

## Heaven Shaking the Bear Part 23 – Dr Hollisa Alewine

We just have a few loose ends here to wrap up with Heaven Shaking the Bear, and after that, we'll just play it by ear in terms of what we'll be doing on the live stream. But at this point, we've put the templates out there, we've put the prophetic pattern out there, and linked together the Scriptures.

What I typically look for in terms of current events is the 17<sup>th</sup> of Tammuz, one of the fasts that Zachariah lists. That is a daytime fast day, sun up to sun down. So that would be Thursday on the 2<sup>nd</sup> of July Gregorian, and then we will take a look at what is going on Tisha B'Av, which is the 9<sup>th</sup> of Av, which will fall on the 23<sup>rd</sup>, starts the evening of the 22<sup>nd</sup> and goes into the 23<sup>rd</sup>. So those are the two fast dates that we typically look for things. Just like we started looking when this thing kicked off on the 10<sup>th</sup> of Tevet, Covid, we started paying attention. So we will keep our eyes open for these two fast dates, and then after that, we know we go into the Straits, which is a three-week tribulation that extends into August.

After that, we are going to look at the Fall Feasts. They fall a little bit early this year. They begin in September. Oh, interesting. Rosh HaShanah falls on 9-11 this year. So on September the 11<sup>th</sup>, that's the evening of Rosh HaShanah, and it will be followed by the fast of Gedaliah, which is the fourth fast of the four that Zechariah mentions, that will fall on the 14<sup>th</sup> of September, and then we've got Yom Kippur. It'll start the evening of the 20<sup>th</sup> of September and go into the 21<sup>st</sup>, and then we go into Sukkot. Those are the appointed times where if something significant is going to happen, we start looking at those dates first.

You see a foreshadowing on the first of Tammuz on the first of this fourth month. We got some hints as to the nature of the rest of the month, which we went over some of that last week. But we are absolutely in that month of transgression. So, we want to keep our eyes open. But for right now, we do want to wrap up this Heaven Shaking the Bear. If events progress to some point at these appointed times, on these significant dates, doesn't mean we won't pick it up again. Because often as time progresses, it'll illuminate a little bit more prophecy. We'll get a better look at it, than maybe what you can have looking forward once you are in the time, it becomes more apparent.



So, I'm going to share some Scriptures with you and revisit where we've been so that as we tie up these loose strings, we just want to make sure that everything is knit together for us. We have done quite a bit of repetition in this series, so that if you missed something, missed a point, then we've gone over things again and certain things, we do repeat. It is good because we can't hear everything. What I want to do today is to remind you that the beast kingdoms are associated with the kings of the east. It is even interesting that it was kings of the east who came looking for Yeshua. That someone had educated them, perhaps Daniel, when he was in exile in the east, someone had educated them that the Messiah would be born, and so they came looking for Him.

Let's wrap up the Bear series with a review of Psalm 83, which describes Israel's ancient persecutors.



Now that you have context for "kings of the east," we have a little more room to work looking for the Bear's influence upon *ancient enemies* of The Holy One. These enemies target the people who bear His Name, Israel. Today's battles are extensions of His ancient decision to choose Jacob and not Esau. To choose man and not beasts. To choose a voluntary plan of redemption and salvation for return to the Garden and not a man-made organization's plan to submit the world.

The ancient peoples who surrounded Israel to take the pastures of Adonai from Him still surround Israel. Foolishly, they believe wiping out the names of Israel and Land will destroy the Covenant and break the spiritual authority of the Holy One to choose whom He will choose.

The important thing we learned about the east last week was that it is associated with the Hebrew word *kedem*. And *kedem* means ancient, an ancient time, an original time. And once we created that context, we had a little more working room as we are looking at the influence of not just the beast, the beast kingdoms, but specifically what the bear is contributing to this conglomerate monster that we see at work. Going from the lion, the golden lion, to the silver bear, to the spotted leopard, to the monster, the iron monster of Rome.

What we can understand because of the different time periods in which the kings of the east attacked Israel, we begin to understand that there's an ancient enemy we are trying to wrap our minds around. It is an ancient memory. And then we even find out, not only does Adonai dry up the river Euphrates to lure in the kings of the east, which there's definitely a spiritual battle before there's a physical battle, but if you just follow along in the news, you realize like, okay, even the Gulf States, like the literal natural Gulf States of the world, they are running out of water. The rivers of Mesopotamia, they are running out. They are literally running out of water. So, it is not just a sort of a spiritualized prophecy, that the rivers are really drying up. The water's really drying up. I don't know if this is going to be some sort of catalyst that would cause them to attack Israel, we'll find out.

