



Parasha Acharei Mot

May 4, 2024

Torah: Leviticus 16:1-18:30
Haftarah: Ezekiel 22:1-19
Ketuvim Sh'lichim: Revelation 12:1-9

Shabbat shalom Mishpacha! Our *Torah* portion today is *Acharei Mot* meaning “after the death,” the death of *Nadav* and *Avihu*, Aaron’s sons, which occurred three *parshiyot* ago in *Parasha Tazria*. ADONAI killed them because they brought unauthorized fire before Him. The Hebrew says “*zarah* fire,” literally “another fire.” It wasn’t fire taken from the holy altar, but from their own fire source. It was rebellion, choosing to follow their own spirits. At the time that this happened, the construction and consecration of the Tabernacle had just been completed and ADONAI had not yet given specific directions as to how and when the *Kodesh HaKodeshim*, the Holy of Holies, was to be entered. In our *parasha* today, ADONAI gave those instructions. He told Moses to tell Aaron not to enter the holiest place at just any time and gave the instructions for when he could enter the Holy of Holies. (Leviticus 16:1-2). He was not to enter except on one day each year, the 10th of *Tishrei*. That day would be the day called *Yom Kippur*, Day of Atonement, for the nation of Israel. Atonement, or salvation, even today remains the highest priority for individuals, especially with ADONAI’s judgment seemingly on the horizon.

Our message today is a continuation of last *Shabbat’s* message which tackled the authenticity of Dispensationalism and especially with regard to the Anti-Christ as related to Daniel 9:27. Today, we will consider the Book of Revelation, a book which has always been challenging, a mystery in many ways. Many of the ways that it is interpreted today are tied to Dispensationalism. This is not a judgment of those who may believe this doctrine. We are commanded to be in unity, having love for our brothers and sisters of the faith, and we do our best to do that. Disagreeing with someone is not disunity.

In Deuteronomy, Moses spoke about what we call the End Times when he told Israel they would be spiritually restored. (Deuteronomy 30:1-14). He prophesied that there was a day coming on which ADONAI would circumcise the hearts of His people, Israel, the Jews of the world. (Deuteronomy 30:6). In Hebrew thought, this future time is called the *acharit ha-yamim*, מֵימֵה תֵּיָרָחַא, the end of days. There is much speculation about this time period and there are those within both Judaism and Christianity who have developed doctrines about something called “the Millennium.” Both groups state that there is a thousand year period which will take place during the time when, for Christians, the Messiah returns to earth as king, the same time in which the Jews see His first coming.

The ancient rabbis have taught: “There will be 6000 years of human existence followed by another 1000 years of peace for a total of 7000 years.” Their belief is that *Mashiach* will come at the beginning of the final 1000 years and reign for a thousand years, a millennium. The word millennium derives from the Latin, *mille*, meaning thousand and *annus* meaning year. Christian Dispensationalism also believes in Christ coming back and reigning for a thousand years, His Millennial reign, before a final rebellion.

How did these beliefs come about? The answer, of course, is from men, the early rabbis and later Christian theologians and not from the Scriptures. In the *Tanakh*, we find two verses which mention a thousand years. This Psalm is attributed to Moses: *4 For a thousand years in Your sight are like a day just passing by, or like a watch in the night.* (Psalm 90:4 TLV). This verse is also referred to by *Shimon Kefa* (2Peter 3:8) with reference to the coming day when ADONAI will judge the world. A thousand years is also mentioned in Ecclesiastes 6:6, but has no relation to this subject. However, the rabbis have extrapolated Psalm 90, verse 4 and connected it with the words, “the day of *Adonai-Tzva’ot*” from Isaiah 2, verses 11 and 12, making it into a doctrine pointing to a coming thousand year period in the *acarit hayamim*, the end of days.

