



Parasha Ki Tetze

September 14, 2024

Torah: Deuteronomy 21:10-25:19

Haftarah: Isaiah 54:1-10

Ketuvim Shlichim: Revelation 20:1-8

Shabbat shalom Mishpacha! This week's *parasha*, *Ki Tetze*, means "When you go" and the verse continues, "Out to war against your enemies...." It covers a wide range of topics, most only being active under the direct kingship of ADONAI and when there is a Tabernacle or a Temple. Today, ADONAI does not expect us to have the community stone our rebellious sons as Moses commanded Israel in this *parasha* (Deuteronomy 21:18-21). Well, maybe our rebellious congregants. Then, we wouldn't have nearly as many divisions and probably fewer congregations. An important subject in this *parasha* is the "curse of the Law." Understanding what this means is extremely important and it is key to understanding what *Sha'ul* wrote to the Galatian congregation. We will not discuss this today, but you may want to review the latest message, which can be found on our website in *Parasha Ki Tetze* on August 21, 2021.

Our message today is "It's Later Than You Think," Part 4, a continuation of our understanding of the "Last Days." We began in Part 1 by examining four contemporary Christian eschatologies and rejecting them as being inconsistent with Scripture and heavy with unsupported information. My study over the last fifteen years has led to this proposed view of the last days. The topics of this eschatology are **A** Who is Israel, according to Jeremiah 31. **B** The latter part of the Daniel 9 prophecy occurred in the 1st century, primarily referring to Yeshua. **C** *HaSatan* was bound when Yeshua died on the cross and has been released to deceive the nations. **D** The Great Tribulation prophesied by Yeshua has already happened. **E** There is no physical Antichrist coming. **F** There is no millennium reign of Messiah prophesied. **G** Everything required to happen for the latter events of the "Last Days" is in place. **A**, **B**, **C**, **D**, and **E** have been discussed. We now take up **F**.

F There is no millennium reign of Messiah prophesied.

In the Book of Deuteronomy, Moses spoke about the End Times when he told Israel they would be spiritually restored. *4 Even if your outcasts are at the ends of the heavens, from there Adonai your God will gather you, and from there He will bring you. 5 Adonai your God will bring you into the land that your fathers possessed, and you will possess it; and He will do you good and multiply you more than your fathers.* (Deuteronomy 30:4-5 TLV). Moses prophesied that there was a coming day on which ADONAI would circumcise the hearts of His people, Israel, the Jewish people. *6 Also Adonai your God will circumcise your heart and the heart of your descendants—to love Adonai your God with all your heart and with all your soul, in order that you may live.* (Deuteronomy 30:6 TLV). Ezekiel spoke of that day: *26 Moreover I will give you a new heart. I will put a new spirit within you. I will remove the stony heart from your flesh and give you a heart of flesh. 27 I will put My Ruach within you. Then I will cause you to walk in My laws, so you will keep My rulings and do them.* (Ezekiel 36:26-27 TLV). And, *Sha'ul* echoed Ezekiel and the other prophets when he said: *25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; 26 and in this way all Israel will be saved, as it is written, "The Deliverer shall come out of*

Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins.” (Romans 11:25-27 TLV). It is still a mystery. We don’t know why ADONAI chose to wait until the end times to save His chosen nation, Israel. It may have been because of the amount of time it would take to save a set number of Gentiles and the time it would take for us to “wear out, destroy, the present earth.” Now, we desperately need the new heavens and earth. And, fulfilled prophecy tells us that “the fullness of the Gentiles is near.” Scriptures show that the salvation of “all Israel” will be a sovereign event brought about by ADONAI Himself. Through Ezekiel, He said, “*I will give you a new heart,*” and through *Sha’ul*, He said, “*I take away their sins.*” He has chosen Abraham’s descendants for a special purpose, one not yet fulfilled. In Exodus 19:6, ADONAI said Israel would be a nation of priests. This means that every Jew is called to be a priest, not just the *kohanim*, the Levitical priests, but every Jew a priest who will lead the people of the nations, the Gentiles, to ADONAI and Yeshua. I believe that day is coming soon.

