

## Heaven is Shaking the Bear Part 5 – Dr Hollisa Alewine

Shabbat Shalom everybody. We'll get started here.

This is Part Five of Heaven is Shaking the Bear. And what we've been looking at is what's going on in Iran right now, pretty much since the 10<sup>th</sup> of Tevet, which now we are into the month of Shevat. And recently I got a question: which calendar do I use? Well, just any Jewish calendar will probably work, as long as it has the four fasts included on it. Sometimes the Messianic type calendars do not include the four fasts. And that's vital on a teaching like this that does go back and look at the Prophets, especially Zecharia and how the destruction of the Temple sets a pattern.

Because as I am studying and accumulating notes on the beast and so forth, it just seems like it is taking us back one more time like covid did to the pattern of the four fasts that are mentioned in Zecharia. I gave you an introduction last week on the number 42 because most of us are familiar with the 42 months in terms of Daniel and Revelation as being like half of a prescribed time. But what I showed you last week was a pattern of the number 42. And in each case of that pattern, there was a regime change. It marked some sort of regime change, whether it is the death of the high priest in the city of a manslayer, the regime change between Elijah and Alisha when the two she-bears came out and killed 42 boys.

The pattern is consistent. You can't say it is not there because it is there every single time we look at the number 42. No doubt about that. But as we are looking at Daniel, the 21 days that the prince of Persia obstructed Gabriel and getting the message to Daniel, that's also significant. Numbers aren't mentioned unless they are significant in Scripture. So you don't want to build a doctrine out of a number, but what you can build is a pattern. Just like the number three, we all know that the number three is the number of resurrection. We know that seven is a number of perfection. We know that four is a number of authority and fullness. So we can look at the numbers as an extra signal of significance.

A signal tells you why something is significant. And so building this pattern and the things are happening in Iran and with the way the nations are reacting, it is happening so fast, it is really hard for me to keep my notes straight and get them assembled and keep up with what's going on.

But I have found the pattern of 42. We also look at the 21 as the 21 days, but also it is half of 42. And we had two she bears come out of the woods, kill 42 boys. And so we look at that half number as well. What is significant about the half number. And I have found that significance, and it goes back to the rule of kings in Judah specifically. But there's also what we had last week, which is 42 was the number of the delegation that was sent from Judah to Ahab, not

realizing that there had been a regime change. They couldn't read the writing on the wall in a sense and so those 42 delegates once they were questioned, "Who are you? Where are you going?" They realized these were going to be supporters from Judah for the northern kingdom for Ahab. They are slaughtered, too. Those 42 were slaughtered. So what is going on there? Again, there's been a regime change. Some people are not getting it. As we look at the prince of Persia, we want to see eventually what these numbers 42, 21 have to do with him.

But today we want to progress a little bit. We may not get that far, but we need to go back and look at Persia as part of the big beast. Remember the beast is a multi-animal monster; it starts out with the golden head of the lion, which of course was Nebuchadnezzar and Babylon. And this is who takes captive the last king of Judah. And eventually that's going to be very, very important.

And that's why if you don't have a Jewish calendar with the four fasts on it, please get one so you can follow along when we get to that point because the fall of the 20th/21st kings of Judah is relevant to our discussion. And this will be on the pattern of the four fasts. That is the bones of it and helping us understand how eventually these days will be turned to joy, but for right now not so much.

So we've got the golden head of the lion of Babylon, the Medo Persian bear swallows the lion and then you have the Greek leopard swallows the bear and ultimately the monster that is Rome, swallows Greece. And so when we look at the beast, then it doesn't matter where you are reading, Daniel, Revelation, if you are reading about the beast, you need to understand that it was one image. When Nebuchadnezzar erected it in the valley of Dura, it is one image, but it represents multiple kingdoms. And so when Babylon fell, it is not as if all that evil stuff went away. It simply drains down into the silver chest of the bear.

And so what's going on with the Persian bear? It is building on what happened with Babylon. Same thing with Greece. Once Greece swallows up the bear, then the things that have to do with the head and the chest, the lion and the bear, those will go down into the leopard. And each successive kingdom is going to find faster, better, greater ways to be wicked. And so finally, we end up with this monster of Rome, this conglomerate monster made up of the previous creatures, plus now we've got the 10 toes of mingled iron and clay.

And that was the remark I made I think last week about how interesting it is that in modern times at least in English it is not necessarily biblically significant, but in English we categorize a bear as a boar; we refer to them like pigs. And the bears that attacked the 42 boys when Elisha called out the curse on them. They came out of the woods. Now, why does it matter that the bears came out of the woods? Well, so did the boar. The boar of Rome is historically seen as having come out of the woods. And we get this history. It is a little blurb that we can

get out of the Midrash, and it helps us to understand the stories of the Midrash teach a lesson, and it is to help us understand at what point even though Israel had risen to such a great height in the time of King Solomon how it was at the very height of their glory that they began to descend and that Rome began to ascend, even though it doesn't appear here on the scene until hundreds of years later. There's still a lion and a bear and a leopard in between the boar of Rome and King Solomon. But they say this is what happens. You never have stasis with Israel and the other nations. If Israel is rising, then evil is falling. If Israel is descending, this is when the nations begin to rise. If one moves, so does the other.

And so the history begins not just with King Solomon, but in the generation after his. And we know that there was some fractures created, actually, I am going to put this in the *Snake Path*, the sequel to *Scorpion's Ascent*. So you can in story fashion see how that would have looked in a practical world. The Northern tribes were not so happy with King Shlomo, with King Solomon and those fractures began during his reign, but you don't see the actual splitting apart of the kingdom until the next reign, his son's reign. But the golden calves were set up in the tribal territory of Ephraim and Dan by Jeroboam after King Solomon's dead.