The earliest reference to “thousand years” in the *Ketuvim Shlichim* seems to have been in 2nd Peter, chapter 3 when *Shimon Kefa* referred to Psalm 90, verse 4. He is believed to have died in Rome in 64 CE when Nero was emperor. If he wrote his letter, which I believe he did, it had to have been written sometime before that year. However, he was not writing about a thousand year kingdom. His emphasis was that ADONAI’s judgment would eventually come because time was not a barrier to Him, that to ADONAI, a thousand years is just like one day. The second mention of “thousand years” in the *Ketuvim Shlichim* is in the Book of Revelation. There, the reference to a thousand years was written sometime between the year 90 and the year 110 by Yeshua’s disciple John. Since the writing of the Book of Revelation is earlier than the development of the rabbi’s Millennium theology, I don’t find it difficult to believe that they may have resourced Revelation during the formation of the Babylonian *Talmud*. It was they who wrote the first concept of Messiah and a thousand year reign. It is mentioned in the Babylonian *Talmud* around 500 CE and then later by the medieval rabbis in the 11th Century. If you want further information about how the doctrines of the Millennium came about, read *Parasha Ekev*, August 8, 2020 on our website.

In the Hebrew of Psalm 90, verse 4, “thousand years” is *elef shamim* and in Revelation 20, verse 2 is *chilia ete* (kil-i-ah et-eh). The word millennium is Latin and not found in Scripture. It has been adopted by both groups, Jews and Christians, to refer to their particular theology.

What about Christian doctrines that propose a Millennium? There are at least four of them (historic pre-millennialism, dispensational pre-millennialism, a- millennialism, and post-millennialism), but we’ll only mention one today, Dispensational Pre-millennialism. Since we covered it in detail last *Shabbat*, today we will only be looking at the final part of it, the Millennial Kingdom. This kingdom is said to be a one thousand year reign of Christ on earth centered in Jerusalem and ending with God’s judgment on the final rebellion. It is preceded by the seven year period called the Great Tribulation which itself is immediately preceded by the Rapture of the Church. All of this depends upon the Temple being rebuilt and sacrifices being offered, which is allowed for the first 3 ½ years, but the daily offering is stopped by the Anti-Christ thus beginning the worst part of the tribulation. G-d then judges this rebellion, Christ comes and then, the Millennium, one thousand years of peace.

There is one chapter in all of Scripture which states the words “thousand years” as what appear to be a specified period in time. It is in the Book of Revelation, chapter 20 and only in this chapter. Only one chapter out of 1,189 chapters in the whole Bible has the words “thousand years” in the context of a specified time period such as was theorized by the rabbis and Christians. Chapter 20 opens with this: *1 Then I saw an angel coming down from heaven, holding in his hand the key to the abyss and a great chain. 2 He seized the dragon—the ancient*

serpent, who is the devil and satan—and bound him for a thousand years. 3 He also threw him into the abyss and locked and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed. After these things, he must be released for a short while. (Revelation 20:1-3 TLV). The Book of Revelation is a very mysterious book, full of symbolism. We seek understanding of it, but usually wind up being baffled. There have been many books written about it proposing many different theories. We know it's important, but how are we to understand it? We would all agree that it is a book of prophecy, but hard to understand prophecies. The Book of Daniel was sealed up until the time of the end, but it has now been unsealed for us. Read Daniel Bruce's book *Daniel Unsealed* to find out how. Revelation almost seems to be sealed because of its difficulty to understand. When we try and understand Revelation, we are definitely "seeing through a glass darkly."

There are three major approaches to understanding prophecy. The method called Preterism comes from the Latin *praeteritus* which means "gone by." This approach sees prophecy chiefly as having been fulfilled in the past, and especially with regard to the Book of Revelation, that it was fulfilled during the 1st century. We don't agree with Preterism. Then, there is Historicism. This approach sees prophecy as being fulfilled in the past, the present and also in the future. Regarding the Book of Revelation, this view sees parts of it as having been fulfilled during the past two thousand years with some fulfillment yet to come. The third is Futurism. In it, parallels may be drawn with past historical events, but most eschatological prophecies, those referring to the immortality of the soul and end times, are chiefly referring to events which have not yet been fulfilled and will take place at the end of the age. According to Futurism, most of the events of Revelation will take place in our future. In my opinion, the category into which Revelation best fits, is Historicism. There are also prophetic verses of the future in this book, but most are wrapped in symbolism which we have difficulty in interpreting.

