

Heaven is Shaking the Bear Part 14 – Dr Hollisa Alewine

Today I want to go back to those numbers because it has been a few weeks since we talked about the numbers 21 and 42. Then I'm just going to throw some stuff in there that might be confusing. But it looks as though, because we saw this thing kick off on the 10th of Tevet, that there are some elements of the Biblical calendar, and not just of the appointed times, but this seems to correspond more directly with the fasts that aren't considered one of the seven moedim, but they are included in the Prophets.

And so if you have a Biblical calendar, a Jewish calendar, if they don't have those four fasts on there, it might be a little confusing to you, but you can always go back and look these things up. But because that was our marker, that is what got my attention in the first place with the Persian bear, I want to go back and look at a few items pertaining to, not just the four fasts, but there are other significant calendar days that are implicit within the text. They are not stated by date. There was a commandment given and there would need to be a date, but that date was added by the judges.

In other words, if you are going to bring tithes of animals or first fruits, you need a cutoff date. You need a start date and a stop date. And so we would call them birthdays. You have a birthday for trees on Tu B'Shvat, you have certain things that, if it is born on or after this day, then it is part of that fiscal year. We know fiscal years. And so it might be part of the fiscal year for your tithes and so forth. And so this year, because there is a significant date associated with the Persian bear, shaking a little bit right now, I went back and checked the date when the last shah was deposed, and it fell on one of these Biblical birthdays. Like I say, the Bible will give you the commandment, and then you have to set the date. And so it fell on the birthday for trees, of all things. And that is where we are going to start today.

We are going to start with the first mention of the forest or the woods in Scripture, because these two she-bears came out of the woods. That is significant. We don't really need to know that detail unless the detail is important. It could just say two bears came out of the woods and killed 42 boys, but it says two she-bears came out of the forest, came out of the woods. That is a significant detail. And when a detail like that is given, that is a reminder, and you just kind of write it down if you like to study prophecy. That is a great reminder that you need to drive your little hermeneutical vehicle back to the first mention of that word or the first mention of that phrase, and that will give you a good guide. And then if you can, you start working your way from the first mention of it as far as you can. If you can go all the way to Revelation, go to Revelation. That is how it works. That is called progressive mention, complete mention. You start with first mention, progressive mention and then complete mention.

So we want to do that today to give us more context for the 42. And as we work with these numbers 21, 42, I also want to look at 48 and 49. There are some things going on here, because the 21 is going to correspond to two different people groups. And that is what made me think that we might be watching a chiasm play out right in front of us as it pertains to the Persian bear.

If you don't know what a chiasm is, it comes from the Greek word *chi*, which looks like an X. And if you fold an X, no matter which way you fold the X, you end up with a mirror image. Then when you unfold it, you've got the mirror image of the other side of the X. It is a mirror image of something. And so it could be that something that happened long ago has been flipped back and we are seeing a mirror image of it. And those are some of the things I want to do today.



I'm just calling this the bear crossing just because it looks like we might be getting the *chi*, the X, some sort of sign that we are in a cycle where we are seeing the end, that is signified by the middle. When you are looking at a chiasm, you can find the end when you find the middle or you can find the middle when you find both ends. If you find the middle, you find both ends. If you find both ends, you find the middle. That is why we say it is like a mirror. It is like a book end. And so I think we might have these two bears looking at each other at this point. And this just falls into the category of you can't make this stuff up. Really, you can't. I checked the news this morning and these were right there at the top of the page.

Today's Headlines
You can't make this up.



ARCTIC ENCOUNTER
Bear attacks soldiers in Alaska after emerging from its den, officials say



LIVE UPDATES
STRAIT STANDOFF
Iran takes 'control' of critical oil route, opens fire on vessel after Trump says US blockade will hold: official

So I took screenshot of both of the articles. I mean they are literally side by side. And so this is the first article I saw because the bear caught my eye. It says, "Bear attacked soldiers in Alaska after emerging from its den, officials say." Now, I'm not laughing because it attacked the soldiers, I'm just laughing because that was the most unexpected article, even though I should have expected it because we are talking about the Persian bear. I mean, for 14 lessons now, we've been talking about the bear. And then I see a big old bear on the headlines. And then I look across and right across from it, it says, "Iran takes control of critical oil route, opens fire on vessel after Trump says US blockade will hold: Official."

And so we've got two articles here where the bear came out of its den. You do not know what kind of mood the bear is going to be in when it comes out of its den. So we had the literal bear attack, and then we had the Persian bear attack right there on the front page today. And I don't know if we would say that God has a sense of humor that He set that up, but if it is a coincidence, it is a pretty interesting one considering our subject matter.

Let's review the symbolism of the two she-bears that tore the forty-two boys who taunted Elisha's prophetic commission and miracle at Jericho of curing the spring. It was a regime change.

The bears came out of the woods, as did the "boar" of the woods, which is identified with the Roman Empire.

A forest or woods in Hebrew is *ya'ar*. Terrifying bears and boars are powerful images to invoke, yet there is a good side to the forest, such as the forest of King Solomon's palace and the forests of Lebanon that produced the timbers of the Temple. Hebrew words are contronyms, forming their own opposites. Context supplies obedience or disobedience to decode positive or negative meanings.

Let's backtrack a little bit now that we've accepted that we are in the era of the iron and clay feet and we've started paying for things with clay coins like the sages said we would do, probably 1300 years ago. And let's go back to our prophecy about the two she-bears, where we are picking up this number 42 that is related to some other significant things in Scripture. And of course, we know that there were 42 boys killed because they taunted Elisha. He had just received this prophetic commission as Elijah left the world, and he had just performed a miracle at Jericho of curing the springs with salt. So there had been a regime change and that in itself, it is like there is two regime changes. I don't know if you would call the second one a regime but a curse was broken and a new era began for the city of Jericho. It became more inhabitable because a curse had been put on it.

So we had the regime change from Elijah to Elisha, and then we have the curing of the springs at Jericho, and by the time of Yeshua, Jericho will be a huge population center for priests and Levites. That is why the parable of the good Samaritan, you've got the priest and the Levite coming from the area of Jericho. And Jericho is important because this is the location where the Israelites crossed the Jordan River. There was a regime change in Canaan when they crossed the Jordan River.

So maybe there is a third crossing. There is a third change we can point out. In a previous lesson, we looked at how the two she-bears came out of the woods. The Hebrew word for woods or forest is *ya'ar*. And then we looked at

the prophecy, too, of the boar coming out of the woods, which was identified with the Roman Empire. One of their big symbols was the boar. Whether we are looking at bears or boars bears aren't boring. They are terrifying. In fact, we are going to Gatlinburg tomorrow and we've already had the warnings. Do not leave trash cans uncovered. Don't be wandering around at night because there are bears in the woods, and sometimes there are bears around the cabins. So, be careful. Bears can be terrifying, especially if you have something they want. So that is a pretty powerful image to use when we think of the symbolism of the bear, something that would tear us and kill us.

