

Heaven is Shaking the Bear Part 17 – Dr Hollisa Alewine

I want to lay a foundation today that will help us understand some things from last week and give you at least an overview of where we are going when we wrap up the bear bones and the Euphrates, to build some understanding for those who aren't familiar with the second creation account and how even though it is different from Genesis 1, it is still the same story. They are two different angles.

Genesis 1 is going to give you a very linear, chronological explanation of the creation, whereas the next creation account is going to be circular, it is going to be spherical, so that you can understand the Garden of Eden as a realm. And it is so difficult nowadays when we are looking at the land of Israel and we see it just like any other land. We see it as there's topography, there are mountains, there are valleys, there are plains, there's all these sorts of geographical features, there's rivers, there is an ocean or a sea, there are springs of water and it is very misleading.

If we look at it in the natural realm and we think we are looking at any other nation, we are not. We are looking at a very special piece of land. The land where He says His eyes watch over it day and night. So no matter whether His presence has withdrawn some from that place because of sin, His eyes never cease. His eyes are always watching, in particular that land. Not that they are not everywhere. They are. But some things He says are holy. Some things He says are special, set apart prescribed for a certain use. And so we just have to accept that we don't get to decide what those things are. He does. What we get to do is to go along with it.

That is why I think we are in the battle of the ages with all the anti-Zionist rhetoric. And it is not just rhetoric. There's a lot of violence that is going on, a lot of evil that is going on, because they just can't hide it anymore. It is who they are, but not to say there's not just a bunch of foolish people who have latched on to it, they really don't have a faith that they walk in. Because there is something deep inside of a human being that we might say is religious, that longs to connect with the Holy One and His principles of peace, helping the poor and so forth.

These good principles, it is real easy for the beast to misdirect. Just like in the Garden, the most cunning beast of the field misdirected it, and he preyed upon those who were actively seeking after the presence of Elohim and the cool of the Garden. And so often because we seek His presence, that is when we become vulnerable to some twisting of how we may approach. Slandering and cursing and wishing death upon a Holy Land and a set apart people, that is not really the way to go about things if we are looking for restoration to His presence

in the Garden. But where people have a lack of skill in the word, they are more susceptible.

Today, I want to talk about those who might have skill in the word. They might know with their minds what the Word says. And yet the speech that is coming out of their mouths is hateful, not toward just toward Israel, the modern nation, but also toward its people, anywhere, any time, at all times. You can't even fake it anymore. They just hate Jews, period. No matter where they are. The mask is truly off there. I know Covid put a mask on us, but clearly October 7th pulled the mask off. So that that can't be faked anymore. I want to look at why that is.

I've always felt like that the issue between Jacob and Esau is at the root of this. And then I got a newsletter a couple of weeks ago from Ulpan Or, which is a Hebrew institute where you can learn Hebrew. You can learn it there, you can learn online. And I've had Hebrew tutoring with them for years. The more Hebrew you can acquire, the easier it is to talk to Israelis and make yourself understood rather than pointing at things. And so, I get their newsletter each week and I felt like the content of that newsletter encapsulated what we've been saying about this ancient rivalry, especially if we are looking at the identity of the Persian bear as part of the total image of the beast, the lion, the leopard, and then the composite monster. And because it is one image, it is one beast, it will have attributes of all these animals, including the bear. And the bear is the one that is in the news right now, of course, with the war with Iran.



And so I'm going to try to share screen with you. This will take us two sessions to get through, when we are talking about the bear bones.

Review of Lesson 11: the iron and clay feet of the beast image represent the kingdom of Ishmael/Edom(Esau):

- Esau said to his father, “Do you have only one blessing, my father? Bless me, even me also, O my father.” So Esau lifted his voice and wept. (Ge 27:38)
- See to it that no one comes short of the grace of God; that **no root of bitterness springing up causes trouble**, and by it many be defiled; that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. **For you know that even afterwards, when he desired to inherit the blessing, he was rejected**, for he found no place for repentance, though he sought for it with tears. (He 12:15-17)

In lesson 11 on Heaven Shaking the Bear, we looked more closely at the iron and the clay feet of the beast. If these are the feet, then this represents the end of those empires. The end of those empires is symbolized by the iron and clay feet. In the visions that the four empires, they weren't just given as distinct separate animals, there was that composite animal, and in that composite animal it was the feet that had the feet of the bear. It had the body of the leopard; it had the mouth of the lion; but the feet were the bear paws. As we look at the iron and clay feet of the beast, of course, we read some sources that identified the feet, the iron and clay feet of the beast, with Ishmael and Edom or Esau.

That is why I wanted to go back and look at this and say, why is this rivalry so old? I mean, it is even before two religions clashed or three religions clashed. It goes a long way back. And so in Genesis 27:38, we hear Esau or Edom talking to his father. And he says, *Do you have only one blessing, my father? Bless me even also, oh my father.* And this is a key here. *So Esau lifted his voice and wept.* And we know at this point the things we know about Esau is he's a very manly man. He's a man of the field. He's not a crybaby. I mean he didn't weep over selling his birthright. He didn't weep over at all. The blessings, yes, he is weeping over, because the birthright is responsibility whereas the blessings are the loot. It is the stuff you need in order to carry out the responsibilities of the birthright. So, he didn't necessarily want the responsibility, but he did want the goods. He did want the power that went along with the birthright. And this causes him to weep. He feels this acutely. It is mentioned again in Hebrews 12:15 - 17. And we have a better context. It tells us more about Genesis 27:38. What is going on with Esau?

And the writer to the Hebrews says, *See to it that no one comes short of the grace of God, that no root of bitterness springing up causes trouble and by it many be defiled.* So it is telling us that there was a root of bitterness that went down. It says: *That there be no immoral or godless person like Esau who sold his own birthright for a single meal. For you know that even afterwards when he desired to inherit the blessing he was rejected for he found no place for repentance though he sought for it with tears.* Now we can interpret that more than one way. I tend to think what the writer is saying that he really wanted to repent with part of himself, but he just couldn't bring himself to repent.

We might look at it another way. He tried to repent to get the blessing, and he couldn't. There was no place to go because it had already been rendered. Either way, whichever way you want to argue that, he did want to inherit the blessing, and he was rejected. And so it says, *See to it that no one comes short of the grace of God.* We have a lot of grace with God, but with Esau, there is something else going on here. There's something very deep. It is so deep, it is a root of bitterness. And it is going to defile a lot of people. Because at his root, he is an immoral and godless person. You can invoke God's name all you want.

