



The 7000 Year Timeline Deception

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A Day with Yahuah Is as a Thousand Years

HIS-STORY, as you well know by now, is not so dissimilar from the flat motionless plane in that both realities have been hidden from us, and for good reason. To hide the Creator but *also* his rather recent and active government of *shalom* upon the Earth. I suppose that's why, as the *local* scribe in these parts, readers keep asking me to put the pen to paper and come up with a timeline, declaring how things really were. Impossible, I tell you. It can't be done.

Benedictine monks and Jesuits, among others, have screwed everything up. *Bummer*, since we are so conditioned into relying upon their account of things as something solid, like the spinning planet that we supposedly stand upon, that most cannot accept it any other way. Our every notion of reality, our sense of being, particularly our digesting of Scripture, is informed by their penmanship. But that's not what the mud flood declares to us. And that is why I've already misquoted myself in saying that His-story has been hidden from us when (*in reality*) the kingdom of Messiah has been completely scrubbed, erased, and then replaced with a manufactured order of domino-like events. We shall consider ourselves fortunate to comb the *once* great halls of Tartaria, as they have recently become known to some, and find any surviving residue.

Regardless, I am giving the timeline the old college try. Perhaps, if anything, I can massage a few knots. Iron out a kink or two. Help clarify an otherwise confusing heap of rubble. I'll be seeking Scripture *as always* for clues, but don't keep your hopes up. As you shall soon discover, the scribes are centuries ahead of us on that one too. It's why I'm calling this 'The 7,000 Year Timeline Deception: *Part One*' without any blueprint or knowledge of there being a chapter two on the horizon. I'm simply laying the follow-up as a possibility, because *really*, I haven't the faintest clue when new evidence might come along. You never really know. All I can do is dig into the sandbox and then report for you the picture that is emerging.

Here's what I have so far. His-story as we know it ends abruptly in 70AD. No, that is not when the Millennial Kingdom of Messiah was ushered in. Give me a few minutes and I shall show you why. It's just that everything afterwards gets wonky. 70AD is a pivotal marker because Yahusha fulfilled the things he promised he would to *that* generation. Of course, the people who witnessed those events would have known it to be a very different year. My best guess is anywhere *between* 5,540 and 5,580. Difficult to tell.

Now that I'm thinking about it though, I'd like to back the trolley up some forty or eighty years, to the year 5500, because the enemy of Yahuah, the Most Hight Elohiym of Yashar'el, has done a thorough job of convoluting the decades following Messiah's ascent to heaven. It only makes sense that they would. There were infiltrators in the congregation. Even the disciples

and Yahusha tell us so. Most of you know what I'm talking about. And anyways, if the set-apart were removed from the earth in 70AD, as I have formerly suspected, then who would have remained but the liars? *Sure*, there would be more coming to the Truth in the following centuries, but they would do so only in a darkened age of apostasy, when the dragon was making war against the sainthood. And any search into the Natsarim will prove, their stories are not being told to us.

You're probably wondering how I managed to gaze back upon 70AD and come up with the number 5540. My theory only works if we can agree that His-story unfolds in a segment of 7,000 years. There were likely any number of former creations *destroyed* before our own, but even if so, they were probably all unfolded in calculations of 7. Like clockwork. Our first foray into the timeline begins with the creation week, wherein we read:

2 THUS, the heavens and the earth were finished, and all the host of them. ² And on the seventh day Elohiym ended his work which he had made; and he **rested on the seventh day** from all his work which he had made. ³ And Elohiym blessed the seventh day and sanctified it: because that in it he had rested from all his work which Elohiym created and made.

Bere'shiyth (Genesis) 2:1-3 [Cepher]

What you've just read may be grade school research for my serial readers, but I also happen to manage heaps of headaches whenever I *assume* everyone's on the same page. Most of you already know where I'm going with this. The number seven has just been modeled for us during the creation week. Repeated weeks of seven. Meaning, you count to six, using your fingers, if need be, and then make sure to rest upon the seventh day of the week. Rinse and repeat.

In fact, the creation week, as modeled by our Creator, is so important that it happened to make the cut in the Ten Commandments.

⁸ **Remember** the day of the Shabbath, to keep it holy. ⁹ Six days shall you labor, and do all your work: ¹⁰ But the seventh day is the Shabbath of Yahuah Elohayka: In it you

shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: ¹¹ For in six days Yahuah made the heavens and the earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahuah blessed the day of Shabbath, and hallowed it.

Shemoth (Exodus) 20:8-11 [Cepher]

I made the decision to highlight the entire passage while marking only **Remember** in red. *Ironic.* Yahuah did not tell us to **Remember** any other commandment but this one. And yet, of ‘The Ten,’ the fourth commandment is the only one which the Roman Catholic Church, Orthodoxy, and Christianity has either forgotten, snubbed, or altogether redefined. Not a coincidence.

Somewhere on this flat motionless plane a dispensationalist is preparing his rebuttal by claiming he isn’t expected to keep Sabbath on the appointed Sabbath day, as Yahuah commands us, because Jesus is his Sabbath rest. If this is you then do tell how you manage not only to never sleep, but to completely avoid bread and water, seeing as how Jesus also happens to be both of those things. Really, I’m impressed. Also, you might want to read the command again. It says that your servants, as well as your cattle, not forgetting the stranger in your gate, is commanded to rest on the seventh day as well. Notice how it never qualifies believers or non-believers. Even the *goyim* are expected to obey. All at the same time too. Not when they feel like getting around to it. The Master of the House simply tells everybody, “It is the seventh day of the week. There shall be no work under my roof and within my gates.” It’s that simple. How is it that your animals rest in Jesus, again?

