



Parasha Ekev

August 20, 2022

Torah: Deuteronomy 7:12-11:25

Haftarah: Isaiah 49:14-51:3

K'twim Shlichim: Romans 8:31-39

Shalom Mishpacha. In *Parasha VaEtchanan* last week, we read Moses words saying that Israel would sin and be scattered among the nations, but also that in the *acharit hayamim*, the latter days, they would return to ADONAI and He would restore them. Our *parasha* today is *Ekev*. *Ekev* means because: 12 “Then it will happen, as a result (**because**) of your listening to these ordinances, when you keep and do them, that Adonai your God will keep with you the covenant kindness that He swore to your fathers” (Deuteronomy 7:12 TLV). Moses continues to confirm ADONAI’s promise that a time will come when, after this great falling away, Israel will be restored. He said: 29 “But from there (where they are scattered) you will seek Adonai your God and you will find Him, when you seek Him with all your heart and with all your soul. 30 When you are in distress and all these things have come on you, in the latter days you will return to Adonai your God and listen to His voice. 31 For Adonai your God is a merciful God. He will not abandon you or destroy you, or forget the covenant with your fathers that He swore to them” (Deuteronomy 4:29-31 TLV). These readings fit well with our messages of the last two *Shabbats* about Israel in the latter days, that ADONAI will restore them.

Today, our message title is “Yeshua, Daniel and Revelation 3,” the third and final message of this series. Before we proceed, a little clarification is necessary. My approach to the latter days is much different than much of the Christian body, but it is not arbitrary. My approach is consistent with the sources which I have trusted and chosen to use. Based upon prayerful consideration, I have chosen not to use Dispensational sources, but have used as primary resources Reverend Ellis Skolfield’s works and the writings of Daniel Bruce and multiple other minor sources. I use these two because both of them stick more closely to the underlying Hebrew thought. We must continually bear in mind that the writers of the Scriptures were all Jews and that their writings contain many hebraisms and Hebrew thinking.

I only present that which I believe is confirmed by the Holy Spirit in conjunction with the source material and the inspiration which I receive, but my teaching is not infallible. I don’t know everything. With this in mind, I remind you that my teaching is based only upon the Holy Scriptures, Genesis through Revelation. Background information may be used from the writings of the rabbis,

but is never considered to be authoritative for us. I also must be responsible for what I teach. Yeshua requires it of all of us. When I teach about *Torah* requirements, things that we are commanded to do, I ensure that what is said is fully backed up by Scripture. My approach to this is *sola scriptura*; by Scripture alone. But, when I teach about end times events, it can only partially be backed up by Scripture. There is no man or woman who can say that their interpretation of the Book of Revelation is correct. We prayerfully hope that it is, but in the end, each of us must say, “this is my belief.” We cannot say “this is the Word of the Lord.” We can only say: “Father, I humbly submit these thoughts.” In the end, we will still be responsible for what we taught as we stand before Yeshua. (Romans 14:10-12; 2Corinthians 5:10).

In Deuteronomy, Moses spoke about what we call the End Times when he spoke of Israel being spiritually restored. In Hebrew thought, this time is called the *acharit ha-yamim*, אחרית הימים, the end of days. Many within Judaism and within Christianity believe that there is a one thousand year period that will take place during that time when the Messiah returns to earth as king. You may have heard something similar to this: “There will be 6000 years of human existence followed by another 1000 years of peace for a total of 7000 years.” That general belief is that the Messiah will come at the beginning of the final 1000 years and reign for a thousand years. From where does this belief come? We are concluding this series today but the subject is much too large to cover in the time that we have. We taught Revelation in a number of sessions in 2005 and Daniel and Revelation was taught in 15 sessions in 2015 and we have covered multiple parts of our subject throughout the past seven years. Because of the lack of time, to aid in understanding, there are addenda relating to the subject at the end of this written message on our website.

The earliest mention of a millennium that I have been able to find in the Scriptures is found in the Book of Revelation which was written somewhere between the year 90 and the year 110 by Yeshua’s disciple John. The earliest sources from rabbinical Judaism are in the *Talmud* and then later from the medieval rabbis. In the Babylonian *Talmud*, around 500 CE, the *Avoda Zara* folio 9a refers to a teaching of the Academy of Elijah that “the world will exist for six thousand years:.. *Rashi*, the French *Rabbi Shlomo Yitzchaki* of the 11th century commented: “The world is decreed to last for six thousand years, as the days of the week; the seventh day of the week is *Shabbat*, so too in the seventh millennium, will there be tranquility in the world.” There are several mentions and interpretations of the millennium by rabbis between the 11th and 18th centuries. Are any of them original thought? Since the Book of Revelation is the earliest mention, I don’t find it difficult to believe that it was resourced by the early rabbis during the formation of the *Talmuds*. It is also almost apparent reading the different rabbis throughout the centuries that each one builds upon the earlier ones. We don’t need to spend any more time on this subject today. Additional comments on “the millennium” with regard to the rabbis are **Addendum A** at the end of this written message.

What about Christian doctrines that speak about the Millennium? There are a number, but we'll only talk about one today; Dispensationalism. This theology divides ADONAI's creation into dispensations, or ages, which are given different functions. Very briefly, they are: Innocence- Adam prior to the Fall. Conscience- From the Fall to the Great Flood. Human Government- From the Great Flood to the Tower of Babel. Promise- From Abraham to Moses ending with the 40 years of unbelief in the wilderness. Law- From Moses to the crucifixion of Jesus Christ ending with the scattering of Israel in AD 70. Grace- From the cross to the rapture of the church. The rapture is followed by the wrath of God which constitutes the Great Tribulation. Some use the term *Age of Grace* or *the Church Age* for this dispensation. Next, there is the Millennial Kingdom- A 1000 year reign of Christ on earth centered in Jerusalem, ending with God's judgment on the final rebellion. Dispensationalism is a very complicated doctrine. For our discussion today, we will only speak about the Dispensation of the Millennium.