You can even pronounce it correctly. It doesn't mean you are a godly person. You might even know what to do to approach Him. You might even know how to pray. You might understand the Bible and the responsibilities of a firstborn, of a blessing and so forth. And yet you are coming short of the grace of God, not accidentally. We accidentally and not on purpose continually fall short. With Esau, it is a habit.

He is practicing immorality. He is practicing godlessness. And so, when he actually needs it, number one, it is too late, and it seems as if there's some sort of deficiency in him being able to figure out what to do. Because he's crossed into a place where there's not going to be repentance in terms of obtaining what he wants. And maybe that is why he can't actually bring himself to repent. Maybe it is because if I can't get what I want, then what's the point of repenting? Just to take a submissive place to my brother. Just to play second fiddle to my brother.

It says he sought for it with tears. But instead, a root of bitterness springs up and causes trouble. He became murderous toward Jacob. At least he had enough decency to say, you know what, we've got the same parents, I'll wait till our parents are passed away, and then I'll kill him. Like they wouldn't know. There's that bit of honor in Esau. And so when we are looking at this last kingdom of Ishmael, Edom, we can see that going back to a very ancient time, a root of bitterness sprang up.

“Why People Curse What They Actually Secretly Need.”
International Center for Hebrew and Israeli Culture Studies. Ulpan-Or weekly newsletter dated 5/1/26.
www.ulpanor.com



Why People Curse What They Actually Secretly Need



*Shalom from Yoel and Orly, founders of **Ulpan-Or**, the International Center for Hebrew and Israeli Culture Studies.*

And so I wanted to read you this article I was telling you about from Ulpan Or and if you receive their newsletter, you are always free to share it. I love that about it. If you think somebody might benefit from it, they are like, Yes, forward it on. And so the title was, **Why people curse, what they actually secretly need**. And I think this is going to give us some insight not just into the mind of Esau/Edom, but it is going to give us some insight into this present kingdom of iron and clay. And the date on it is May the 1st. if you wanted to go back into their archives to find it.

And so I'll just start here and the commentary here was on the Torah portion Emor. Esau and Ishmael's family intermarried. So you have the bitterness of Esau, the murderous aspect of Esau, but you also have the mocker and the ridiculer in Ishmael if we look at the family characteristics. Here's what the article says: Sometimes the harshest words do not come from strength. They come from a wound. A person mocks. A person ridicules. A person speaks with bitterness about faith, community, family, tradition, values. And we might think he must be very sure of himself. But parashat Emor (say) suggests the opposite. Sometimes people do not curse when they are confident. They curse because something inside of them is unsettled. Parashat Emor begins with the kohanim, the priests whose sacred role is to bless, elevate, and preserve holiness. Really, this was Esau's birthright that he sold because the firstborn was the priest of the family. But the portion ends with the painful story of ha-

mekalel who is the one who curses. A man remembered not by his name but by the collapse of his speech. And it is a striking contrast and more opens with people whose identity leads them to blessing and closes with someone whose wounded identity leads him to cursing. So there's a wound beneath the words. The Torah tells us that the man who cursed was the son of an Israelite woman and an Egyptian man. And according to the Midrashic explanation, the conflict began when he tried to place his tent within the camp of Dan, his mother's tribe. He was rejected because tribal belonging followed the father's house. His father was Egyptian. That rejection touched the deepest nerve of human identity. Where do I belong? Who accepts me? What is my place? It is a powerful point. The Torah does not focus on his personal name. It doesn't disclose it. It focuses on his mother and father because his family background became the emotional trigger of the story. His honor was wounded. His status was challenged. His self-image was shaken. Now, just kind of insert Esau into this. Cain and Abel. And then came the words. First a quarrel, then contempt, then ridicule of the Torah and the mitzvot, the commandments, and finally the curse. This is not just ancient history. It is human psychology. When a person's dignity or identity is threatened, the mind often tries to protect itself. Shame can turn outward as anger. A wound to self-esteem can become contempt. A person who feels excluded may regain a sense of control by belittling the very group that excluded him. Research on self-affirmation describes how threats to one's sense of moral and personal integrity create psychological pressure. Well, cognitive dissonance theory explains how people often reduce inner discomfort by reshaping beliefs or attacking what causes the discomfort. In simple language, when I cannot bear the pain of being rejected by something, something meaningful, I may convince myself that it was never meaningful at all. That is why mockery is often not the language of freedom. It is sometimes the language of unresolved attachment.

And so I'm thinking right now of three or four maybe five names of social media influencers. They are known far and wide for their hatred against Israel and the Jews. And you are like, if you go back in history not that long ago, they didn't have this hatred, this enmity. What happened? Something probably did. The article goes on. It is called, The Cohen and the curser. The Cohen, the priest, blesses because he knows who he is. His identity is not built on proving himself against others. He stands in holiness. He carries responsibility. He uses speech to lift. Now, the curser does just the opposite. His speech becomes a weapon because his identity has become fragile. The transcript expresses this sharply. When a person feels unique and sacred, he uses speech positively. When he does not feel that way, he may use speech negatively in order to regain a lost sense of honor. And this is one of Emor's

deepest lessons. Speech reveals the condition of the soul. A secure soul can bless. A wounded soul may need to curse. A soul at peace does not need to humiliate others in order to feel tall. Rabbi Jonathan Sachs often taught that Judaism places enormous weight on the dignity of the human person. Words are not just words. They create moral atmosphere. They can build trust, transmit holiness, sustain community or they can destroy the delicate fabric that holds people together. So in Emor the Torah shows us the two opposite models of speech. It shows us the Birkat HaKohanim, the priestly blessing, as well as the *ha-mekalel*, the one who curses. Both use the mouth, but one turns speech into blessing. The other turns speech into self-defense. The question is not only what we say. The question is from what place inside of us are we speaking. A Chassid once came to his rabbi and complained bitterly about another Jew. 'He mocks everything holy.' The Chassid said, 'He speaks with such arrogance. Surely he has no respect for anything.' The rabbi listened quietly and replied, 'Don't be so sure. Sometimes a person shouts against the door because he is still standing outside it, wishing someone would let him in.' The Chassid was surprised. The rabbi continued, 'When someone truly does not care, he walks away quietly. But when he cannot stop attacking, perhaps something inside of him is still connected.' It is a delicate lesson but profound. Not every attack comes from hatred. Sometimes it comes from pain. Sometimes the person who curses is not asking us to argue harder. He's asking without knowing it, to be seen. So the name of the portion Emor is a portion about speech. Two Hebrew words standing opposite each other. *Brachah* blessing, expanding life, giving dignity to people saying 'You matter your future can grow.' On the other hand, *kelalah* or a curse shrinks life. It reduces it wounds. It disconnects. And that Hebrew word for *kelalah* is connected to lightness or making something smaller. To curse someone is to make them feel less substantial, less honored, less worthy. The person who feels diminished may try to diminish others. But the Torah calls us to do the opposite, to take people who feel small and help them recover their dignity. So it is a common pattern. A person leaves a community, a belief system, a relationship, an identity, but instead of just moving on, like don't let the door hit you on the way out, he must constantly mock it. Why? Sometimes it is because he's not yet free from it. The need to belong is a fundamental human motivation. And so rejection or exclusion can touch a very deep nerve. And so when shame becomes too painful, it can turn into anger or contempt. If part of me still feels connected to something I rejected, I may reduce the inner tension by convincing myself that the rejected thing is foolish, false, or worthless. When my place in a group is denied, I may protect my pride by attacking the group itself. If I cannot have the honor I wanted inside the system, I may regain my honor by standing outside it and mocking it. So people do not always

