



Parasha Pinchas

July 19, 2025

Torah: Numbers 25:10-30:1

See message notes beitshalom.us for parasha-specific messages

Haftarah: Jeremiah 1:1-2:3.

Ketuvim Shlichim: John 8

Specific to today's message

Disciples of Yeshua 36

Shabbat shalom Mishpacha! Today is the final session of Disciples of Yeshua. We began explaining our understanding of Messianic Judaism as Disciples of Yeshua on October 26th last year, and we could continue until He returns and still not have finished our study. Today, we will revisit some of the subjects we have covered in the last 38 weeks and conclude with the seventh *Moed, Shemini Atzeret*. Each of these sessions is available for review on our website at www.beitshalom.us.

We at *Beit Shalom* are just a tiny part of ADONAI's Messianic Jewish Movement. We are practicing a form of Judaism that ADONAI reestablished in these Last Days, coinciding with the time of Israel regaining control of their capital, Jerusalem (1967). There are estimates of several hundred thousand Messianic Jews worldwide, with some estimates suggesting a figure of half a million. Add 80% more for the Gentiles in Messianic Judaism, and it is indeed a considerable movement. And we expect it to expand even more because ADONAI is the one who created it—each of us, whether Jew or Gentile, has been called to this movement by His Spirit. We are not here to replace the Church or even to educate it, but to operate alongside it to carry out ADONAI's goals for the last days. As a result, we expect a plentiful harvest of souls that will turn to Yeshua as their Savior and Messiah. Both groups have their calling: they to the Gentiles, and we to the Jews. As Yeshua's followers, we are instructed to love one another and work together in unity. It is our prayer that it will soon come to pass.

Sha'ul tells us that ADONAI has partially blinded the Jewish people regarding Yeshua until the fullness of the Gentiles has been saved, and then "all Israel" shall be saved. However, the Jewish seeker can overcome that blindness with their heart. The *Ruach HaKodesh* is drawing not only them, but every person on the earth toward Yeshua, if they simply still their thoughts and ask Him if He is the Messiah. There are testimonies from Jews who have found Yeshua, who recount that the most significant discovery that opened their eyes was the genealogy of Yeshua in the Book of Matthew, which demonstrates that it is a Jewish book. This view is further strengthened when the underlying Hebrew is taken into account. Referring to *Miryam's* approaching delivery of the infant Yeshua, Matthew wrote: *21 She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins.*" (Matthew 1:21 TLV). Yeshua is a shortened form of *Yehoshua*, which is Joshua in English. Both mean ADONAI is

salvation. By translating “Jesus” and “save” into Hebrew, we find: “*Name him Yeshua for he will yoshia his people.*” Yeshua connects with *yoshia* and is a Hebraism from the original Hebrew. Jesus does save, but “Jesus saves” has no linguistic connection. Yeshua was sent to save His people, the Jews, but the people of the world can also be saved by trusting in Yeshua and becoming a part of Israel through the New Covenant. Millions have called upon Jesus and been saved by their confession of faith in His sacrificial death. Today, various transliterations of His name are spoken in many languages. To transliterate is to represent or spell a word in the language of another alphabet. The transliteration of the Hebrew, יֵשׁוּעַ, Yeshua, into Greek is Ἰησοῦς – *Iésous* (ee-ay-sooce'). The Greek *Iésous* was then transliterated into English as Jesus. It is not His name but a transliteration of it. His name is Yeshua, which the angel Gabriel told Joseph was to be — a name chosen by ADONAI, a shortened form of *Yehoshua*, meaning Joshua. In the *Septuagint*, the Greek translation of the *Tanakh*, Joshua’s name in the Book of Joshua is *Iésous* (ee-ay-sooce'), the same as Yeshua’s. Does this mean that we should be calling Yeshua *Yehoshua* or Joshua? No. While Yeshua is the greater Joshua, the Angel Gabriel said that He was to be called Yeshua.