I encourage you to search for additional information about Dispensationalism for yourself. You have heard it discussed here at *Beit Shalom* for a number of years. There is not time to go into more detail about Dispensationalism today, but information about it is attached as **Addendum B, The Origin of the Seventieth Week of Daniel**. Our discussion of Dispensationalism is not an attack on those who choose to believe and follow it, but our seeking of truth. Each of us has to stand on what we believe and I encourage you to individually search for yourself the truth. Those who follow Dispensationalism are also seeking the truth. And, we wish to be in love and unity with them and others who follow doctrines with which we may not agree.

Dispensationalism's view of the years just before the Millennium is based upon what is called the "Seventieth Week of Daniel." 27 "*Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering. And on a wing of abominations will come one who destroys, until the decreed annihilation is poured out on the one who destroys*" (Daniel 9:27 TLV). Their understanding of this verse is that "he" is the Anti-Christ, the coming human being who will rule the world. He will make a covenant for seven years, the seven years of the Tribulation which is divided into two 3 ½ year periods. The second 3 ½ year period begins after the Abomination of Desolation occurs. This abomination, the Anti-Christ himself, stops the daily sacrifice in the Temple and generally increases his cruelty to the people of the world. This seven year period is called the Great Tribulation. 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.

Daniel 9:27, which we just read, is referred to by Dispensationalists as the 70th week of Daniel. They say that the prophecy given to Daniel in the verse before, verse 26, speaks about the death of the Messiah on the cross: *26 Then after the 62 weeks Mashiach will be cut off and have nothing.* (Daniel 9:26a TLV). Then, they say, the next verse, the 70th week of Daniel, does not immediately follow what happened in about 30 CE when Jesus died on the cross, but occurs more than 2000 years in the future from the time of Messiah.

A number of years ago, I began to seek answers about these things. I could understand some things, but found that it was necessary to depend upon what ADONAI has shown other followers of Yeshua for much of the answer. I examined the views of others and through prayer and study, decided if it was the understanding which I should have. For an alternate understanding of Dispensationalism's interpretation of the "Seventieth Week of Daniel," I found another Daniel, the author Daniel Bruce. He is the author of *Daniel Unsealed* a free E-Book which you can download and which a number of you have read (<http://www.prophecysociety.org/>).

His interpretation of Daniel 9:26: *26 Then after the 62 weeks Mashiach will be cut off and have nothing..*, is that *mashiach*, messiah, who is cut off is Yeshua. In his book he calls Him Jesus. But, according to Daniel Bruce, cut off doesn't mean that He was killed. It means that He was covenanted. The Hebrew word *karat* meaning "cut off" can also mean to make a covenant or "cut a covenant." This verse, he says, is a reference to Yeshua's immersion by John in the Jordan River. He equates this with the confirmation of the New Covenant with the people of Israel. Then, in verse 27, where it says *27 "Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering. And on a wing of abominations will come one who destroys, until the decreed annihilation is poured out on the one who destroys,"* (Daniel 9:27 TLV), it is Yeshua and not the Anti-Christ who makes a firm covenant with many for one week. It is the last week of His life on earth, seven actual days. And, He is the one who stops the daily offering in the middle of the week. He stopped the offering by offering Himself as a sacrifice for our sins. His death in the middle of the week effectively rendered the Temple offerings, the actual Temple offerings of that day, not a rebuilt Temple offerings, as null and void. Because of Yeshua's sacrifice of Himself for sin, the sin offerings of the priests no longer had any effect. The second part of this verse is about the the Roman General Titus and his army which came just forty years later and destroyed the Temple. Compare the Dispensationalist view of this verse with Bruce's interpretation and ask the *Ruach Kodesh*, the Holy Spirit, to show you which is correct. Or, I have to say: "mostly correct." None of us has the perfect and absolute truth, but we can hope to be almost correct. There are other theologies which have views of the Millennium, but we will not examine them today. Dispensationalism is probably the major Christian view.

If our quest is “the Millennium,” where can we find our answers? One place that we know they cannot be found is in the *Tanakh*, the Hebrew Bible. There are quite a few verses in it which we can understand as referring to the coming of Yeshua the Messiah. And, these verses do have to do with what we understand are end times events, but nowhere in the *Tanakh*, the Hebrew Bible, can we find words describing a one thousand year reign of the Messiah. As we read a moment ago from the Babylonian *Talmud*, *R. Katina* said, “Six thousand years the world will exist and one [thousand, the seventh], it shall be desolate (*haruv*), as it is written, ‘And the Lord alone shall be exalted in that day’ (Isaiah 2:11). The complete verse from Isaiah is: *11 The man of haughty eyes is humbled, the lofty ones brought low, for Adonai alone will be exalted in that day* (Isaiah 2:11). We recognize these words from the song by Ted Pearce, *The Time To Favor Zion*. “In that day” are the key words, and are what *Rabbi Katina* referred to as the Seventh Millennium. But, there are only two references in the *Tanakh* which read “a thousand years,” Psalm 90, verse 4: *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) and Ecclesiastes 6, verse 6: *6 Even if the other man were to live a thousand years twice and never enjoy good things—do not all go to the same place?* (Ecclesiastes 6:6 TLV). If you put Psalm 90, verse 4, “a thousand years is like a day” together with Isaiah 2:11 referring to “that Day,” which is what *Rabbi Katina* seemed to do, you might infer that “that Day” is a thousand years. But, the truth is that the *Tanakh* does not speak of a one thousand year period of Messiah’s reign.

