



Parasha Shelach

June 21, 2015

Torah: Numbers 13:1-15:41

See message notes beitshalom.us for parasha-specific messages

Haftarah: Joshua 2:1-24

Ketuvim Shlichim: Revelation 20:1-15

Specific to today's message

Disciples of Yeshua 32

Shabbat shalom Mishpacha! Our message today is a continuation of our discussion of Dispensationalism's claims about the events of the end. Our message remains directed to ourselves, those who are part of the Messianic Jewish Movement. How many in our movement believe that there is a coming time called "the Millennium?" In Deuteronomy, Moses spoke about 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). We understand this to be the salvation of "All Israel" as prophesied by *Sha'ul* (Romans 11:25-27). In Hebrew thought, this future time is referred to as the *acharit ha-yamim*, עֵינֵי הַיָּמִים, the end of days. A significant amount has been written about this era by individuals associated with traditional Judaism and Christianity, especially regarding the teachings about "the Millennium." Each group asserts that there is a thousand-year period that will occur when, for Dispensationalists, the Messiah returns to earth as king, which coincides with the time the Jews anticipate His first coming, but Dispensationalism also adds another "millennium, a time when Satan is bound for a thousand years. These thousand years are mentioned in Revelation, but how do they align with Dispensational belief and is it true?

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." This belief is that the *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's return and reign for a thousand years, known as His Millennial reign, before a final rebellion is put down by Yeshua.

These beliefs originated from the early rabbis and later Christian theologians, rather than from the Scriptures. As we will see, they are "doctrines of men." In the *Tanakh*, only two verses mention a thousand years. The first is a Psalm 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 referred to by *Shimon Kefa* (2 Peter 3:8) referring to the coming day when ADONAI will judge the world. The second reference to a thousand years in the *Tanakh* is in Ecclesiastes 6:6 and bears no connection whatsoever to a thousand-year reign. However, early rabbis decided to transform Psalm 90, verse 4, into a theological concept of "a thousand years." They did it by connecting, "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night" with the words, "the day of *Adonai-Tzva'ot*" from

Isaiah 2, verses 11 and 12. This transformed “the Day of ADONAI,” one day, into a doctrine of a coming thousand-year period in the *acarit hayamim*, the end of days. The great and terrible day of ADONAI’s judgment was used to develop a “thousand-year reign of Messiah.”

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. He is believed to have died in Rome in 64 CE when Nero was emperor and would have written his letter 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; 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, which was written sometime between the year 90 and the year 110 by Yeshua’s disciple John. However, it was the early rabbis who first conceived the idea of the Messiah and a thousand-year reign. It is mentioned in the Babylonian *Talmud* around 500 CE and later by medieval rabbis in the 11th century, and by later rabbis. Since the writing of the Book of Revelation predates the development of the rabbis’ theology of Messiah’s “Thousand Year Reign,” I don’t find it difficult to believe that they may have drawn on John’s 400-year earlier writings in the Book of Revelation during the formation of the Babylonian *Talmud*.

The earliest mention of the Millennium that I have been able to discover originates from Rabbinic Judaism in the *Talmud*. A very early mention 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”. 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 12th 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 many more Jewish writings about the Millennium. At this point, we need to remind ourselves that

the only truth that can be verified is found in the written Scriptures, Genesis through Revelation. We cannot base truth on the thoughts and writings of men, nor on the traditions of men. We believe that ADONAI's word is truth, and we must seek to understand what is written based upon other Scripture. And we will undoubtedly find that there are also words that will remain a mystery until Yeshua returns.