Here is another possible way of understanding Revelation. According to Reverend Ellis Skolfield, the three verses which we just read from chapter 20 are historical but also include prophetic symbolism. His short biography is at the end of the message. According to his understanding of Revelation and the symbolism of a thousand years, *HaSatan*, the Adversary, was bound and placed in the abyss when Yeshua died on the stake. He was bound for a symbolic "thousand years," and he has already been released to "deceive the nations."

There is no one who can state with certainty that they completely understand Revelation. I certainly don't. No one does, and what you're about to hear is just one possibility. I'm not smart enough to think this up, but Reverend Skolfield was. This is his theory and it begins immediately after Yeshua was immersed into His ministry and approved by the Father at the Jordan River. Driven into the wilderness, He was tempted there by *HaSatan* for forty days. Luke wrote: *5 And leading Him up, the devil showed Him all the kingdoms of the world in an instant. 6 And the devil said to Him, "I'll give to You all this authority along with its glory, because it has been handed over to me and I can give it to anyone I wish."* (Luke 4:5-6 TLV). *HaSatan* said the authority was his. *HaSatan*, the devil, is referred to by *Sha'ul* as "the god of this world:" *4 In their case, the god of this world has blinded the minds of the unbelieving, so they might not see the light of the Good News of the glory of Messiah, who is the image of God.* (2Corinthians 4:4 TLV). *HaSatan* was correct in stating that he had authority over the kingdoms of the earth and when in the wilderness, Yeshua did not contradict him. *HaSatan* had dominion over the empires of the world at the time of

Yeshua's temptation, a dominion which he had had for centuries. But, when Yeshua died on the cross, *HaSatan's* dominion over the empires ended.

When Yeshua came to earth to live as a man, the "suffering servant," He had not been given "earthly" authority over a kingdom. Answering Pilate's question about why He had been arrested: 36 *Yeshua answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I wouldn't be handed over to the Judean leaders. But as it is, My kingdom is not from here."* (John 18:36 TLV). That is the way it was until He went to the cross and died. But, when Yeshua died on the stake and ascended to the right hand of the Father, all things were given into His hands. *Sha'ul* explained to the Ephesians how ADONAI raised Yeshua from the dead to His seat of power: 20 *This power He (ADONAI) exercised in Messiah when He raised Him from the dead and seated Him at His right hand in heaven. 21 He is far above any ruler, authority, power, leader, and every name that is named—not only in the olam hazeh but also in the olam haba. 22 God placed all things under Messiah's feet and appointed Him as head over all things for His community— 23 which is His body, the fullness of Him who fills all in all.* (Ephesians 1:20-23 TLV). *Olam hazeh* is "this world" and *olam habah* is "the world to come." ADONAI placed all things under Yeshua's feet now and after He returns as King. This is the reality: Yeshua's Kingdom exists right now. *HaSatan* had it his way until Yeshua went to the stake.

Yeshua told His disciples what was going to happen to *HaSatan*. He said: 23 ..., "*The hour has come for the Son of Man to be glorified!*" (John 18:23b TLV). Continuing, He said: 27 "*Now My soul is troubled. And what shall I say? 'Father, save Me from this hour'? But it was for this reason I came to this hour. 28 Father, glorify Your name!*" Then a voice came out of heaven, "*I have glorified it, and again I will glorify it!*" 29 *Therefore the crowd that was standing there and heard it was saying that it had thundered. Others were saying, "An angel has spoken to Him."* (John 18:27-29 TLV). Yeshua's next statement is what we are looking for: 30 *Yeshua responded, "This voice hasn't come for My sake, but for yours. 31 "Now is the judgment of this world! Now the prince of this world will be driven out!"* (John 12:30-31 TLV). The prince of this world was *HaSatan*. *Sha'ul* also tells us about this event: 15 *After disarming the principalities and powers, He made a public spectacle of them, triumphing over them in the cross.* (Colossians 2:15 TLV). By His death, Yeshua not only defeated *HaSatan*, but also his demonic princes and powers. These two Scriptures mean that Yeshua's death on the stake defeated *HaSatan* and took away his authority over the earth. When Yeshua died on the stake, *HaSatan* lost his position as "god of this world."