But, what Isaiah referred to as “that Day” is a very important future event. It is the day which most believers understand is the day of the return of Yeshua our Messiah as King. Zechariah speaks of it: *9 Adonai will then be King over all the earth. In that day Adonai will be Echad and His Name Echad* (Zechariah 14:9 TLV). You recognize these words as a part of our beautiful *Aleinu* prayer. The words, either “in or on” that day, are found a total of 114 times in the whole of the Bible. Yeshua referred to it five times. Here is one: *22 “Many will say to Me on that day, ‘Lord, Lord, didn’t we prophesy in Your name, and drive out demons in Your name, and perform many miracles in Your name’”* (Matthew 7:22 TLV)? “That day” is also referred to in Scripture a number of times by another name, “the Day of the L-rd.” You will immediately recognize this verse from the *Tanakh*: *4 The sun will be turned into darkness and the moon into blood, before the great and awesome day of Adonai comes* (Joel 3:4 TLV). *Yochanan*, John, heard Yeshua’s voice on that day: *10 “I was in the Ruach on the Day of the Lord, and I heard behind me a loud voice like that of a trumpet,”* (Revelation 1:10 TLV). John was a prisoner on the Island of Patmos and in the Spirit when the whole vision of Revelation came to him. It began with a vision of that future day when Yeshua returns to defeat His enemies. From these and other Scriptures, we can understand that there is a day coming when Yeshua will return as Messiah and King and rule and reign on the earth. Some Scriptures say “in that day” and some say “the day of the L-rd.” But, with what we have seen thus far, we cannot say that it will begin a thousand year

reign? That “day” is not a reference to Yeshua coming on the clouds, to receive His faithful, what the TLV calls “catching away.” We will have already been caught away according to 1Thessalonians 4 and 1Corinthians 15 and will be with Yeshua when the “great and terrible Day of the L-rd” occurs for the unrighteous.

There is one chapter in all of Scripture which states the words “thousand years”. It is in the Book of Revelation, chapter 20. Only one chapter out of 1,189 chapters in the whole Bible has the words “thousand years” in the context of a specified period. 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, but usually wind up 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? I think that 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 *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. I think that we here agree not to 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. There are other approaches to understanding prophecy, but most follow one of these three ways.

In my opinion, the category into which Revelation would best fits is Historicism. Here is an example. John’s conversation with Yeshua about the seven congregations of Asia are historical. They were actual congregations and the events Yeshua spoke about were taking place at that time. They

are now in our past, but they are also prophetic as they can refer to certain present day congregations which are living up to or not living up to Yeshua's expectations. There are also future prophetic verses in this book, but most are wrapped in symbolism which we have difficulty interpreting.

According to Reverend Ellis Skolfield, the three verses which we just read from chapter 20 are also historical but include prophetic symbolism. *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). According to his understanding of Revelation, *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.” We don't have time to go over all the Scriptures which explain it today. The explanation is attached as **Addendum C – Satan Bound For A Thousand Years**. Today, *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.

Regarding the “thousand years,” Reverend Skolfield points out that the word thousand comes from the Greek *chilioi* (khil'-ee-oy), a word called an indefinite plural. It could mean one thousand, but it could also mean many thousands. That is what makes these verses difficult to understand. *Chilioi* is an indefinite plural and Dispensationalism's doctrine of the “thousand year's reign” is based upon a definite plural, exactly one thousand years. Even though the translation of the plural word *chilioi* as one thousand is technically correct, if we insist on it meaning exactly 1000 years, then the sense of the passage could be lost. Used symbolically, it could be any number or even thousands of years because it is a plural word. But, it also has a singular form, the word *chilias*, which actually does mean a single thousand. Why didn't Yeshua say *chilias*, the singular, to *Yochanan* rather than *chilioi*, an indefinite plural? Maybe, because the understanding which He wanted us to have goes beyond understanding it as a period of exactly 1000 years. If we apply this understanding to *HaSatan's* being bound for a thousand years in Revelation 20 verse 2, the indefinite plural can mean that he was bound for more than one thousand years, even almost two thousand years and still be correct. Reverend Skolfield suggests that he was bound when Yeshua died on the stake, possibly 30 CE, and released in 1948 when Israel became a nation. Another possibility would have been that he was released during the 1930's when Hitler began to persecute the Jews. And, *HaSatan's* troubling of the nations has now increasingly focused on the nation of Israel and all followers of Yeshua. The prophetic meaning of the Book of Revelation is very much deeper than the English words reveal and a factual reading of the English can lead us astray.

Reverend Skolfield suggests a figurative interpretation of the whole of chapter 20 and that it represents the “entire Christian era,” from Yeshua to today.” We have spoken about this man a number of times. He 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 than the United States. He received his theological training at Columbia Bible College in Columbia, South Carolina. He died in 2015 at the age of 87, but has left all of his works free to the public. His website is www.elliskolfield.com. He is barely known within Christian circles.

According to Reverend Skolfield, here is how we might interpret Revelation 20:4-12.

4 Then I saw thrones...

These thrones are in the heavens.

...and people sat upon them—those to whom authority to judge was given.

According to *Sha’ul*, Yeshua gave us the authority to judge. He wrote: *6 And He raised us up with Him and seated us with Him in the heavenly places in Messiah Yeshua—* (Ephesians 2:6 TLV). This can refer to the believers who were reigning with Yeshua in the heavens.

...And I saw the souls of those who had been beheaded because of their testimony for Yeshua and because of the word of God.

These are the martyrs reigning and judging with Yeshua.

...They had not worshiped the beast or his image, nor had they received his mark on their forehead or on their hand...

HaSatan, the Great Red Dragon in Revelation 12:3 is the beast: *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). He is the beast behind the other beast who we will speak about in a moment. *HaSatan* has struck his mark, a symbolic mark, on the foreheads of those who serve him throughout time.

...And they came to life...

The souls of the martyrs came to life in the heavens with Yeshua.

...and reigned with the Messiah for a thousand years. (Revelation 20:4 TLV).