ridicule faith because they are certain. Sometimes they ridicule it because they are not certain. They need their own voice to sound louder than their inner doubts. So Emor is asking us to examine our speech. Not only when we speak in synagogue, not only when we speak in our congregations, not only when we bless our children, not only when we post something online, but especially when we feel hurt. When someone embarrasses us, when we feel excluded, when our honor is touched, when we are tempted to answer pain with contempt. Do not let your wound become your language. You might be in pain. You may need to speak. You may need to protest. You may need to set a boundary. But you do not need to curse. The Cohen and the curser live inside every human being. One part of us wants to bless from a place of dignity. Another part wants to curse from a place of injury. And so our work is to notice the wound before it becomes a word. So before speaking harshly, we can ask what am I really protecting right now? My truth, my wounded pride, my values, my need to feel superior, my faith, my fear. When we understand the pain beneath the speech, we become less reactive and more compassionate. When we understand our own pain before we speak, we become capable of turning Emor or 'say' into a commandment of blessing. So Emor begins with holiness and ends with broken speech. It is not by accident. Holiness is not only found in the Temple and ritual or in sacred times. Holiness is also found in the space between pain and words. The moment before we answer, the breath before we react, the choice between blessing and cursing. And that is the deep message of Emor. The more secure we are in our own sacred identity, the less we need to diminish anyone else.

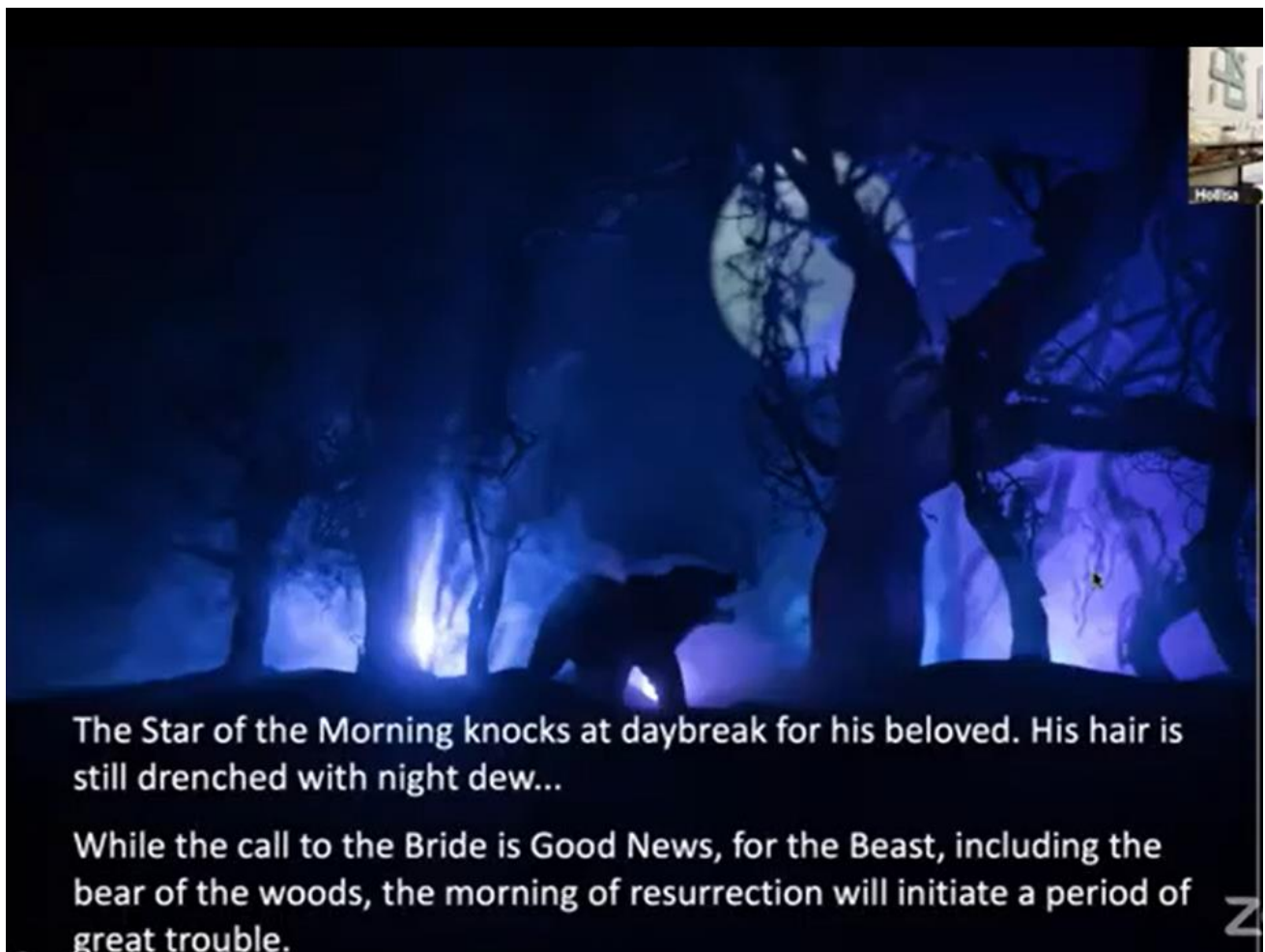
And so, I'm not going to go through the rest of it, but I think you get the idea of this murderous aspect of Edom linked to the mockery of Ishmael, what does it really go back to? Rejection. Ishmael was rejected. Edom was rejected. Each of them had a place. Ishmael was a child of Abraham. And how many children of Abraham today and heirs according to the promise, those who have been grafted in because of Abraham, how many of them today are using speech as a weapon against the natural branches? What wound, what feeling of rejection? And is it actually a feeling of true rejection, or is it simply not knowing where you stand with the Father?