We do know that historically the kings of the east target the people who bear His name, Israel. And even before the name Israel, Nimrod was thought to be one who attacked Abraham back when he was Abram. There is a midrash about that. And then that conflict carried forward into the time that his nephew Lot was kidnapped by the kings of the east. So when we look at today's battles, they are not new battles. They are new generation, but they are not new battles. They are just extensions of this ancient decision that was made to choose Jacob and not Esau. To choose man and not beast, which that takes you all the way back to the Garden.

To choose a voluntary plan of redemption and salvation in order to return to the Garden rather than a man-made organization's plan to submit the entire world. That was the plan of the king of Babylon. He wanted to submit the world. He wanted to elevate his throne above the throne of God. And these man-made organizations to this day have a conspiratorial plan to submit the world, and they are not opposed to using different systems, which is the leopard spots. But the prophecy that we are going to read, we read it last week. We want to read it again.

It names, names. When it names the peoples who surrounded Israel from ancient times, it calls Israel the pastures of Adonai. Those ancient peoples who surrounded Israel back then, they are still surrounding Israel. And it is rather foolish, but they somehow believe that if they wipe out the names of Israel and the Land of Israel, that it is going to destroy this covenant, that it is going to break the spiritual authority of the Holy One who's entitled to choose whom He will choose. It is not our authority to do that. He's the One who chooses. We have to live with it and figure out what we need to do within His plan to draw close to Him.

## 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 we want to take a look again at Psalm 83. It says, *Oh God, do not remain quiet. Do not be silent. And oh God, do not be still. For behold, Your enemies make an uproar and those who hate You have exalted themselves. They make shrewd plans against Your people and conspire together against Your treasured ones.* And then it is going to name names. Who all is involved in this conspiracy against the treasured ones? *They said, Come, let us wipe them out as a nation that the name of Israel be remembered no more. For they have conspired together with one mind. Against You they make a covenant.* So it doesn't mean that just because each of these peoples or even organizations have different agendas, they have nevertheless agreed with one mind to wipe out Israel. That is the one thing they do agree on. And so they are making a covenant with one another to wipe out the Name of the Holy One whose name is contained within Israel.

And then here's the names. *The tents of Edom, Edom, and the Ismaelites,* which remember some scholars identify with the iron and clay feet of the beast, *Moab and the Hagrites, Gebbal and Ammon and Amalek, Philistia with the inhabitants of Tyre.* And that's a little turn of phrase that should get our attention, because not all of the prophecy within this Psalm is going to take place within the same generation. You might have different ones of these rise up in particular generations. But what we get out of verse 7 here is that Philistia will

be in a generation that will rise up with the inhabitants of Tyre. Tyre is located in Lebanon. So we know we have Hamas paired with Hezbollah, and both of them are arms of the Revolutionary Guard of Iran. They are both tools of the silver bear. And then it says, 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.* And so we had some lessons on Sisera. Says, *Who were destroyed at Endor who became dung for the ground. Make their nobles like Oreb and Zeeb and all their princes like Zebah and Zalmuna who said, Let us possess for ourselves the pastures of God, the land itself they want to possess. Oh my God, make them like the whirling dust, like chaff before the wind, like fire that burns the forest, and like a flame that sets the mountains on fire. So pursue them with Your tempest and terrify them with Your storm. Fill their faces with dishonor that they may seek Your name, oh Lord. Let them be ashamed and dismayed forever and 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.* So in the end the Psalm is asking, make them ashamed so that they will acknowledge your name. So that they will understand they do not have the authority to enter into a conspiracy or a covenant against your land and your people.

**The burden of the word of the LORD is against the land of Hadrach, with Damascus as its resting place (for the eyes of men, especially of all the tribes of Israel, are toward the LORD),**

**And Hamath also, which borders on it; Tyre and Sidon, though they are very wise. For Tyre built herself a fortress and piled up silver like dust, and gold like the mire of the streets. Behold, the Lord will dispossess her and cast her wealth into the sea; and she will be consumed with fire.**

**Ashkelon will see it and be afraid. Gaza too will writhe in great pain; also Ekron, for her expectation has been confounded. Moreover, the king will perish from Gaza, and Ashkelon will not be inhabited. And a mongrel race will dwell in Ashdod, and I will cut off the pride of the Philistines. **And I will remove their blood from their mouth and their detestable things from between their teeth.** Then they also will be a remnant for our God, and be like a clan in Judah, and Ekron like a Jebusite.**