And of course, these are the two tribes that aren't mentioned in that one particular list in Revelation. Now, it doesn't mean those tribes aren't there. It does. Because it clearly says they are all there. But it'll change the name a little bit. It'll say Joseph instead of Ephraim, and then Menashe's name will come back up. And so the lesson there is when a list drops a name or adds a name, it is because the list itself is teaching you something. It doesn't mean like say absolutely these tribes aren't there. It is teaching you something about those two tribes that there is a rectification of those two golden calves that were set up in their tribal territory. That they will no longer be associated with that rebellion.

So the Midrash says that on the day when Melekh Shlomo married the daughter of the Egyptian Pharaoh "Neco"...and I put Neco in quotation marks because it wasn't actually Neco, but they are using this as an example because of something Neco did, and actually Solomon would have married a different Pharaoh's daughter. But they are going to put the two together to teach the lesson. The problem with the Ephraim and Dan, it didn't begin with the two golden calves. The problem began right here when Solomon married Pharaoh's daughter. And when that happened, they say when Solomon stooped to that level, because he was told not to go back to Egypt for horses, for chariots, don't do that. Not to heap up, you know, so much gold. And he did that. He exempted himself from the Torah, which some people do. So when he marries Pharaoh's daughter, they say this was the fatal flaw.

And at that point, it says: *the angel Michael, the great prince, who we are interested in because of Daniel, descended from the heavens and stuck a great reed into the bottom of the sea, and the mucky moisture of the sea rose from here and from there. And ultimately, ultimately, not in the moment, but it began the process. It made that place like a forest and that became the site of Rome.* So they say before Solomon married Pharaoh's daughter, it was pretty much just like a swamp. It was uninhabitable. But when he did that, there was a change that was affected by the angel Michael. He intervenes from the heavens and he drives this reed into the bottom of the sea. It turns up the muck of the swamp, but ultimately it solidifies. The trees begin to grow, and it becomes habitable along the Tyber River and this becomes the site of Rome itself.

Why is that important? They say first it had to turn the place into a forest... *Ya'ar* in Hebrew...and that becomes the site of Rome. Our bears came from the forest. What do these two things have in common? The bear or the boar or the boar - bear. Either way, they are both coming from the forest. And this is built upon a Scripture that we are going to read. But just to clarify, like I said, Melekh Shlomo could not have married Neco's daughter. It was either the Pharaoh Siamun or Shishak. You might see his name written as Shishonk. It is kind of a pronunciation thing. Same guy.

But the rabbis are using this anachronism here to teach a lesson. No, Pharaoh, he was the dragon. Egypt was the dragon. And the dragon has authority. The dragon only has his greatest power when he is based in Egypt around the Nile River. He is a dragon. He is a water dragon. He's a crocodile. Pharaoh was the crocodile god. And so the strength of the dragon, the strength of the crocodile is right there on the waters. And so when you see beasts coming up out of the waters in Revelation, all that has meaning.

But Neco was the dragon, and he's the dragon because what he did is he marched on Babylon. They could look at Babylon and see, okay, Babylon's becoming a problem. But up to this point, Babylon is not the world power. It is Egypt the most powerful nation in the world. Neco sees this rise of Babylon and he marches his army on Babylon and he's sent reeling, and this is what he finds out. His base of strength is right there in the Nile. It is in the territories right around Egypt. When he goes up on land, so to speak, that's when his power is not as effective because his is a water-based power. What does he do?

He passes off the authority of world domination, passes from the dragon Neco. It is passed to Babylon because Babylon defeats him on the land. And this spawns the first of the four beast kingdoms who have the authority of the dragon. Except these are going to be land-based empires. And like I say, this is an allegory. It is not literal history, but it is explaining how this fourth kingdom of Rome, also Edom, Edom is the red one, Rome is also considered Edom by

the time of Yeshua. So, it shows how the beast kingdoms respond, and it is through Israelite disobedience. And that is what happens when we break covenant. We sow the seed of defeat in our own lives and we create our own adversaries. And this is found in a passage that compares Israel to the vine. And so when Melekh Shlomo takes Pharaoh's daughter, he is initiating a chain of events that lead to subjugation by this boar of the forest. Not bear, boar of the forest, which is Rome. I know we are talking about the bear, but this is the boar. The boar of the forest, which is Rome, which is prophesied will oppress the vine. And this is in Psalm 80.

Starts in verse 8. It says, *You removed a vine from Egypt. You drove out the nations and planted it.* Okay, this is Israel. *You cleared the ground before it and it took deep root and filled the land. The mountains were covered with its shadow.* Mountains are nations by the way *and the cedars of God with its boughs. It was sending out its branches to the sea and its shoots to the river.* So the branches to the sea that means it is its branches are reaching out to the nations. Which it did during the time of King Solomon. He had extensive trade networks and it shoots to the river. So which river? Probably the Euphrates. Which the Euphrates extends in the territory of Babylon/ Persia, Media and of course under the rule of the Greeks, they conquered that area as well. *Why have You broken down its hedges? So that all who pass that way pick its fruit.* And this is really what Israel was and why it was so valuable. It was an intersection. It was like an interstate highway of ancient times. And if you were, you know, in say Saudi Arabia or Asia, India, and you are trying to get your way to Europe, there's going to be a trade route right there. If you are coming from the south going north, there's the trade route. If you are going the other way, there's the trade routes, there's the intersections, there's the Mediterranean seaports, there's Egypt right there as part of that intersection. So anywhere you wanted to go in in the ancient world, Israel was going to be right in the center of it to travel. And this is how it describes it.