They reigned in the heavens with Yeshua during the *chillioi*, the symbolic thousand years that He has been there, that is, from after His death on the stake until now. This is symbolism. The dead who came to life came to life in the heavens and reigned there with Yeshua, not on the earth for a thousand

years sometime in the future. They have been reigning with Him, *chilioi*, the indefinite plural which is nearly two thousand years at this time. The King James Version says: 4....*And they lived and reigned with Christ a thousand years.* Dispensationalism takes this literally, referring to this as the millennium kingdom on earth. According to 1Peter 2:5-9 we are a royal priesthood, who are reigning with Yeshua now while we are on the earth. Revelation 1:6 and 5:10 say essentially the same.

5 The rest of the dead did not come to life until the thousand years were completed...

The thousand years spoken of here was the *chillioi* from Yeshua's death until His return in the clouds, the time of the Christian era. The rest of the dead also includes the unsaved dead. Their spirits were not alive until Yeshua came for His righteous ones. They came to life and were judged by Yeshua after He returned to heaven with His righteous ones.

...This is the first resurrection. (Revelation 20:5 TLV).

As was just said, the first resurrection is when the righteous dead and the living rise to meet Yeshua and receive their resurrection bodies. This is described in 1Thessalonians 4:14-18 and in 1Corinthians 15:51-55, what I referred to earlier as "the catching away." Up until this time, the righteous dead were spirits with their physical body in the grave. The righteous dead and Yeshua's followers who are alive at that time will rise to meet Him in the air. This verse also tells us that the unrighteous dead come to life at this same time and appear before Yeshua.

6 How fortunate and holy is the one who has a share in the first resurrection Over such the second death has no authority,...

The first resurrection is something which Yeshua's followers look forward to. It includes the righteous dead plus all of us who will go up to meet Yeshua in the clouds! The "second death" which the unrighteous will suffer, includes their earlier natural human death and a second death of being thrown into the lake of fire.

...but they shall be kohanim of God and the Messiah, and they shall reign with Him for a thousand years. (Revelation 20:6 TLV).

They are those who have risen to meet Yeshua in the clouds. We shall be priests under the authority of our great *Kohen Gadol*, Yeshua, ADONAI's High Priest after the order of *Malkitzedek*. We have served as His priests on the earth, as we are told by *Kefa*, but this verse refers to our time in our resurrection bodies when we are with Yeshua. Here again, we see *chillioi* in the words, thousand years, a symbolic time period of undetermined length, in this case probably meaning eternity.

7 When the thousand years has ended, satan shall be released from his prison,...

The thousand years, chillioi, has ended and *HaSatan* has been released from being chained in the abyss for a symbolic thousand years as we described earlier.

8 and he shall come out to deceive the nations at the four corners of the earth...

He came out of the abyss motivated. He is deceiving all of the nations of the earth, including Gog and Magog.

...to gather them for the battle. Their number is like the sand of the sea (Revelation 20:7-8 TLV).

Gog and Magog, the group of nations listed in Ezekiel 38, Russia and others, will come out to do battle with Israel. In my opinion, this battle is one and the same with the battle of Armageddon which is the battle referred to in this verse. The battle described in Psalm 83 is also the same event.

9 And they came up on the broad plain of the earth and surrounded the camp of the kedoshim and the beloved city...

This will happen in our near future on the plain of *Har Meggido*, Armageddon in central Israel, as described in Ezekiel 38 and 39 and also around Jerusalem.

...—but fire fell from heaven and consumed them. 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...

Reverend Skolfield's scenario has much to do with Islam. Do not be confused about who these three individuals are. Beasts in Daniel's prophecy are nations. *HaSatan*, the Great Red Dragon, is the beast behind the beasts, the nations. Daniel had a conversation with the Angel Gabriel. He said that he was detained by the Prince of Persia, a demonic being. The beast spoken of here is Islam, the Prince of Islam, the demonic authority behind it. Considering this, we should realize that there is also a Prince of the United States who is involved in all of the ungodly things taking place here. The beast Islam and the false prophet Mohammed were thrown into the lake of fire and brimstone in Revelation 19. At this point, *HaSatan*, the Adversary, joins them.

...and they shall be tortured day and night forever and ever (Revelation 20:9-10 TLV).

Human souls live for eternity as does whatever kind of life *HaSatan* has. He and all of the unrighteous, those who did not trust in Yeshua, will spend eternity separated from Him in the lake of fire.

11 Then I saw a great white throne, and the One seated on it...

It is Yeshua, *Melekh BenDavid*, King, Son of David, the Lion of Judah.

...The earth and heaven fled from His presence, but no place was found for them. 12 And I saw the dead—the great and the small—standing before the throne. The books were opened, and another book was opened—the Book of Life....

We won't take time to read it today, but when you have a chance, read Daniel 7:9-14. It talks about the books being opened before the Ancient of Days and one like a Son of Man being brought into His presence and given an everlasting kingdom.

...And the dead were judged according to what was written in the books, according to their deeds (Revelation 20:11-12 TLV).

Each of the festivals of ADONAI in the *Tanakh*, the Hebrew Bible, is a prophetic picture of what ADONAI is doing in the world. *Pesach* and *Shavuot*, Passover and Pentecost, have both been fulfilled, Passover by Yeshua, the Lamb of G-d and Pentecost by the *Ruach Kodesh*, the Holy Spirit. There are four festivals that have not yet been fulfilled. You know them: *Rosh Hashanah*, *Yom Kippur*, *Sukkot* and *Shimini Atzeret*. I believe that these verses that we just read, Revelation 20:11-12, are the fulfillment of *Yom Kippur*, the Day of Atonement.