**But I will camp around My house because of an army, because of him who passes by and returns; and no oppressor will pass over them anymore, for now I have seen with My eyes. (Zechariah 9:1-8)**

So let's look at this prophecy in Zechariah 9:1 - 8. And where it says the burden of the Lord, it means a prophecy. *The burden of the word of the LORD is against*

*the land of Hadrach with Damascus as its resting place. For the eyes of men, especially of all the tribes of Israel, are toward the LORD, and Hamath also, which borders on it, Tyre and Sidon, Lebanon, in other words, though they are very wise. For Tyre built herself a fortress and piled up silver like dust and gold like the mire of the streets. Behold, the LORD will dispossess her and cast her wealth into the sea and she will be consumed with fire. That has already happened historically. Just because it is happening again, it tells you that yes, prophecy can run in cycles. Ashkelon will see it and be afraid. Gaza too will writhe in great pain. Also Ekron for her expectation has been confounded. Moreover, the king will perish from Gaza, and Ashkelon will not be inhabited. And a mongrel race will dwell in Ashdod, and I will cut off the pride of the Philistines. And I will remove their blood from their mouth and their detestable things from between their teeth.* That is the verse I want to work with today. *Then they also will be a remnant for our God, and be like a clan in Judah, an Ekron, like a Jebusite. But I will camp around my house because of an army, because of him who passes by and returns. And no oppressor will pass over them anymore. For now I have seen with my eyes.* So this is again mentioning specific enemies of Israel. Tyre and Sidon; in other words, Lebanon, Damascus, which is Syria today, Ashkelon and Ekron and Ashdod at this point are within the territory of Israel. Gaza still remains under the control of the Palestinians. And the problem here is identified with this verse: *I will remove their blood from their mouth and their detestable things from between their teeth.* This is going to tell us what we are looking for as we resolve this problem of the bear.

Locate these ancient kingdoms that were ruled by the lion, bear, leopard, and [Roman] monster beasts on a modern map:

- the land of Hadrach, with Damascus as its resting place
- And Hamath also, which borders on it; Tyre and Sidon, though they are very wise.
- Ashkelon will see it and be afraid. Gaza too will writhe in great pain; also Ekron, for her expectation has been confounded. Moreover, the king will perish from Gaza, and Ashkelon will not be inhabited.
- And a mongrel race will dwell in Ashdod, and I will cut off the pride of the Philistines. **And I will remove their blood from their mouth and their detestable things from between their teeth.** Then they also will be a remnant for our God, and be like a clan in Judah, and Ekron like a Jebusite.

So, if you've got a map, if you don't have all the this already burned into your head, which you should if you grew up in church and you got bored listening to the sermon and you turned to the back of the Bible where all the maps were, you should know where everything is in the Middle East. But it mentions specifically the land of Hadrach with Damascus as its resting place. We know Damascus is in Syria. Hamath also which borders on it here in Sidon though they are very wise, Lebanon. Ashkelon will see it and be afraid. Okay, that's at this point within the boundaries of Israel proper, so are Ekron, so is Ashdod. These are port cities. They are on the coast of Israel. But Gaza, even though it was under the control of Israel, in pursuit of this empty promise of peace, and pressure from the nations, Gaza was turned over to the Palestinians and of course they took it and wrecked it. So that's still something up in the air, even though it is practically demolished at this point, they still have a presence there.

And then it says, *A mongrel race will dwell in Ashdod. I will cut off the pride of the Philistines and remove their blood from their mouth and their detestable things from between their teeth. Then they also will be a remnant for our God and be like a clan in Judah, the Ekron, like a Jebusite.* And so if you'll remember the Jebusites, they were just a tiny number of people like a clan in Judah. Judah did not have huge numbers relative to its territory in ancient times. And so a clan would not be a huge number of people. So it is saying when these things

are done, yes, there will still be Philistines, there will still be Palestinians, but it'll be a very small remnant for God, that will choose Him.

Since Israel became a state in 1948 and was attacked from all directions by Arabs, conditions as of today to these Iranian proxies:

- Syria no longer attacks Israel; their ruler Assad is deposed; Jordan does not attack Israel-it is around 97% Sunni
- Lebanon of Tyre and Sidon is suffering from Hezbollah's political tentacles and aggression against Israel, but much of its leadership, financial base, and weapons systems are destroyed, more by the day.