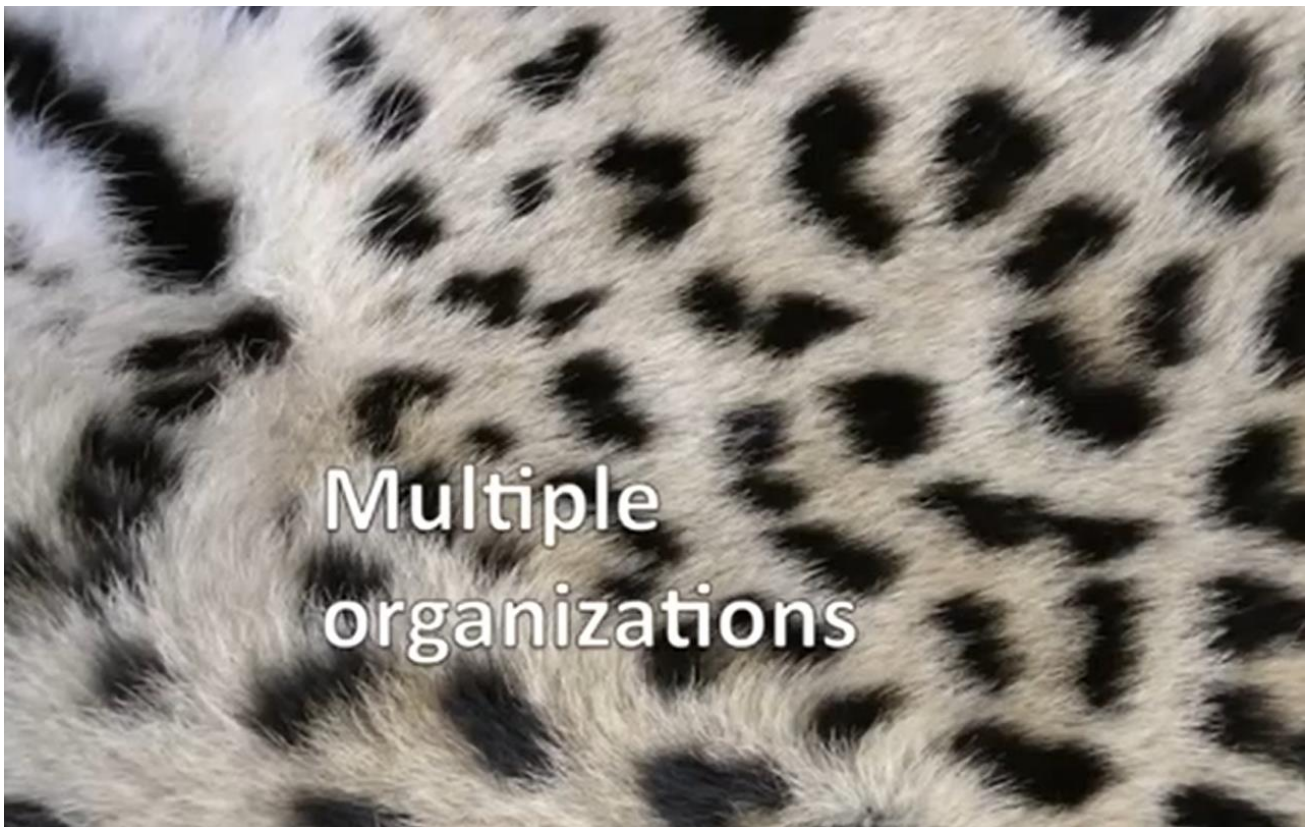
*All who passed that way pick its fruit.* Even though in and of itself, you know, the value of Israel has more to do with heavenly things than earthly things, nevertheless, the two things are together. And so it describes how eventually that *a boar from the forest eats it away and whatever moves in the field feeds on it.* So the boar came to be identified with Rome, and in the picture I showed you at first was a Roman mosaic. That was one of their big symbols, the boar, the wild boar, which was very fearsome and so forth. And so this last beast kingdom, this boar from the forest representing all those that went before, just like those who went before, as they passed through, they picked the fruit. They plunder Israel and its people. Says, *Oh God of hosts, turn again now we beseech You. Look down from heaven and see and take care of this vine, even the shoot which Your right hand has planted and on the Son whom You have*

*strengthened for Yourself.* And so within the prophecy is also a plea for a restoration that the vine be restored.

So why do we read that? Because in Psalm 80, the boar from the forest is representing an animal which is going to be multiple animals because it says whatever moves in the field basically is going to feed on it. And that's what happened with these beast kingdoms. They fed on Israel. And the last one was Rome, the boar from the forest. And this was all a result of what the angel Michael did when King Solomon mixed this vine that was planted by the hand of God Himself when he mixed the vine with Egyptian stock, which he was not supposed to do.

So now from the bear to the boar makes a little bit more sense. Both coming out of the forest, the bear being one of those creatures that make up the boar of Rome. So our two she-bears came out when the boys were taunting Elisha about picking up the authority of the prophet Elijah. The bears who ate those 42 boys were not just random fruit-picking bears. They are prophetic bears of the Medo Persian beast kingdom that did later morph into the leopard. The lion would have gone before, the leopard afterward, and finally this Roman monster, this boar from the forest.

And when John sees this final beast, he sees it with lion heads, bear feet, and a leopard body. And the symbolism of a leopard body means, that the things it is going to do is there is going to be able to spread very quickly and spread very far. And it will bring into unity those it conquers. And the way it will bring them into unity is through organizations. Multiple organizations.



And this is why I have a picture here of a leopard's skin fur, hair. I don't know if they have fur or hair, but you can see the spots of the leopard. Those spots actually mean something scripturally.

The spots come from a Hebrew root *chabar* like *chaver* is a friend, it is somebody you are joined with. *Chabar* means to join, to fascinate like with a charm. It is almost unbelievable because there is a sorcery aspect to how fast people can fall under the spell. And you can see there specifically by means of spells and people become fascinated. You say, well, why are they so fascinated with this? It is not that fascinating to me. But there's actually an element of sorcery of casting spells that goes with it, because this leopard is a charmer. He will try to join up with you, have you join up with him. He will have fellowship with you. He'll create a league, a confederacy.