In Hebrew thought, the future time ADONAI spoke about in Deuteronomy is called the *acharit hayamim*, אחרית הימים, the end of days. *Sha’ul* spoke about this time, saying, *1 But understand this, that in the last days, hard times will come—* (2 Timothy 3:1 TLV). Those days are here! If you read his following verses, you will confirm to yourself that those days are here. There is much speculation about this period and what will follow it. In Judaism, the time following the *acharit hayamim* is called the *olam haba*, the world to come, referring to when the Messiah will reign on earth. Both Judaism and Christianity have doctrines about this time, and each has called it “the Millennium.” Both state that a thousand-year period will take place when, for Christians, the Messiah returns to earth as king, the same time in which the Jews see Messiah’s first coming. The ancient rabbis taught: “There will be 6000 years of human existence followed by another 1000 years of peace for a total of 7000 years.” They believe that *Mashiach* will come at the beginning of the final 1000 years and reign for a thousand years, a millennium. Christian Postmillennialism, Historic Premillennialism, and Premillennial Dispensationalism all teach that Christ is coming back and reigning for a thousand years.

The word millennium comes from the Latin *mille*, meaning thousand, and *annus*, meaning year. Why is so much emphasis being placed upon this period, and how did these beliefs come about? Not surprisingly, the answer is that it began with the ideas of men and not with Scripture. It originated with the early rabbis and then later from Christian theologians. What does the Bible say about millennium? The answer is nothing. The word millennium is not found in the Bible, but it does mention “thousand years.” In the Hebrew Bible, two verses mention thousand years. *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). Attributed to Moses, this verse is also referred to by *Shimon Kefa* in 2 Peter 3:8, when he wrote about the coming day when ADONAI will judge the world. A thousand years is also mentioned in Ecclesiastes 6:6, but there it is not related to this subject. Even though Psalm 90 and Ecclesiastes 6 are the only two mentions of “a thousand years” in the *Tanakh*, the rabbis have used one of these verses to create a complete theology. By extrapolating verse 4 from Psalm 90 and connecting it with the words “the day of *Adonai-Tzva’ot*” (L-rd of Hosts) from Isaiah 2, verses 11 and 12, it was made into a doctrine pointing to a coming thousand-year period in the *Acharit Hayamim*, the end of days.

The earliest reference to “thousand years” in the writings of Yeshua’s disciples seems to have been in 2nd Peter, chapter 3, where *Shimon Kefa* referred to Psalm 90, verse 4. *8 But don’t forget this one thing, loved ones that with the Lord one day is like a thousand years, and*

a thousand years are like one day. (2 Peter 3:8 TLV). Peter is believed to have died in Rome in 64 CE when Nero was emperor, meaning this letter had to have been written sometime before that year. However, he was not writing about a thousand year kingdom. His point was that ADONAI's day of judgment would eventually come because time is not a barrier to Him. To ADONAI, a thousand years is just like one day. The second mention of "thousand years" in the writings of Yeshua's disciples is in the Book of Revelation, written sometime between the year 90 and the year 110 by Yeshua's disciple John. It is found six times in chapter 20.

Who first used the term millennium? Since the writing of the Book of Revelation is earlier than the development of the Millennium theology by the rabbis, their information may have been derived from the Book of Revelation during the time they were completing the Babylonian *Talmud*. References to Millennium appear in the Babylonian *Talmud* about 500 CE and were written about by rabbis in the 11th Century and later. But *Yochanan* wrote Revelation about three hundred years before the *Talmud* was finalized. He didn't write "millennium" but wrote *chilia ete* (khil'-ee-a et'-eh), translated as "thousand years."

To be certain that an accurate view of the early Jewish writings is given, this next information is necessarily detailed. A very early mention of "thousand years" is 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". These statements are all from around 500 CE.

Then we have *Rashi*, the French *Rabbi Shlomo Yitzchaki* of the 11th century (1040-1105), who 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." About a century later, *Ramban*, the Spanish *Rabbi Moses ben Nachman* (1194-1270), 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.