Former Philistine cities:

- Ashkelon has a minimal non-Jewish population, only around 400.
- Ashdod has a minimal non-Jewish population, perhaps around 1%
- Kiriat Ekron has less than 1% non-Jewish population
- Gaza is in rubble, and Hamas is struggling to maintain control over the Palestinians

So since Israel became a state again in 1948 and was attacked from all directions by the Arab nations. As of today, this is where we stand. Syria no longer attacks Israel. Their ruler Assad is deposed. Nor does Jordan attack Israel. The big problem right now is Iran, the silver bear, which is predominantly Shia, and Jordan is about 97% Sunni. So they are not exactly on the same page, even though they are in the same "religion." Right now Lebanon of Tyre and Sidon is suffering under Hezbollah's political tentacles and the consequences of their aggression against Israel.

But what do we know? Ever since the infamous pager incident, much of the leadership there has been wiped out. Their financial base is definitely under stress. Their weapon systems are being systematically destroyed in the south, more so by the day. So it is definitely not on the rise at this point. What about the former Philistine cities that are listed in the prophecy? Well, Ashkelon has a very minimal non-Jewish population, it is only around 400 people. The same with Ashdod, there's only around 1% that are not Jewish. Kiriat Ekron has less than 1% non-Jewish population and as far as Gaza at this moment, it sits in rubble, and I believe there was a demonstration against Hamas yesterday. So they are at this point struggling to maintain control over the Palestinians. So they've suffered some setbacks at this point.

“from between their teeth” is the key phrase. The Philistines’ problem was their appetite.

In the case of Isaac, when he developed an appetite for wild game, he went blind, so blind he nearly blessed Esau instead of Jacob with the birthright’s blessing.

“Now Isaac loved Esau, *because he had a taste for game*, but Rebekah loved Jacob.” (Ge 25:28)

וַיֶּאֱהָב יִצְחָק אֶת-עֵשָׂו כִּי-צַיִד בְּפִיו וְרִבְקָה אֶהָבֶת אֶת-יַעֲקֹב:

Tzaid=hunter, provision

B’pav=in his mouth

It was Nimrod who was the prototypical king of the east, the “might hunter in front of the LORD” (Ge 10:9) who pursued Avram and built the Tower of Babel. The Arabic version of Tzaid is one of the most popular names.

What is the problem with these people? What's the real essence of why the kings of the east keep attacking Israel? I want to go back to that phrase *from between their teeth*. They are eating meat with blood in it. And *I'm going to take it from between their teeth*. That's the key phrase. There's an appetite problem here. Going back to the ancestors, to ancient times, we have Isaac with twin sons. We know there's Esau. He was born red and hairy all over like a beast. But what's most noteworthy about him is he was willing to **sell** his birthright for something to eat. Esau is known for his **cravings** and his **hunting**.

Jacob, it says, was a man of the tents. Some translations will say he was a peaceful man. But we know in the case of Isaac, strangely, he developed an appetite for wild game because Esau would hunt and bring him wild game. And he went blind. And he went so blind spiritually, that he nearly blessed Esau instead of Jacob with the birthright's blessing. Esau had already sold the birthright. He had exchanged it. He wanted the blessings. He wanted the loot, but he didn't want the responsibility of the birthright. And this is what it tells us in Genesis 25:28. *Now, Isaac loved Esau because he had a taste for game. But Rivkah loved Jacob.* And I put this in Hebrew for you for those of you who can read Hebrew: *tzaid b’pav*, because he says game was in his mouth, literally. Instead of saying he had a taste for game, it literally says because game was in

his mouth. And so yes, he did have a taste for it. But there was an element of the hunter that Isaac was identifying with in Esau.

So *tzaid* means a hunter or it can mean provision. *B'pav* means in his mouth. Who's another hunter? Nimrod. In fact, it is thought that there was a special coat that Nimrod had that was passed down from Noah, that gave him an advantage over the animals in hunting. And that Esau actually got this special code from Nimrod. Who knows if it is true or not, but it is a principle they are trying to teach, that Nimrod was a mighty hunter in front of the LORD. It tells us in Genesis 10:5. Usually it says "before" the LORD.

It is like basically in His face. He sets his hunting in front of the LORD. He gets involved, he's thought to have persecuted Abram before he was Abraham and to have instigated the building of the tower of Babel in the plain of Shinar. Yes he was a mighty hunter wanted to rule. That was the whole thing with Babel. And so he steps in front of the LORD and His plans. Remember Adonai has a long-term plan. Well, that's what we do all the time. We know that Adonai is writing a novel and we try to make it a short story.