Look at us. We’re already off track. The dispensationalists often like to show up to disrupt and ultimately handicap a perfectly straightforward narrative. No wonder why so many of them have demoted the Millennial Kingdom of Messiah to something metaphorical, like their rest in Jesus. Let’s get back to it then, because the cycle of seven we read about in days is also attributed to years.

25 AND Yahuah spoke unto Mosheh in Mount Ciynai, saying, ² Speak unto the children of Yashar'el, and say unto them, When ye come into the land which I give you, then shall the land keep a Shabbath unto Yahuah. ³ Six years you shall sow your field, and six years you shall prune our vineyard, and gather in the fruit thereof; ⁴ But **in the seventh year shall be a Shabbath of rest unto the land, a Shabbath for Yahuah:** you shall neither sow your field, nor prune your vineyard.

Vayiqra (Leviticus) 25:1-4 [Cepher]

The term before us is *shmita*. A shmita year comes every seven years, wherein the land is expected to rest. Seven counts of seven years add up to 49 years. The 50th year makes one jubilee, which is also sometimes referred to as a super shmita year. Actually, the number *seven* is the root word for *week*. Seven in Hebrew is *sheva*, whereas week is *shavua*, meaning, “sevened.” Even Pentecost, the Feast of Weeks, is *Shavuot*, which is calculated on the calendar using 7 weeks of 7. The closeness between *Shabbath* and *shavua* is no coincidence, as Shabbath is the completion of seven.

Well, wouldn't you know that the creation week also informs us that History is told in a millennium count of seven. It is the writer of Psalm 90 who makes that little tidbit known to us.

A thousand years in your sight are but a **yesterday** when it is past, and as a watch in the night.

Tehilliyim (Psalms) 90:4 [Cepher]

The thousand-year day connection becomes even more enlightened when we come to learn that Psalm 90 is attributed to Moshe—the *same* author as Bere'shiyth and Shemoth and Vayiqra (Genesis, Exodus, and Leviticus). Moshe is essentially telling us: “You know how I *said* the present world was created in a week of seven days and how you're supposed to rest on the seventh? Now think in terms of *seven* millennia.”

The writer of 2 Kepha tells us the *same* thing.

⁸ But, beloved, be not ignorant of this one thing, **that one day is with Yahuah as a thousand years, and a thousand years as one day.**

Kepha Sheniy (2 Peter) 3:8 [Cepher]

Just so we're clear, I see no reason as to why the writer of 2 Kepha isn't Kepha. I'm simply calling him '*the writer of*' to jump ahead of the rebuttals, mainly from those who can demonstrate that the writing style of 1 Kepha is nothing like 2 Kepha. As a writer, I have my own theory on why that is, but it's yet another distraction that leads away from this current discussion. The writer of 2 Kepha is telling us not to be ignorant of something. Must be important then. The context is various past destructions of the world by way of water, but also a future one, *via* judgement of Elohiym, and continues as follows:

⁹ Yahuah is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ¹⁰ But **the day of Yahuah will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

Kepha Sheniy (2 Peter) 3:9-10 [Cepher]

The writer of 2 Kepha has just got done telling us not to be ignorant of the fact that a day is to Yahuah as a thousand years, and then he goes on to describe the initiation of that coming day. Whereas Yahuah enacted judgement by flooding the world in past eons, his strategy had changed to that of heat. *Fervent heat.*

Sure, it might be true that he's referring to the arrival of New Yerushalayim, that is, after the season of Satan's deception. It would certainly explain *why* earlier in chapter 3 he predicts how people will complain of his return being a long time coming. My thought though is that he's referring to Messiah ushering in his kingdom, *via* the collapse of

Rome. Contrarily, this might be a double prophecy, as heat, not water, is the *new* preferred method and will meet the earth *both* times.

I realize now that another article is in tall order. That way, the melting of society by way of fervent heat can be exclusively dealt with. What I'm saying is, it *already* happened. Argue all you want on whether the writer of 2 Kephah is the same writer as 1 Kephah, or which of the two if any are in fact the *real* Kephah, but Kephah's words came true. The elements melted the earth with a fervent heat. Likewise, the works therein were destroyed.

Don't believe me?

I thought you wouldn't. Why wait for another article? I've got several stacks of them to get with and my mind is sometimes fickle. Let's pause everything and deal with it, then.



Hosap Castle in Turkey. *Melted*. I know the provided photo doesn't give you the best glimpse of the structure, but I couldn't help it. I like snow. Let's go further in, shall we?



Two more photos of Hosap Castle, but from separate angles. You'll undoubtedly notice the *glob* of rock. A bit of a contrast to the remaining structure—no? We are expected to believe they built their castle on top of this rock but then look how unpolished it is when compared with the rest. Even more importantly, the rock doesn't support the terrain. The surrounding hills are soft and smooth, whereas the foundation of Hosap Castle looks alien. *Correction*, it appears melted more than anything else. A fervent heat did that. Only a section of the structure survived.

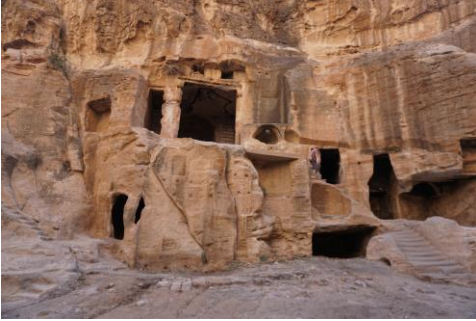
Where are we *now*? Don't tell me you fail to recognize the city of Petra in Jordan when we're gazing upon it. *Melted*. I'm as surprised as you are. I visited Petra back in the day and never would have imagined. You will tell me they simply carved the city



out of a rock. *Oh*, did they? I'll admit, the fact that the front décor survived the melting seems a little too convenient—at first. Let's keep looking though.