Several 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* (1720-1797) 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 he said began October 4, 1739, and continues hour by hour until the Seventh Millennium and the Messiah is revealed. If the sixth millennium began in 1739, that would mean that the seventh thousand years will not begin until 2739. We are much, much closer to Yeshua's return.

We also find a discussion of the Millennium in Jewish *Midrash*. (Method of "biblical interpretation" prominent in Talmudic literature). From *Pirke DeRabbi Eliezer*, "Six eons for going in and coming out, for war and peace. The seventh eon is entirely *Shabbat* and rest for life everlasting." It is also found in *Kaballah*. (Jewish mystical tradition). 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 many more Jewish writings about the Millennium.

In the Hebrew of Psalm 90, verse 4, “thousand years” is אֶלֶף שָׁנִים, *elef shanim*. In Revelation 20, verse 2, thousand years is the Greek χίλια ἔτη, *chilia ete*. The word millennium is Latin and not found in Scripture, but it has been adopted by both Jews and Christians to refer to their particular theology. At least three Christian doctrines propose a Millennium. We will refer to only one of them today, Dispensational Pre-millennialism, because so many understand the events of the Book of Revelation through it.

Focusing on the final part of Dispensationalism, the Millennial Kingdom, it 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 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 Antichrist, thus beginning the worst part of the tribulation. G-d then judges this rebellion, and Christ comes, followed by the Millennium, which is one thousand years of peace. Only one chapter in the Bible states the words “thousand years” as appearing to be a specified period in time, and it is in the Book of Revelation. There are 1,189 chapters in the Bible, and only one chapter has the words “thousand years” in the context of a specified period, such as theorized by the rabbis and Christians. In Revelation chapter 20, “thousand years” is found six times, in verses 2, 3, 4, 5, 6, and 7.

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 2 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). As you know, the Book of Revelation is mysterious and full of symbolism. We seek to understand it but many times find ourselves confused. Many books have been written about it, proposing many different theories. We know it’s important, but how can we understand it? We would all agree that it is a book of prophecy, but prophecies which are very difficult to understand. ADONAI sealed the Book of Daniel until the time of the end, but now that we are in the time of the end, it has been unsealed for us. Read Daniel Bruce’s book *Daniel Unsealed* to learn how its unsealing relates to the end times. The Book of Revelation almost seems sealed because of its difficulty to understand. When we try to understand Revelation, we are definitely “seeing through a glass darkly.”

There are three major approaches to understanding prophecy. The Preterism method comes from the Latin *praeteritus*, which means “gone by.” This approach sees prophecy chiefly as having been fulfilled in the past, especially concerning the Book of Revelation, which it states was fulfilled during the 1st century.

Then, there is Historicism. This approach sees prophecy as being fulfilled in the past, the present, and 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, chiefly refer to events that 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 occur in our future. In my opinion, the category into which Revelation best fits is Historicism. This means there are prophetic verses of the future in Revelation, but most are wrapped in symbolism, which we have difficulty interpreting.

Here is another way of understanding “thousand years” in Revelation. According to Reverend Ellis Skolfield, whom I have referenced several times before, chapter 20, verses 1-3, are historical but include prophetic symbolism. 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. We reported this in message 2. He was bound for a symbolic “thousand years” and has already been released to “deceive the nations.” No one can state with certainty that they entirely understand Revelation. I certainly don’t, and what you’re about to hear is my building upon Reverend Skolfield’s theory. I’m not smart enough to think this up, but Reverend Skolfield was. When Yeshua died on the cross, His death initiated Revelation 20, verses 1-3. To put this into real-time, when Yeshua died on the cross in 30 CE, an angel came down from heaven and took *HaSatan* to the Abyss, the place called Hell, where he was locked in for a thousand years. In verse 2, *Drakonta*, Dragon, and *Ophis*, Serpent, are Greek words symbolizing *Diabolos* and *Satanas*, meaning Devil and Satan. *Satanas* is preceded by the word *Ho*, which means “the.” *Ho Satanas* is the equivalent of the Hebrew *HaSatan*, “the Adversary.” We also find *chilia ete*, thousand years, in the same verse, but there is no definite article, either an “a” or “the,” before it. This means these two words are also symbolic, just as are those describing *HaSatan*. The words *chilia ete* represent a symbolic period and cannot be taken as a literal one thousand years. We must ask ourselves, “Can we describe *HaSatan* symbolically and thousand years literally, all in the same verse? The answer is no. Interpreting *chilia ete* literally takes away the context. Verse 3 then tells us that *HaSatan* would be locked in the Abyss for *chilia ete* and released afterward for a short while.

