with that word, with that attribute. Just like if your parent named you *Dov*, then what are they naming you after? This fierceness of the bear that we want this child to grow up courageous and fierce and protective of its young.

But the word itself has a meaning. That's why I say there's an attribute. There's a beariness to the bear. There's a *dovness* to the *dov*. And it goes back to this verb. Each Hebrew word is going to be derived from a two or three letter *shoresh* or root that tells you the attribute. And so the *dov* or the bear is from Strong's #1680, which of course it means the bear, but the attribute is slowness or a soft gliding motion. And if you've ever seen videos of bears or maybe you've actually been to the zoo and watched a bear walk, this is exactly how they move. So *dov* describes its *dovness*. How a bear has this soft gliding motion. It is much smoother than you would think with the size of the animal.

And also #1680 it means to cause to speak. So there is a speaking aspect. You say well I don't see that. Well remember *davar* is word in Hebrew. So there you see a two-letter aspect of the *shoresh* instead of the *davar* you get of course *dov* to cause to speak. So there is a speaking aspect. You say do bears talk? I don't know. I've never talked to a bear. Bernstein bears maybe when my dad would do the bear voice but other than that no I've never talked to a bear. Now they will talk. I know that. But I don't speak bear language. So, what is the outline? What are we to take away from the bears?

We are looking at Iran encompassing the territory of Babylon, Medo-Persia. This whole territory was going to be ruled over by the Persians. Well, the attribute that is pinned on this second beast kingdom is its *dovness*, its beariness. And we look at the kingdom and say, okay, what's the attribute here? Well, it actually means to move gently, to glide or to glide over. It is describing that just very rhythmic soft gliding motion of the bear or to cause to speak. From *davar*. So there's a speaking aspect and then a gliding aspect to the bear. And it is all well and good. See, this would be a perfect bear. This bear is moving gently. It is gliding over the ground. It is slow. It is not moving real fast and caused to speak like we are having a conversation. We can reason together with one another if we can speak with one another.

But what happens if you mess with this bear's cubs? Well, that's a different side of the bear. You're not really getting its *dovness* if you mess with the she-bear's cubs. And so one of the kids on our Sukkot tour asked me this, she was like are there really any bears, I mean there's no bears in Israel and so why did King David say that a lion and a bear attacked his flock. Well the bears aren't there now. You're most likely to see in on the border with Lebanon and Syria at this

point. But remember, bears like, at least this kind of bear, they kind of like mountainous areas where there's caves or forests where they can take cover.

And so I went back and I found this the type of bear that is native to that area, that would have been the type of bear that attacked David's flock. Because I am also interested in the two she-bears who attacked the boys following Elisha because we know there's prophecy there. There were two Persian bears. There was Media and Persia. So, but they are seen as one kingdom. The territory truly overlaps just like it overlaps with Babylon. So, it is called today it is called the Syrian brown bear. If you want to look it up and watch videos, it is a unique bear because out of all bears, it has these white claws. Very interesting. But it is a medium-sized, endangered species. It is a brown bear and it is native to the Middle East and West Central Asia particularly around the Caucasus mountains which of course border Iran, Turkey. They do inhabit mountainous regions of Iran, Iraq, Turkey, Azerbaijan, Armenia, Turkmenistan, Georgia and northwest Pakistan. And they are officially extinct in Syria, Lebanon, and Israel. They have unique pale fur and white claws. Although, as I did some researching, these bears have started showing up in places where they are extinct. When you keep building, you tend to push animals out of their habitats and into places they haven't been seen before. Just like there's suburbs in New York that are just overrun with deer. There's also a suburb in Texas that's overrun with deer. But that's what happens if you push them out of their habitat. They'll find new places to go.

Or if you quit hunting them, you might find that they begin to repopulate, just like the eagles are beginning to repopulate Israel, now that the pesticides that are used on the crops have been limited. They started building owl boxes to put out in the fields and the owls began to hunt the rodents. They had been spraying for the rodents and then the eagles were eating the rodents and dying from the pesticide the rodents ate. And so rather than use pesticides, they began to build owl boxes. The owls hunted the mice. The owls proliferated. They didn't need the pesticides. The crops became not poisonous again. And now the eagles are starting to repopulate. That's how that works. So sometimes if you just quit killing things, they do come back. Sometimes it is just too late. But here's a nice picture of the Syrian brown bear. But I did want you to see those pretty claws, those pretty white claws that it has.