Do you see what I see? Nothing is symmetrical. That's a *dead* giveaway. Its columns were completed at one time but then glossed over with a fresh coating of *glop*, via fervent heat. Look to the left and to the right of the columns and then underneath. *Melted*. Are you ready for more?



Melted...

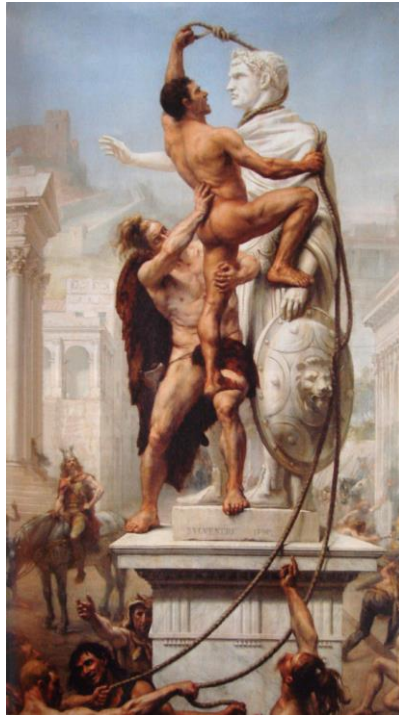


Melted...



Melted...

There are *of course* melted cities across the entirety of our motionless plane. Destinations in Turkey and in Jordan are just two of them. Far more places of destruction could be shown but the point of this little exercise was to demonstrate how the judgement which the writer spoke about in 2 Kepha has already come to pass. Kepha explained that the preferred instrument of judgement would swap from water to fervent heat, and so you cannot say the world had already been destroyed by fervent heat beforehand. The melting of cities happened *after* the New Testament was written.



The *Arrival* of Eliyahu

THE REASON I surmised **5500** as the year when Yahusha HaMashiach ascended to heaven is because *several* texts told me so. It wasn't even a matter of pulling out the calculator. No need to read between the lines, either. The ancient writers literally spelled it out for me. You just have to read the right books. It is the Romans who simply didn't set it up that way. I'm not dogging Canon except to say that its selection and assembly came with a certain *degree* of cleverness. There are certain pieces left out of it that, once added to the puzzle, widens our peripheral vision, and forms a more completed picture, which is essentially what I'm attempting to do today. And just so you know, the 5,500-year prophecy arrives with

a **6,000-year timeline** which, in doing so, infers a thousand-year day of rest afterwards. Our very first inroad to the missing timeline comes to us by way of ‘First A’dam and Eve’, wherein we read:

38 After these things the Word of Elohiym came to A’dam, and said to him:

² “O A’dam, as to the fruit on the Tree of Life that you have asked for, I will not give it to you now, but **only when the 5500 years are fulfilled**. At that time, I will give you fruit from the Tree of Life, and you will eat, and live forever, you, and Eve, and your righteous descendants.

First A’dam and Eve 38:1-2

From this promise we can deduce the *following*. After 5,500 years, A’dam and Havah will be given fruit from the Tree of Life, so that they might live forever. Their righteous descendants are added into that promise. Plenty of fruit to go around, I guess. Sounds a lot like the resurrection, but I don’t want to assume. Also, notice who is doing the promising. The Word of Elohiym. Who is the Word of Elohiym again but Yahusha? That’s a clue.

In its follow-up read, ‘*Second A’dam and Eve*’ revisits that promise first given to A’dam and Havah, only this time with their son Sheth. In doing so, the picture is broadened.

⁶ And Elohiym accepted his offering and sent His blessing upon him and upon his children. And then Elohiym made a promise to Sheth, saying, “**At the end of the great five days and a half**, concerning which I have made a promise to thee and to thy father, I will send My Word and save thee and thy seed.”

⁷ Then Sheth and his children, and his children’s children, met together, and came down from the altar, and went to the Cave of Treasures—where they prayed, and blessed themselves in the body of our father A’dam, and anointed themselves with it.

Second A'dam and Eve 12:6-7

You see, even 'A'dam and Eve' agrees with the '*day is a thousand years*' premise. This time around, the 5,500-year prophecy was only rearranged so much as to involve *days* rather than *millennia*. Nice touch. We are also given another clue as to the importance of this day. It was appointed that the Word of Yahuah would save Sheth and his righteous seed. Sounds a lot like the crucifixion and resurrection of Yahusha to me, but again, I don't want to assume. Let's keep combing through other reads, seeing what we might come up with.

³ This is not to be right now but in the future times, when five thousand years will be completed. Then, at the **five and a half thousandth year**, the beloved son of Elohiym, Messiah, will come upon the earth to resurrect A'dam's body from his fall, because of the transgression of the commands.

⁴ He will come and he will be baptized in the river Yordan. And as soon as he will have come forth from of the water with the (anointing) of oil, he will anoint him, him ⁵ and all his descendants, so that they will rise at the time of the resurrection. Yahuah said, 'I will admit them into paradise, and I will anoint them with that unction.'

The Book of A'dam 13:3-5

Try not to confuse 'The Book of A'dam' with 'First or Second A'dam and Eve'. Totally different read. Same prophecy though. By all accounts, Messiah arrives in the year 5,500. Does that mean he arrives as a baby, or is he already fully grown and matured by this point? Seems to me that the beginning of his ministry is the mile marker. That would be his baptism in the river Yordan.