But it is its own opposite, if we think of bears coming from the woods, because there is also good things coming out of the woods. There is a good side to the forest. We know that there was so much cedar in king Solomon's palace it was referred to as the forest of Lebanon. We also know that the forest of Lebanon yielded the timbers of the Temple, the holy Temple itself. So when you look at Hebrew words like *ya'ar* or even *dov*, when we looked at what does *dov* or bear mean, it has got some positive connotation, has some negative connotation. Hebrew words are what they are, they are not just labels, they actually are the thing, which is a little mystical, but just trust me on that and therefore they are contronyms. Because they can form their own opposites, they are contronyms.

They are two sides of the same coin. Your perspective will determine whether you see heads or tails. Your perspective will determine whether you are seeing the positive or the negative side of the Hebrew word. If you are standing on the side of obedience to the Word, then basically, you are coming up heads. You are coming up on the positive side. If you are standing in a position of disobedience to the Word, then you are probably coming up tails. So you need the context to know whether a particular word is being used in a positive or a negative light in Scripture.

Forty-two in significance:

A period of trampling by an authorized ruler, marks end of authority, supporting Ahab's monarchy which was marked by idolatry and the actions of his queen Jezebel, who persecuted the saints, the executor of Ahab's murderous, kleptomaniacal aspirations to rule both government and religion.

- **Nu 35:6** 42 cities added to 6 Levite cities as refuge for **man-slayer**
- **1 Sa 13:1** Saul's reign of 42 years
- **2 Ki 2:23-24** 42 boys mockers/supporters of death in Jericho after Elisha purified the spring with salt
- **2 Ki 10:14** supporters of Ahab & Jezebel from Judah
- **Re 11:2; 13:5** trampling of Jerusalem by nations for 42 months during rule of beast by authority; the woman "Jezebel" who rides him twists religious doctrines and leads the righteous into abominations of adultery and idolatry



So these bears that come out of the woods, two she-bears, kill 42 boys. So, we are assuming that we are supposed to divide them into 21 boys a piece or young men.

And this slide we've looked at before and it is just a reminder that the significance of 42 is a period of trampling by an authorized ruler. They are not unauthorized. They are actually in power. There are rulers and there are unrulers, but they are ruling, but the end of that period does mark an end to that authority. Doesn't always mean instantly a different authority, and that is what we are going to look at today. There seems to be a transition period in here.

It was also the number of the ambassadors from Judah who were in support of Ahab's monarchy, which we know was rife with idolatry, with murder, because his queen Jezebel acted on his behalf. She executed his wishes, she persecuted the saints, which should sound very revelationist, and that is why she shows up again in Revelation. Jezebel was the executive of Ahab's will. If you find a Jezebel, there is an Ahab. Don't worry too much about Jezebel. Find the Ahab, deal with the Ahab, and Jezebel's gone. She doesn't have any authority of her own. She is the executor of Ahab's authority. If he were to withdraw that authority or he was to be taken out of the way, Jezebel just disappears. They are a team.

So we know King Ahab was a kleptomaniac. He had a murderous heart, but he was perfectly happy to let somebody else do the dirty work. And he did have aspirations, he wanted to rule both government and religion. You can control people if you control both their government and their religion.

So, I did some bullet points to remind us of the significant passages, and then we are going to look more specifically at Numbers 35 because it has to do with the cities of refuge for the manslayer to, give us a little more light on the number 42 and how it is related to the number 48 and possibly the number 49. We know that the first king of Israel was Saul, and his reign was 42 years. So that was the end of his reign. Started out well, didn't end well.

The 42 boys, of course, the 42 mockers of Elisha. The supporters of Ahab and Jezebel, who arrived from Judah end up getting killed. Once those who have deposed the king realize who they are, they kill them, too. And then we can skip all the way to Revelation 11:2 and 13:5 and we get another representation of 42 because this is a period of time when Jerusalem is going to be trampled underfoot by the nations for 42 months and this is during the rule of the beast by authority. He's going to be given authority to do this.

And then this is where the woman Jezebel pops in. In Revelation, you recognize her first because she's given by name. You won't necessarily recognize the Ahab spirit if you don't have locked in pretty firmly that there is not going to be a Jezebel if there is not an Ahab. There is not going to be a Jezebel if there is not a beast. And so what is she going to do? She is going to ride with him. She has to ride his authority. Remember, she doesn't have her own. And she will be the executor of his will. She will twist religious doctrines. And she will try to lead the righteous into abominations of adultery and idolatry. And that is exactly what you read in the warning to Thyatira, that the Jezebel woman is trying to teach people how to go astray and to worship things offered to idols.

Then he went up from there to Bethel; and as he was going up by the way, young lads came out from the city and mocked him and said to him, "Go up, you baldhead; go up, you baldhead!" When he looked behind him and saw them, he cursed them in the name of the LORD. Then **two female bears** came out of the woods and tore up **forty-two lads** of their number. (2 Ki 2:23-24)



Medea-Persia, two bears

42

7x7=49 Eve of Jubilee/release & return/leaven of Kingdom

7x6=42 Regime change

42 is half of a 7-year period of months

42 is one "week" less than perfection of 7 7s to Sinai/Shavuot

It is also twice 21, the number of days the Prince of Persia obstructed Gabriel.

Let's look at our passage first and then we'll explore into the Torah and try to find our first mention. So this is 2 Kings 2:23 and it is talking of Elisha. *He went up from there from Jericho to Bethel. And as he was going up by the way, young lads came out from the city and mocked him and said to him, Go up, you baldhead. Go up, you baldhead.* Mocking him, trying to tell him like, you do what Elijah did. *When he looked behind him and saw them, he cursed them in the name of the Lord. Then two female bears came out of the woods and tore up 42 lads of their number.* So remember when you see something doubled, sometimes it means two time periods, a prophecy that is going to happen in two time periods. In this case there is a literal explanation because the bear represented the kingdom of Medo-Persia. So technically it is two bears. It is the Medes and the Persians. There is the Babylonians, that is the golden lion, and then the Medes and the Persians, one bear, but two bears, the silver bears, and then you'll have the bronze or the copper leopard of Greece, and then the iron of Rome.