Reverend Skolfield's scenario in Revelation chapter 20 includes the time from Yeshua's birth until now and also includes however many years His return is in the future from now. The mentions of a "thousand years" are all an indeterminate period. *HaSatan* was bound for a symbolic thousand years, actually about 1825 years and the spirits of the martyrs were with Yeshua in the heavens a symbolic thousand years which will be 2000 years in 2030. According to this understanding, there is no future thousand years but the symbolism of eternity. To say that Revelation is not easy to understand is a great understatement.

We also notice that events in Revelation are not in order. According to Reverend Skolfield, the events in Revelation 11 do not necessarily take place in order. We are living in time right now and the coming Battle of Armageddon will take place in time. Soon thereafter, however, time will end and eternity will begin. Reverend Skolfield believes that this verse in Revelation 11 announces it: 15 *Then the seventh angel trumpeted, and there were loud voices in heaven saying, "The kingdom of this world has become the kingdom of our Lord and of His Anointed One. And He shall reign forever and ever!"* (Revelation 11:15 TLV). To show that events don't occur in order, consider Revelation chapter 1 where John saw Yeshua on the Day of the L-rd. It is a late event pictured at the beginning.

There was too much material to cover today. Here is a list of the addenda at the end of the message: **Addendum A- The Millennium.**

Addendum B- Dispensationalism, the Origin of the Seventieth week of Daniel.

Addendum C - Satan Bound For A Thousand Years.

Addendum D – Other Verses in Revelation Explained by Reverend Skolfield.

Addendum F - 2Thessalonians 2: The Man of Lawlessness.

Can we really decide which verses are literal and which verses are symbolic? If we say that all these verses are literal, we must also believe that there will be seven headed monsters walking the earth. (Revelation 13:1). What you have just heard are possibilities for the meanings of the events of Revelation. Reverend Skolfield isn't infallible. He was only a man just as we all are and none of us has the full and complete truth and we won't until Yeshua returns. We all see through a glass darkly. But still, we must try and determine what these Scriptures mean.

As followers of Yeshua we collectively have many different "ologies." During this time on earth, we will never all fully agree on the meanings of Scripture. But, when Yeshua returns, we will know the truth. Until that wonderful time comes, we must seek to love each other in spite of our different doctrines. Yeshua said: 39... "You shall love your neighbor as yourself" (Matthew 22:39b TLV). And, that definitely includes our fellow believers, our brothers and sisters in Messiah! *Shabbat shalom!*

Addendum A- The Millennium

From *Sanhedrin a* in the Babylonian *Talmud*, *R. Katina* said, "Six thousand years the world will exist and one [thousand, the seventh], it shall be desolate (*haruv*), as it is written, 'And the Lord alone shall be exalted in that day' (Isa. 2:11)... *R. Katina* also taught, "Just as the seventh year is the *Shmita* year, so too does the world have one thousand years out of seven that are fallow (*mushmat*), as it is written, 'And the Lord alone shall be exalted in that day' (Isa. 2:11); and further it is written, 'A psalm and song for the *Shabbat* day' (Ps. 92:1) – meaning the day that is altogether *Shabbat* – and also it is said, 'For one thousand years in Your [God's] eyes are but a day that has passed.' (Ps.90:4) (*Sanhedrin 97a*)." Also in the Babylonian *Talmud*, the *Avoda Zara* folio 9a refers to a teaching of the Academy of Elijah that "the world will exist for six thousand years". Both of these references from the Babylonian Talmud are from 500 CE. Then we have *Rashi*, the French *Rabbi Shlomo Yitzchaki* of the 11th century who comments: "The world is decreed to last for six thousand years, as the days of the week; the seventh day of the week is *Shabbat*, so too in the seventh millennium, will there be tranquility in the world." About a century later, *Ramban*, the Spanish *Rabbi Moses ben Nachman* wrote that the sixth millennium will see the coming of the Messiah and the seventh millennium will be the *Shabbat* of the 'World to Come', when the righteous will be resurrected and rejoice. A number of other rabbis wrote essentially the same thing between the 11th and 18th centuries. In the late 1700s, the *Vilna Gaon*, *Rabbi Elijah ben Solomon Zalman* wrote about what he called the *ichvot Mashiach*, the footsteps of Messiah. He said that the footsteps of Messiah began the first hour of

Friday morning in the Sixth Millennium, which began October 4, 1739 and continues hour by hour until the Seventh Millennium and the Messiah is revealed. We also find discussion of the Millennium in Jewish *Midrash: From Pirke De-Rabbi Eliezer*. “Six eons for going in and coming out, for war and peace. The seventh eon is entirely Shabbat and rest for life everlasting.” And, it is also found in *Kaballah*. The *Zohar* states: “In the 600th year of the sixth thousand, the gates of wisdom on high and the wellsprings of lower wisdom will be opened. This will prepare the world to enter the seventh thousand, just as man prepares himself toward sunset on Friday for the Sabbath.”

I think that you get the idea. This is just scratching the surface. There are so many more Jewish writings about the Millennium. But, they are not truth for us.

Addendum B- “Dispensationalism, the Origin of the Seventieth week of Daniel”

“Dispensational eschatology:” The word eschatology simply means, “the study of the last,” and refers to the final events of history, or the “endtimes.” Dispensationalism is one particular theology of eschatology. This study is not a criticism of the sincere beliefs of the many followers of Yeshua who believe in this way, but a search for truth.

From where did “Dispensational” theology come? And, is it truth? There is very good evidence for what you are about to read. My purpose is to challenge members of Yeshua's body to seek to believe and practice only what has been revealed in Scripture and what we've been told in Scripture to do. Many different groups make the claim that their beliefs are *sola scriptura*, Latin for “by scripture alone.” That is the goal that each of us should have; to base our beliefs and practices on Scripture only. But although many make this statement, their practices often say something different.