See, your real argument is with the Father. Esau's argument was with the Holy One. Ishmael's argument was with the Holy One. But instead, that wound, that argument, that disappointment, that rejection, you project it onto the perceived winner. We know the winner in this case has not seemed so much like a winner because they also experience rejection, wounding, mockery. And yet it has somehow become adversarial. So when we look at the iron and clay feet, we can look at a people who have the power of blessing, those who hate the nation

of Israel, those who hate Jews, whatever caused that wound or that feeling of rejection, whether it was inculcated from birth through a religion, whether it occurred because of some interaction between another person, deep in the heart, there was a longing to be included. And when you weren't included the way you thought you were entitled to be, then what happens? It can turn into murderous thoughts. It can turn into cursing. It can turn into a desire for death.

The extreme end of Edom or Esau is Amalek. May his name be blotted out, because Amalek is definitely murderous and genocidal. It is the most extreme of that rejection and that wound. Why this irrational hatred of one people group since the time of Babylon? Before that it was just war like every other nation. But then as you are reading in the books of Ezra and Nehemiah, you realize, okay, what has formulated now, maybe its roots go back to Cain. The Torah is offered to the nations of the world in their own languages, and there's a remnant in each nation, yet an entire nation was not able to say 'We will do, and we will hear' like the nation of Israel in spite of their shortcomings. Some say that is when the seed of jealousy entered among nations.

Whatever the reason, it is irrational. It is a deep wound. And if we have a wound and we know it is there, we can treat it, but we have to know it is there. If I get a scratch on my arm and my arm's hurting, but I cannot see that wound on my arm, I might be putting band-aids in all the wrong places. You have to recognize the wound is there. That sense of disconnection, is there and then you can treat it, but it seems like more and more people are totally unaware that the hateful murderous things coming out of their mouths are not really because they want to wipe out a people from the river to the sea, but they are still connected to them in a way they can't even understand. They are angry with God. Their beef is not with these people. It is with the Holy One who made them. And they are saying, 'I don't like the way You made me.' And who is going to say to the Potter, 'I don't like what kind of vessel you are making out of me? I don't appreciate that.' But that is what happens so many times.



When you are standing on offense, when your religion rests upon wounds and rejection, life is probably not going to come out of it. It gives us enough insight to at least be able to pray for our enemies. Understanding that as murderous as they sound and as murderous as their behavior can be and as much as they are trying to submit the world, there's still something inside of them that is connected. They might be angry. Maybe getting rid of these people right in their minds, subjecting these people is the way to deal with it. But it is not. The way to deal with it is to know who you are in Him and become that priest before Him who can speak blessing and accept where you stand in this world and be okay with the way that the Potter made the vessel.

So to prepare us for the Bear Bones and the Euphrates next week, we want to go back to the Song of Songs. And I want to go back to the structure, if we can call it that, of the Garden of Eden because we know that the king of Babylon tries to pass himself off as the star of the morning and the son of the dawn. You see that longing in there? We know that Yeshua is the star of the morning. He's the morning star. He's the Son of the dawn. He is the one who will resurrect us at the dawn. That is what the dawn stands for. And yet, it was the king of Babylon in Isaiah who said in his heart, 'I will sit on the mount of the Moed,' which of course is the Temple Mount. 'I will lift my throne above the throne of God.' And he is addressed as the star of the morning, the son of the dawn, because this is

what is in his heart. He knows in his heart that this belongs to Messiah. And yet he covets this. And there's not enough tears in the world for him to become the star of the morning. The star of the morning, the Messiah, He knocks at daybreak.

I want to look at those Scriptures to give you the context for it. And we know it is at the time of the dawn, because the Song of Songs tells us that His hair is still drenched with the dew of the night. Now, dew represents resurrection and the Word of God in Scripture. The night represents the exile or a time of sleep. His hair is telling you there's been a time of exile, a time when many would have fallen asleep. And yet as the day dawns, the Messiah arrives. He starts knocking on the door, and His hair is drenched with the dew of Israel's exile.

That call, that knocking for the bride, is good news for her: the resurrection from the dead, to be able to cross into the Garden of Eden, to cross the Euphrates, and to resume residence in the Garden of Eden as we were created. For the beast in the world, and we've been talking about the bear of the woods, the morning of resurrection is going to initiate a period of great trouble. For those who did not heed that call, it is going to be a period of great trouble.

SO 5:2

I was asleep but my heart was awake.
A voice! My beloved was knocking:
'Open to me, my sister, my darling, my dove, my perfect one!
For my head is drenched with dew,
my locks with the damp of the night.'



So let's go to song of songs 5:2. It says, *I was asleep, but my heart was awake*. In other words, I was in an exile. And it says *A voice*, remember the voice of the shofar. *My beloved was knocking open to me, my sister, my darling, my*

dove, my perfect one. For my head is drenched with dew, my locks with the damp of the night. So this is prophesying the time of resurrection, the end of the exile. Skipping ahead to verse four says,

So 5:4

“My beloved
extended his hand
through the
opening, and my
feelings were
aroused for him.



My beloved extended his hand through the opening and my feelings were aroused for him. The opening is between his realm and our realm. Between the Garden of Eden and the natural realm, what is he doing? He's sticking his hand through the opening.

So 5:5

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



And then in verse 5, it says, I arose. What do we do when we resurrect? We arise. *Arise, my love*. 'I arose to open to my beloved.' In other words, if you are not prepared...and there's going to be part of this as the chapter goes on where she is not really prepared...but she says, *I arose to open to my beloved*. And that means a preparation like, okay, I hear this knocking. I hear this shofar and let me arise with Him to greet my Bridegroom.

It says, *My hands dripped with myrrh and my fingers with liquid myrrh on the handles of the bolt*. Look at the handles of the bolt. Without unpacking too much back into the Hebrew, just understand that the Bridegroom is on one side of this opening. The bride is on the other side of the opening. His hand is reaching through to His bride. And in the same way that He has control of this opening on His side, she has to respond. She has to be ready to respond on her side. She has the handles of a bolt as well as He does.

And what do we mean 'handles of a bolt'? It sounds very nuts and bolts. Well, that was the wrong way to put it, but it sounds very natural. He can stick His hand through the opening, but if there's no bride there or she doesn't really care, she is not prepared. You can tell she is prepared because her hands are dripping with myrrh, which suggests to us Passover, because myrrh and *maror*, the bitter herbs of Passover, have the same root there. It is as if she's been dipping in the dish of the bitter herbs, and then He knocks. Okay, she's

prepared. It is Passover. And so because she responds to Him from her end of things, her preparation, her hand is also on the handle of the bolt, dripping with preparation, we might say. So here's some points I want you to think about going back to the Persian bear.