It's easy to miss what's going on here, but if you pay attention, there's a double anointing going down. As soon as Yahusha comes forth from the river, he is anointed with oil. We don't read about that in any gospel, but it's no big stretch to imagine Yochanon would dabble a steady flow of oil over his head. It *then* says that A'dam's descendants are anointed with oil

in preparation for the impending resurrection. Where are his descendants at this point in history but Sheol? Well, that's where our *next* book carries us. To Sheol. It is 'The Gospel of Nicodemus' which glances in upon the very moment when Yahusha arrives to fulfill his promises. And once again, we see precisely where we are on the timeline. The year **5,500** has come.

³ Then Sheth, coming near to the patriarchs and prophets, said, I Sheth, when I was praying to Elohiym at the gates of Paradise, beheld the angel of Yahuah, Michael appeared unto me saying, I am sent unto thee from Yahuah; I am appointed to preside over human bodies.

⁴ I tell thee Sheth, do not pray to Elohiym in tears, and entreat him for the oil of the tree of mercy wherewith to anoint thy father A'dam for his headache.

⁵ Because thou canst not by any means obtain it till the last day and times, namely, till **five thousand and five hundred years** be past.

⁶ Then will Mashiach, the most merciful Son of Elohiym, come on earth to raise again the human body of A'dam, and at the same time to raise the bodies of the dead, and when he cometh he will be baptized in Jordan:

⁷ Then with the oil of his mercy he will anoint all those who believe on him; and the oil of his mercy will continue to future generations, for those who shall be born of the water and the Ruach HaQodesh unto eternal life.

⁸ And when **at that time** the most merciful Son of Elohiym, Mashiach Yahusha, shall come down on earth, **he will introduce our father A'dam into Paradise**, to the tree of mercy.

⁹ When all the patriarchs and prophets heard all these things from Sheth, they rejoiced more.

The Gospel of Nicodemus 22:3-9

Good speech. You had to be there, I guess. For better context, there is a disturbance in Sheol at the arrival of HaMashiach, and dead souls appear to be waking up from some our millennia of slumber. Satan is present, as well as the Prince of Sheol, and everybody it seems is trying to figure out who this new arrival is. In order to identify the person as Mashiach, Sheth is speaking to the righteous children in Sheol about the prophecy spoken to him, some of which we have already read in ‘Second A’dam and Eve’. And as you can clearly see, he is announcing the year as **5,500**. At most, a few years thereafter, making it something like 5,503.

Beginning with his immersion in the Yordan, some people conclude that Yahusha’s ministry only lasted a year, making him a Passover lamb, whereas others speculate it was more like three years, designating him to be a heifer. I don’t necessarily have an opinion on either one, except to say that the gospels appear to me as though he arrived, spoke naughty words to the wrong people, and then was crucified rather quickly. That’s a side discussion though. *Where* we are on the timeline *is* established. The year is 5,500 or the whereabouts. And so, this is where it starts to get interesting.

What happens in the year **6000**?

You’d like to know, wouldn’t you? It’s a good thing that we are *told* what happens in the year 6,000 in the ‘Gospel of Bartholomew’. Same scene as what we have just read in ‘Nicodemus’ too. Satan and the Prince of Sheol are still debating as to the identity of Yahusha, wherein we read:

¹⁶⁻¹⁷ And Beliar said unto Sheol: “Look carefully who it is that, for **it is Eliyahu or Chanok**, or one of the prophets that this man seemeth to me to be.” But Sheol answered Death and said: “**Not yet are six thousand years accomplished.** And whence are these, O Beliar; for the sum of the number is in mine hands.”

Greek Gospel (Questions) of Bartholomew 1:16-17

Context. Satan is proud of the Prophet whom he's crucified, believing him only to be Eliyahu or Chanok, and no threat to the Establishment. The Prince of Sheol returns fire by claiming that this cannot be Eliyahu or Chanok, seeing as how the year is only 5,500, and they are not expected to arrive until 6,000 years have been accomplished.

The *Slavonic* version of Bartholomew describes the *same* scene as *follows*.

¹⁶ And the devil said unto Sheol: Why affrightest thou me, Sheol? it is a prophet, and he hath made himself like unto Elohiym: this prophet will we take and bring him hither unto those that think to ascend into heaven. ¹⁷ And Sheol said: Which of the prophets is it? Show me: Is it Chanok the scribe of righteousness? But Elohiym hath not suffered him to come down upon the earth **before the end of the six thousand years**. Sayest thou that it is Eliyahu, the avenger? But before he cometh not down. What shall I do, whereas the destruction is of Elohiym: for surely our end is at hand? For I have the number (of the years) in mine hands.]

Slavonic Gospel (Questions) of Bartholomew 1:16-17

And *now* you know. What was scheduled to happen some 500 years later—after the arrival of Mashiach? **Chanok and Eliyahu were expected to arrive**. *Boom*. You needn't say it, either. I already perceive what you're thinking. Your objection relies upon the fact that Yahusha said of Yochanan the Baptizer that he *was* Eliyahu. No need to quote from the verse, as you and I both know it's there.

My only response to this is three-fold. *First*, Yochanon explicitly denied being Eliyahu (Yochanan 1:19–23). *Secondly*, the angel of Yahuah explained at his annunciation that Yochanan would go forth in the ruach and power of Eliyahu (Luke 1:17), not that he would be Eliyahu incarnate. This is essentially what I believe Yahusha was repeating. And finally, Eliyahu appeared with Moshe at Yahusha's transfiguration (Matthew 17:11-13), which is only a little awkward if Eliyahu had already appeared and changed his identity to Yochanan. Point is, Eliyahu, the same person

who ascended to heaven in the company of a chariot of fire, had not yet returned from the heavens as he was prophesied to.