And just imagine if the conglomerate beast that's described in Revelation and Daniel if the feet particularly are the feet of the bear. Remember the mouth is the mouth of the lion, the body is the body of the leper, but the feet are the feet of the bear. And so because we know this would be the particular bear that the average near or Middle Easterner would think of when they would hear Daniel

prophecy about a bear or Ezekiel prophecy about a bear or John prophecy about a bear. This helps us get a picture of like, oh, this is what they would have seen in their minds. Some are browner than others. But the claws really are unique to this type of bear and they look like they could do some serious tearing up. And there is some serious tearing up going on right now in that principality.

Here's a couple of Scriptures since we've talked about the *dovishness* of a bear, the *bearness* of a bear, that it is this, just real easy gait, smooth, little sluggish. It can also mean restful or quiet. A normal bear that's not aroused is like a very pleasant animal to be around. And of course, it gives a sense of the quiet strength with the *bearness* or the *dovishness*. However, like I said, until you provoke the bear, if you provoke the bear, you get a completely different outcome.

And so, Proverbs 17:12 says, *Let a man meet a bear robbed of her cubs rather than a fool and his folly*. I want to talk some more about that because that's rampant right now. This is truly a time of the bear, not just in Iran. And then the next one it says, *Like a roaring lion and a rushing bear is a wicked ruler over a defenseless people*. It says the NASB said *poor people*. I went ahead and looked it up in the Strong's. It can also mean defenseless people, which seems to be a better thing contextually. It is not just that a wicked ruler is after poor people, a wicked ruler is going to dominate people who can't defend themselves. And this is exactly again what we are seeing on the streets of Iran. At this point in the uprising, we have armored vehicles just running up and down the streets shooting everybody. And the citizens do not have the weapons. In that sense, they are the poor people. They are those who are defenseless.

And so this roaring lion and rushing bear, a wicked ruler over a defenseless people. We can see this attribute in action right this second. Well, we can't because internet's not working so well. But as time goes on, you'll begin to see more and more and more of these videos. Some of them you might not want to see because you can't unsee it once you see it. But they are literally tearing people. The shotgun is a particularly vicious way of killing someone or wounding someone so that they have to go to a hospital where you can scoop them up and dispose of them. And so, yes, the body bags are piling very high right now with the defenseless torn. So, this aspect of the bear is not so good.

But we can see obviously that with these beast kingdoms as we look at what is *dovishness*? What is to be a bear? What is it to be a lion? What is it to be a leopard? There's going to be a positive aspect of each of these kingdoms. With the leopard, it is going to be its systems. Organization often helps things. But when you have a wicked ruler, those systems now begin to grow beyond just being organization to make things more efficient. Now it becomes a way of

controlling and crushing people. Same thing with the lion. If we went back and we picked apart, well, what is lionness? Not a lioness. But what is lionness? What does it mean to be a lion? Let's go back to the original word. What is the best attribute of a lion? Because we got the lion of the tribe of Judah. But then what's the scary part of the lion? Well, the roaring lion. In some cases, Israel's described as a lion crouching. You know, who dares to taunt this lion? But on the other side, the adversary is described as a roaring lion looking for somebody to chew up. So you have to look at the range of characteristics. And so when we look at these beast kingdoms, we can see that there's going to be aspects of those kingdoms that are attractive.

But there's also going to be an aspect of that kingdom associated with the wicked ruler where this beautiful, patient, motherly, striding slow bear turns into a rushing bear tearing up anything in its path. And with each one there will be some positive aspect. Because remember the four living creatures they are representative of the spirit of Elohim. And so you have like the eagle and the ox and the lion. Those are representing the good aspects of those particular animals. But those aspects can also be used to describe a beast kingdom. In our case, we are interested in the bear. Like, okay, now we know what *dovishness* is. We know the attributes good and bad of *dovishness*. the good, what the bear was created to be. And then the tearing aspect of it is what's going to occur when sin and wickedness come into the equation.