So let's think about the number 42, just probably fourth grade math, which is about my level. 7×7 we know is 49. Seven is a number of completion. It is the base week of creation. And we can see that it is also in the conclusion in Revelation. Everything is going to come in repetitions of seven and also twelves. Twelves are a big number. Even though you have wave after wave after wave of sevens, you also have that juxtaposed with the 12 which represents of course the 12 tribes. And so especially right now as we are counting the omer up to Shavuot to the giving of the Torah at Sinai, what are we

supposed to do? We are supposed to count each day and then count seven weeks. Which brings us to the eve of Shavuot for sure each year. There is a little jubilee every year at Shavuot. And then you have a shmittah year which is the seventh year of every cycle of seven years. And if you count seven sevens, seven shmittah cycles, what do you have? You arrive at the eve of the jubilee year. So you would actually have two rest years. You would have the 49th year, which is the rest followed by the 50th year, which is the *yovel* or the jubilee. And that is why it was such an incredible work of faith for somebody living in Israel to just trust that Adonai would supply for them not just the shmittah year, not just the Jubilee year, but also in the following year when they would be permitted to start planting again and for those crops to come in. And of course, they didn't trust Him and that is why they went down to Babylon, and ended up in the head of the beast.

Jubilee is a year of release and then return to your original inheritance. That is the big jubilee, the big *yovel*. The little one each year, the little jubilee is you are counting the omer, you had the week of Unleavened Bread, where you did not eat anything that would become leavened. But now as you start counting toward Shavuot, once you are out of your week of unleavened bread, what's happening is the leavening of the Kingdom. And that is the good leaven. You take out the leaven of malice, insincerity, wickedness, all of that, pride, but you put good leaven in.

That is why I say the Hebrew words are contronyms, you have to look at context. If I look at *chametz* during the week of Unleavened Bread then it is clearly in a negative light. I don't need to be close to it. Doesn't need to be in my house. But if I look at the leaven of the Kingdom during the rest of that period of the counting of the omer, then I'm absolutely supposed to be leavening with the leavening of the Kingdom. The light of the Kingdom is supposed to be shared. It is when you share bread, you share the light of the Word. You share the source of light itself. So you do want to love in the Kingdom.

So 49 if we were to add one more seven...see 42 is only going to be six sevens. We need one more week or one more period of sevens to bring us to the eve of the jubilee and the leaven of the Kingdom, which is the good stuff. So 42 is regime change, but it is not quite going back, you are not to that last week, you are not to the 49 just on the eve of being released back to your inheritance. But the 7 x 6 is a signal to you of regime change. You can start to think in terms of return at the 42, because this will take away the old regime.

A new regime sometimes takes time to set up. There is a transition period just like with Shabbats and high holy days, you had to have a preparation day. You don't just snap your fingers and make Shabbat happen. It requires intensive preparation. So, we can see how the number 42, we can fit it into multiple

contexts, even if we are looking at that 42 months in Revelation, but it does yield a number that is a week less than perfect. We are counting seven sevens to Shavuot, the giving of the Torah. And so when we look at the number 21, which is the number of days the prince of Persia obstructed Gabriel, and then he tells Gabriel, and now I have to return to fight. I've got to go fight them again. And you are like, Well, you just fought your way through. Is it going to take you 21 days to get back? I mean, is it ultimately the trip over was 21? Has the trip back take you 21, too? Is this 42 that significant? Is there something he needs to go back and do that he has to fight through in order to achieve that?

I'm wondering if it has to do with the conversation that we read about in the Talmud, about where Gabriel's screaming don't let the prince of Greece come, the interaction there with Dobiel and so forth. Don't really want to get into that, but I think it is interesting that it took him 21 days to get there and he has to fight his way back. Maybe it was a total of 42 days for him, for Gabriel to complete that journey.

The First Mention of the forest/woods, *ya'ar*, involves regime change: the accidental killer in Deuteronomy 19.

3 "You shall prepare the roads for yourself and divide into three parts the territory of your land which the LORD your God will give you as a possession, so that any manslayer may flee there.

4 Now this is the case of the manslayer who may flee there and live: when he kills his friend unintentionally, not hating him previously 5 **as when a man goes into the forest with his friend to cut wood, and his hand swings the axe to cut down the tree, and the iron head slips off the handle and strikes his friend so that he dies—he may flee to one of these cities and live;** 6 otherwise the avenger of blood might pursue the manslayer in the heat of his anger..."

Iron is the metal of Rome and the last days of the beast mixed with clay. How many only accidentally killed our Friend, "not hating him previously."? Nevertheless, Rome sent Judah into exile.

So now we are going to get in our little hermeneutics car and we are going to try to drive back to the first mention of the word *ya'ar* which is woods or forest. This is where the two she-bears came from. And this is where we see that significant number 42 telling us it is prophesying about some sort of regime

change. And it is in a weird place at first and then as you start to read and reread the statute, you start to see things that look familiar. And so this is Deuteronomy 19. And you could read, I would recommend reading the whole chapter, but I'm going to start here with verse three. It says, *You shall prepare the roads for yourself and divide it into three parts, the territory of your land, which the Lord your God will give you as a possession, so that any manslayer may flee there. Now, this is the case of the manslayer who may flee there and live.* Now, he has to be put on trial and it has to be determined, did he plan this or was it an accident? If he is found guilty of planning it, then he is released for a judgment. He can't just stay there because he made it there. Say, I'm going to murder somebody and then run to a city of refuge. It didn't work like that, you still had to go to trial and make sure that it absolutely was an accident before you were permitted to stay in the city. So it says, *This is the case of the manslayer who may flee there and live when he kills his friends unintentionally, not hating him previously.* And here's the strange little example *As when a man goes into the forest.* There is the word *ya'ar*. There is our first mention. *When a man goes into the forest with his friend to cut wood and his hand swings the axe to cut down the tree and the iron head slips off the handle and strikes his friend so that he dies.* Okay, Rome is the iron of the beast. So it gets us into the woods where the boar of the forest lives that was identified as Rome. And it is not just any axe head, it is not a bronze axe head, it is an iron axe head which just drops a little Roman hint right there. So this iron head slips off the handle and strikes his friend so that he dies. Well, what was the iron axe that struck Yeshua so that he died? It was the hand of Rome. Says, *he may flee to one of these cities and live if it is an accident. Otherwise, the avenger of blood might pursue the manslayer in the heat of his anger.* So, even though this puts us into a time of iron, which would signify the Roman beast kingdom, and we know iron was the metal of Rome, in the last days, the iron of the Roman beast will be mixed with clay. So the time of the last days is iron and clay. And the systems of Rome, they don't mesh well with the clay. The clay was identified as different things.