What happened to him after that? Did he continue his temptations? No! As we read, Yeshua said: "*Now the prince of this world will be driven out!*" (John 12:31 TLV). The word translated as "driven out" is *ekblēthēsetai*, (ek-blai-thay-se-ti), based upon *ekballo* meaning, "I throw, I cast, I put out, I banish, etc." The King James Version translates it "cast out:" 31 *Now is the judgment of this world: now shall the prince of this world be cast out.* (John 12:31 KJV). Where was he cast? Yeshua had *HaSatan* cast into the Abyss. 1 *Then I saw an angel coming down from heaven, holding in his hand the key to the abyss and a great chain. 2 He seized the dragon—the ancient serpent, who is the devil and satan—and bound him for a thousand years.* (Revelation 20:1-2 TLV). That's what Revelation 20, verses 1-3 are about. But, it happened when Yeshua died on the stake and not 1000 years in the future from now. *HaSatan* was put in chains in 30 CE when Yeshua died on the cross and he stayed in the abyss for a symbolic period of a thousand years. That time has now expired and he has been released from the abyss. 3 *He also threw him into the abyss and locked and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were*

completed. After these things, he must be released for a short while. (Revelation 20:3 TLV). When was he released? As we see the increasing lawlessness and violence throughout the earth, we realize that *HaSatan* is very actively trying to regain the kingdoms which were taken from him by Yeshua. This is how we understand it. *HaSatan* was bound in the year 30 CE when Yeshua died on the stake. He was in the abyss for a symbolic thousand year period, *chillioi* (khil'-ee-oy) in Greek. *7 When the thousand years has ended, satan shall be released from his prison, 8 and he shall come out to deceive the nations at the four corners of the earth, Gog and Magog, to gather them for the battle.* (Revelation 20:7-8a TLV). This is where we are now. *HaSatan* has been released and is working very hard through his demonic princes and powers through Islam to deceive all the nations of the earth and bring about the Gog and Magog battle. We have seen his activities in the nations which attacked Israel in 1948 and 1967. We have seen it in Yasser Arafat and the so-called Palestinians and in Hamas, Hezbollah and Iran. All of this anti-Israel activity began to come about when Israel again became a nation, activity led by *HaSatan* after he has been released from the abyss to deceive the nations for a little while.

We don't know exactly when he was released from the abyss. There are several possibilities. It could have been during Hitler's rise to power in the 1930's, an opportunity to influence Hitler's persecution of the Jews and the Holocaust. It could have been in 1948 when Israel became a nation or even possibly in 1967 when the "times of the Gentiles" were ended and Jerusalem was once again controlled by Jews for the first time in over 2500 years. Yeshua prophesied that the times of the Gentiles would end. (Luke 21:24). Jerusalem is no longer trampled, that is, controlled by Gentiles. With regard to Jerusalem, we are now in the "times of the Jews." With regard to the world, we are in "the times of the coming of the Messiah" or the *acharit hayamim*, "the end of days." This period is also called the time of "the birth pangs of the Messiah" by Christians, and *Ikvot Meshicha* by Jews, meaning the "heels of *Moshiach*," the "footsteps of Messiah." In this time period, Israel has come to world-wide attention as a fulfillment of the many prophecies written about Yeshua and Israel in the latter days. And, this time period will culminate, will end, with the return of Yeshua our Jewish Messiah.