But on that positive side, there will be a positive attribute to that animal, to that beast, that's going to reflect an attribute of Elohim. And so when we look at Gabriel and Michael, they do not have beast attributes. Gabriel it goes back to strength. *Gever*, person *gever* is a man, a person, a heroic person is a *gever* or a gentleman, if we go back into modern Hebrew. But Gabriel seems to have a very human-like appearance when people see him. Now, he's very fiercely big, sure, but he does have a more humanlike appearance to him. So, he's Gabriel. He has the appearance of a *gever*, a human being. Michael. Well, you're really just hearing his voice. Daniel's realizes that at some point Michael has been called in to help Gabriel to break through the prince of Persia. Michael, who is like *Ei*? Nobody. And so really Daniel is, Daniel is seeing Gabriel, but he hears Michael. It is like a hidden attribute. Who is like *Ei*? Michael.

In the same sense, when these angels receive a name, it is typically not describing them so much, as an attribute of Elohim and the message they bring. It is thought that they can actually change names. If the mission changes, they might have a different name. And that's what Jacob asks this angel he's wrestling with all night. Like, is it a man? Is it an angel? It says he wrestles with a man and then it says an angel. And finally he says, What's your name? That's a big clue right there. What's your name? You know, what attribute am I struggling with right here? Or what attribute has come to my rescue?

And this is a little bit helpful in seeing how the prince of Persia came to be called Dobiel or Dubiel because remember *Dov* is a bear. *Dovi* my bear. *EI* short for Elohim. My bear is Elohim. But remember the aspect of the bear as we look like what is the purity of this creation? What attribute, what was in the mind of Elohim when He created the bear? Something of Himself. Well what was it of Himself? The bear is not made in the image of Elohim, we are made in the image of Elohim, but there is still some attribute of Elohim that He puts into the animal. And so for the bear, it is that quiet strength. Was it in the New Testament? I forget which book it is in, but it says Adonai is not slow concerning His promise as we count slowness because He's saying like how long, how long, how long until we get the final redemption. And the apostles are trying to tell us He's not slow the way we think of slow. He's like, He's not in a hurry. This is the bear attribute. I am not in a hurry because He wants as many people as possible to be saved. And so that slowness in that sense reflects His patience, His steadiness. He just keeps moving along. He doesn't get in a hurry. Very patient. but that's reflecting His majesty. There is something of the majesty of Elohim that we could look at a bear and say, Oh, when I look at how majestic a bear is in the way that it walks and in its patience and it is not getting in a big rush, unless you're messing with it cubs, I can say, Oh, that is like the patience of Elohim and the kind of patience He has with me. But what about a bear robbed of its cubs? Well, you mess with Adonai, that's one thing. You mess with His people, He might turn into the bear robbed of her cubs. It might be a very foolish thing to tear His people, whether literally or with your words, because of this right here, in Proverbs, I am having trouble seeing it. Here we go. It says, *A fool does not delight in understanding, but only in revealing his own mind.* Only in revealing his own mind. So if you get into a conversation with a fool, he's not in that conversation to try to achieve a better understanding of anything. All he's interested in is telling you what's in his own heart. Proverbs 18:2, another way of saying it, *A fool has no delight in understanding, but only that his heart may discover itself.*

So when a fool says he wants to understand something, that's not what's really happening. All the fool wants to know about, all he really wants to discuss, the only way it is ever going to be in his mind is what's already in his own heart. Whether it is true, whether it is logical, whether it is factual, that's all the conversation can ever lead to until he has a change of heart. If he has a change of heart, then okay. But this is what it says. *Let a man meet a bear rob for cubs rather than a fool in his folly.* So you're better off meeting a bear who thinks you robbed her cubs rather than have a discussion with a fool in his folly. And there is a proliferation of foolish bears running around right now because to the bear the cubs are missing. You happen to be standing there. It doesn't matter why you're standing there. It doesn't matter that you have nothing to do with that person's bear cubs being missing. That fool is going to try to protect what's in

his own heart. You can't rationalize with the fool any more than you can rationalize a bear who's missing cubs and thinks you had something to do with it or that finds you between her and her cubs. That it is they are in wild beast mode. You don't reason with people when they are in wild beast mode.