A couple of different rabbis identified it with Ishmael and Edom. And so you can see how Ishmael and Edom, even if it is just culturally, they don't really mesh well with the systems of Rome, the organizations. So it has a very practical example here. We accidentally killed our friend. We didn't hate him previously, we contributed to his death accidentally. It makes me think of Yeshua. He died for us. If you ask any of us, do you want to kill Yeshua? If we knew who He was, we would never say yes. But then we would understand, well, we kind of have to say yes, but I don't think that is part of the analogy here. I don't think that is part of this particular pattern. But Yeshua was killed and in the sense that we didn't mean to. We didn't hate Him previously. Look how He was even welcomed into the city of Jerusalem. He was welcomed in as the son of David.

So clearly something went wrong in the woods here with Rome. And in the end what happened? Rome sent Judah into exile around 40 years later. If Yeshua was about the age of 33 and the Temple falls in 70, you still have some hanging around there for a while. Well, some of them never left, but for the most part, the exile, Rome is sending Judah into exile, because a man was slain, I think is part of that picture.

“The cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give **forty-two cities. All the cities which you shall give to the Levites shall be **forty-eight cities**, together with their pasture lands.” (Nu 35:7)**

The Levites did not indulge in the sin of the Golden Calf after Shavuot, the 7 7s of weeks, or 49.

Seven shmittah years lead to the Yovel, or Jubilee of release and return to property:

“The congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil...because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession.” (Nu 35:25;28)

Numbers 35:7 it says, *The cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to*. So there are six cities the man the manslayer can go to and stay there if he did not kill his brother out of hate, if he didn't plan to do it. And he says, *And in addition to them, you shall give 42 cities*. We are like, Wow, okay, this is new. We knew about dividing it into thirds to create refuges. Then it says six, and now it says, *And over that 42, you shall give them 42 cities*. *All the cities which you shall give to the Levites shall be 48 cities*. So we are going to add the six to the 42. It says, *together with their pasture lands*. So what set the Levites apart as we are looking at these numbers? Well, for one thing, they did not indulge in the sin of the golden calf after Shavuot, they were willing to take their swords and cut down their brothers. Not something they planned to do. It was something Moses ordered them to do. But as it pertains to the seven sevens of Shavuot

and then the Jubilee day of Shavuot in the idol worship that followed that, the Levites didn't indulge in that. And so as a recognition, not only are the Levites taken as a special inheritance for Adonai and provided for, they are also going to be the hosts of the refuge cities. And so there is some parallels here. There are interesting things here. They get 42 additional cities which we know signifies regime change but they already have six set aside. So that adds up to a total of 48.

So in terms of counting the seven sevens to Shavuot which would be 49 plus the 50th day, they are one short. They are one short of 49. They are one short of seven perfect sevens. There might be a reason because remember those seven shmittah years on the bigger scale do lead to the *yovel*. They lead to the jubilee of release and then return to your original property. This is something the manslayer cannot do until one condition is met. And here's the condition. I took it from numbers 35:25 and 28. It says, *The congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled, and he shall live in it until the death of the high priest who was anointed with the holy oil.* So this is a type of messiah, a *mashiach* is one who was smeared with oil. So this is not The Messiah but the high priest is an anointed one. And then in 28 it says, *because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest, the man's slayer shall return to the land of his possession.* So the manslayer, if he didn't do it on purpose, he can stay in one of these 48 cities of refuge, but he has to stay there until the high priest, who was anointed with the holy oil, dies. Should he leave there, then the avenger of blood has permission to kill him.

The map I showed you of the Levitical Cities of Refuge is at biblicalgeographic.com.wordpress.com/wpcontent/uploads/2012/06/Levitical-cities-map.PDF. The literal locations where the cities of refuge were located.

So, one thing to remember about the cities of refuge, it is not a permanent prison, but it is a partial prison. You have the run of the city, but not beyond the city gates. In other words, you cannot have freedom in the land of Israel or return to your possession until the anointed one dies. So what is your refuge is also your prison. And it will require a death to fully redeem the return of the manslayer. So why the disparity in the numbers here? And I don't think it is a disparity, I think it is just a matter of recognizing what they signify. Of course, it started with three territories of the three clans of the Levites. But in terms of the cities, not territories, cities, it started with a foundational number of six.

Six is the number of both the beast and the man because they were both created on the sixth day of creation. So when we say 666, it is an intensive number, to help you remember that not only is this the number of the beast, it is also the

number of man. And Revelation really gets your attention by using the symbolism of the number six and the significance of it. But six is one short of a complete seven, just like the 48 cities are one short of a complete 49. So we are one shy of a complete number. What principle could we draw from that?

Well, I think ultimately you have the city which is your refuge - prison, but it requires one more thing before you can be released, and that is the death of the anointed one. That is one way of looking at it. So just staying in the city is not complete. Our freedom and right of return to our land can only be redeemed by the death of the anointed one which I see that as a type of Messiah. But is there another principle we can draw from this?

Well, the 42, the number 42 linked to the bear and the boars, the beast of the woods, the bear of the woods, obviously, and then the boar of the woods, and then we know that the Roman kingdom was identified as a boar. It is telling us about regime change, but it seems to be saying more about the end of a regime than the fullness of the next one. It seems to be telling us there is a transitional period that needs to happen before you can return to your ancient inheritance. Just like with the seventh shmittah, you are not quite there yet. It is a year of release, but it is 49. 49 is not 50. You count seven sevens to get to Shavuot, but 49 is not 50. And so, you assemble on that 50th day. And so, yes, it is telling you this thing is complete, but it is like the eighth day circumcision. Seven days are completion, but you need the eighth day. It is a new beginning. So there is two principles. This is the end. 42 can be the end of something. 49 can be the end of something. But you need that extra. You need that 50 to show the beginning of something. The end and the beginning are not necessarily the same thing. I think that is what it is telling us here.

“My mother’s sons were incensed at me’ — they filled the Judge with enflamed wrath against me. **‘They placed me as guard of the vineyards.’** (So 1:6) **Because I tarried in the wilderness for forty-two journeys**, I was not able to enter the Land of Israel. That is: ‘I did not guard my own vineyard.’ (Shir HaShirim Rabbah 1:6)

As Adam did not guard the Garden, so Israel did not guard the Promised Land. She was sent into exile in the wilderness of the nations to guard other vineyards. On a deeper level, it was thought that had Israel gone into the Land after Mt. Sinai, they would have entered immortality, the realm of the Land fused to the Garden of Eden. Instead, the evil spies discouraged them, and that generation died before they could cross the Jordan.

Regime change. And a lesser inheritance experience.