Esau is in this same spirit of Nimrod as a hunter. It is about the conquest for him. And in fact, even today, Tzaid is one of the most popular Arabic names, which is a version of this tzaid in Hebrew. They are both on the Semitic language tree. Esau had the hunter instinct. We have the tension between him and Jacob. Jacob is a man of the tents person who likes to study the Word is what that's thought to symbolize versus Esau who wants to go out and hunt for game. Esau is greedy who always wants more than what's on his plate literally.

"The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, '**Who will give us meat [בָּשָׂר H1320] to eat? ...but now our appetite is gone. There is nothing at all to look at except this manna.**'" (Nu 11:4;6)

Now there went forth a wind from the LORD and it brought quail from the sea, and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, all around the camp and about two cubits deep on the surface of the ground. The people spent all day and all night and all the next day and gathered the quail (he who gathered least gathered ten homers) and they spread them out for themselves all around the camp. **While the meat [הַבָּשָׂר] was still between their teeth**, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague. **So the name of that place was called Kibroth-hattaavah because there they buried the people who had been greedy.** (Nu 11:31-34)

So let's skip forward a little bit into the wilderness. We see this tendency in the children of Israel as well because Jacob is their ancestor, but so was Isaac and it was Isaac who developed the taste for game. It says that the game was in his mouth. Let's see if any of his descendants, which is actually describing the situation of mankind, if there's a similar problem here. It says, *The rabble who were among them had greedy desires and also the sons of Israel wept again. Wasn't Esau a big crier when he lost the blessing? And they said, Who will give us meat to eat? But now our appetite is gone. There's nothing at all to look at except this manna.* So specifically, they are craving meat. They are craving the taste of the *basar*. *Basar* is meat. They want this blood between their teeth. That's why there's such strict regulations in the Torah about draining the blood out of your meat before you eat it. But they don't want manna. They have a perfect food in manna. And they said, We want the flesh. Give us the meat. And then as we skip down into verse 31, it says, *Now there went forth a wind from the LORD*, which wind is the equivalent of Ruach spirit. *And it brought coil from the sea and let them fall beside the camp about a day's journey on this side and a day's journey on the other side all around the camp and about two cubits deep on the surface of the ground. The people spent all day and all night and all the next day and gathered the quail and they spread them out for themselves all around the camp while the meat (ha'basar) was still between their teeth.* There's our phrase again, between their teeth. *Before it was chewed the anger of the Lord was kindled against the people and the Lord struck the*

people with a very severe plague. So the name of that place was called Kibroth-hattaavah, because there they buried the people who had been greedy. You say, Well, I thought it was their appetite. Yes, an undisciplined appetite is greedy.

## “Graves of the greedy desires”

Kibroth-hattaavah [ קִּבְרוֹת הַתַּאֲוָה H6913 and תַּאֲוָה H8378]

H8378 תַּאֲוָה

- desire, wish, longings of one's heart
- lust, appetite, covetousness (bad sense)
- thing desired, object of desire

Do not confuse the lust for conquest, which is greed, with the military action needed to protect and preserve life.

The human sacrifice required of these Esau vs Jacob mindsets are not the same.

Esau is in the field not to plant, but to hunt. Jacob is in the tents, a “peaceful” man. Jacob’s battle with the Amorites is not even described. (Ge 48:22)

So let's break down some words so we get a better picture of why you needed to know the name of that place, *Kibroth-hattaavah*. It comes from two words: *kever* which is a burial place. It is a grave. What is going to bury you? Your undisciplined appetites. And then the other word there is *taavah* at Strongs #8378. And *taavah* means a desire, a wish, the longings of one's heart. Like Esau, give me some of that red stuff - lust, appetite, covetousness in a bad sense.

Now, it can be in a good sense too, a thing desired, an object of desire. They could have lusted after the manna, and it would not have been sin. But because they lusted after the flesh, it became sin. Quail is a kosher animal. It is okay to eat quail. But there's something deeper going in here. it. And so the point is when you desire something, there is a lust for conquest in Esau. There was a lust for conquest in Nimrod. There is a lust for conquest in the kings of the east. There is a lust for conquest in the beast, which is greed. You cannot read Revelation and not understand it is the greedy people who are really suffering with the fall of Babylon the great. Don't ever confuse the lust for conquest which

is what the beast has, with military action that is needed to protect and preserve life. Don't ever conflate those two things. The serpent will try to, because yes, both do require human sacrifice. We are going to remember that very soon on the 4<sup>th</sup> of July here in the United States. We are going to remember not just the 4<sup>th</sup> of July, but we tend to remember too on special days those who have fallen in the wars. But the human sacrifice that is required of those two mindsets is different. It is not the same.