There is a great mystery that each person who worships ADONAI faces, the mystery of the Deity. Who is *Elohim*, G-d in English? While we don’t fully understand, we trust what the Scriptures tell us—that He is one G-d who exists in three ways: Father, Son, and Holy Spirit, yet they are one. When Yeshua was asked, “Which commandment is first of all?” He replied: *29 ...Hear, O Israel, the LORD our God, the LORD is One.* (Mark 12:29b TLV). This verse in Mark is translated from Greek, but Yeshua was referencing Deuteronomy 6:4. The Hebrew word for “One” in Deuteronomy is *אֶחָד echad*. Rabbinic Judaism teaches that יהוה (*Yod Heh Vav Heh*), the Father, whom we call ADONAI or *HaShem*, is an “absolute one.” According to Jews For Judaism, “The commandment to believe in G-d’s absolute Oneness was given specifically to the children of Israel (the Jewish people).” (Jews For Judaism article: “God As One vs The Trinity” Rabbi Bentzion Kravitz). There is another word in the *Torah* for “absolute one” that ADONAI could have used to describe Himself if that were true, *יָחִיד yachid*, a word found twelve times in the *Tanakh*. But none of these twelve times were used to refer to Himself. He only refers to Himself as *echad*, and only that one time in Deuteronomy, a compound oneness that can include more than one. A significant verse that uses *yachid* is the one where ADONAI told Abraham to go and sacrifice his son, Isaac. *2..... “Take your son, your only son whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains about which I will tell you.”* (Genesis 22:2b TLV). This verse indicates that Isaac was Abraham’s special or unique son, as evidenced by the fact that he also had another son, Ishmael. However, Isaac was the son chosen by ADONAI to carry on the bloodline, not Ishmael. Unsurprisingly, we find the same type of “word meaning” describing Yeshua in the *Ketuvim Shlichim*. John wrote: *16 For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.* (John 3:16 TLV). “One and only Son” is translated from the Greek *monogenes* (mon-og-en-ace'), meaning “only and unique,” which has a similar meaning to *yachid*. Yeshua is ADONAI’s Son, whom He sent to earth to live as a human among His people, the Jews, and to teach them about the Father before offering Himself as the only perfect sacrifice for their sins.

Yeshua upheld the *Torah*. The King James version puts Matthew 5:17 this way: 17 *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”* (Matthew 5:17 KJV). The Greek word for “destroy” is *kataluo* (kat-al-oo'-o), meaning “to destroy or overthrow.” The word translated fulfill is *pleroo* (play-ro'-o), meaning “to make full, to complete.” The understanding passed down by the King James translators is that by completing the Law, Jesus ended its need for Jesus’ followers. However, there is a problem with using the word “law” in Yeshua’s followers’ writings. The Greek word for law is *nomos*, meaning “anything established, anything received by usage, a custom, a law, or a command.” The problem is that the word Law does not adequately express the meaning of תורה, *Torah*, the Hebrew word meaning “teaching or instruction,” and there is no other word in Greek that conveys this meaning. *Torah* is derived from the Hebrew root ירה, *yarah*, meaning “to shoot, as an arrow, or to direct,” implying guidance toward understanding. This means that the *Torah* provides teaching and guidance for righteous living, which contains laws. When Yeshua said, “Do not think that I came to abolish the *Torah*, that is, to abolish the Law, but to fulfill,” the common Christian understanding is that by fulfilling it, he did abolish it. The Greek word *pleroo* (play-ro'-o), translated as “fulfill” in English, can be understood in Hebrew as *L'kiyyem* (לקיים) *et haTorah*, meaning “to comply with the *Torah*,” and it usually refers explicitly to “obeying the *Torah*.” There is evidence in the *Mishnah* and other rabbinic writings that the opposite was true for the word “abolish.” A rabbi who misinterpreted the *Torah* was said to be “abolishing it.” A rabbi who correctly interpreted it was said to be “fulfilling it.” By using the terms “abolish” and “fulfill,” Yeshua employed common Hebrew idioms to inform his disciples that he had been sent to interpret the *Torah* correctly. It is impossible to fully understand every verse in the writings of Yeshua’s followers from the Greek or English words alone. We must recognize that some phrases are Hebrew idioms and make an effort to learn their meanings.