This is what we're waiting for, Yeshua to return in power and glory and defeat all His enemies: *11 Then I saw heaven opened, and behold, a white horse! The One riding on it is called Faithful and True, and He judges and makes war in righteousness.* (Revelation 19:11 TLV). *15 From His mouth comes a sharp sword—so that with it He may strike down the nations...* (Revelation 19:15a TLV). More symbolism. The sharp sword from His mouth is related to 2Thessalonians 2:8 which tells of Yeshua slaying the man of lawlessness with the breath of His mouth, His voice. When this happens, we will already have been raised to meet Him in the clouds, have had the Marriage Supper of the Lamb in heaven and then returned to earth with Him as a part of His army. *20 Then the beast was captured, and along with him the false prophet who had performed the signs before him by which he deceived those who had received the mark of the beast, as well as those who had worshiped his image. These two were thrown alive into the lake of fire burning with brimstone. 21 The rest were killed with the sword coming out of the mouth of the One riding on the horse. And all the birds gorged themselves with their flesh.* (Revelation 19:20-21 TLV). Following that, *HaSatan* is once again dealt with and this time with finality: *10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are too, and they shall be tortured day and night forever and ever.* (Revelation 20:10 TLV). *HaSatan* has a final and complete end coming and he knows it and he is doing everything in his power to try and defeat Yeshua, but he will not succeed.

HaSatan has been released from the abyss for a relatively few years and he is already doing a very good job of deceiving the nations. Not only is he causing much trouble in Israel, but also here in the United States and around the world. But, his final end is approaching. We note in reading Revelation that symbolic language does not always proceed in order. In the three verses of Revelation 20:1-3, we have seen *HaSatan* both bound and released. But, the “thousand years” is the problem. How do we reconcile this with regard to *HaSatan*? Reverend Skolfield believed that the word thousand, from the Greek *chilioi*, was an indefinite plural and that it could mean one thousand, but also many thousands. That is what makes these verses difficult to understand. But, after searching, I don’t believe he was correct. I cannot find any statement to this effect in any Greek lexicon. *Chilioi* does mean thousand, an actual thousand. The Blue Letter Bible makes this statement: “*χιλιοι chilioi*, khil'-ee-oy; plural of uncertain affinity; a thousand:—thousand.” On the *Dake’s Bible Discussion Board*, it is stated that *chilia*, the word in the verse, means thousand. The question is not grammar, but hermeneutics, interpretation. Even though the word means exactly one thousand, there is room for interpretation. Though the translation of the plural word *chilioi*, the root word of *chilia*, as one thousand is technically correct, if we insist on it meaning exactly 1000 years, then the sense of the passage could be lost. Yes, it does mean one thousand, but used symbolically, it could be any number or even thousands of years. If we apply this understanding to *HaSatan*’s being bound for a thousand years in Revelation 20 verse 2, the interpretation can mean that he was bound for more than one thousand years, even almost two thousand years. *HaSatan* was bound when Yeshua died on the stake, 30 CE, and released sometime between the 1930’s and 1967 when Jerusalem was freed from Gentiles. The prophetic meaning of the Book of Revelation is very much deeper than the English words reveal and attempting a factual understanding can lead us astray. Reverend Skolfield suggests a figurative interpretation of the entire Revelation chapter 20, suggesting that it represents the “entire Christian era” from Yeshua’s death to today.”

Some theologians believe that John’s words about the Anti-Christ in 1John 1 and 1John 2 were directed toward the Gnostics of that day. The word "Gnosticism" comes from the Greek word *gnōsis*, which means “knowledge” or “insight.” Simply put, Gnostics believed that matter was not real and what was real was the knowledge they held. They did not believe that Yeshua came in human form because matter and human bodies were not real. In a similar way, we should not get fixated on theories which cannot be proven Scripturally. The Book of Revelation is mostly symbolism but with some reality, but we don’t always know which is which. Consider these verses: *3 Then another sign appeared in heaven: a great fiery red dragon that had seven heads and ten horns, and seven royal crowns on his heads.* (Revelation 12:3 TLV) and *1 Then I saw an angel coming down from heaven, holding in his hand the key to the abyss and a great chain. 2 He seized the dragon—the ancient serpent, who is the devil and satan—and bound him for a thousand years.* (Revelation 20:1-2 TLV). We see the dragon, *HaSatan*, in both of these passages. The dragon symbolizes *HaSatan*. In Revelation 20, verse 2, we see the both the symbolic dragon and also “a thousand years.” How do we decide what is symbolic and what is literal? Can we say that in this one verse there is both symbolic and literal meaning? I don’t believe we can. All of Revelation 20 is symbolic and we have to try and understand the symbolism. We don’t understand it very well, but it may soon be unsealed just as the Book of Daniel has been.