Points:



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

King Cyrus’ name in Hebrew is Koresh. He was a type of messiah to come. And that is messiah with a small M. Not *the* Messiah, but *a* messiah, an anointed one. He was a Persian king, and he released the Jews from Babylon's captivity to go and rebuild the Temple and Jerusalem in that sense. Ee'll look at a Scripture that describes him as having control like the bolt, the handle of the bolt. There's going to be a doorway. There's going to be an opening with a gate or a door.

It is the opening at the Euphrates that catches our interest because there will be those to whom the door is open to cross the Euphrates, to be restored to the Garden of Eden. There will be those who like Pharaoh believe they can follow, but the door will be locked. Kind of like an ark proposition. Once the door was locked to the ark, nobody else was getting in. Once the doors close to the Euphrates, it is closed. So, king Cyrus or king Koresh, he held a key because he was the anointed one to do it. It doesn't mean he was a righteous king. It means he was anointed to do something. Don't confuse a political leader who

holds a leadership position with someone who is righteous. He's simply there. Adonai is controlling what's going on in the world. He sets leaders up. It doesn't mean they are righteous. It means they are going to do what they are supposed to do to bring about the final redemption.

So, king Cyrus, a gentile king, holds a key, and that key can unlock 70 years of exile in Babylon. It started in Babylon, and then it went through the Medes and the Persians, so it went from the lion to the bear. Seventy is the number of the nations. That is why we are looking at a type of messiah here, a pattern, because if king Cyrus has the key to unlock 70 years of exile that began in Babylon, that pattern is something we can look at today.

There might be events associated with the Persian bear that might lock or unlock a gate that pertains to not just 70 years of exile in Babylon, but those 70 years that represent exile among all the nations. That is why that message has to go out to every nation, tribe, and tongue. It is also why you see the representation of every nation, tribe, and tribe and tongue in the book of Revelation. And so, as King Messiah, Yeshua Messiah today is awaiting the command from the Father to open or shut a door. He holds the key of David, remember? So, He is the one who can slide back the bolt of the Euphrates. He can also shut it back.

I want to read you a little midrash on this principle of the Messiah, the anointed one, having the power to bolt and lock the door to Israel and Jerusalem because King Cyrus opened the opportunity, and then he closed it. And also remember, the third point, that lower Israel, the one that we are familiar with, and Jerusalem are patterned after the Garden of Eden that hovers just above it. Slightly withdrawn right now, but remember in the time to come, upper Jerusalem will lower. Once the lower Jerusalem is purified, it is cleansed, it is prepared, and the Land is prepared, then it will lower again, and it will be 'married.' And He says, I'll even call your land married. So, this is from the Midrash, not just referring to the verse we just read, 'my hands were dripping with myrrh,' but it is going to give us some insight as to how king Cyrus, this type of Messiah, controlled the gate of return to the Promised Land.


"My hands were dripping with myrrh [*mor*]" – bitterness [*merarim*]. Cyrus issued a decree: **Whoever has crossed the Euphrates has crossed, and whoever has not crossed shall not cross. Rabbi Yoḥanan said: It is written: "The sun will be dark when it rises" (Isaiah 13:10) – if only it had been dark on that day and did not shine.** Cyrus emerged to walk in the province, and he saw that the province was deserted. He said: Why is this province deserted? Where are the goldsmiths, where are the silversmiths? They said to him: Are you not the one who decreed and said: Let all the Jews go out and build the Temple? It was they who were the goldsmiths and the silversmiths, and **they have ascended to build the Temple.** At that moment he decreed: **Whoever has crossed the Euphrates has crossed, and whoever has not crossed shall not cross.** (Shir 5:5)

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

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

If he controls the gate of the return to the promised land, then by implication, King Messiah holds the key to the gate to the Garden of Eden. I'm going to read from Midrash to Shir Hashirim chapter 5:5. It says *My hands were dripping with myrrh*, which is in Hebrew *mor* or bitterness, *merarim*, the bitter herbs of Pesach. It says, Cyrus issued a decree. **Whoever has crossed the Euphrates has crossed, and whoever has not crossed shall not cross. Rabbi Yohanan said, It is written, the sun will be dark when it rises. That is Isaiah 13:10. If only it had been dark on that day and did not shine.**

Why would he say something like that? Revelation talks about how the sun will be darkened. So when the sun rises, you won't be able to see anything. Just like it was in Egypt when you had the supernatural darkness, the sun would rise, but you couldn't see anything. Which was a blessing actually, because it is thought that many Hebrews also died in the darkness because they didn't believe. And so the Egyptians weren't able to see them, and the Hebrews weren't able to see them, which didn't discourage them. That that was part of it, too.

But it says the sun will be dark when it rises. **If only it had been dark on that day and did not shine.** Well, on the day that king Cyrus, this type of Messiah, locks the door and says, 'No one else can cross the Euphrates,' why would that be a day when he would want the sun to be dark? Because if the sun had been

dark on that day and did not shine, King Cyrus would not have seen what he saw, and therefore, would not have locked the door, and the door would still have been open for more of the Jews and Israel to return to the Promised Land, that representation of the Garden of Eden.

And so he explains, Cyrus emerged to walk in the province. This is a particular province. Now there's Jews all over Medo-Persia. He emerged to walk in the province and he saw that the province was deserted. He said, 'Why is this province deserted? Where are the goldsmiths? Where are the silversmiths?' The goldsmiths and the silversmiths are those workers of the words. His Words are more precious than silver, more costly than gold. Those who labor in the Word of Adonai, who are obedient to His Word, who developed that relationship with Him, they are gone.

And they said to him, Are you not the one who decreed and said, Let all the Jews go out and build the Temple? It was they who were the goldsmiths and the silversmiths and they have ascended to build the Temple. They went up, speaking of resurrection. At that moment he decreed whoever has crossed the Euphrates has crossed, and whoever has not crossed shall not cross. He bolted the gate. This type of messiah bolted the gate. He saw that the righteous ones, the ones who labored in the Word had ascended.

There's all sorts of people out there who did not heed the voice. When the gate opened, they lingered. Just like in the Scroll of Esther, those people lingered too long, and then they had to deal with Amalek in the tribulation. But those who heard the voice, knowing it was going to be difficult...if you don't think it was difficult, like I said, read Israel and Nehemiah. It was hard. It was ugly. It was stressful. And yet they heeded the call. They went up to build the Temple. But those who had become comfortable in Babylon and decided not to come out of her or thought they would have time later to come out of Babylon found the gate locked.