In Psalm 90, the phrase “thousand years” in Hebrew is *elef shamim*. In Revelation 20, “thousand years” in Greek is *chilia ete* (kil-i-ah et-eh). The word *millennium* is Latin and not found in Scripture, but both Jews and Christians have adopted it to refer to their respective theologies. There are at least four Christian doctrines that propose a millennium: Historic Premillennialism, Dispensational Premillennialism, Amillennialism, and Postmillennialism. We'll only consider one today, Dispensational Premillennialism, the most widely followed, which teaches that Christians will be raptured out of the earth before the Antichrist arises and the seven-year period begins. Since we covered it in detail last *Shabbat*, today we will only examine the part of this doctrine that refers to a millennium. This doctrine teaches that the Antichrist will rebuild the Temple and that sacrifices will be offered for 3 ½ years. However, after 3 ½ years, he will cease the offerings at the beginning of the second 3 ½ years, a period known as the Great Tribulation. Christ comes and G-d judges the Antichrist, putting Satan in chains for a thousand years. Then, there is one thousand years of peace, the Millennium, before Satan is released to once again trouble the nations.

There is only one chapter, Revelation 20, in all of Scripture that states the words “thousand years” in what appears to be a specified period. Only one chapter out of 1,189 chapters in the entire Bible contains the phrase “thousand years” in the context of a specified period, as theorized by the rabbis and Dispensationalists. 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 mysterious book, full of symbolism and metaphor. We wish to understand it, but often find ourselves confused. We recognize its significance in ADONAI's events of history since Yeshua arrived, but how are we meant to understand it? We can all agree that it is a book of prophecy, but the prophecies are difficult to understand. The Book of Daniel was sealed until the “time of the end,” but has been unsealed for us by Daniel Bruce. Read his book, *Daniel Unsealed*, to find out how. Revelation seems to be sealed due to the difficulty of understanding it. When we try to understand Revelation, as *Sha'ul* wrote, we are really “seeing through a glass darkly.”

We considered the three major approaches to understanding prophecy last *Shabbat*: Preterism, Historicism, and Futurism, which is the approach of Premillennial Dispensationalism. In their view, some early parallels can be drawn with historical events; however, most eschatological prophecies—those referring to the end times—primarily point to events yet to be fulfilled that will occur at the end of the age. According to this view, most of the events described in Revelation are believed to happen in the future. I believe that Revelation best fits the category of Historicism, which views prophecy as being fulfilled in the past, the present, and some yet to come in our future. Many of the verses about the future are shrouded in symbolism, which can make them difficult to understand.

Many men have shared their thoughts on the Book of Revelation, resulting in various books that present distinctly different theories. The best explanation that I have been able to find is from Reverend Ellis Skolfield <https://www.ellisskolfield.net/>. Reverend Skolfield was a Christian pastor, the son of missionaries who served in Southeast Asia. He wrote several books about the End Times and is better known in Africa, where most of his ministry occurred. Barely known within Christian circles, he spent most of his later life understanding the Books of Daniel and Revelation. He died in 2015 at the age of 87. What he wrote about Revelation most certainly contains some error and misconception, because we are all fallible in our understanding. But overall, his ideas are scripturally based and, for the most part, plausible. According to Reverend Skolfield, the three verses we just read from Revelation Chapter 20 are both historical and contain 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 for a symbolic “thousand years” when Yeshua died on the stake, and he has already been released to “deceive the nations.”

Here is Reverend Skolfield’s explanation, which begins immediately after Yeshua was immersed into His ministry and approved by ADONAI 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* told Yeshua that he had the authority to bestow kingdoms. *HaSatan*, the devil, is referred to by *Sha’ul* as “the god of this world:” *4 In their case, the god of this world (**HaSatan**) 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.* 2 Corinthians 4:4 TLV). The Devil was right in claiming that he had authority over the kingdoms of the earth, and while in the wilderness, Yeshua did not dispute him. *HaSatan* held dominion over the empires of the world at the time of Yeshua’s temptation, a dominion he had maintained for centuries. But when Yeshua died on the cross, his dominion over the empires ended.