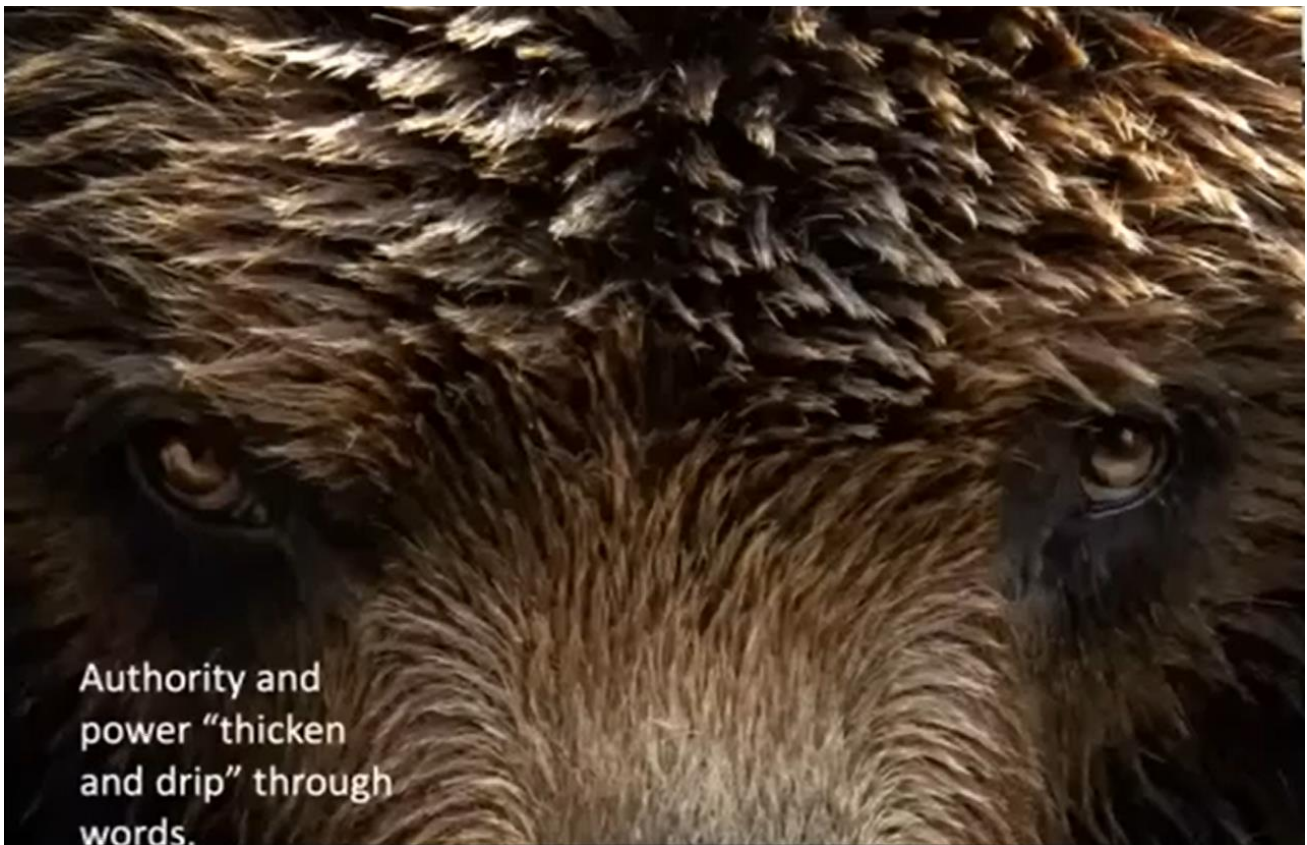
So the spots in Hebrew are *chabarburot*, and you can hear the *chaver* and that literally means spots. So what is a spot? What is a leopard spot? It is the ability to bring people into subjection by luring them to join. They'll become fascinated with what you are offering and they will join up and they will create a league. They will create an organization. And you can see this in the outline of the Biblical usage, which is just pulling up the Strongs pages. You can see how that works. Couple, join, couple together, join together, a compact, a charmer, charming, have fellowship with, league, heap up. So what does it do? It unites people together by charming them. It will create allies. It will get people to join in and make an alliance. And that's the first step.

But remember, there's three steps with the beast. The first step is like this, it will entice you to join. Secondly, if you don't join, you will be coerced. It will make your life harder. If you still don't join, they will kill you. That's the three steps. But these spots are the attempt to get people to join up voluntarily by being very charming and offering them what they want, something that fascinates them, something they need.