We do need to understand what the Scriptures mean, but not to obsess with certain doctrines. The Gnostics focused on knowledge, but our knowledge will not save us or put any stars in our crown. Our primary task is to be *Talmidim Shel Yeshua*, His disciples. As

His disciples, we do our best to emulate Him, walking as He walked. That is what we most need to understand, how He walked and taught us to walk.

I have included some additional interpretations of Revelation in the notes on our website. They are: Revelation 11:3-12, "The Two Witnesses." Revelation 12:1-6, "The Woman in the Wilderness." Daniel 12:11, "The Abomination of Desolation." Revelation 11:1-2, "The Court Outside the Temple Given to the Gentiles for 42 Months."

Of the 8 billion people in the world today, the faithful ones are a remnant and becoming fewer day by day. That is why the coming revival is so important. We are praying first, for *t'shuvah*, repentance, and then *chayah*, revival. There is still time for many to repent and return to Yeshua. The teaching of Balaam which has been handed down through the centuries (Numbers 22) is the lawlessness within the body of Messiah, which Yeshua pointed out in the congregation at Pergamum (Revelation 2:14). The "man of lawlessness" is representative of the lawlessness in the world today, both in the body and outside it. We know how much Yeshua loves each one of us, both the lawless and the obedient. The words He spoke to Laodicea are His words to all of the lawless ones of today which includes us too: 19 "Those whom I love, I rebuke and discipline. Therefore, be zealous and repent." (Revelation 3:19 TLV). Right now is the most important time ever for us as Yeshua's disciples and witnesses in the sinful world of the end times. We must be faithful and we must be bold! If there is no millennium, what happens? The answer is that we enter into eternity. When? That is also a great mystery, along with when we get the new heavens and new earth. We will not be in heaven for eternity, but on ADONAI's new earth. Yeshua, we wait upon you! *Shabbat shalom!*

Reverend Ellis Skolfield Biography:

Ellis Skolfield was a Christian pastor, the son of missionaries to the Southeast Asia area. He wrote several books on End Times and is better known in Africa where he spent most of his ministry. He received his theological training at Columbia Bible College in Columbia, South Carolina. He died in 2015 at the age of 87, still ministering actively through his website and on which he has left all of his works free to the public. His website is www.ellisskolfield.com. He is barely known within Christian circles.

Revelation 11:3-12- "The Two Witnesses." 3 "And I will grant authority to My two witnesses and they will prophesy for 1,260 days, dressed in sackcloth." (Revelation 11:3 TLV). The following verses say they can't be harmed because fire comes out of their mouths and consumes their enemies and they have the power to shut the heavens for rain. The beast from the abyss kills them and they lie in the streets of Jerusalem for 3 ½ days and then rise from the dead. A symbolic understanding of these verses is that the two witnesses who died are the two bodies of believers, the Jewish body of Yeshua's followers and His followers from the Nations, the Gentiles. The 3 ½ days that they lay in the streets can be calculated into prophetic years. This time, 3 ½ days in prophetic years, fulfilled the period from the construction of the Dome of the Rock in 688 CE until 1967 CE, the year that Israel regained control of Jerusalem, also 1276 years. "They will prophesy for 1,260 days." *Hemera*, days, can also mean "years." To calculate this we multiply 3 ½ years times 365.24 days which equals 1278.34 prophetic years. This prophecy begins with the year 688CE and the construction of the Dome of the Rock and extends to 1948 CE and Israel's birth as a nation. These verses symbolize the Islamic suppression of ADONAI's body of believers during this time and does not refer to two human prophets who lay dead in the streets of Jerusalem for 3 ½ days.