You say, Well, this is just an isolated Midrash. Let's see if it is an isolated midrash. Let's go to Revelation 9:14. *One saying to the sixth angel who had the trumpet, release the four angels who are bound at the great river Euphrates.* Are these angels bound there for good or for tribulation? I would suggest tribulation. Revelation 16:12, *The sixth angel poured out his bowl on the great river, the Euphrates, and its water was dried up so that the way would be prepared for the kings from the east.* Now you can see the lure of the Euphrates drying up. It'll take us another session to unpack these kings of the east being lured into the Euphrates.

But you want to let each of these feasts beginning with Pesach/Passover each year be your seal because you see how the story begins. *My hands were dripping with myrrh.* She begins by being ready for Passover just like in the first

Exodus. And so she's ready. She can hear the voice of the beloved. But the gates can shut. When the Reed Sea went back on itself after it killed Pharaoh and his army, if you were a Hebrew who lingered too long in Egypt, the gate was shut.

When the Islamic regime took over from the Shah in Iran, the formerly friendly relations that Iran/Persia had with Israel was completely severed.

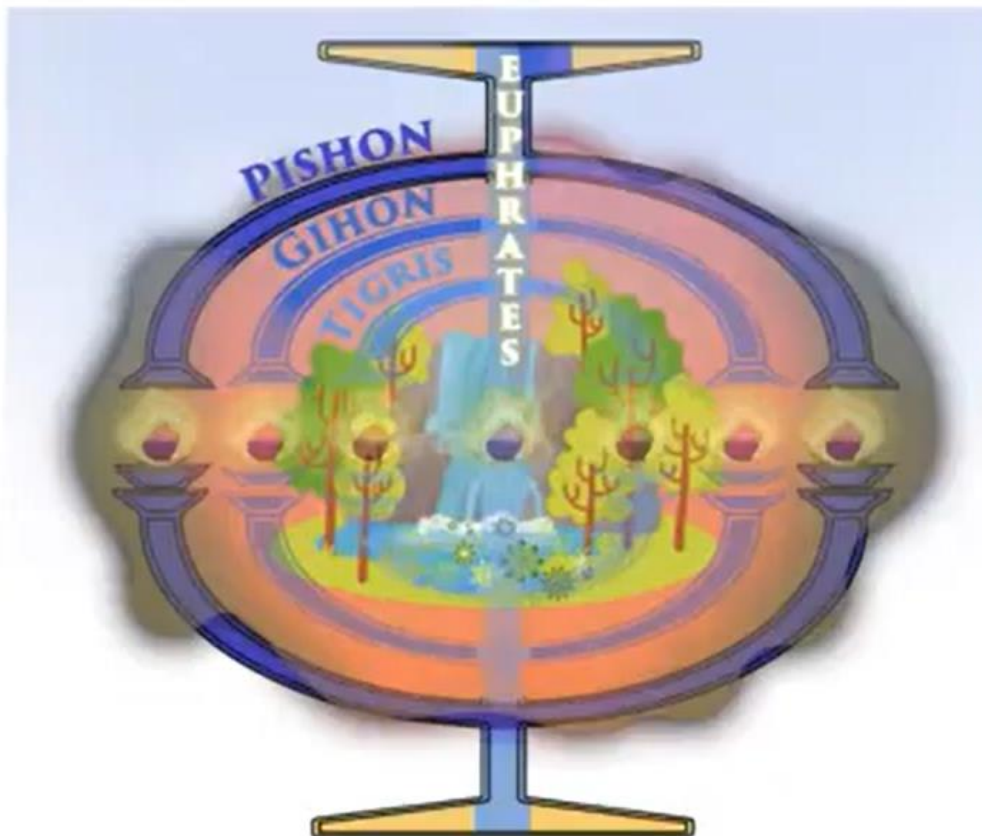


It became illegal to travel to Israel, communicate with anyone in Israel, and any passport containing an Israeli visa, stamp, or data indicating a connection to Israel will lead to denied entry. Israel is an enemy state to the bear. Only a small Jewish population is kept in Iran under severe restriction and suspicion. They have limited rights under sharia law.

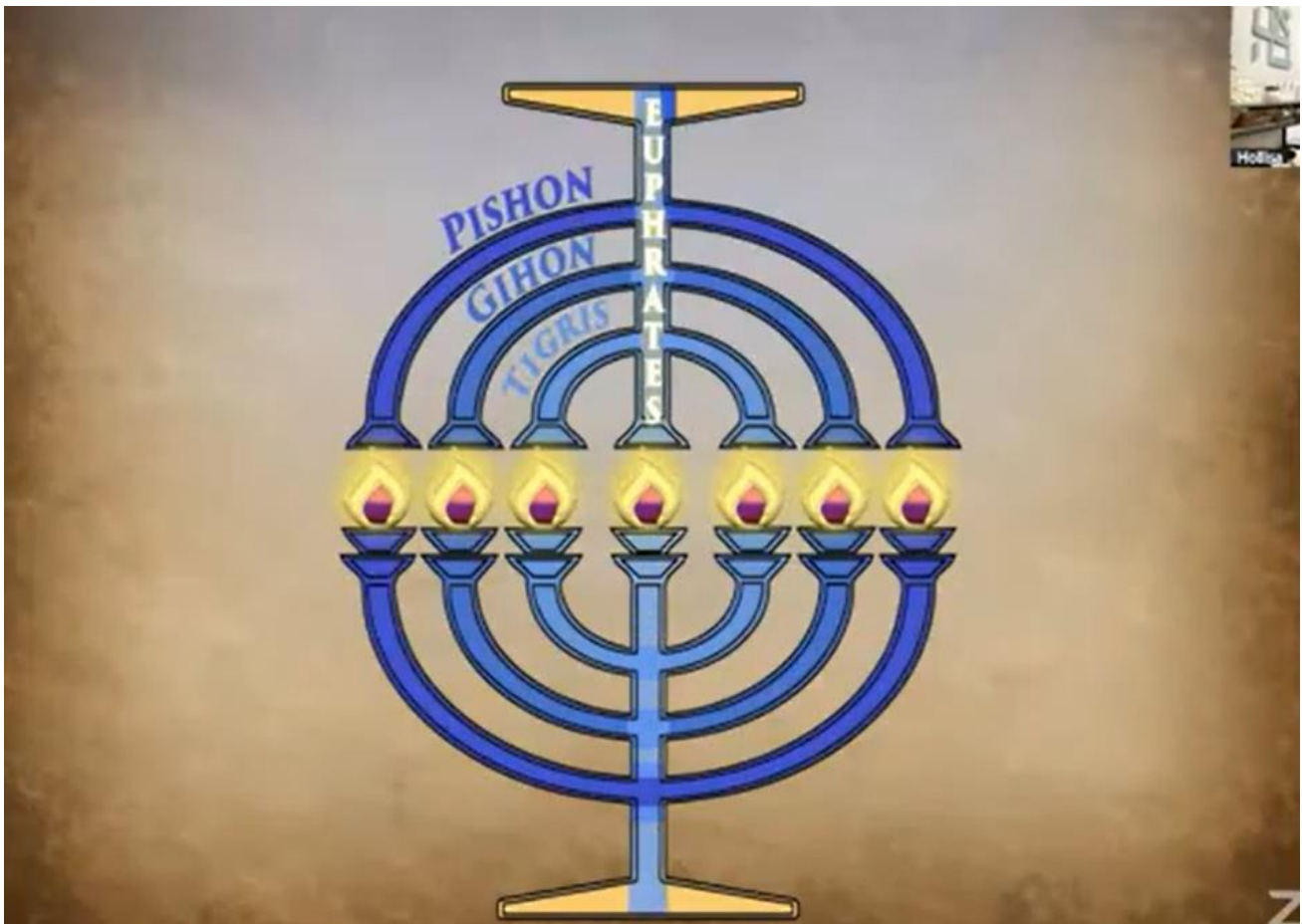
While Reza Pahlavi's father had friendly relations with Israel and Jews, the Crown Prince's daughter is married to a Jew. He is a supporter of Israel.