Consider the *following*.

¹⁸ He lived to see Phinehas, who is Eliyahu, the Great Priest, **who is to be sent to the captivity of Yashar'el at the end of the days.**

Exodus 6:18 [Targum]

The 'end of days' quip informs us that Eliyahu would arrive towards the end of the seven-day week, which is exactly what we have already read in 'Bartholomew'. Six days would need completed. The seventh, as we all know, is the day of rest. Or rather, a thousand years of Sabbath. We are even told of his mission. He would be sent to the captivity of Yashar'el. Just so we're clear, those aren't the Yahudim. Yahusha likewise told us he'd come for the lost sheep of Yashar'el. That's referring to the people tossed out of the land and scattered to the furthest corners of the earth for their sins.

To help clarify, *here's* another one.

⁴ Though you may be dispersed unto the ends of the heavens, from thence will **the Word of Yahuah gather you together by the hand of Eliyahu the great priest,** and from thence will He bring you **by the hand of the King Meshiha.**

⁵ And the Word of Yahuah your Elohiym will bring you into the land which your fathers possessed by inheritance, and you shall possess it, and He will bless you and increase you more than your fathers.

⁶ And Yahuah your Elohiym will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love Yahuah your

Elohiym with all your heart and soul, that your lives may flow on for evermore.

⁷ And the Word of Yahuah your Elohiym will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you.

⁸ But you shall return, and be obedient to the Word of Yahuah, and do all His commandments that I command you this day.

Deuteronomy 30:4-8 [Targum]

Yochanan the Baptizer doesn't appear to be the person described here, as *this* Eliyahu is literally taking part in the regathering of the House of Yashar'el. And into the land of Yashar'el no less. The event being described *also* implies the resurrection of the dead. I've stated that repeatedly. These are the aethereal bodies who lived during the Millennial Kingdom of Messiah. It was Eliyahu's task to help gather them.

Again, I know what you're thinking. You were going to ask me to show you *when* Eliyahu and Chanok appeared in history. "Just point me in the direction of the scholarly recognition, Noel." *Well*, I can't very well do that, can I? It's what I keep saying, His-Story has been scrubbed. If the two Prophets already arrived, *why* would the Satanic Elite tell us about it? *Exactly*. They wouldn't. Look around. This the season of Satan's deception. They can't very well have you opening a book which explains everything, complete with thorough roadside directions on how to find the Camp of Yahuah, or else you wouldn't be deceived.


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Early Middle Ages / Period


476 AD – 1000 AD




People also search for



Late Middle Ages
1300 – 1500



High Middle Ages
1000 AD – 1250



Late antiquity
284 AD – 700 AD

Early Middle Ages

The Early Middle Ages or Early Medieval Period, sometimes referred to as the Dark Ages, is typically regarded by historians as lasting from the late 5th or early 6th century to the 10th century. They marked the start of the Middle Ages of European history.

[Wikipedia](#)

Start date: 476 AD
End date: 1000 AD

Feedback



Not everything is a total loss, though. I decided to search the Intel-net for breadcrumbs, and this is what Google told me. The Middle-Ages began nearly 500 years later—after the ascension of Messiah. You will tell me, “Close, but not cigar,” as it *says* 476 rather than 500. Close enough. And when you stop to think about it, they could have easily fudged those numbers, as nobody inhabiting the first few centuries understood the reality of their marker on the timeline as the Jesuits would have us presently understand it. Just to be certain, I attempted a second foraging mission into The Matrix, and gleaned the *following* information.

6,110,000 Results Any time ▾

The Dark Ages is usually referring to the **first half of the Middle Ages from 500 to 1000 AD**. After the fall of the Roman Empire, a lot of the Roman culture and knowledge was lost. This included art, technology, engineering, and history.


[History: Middle Ages for Kids](#)

www.ducksters.com/history/middle_ages_timeline.php

Was this helpful?  

Dark Ages

Historiography



The “Dark Ages” is a term for the Early Middle Ages or Middle Ages in Western Europe after the f...

[Wikipedia](#)

‘History: Middle Ages for Kids’ claims the Dark Ages began in the year 500. *Boom*. It furthermore states that the Dark Ages, which ran from 500 to 1000 AD, was only the *first half* of the Middle Ages. *Wink-wink*. And no, I don’t have something stuck in my eye. That’s a thousand years in totality, if you’re paying attention.

There are thumbs *up* or *down* buttons underneath the article, asking if this little nugget of information was helpful. I’m thinking about giving a thumb’s up. The only reason I hesitate is because a thumbs up was potentially *really* Kaiser’s way of giving the *okay* to mutilate someone in the arena. It is only Hollywood which informs us of the proper direction to arrange one’s thumb. For all I know, giving the thumbs up is equivalent

to shaving one's limbs off. And now that I think about it, by giving our consent either way, we are expected to take part in a Satanic ceremony. *No thank you.*

Your next objection is that only western Rome fell to the Gaul's and her African and Germanic allies—starting in 400, and that my problem is I haven't studied history thoroughly enough, as you have. Also, that the eastern empire ruled from Constantinople for nearly another Millennium. *Wink-wink.* Eventually, the Persians, as well as the Arabs and Turks, took that capital city as well. That's *official* history though. We are so often reminded of that fact in Illuminati written history books; that Rome may have fallen, but it's *okay*, because she survived. According to everything we've read, we are only given a 500-year timeline to work with before Eliyahu brings it down. More than likely, they're simply attempting to fill in the gap by turning in the Light Age of Messiah into a dark one.

Well, what do you know? The *following* passage ties it all nicely together.