Revelation 12:1-6- “The Woman in the Wilderness.” *1 A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2 She is pregnant—crying out in birth pains, in agony to give birth.* (Revelation 12:1-2 TLV). This is a prophetic picture of Israel. The next few verses refer to the birth of Yeshua and His being resurrected into heaven with the Father. Then verse 6 says: *6 Then the woman fled into the wilderness, where she has a place prepared by God so they might take care of her for 1,260 days.* (Revelation 12:6 TLV). Some believe that this will be physical and the whole body of Messiah will be miraculously transported into the wilderness for safety. This again, is a symbolic understanding of a timeline tied to Israel. The woman, Israel, is a picture of the Jews of the world during this time period, not the entire body of Messiah. She, the Jews of the world, were taken care of for 1260 days by G-d. These days are again 1,260 prophetic years which extend from the Dome of the Rock in 688 to 1948 and the re-establishment of Israel. This is not a prophecy about the Body of Messiah literally being protected in a miraculous wilderness during a time of tribulation, but about God’s miraculous preservation of the Jews of the world during a time that their world was ruled by Islam.

Daniel 12:11- “The Abomination of Desolation.” The endtime appearance of the Abomination of Desolation, the Islamic presence on the Temple Mount, fulfills the 1290 days of Daniel 12:11 with 1,290 Hebrew years. This prophecy began in 583BCE during the time that the kingdom of Judah was being taken to Babylonian captivity and it ended at the construction of the Dome of the Rock in approximately 688CE. The Dome of the Rock on Jerusalem’s Temple Mount is the present manifestation of this abomination. Its presence makes the Temple Mount desolate for ADONAI’s people. We can’t go there and worship freely. The Temple mount is desolate for traditional Jews, Messianic followers of Yeshua and Christians. There were two earlier manifestations of the thing called the Abomination of Desolation. One was spoken of by Yeshua in Matthew 24:15-16, “the abomination spoken of by the prophet Daniel.” History tells us that this abomination spoken of by Daniel was the Syrian overlords of Israel during the time of the Maccabees as they defiled the Temple and made it desolate for Jewish worship. A second manifestation of the abomination was also alluded to by Yeshua in these verses as He told those in Judea of coming trouble and that they should flee to the mountains. He said: *14 “But when you see ‘the abomination of desolation’ standing where it should not be (let the reader understand), then those in Judea must flee to the mountains.”* (Mark 13:14 TLV). An “it” is not an Anti-Christ! Those coming troubles turned out to be what happened in the year 70CE. This manifestation of the abomination at that time was the pagan Roman army which destroyed the Temple and most of Jerusalem. All three of these manifestations of the Abomination of Desolation are controlled by a demonic spirit, the spirit of the Anti-Christ.

Revelation 11:1-2- *1 Then a measuring rod like a staff was given to me, saying, “Get up and measure the Temple of God and the altar, and count those worshiping in it. 2 But do not measure the court outside the Temple—leave it out, because it has been given to the nations, and they shall trample the holy city for forty-two months.* (Revelation 11:1-2 TLV). In Reverend Skolfield’s understanding of the symbolism, 42 months is 1,276 prophetic years extending from the time of the construction of the Dome of the Rock in 688 CE to 1967 when the Jews again controlled Jerusalem. The Gentiles, Islam in particular, had authority over the Temple Mount for 1,276 years. This prophecy tells us that Gentiles would dominate Jerusalem for this period of time, but that eventually authority over all of Jerusalem, including the space occupied by the Dome of the Rock, would be given back to Israel. General *Moshe Dyan* and his troops recaptured the old city of Jerusalem and the Temple Mount in July of 1967.

Yeshua prophesied this in Luke 21:24. But history also tells us, that at that time, partial authority was returned to the Jordanian King as the overseer of the Islamic properties on the Mount, while Israel retained overall control of the area. Dispensational theology says that those 42 months are the second 3 ½ year period of the 70th week of Daniel, the time when the Anti-Christ will stop Temple worship for 42 months. Which is more likely?