And so as we look at the modern Persian bear, we know that when the Islamic regime took over from the Shah of Iran, the friendly relations that they had with the modern state of Israel and Jews, it was completely severed. It became illegal for an Iranian to travel to Israel, communicate with anyone in Israel, or if you had a passport containing an Israeli visa stamp or data indicating any connection to Israel, you were denied entry to Iran. Israel was declared an enemy state to the Bear.

Now they have only a small Jewish population that are kept under severe restriction and suspicion. They have limited rights under Shariah law. Since then, going back to our events that kicked off again on the 10th of Tevet that led to this study. For this period, Israel, the Jews have been enemies of the Bear. What about the crown prince? Well, we know that not only did Reza Pahlavi's father have friendly relations with Israel and Jews, right now the crown prince's daughter is married to a Jew, and he is a supporter of Israel. Something is shaken here. Something is definitely shaking.



So as we look at the Euphrates, you can see this diagram showing you the spherical description of the Garden of Eden. The Euphrates or the Perat River in Hebrew, that is the source river for these other three, the Pishon, the Gihon, and the Tigris or the Chidekkel in Hebrew. It forms the headwaters of these other three rivers. And so to pass into the Garden of Eden, you have to cross the Euphrates. You have to cross the Perat. Perat means fruitful. You have to cross the fruitful river to go into the Garden of Eden characterized by its fruit trees, so you cross the Euphrates.



This graphic is animated so you can get an idea of how the water flows as the Euphrates flows into the garden. It says that the Euphrates water flowed *out* and watered the whole Garden. So the water of the Euphrates comes from beneath the throne in the upper Eden, and it flows down into the lower Eden and forms the Pishon, the Gihon, and the Tigris. And each of those have a special meaning attached to them. If you want the full details on that, that is *Creation Gospel Workbook 5, Volume One*. And it is a long lesson, but it breaks down everything that was said to be in the Garden of Eden and what it means, so that you can understand the prophecy of the Garden of Eden and how it was designed for a royal priesthood. Those elements of a royal priesthood are present if you can read it in Hebrew, but you have to cross the Euphrates. And what do we know about the nation of Israel in the millennium? The boundaries will go from the Euphrates to the brook of Egypt. They will extend that far.



1. The “door” can represent an opening between the heavens and the physical earth just as it represents the opening by which the Ruach communicates with us from the spiritual realm. Thus the Torah was given to Israel at Shavuot through an opening between Heaven and earth.

2. When the messiah extended his hand through the door opening to bring them back from Babylonian exile, it was through the agency of Cyrus, the Persian king. Isaiah prophesies of Cyrus, whom he calls “mashiach,” an anointed one. Although Cyrus is neither Israelite nor Jewish, Adonai anoints a gentile king to be the agent of the Jews’ freedom from exile and return to Judah. He is a “type” of Messiah, displaying messianic qualities of releasing Israel from exile.

So we have a door, a gate that represents an opening between the heavens and the physical earth, also a way that the Ruach HaKodesh, the Holy Spirit, can communicate with us from a spiritual realm. The Torah was given to Israel at Shavuot through an opening between heaven and earth. Heaven opened up. You could hear the voice of the shofar. *I hear the voice of my beloved*. She's given the commandments, the commandment of Shabbat, the commandments of the moedim, the appointed times, the Feast days. His hand through that opening to this day is beckoning us, observe the Shabbat, observe the Feast days, listen to the voice of My Spirit, prepare yourself so that I can bring you across the Euphrates because I can't bring rebels into My garden. Rebels take another trip around the wilderness.

When the Messiah extended His hand through the door opening to bring them back from Babylonian exile, it was through the agency of Cyrus, a Persian king, the one Isaiah calls a messiah, an anointed one. Even though Cyrus is neither Israelite nor Jewish, Adonai appoints him, a gentile king, to be the agent of the Jews freedom from exile and return to Judah. He is the type of Messiah displaying these messianic qualities of releasing Israel from exile. And here's the passage in Isaiah:

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

To subdue nations before him

And to loose the loins of kings;

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

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

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

I will give you the treasures of darkness

And hidden wealth of secret places,

So that you may know that it is I,

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

For the sake of Jacob My servant,

And Israel My chosen one,

I have also called you by your name;

I have given you a title of honor

Though you have not known Me.

I am the LORD, and there is no other;

Besides Me there is no God.

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

לְמַשִּׁיחוֹ לְכוֹרֶשׁ



Cyrus=Koresh
"possess the furnace"

Isaiah 45 1 - 5. *Thus is the Lord to Cyrus, his anointed, whom I have taken by the right hand.* How is king Cyrus going to be able to open this gate for them? It is because the Holy One Himself has anointed him for the job. He says, I will take you by your right hand. You can't do this without Me. *I will take you by your right hand to subdue nations before him.* There's the nations, those 70, to loose the loins of kings, *to open doors before him so that gates will not be shut.* Isn't that exactly what was said of Yeshua in Revelation? I'll open doors before him so that gates will not be shut. *I will go before you and make the rough places smooth. I will shatter the doors of bronze and cut through their iron bars.* Remember, bronze and iron represent beast kingdoms. Greece, Rome, and then ultimately the Ishmaelite-Edomite feet. *I will give you the treasures of darkness and hidden wealth of secret places so that you may know that it is I, the Lord God of Israel, who calls you by your name. For the sake of Jacob, My servant, and Israel, My chosen one, I have also called you by your name. I have given you a title of honor. Though you have not known me, I am the Lord and there is no other. Besides Me there is no God. I will guard you though you have not known Me.* So there's our pattern of opening the gate, of opening the door.