And after this your iniquity will be finished, O Congregation of Tsiyon and you will be freed **by the hands of the King Mashiach and Eliyahu the High Priest** and Yahuah will no longer exile you. And at that time, I will punish your iniquities, **wicked Rome, built in Italy and filled with crowds of Edomites. And the Persians will come** and oppress you and destroy you because your sins have been made known before Yahuah.

Lamentations 4:22 [Targum]

It *says* the Congregation of Tsiyon will be freed by the hands of the King Mashiach and Eliyahu the High Priest. And just so there's no confusion, it even tells us *when*. Again, it *says*, “at that time.” What time is that, exactly? At the moment of Rome's punishment for her iniquities—that's when.

You will tell me somebody added that commentary after the Persians wreaked havoc on the Eastern Empire. *Oh*, really? You're telling me that somebody *after* the fact announced the arrival of Eliyahu the High Priest and the King Mashiach? Show me when that happened in history. *Exactly.* All we have been fed is sleight of hands, clever distractions, and excuses.

His-Story has been scrubbed.



Anticipation of the Church Fathers

BEFORE anyone writes to their local congressman with complaints about the title, an explanation is probably in order. No, I am not referring to *my* church fathers, as I make no claims to spiritual descendancy from those who were chosen by Rome to lead an apostate period of His-Story. I'd much prefer A'dam, Chanok, Avraham, and Moshe, not forgetting Yahusha, as the fathers of my congregation, thank you. Rather, I am simply acknowledging that there were people regarded as the church fathers, and these people had names. Perhaps you too will recognize them. The point is: Messiah's arrival in 5,500 was well regarded by those who processed the timeline in the wake of his ascension to heaven. Anticipation for the arrival of his kingdom was everywhere.

The *first* name which you may or may not recognize is **Theophilus**. We are often told he was the 7th **Bishop of Antioch**, and in fact is often

known as Theophilus **of Antioch**, reminding us that he came from the **Pauline tradition**, which is the same thing as the lawless Christian tradition. I have also pointed out in one paper or another that Theophilus was *initiated*. His ‘Apology to Autolycus’, a series of books defending “Christianity” and written to a pagan friend, has all the markings of it. You will tell me that doesn’t help my case at all, but it is what it is. Who is controlling our timeline but the brothers down at the Lodge? Also, the Jesuits and the Benedictine Monks and so on.

Anywho, here is his rephrasing of the timeline.

And from the foundation of the world the whole time is thus traced, so far as its main epochs are concerned. From the creation of the world to the deluge were **2242 years**. And from the deluge to the time when Avraham our forefather begat a son, **1036 years**. And from Isaac, Avraham's son, to the time when the people dwelt with Moses in the desert, **660 years**. And from the death of Moses and the rule of Joshua the son of Nun, to the death of the patriarch David, **498 years**. And from the death of David and the reign of Solomon to the sojourning of the people in the land of Babylon, **518 years 6 months 10 days**. And from the government of Cyrus to the death of the **Emperor Aurelius Verus**, **744 years**. All the years from the creation of the world amount to a total of **5698 years**, and the odd months and days.

Theophilus to Autolycus, Book 3: Chapter 28

Not that I am concerned with precise dates or anything. Certainly not after the collapse of Yerushalayim in 70 A.D. But it is interesting none-the-less to note that Theophilus wrote his work between 169 *and* 183—or so we’re told. When claiming that he was penning his words 5698 years after creation, he is most likely pointing to the year 6000 as the culmination of all things, which would fall only **200 years later**, give or take so many decades and some change.

Our *second* contributor goes by the name of **Julius Africanus**, and *this* is what he has to say on the matter.

For the first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and He suffered in the thirty-third year. And 6,000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day on which God rested from all His works.

For the Jews, deriving their origin from them as descendants of Avraham, having been taught a modest mind, and one such as becomes men, together with the truth by the spirit of Moses, have handed down to us, by their extant Hebrew histories, the number of 5500 years as the period up to the advent of the Word of salvation, that was announced to the world in the time of the sway of the Caesars.

Julius Africanus, Extant Writing: 3: Par 1

Julius Africanus lived between 160 and 240. Again, that's according to the *official* history. I know *you know* that, but there's always that one person who, if a disclaimer isn't given because I've already thrown it out there a thousand times already, will be like: "Nuh-uh! You need to wake up! History is a lie! Come down off the magic cloud and stop slurping the juice from the sippy cup, man!" Even my own readers troll me. At any rate, Africanus found himself wedged somewhere between the years 5,500 and 6,000 and was likewise anticipating the arrival of Messiah's kingdom. Likely not in his lifetime though. *Next*.

It is an ancient adversary and an old enemy with whom we wage our battle: six thousand years are now nearly completed since the devil first attacked man.

Cyprian of Carthage, Treatise 11:2

Obviously, Cyprian of Carthage had the *same* idea as the others. FYI, our historical storytellers have him inhabiting the years 200-270, with the book being written in the whereabouts of 250. Skip a few lines down for even more clarity.

As the first seven days in the divine arrangement **containing seven thousand of years.**

Treatise 11:11

No, he doesn't outright claim Messiah would be setting up a physical kingdom on the earth at the close of 6,000 years. The context is the devils war nearly coming to an end, thereby ensuring an entire thousand years of shalom, which is essentially saying the *same* thing. What seems certain is that Cyprian did not look about his world and conclude that Satan had been bound. He would though, soon enough. Give it another century or two. Maybe three at the most.

Contributor number *four* goes by the name of **Victorinus**. We are told he lived between 240 *and* 303, and here is his contribution.