Here's another example of 42 being the end of something but not necessarily the beginning for everyone. And this is taken from the commentary on Song of Songs in the Midrash Rabah and it is a commentary to chapter 1:6. The bride says, *My mother's sons were incensed at me. They were angry with me. They filled the judge with inflamed wrath against me. They placed me as the guard of the vineyards.* And then the commentary follows to that *because I tarried.* And by the way, Israel is the vineyard in a lot of the parables. So the commentary is because I tarried in the wilderness for 42 journeys, I was not able to enter the land of Israel, that is, I did not guard my own vineyard.

So the punishment the consequence, those who were in unbelief of Caleb and Joshua and Moses, they ended up tarrying in the wilderness for 42 journeys. There were 42 stations and so they ended up out here even though they had been placed in guard of the vineyard. They had been taken out of Egypt, given their freedom, and then they are told, “Guard My commandments. You are a people now. Guard this.” But they did not guard it. They didn't have faith. And so they did not merit to cross the Jordan River there at Jericho. They achieved the end of something, 42 journeys. But it was only a remnant that merited the beginning, which was Passover in the Land. These who died in the wilderness, in the 42 journeys did not guard the vineyard. They did not guard their identity as Israel, the covenant people. So just like Adam did not guard the Garden, so

Israel, once they get in there, a generation later, they did not guard the Promised Land.

They allowed the influences of the Canaanites, they allowed idolatry, the immorality, and so forth. And so what happens? Israel first goes into exile in Babylon for 70 years, and then eventually under the Romans, she is sent again into exile in the wilderness of the nations, and now she is again guarding other vineyards.

At a deeper level of this, going back to the 42 vineyards that were the end of that generation, or the 42 journeys that were the end of that generation. It was thought that had Israel from Mount Sinai traveled onto the Promised Land and crossed the Jordan, obeying what Moses told them to do, that they would have entered into immortality, that they would have entered that semi-supernatural realm of the Land of Israel that is fused to the Garden of Eden.

Remember the wild things they saw there: gigantic people, huge grapes? Talk about did not guard the vineyard. Huge grapes, huge fruits. The time they made in their spying journey was impossible. You couldn't do that in your natural body. They couldn't cover that territory. So they are seeing, and then what does Moses ask them? Did you see a tree? And you are like, Moses, seriously, they saw all kinds of trees. No, he wanted to know if they saw a tree, a specific tree.

Did you see the Tree of Life? That is the tree that matters because he would know if they saw the Tree of Life that the nation was about to enter into immortality. They were about to be restored to the Garden as a light to the nations. And the answer is that yes, the evil spies saw all these magnificent things, but it discouraged them. And so most of that generation believed the evil spies instead of Adonai, and they died before they could cross the Jordan.

But again, the number 42 is telling us this is a regime change. The old guard is out. It will take some time for the new guard to possess their inheritance. Remember how long it took them to conquer the land. In fact, it really wasn't conquered. They continued to let Canaanites hang out and all sorts of things, but ultimately what they had was a lesser inheritance experience in the land than they could have had they crossed the first time.

Zedekiah, the *last and twentieth king of Judah, reigned for 11 years, from approximately 597 to 586 BCE, a period marked by his rebellion against Babylon and culminating in the devastating Babylonian destruction of Jerusalem and its Temple.



He was **21** when he became king, installed by [Nebuchadnezzar](#), but later defied his Babylonian overlord, leading to the siege on the 10th of Tevet, fall of Jerusalem on the 9th of Av, capture near [Jericho](#), loss of sons, blinding, and exile to Babylon. He was later removed from prison, promoted over vassal kings, and ate from the king's table.

Upon the fall of Jerusalem, the former Kingdom of Judah was absorbed into the Neo-Babylonian Empire and reorganized to become Yehud province. Nebuchadnezzar transferred the administrative center from Jerusalem to Mizpah and appointed Gedaliah ben Aḥikam as governor of the province, under the watchful eye of a Babylonian guard (2 Kings 25:22–24, Jeremiah 40:6–8).

So now we've really got the 42 idea. It is the end of an era. But there were two she-bears, and it took Gabriel 21 days to break through to Daniel. Twenty-one is an important number, too. So we look for mentions that will give us more context for the number 21. It takes us to Zedekiah. He is the last and 20th king of Judah. It is thought that he ruled for 11 years from approximately 597 to 586 BCE. And during this period, he rebelled against Babylon.

Babylon really had the upper hand by then, and Judah was sending tributes and all sorts of stuff. That is how Daniel, Shadrach, Meshach, and Abednego ended up there even before Babylon destroyed Jerusalem. They were like...what would you say that is? They bought them off, the king says, "All right, I won't come in and destroy everything, but send me all your smartest guys." That is what we would call extortion. And Judah sent all the wisest, best young men to Babylon to be educated in the Babylonian ways. But after 11 years Zedekiah did rebel, and this does culminate in the destruction of Jerusalem and its Temple.

This is why the four fasts are important. It gives us the markers, even though other historical and Biblical events are going to occur on those particular fast days. This is the foundational understanding of the four fasts, because it gives when the siege starts on the 10th of Tevet. It carries us to the 17th of Tammuz when the walls are breached. It takes us to the ninth of Av when Jerusalem is destroyed. And then it takes us to the fast of Gedaliah which is in Tishrei, the

seventh month. And this will be the end of the regime because Gedaliah was not a king of Judah, but he was the last ruler. He was a governor.

When Zedekiah is deported to Babylon, it is a really ugly thing. He was 21 years old when he became king. Twenty-one years old. He was installed by Nebuchadnezzar, who I guess thought he could keep him in line because of his youth. But Zedekiah did rebel. That started the process of history that we know as the four fasts. And so when Jerusalem fell on the 9th of Av, Zedekiah and his sons, tried to escape. They actually did escape Jerusalem. They were captured near Jericho.

That is important because Jericho is where you come into the land. I don't care if you flew into Tel Aviv, you are not officially there. When you cross the Jordan at Jericho, that is when you are officially in the land Biblically. So his sons were killed, he was blinded and he was sent into exile in Babylon. When Jerusalem fell, after Zedekiah was captured, this former kingdom of Judah was absorbed into the Neo-Babylonian Empire, and it was reorganized into what was called the Yehood province.

And then Nebuchadnezzar created a new administrative center. He moved it from Jerusalem to Mitzpah. And that is where he appointed Gedaliah ben Aikam as governor of the province, and they kept an eye on him. You can read more about that in 2 Kings 25:22 - 24 Jeremiah 40:6 - 8. But you get the idea. Zedekiah was 21 when he became king, the 20th, but the 21st was a governor. He would have been the last ruler, the last one with authority, we'll put it that way. So, Gedaliah was the 21st. So Zedekiah might have been 21 when he became king, but he was not the 21st king. He was one short. So the governor Gedaliah was the 21st ruler of Judah. He was assassinated by Judean rebels. And we commemorate his death with the fast of the seventh month. I know a lot of people think it is Yom Kippur, but that is considered one of the seven moedim, not one of the four fasts.