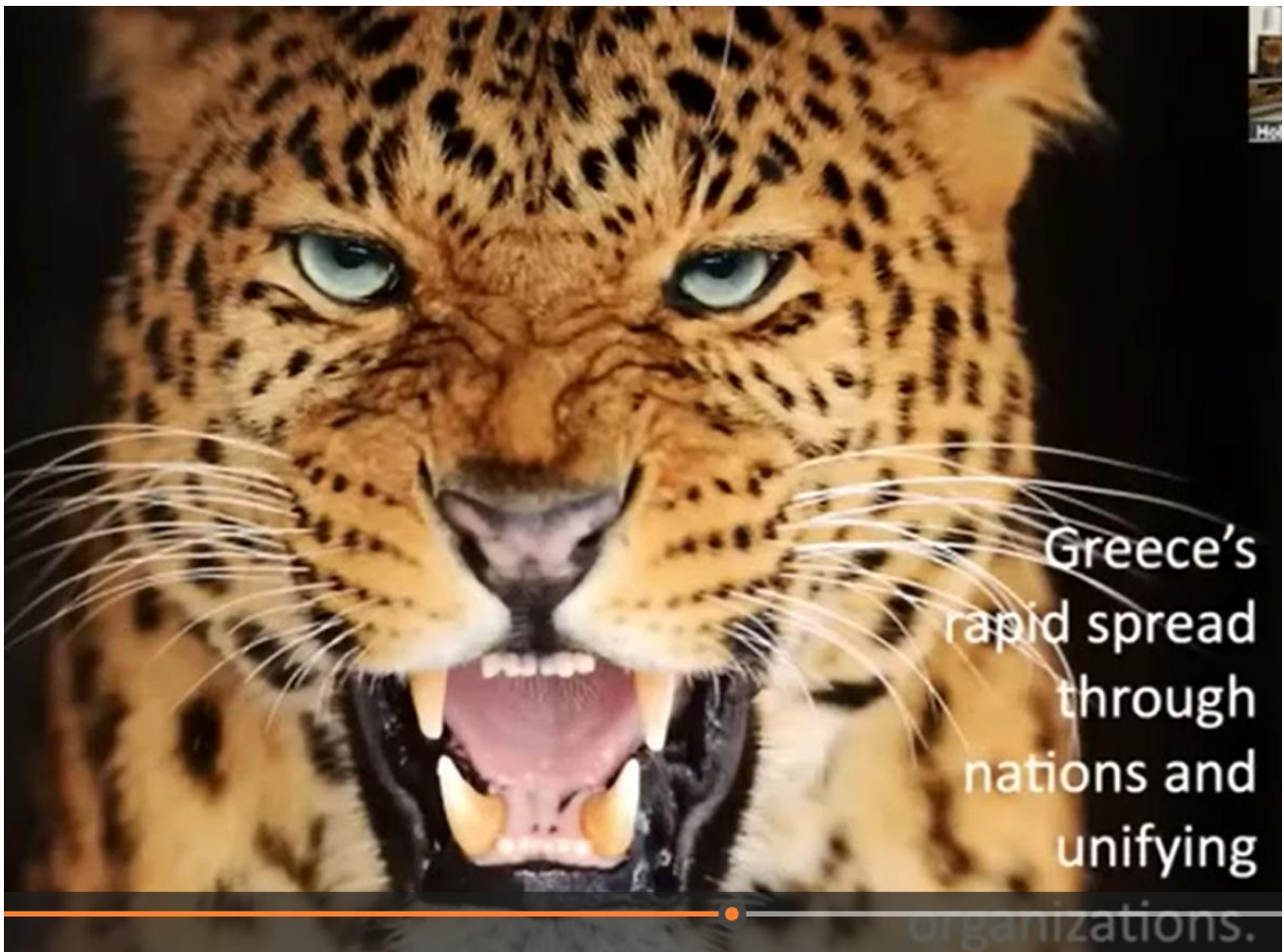
And so this, I don't know if it is coincidentally or I just happened to run across the article of a particular mayor in New York City who I guess was being interviewed and pointed out his favorite verses of the Quran had to do with the Mecca-Medina:the difference between the two and the tactics that were used by their prophet, and in one of them, it was an invitation. "Hey, this is a great idea. Come join my religion. You'll love it." And then if they didn't join, he's like, "...or I'll kill you." And that's how the beast works. And we know that the false prophet did what a false prophet does, and what he does **in the presence of the beast. In other words, they are contemporaries.**



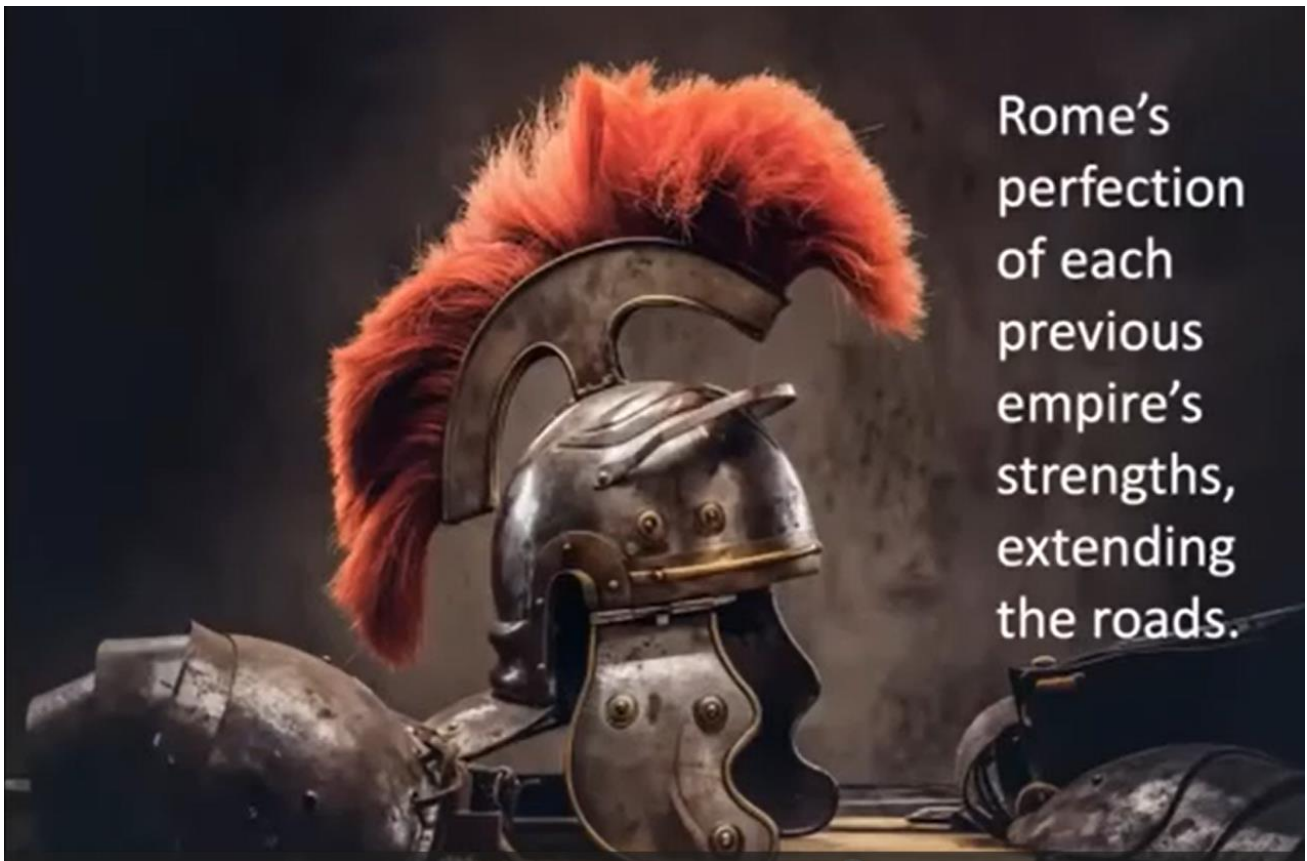
So this last beast monster, he will have these characteristics. He will have a degree of authority to rule, which of course is derived from the golden head from Babylon. He will have not just the authority and the bear power of Medo Persia, and this takes a little more explanation.