We will just consider a portion of Dispensational belief, “the 70th Week of Daniel.” What is the origin of this theological position which has come to be so commonplace today? Briefly stated, this theology says that the events of Daniel 9:27 did not take place in the same time period as the events in Daniel 9:24-26, the preceding 3 verses. Daniel 9:27 says: 27 “*Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering. And on a wing of abominations will come one who destroys, until the decreed annihilation is poured out on the one who destroys.*” (Daniel 9:27 TLV). It is understood and generally agreed that the major portion of verses 24-26 took place during the several hundred years preceding and within the 1st Century. But Dispensationalism teaches that verse 27 refers to a time more than 2000 years in the future from then. How did this belief come about? To learn that we need to go back in history.

You may be surprised to learn that there is evidence that this whole “end time scenario” was actually invented. Why? It was invented to counteract rising pressure from the protestant churches of Europe against the Catholic Church. The Protestant Church reformers of the 16th century were

beginning to teach that the Catholic Church was the “Whore of Babylon” described in Revelation 17:3-6, a Scripture describing a woman on a scarlet beast.

In the year 1585 CE, a Jesuit Catholic priest by the name of Francisco Ribera began to write a book, a futuristic view of Scripture, with the premise that Revelation would not be fulfilled until the end of the Christian Era. He invented an end-time Babylon, a rebuilt temple in Jerusalem, and an end-time Antichrist, all of this, presumably, was to take the pressure off the Catholic Church and the Pope, which was then being applied by the Reformers. In order to remove the Pope from consideration as the Antichrist, Ribera began writing his 500 page commentary on the Book of Revelation in 1585 and completed it about 1590. In it he proposed that the first few chapters of Revelation apply to ancient pagan Rome and the rest he assigned to a future period of 3½ literal years, which would occur immediately prior to the second coming of the Messiah. He also proposed that the Anti-Christ, an individual, would persecute and blaspheme the saints of God, rebuild the Temple in Jerusalem, abolish the Christian religion, deny Jesus Christ, be received by the Jews, pretend to be God, kill the two witnesses of God, and conquer the world. This Futurist view of Revelation interprets the prophecies about Anti-Christ as a future literal man who deceives the world. In this view of Scripture, there is a gap of almost 2000 years between the 69th week and 70th week of Daniel chapter 9.

There is more to this story because another Jesuit priest, Manuel Lacunza, wrote a book about 200 years later in 1782, and built upon Ribera's story. In his book, Lacunza, a non-Jew, claimed that he was a Jew who believed in Jesus and that his name was Rabbi Juan Ben-Ezra. His book was entitled “The Coming of Messiah in Glory and Majesty.” In his book, among many other things, he stated that the Church would be taken up to be with the Lord 45 days before Jesus’ final return to Earth. During those 45 days, while the Church was in heaven, God would pour out His wrath upon the wicked remaining on Earth. After Lacunza died in 1801, his views were taught in Spain, and published there as a book in 1812. Fourteen years later, in 1826, it was translated into English.

Soon thereafter this theology appeared in Scotland. Another related event in that general time period was a vision by a Miss Margaret McDonald in Scotland. In the year 1830 there was a revival of the “gifts” which began to be manifested among some people living in the lowlands of Scotland. They experienced what they called “the outpouring of the Spirit.” It was accompanied with speaking in tongues and other charismatic phenomena. On one particular evening, the power of the Holy Spirit was said to have rested on Miss Macdonald while she was ill at home. She was very sick and thought she was dying. For several hours she experienced manifestations of prophecy and vision. The message she received during this prophetic vision convinced her that Christ was going to appear in “two stages” at His Second Coming, and not at a single coming as most all Christians believed at that time. Her vision revealed that Christ would first come in glory “to those who look for Him” and then come again

later in a final stage “when every eye would see Him.” This vision of Miss Macdonald's represents the initial source of the modern “Rapture doctrine.”

At this same general time there was a minister named John Darby in London. He was one of the founders of a group of Christians called “The Plymouth Brethren.” Darby visited Scotland during the 1820s where he likely heard about the Ribera/Lacunza theology as well as about the vision of Miss McDonald. The vision that she had was built upon by Darby and it became a foundational part of what he then called his “Secret Rapture Theory.” Every eye would not see Him when He came for His faithful, but they would be whisked away invisibly in an instant. He also used portions of the Ribera and Lacunza material to develop his theology of “Dispensationalism,” and is considered to be the author of modern Dispensationalism.

Darby also made many visits to Canada and the United States and he expounded on this theology in the places where he spoke. C. I. Scofield was a minister in the United States who heard about Darby's theology some years later and became enamored with it. At that time, Scofield was working on a new, annotated Bible, and because he was so taken with Darby's theory, he decided to include the Dispensational scheme of interpretation in his new Bible. The Scofield Reference Bible later became the most widely read Bible in the English language. First published in 1909, how many has it influenced?

“The Rapture” is a theology developed by Darby. When referred to as “The Rapture,” it encompasses all of his theology. The word Rapture comes from the Latin, *rapiō*, meaning to catch or snatch away. The Greek word translating this event in 1Thessalonian 4:17 is *harpazo* and means the same thing. We certainly believe that this Scripture will come to pass and we will be “caught up,” as the TLV puts it: *16 For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united with the Messiah will be the first to rise; 17 then we who are left still alive will be caught up with them in the clouds to meet the Lord in the air; and thus we will always be with the Lord.* (1Thessalonians 4:16-17 TLV). I certainly believe that it will happen. But the “Dispensational Rapture Theology” is not just 1Thessalonians 4 and 1Corinthians 15, but is also wrapped up in the 70th Week of Daniel and includes that week being brought into the future and divided into two three and one-half year sections and a “great tribulation.” Rather than referring to this coming event as “the Rapture,” I prefer “catching away.”

Addendum C - Satan Bound For A Thousand Years.

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).