Jeremiah has warned the Jews that were left in Judea, don't flee to Egypt. They are scared to death. Now, Nebuchadnezzar is going to come kill us all because somebody assassinated his governor, this Gedaliah. Jeremiah says, Don't do that. It'll be okay. He's going to understand. Just explain what happened. That these were the bad actors, and it is taken care of and so forth. But they did not have faith in Jeremiah or the Holy One to take care of them. And so they fled in terror to Egypt, and from there they disappeared. They are lost to history just like the 10 lost tribes. And so that is why we have the fast of the seventh month, the fast of Gedaliah, where you have a population of Jews who disappeared just like the northern tribes.



The governor of the province, Gedaliah, was the 21st ruler of Judah. He was assassinated by rebels, and his death is commemorated with the Fast of the 7th Month. Jeremiah warned the Jews not to flee to Egypt, but they did in terror of Nebuchadnezzar's reaction to Gedaliah's death. They disappeared from there, lost to history like the ten "lost" tribes.

Ezekiel 20 prophesied of a wilderness of the nations, a wilderness of Egypt. As with the northern tribes, the remnant of Jews in Judah disappeared; the Jews' disappearance was when the 21st ruler died. Zedekiah, the 20th king, however, was freed from prison and ate from the king's table.

48, not 49, refuge cities. 20th king restored, not the 21st. But not returned to rest in Israel yet.

Now, if we look in Ezekiel 20, it prophesies of a wilderness of the nations, a wilderness of Egypt. And weirdly, that is how it happened for that group of Jews. They fled to Egypt, and from there disappeared into the wilderness of the nations. But this disappearance takes place when the 21st ruler dies. So you see like there is a pattern here of falling one short. Like we are close to this, but we are not returned to rest. We are not returned to the inheritance yet. Just like with the jubilee, the 49th year is a shmittah year, but you don't go home to your inheritance until the 50th year. So again, you are seeing the end of things but not necessarily the beginning of things.

You can read about these fasts in Zacharia 9:19. *Thus says the Lord of hosts, the fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth months will become joy, gladness, and cheerful peace for the house of Judah. So love, truth, and peace.* So all the bad things that happened on these days will one day be turned into days of joy and gladness and cheerful feasts, because the events that happened on these days and other bad things happened on these days in history...a day will come when these are actually turned into wonderful days. They will be flipped upside down.

So even though it is listed chronologically in Zechariah the 4th, 5th, 7th and 10th months, the actual historical event, the fast of the seventh month, would have been the last event historically. So when we put it in *event* sequence, then it works out that Gedaliah is going to be this final ruler of Judah, and the fast of

Gedaliah is going to be the fourth of the four fasts in event sequence. So, it is the last of the four fasts in event sequence, not in the sequence that is mentioned in Zechariah 9:19.

“Thus says the LORD of hosts, ‘The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth months will become joy, gladness, and cheerful feasts for the house of Judah; so love truth and peace.’ (Zech 9:19)

10th of Tevet, 10th month: siege (Iranian Uprising begins)

17th of Tammuz, 4th month: breach of walls

9th of Av, 5th month: destruction of Temple

3rd of Tishrei, 7th month: death of last ruler of Judah

Gedaliah was the 21st, final ruler of Judah, and his assassination is commemorated by the Fast of Gedaliah, the fourth of the Four Fasts *in event sequence*.

Dobiel was given 21 kings and the seaport Mashmahig.

Gedaliah’s Fast is the fast of the 7th month after Rosh HaShanah and 7 days before Yom HaKippurim; he was the 21st ruler of Judah.

That makes us think of Dobiel. He was given 21 kings and the seaport of Mashmahig. Gedaliah's fast is the fast of the seventh month after Rosh HaShanah and seven days before Yom HaKippurim. He's the 21st ruler of Judah. So the end of an era, the end of a regime, is being marked by the 21st ruler of Judah, just like the number 42 marks, the end of a regime. And so this number of 21 kings and a seaport that is telling us that there will be an end to these kings given to Dobiel.

So my question was what if this pattern is working kind of as a rough chiasm? What if the Persian bear of the beast who, remember did not take the Jews captive...it was the golden lion of Babylon who took them captive...but the silver bear released them back to their inheritance land. Let them go back and rebuild. What if that Persian bear aspect of the beast in terms of its kingdom, not in terms of all the horrible things it is done, but we know it is not that simple because Dobiel, it says, was given 21 kings. And then we know there are entities under them. It is complicated. That is why we are warned, you are not

dealing with flesh and blood here. First you are dealing with principalities and powers in high places when you see chaos.

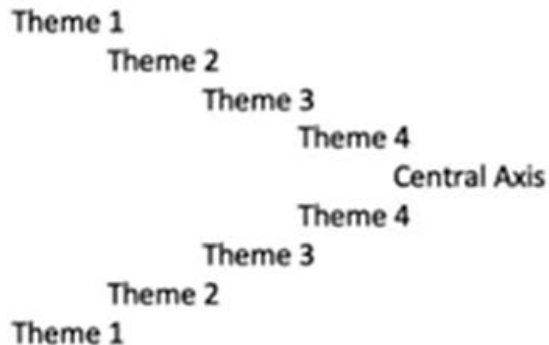
But what if we are watching something like a rough chiasm, a mirror image of something? If there are 21 rulers of Persia, what if this is an end of their era? I don't know if completely, or if a particular kind of rule or what, but there have been 47 measurable years. If we look at 1979, that is when the Islamic regime took over, took over the Persian bear. And by the time this is over, it might be 48. Speaking of 48 cities of refuge, this is still ongoing. It is still happening while we are talking. What if this extended into 48 years under the regime, under this oppression?

And what a lot of people don't know about this Islamic regime is, when they went to war with Iraq, they would take the Iranian children and send them out into the minefields to sweep the Iraqi mines, tell their parents it was a sacrifice. Does that sound familiar? Does that sound like the worship of Molech? They would send children in front of their infantry. They were fighting some Shia Iraqis, and those Iraqi soldiers could not bring themselves to shoot the children. Hiding behind children as shields. Does that sound familiar?

They have been hanging primarily young men and women from cranes for the past 47 years for violating their Islamic laws. You'll have to do your own reading if you want to understand how unjust those laws are. But what if Dobiel's 21 kings and the Strait of Hormuz is shaking right now? What if we are looking at a reversal at a mirror image? And if you are not familiar with how a chiasm works, I'll just show you some quick pictures here. Tony Robinson gave me permission to use a couple of pages out of *The Scroll of the Gospel of David*.