I think you can figure it out if I just give you the Strong's words. *Ya'ar*, which means the forest that the bears came out of, which is Strong's #3293, and then Strong's #1680, which is *dibbah*, has to do with the word bear, *dov*. *Dibbah* means to speak. And so *ya'ar* doesn't just mean a forest, it means the drippings of a honeycomb. And the drippings of the honeycomb are often compared to words. But they are slow, just like the bear. Remember the *dov* of bear in Hebrew, it means something that's kind of slow and easygoing, a little bit sluggish. And so this is the drippings of the honeycomb there. It is a slow moving thing. It is a drippy thing. It is thick. And so what does the bear do? He takes the authority of Babylon. And even though there's a more sluggish aspect to the way he does things, it will often be through words. The words will be important to the bear empire.



And then you have Greece. What does Greece's leopard contribute to this? This rapid spread, because of the leopard is seen as a rapidly moving animal. This thing that's being spread will spread faster than anybody can imagine. It is like you wake up one morning and they are there. The enemy has moved in. Might be the mayor of the city at this point, but Greece's rapid spread through the nations and those spots, the ability to unify people into organization, to organize people is the method. Even though he is very warlike, he can spread fast and conquer. He has the tactics of the lion and the bear preceding him. The lion and the bear? They are very strong and they have authority. Well, they need the ability to organize people to get them to do what they want. That's what the leopard contributes.



Rome's  
perfection  
of each  
previous  
empire's  
strengths,  
extending  
the roads.

And then Rome came along, the boar from the forest, the last composite monster, and he will perfect each of the previous empires' strengths and all roads lead to Rome. Rome took all those those systems of government, medicine, philosophy, literature, drama, politics, sports...you name it...and it will use whichever of those organizations it can to organize people and to manipulate people. They are charming. If you like sports, you'll get sports. If you need healing, they'll offer you medicine. If you like to be part of politics and believe you are an influencer, they'll offer you that. Whatever the bait is that will work with you, Rome will perfect it. And at the beginning, at least, it will be charming. As long as you are on board. If you are not on board, it is not going to be as charming. You'll end up in a stadium somewhere, and it won't be fun for you.

So, let's go back to the Medo Persian bear, which also if you are reading like in Jeremiah, Isaiah, it might refer to those empires as Elam or Media, same territory. And I do want to look at those passages in Jeremiah and Isaiah eventually. I know we won't have time today, but I want to look at those because those are vital again to seeing what's happening in Iran right now, that like it was prophesied. But we know for the current revolution in Iran, it began formally on the 10<sup>th</sup> of Tevet on our Hebrew calendar. And, what else do we know about Persia? Well, it has a prince, the prince of Persia. Scripture doesn't give us the name. You have to go to some extra-biblical sources to find that. And so I want to talk about how dependable is it to even call him Dabshal if the Bible doesn't say what his name is? How can we know that's his name? Well, I don't know it is

important that we call him by name because we are not talking to him anyway, but we are talking *about* him. And sometimes if you are talking about an entity, it helps to have a name that everybody will recognize.

And so this whoever he is, Dobiel, Dubiel, we know that he obstructs Gabriel for 21 days because he doesn't like the message that Gabriel is bringing to Daniel. It is going to prophesy, of course, the downfall of his empire. He, remember, he's the power over this principality of Medo Persia. He doesn't want to hear that he's going to fall to the Greeks. And what I read you next week, you are going to hear he obstructed for 21 days. He doesn't want to hear that the Greeks are coming, but it is the angel Gabriel who's like screaming, Please don't let the Greeks come because it is they know it is not going to be any better for the Jews if the Greeks come.

So, we we've got this prince of Persia, this bear obstructing Gabriel for 21 days. And eventually he had to relent when Michael, the archangel, Michael the prince comes. And who is Michael the prince? He is thought to be the, would we call it a guardian angel. The power over Israel itself because he's going to be called your prince. Whose prince? Israel's prince. So Persia has its prince. This Dobiel. Who is the prince of Israel other than of course Yeshua himself, which angelic being? It would be Michael the prince one of the four archangels. So at least thematically we know that Dobiel does describe this assignment of the prince of Persia which is represented by the bear. *Dov*, bear. *Dobi*, my bear, match it up with El. my bear, God is my bear, Elohim, El. Elohim is my bear. Like a regular bear? No, the attributes of the bear. Angels are named with attributes of Elohim. So this slow strength of a bear, He puts some attribute of himself into the animals.