The *chilia ete* began when Yeshua died on the cross, and it is not far in the future. *HaSatan* was put in chains in 30 CE when Yeshua died for our sins and remained in the Abyss for a symbolic period described as “thousand years.” See “It’s Later Than You Think,” Part 2 for more details about how this conclusion was reached. His captivity time has expired, and *HaSatan* has been released from the Abyss. *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). When was he released? As we see the increasing lawlessness and violence throughout the earth, we realize that *HaSatan* is now actively trying to regain the kingdoms that Yeshua took from him, along with his title as Prince of the Earth. He is working very hard through his demonic princes and powers to mislead the nations of the earth, particularly radical Islam, to instigate the battle of Gog and Magog. We have seen his activities in the Islamic nations that attacked Israel in 1948 and 1967. We have seen it in Yasser Arafat and the so-called Palestinians and in Fatah, ISIS, Hamas, Hezbollah, and Iran. Much of this anti-Israel activity began to come about when Israel became a nation again, activities led by *HaSatan* after he was released from the Abyss to deceive the nations for a little while. We don’t know exactly when he was released from the Abyss and there are several possibilities. It could have been, during Hitler’s rise to power in the 1930s, 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 in 1967 when the “times of the Gentiles” were ended and Jews once again controlled Jerusalem for the first time in over 2500 years, the fulfillment of Yeshua’s prophecy in Luke 21:24. Jerusalem is no longer trampled, that is, controlled by Gentiles. The fulfillment of Yeshua’s prophecy means Jerusalem is now in the “times of the Jews” and we are all in the *acharit hayamim*, “the end of days.”

We must also consider this verse. *4 Then I saw thrones, and people sat upon them—those to whom authority to judge was given. And I saw the souls of those who had been beheaded because of their testimony for Yeshua and because of the word of God. They had not worshiped the beast or his image, nor had they received his mark on their forehead or on their hand. And they came to life and reigned with the Messiah for a thousand years.* (Revelation 20:4 TLV). There is no definite article, “a,” in the Greek. The TLV is incorrect. It is just *chilia ete*, thousand years, a symbolic period. That means that the rest of verse 4 is also symbolic. It can refer to the saints who were martyred during the time from Yeshua’s death until now, who are now reigning with Him in the heavens.

We can render the six mentions of “thousand years” in chapter 20 in this way:

2 He (the angel) seized the dragon—the ancient serpent, who is the devil and satan—and bound him for (There is no word “a” in the Greek) thousand years (Referring to chilia ete, a symbolic period of time).

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 (The word “the” is in the Greek) thousand years (Referring to “the” symbolic chilia ete time period) were completed.

4 (The first part of the verse is a description of the saints) And they came to life and reigned with the Messiah for (There is no word “a” in the Greek) thousand years (chilia ete, a symbolic period).

5 The rest of the dead did not come to life until the (The word “the” is in the Greek) thousand years (referring to “the” chilia ete symbolic period) were completed. This is the first resurrection. (The first resurrection is referenced in 1 Corinthians 15 and 1 Thessalonians 4, the righteous dead and living rising to meet Yeshua in the air. This event follows HaSatan’s release from the Abyss by a relatively few years and is in our near future.)

6 How fortunate and holy is the one who has a share in the first resurrection! (That’s us). Over such (us) the second death has no authority, but they (us) shall be kohanim (priests) of God and the Messiah, and they (us) shall reign with Him for a (The word “a” is in the Greek) thousand years (chilia ete, a symbolic period, here representing eternity).

7 When the (The word “the” is in the Greek) thousand years (chilia ete is the symbolic period from Yeshua’s victorious death in 30 CE until HaSatan was released) 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. (This is happening now. HaSatan is gathering them) Their number is like the sand of the sea.