One, the human sacrifices are sacrifices for the lust of the conquest, the greed. Whereas these other sacrifices of human life were there to protect and preserve life and justice. And this is the difference. Esau is out in the field, he was a man of the field, but he wasn't out there to plant and bring forth life. He was out there to hunt and take life. Jacob was the one in the tents, the peaceful man. And Scripture doesn't even bother to tell us about the battle he had with the Amorites. It just has this little blip in here in Genesis 48:22 where he talks about taking this from the Amorites with my sword. You are like, Well, what's that story? Well, you don't even get the story. That's not what you are supposed to remember about Jacob. There was something about this battle he had to do, but he's not going to boast about it. Like last week when we studied the song of Lamech where he's like, You listen to me, you wives of Lamech. You listen to how I wounded a man and how I've killed a man. No, it is not like that. You do what you have to do to defend life, to protect life, but you don't boast in the conquest.

Basar בָּשָׂר H1320 for "flesh" is from:

בָּשָׂר The KJV translates Strong's H1319 in the following manner: tidings (16x), show forth (3x), publish (3x), messenger (1x), preached (1x).

**So is the flesh the good news or bad news?**

**Yes.**

Yeshua sent his disciples with the Good News, that he had come to save us from this body of flesh, which is influenced by the soul with evil desires, lusts that fight against the craving for the Good News of the Word. However, only the Good News will satisfy. Manna. Numbers 11 describes how the lust for meat would sicken the Israelites until it came out of their nostrils because He'd saved them from that lust in Egypt, and they still longed for it. They should crave His Word, manna.

So, what is this meat between their teeth? What was so objectionable? It was a kosher meat they were lusting for. It is *basar*. It says it is the meat. And *basar* is #1320 and it means flesh, meat. It comes from #1320 but it comes from the word that's one step before in the Strongs #1319 *basar*, it is just a little bit different vowelization. And here is what that means. And you are like what? It is your tidings, it is the news. You say, Well, I thought it was meat. Yes, it is meat. But it is tidings, it is the news, it is the message. It also means to show forth or to publish, to be a messenger or to preach something.

You are saying, Now, wait a minute. You are describing for me the good news. The gospel, the *basar* is the gospel. Yes. But in this case, it wasn't good news. It was bad news. So, is the *basar* is the flesh the good news or the bad news? And the answer again is yes. Yeshua is the good news. He was manifest in the flesh to do particular things, to redeem our souls. To redeem the flesh because remember your soul and your flesh work together. They are in cahoots. Your soul and your body. They work together against the spirit, because that's the more beastlike part of your creation. But it is the spirit that was put into you from Elohim that is to have dominion over the soul and the flesh. Your soul is your appetite, emotion, desire, and intellect.

All these things that are getting Esau into trouble. All these things that are sending the kings of the east on their conquests. In that sense, it is bad news. But with Yeshua, it is good news. He came to save us from this body of flesh which is always influenced by the soul. And if we've given that soul over to its cravings for evil, for lust that's fighting against another craving that is inside of us for the good news of the Word and our relationship with the Holy One, yes, there's still a battle. There's two nations in your womb. Esau and Jacob are in there fighting. But what the bad news bearers don't understand is that it is only the good news that is going to satisfy. It is the manna that's going to . This flesh that you've got between your teeth, it is going to make you sick in the end.