I am just going to speak for the United States right now. We've got a significant portion of the population that are in wild beast mode. You cannot reason with them. You cannot ask them to look at history. You cannot discuss facts. You certainly can't discuss the Bible. You certainly cannot use the rationale **it is written** because they don't care. It is only something has been planted in their hearts, they have embraced it. And the only place those conversations lead is for them to spew what's in their hearts. You cannot reason with them until they have a change of heart. Who's going to do that? Well if you want to be a martyr, you better pray about it because that's what tends to happen when you get between the fool and his folly. And we don't even have to say names right here. You already know who I am talking about.

So truly, this is also the bear aspect of the beast is revealing itself. It has always been there. It has always been part of the bear. I mean, part of the beast. The bear has been part of the beast since it ate the lion. But this this unreasoning, once you get it aroused, once you get between it and its objective, it will only try to kill and tear you. What seems so gentle and kind over here is just a raging lunatic over here.

So I wanted to give you an example of *davav*. Remember *dov* is the bear. So I wanted you to see how the *shoresh* the three letter root works. Because like I said, remember your nouns are derived from a three-letter verb root called a *shoresh*. But this is beautiful. This is absolutely beautiful. Because we are talking about a pretty incredible dose of beariness, the bear beast in the world today. People that you cannot reason logic with. It is like the devil's already entered into them or something. But we have to pray for those who can be moved like Abraham. Let's intercede for the ones we can get out of Sodom. Those are the ones. We can't change the course of world history, but we can pray for the deliverance of the righteous that they be delivered out of their troubles and their trials and their judgments.

Because often we are just we are caught up in it because remember you are planted. It is thought that Michael is actually the prince over Israel itself, the nation of Israel. But as we are in exile out here among the nations, remember we are living in a territory assigned to one of these powers over this principality, whatever your principality may be. And so we don't have to be at the mercy of those powers because we can intercede because we have Yeshua. He says, *I will be with you always even until the end of the earth*. Doesn't matter how far

you go or which principality you're in, He is your advocate with the Father. So yes, definitely intercede.

But I wanted just you to see the beautiful side of the bear, the *davav*. This is from Song of Songs 7:9. It says, *Your mouth is like the best wine. It goes down smoothly for my beloved. Flowing gently through the lips of those who fall asleep.* The flowing gently is the *davav*. This is the attribute of the bear. When the wine, the joy goes down gently through the lips of those who fall asleep. And this is tiered prophecy by the way because wine which has the heavenly attribute of joy.

Remember as we were teaching the difference between earthly intoxication and heavenly intoxication. That's why you can't be intoxicated when you come to serve in the Temple because the fire and the wine are supplied by the Holy One. The fire and the intoxication are supplied by the Holy One. From where? From the heavenlies. And so it is a heavenly joy. Wine is a heavenly joy. And it flows gently through the lips of those who fall asleep. And so that joy is also an attribute of the Torah. So when we take and when we drink in His Word, we drink in heavenly joy and it flows very gently when we drink His Words. It is not hard to swallow.

Also remember the four rivers of Eden, you had milk, honey, wine, and balsam oil. And so wine was one of the rivers of Eden. Now was it the kind of wine we know? Probably not. But because it represents one of those rivers of Eden, it is like a beautiful picture of what it the beariness of enjoying His presence of drinking in His Word. Now, it says those who fall asleep, remember to be asleep is to be either like literally dead or it can mean you're in exile. And so, even though we might fall asleep, even though we might die before the resurrection, nevertheless, His Word will continue to flow gently through our lips. Even though we are dead to this world, we will be alive to Him, still able to drink in from the rivers of Eden, which is the kind of the holding place. And then the exile, no matter where we are in exile, that's why I say this is a tiered prophecy, His Word can still flow gently through our lips. And what are the lips? The lips are the declare of praise.