And so for the bear, the attribute was that that slow-moving very protective of children of their own, not so much of people who attack their children. I like that aspect like he would be very protective. And we can see this in the prince of Persia. He's very protective of his domain to the point that he obstructs Gabriel. Now we know that the prophecies define Medo Persia's icon as the bear and so we can at least accept the name as a descriptive. Is it his given name? I don't know that angels actually have them. It seems as if their names describe what they do. Which our name should be that way, too. It might be that their names are more authentic in practice than ours, because some of us are named from the last person that our parents talked to. But Biblically, your name should reflect the qualities of Adonai that you want to see reflected in that child. And that's like one of the big principles of naming. So, can we believe these Jewish sources that describe the prince of Persia as Dobiel or Dubiel? Because you are going to have to go to the pseudepigrapha to find this name. And pseudepigrapha literally means fake writing. But tons of people love it. They love the book of Enoch, they like these extra biblical works. They are very

exciting and so forth. The thing to remember about them is **they are not Scripture**. That's why They are fake writing. They are written under the name of a biblical character, but it is more like literature. Think of it as Jewish literature, not Scripture.

Now, in the literature today, will it reflect things that people know? Not necessarily because they were written down, but because they were passed down. You say, well, I don't know if I believe that, I just want what's in the Torah. Well, we are going to look at Scripture and see how sometimes this is the case. Scripture will assume we know what Israelites and Jews knew. But we just can't find that in the Bible. Why is this in here if I can't go verify it in the Torah or the Prophets or the Writings? Well, just sometimes within the culture, things are handed down. And so sometimes, yeah, the Scripture does assume that we know what Jews knew from ancient traditions. Like one of the things they know is the identity of the men who enticed Israel to sin with the golden calf in the wilderness. And we find this in 2 Timothy 3:8. And you read through this and you are like, I don't remember this story in the Torah. It is because you had the story, you just didn't have the names. This is a detailed story you did not have, but apparently it is being passed down. And so in 2 Timothy, Paul's writing to Timothy, he says, *Now as Jannes and Jambres withstood Moses, so do these also resist the truth. Men of corrupt minds reprobate concerning the faith.* You are like, well, I don't know. Well, of course, yeah, you do have to go to the pseudepigrapha to find these names and get more of the rest of the story. That does not mean these extra Biblical books are Scripture. But we'll qualify this. If what's in those books appears in Scripture, now you've got a winner. Now you got a little more validity to it.

So you've got both the Jewish tradition and the Apocrypha, which is part of the pseudepigrapha, casting these two Egyptian magicians who followed the Israelites into the wilderness, like we'll join up. They seem to be on the winning team. But when Moses was gone, what did they do? They stepped into that power vacuum because they were still of corrupt minds. They weren't really believers. They were just looking for the winners. That one would preach. So they instigate the golden calf. And it is thought that there's a place in the Psalms where it talks about how they traded the gift of God for the image of a calf eating grass. And it is thought that when this calf did spring out and appear to come to life that it literally did look to people as if it was alive and eating grass. And this was because the magicians, Jannes and Jambres, they were magicians, they could do stuff. Doesn't mean it was holy stuff. Doesn't mean they are not, you know, burning right now, but they were able to do things. This is also how the leopard can work with his organizations. They can make dead things look alive. They can make idols look like God Himself. That should sound familiar since we are talking about Daniel and Revelation.

Now in the Jewish tradition, speaking of names, it does acknowledge four archangels. Michael or Michael, the not just the archangel, but also the prince of Israel. Gabriel, and Gabriel is the one who he looks like a *gever*, a human being. Often when he appears, he might be like a superhuman being, but he still has the appearance of a *gever*, of a man, which is where you get Gavriel, a mighty man. Uriel, which is the light of God, and then Raphael, which is the healing power of God. So those are the four archangels. And like I say, you would have to go back to the pseudepigrapha to find these extra names to that list of names that at least two of these are not in Scripture itself.

But to that list, we could add Dobiel or Dubiel who is thought to be the prince of Persia. So perhaps Dobiel is the name of the prince of Persia. Perhaps not. It doesn't really matter. We know who we are talking about. And it is defining his role. He is an assigned angelic majesty over Persia, over the bear kingdom. And that helps the reader to distinguish him from others because under him are going to be 21 kings. And that's the picture here. An angel's name does reflect his particular role or mission for the Most High.

Just like satan means adversary in Hebrew, but he's also referred to as like an entity satan, satan. And his primary role is to prosecute those practicing sin. He appears before the heavenly court and he prosecutes people who are sin factories. And he's really enthusiastic about it. And sometimes he'll even volunteer to test people who aren't practicing sin. He's really into his role. And the good news for us is there will be a day when there will no longer be found room for him in that place of the heavenly court. Something will have changed and there will be no cause for him to accuse us.

The bad news is he'll get thrown down to earth and that will be where he's primarily functioning because he knows his time is short when that happens. He's running out of time. So what can we say about Dobiel? Once he's aroused, this bear is particularly vicious toward the young and those who mock him. And we can see this in Elisha's she-bears. Bears are known for being super protective of their young. It doesn't mean she won't tear up yours if she perceives your young as a threat to hers.

So when Elisha calls out these she bears, they tear these 42 boys who are mocking him. And not just mocking Elisha. It is not just a personal thing like how dare you call me Old Baldy. They are refusing to recognize the regime change because Elijah has just gone up in the chariot of Israel with its horsemen. He passed off the tallit, the mantle to Elisha. Now you are the anointed one, you are the anointed prophet, carry on. And they are rejecting Elisha's role.

And that seems to be a pattern with this 42 as we start to go more through the number 42, when there is regime change and especially like with these 42

months. The problem with some people is they are not going to know it is over. They are not going to know the war is over. Like those 42 diplomats from Judah looking for Ahab, and they are like, "Where are you going?"