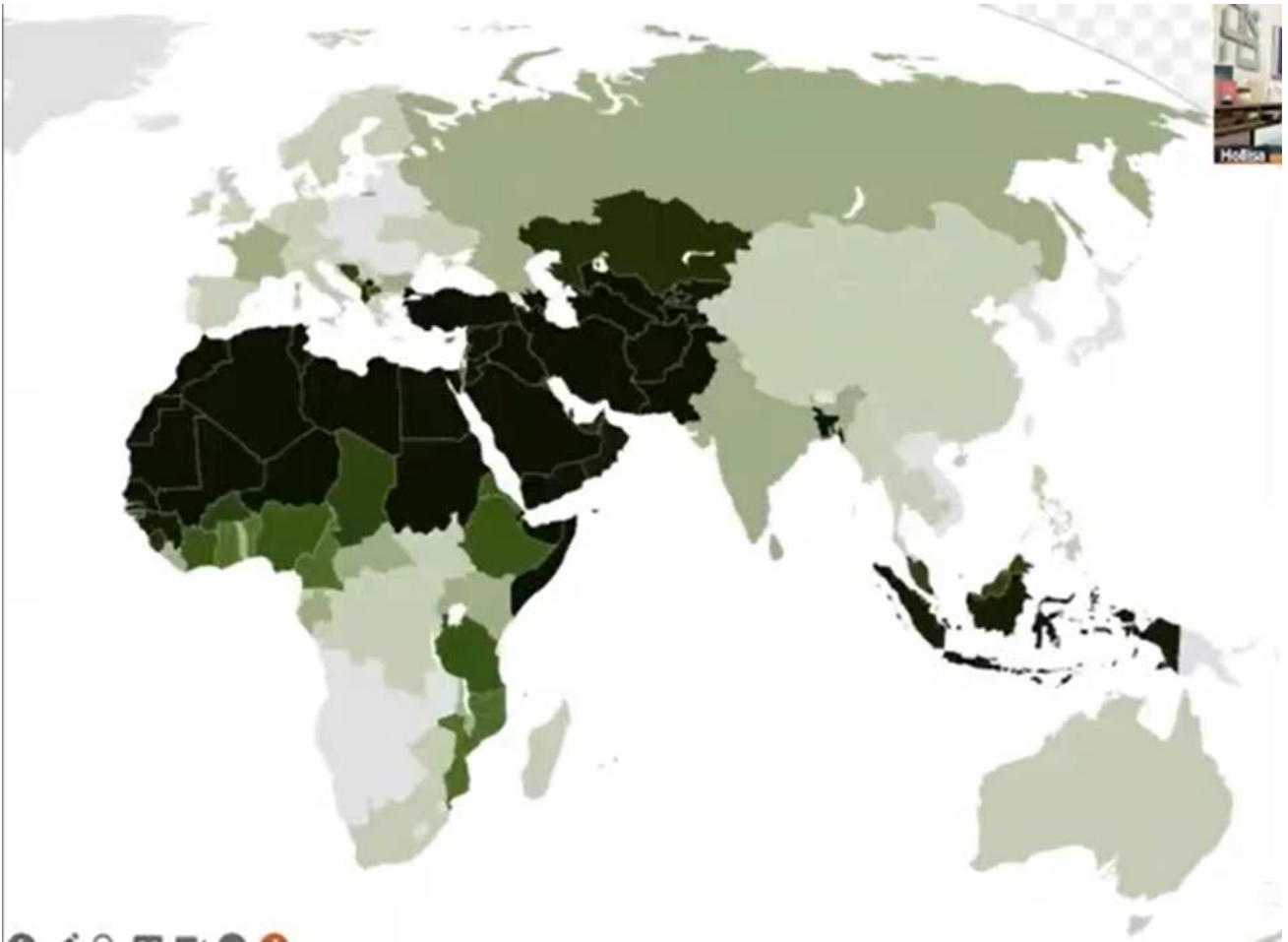
In fact, if you go to Numbers 11, which it looks like there's two separate times that the quail came, one in greater numbers than the other. But Numbers 11 describes how the lust for meat was going to make the Israelites sick, until it came out of their nostrils. He had already saved them from that lust in Egypt and they were still longing for it. They should crave His Word. They should crave the manna. The craving for the *basar*, for the flesh, it wasn't going to satisfy them. And so the Esau inside of them was winning. The beast inside of them was winning. But we want the Jacob inside of us to win.

**“And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were **in its mouth between its teeth**; and thus they said to it, ‘Arise, devour much meat!’ (Da 7:5)**

**We can crave meat with blood in it, or  
we can crave the Word of Heaven.**

**Bad news bears or Good news Israel.**

Look at this in Daniel 7:5 describing the beast. It says, *Behold, another beast, a second one resembling a bear, and it was raised up on one side, and three ribs were in its mouth between its teeth. And thus they said to it, Arise, devour much meat.* So, we got a choice. We can crave meat with the blood in it, or we can crave the Word of heaven. We can be bad news bearers or we can be good news Israel. It is up to us to decide.



So I'm showing you a map here of the hemisphere where the Middle East is. The darker the green, the more Muslim population. So just take that snapshot in your mind and see the problem with the Philistines, we call them today, the same word, Palestinians. The pride of Philistia was in their lust for meat with blood in it. That's what the verse said. They had a lust for blood in their mouths between their teeth. They crave it. Is that everybody? No. Because it describes that there will be a remnant left when this is all over with, that didn't identify with the Esau side of things.

And so it doesn't really matter if it is even a clean animal. Say, well their religion, they eat clean. Doesn't matter. They lust for blood. That is forbidden. The life, the soul is in the blood. That is what we are told in Scripture. The soul is in the blood. That is why you have to drain it out. You can't get addicted to that taste of blood and meat. The bear kings of the east and their proxies are indoctrinated in their lust for blood. And their lust for blood is insatiable. They are greedy like the red one, Esau.