So this would be a good place to stop. I just wanted to get us a good picture of beariness, both the positive and the negative, before we continue on to the 42, the abomination that causes desolation and so forth. But this is encouragement. This is a great place to end today, because it is reminding us that beariness, the beariness we want, b e a r, not b a r e, the beariness that we want is not the tearing and the ripping, the illogical wild beast mode to protect only what's in my own heart, my foolish beliefs. But instead, it is prophetically telling us that we can declare the joy and praise of the Word even if we are in exile, even while our while our soul awaits the resurrection. **And this Word does not have to be**

difficult for us, but it is smooth and it becomes smoother and smoother when we live a Word centered life. In that sense, you can already be living beside the rivers of Eden when His Word is smooth to you. And it doesn't get smooth overnight. It doesn't. But what does it say? *The joy of the Lord is my strength.* Where does the joy come from? Happiness will come from temporary things. Joy comes from time with Him, listening to His Word to the point like we've been tested. We've been tried. Just like the bear, we go through our seasons. But you know what? Still, we've got that smooth stride that comes from strength.

And so, next week, we'll pick up here and we'll get into the 42. And if you want to just go read the passage ahead of time to kind of get ready for next week and you know how it is when I do math, but it is 2 Kings 2:23 - 24. And the context of 2 Kings 2:23 - 24 is that of course Elijah has gone up in the chariot already. Elisha received the mantle. He received the anointing to carry on the work and he's gone to Jericho. And remember there was, Jericho was cursed not to be rebuilt. And it is centered around like a spring that that would like make people sick. And so they ask Elisha, can you do anything about this? And so of all things, what does he ask for? Salt. Remember our lessons on the salt covenant? He says, You got to change. It is the people have to change. And so he asks for salt. He puts the salt into the spring and all of a sudden the waters become fresh and they quit killing people.

Well, if we had a little more saltiness inside of ourselves, we'd quit killing people with our mouths. But he's leaving that situation heading toward Carmel. And remember the boys come out and it doesn't say what the total number is. Must have been quite a crowd. They are following after Elisha and they are saying, Go up, you baldhead. Go up you baldhead. In other words, like taunting him like, You really think you're like Elijah? Then go up like he did. So they are mocking the anointing of the Holy One that's on Elisha. And of course, he turns around and lays it on them and two she-bears come out of the forest and kill 42 of the boys.

Now, how old were they? We know they, *yeled* in Hebrew is younger than a teenager. *Na'ar* or *na'arah* in Hebrew is going to be like an older teenager, younger 20s. *yeladim* would probably be up into the early teens. That might be an easier way of describing it. These were young children. Which prophetically, I mean, that's a hard one to swallow, number one, that he would call out these two she-bears to destroy these boys. But there's a lot behind that. But I think it is also going to have something to do with the immaturity of believers who might get caught up in some things in the last days.

And so with those 42 boys, we'll take that number 42 and say, okay, what does this have to do with a bear? What does this have to do with the 42 weeks or the 42 months and try to unpack that a little bit. And even as we are studying

this, like the events are still ongoing in Iran, so, I would encourage you to try to keep up with that news. Because like right now, like I said, it does feel like we are watching high noon and we don't know who's going to pull first. We'll see. But we do know who's in charge. You know, the nations, it says, why do the nations rage? Why? Why? Why do they think they are running something? Clearly, the Holy One is in charge of this. And we tend to forget that. Ultimately He is in charge, but that does not absolve us of the responsibility to pray, especially for the believers in Iran. Because so much has been happening in the underground church under this oppression, under this bear oppression and it is been very slow moving, but it is very strong. And my prayer is that yes, this regime would be overthrown, but not so people can just replicate the sins of the West to throw up every yoke, but instead it would be like the Hebrews leaving Egypt. He says, Now you're mine. I took you away from that taskmaster and now you're Mine. So, not just throw off the yoke for what we think is freedom, but to throw off that yoke to find freedom in Yeshua.

And so I am hoping that through this oppression, just like in any other time in history, the more they oppress the Hebrews in Egypt, the more they multiplied. That this would be the ultimate outcome that in spite of the oppression that belief in Yeshua would grow and obedience to the Word would grow and the spread of the Word would grow. So yeah, that's good for now.

And as far as I know, Be'zrat Hasham we will be back next week.