"Oh, we are going to visit Ahab."

"Oh, then we are going to kill you. You don't know he's deposed. You don't know he and Jezebel are no more. You don't get that."

They can't really read the writing on the wall, which is also a Persian problem.

So, let's think about what's going on now. If the characteristic of Dabiel is to particularly tear the young. If that's a pattern, then let's look at the modern Islamic regime. Who's in power right now in Iran in Medo Persia? Well, we know that the regime that's in power is founded on a false prophet. And ever since it duped the university students of Iran into welcoming it, it is a little bit of false advertisement going on. But what did they do? They charmed. They offered what the young people of Iran wanted or at least thought they wanted. It wasn't as advertised on TV once it arrived. It became particularly vicious, murderous, rapacious toward its young citizens. How many of those university students who even took the Americans hostage were killed by the regime when they said, wait, this is not what we signed up for.

And so anybody who challenges this present bear regime, they will put it in a little box and say, oh, this is mocking Islam or this is mocking the prophet. And they will, well you read the news, you know what they will do to anybody who they perceive as mocking, especially in the these most extreme applications of Islam, they will tear. And so in Iran since '79, there has been uprising after uprising, especially by the young, but it is been squashed, not through war because the citizens are not armed. They don't have a way to fight back. They simply brutalize unarmed civilians who are protesting the Islamic oppression of Iran. And it is particularly the youth that are suffering. I am beginning to see the pictures of many of the people who have been killed since the 10<sup>th</sup> of Tevet. And it is almost all young people. Every picture, and it is not just young men, young men and women. They are going into a meat grinder, and they know they are going into a meat grinder when they go out into the streets.

And if they are injured and they go to a hospital, the regime will hunt them in the hospital. They'll zip them in body bags while they are still alive. They'll take them off life support. They'll go ahead and shoot them. And what's going on here? It was the youth, they were the primary group, even though they duped the nation, the youth were the primary group that had the energy to welcome the Ayatollah after the Shah was basically sent away. They were the energy definitely behind kidnapping the Americans in '79. But how things have turned in 47 years. So bear regime, they are also mockers and they'll gorge themselves on the wealth of their citizens. I mean, it is just like watching a late

summer bear fattening up, and they'll feed their murderous cubs like Hezbollah, Hamas, and all these terrorist organizations. See, Iranians are not Arabs. We are not Arab.

And so the shaking that we are seeing it in a weird way, it is like it has come around a circle in 42 years. It is going back to the sign of the lion, which was Babylon's sign was the lion, slightly different territories, but in general, Babylon, Medo, Persia, all that's the same area. And now the cry that we are hearing is "Javid Shah," which means "Long live the king." In other words, let the Shah return, which now it is the crown prince, who has been very inspirational to these young folks especially getting them out in the streets to protest. They have changed the flag. Even other outlets are starting to change the flag back to its original flag from the Islamic flag. And on that flag is the lion. It is the swords and the lion and the sun. And so this long live the king, it is like we don't want a king, now it has come back to we want the king.

And that's why next week when we start talking about King Zedekiah and the 21 and the 42 and what this has to do with the bear of Iran today, they are connected. There's a pattern. And so in a weird way like what's come full circle they want this crown prince Reza Pahlavi to come back to be this polarizing figure not so much to be the king, but to be the driving force behind a democracy, behind a new regime. But it is been 47 years since Shah ruled under the Persian bear entity. Interesting how these things go in circles.

So, next week I want to get more into Dobiel because there's particular information about Dobiel that's in the Talmud and it is written, it is very oblique the way that it is written. It is like what in the world is this talking about? It doesn't seem to have anything to do with what's going on other than just like tangentially. It is explaining why it took Gabriel so long to reach Daniel. But embedded within this is some very relevant information today. It really can help us understand the dynamics of what's happening today. And so that the questions are, well, that's just tongue and cheek, Did he scroll? Why did he eat a scroll? What was in that scroll that helps us identify the characteristics of this present regime under the Prince of Persia? Because it explains why they act the way they do. Why, I am not even going to call it extreme Islam, why Islam is the way it is. It explains this this transaction and how Dobiel was given the power to rule. And what is his authority? Why does it look like this in the world? So we we'll take a peek at that next week as to why did Dobiel eat the scroll? What is the congruence with the fall of Israel? Not necessarily, Israel had already fallen at that time, with the fall of the kingdom of Judah. The congruence we are finding is going to be congruent with the fall of the kingdom of Judah, not the Northern kingdom.

And so that's where we are going next week. It is heavy. I know this is heavy. But it is an opportunity, I think, to encourage ourselves that we might think the Father is slow, and He is not. He is just working in His cycles. And once we figure out what the cycle is from Scripture, that really helps because we can be encouraged. You see people going into this meat grinder, they are videoing pretty much their last words when they go and they say, "I can't not go. I can't have my children asking me why I didn't do anything. I have to go. I have to go protest..." with nothing to defend themselves.

The regime seems to, if not killing them, seems to be especially fond of shooting them in the face, so that they'll lose their eyesight. But at the very same time, we know that believers in Iran have been burgeoning under this oppression. And this is what always happens. When you try to kill the people of God, they proliferate. They proliferated in Egypt under oppression. They have proliferated in Iran under oppression. And it is our job to intercede for them. Not to just sit back and say, oh, those folks, they've been fighting for thousands of years. Uh uh. And when do you think it is going to come to your door? Because that's how the leopard works. You wake up, and it is there.

Some people aren't waking up. We want to be awake. We want to be awake. So, I love you guys. Hate to be so heavy but on a Shabbat but we need to know our times especially with Purim coming up on us. We need to be aware of what's going on in our times and then the Father will fight for us. And I am praying that He fights for His people right now around the world who are under oppression, whether it is Iran or anywhere else and that **the wicked would turn on themselves**.