13 When Yeshua came into the region of Caesarea Philippi, He asked His disciples, “Who do people say that the Son of Man is?” (Matthew 16:13 TLV). There was only one correct answer: 16 Simon Peter answered, “You are the Messiah, the Son of the living God.” 17 Yeshua said to him, “Blessed are you, Simon son of Jonah, because flesh and blood did not reveal this to you, but My Father who is in heaven!” (Matthew 16:16-17 TLV). Yeshua continued: 18 “And I also tell you that you are Peter, and upon this rock I will build My community; and the gates of Sheol will not overpower it.” (Matthew 16:18 TLV). He said, “You, Peter, are *petros*,” meaning a small stone in Greek, “and upon this *petra*,” a word meaning a large rock or cliff, “I will build my *ekklésia*,” my congregation. Peter was not the *petra*, which Yeshua referred to as “this rock.” The *petra* is the foundational truth that Yeshua is the Messiah, the Son of the Living God, who possesses the authority as the *Mashiach* to build His *Ekklesia*. Because *Shimon Kefa* understood who Yeshua was and the authority He had, Yeshua said to him: 19 “I will give you the keys of the kingdom of heaven. Whatever you forbid (**bind**) on earth will have been forbidden in heaven and what you permit (**loose**) on earth will have been permitted in heaven.” (Matthew 16:19 TLV). The keys to the kingdom of heaven are authority, two kinds given to leaders in Yeshua’s *Ekklesia*. One is the authority to forbid, אָסַר, *asar*, to “bind,” and one is the authority to permit, הֵתִיר, *hittir*, to “loose.” These two Hebrew words are key terms used to establish *halakhah*, the word representing the derived meaning of Scripture commands in Judaism.

This term originates from the Hebrew word *halakh*, meaning "to walk," and refers to "the way of walking," a system of behavioral rules based on rabbinic interpretations of the *Torah*. Binding and loosing were already practiced by the rabbis of Yeshua's time. When He spoke of binding and loosing, Yeshua was referring to a tradition that had been ongoing in Israel for several generations. By giving *Shimon Kefa* the "keys to the kingdom," He granted him and future leaders in His *Ecclesia*, both Christian and Messianic Jewish, the authority to interpret Scripture and establish *halachot*, rulings that guide how each group follows Him. As human leaders, we are imperfect and will inevitably make mistakes, but we remain responsible for our decisions. *Sha'ul* wrote: *10 For we must all appear before the judgment seat of Messiah, so that each one may receive what is due for the things he did while in the body—whether good or bad.* (2 Corinthians 5:10 TLV). (also, Romans 14:10). This means that we, as leaders, are responsible for every action we take regarding what we teach. The same is true for every action we take as individuals. Shouldn't this motivate each of us to seek a deeper understanding of our faith and to act more faithfully?

Yeshua's most outstanding teacher was *Sha'ul*, who described himself as "11... *an emissary to the Gentiles...*" (Romans 11:13b TLV). Still, he also hoped to inspire some of his Jewish brothers and sisters to trust in Yeshua through their jealousy. He also wrote: *8 This favor was given to me, the very least of His kedoshim, to proclaim to the Gentiles the endless riches of the Messiah,....* (Ephesians 3:8 TLV). As Yeshua's "apostle to the Gentiles," with almost one-fourth of the writings of the *Ketuvim Shlichim* to his credit, understanding *Sha'ul's* words is the key to understanding that he did not teach against the *Torah*. He was not an antinomian, one who believes that the *Torah* has been done away with. Some people today believe that *Sha'ul* began a completely new and different religion, something that traditional Christianity does not accept, but they do interpret his writings with an antinomian perspective. In their interpretation, Paul, the Apostle, is against keeping "the Law." But *Sha'ul*, the Jewish *Shaliach* (sent one; apostle), interpreted with a pronomian mindset—an understanding that the *Torah* should be obeyed—reflects the attitude of all of Yeshua's early disciples and our mindset as Messianic Jews and Gentiles today. *Sha'ul* is pronomian, in favor of keeping *Ho Nomos*, "the Law." He was given the Hebrew name *Sha'ul* but also received a name in the vernacular of his place of birth. Born in Tarsus in the Roman Empire, his secular name in Greek was *Saulos*, and in Latin, the language of Rome, *Paulus*, which he shortened to Paul. He believed in *Torah* righteousness, which holds that one can be morally right or "righteous" according to the teachings and laws outlined in the *Torah*. This essentially means living a life by following the commandments and principles found in the *Tanakh*, ADONAI's will for us. Regarding this, *Sha'ul* said that he was blameless. (Philippians 3:6). I don't think he was suggesting that he never sinned. He is the one who taught us that "all have sinned and fallen short of the glory of G-d." (Romans 3:23). *Sha'ul* was blameless because he trusted in Yeshua, made a consistent conscious effort to obey the *Torah*, and regularly repented of his sins. The same is true for us, Yeshua's followers today—if we seek to follow the *Torah* commands applicable to us now, regularly repent, and ask for forgiveness for our sins, we are blameless concerning *Torah* righteousness, just as *Sha'ul* was. It's our responsibility to know ADONAI's commands applicable to us today.