When Yeshua came to earth as the “suffering servant to die for Israel’s sins,” He had not been granted “earthly” authority over a kingdom. This is explained in His answer to 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 how it remained until He went to the cross and died. And when Yeshua was crucified and ascended to the right hand of the Father, all things were placed into His hands. *Sha’ul* explained 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). Yeshua is now the highest of authority, not only in the *Olam Hazeah*, “this world,” but also in the *Olam Habah*, “the world to come.” ADONAI has placed all things under Yeshua’s feet. Yeshua’s Kingdom exists right now in heaven and on earth. *HaSatan* was “the god of this world” until Yeshua died on the cross.

Yeshua told His disciples what was about to happen to *HaSatan*. He said: *23 ... “The hour has come for the Son of Man to be glorified!” 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!” (John 18:23b; 27-28 TLV). What Yeshua said next explained to His disciples what was about to happen to HaSatan: 30 ... “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 12:30b-31 TLV). The prince of this world, HaSatan, was about to be driven out. Sha’ul gave additional information about the event of the cross: 15 *After disarming the principalities and powers, He made a public spectacle of them, triumphing over them in the cross.* (Colossians 2:15 TLV). Through His death, Yeshua not only defeated HaSatan but also his demonic princes and powers. What happened on the stake, His death on the cross, defeated HaSatan and took away his authority over the earth. When Yeshua died on the cross, HaSatan lost his position as “god of this world.”*

What happened to HaSatan after that? Did he continue with his evil temptations of the world’s people? No, he didn’t, because he couldn’t. And it was because of what happened to him when Yeshua died. Yeshua had 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), from *ekballo*, which means, “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? When Yeshua died on the cross, He 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, is about. However, HaSatan was bound and cast into the Abyss when Yeshua died on the stake, not in some coming future time. HaSatan was put in chains in 30 CE when Yeshua died on the cross, and he remained in the Abyss for a symbolic period of a thousand years. That time has now passed, and he has been freed. 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 HaSatan released? As we witness the rising lawlessness and violence across the earth, we recognize that HaSatan has been freed from his captivity and is currently very actively trying to reclaim the kingdoms that were taken from him by Yeshua. Here is a way we can understand it. HaSatan was bound in the year 30 CE when Yeshua died on the cross and locked in the Abyss for a symbolic thousand-year period, *chillioi ete* (khil'-ee-oy eteh) 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, between HaSatan’s release and his gathering of Gog and Magog. He has come out of the Abyss and is actively working through his demonic princes and powers, not only within Islam but also among other rogue nations and other people, to bring about the Gog and Magog war, a war that I believe is synonymous with the battle of Armageddon. We have seen HaSatan’s activities in the Islamic nations that attacked Israel in 1948, 1967, and 1973. We have seen his earlier activity in Yasser Arafat and his Fatah movement and the Palestinian Liberation Organization, and currently in Iran, Hamas, Hezbollah, and the Houthis. Most of this anti-Israel activity began to come about when Israel became a nation again, activity led by HaSatan after he had been released from the Abyss to deceive the nations for “a short while”

(Revelation 20:3b). But we cannot dismiss the Holocaust as being his work, because he may have been released prior to it. Today, *HaSatan* is actively deceiving the nations.

We don't know precisely when he was released from the Abyss, and there are several possibilities. It could have been during Hitler's rise to power in the 1930's, allowing him to influence Hitler's persecution of the Jews and to bring about 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 Jews once again controlled Jerusalem for the first time in over 2500 years. Yeshua prophesied that the times of the Gentiles would end (Luke 21:24), and since 1967, Jerusalem has not been controlled by Gentiles. Concerning Jerusalem, we are now in the "times of the Jews." Of 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 referred to as the time of "the birth pangs of the Messiah" by Christians and as *Ikvot Meshicha* by Jews, meaning "heels of *Moshiach*," or "the footsteps of Messiah." Many now believe His coming is near. During this time, Israel has gained worldwide attention, partially due to the fulfillment of many prophecies regarding it as a nation in the latter days, but also because of its success as a nation. And this time will culminate in the return of Yeshua, our Messiah.