Chiastic Structure
From *The Scroll of the Gospel of David* ©
Authored by and printed with permission from Tony Robinson (pp.13-15)

A chiastic structure is a literary technique wherein a story is divided into two halves and the themes of the first half of the story are repeated in the second half of the story *in reverse order*. Furthermore, the two halves of the chiastic structure "point" to the most important element of the structure, the central axis. This is illustrated in the diagram below.



But this slide right here, shows you how it is set up, where the central axis is. The central idea of something is in the middle, and then you work your way back and you find the book ends. And so you'll have parallel themes like one and one, two and two, three and three, four and four till you reach the axis. And there can be any number of themes that lead to that central axis. But that is why I say if you find the axis, you can work your way back and find the ends, the book ends. Or if you find the book ends first, you can work your way to the middle and find the central axis, which tells you the most important thing that is being set up.

- A. Daniel 2: Four Gentile world empires
- B. Daniel 3: Gentile persecution of Israel
- C. Daniel 4: Divine providence over Gentiles
- C'. Daniel 5: Divine providence over Gentiles
- B'. Daniel 6: Gentile persecution of Israel
- A'. Daniel 7: Four Gentile world empires

Here's a practical one. The book of Daniel, since we are talking about Daniel and Revelation and the 42 months and the 21 days and so forth, the book of

Daniel is written as a chiasm. So it starts out four gentile world empires, and it ends up four gentile world empires. Next, in Daniel 3, it goes to gentile persecution of Israel. And then if you back up from Daniel 7 to Daniel 6, you get gentile persecution of Israel. And then if you go from Daniel 3 to Daniel 4, it is divine providence over the Gentiles. And that is where you've reached the axis of the chiasm because Daniel 5 is also divine providence over the gentiles. So you can see how they are matching. They are mirrors of one another. There is a structure that is there.

Here is an example from the Book of Revelation by chapter, contributed by Mariela Perez-Rosas, with "G" as the axis:

- A 1 Prologue and greeting: Alef-Tav¹; He who comes
- B 2-3 Seven Assemblies
- C 4-5 Celestial Vision
- D 6-8 Seven Seals, Seven Trumpets
- E 7 The Sealed
- F 10-11 Angel, 2 Witnesses
- G 12 The Woman - Male Son - Dragon**
- F 13 Dragon, 2 Beasts
- E 14 The New Song
- D 15-18 Seven Plagues, Seven Cups
- C 19-20 Celestial Vision
- B 21 New Jerusalem
- A 22 Epilogue and farewell: Alef-Tav; He who comes

Here's one from the book of Revelation that a student did for me several years ago. She is an excellent Spanish translator. And you can see here the book of Revelation is also written in a chiasm. You've got chapters 1 and 22, prologue and greeting, epilogue and farewell. He is the *aleph* and the *tav* and described as He who comes. Chapters 2 and 3, the seven assemblies correspond to chapter 21, the new Jerusalem. Chapters 4 and 5, the celestial vision, correspond to chapters 19 and 20 of the celestial vision. Chapters 6 through 8, the seven seals, seven trumpets correspond to chapters 15 - 18, seven plagues, seven cups. Chapter 7, the sealed, corresponds to chapter 14, the new song, because those are the ones who will sing it. Chapters 10 and 11 are the angel and the two witnesses corresponding to Chapter 13, the dragon and the two beasts.

The axis is Chapter 12. If you want to get to the heart of the story of the book of Revelation, you read Chapter 12. And that tells you the beginning and the end of the story, which is about the woman, the male son, and the dragon. And so that is what I'm wondering, are we watching a chiasm right now? I don't guess we will know until we get more into the fasts and until we get to the 17th of Tammuz, until we get to the 9th of Av, until we get to the fast of in the seventh

month. It will probably take us making it to the fall feasts to see if this issue with the prince of Persia is moving like a chiasm.

That which came as the word of the LORD to Jeremiah the prophet concerning Elam, at the beginning of the reign of Zedekiah king of Judah, saying: 35 “Thus says the LORD of hosts, ‘Behold, I am going to break the bow of Elam, the finest of their might. 36 ‘I will bring upon Elam the four winds from the four ends of heaven, and will scatter them to all these winds; and there will be no nation to which the outcasts of Elam will not go. 37 ‘So I will shatter Elam before their enemies and before those who seek their lives; and I will bring calamity upon them, even My fierce anger,’ declares the LORD, ‘And I will send out the sword after them until I have consumed them.

38 ‘Then I will set My throne in Elam and destroy out of it king and princes,’ declares the LORD. 39 ‘But it will come about in the last days that I will restore the fortunes of Elam,’” declares the LORD. (Je 49:33-39)

But here is a prophecy to Elam, which of course is the area of Persia, and it is from Jeremiah 49:33 - 39. *That which came as the word of the Lord to Jeremiah the prophet concerning Elam at the beginning of the reign of Zedekiah, king of Judah saying,* So this is important, Zedekiah was our 21-year-old king and he was the next to last king. He was really the end of an era. When they came back, it would be a new thing. *Thus says the Lord of hosts, Behold, I am going to break the bow of Elam finest of their might. I will bring upon Elam the four winds from the four ends of heaven, and will scatter them to all these winds.* So, there will be no nation to which the outcasts of Elam will not go. And that is true. There are expats from Iran, all over the world right now. He says, *So I will shatter Elam before their enemies and before those who seek their lives and I will bring calamity upon them, even My fierce anger, declares the Lord, and I will send out the sword after them until I have consumed them. Then I will set My throne in Elam and destroy out of it king and princes, declares the Lord.* This happened in 1979. The last Shah and his princes departed Iran. But verse 39, *it will come about in the last days that I will restore the fortunes of Elam declares the Lord.* So if this prophecy corresponds to what we are seeing today, then even though it looks pretty bleak right now, it could be that there will be a

restoration of the fortunes of Elam or Persia or Iran. They each have a little bit different connotation. So what if all the exiles of Persia could start going back to their own land in Iran? My great grandfather immigrated in 1911, the rest of his family followed soon after. What if they could start going to their own land soon? Just like the Jews of Israel began returning to their own land in '48. And see, I don't even know if that is...I don't know I'm being funny or what...48.

What if the bear of the beast who released Judah, remember the Persian bear released Judah to go back to Israel, Judea, Jerusalem. What if they are due to receive the reward of their ancient kindness? What if the reward this much later might be release from the ayatollahs? Because now you've got two ancient lions exiled returning, their flag, the flag of the monarchy, the one that they are waving now, especially the expats who are wanting to go back, it has the symbol of a lion on it. And you'll pull that up a lot. I'm starting to see that symbol a lot of the Israeli flag alongside the lion and sun flag of Iran.