ADONAI has made two redemptive covenants with Israel, the Covenant at Sinai and the New Covenant. Redemptive relates to spiritual redemption, which is the saving of a person's soul. The First Covenant, the one made at Sinai, was conditional; it depended on doing certain things to remain under the covenant. But the New Covenant is different. It is unconditional in promise, but conditional in acceptance. The Scriptures show that what ADONAI promised to accomplish through this covenant is unconditional and requires no action from Israel. Talking about what would be done through Isaiah, he mentioned the shoot coming from Jesse. (Isaiah 11:1-2). Through Ezekiel, He said He would put His Spirit in Israel, and they would walk in His Laws (Ezekiel 36:10). Through Isaiah, He showed them the suffering servant who would be offered as a guilt offering for their sins (Isaiah 53:10-11). These verses, plus many others, and especially the remainder of Isaiah chapter 53, foretell Yeshua's death as our sin sacrifice. ADONAI foretold the actual covenant through Jeremiah: 30 *"Behold, days are coming" —it is a declaration of Adonai—* *"when I will make a new covenant with the house of Israel and with the house of Judah—* 31 *not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them."* *it is a declaration of Adonai.* (Jeremiah 31:30-31 TLV). ADONAI told all of Israel (Israel and Judah) that He was going to establish a new covenant with them. It was done for a specific reason, namely because Israel repeatedly violated the first covenant and failed to uphold their part of the conditional agreement. However, this new covenant of promise, shown through Jeremiah, represented an unconditional promise. ADONAI said that He would make a new covenant, and He has established the New Covenant. That's the unconditional part. However, the New Covenant is individually conditional, in that each person must accept the covenant's conditions to receive its benefits. The requirement is that we trust in Yeshua as the sacrifice for our sins. Then, as members of the New Covenant, Jew and Gentile are unified through Yeshua. 15 *He did this in order to create within Himself one new man from the two groups, making shalom,* 16, *and to reconcile both to God in one body through the cross, by which He put the hostility to death.* (Ephesians 2:15b-16 TLV). Jew and Gentile, now one in Messiah Yeshua, are "one new man." This "one new humanity" is made up of all those who have taken advantage of the foretold "covenants of the promise" and become covenant members of the New Covenant. Yeshua had prayed: 20 *"I pray not on behalf of these only, but also for those who believe in Me through their message, 21 that they all may be one. Just as You, Father, are in Me and I am in You, so also may they be one in Us, so the world may believe that You sent Me.* (John 17:20-21 TLV). Yeshua has made us "one in the Messiah," and although we may see some things differently, we are commanded to love our fellow believers. (John 13:34-35).

In the 1800s, two Jesuit Catholic priests, who lived 200 years apart, created a fantastic tale about an end-time mystery. Their stories were found by an English pastor in the early 1800s, and he developed them into his doctrine of Dispensationalism, which includes the Pre-Tribulation Rapture theology, as well as the concept of an end-time Antichrist and a final seven-year period of tribulation. Yeshua prophesied a coming time of tribulation, but it happened in 70 CE when the Roman Army surrounded Jerusalem, broke through, and killed hundreds of thousands of Jews. Dispensationalism suggests that Daniel 9:27 refers to the Antichrist, who rebuilds the Temple but suddenly stops the daily offerings. In reality, the words: 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, (Daniel 9:27a TLV), refer to Yeshua, who died in the middle of His last week of human life, thereby ending the effectiveness of sacrifice under the First Covenant. This entire theory of an end-time Antichrist is based not on fact but on falsehood. The word “antichrist” is found only four times in the Bible, all in 1st and 2nd John, and it refers to a demonic spirit that was already present in the world during John’s time. It’s still here today and inhabits millions who deny Yeshua has come in the flesh. There is no Antichrist coming in the end times; however, Daniel 9:27 was fulfilled by Yeshua in 30 CE.