This is Reverend Skolfield's understanding. Yeshua was tempted by *HaSatan* in the wilderness after His immersion in the Jordan River. In Luke 4:5-6, it says: *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* 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 while in the wilderness, Yeshua did not contradict him. *HaSatan* did have 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 stake, *HaSatan's* dominion over the empires ended. When Yeshua came to earth to live as a man, the "suffering servant Messiah," He had not been given "earthly" authority over a kingdom. When talking to His disciples and the people of Israel, He said: "my kingdom is not of this earth." But when Yeshua died on the stake and ascended to the right hand of the Father, all things were given into His hands. Ephesians 1:20-23 tells how ADONAI raised Yeshua from the dead to His seat of power: *20 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).

This is the reality: Yeshua's Kingdom exists right now. *HaSatan* had it his way until Yeshua went to the stake. And Yeshua had already told his disciples several times about what was going to happen to *HaSatan*. In John 12:31 Yeshua said: *31 Now is the judgment of this world! Now the prince of this world will be driven out!* (John 12:31 TLV). *Sha'ul* also tells us about this in Colossians 2:15: *15 After disarming the principalities and powers, He made a public spectacle of them, triumphing over them in the cross.* (Colossians 2:15 TLV). What does all this mean? It means that Yeshua's death on the stake defeated *HaSatan* and took away his authority over the earth.

So what happened to *HaSatan*? Yeshua said in John 12:31: *31 Now the prince of this world will be driven out!* (John 12:31 TLV). The King James Version says "cast out:" *31 Now is the judgment of this world: now shall the prince of this world be cast out.* (John 12:31 KJV). Yeshua had *HaSatan* cast into the Abyss. That's what Revelation 20, verses 1-3 are about. But it happened when Yeshua died on the stake and it is not going to happen 1000 years in the future from now after a millennium.

HaSatan has already been released from the abyss. 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 can understand it. *HaSatan* was bound in the year 30 CE when Yeshua died on the stake. He was in the abyss for an indeterminate and symbolic thousand year period, *chillioi* 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).

There are several possibilities as to when he was released. It could have been during Hitler's rise to power in the 1930s including all of his 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 this would happen. In Luke 21:24 Yeshua said: *24Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.* Jerusalem is no longer trampled, that is, controlled by Gentiles. If the "times of the Gentiles" have been fulfilled and we are no longer in "the times of the Gentiles," in what time are we now? 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 last days." In this time period Israel has again come to world-wide attention as a fulfillment of the many prophecies written about these days. And this time period will culminate in the return of Yeshua, our Jewish Messiah.

After Yeshua returns in power and glory and defeats all His enemies as depicted in Revelation 19, *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. He is doing everything in his power to defeat Yeshua, but he will not succeed.

Addendum D – Other Verses in Revelation Explained by Reverend Skolfield.

Here are a few more passages explained by Reverend Skolfield. *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 as 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. During this part of the Tribulation, they say the Antichrist will stop Temple worship for 42 months. Which do you think is more likely?

Then, we have “The Two Witnesses of Revelation 11” described in verses 3-12. 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 next verses say that 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. Many believe this is literal, Reverend Skolfield has an answer. A symbolic understanding of these verses explains 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 until 1967 CE, the year that Israel regained control of Jerusalem. This is also 1276 years.

In this verse, 3... *they will prophesy for 1,260 days, hemera*, the word which is interpreted by most as “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 literal prophets who lay dead in the streets of Jerusalem for 3 ½ days.

In Revelation 12:1-6 we see “The Woman in the Wilderness.” Verses 1-2 say: 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). One of our former members used to mention this verse frequently. His belief was that it was to be physical and a day would come when the whole body of Messiah would be

miraculously transported into the wilderness for safety. But, I have to disagree. This again, is a symbolic understanding of a timeline tied to Israel. According to Reverend Skolfield, 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.

Addendum E - The Anti-Christ.

The Anti-Christ, which Dispensationalism says is a literal man who is supposed to come and rule the world and eventually stop the offering of sacrifices in the rebuilt Temple, is only mentioned four times in all of Scripture. Just four times, and all four are found in the books of 1st and 2nd John. Quoting Reverend Skolfield: "Dispensationalism tells us that this man will: 1. Appear at the end of the age. 2. Rule the world for 3½ years as a good leader and 3½ years as a monstrously evil leader. 3. Have the temple rebuilt. 4. Reinstate temple sacrifices for the first 3½ years. 5. Turn against the Jews for the second 3½ years. 6. Stop temple sacrifices in the middle of the 7 years. 7. Cause all to worship him. 8. Start the battle of Armageddon. 9. Persecute the Great Tribulation saints and anyone else he can get his hands on. 10. Miscellaneous other legends, including that as 666, he is Satan incarnate."

The only references to "the anti-christ" are found in 1John 2:18, 1John 2:22, 1John 4:3, and 2John 1:7. *Yochanan* tells us that this "spirit" was already in the world at the time of his letters and specifically that it is a spirit which denies both the Father and the Son and denies that Yeshua has come in the flesh. I personally believe that this is this same spirit which inhabited the Syrians in the days of the Maccabee's when the Syrians desecrated the Temple. It was also the spirit in the pagan Romans who destroyed the Temple in 70CE. It is also in Islam which now occupies the Temple Mount as the Abomination of Desolation. It's very difficult to see how these 10 theological statements from Dispensationalism about the Anti-Christ could be constructed from just these four verses written by John. There is one other group of verses which they use to support their doctrine and I have included some information about that as Addendum F.