This interpretation of *chilia ete* in Revelation demonstrates that there is no coming millennial reign of Messiah and one thousand years of Earth time before *HaSatan* is released to deceive the nations. If there is no millennial reign of Messiah coming, what happens when He comes to defeat His enemies? The answer is that we enter into eternity when Yeshua returns to earth. When? That is also a great mystery, along with when we get the new

heavens and new earth, and we'll give that a shot next *Shabbat*. Our eternity with Yeshua will not be in heaven but on ADONAI's coming new earth.

Regarding the Millennium, we have the ancient question, "Which came first, the chicken or the egg?" In this case, there is no question that it was the chicken, the *chilia ete*, thousand years, which morphed into the Millennium. These words were written by Yeshua's disciple John on the Isle of Patmos around the turn of the 2nd century. *Yochanan* didn't hatch it, but received it from ADONAI and wrote it down. Revelation 1:1 tells us that this revelation came through a vision of Yeshua that G-d gave John to "show to His servants the things that must soon take place," events that began in John's lifetime. What was revealed to John was not "the Millennium" but the words "thousand years" in Greek, *chilia ete*. Not "a" thousand years or "the" thousand years, but just plain "thousand years." How did we get from these two words to the elaborate theologies proposed by both Jews and Christians?

The first theory of the Millennium was proposed by Rabbi Katina in 500 CE. I can't prove it, but I suspect he got the thousand-year idea from what John wrote about 300 years earlier. It also looks like the later rabbis, those in the 11th century and forward, built on Rabbi Katina's original idea. I would have to say the same about the Christian theologians who formulated Premillennial Dispensationalism. Their foundational ideas were taken from the works of Jesuit priests writing during the 14th and 15th centuries. I do not question the motives of these men, believing that each was sincere in what he presented. But the major question is, where did they get the information on which to base their theology?

Our theology must agree with Scripture. If we use an outside source that does not agree with Scripture, that theology is invalid. By using spurious information, we are making that information equal to ADONAI's Word. There is no question that the early rabbis did that. The *Talmud* is based upon the Oral *Torah*, which Moses supposedly passed down from mouth to ear through the years. The truth is that there is no mention of Oral *Torah* in the historical record until sometime after Israel's return from Babylon, about 500 years before Yeshua's time. It remained oral during Yeshua's time on earth until 200 CE when it became written as the *Mishnah*. Yeshua's words make it clear that He did not believe it and He referred to oral *torah* as "the tradition of the elders" in Matthew 15 and Mark 7. The formulators of the various Christian Millennium theories did the same thing. They based their theologies on questionable writings of men.

It's not rocket science. I am no scholar, and my IQ is average at best. It's a matter of rightly dividing the Word of G-d, period. Anyone can do it. The Holy Spirit cannot confirm bad information to us. I realize that what I have presented in these four sessions is not 100% correct. I am certain that I am off in some way, somewhere. My spiritual vision is not 20:20. This presentation is also not a judgment or criticism of anyone who believes or teaches differently. We all see through a glass darkly, and each presents what they believe in good faith. Think and pray about this material. Critically examine it. Look up the verses in a Bible, but also examine the original language to ensure that the translators presented it accurately. We seek truth, but not for the sake of amassing knowledge. We seek truth so that our spiritual path is the one that Yeshua has set for us.

Why is it important that we understand there is no Millennium? It's because both Jewish and Christian Millennium theories set the coming of Yeshua far in the future. Based on the theology of the Vilna Gaon, Rabbi Zalman, and the Jewish calendar, which will become year 5785 next month, Messiah's coming is 715 years in the future. Based on Dispensationalism, it will be more than 1,000 years before Yeshua returns. I believe we are

much closer than either of these. Using Rabbi Zalman's words, *Ichvot Mashiach*, the footsteps of Messiah, I believe that today's events taking place in Israel and the world are Yeshua's approaching footsteps. We will complete our message series next *Shabbat*. *Shabbat shalom!*

Revival Begins With Me!

***Return to Yeshua!
Return to Authority!
Return to Attendance!***

Pass it on!