Another mistaken belief is the notion of the upcoming Millennial Reign of the Messiah. Dispensationalism teaches that after defeating His enemies at the Battle of Armageddon, Jesus will reign for one thousand years, followed by a final Satanic uprising and the ultimate defeat of *HaSatan*. This theory depends on non-scriptural Millennium ideas from Jewish teachers, as well as a misinterpretation of a chapter in the Book of Revelation that presents a futuristic view of Revelation. However, other Scriptures, along with a symbolic interpretation of Revelation 20, suggest that *HaSatan* was bound in the Abyss when Yeshua died on the cross and has already been released to deceive the nations.

Last *Shabbat*, we discussed the Festival of *Sukkot* and its possible fulfillment. Closely associated with this festival is the eighth day, *Shemini Atzeret*, which is also considered a festival and is shrouded in some mystery. Although it occurs the day after the 7th day of the Festival of *Sukkot*, it is regarded as a separate holy day, even though it is connected to and a part of the spiritual aspects of the Festival of *Sukkot*. Since it is an individual day following the end of *Sukkot*, the *lulav*, *etrog*, and *sukkah* are traditionally not used during it.

The Hebrew word *atzeret* is usually translated as “assembly,” with *Shemini Atzeret* meaning “The Eighth Day of Assembly.” However, the root of *atzeret* is the word *atzar*, which means to “restrain, hold back, stop, or withhold,” a different meaning. Looking at it this way, it is a day when ADONAI calls us to linger and spend an extra day with Him after *Sukkot* has ended. We understand that physically, *Sukkot* is a special time of joy spent with ADONAI after the harvest of crops, which also symbolizes a spiritual fulfillment of time with Him following the final harvest of souls. This helps us understand the spiritual significance of *Shemini Atzeret* and that our Father and our Messiah are asking us to stay with them for an extra day of joy. While we have spent the past seven days with them during *Sukkot*, ADONAI wants us to extend our time and spend an extra day loving them and resting in their love.

We can create a *midrash* on the Song of Solomon, *Shir HaShirim*, The Song of Songs, as a depiction of Yeshua and His bride, His body of followers. Interpreting in this way, the bride’s song symbolizes each of us, a part of Yeshua’s unified body, that has sincerely turned our hearts toward Him. It’s a picture of passionate and consuming love. We say we love Him, but He asks us for more love. The amount that we adore Him is not enough for our bridegroom, our Messiah. *Shemini Atzeret* can be seen as a spiritual reflection of our remaining with our groom, Yeshua, a little longer and spending more time in His presence as He asks us for more love. Song of Songs says: 1 “Where has your lover gone, most beautiful among women? Where has your lover turned, so we may seek him with you?”

(Song of Songs 6:1 TLV). We, Messiah's bride, are called "most beautiful among women." Could it be that it refers to us as the spiritual body we will soon become—a body without spot or blemish? And we, the woman, the bride of Messiah, respond: 2 *"My lover went down to his garden, to the beds of balsam to graze his flocks in the gardens and to gather lilies. 3 I am my beloved's and my beloved is mine. He browses among the lilies"* (Song of Songs 6:2-3 TLV). As members of Messiah's body, His bride, we each express our love for Him, our beloved, wishing to reciprocate His unparalleled love for us. As humans, we can understand the romantic love that the young woman in this song has expressed. Yeshua wishes this to be our expression to Him: *Ani l'dodi v'dodi li*. "I am my beloved's and my beloved is mine," a phrase many of us have on our wedding rings, expressing our love for our wives and husbands. This is what Yeshua desires our relationship with Him to be: equally a two-way relationship. He wants us to love Him just as much as He loves us. Our love should be intense and devoted, a love that causes us not to want to be away from His presence. But our love for Yeshua is not just an emotional relationship. True love also takes the form of servanthood. A committed follower of Yeshua would give their own life to follow Him and to serve Him. We praise G-d that not many of us in this land have had to do that, but millions of Yeshua's followers in other lands have died for Him. And that should be our commitment to Him as well. As committed followers of Yeshua, we must be prepared to continue to walk in our calling, realizing that it is the "higher calling" to which we owe our allegiance. As *Sha'ul* said: 14 *"I press on toward the goal for the reward of the upward calling of God in Messiah Yeshua"* (Philippians 3:14 TLV).