Wherefore to those **seven days the Lord attributed to each a thousand years**; for thus went the warning: 'In Thine eyes, O Lord, a thousand years are as one day.' Therefore, in the eyes of the Lord each thousand of years is ordained, for I find that the Lord's eyes are seven. **Wherefore, as I have narrated, that true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign.**

Victorinus on the Creation of the World

I don't know about you but reading that got me excited. They're all essentially make that same claim. Victorinus however made it better than anyone. It couldn't be any clearer. I read nothing here about a spiritual reign in heaven, by which the elect had already set up shop. If a physical kingdom on earth was soon expected, it's because the calendar hadn't yet taken the Helter Skelter and the loop-de-loop for a spin, followed of course by the corkscrew. *Sure*, Rome was undoubtedly screwing with the calendar, particularly as it pertains to the Sabbath days. They still had their bearings on the ruler of creation though.

Apparently, Victorinus didn't really get his point across well enough, because our fifth person felt the need to hammer out the timeline with

even more precision. His name is **Lactantius**. We are told he lived between 290 *and* 350, according to the official narrative. So, we're getting closer to the BIG Date. *Follow* along.

Therefore, since all the works of God were completed in six days, **the world must continue in its present state through six ages, that is, six thousand years**. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says, 'In Thy sight, O Lord, a thousand years are as one day.' And as God labored during those six days in creating such great works, so His religion and truth must labor during these six thousand years, while wickedness prevails and bares rule. And again, since God, having finished His works, rested the seventh day, and blessed it, **at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years**.

Lactantius: Divine Institutes, Book 7

I have only one response to this. *Yes, please*. Also, the next claim by **Commodianus** warrants the same feedback. Try not to get too excited when he writes:

We shall be immortal when six thousand years are accomplished.

Commodianus, Writings: 35

Forgive me for taking the red pen and yellow highlighter out on the entire quote. It was difficult not to. Commodianus lived between 300 *and* 360, and in as little as 200 years, he knew what was going down.

Here's another line from the *same* book.

This has pleased Christ, that **the dead should rise again, yea, with their bodies**; and those, too, whom in this

world the fire has burned, when six thousand years are completed, and the world has come to an end.

Commodianus, Writings: 80 (300-360 ad)

There goes Commodianus, knocking it out of the park again. Seems like Commodianus and I have come to the same conclusions. In little time, those who reigned with Messiah would be resurrected and the world would be burned with fire. It's an end of the world thing.

For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night. For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that **an age of six thousand years extends from Adam to our time.** For they say that the judgment will come on the seventh day, that is in the seventh thousand years.

Methodius, Fragments: chapter 9

The language seems to have changed somewhat with **Methodius**, no? We're given the same message, but unlike the others, Methodius is pitting himself up against the bookend of His-Story. It's not just him saying it though. "Therefore, they say" insinuates that a great many people were looking to the timeline and anxiously awaiting the arrival of Yahusha HaMashiach at any moment.



I end my collection of quotes with **Saint Augustine of Hippo**. You will undoubtedly recognize the name. A spook if ever I've read one. The agent of Rome fell in the heels of double-agent **Josephus**, writing some of the most blatant propaganda on *that* side of the kingdom. Mind you, I haven't the faintest idea what Augustine looked like. Perhaps he looked something like the provided painting though. Looks ominous if you ask me. What is he doing? Cooking the books is my guess. Why is there a naked boy in his office, and was it his custom to write spook literature in his cape and a pointy hat? Well, here is what he *says*.

A man makes as it were a calculation with himself: 'Lo, so many years have passed since Adam, and the six thousand years are being completed, and then immediately according to the computation of certain expositors, the Day of Judgment will come;' yet these calculations come and pass away, and still the coming of the Bridegroom is delayed, and the virgins who had gone to meet him sleep.

And, lo, when He is not looked for, when men are saying, 'The six thousand years were waited for, and, lo, they are gone by, how then shall we know when He will come?' He will come at midnight.

Augustine, Sermon 43: par 8

Notice how I didn't highlight anything. Probably because Augustine failed to excite me, as usual. Very little is hidden from his objective, which is to turn people's gaze towards the Beast Government which he obviously served. What Augustine is getting at is that anyone who sought the imminent return of Yahusha, at least at a very specific mile-marker in His-Story, they will be proven wrong. *Oh dear*. Augustine was the News in more ways than one. To deny him was to go against the Science of the day. A true follower of Yahusha knew HaMashiach was coming to destroy Rome, and Rome's Controllors couldn't have that.

which he hath made our Adonai Iesus Christus the first fruit, having raised him from the dead.

² Let us look, beloved, at the resurrection that is ever taking place.³ Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

⁴ Let us consider the fruits, in what way a grain of corn is sown. ⁵ The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Adonai raiseth them up, and from one seed many grow up and bring forth fruits.

1 Clement 24

Pause. Only the untrained eye will fail to recognize the paradigm shift between Clement and the Apostles who preceded him. The Apostles, you see, constantly reminded their readers that Messiah “stood at the door,” and that the promises of his swift appearing were for them rather than others, whereas Clement’s quip regards “the resurrection that is about to be.” The change in rhetoric relies upon the fact that Messiah had already fulfilled those promises to his generation.