So, we've got two ancient lions returning. Again, it was a portion of Judah that disappeared into Egypt after their 21st ruler was assassinated. And the prince, he was the prince at the time that the Shah's family left in 1979, but prince Reza Pahlavi has been in exile since 1979. Which they left, the day before they started their journey, but it fell on Tu B'shvat, the new year for trees. So what happens? Change. The 10th of Tevet begins the change. It begins the siege. It begins to break things from the way things were. Tu B'shvat, which is the 15th of Shabbat. That is the new year for trees. Trees represent people in Scripture.

The next month, Adar. Adar is the month where situations flip upside down. The people who build the gallows end up hanging on it. I think the people who have been hanging people from cranes have about hung themselves. Which leads to Nissan or Aviv which is the beginning of the months. Change is definitely coming, but you can see it, it takes time. It is a process. So I wanted to read you this. I know we are taking a little bit more time today, but as it pertains to Tu B'shvat, we know that the shah like Jeremiah was talking about removing the king, that took place on Tu B'shvat in 1979. In Iran, Persia, Middle Eastern Jews had a custom for Tu B'Shvat. And I described this, I think in Creation Gospel Workbook Six, and I'll read you the page out of there.

Some may struggle with keeping the feasts of Judaism that do not seem to be found in Scripture. On the other hand, perhaps being ignorant of the customs concerning these celebrations, a reader could read a passage of Scripture about that celebration and not be able to identify it. One example is Tu BiShvat, the new year for trees. This particular day is not found explicitly in the Torah, but the seed of it is. For if one is to tithe from the produce of the fruit trees, then there must be some calendar marker for landowners to begin the process of calculating their tithes. Thus, this particular day was set 15th of Shevat or is

called Tu BiShvat. It is taken from the abbreviation of the Tet and the Vav. Tet has a value of nine. Vav has a value of six. You put the two together, you got 15. 15th of Shevat. In the following parable, Yeshua illustrates His point using an ancient practice of Middle and Near eastern Jews on the day of Tu BiShvat. And this is Luke 13:6-9. He began telling this parable. A man had a fig tree which had been planted in his vineyard, and he came looking for fruit on it and did not find any. Remember what she said in Song of Songs? "My mother's sons were upset with me. They put me in charge of the vineyard," and clearly I did not do my job. And he said to the vineyard keeper, Behold, for three years, I have come looking for fruit on this fig tree without finding any. Cut it down. Why does it even use up the ground? And he answered and said to him, Let it alone, sir, for this year too, until I dig around it and put in fertilizer. And if it bears fruit next year, fine. But if not, cut it down.

So the parable is about people. Trees are people. "I see men like trees walking." You don't cut down a fruit tree to lay siege against a city. What is the siege day? It is the 10th of Tevet. That is when siege was laid to Jerusalem. It is what happens next Tu B'Shvat, when you start figuring out which trees are going to bear fruit and which aren't. Now compare that parable that Yeshua told with the following description of on Tu B'Shvat observed by Persian Jews from Urmia, which is where my people came from.

A father allows his young daughter to act out the ritual with him in the early 1900s. They were still doing this as early as the 1900s. So here's the story. Shlomo handed his daughter the axe. The axe we started with. Ecstatic, she swung it against the spindly trunk of the barren plum tree. Shlomo was taking the ritual just as seriously as Rahan. What are you doing? Why are you cutting down this tree he asked her in mock concern. Rahan stood leaning on the axe and ignored the laughter of the other children who had gathered around her. This tree is worth nothing, she recited her part of the act. It doesn't bear fruit. Better to cut it down than leave it standing here. No. No. I shall stand surety for this tree. I promise it will bear fruit next year. If it doesn't, next year you may cut it down.

See how they are speaking the same language here? They are speaking of people. And so every year the children would act out this little play on Tu B'Shvat in Persia. Yeshua is telling the same story to His disciples. He says, I've come looking for three years. Don't see anything. But remember, for three years you count the tree as uncircumcised. You can't eat of it as a fruit. In the fourth year, it is holy to the Lord. But in the fifth year, you can eat of its fruit. You can tithe from it. You can do everything with the tree that that you want to do with the fruit tree.

And so sometimes when we are not faithful and we don't bear fruit, which is the woman accused, remember if she'd been unfaithful to her husband, her belly and her thigh would fall. The fruit of her womb would dry up too. In Revelation, it kills her children, those who have taken in her doctrine. In other words, they are her children. They have taken on her doctrine. They are representative of who she is. But on the other hand, if she had been faithful, she would bear fruit. This was the faithful, virtuous woman. And you have both of these women in the book of Revelation. They both go to the wilderness. One is faithful, and her children have the testimony of Yeshua and the commandments of God, and the other one is a harlot.

The other one is a Jezebel. Not only is there no fruit on that tree, they are trying to cut down other trees. Eventually, Ahab and Jezebel had the end of their regime. Like Jeremiah prophesied, the end comes whether we are looking at the 21 or we are looking at the 42. Next week we'll take that 42, put it into the context of the 42 months that the nations trample Jerusalem underfoot, and maybe wrap it up there. Maybe something else will happen between now and then that will beg us to take a look at it in context of Scripture, but without trying to predict specific things, dates and so forth. Just saying, here's the template. Here's the pattern. Let's watch.

And while we are watching, let us intercede for those that Jeremiah prophesied would have their fortunes restored. Because before Islam conquered Iran, there was a large number of Christians. There are still some Jews. They should have already gone back. Kind of like the time of Esther. If they had already gone back to Israel, we wouldn't have a story of Esther. We wouldn't need one. But I truly believe that the underground believers are growing by the day in Iran. Maybe it does take a slower crumble. That is the characteristic of the bear. He's slow and drippy. Maybe it does take a slower pace to bring these nursing children along.

But I sincerely pray that this is the end of this regime, and that He's going to restore the fortunes of the true Persians, the true Iranians, those who are friends of Israel. In fact, Cyrus was called a messiah. Not *the* messiah, but he was called a Messiah. He was used, and he was willing to be used to mark the end of that exiled regime of those who did not keep their vineyard and to send them back to rebuild and to try again. And that is what Israel gets to do. They get to try again right now. They are trying again. It is up to us to help them if we can.

And it is up to us if we can, to uplift the righteous remnant in Iran. And just pray that the oppressors, that all these things that need to be moved, principalities and powers in high places, that the Father has that in hand and He's making the way according to His timetable, whether it is the one I'm guessing here or

something completely different. But it does present us a really good opportunity to learn his patterns and timetables,