Yeshua has likened the end times to a fig tree (Matthew 24:32), which we understand as the spiritual picture represented by the reestablished nation of Israel. He also spoke of men and women on the earth, some being taken and others left. (Matthew 24:40-41). *Sha'ul* interprets this to mean that Yeshua will come on the clouds and receive His followers to be with Him forever. (1 Corinthians 15:51-52; 1 Thessalonians 4:15-17). When this will occur, no one knows, but I believe that when it does, "all Israel" shall have already been saved (Romans 11:25-26) and will rise with us to meet Yeshua in the clouds. Where we go with Him afterward is also uncertain, but we may go to Jerusalem to participate in the final great battle and the ultimate defeat of ADONAI's enemies. The battle is described in Revelation (19:11-21) as Armageddon and by Ezekiel (38-39) as the Gog and Magog battle. The Book of Revelation states that Yeshua defeats His enemies in the same way He created the earth, by speaking it. 15 *From His mouth comes a sharp sword—so that with it He may strike down the nations—and He shall rule them with an iron rod, and He treads the winepress of the furious wrath of Elohei-Tzva'ot.* (Revelation 19:15 TLV).

What happens after that battle is won? Is it possible that *Shemini Atzeret* symbolizes the time after the final gathering of souls and the victory in the last battle, allowing us to stay with ADONAI a little longer? I believe this could be its symbolic meaning because there is no thousand-year reign of Yeshua between His return to earth as King and the final battle. Our time with ADONAI and Yeshua begins immediately, and at that time *HaSatan* will have already been cast into the Lake of Fire. Our G-d and His Son Yeshua are supernatural. We believe that He created the universe, can we not also believe that He will recreate the earth (Revelation 21:1) and live with us eternally?

After we rise to meet Yeshua, our bodies will be eternal yet existing within earthly time. When does eternity begin? Some believe that Revelation 10:6 refers to the transition from our current understanding of time to infinite existence. The TLV says: 6... *that there would be no more delay* (Revelation 10:6b), translating the Greek *chronos* as delay. Mounce's Free Greek Dictionary says that *xpónos chronos* means: time or period of time. The King James translates this as: 6... *that there should be time no longer*. (Revelation 10:6b KJV). The events of Revelation don't always occur in the order in which they happen, and this may refer to the ending of temporal time as we know it and the beginning of eternity, infinite time. Whether this verse relates to this event or not, endless time will come, and we who have transitioned from earthly bodies to glorified eternal bodies, shall live in it with our G-d forever.

There are many mysteries in the events of the final days that we don't understand, especially about the deity. Speaking of Yeshua, *Sha'ul* wrote: 27 *For God has "put all things in subjection underneath His feet."* But when the psalmist says that "all" has been put in subjection, it is clear that this does not include God Himself, who put all things under Messiah. 28 *Now when all things become subject to Him, then the Son Himself will also become subject to the One who put all things under Him, so that God may be all in all.* (1 Corinthians 15:27-28 TLV). We don't know what this means, nor do we understand how they are seen together in the New Jerusalem, where it says: 3 *No longer will there be any curse. The throne of God and of the Lamb shall be in the city, and His servants shall serve Him.* (Revelation 22:3 TLV). These, along with the Third Temple, are mysteries that we accept, awaiting the final revelation for understanding.

Do these things seem fantastic to you? *Sha'ul* has told us: 12 *For now we see in a mirror dimly, but then face to face. Now I know in part, but then I will know fully, even as I have been fully known.* (1 Corinthians 13:12 TLV). The Greek word that the TLV has translated "dimly" is *ainigma* (ah'-ee-nig-ma), meaning: "riddle," "enigma," or "obscure saying." What *Sha'ul* said about this is true. There are many things we don't understand. I don't have the answers to these mysteries. We must strive to understand and then move forward in faith to the best of our ability.

Is it so difficult to believe that there is no Antichrist, that *HaSatan* has been bound and released from the Abyss, and that there is no thousand-year reign of the Messiah? To me, it is even more incredible that a man from the renewed Roman Empire, the Antichrist, can either convince others to join him or conquer all the nations of the Earth, convincing the Muslims of the world that the Temple should be rebuilt. We don't understand all these things, but we continue to follow Yeshua and to seek understanding. *Sha'ul* has told us: 7 *For we walk by faith, not by sight.* (2 Corinthians 5:7 TLV). And more importantly, 13 *But now these three remain— faith, hope, and love. And the greatest of these is love.* (1 Corinthians 13:13 TLV). *Shabbat shalom!*