The red one, Esau, the beast, that lust of the flesh, that lust to consume human souls is being taken care of in the book of Revelation. And so, if you look at that map in your mind's eye, look how much their organization controls in terms of land mass. And still the prophecy says they lust after the pasture of God. The pasture of God is a very small piece of property, yet they have to have that, too. But one day there will come an end to these blood libels and slanders that are in their mouths. There is blood in their mouths. They are insatiable for this blood. Their words are full of blood. Their words are full of death. Many have reached a point where they are unwilling to be saved by the living Word.

In the end, fires also started burning in the camp. This thing with the quail is preceded by fires. And so the place was called *Kibroth-hattaavah*, it is going to be your graveyard. Your lust for blood, your lust for death, dead things, to eat dead things, a fire will consume you. If you are consumed by that fire of lust, that fire will consume you, and it will bury you. As we are looking at the rubble after this very limited war, if you look at the actual time spent in battle with Israel, Iran, the United States, Lebanon, Gaza, look at the rubble and just a limited number of days. That's what happens. Blood lust, you are never going to be satiated. Once you get a taste for blood, you'll never be satisfied. You'll need a steady diet of it. But there is a remnant that we should be praying for because the prophecy says there will be. There will be a small number that remain.

“They asked, and He brought quail,”

But eventually, a righteous generation emerged...

“and **satisfied** them with the bread of heaven.” (Ps 105:40)

*There will be no satisfaction for the bear's appetite:*

The wicked will see it and be vexed,  
He will gnash his teeth and melt away;  
The **desire** [H8378 תַּאֲוָה] of the wicked will perish. (Ps 112:10)

Choose life. Choose Israel. Choose the Holy One of Israel. Satisfy your cravings and questions with the Living Word.

So we can look at it two ways. Psalm 105:40 says, *They asked and he brought quail*. But eventually the generation of the wilderness died out, and a generation rose up that *was satisfied with the bread of heaven* and they went into the Promised Land. On the other hand, if you can never discipline your bear appetite, Psalm 112:10 says, *The wicked will see it and be vexed. He will gnash his teeth and melt away. The desire, (the taavah) of the wicked will perish.*

So to wrap this up, we need to choose life. We don't need to be bad mouthing Israel. We don't need to be slandering and posting. Choose the Holy One. Satisfy your cravings and questions with the living Word. Satisfy it there. We have to take that blood out from between our teeth. The words coming out of our mouths will tell us what we are craving. And if there's something different we should be craving, the Word will tell us. And that's it, at least for now.



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The article that you just saw flash up on the screen, that was, I believe, taken off of X, and it was a testimonial from an Iranian, I believe. It says Irani Turan, so I'm assuming they are Iranian. But it was an article on Zoran Mamdani from from a Muslim explaining where he gains his influence from, where is he inspired from. And she tells the difference between Mecca and Medina. And it is a significant difference because one is an offer; it is about spirituality, kindness, humanity, returning to monotheism of Abraham, patience, morality, worshipping one God, no army, no power, just preaching, one wife.

But when their false prophet went to Medina, everything changed. There were lots of Christians and Jews living in Medina at that time. But now those verses that are inspiring this particular person, this politician, it changes direction. And all of a sudden, the verses of his holy book give permission for multiple wives. Oh gee, didn't we go into that last week? Infinite sex slaves, detailed rules for dividing up the loot, including female captives, commands to fight and deal with those who refused to submit to his religion and taking wealth from the Jewish tribes in Medina who resisted becoming Muslim. Their property was taken, their wealth was seized, and then their women were taken as captives.

And so this particular politician says he's inspired by Medina. It becomes submission. The religion is transformed from the false advertisement, and then you see the true thing. The writer says the religion as a complete system with laws, conquests and political power really takes shape only in Medina. After building an army and seizing wealth from the Jews, the prophet marched back and attacked Mecca. This time his own tribe members submitted and became Muslim. And she says, "So when Zoran tells you he's inspired by that story, believe him." Holy cow.

So, there is our silver bear summary. I hope you've gotten a few bullet points out of the series that help you know how to read the news, keep up with the

news, but yet understand the Word itself is what matters. The beast is going to do what the beast is going to do. What can we do at this point? We can intercede for the innocents, and we can maintain our position. And if there is that righteous remnant in there, we want them to be delivered to wherever that righteous remnant might be out of all those nations that that we read in the prophecies.