Addendum F - 2Thessalonians 2: The Man of Lawlessness

1 Now we ask you, brothers and sisters, concerning the coming of our Lord Yeshua the Messiah and our gathering together to Him, 2 not to get shaken out of your mind or disturbed—either by a spirit or a word or a letter as if through us—as though the Day of the Lord has come. 3 Let no one deceive you in any way, for the Day will not come unless the rebellion comes first and the man of lawlessness is

revealed, the one destined to be destroyed. 4 He opposes and exalts himself above every so-called god or object of worship, so that he sits in the Temple of God, proclaiming himself that he is God. 5 Don't you remember that when I was still with you I was telling you these things? 6 And you know what now holds back, for him to be revealed in his own time. 7 For the mystery of lawlessness is already operating; only there is one who holds back just now, until he is taken out of the way. 8 Then the lawless one will be revealed. The Lord Yeshua will slay him with the breath of His mouth and wipe him out with the appearance of His coming. 9 The coming of the lawless one is connected to the activity of satan, with all power and signs and false wonders, 10 and with every kind of wicked deception toward those who are perishing. They perish because they did not accept the love of the truth so as to be saved. 11 For this reason God sends them a delusional force, to lead them to believe what is false, 12 so that they may be judged—all those who did not believe the truth but delighted in wickedness (2Thessalonians 2:1-12 TLV).

The man of lawlessness in the TLV is called the man of sin in the KJV, but man of lawlessness in most every other version. Can we assume that the man of lawlessness is Dispensationalism's Anti-Christ? As Reverend Skolfield explains, many heresies had already entered the church and John was the last inspired writer who could address them. In his gospel, John addressed Gnosticism and the deity of Messiah. In Revelation, He addressed the Nicolaitans, worldliness and other heresies. In his epistles, he addressed false leaders, brotherly love, the victorious walk in Yeshua and one more error, the anti-christ: *18 Children, it is the last hour. Just as you heard that the anti-messiah is coming, even now many anti-messiahs have come—by this we know that it is the last hour. (1John 2:18 TLV).* “Just as you heard” is the significant phrase here. John wasn't saying that anti-christ is coming, only that you have heard that he is. Then he goes on to debunk the idea by saying, “even NOW many anti-christss have arisen.” John then describes what anti-christ is really like: *2 Who is the liar, if not the one who denies that Yeshua is the Messiah? This one is the anti-messiah—the one who denies the Father and the Son. (1John 2:22 TLV).* John said: “This one is THE anti-christ, the one who denies the Father and the Son. Anyone who “denies that Yeshua is the Messiah” is THE anti-christ, not AN anti-christ, but THE anti-christ.” Then lastly: *7 For many deceivers have gone out into the world—those who do not acknowledge Yeshua as Messiah coming in human flesh. This one is a deceiver and the anti-messiah. (2John 1:7 TLV).* This IS a deceiver and the anti-christ. So there were going to be many anti-christs. John also tells us what anti-christ really is: *3..but every spirit that does not acknowledge Yeshua is not from God. This is the spirit of the anti-messiah, which you have heard is coming and now is already in the world. (1John 4:3 TLV).* And, Reverend Skolfield says: “This spirit is an IT, not a him! What's more, this spirit was ALREADY in the world during the time of John. So biblically, anti-christ is any evil spirit which denies that Yeshua is the Messiah.”

There are no other quotes in all of Scripture which mention anti-christ. Reverend Skolfield doesn't hold back. He said: "So do you see some super-duper Satan-inspired human being called 'The Anti-christ' in those verses, one who is going to appear at the end of the Christian Era and rule the world from Jerusalem for seven years? Well do you? No? Well, those are all the verses in the Bible that mention anti-christ. Everything else we believe about anti-christ is pure conjecture."

Reverend Skolfield continues: "Now some 19th century theologians concluded that "the man of sin" of 2 Thessalonians 2 just had to be "THE" antichrist. So let's look at "the man of sin." *3 Let no one deceive you in any way, for the Day will not come unless the rebellion comes first and the man of lawlessness is revealed, the one destined to be destroyed. He opposes and exalts himself above every so-called god or object of worship, so that he sits in the Temple of God, proclaiming himself that he is God.* (2Thessalonians 2:3-4 TLV). Reverend Skolfield: "Now what temple do you suppose the Lord was speaking of in that verse? In Old Testament times, God's temple was in Jerusalem, but this epistle is to the Thessalonian church which began after the Apostle Paul preached there!!! And where is the temple of God during this Christian Era?" *3 Don't you know that you are God's temple and that the Ruach Elohim dwells among you?* (1Corinthians 3:16 TLV). I have to understand this verse as "dwells in you." The Greek word *en* translating this meaning "in" is the best understanding. Reverend Skolfield continues: "Because of the location of 2 Thessalonians in the Bible, it is sound theology to conclude that the temple spoken of in the above verses is the human heart. So I quote again: 'he as God sitteth in the temple of God, showing himself that he is God.'"

HaSatan sits in the hearts of unrighteous, those who have rejected Yeshua. *8 Then the lawless one will be revealed. The Lord Yeshua will slay him with the breath of His mouth and wipe him out with the appearance of His coming.* (2Thessalonians 2:8 TLV). We postulated in our study of Matthew 24 several weeks ago that "the Lawless One" is symbolic language for the great falling away which Yeshua prophesied in Matthew 24:12: *12 Because lawlessness will multiply, the love of many will grow cold.* (Matthew 24:12 TLV). This verse relates to this: *3 Let no one deceive you in any way, for the Day will not come unless the rebellion comes first and the man of lawlessness is revealed, the one destined to be destroyed.* (2Thessalonians 2:3 TLV). The man of lawlessness is all the evil ones who come against Yeshua. The "day" in this verse is "the Day of ADONAI," the day spoken of by so many prophets. The great and terrible day is a day of ADONAI's judgment on the earth and as depicted in Revelation 19, is carried out by Yeshua. The "rebellion" is the time of lawlessness in the "last days" immediately preceding Yeshua's coming for His Bride.

There are other ways to explain "the man of lawlessness" than as the Anti-Christ. One verse does not a theology make.