Here 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). The sharp sword from His mouth is related to 2 Thessalonians 2:8, which tells of Yeshua slaying the man of lawlessness with the breath of His mouth, speaking to cause his destruction. When this happens, we will have already been raised to meet Him in the clouds to join Him as a part of His army. What happens between our rising to meet Yeshua and the final battle is something we continue to pray about for understanding. We have believed that after rising to meet Him, we would go to heaven with Yeshua for a while, but we may go directly to Jerusalem with Him to engage in battle. We are continuing to seek understanding. *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).

After all this happens, *HaSatan* is addressed once more, and this time, it is 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 destroy Israel, ADONAI's chosen nation and His chosen people, the Jews, but he will not succeed.

We note in reading Revelation that symbolic language does not always proceed in order. In the three verses of Revelation 20:1-3, we see *HaSatan* both bound and released during the "thousand years," a part that is difficult to understand. 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. Understanding the prophetic implications of this word is what makes these verses so challenging to understand. After searching, I don't believe Reverend Skolfield was correct about this understanding of *chilioi*. I have not been able to

find any statement in any Greek lexicon that *chilioi* is an indefinite plural. *Chilioi* does mean a thousand, but an actual thousand. The Blue Letter Bible says: “*χίλιοι 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 *chilioi* comes from, means exactly a thousand. This means that the answer to this question is to be found in hermeneutics, or interpretation. This is symbolic language and is not about grammar. Even though *chilioi* 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, the sense of the passage will be lost. It does mean one thousand, but used symbolically, metaphorically, 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 a symbolic period, which could have been over one thousand years, even approaching two thousand years.

I believe *HaSatan* was bound when Yeshua died on the stake in 30 CE and was released sometime between the 1930s, the beginnings of the Holocaust, and 1967, when Jerusalem was freed from Gentile rule. The prophetic meaning of the Book of Revelation is much deeper than the English words reveal, and attempting to understand it factually can lead one astray. Reverend Skolfield suggests a figurative interpretation of all of Revelation, chapter 20, indicating that this chapter represents the “entire Christian era” from Yeshua’s death to the present day. While the Book of Revelation is mainly symbolic, it has some elements of reality, and we struggle to distinguish between the two. Addendum A contains a few of Reverend Skolfield’s other explanations of the verses of Revelation. While we may not fully understand the Book of Revelation now, it may soon be unsealed, just as the Book of Daniel was. Based on our understanding of Scripture, we have moved away from belief in the Antichrist and Pretribulation Dispensationalism. Today, we discussed a part of that belief. I believe that Reverend Skolfield’s interpretation of Revelation chapter 20 and “the Millennium” is the most accurate explanation available today. Please pray about it. Each of us must be convinced in our own minds.

Right now, is the most critical 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 thousand-year reign of Yeshua coming, what will happen in the end? The answer is that we enter eternity to live forever in peace and harmony with our Creator. There is nothing else that must happen before Yshua returns to give glorified bodies to all of His saints, both dead and living. Yeshua, we wait upon you. May Your Kingdom come on earth as it is in Heaven! *Shabbat shalom!*

Addendum A:

Reverend Ellis Skolfield’s interpretations:

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 worshipping 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 a specific period, but that eventually, rule over all of Jerusalem, including the

area occupied by the Dome of the Rock, would be restored to Israel. General Moshe Dayan 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 Temple Mount. Dispensational theology states that these 42 months correspond to the second 3 ½-year period of the 70th week of Daniel, during which the Anti-Christ will halt Temple worship for 42 months. Which is more likely?

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 verses after verse 3 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. 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, 1276 actual 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 688 CE, the construction of the Dome of the Rock, and extends to 1948 CE, the year Israel was established as a nation. These verses symbolize the Islamic suppression of ADONAI’s body of believers during this time and do 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 following verses refer to the birth of Yeshua and his resurrection 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 the 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, not the entire body of Messiah. The woman, representing the Jews of the world, was cared for by God for 1260 days. 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 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 when Islam ruled their world.