When was the first attempt at entering the Land?



9th of Av: the Straits before Rosh HaShanah

The second attempt?

Pesach. After defeating the kings of the east.

Which was successful? Which required time in the wilderness for most of the generation to die out?

Ezra and Nehemiah's groups departed Persia around the time of Pesach, arriving around the time of the fall feasts. Ezra's group departed with much silver and gold.

And this is what I'll leave you with today when we are talking about entering the Garden of Eden, understanding that the land of Israel itself is the natural look before this eventual marriage of the land. Let's go back to the first Exodus. When was their first attempt at entering the land? The 9th of Av. The evil spies on the 9th of Av and the destructions of the Temple on the 9th of Av. The first attempt was during the Straits, the three weeks, the straits, the tribulation. That is what a tribulation is. It is a narrow place. Straits of Hormuz got nothing on this.

It is just before the seventh month of Rosh HaShanah. That didn't go well. When was their second attempt? Pesach? It occurs after they defeat the kings of the east under Moses. *After* they defeat the kings of the east. So the question is, which one of these attempts to enter the land i.e. symbolically to enter the garden of Eden, was successful? And which attempt required time in the wilderness for most of the generation to die out? That is why I wanted you to go back and read Ezra and Nehemiah again, because Ezra and Nehemiah's groups departed Persia around the time of Pesach, arriving around the time of the fall feasts.

Ezra's group departed with a lot of silver and gold, the same way the Israelites left Egypt with a lot of silver and gold. We get this midrash of the silversmiths and the goldsmiths, they've left. The door opened and they left. They were gone. It is believed that the feasts of the seventh month, Rosh HaShanah, particularly between Rosh HaShanah, the 10 days between Rosh HaShanah, the Feast of

Trumpets and Yom Kippur, they are primarily for the benefit of the lukewarm, not the wicked, because the wicked are not going to change anything. Not the righteous. They were sealed at Shavuot when the hand came through the opening at Mount Sinai and they said 'we will do and we will hear.' Their salvation led to a transformation and an acceptance of His conditions re-entering the Garden of Eden. It was thought that if it weren't for the golden calf when they were put on probation, and then the evil report of the spies on the 9th of Av, that they could have entered in and entered into immortality. They were already semi there supernatural food, supernatural water, clothes didn't wear out, shoes didn't wear out, feet didn't swell. They are partly there, but on probation after the golden calf, but then they fell for the evil report of the spies. Nope. You can't go in. 9th of Av, this precipice to the seventh month feasts, didn't make it.

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

Abraham will be our seed prophecy of defeating the kings of the east. They (Nimrod) lured Abraham by kidnapping Lot, his less righteous nephew. Instead, he defeated them and paid tithes in [Jeru]Salem to Malkhi-Tzedek.

And so Passover is the beginning of your seven seals. Each of those seals, it was thought by the early church were a seal to you. If you were walking in relationship with Yeshua, with the commandments of God and the testimony of Yeshua, you would each year acquire these seven seals, so that by the time you reach the Feast of Trumpets, nothing's really going to change. It is just continuing the path that you've been walking on.

But for those who have been lukewarm, they need the Feast of Trumpets. They need that imminent judgment. There's 10 days they can repent. It might be a 10 days of knocking on the door of the Master who's already shut the door. And yet the persistence pays off. He finally gets up. I don't know. But there's 10 days until those edicts, those judgments are sealed at Yom HaKippurim. And for the righteous, it is not a thing. It is just a matter of the rewards. For the lukewarm,

it is a matter of whether they will repent by the time the decrees are sealed at the conclusion when the gates are shut. And that is a phrase you should be familiar with if you've ever observed Yom Kippur. When the gates are shut at Yom Kippur, the decrees are sealed. So I don't know how many gates there are, how many opportunities there are. I just know it is not worth waiting to find out. Take the first open door. It is Passover.

Revelation 3:7 says, *And to the angel of the church in Philadelphia, write, He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this.* We are listening for Messiah, for His voice, when He opens it, nobody is going to slam it on us. But when He shuts it, nobody is getting in.

So, next week, we will take a look at Abraham as a seed prophecy of defeating the kings from the east and how Nimrod tried to lure him in by kidnapping Lot, a righteous, but less righteous, nephew. And then how Abraham goes and after he defeats the kings of the east, how he pays tithes in Shalem or Jerusalem to Melchizedek. But we needed, I think, this review to boost us toward laying out the Scriptures and pulling out the patterns in those Scriptures.

You never know who's interested in prophecy and who isn't or why they are interested in prophecy. But it has been I think deep and if this is lesson 17 then it is been 17 weeks that we've been doing this and it is not for the faint of heart. It is not for people with short attention spans. It is not for people even with minimal understanding of Scripture. To me, the people who know the least about the Bible are those who have to have the greatest amount of faith. Because the more we learn of Him as we study Scripture over the years, the easier it is to believe Him, the easier it is to accept His way of doing things as opposed to our way and our own instincts. And so we need to pray for those who were not necessarily rooted and grounded in the Word, that number one they would grow up quickly, but number two that He would increase their faith for these difficult times, where they may not have the firm foundation of Scripture the way some of us do to stand on. That He would increase their faith. Because I do think things will get worse before they get better, but I want to make sure everybody understands the instructions. Listen for His voice. Watch for His hand coming through the door and make sure He catches you in the act of obedience at the appointed times. He made it real easy. He really did.

All right, guys. Be'zrat HaShem will be back next week. We'll try to unpack these kings of the east. And I hope you've had a chance to at least read a few articles, news articles this week so that you can see how committed the bear is to the long game, to the slow dripping word game. And you can say to your friends and family when they want to discuss the news of the Iran war with you, you can always say, You know what? Scripture taught me it would go this way.

You can say, You know what? Daniel wrote about it. It happened to Elisha. It is the bear that Scripture has taught us about. It is a slow dripping word game with the Prince of Persia. So, don't be surprised if he drags out the talks and at the end of the talks, nothing has changed from the beginning of the talks. You just have to believe what the Word writes about it that in terms of his strategy and tactics, it is a long game to the bear. They hibernate all winter. What's the rush. So, that might be one topic for the water cooler at work is that "You know what? Scripture taught us about this. And it can teach us more if we are willing to listen to the voice."