We are told Clement held office as the bishop of Rome from 88 AD until his death in 99. Otherwise, he’s considered to be the first apostolic father of the church. If what is reported to us is true, then Clement lived in the wake of Yerushalayim’s destruction in 70 AD. Yerushalayim is identified to us as Babylon and Yahudah played the part of the whore, and so, Revelation for *the most part* had been fulfilled. It is only the beast which had yet to be destroyed. There is the tension. The question on everybody’s mind then was how long they would have to wait



for the kingdom of Messiah to be rolled in. 500 years, of course. But you knew that already. The last reset had already come and gone only two decades earlier, and so, Clement was not expecting to see the next rollout in his lifetime. *Continuing.*



25 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

² **There is a bird which is called the phoenix.** This, being the only one of its kind, liveth for **five hundred years**. And when the time of its death draweth near, it maketh for itself a nest of **frankincense and myrrh** and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

³ But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

⁴ there, in daytime, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

⁵ The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 Clement 25

Clement did it. He actually did it. I nearly fell out of my chair when reading about the Phoenix being an example but *also* a sign of the resurrection to come. Which may have been dangerous, seeing as how I was seated near the edge of a pool and the no-dive sign. According to legend, the Greeks and the Egyptians claimed the Phoenix lived for 500 years. Just before its life expired, the Phoenix would build a nest and then set itself on fire. Then, a new Phoenix would rise from the ashes of the old. You will notice that Clement did not write off the bird as a fairytale for children. No, the Phoenix was a “wonderful sign” that happened in the regions of the east. Namely, Arabia.

Also, the fact that only one Phoenix lived at a time, each in succession to the other, is undoubtedly important to the *reset* narrative. Its arrival heralded another intricate part of the timepiece (probably in partnership with the Zodiac, seeing as how the sun plays a part), and it appears as though the Elite all knew about it. According to Clement, a newly risen Phoenix would be cause for the priests to “look into the registers of the times and find that it has come at the completion of the five-hundredth year.” If this is true, then we can easily deduce, knowing how 5,500 years had passed from A’dam to Yahusha, that a possible **11** Phoenix’s had already come and gone, leaving only one more before the big event.



Associating frankincense and myrrh with the Phoenix wasn't an accident, either. The magi *from the east* have likely already been conjured in your thinking. If it hasn't, then perhaps I can be of assistance. I can only assume that's what Clement was going for. Long before the magi arrived at Yoceph and Maryam's doorstep, the frankincense and myrrh, along with the gold, had been passed down to the magi through a successive number of hands, originating in Eden. That's what *First A'dam* and Eve tells us, anyways.

31 After these things Elohiym said to A'dam, “**You asked Me for something from the garden**, to be comforted therewith, and I have given you these three tokens as a consolation to you; that you trust in Me and in My covenant with you.

² For I will come and save you; and kings shall bring me when in the flesh, gold, incense [frankincense], and myrrh; **gold as a token of My kingdom; incense [frankincense] as a token of My divinity; and myrrh as a token of My suffering and of My death.**

1 A'dam and Eve 31:1-2

Later on, a dying A'dam would turn to his son Sheth and recount the expected journey and purpose of the items of comfort, which Elohiym had gifted to him from Paradise. *Follow* along.

¹⁶ Then A'dam let his blessing descend upon Sheth, and upon his children, and upon all his children's children.

¹⁷ He then turned to his son Sheth, and to Eve his wife, and said to them, "Preserve this gold, this incense, and this myrrh, that Elohim has given us for a sign; for in days that are coming, a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the incense, and the myrrh, with my body in the midst of the earth.

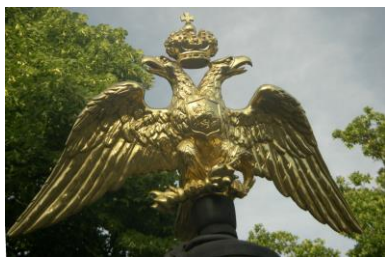
¹⁸ "Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of Elohiym, made man shall come; when kings shall take them, and shall offer to Him, gold in token of His being King; incense, in token of His being Elohiym of heaven and earth; and myrrh, in token of His passion.

¹⁹ "Gold also, as a token of His overcoming Satan, and all our foes; **incense as a token that He will rise from the dead and be exalted above things in heaven and things in the earth; and myrrh, in token that He will drink bitter gall; and feel the pains of She'ol from Satan.**

²⁰ "And now, O Seth, my son, behold I have revealed unto thee hidden mysteries, which Elohim had revealed unto me. Keep my commandment, for thyself, and for thy people."

2 A'dam and Eve 8: 16-20

The passing down of gold, frankincense, and myrrh from the garden signified the death, burial, and resurrection of Yahusha HaMashiach, as well as the promise of his kingdom. But also, of A'dam's resurrection, along with all the set-apart confined to death, when Yahusha entered She'ol at the bidding of HaSatan. How many years were there between Yahusha's breaking down the gates of She'ol to rescue A'dam and the anticipated arrival of his kingdom? **500 years**. And as you've been made well aware, that's the life cycle of a Phoenix.



Kind of makes one wonder *why* Phoenix symbology is everywhere in a post mud flood society. But even before that, it was a staple of Renaissance thinking. And even before that, in the Byzantine Empire and

Rome and ancient Egypt. And then afterwards, it could be found among the fighting men of Napoleon Bonaparte and Alexander I.



If Napoleon and Alexander I were combatants, as we are told, then their 1812 centennial medal is rather odd, to say the least. The phoenix is the symbol most often associated with alchemy. The Double-Headed Eagle was introduced in France as an emblem by the Scottish Rite of Freemasonry in the early 1760s. Point is, everyone emerged from the mud flood with a fondness for the Phoenix. It's almost like the Elite *knew* something.



Today the Phoenix is the symbol of Langley. *Go figure.* I'm sensing a theme here but making these connections are probably none of my business. Anywho, I've included a picture of the CIA's emblem, but the CIA Director, **George H.W. Bush**, who went on to become V.P., and then President (but long before that was seen standing outside of the Book Depository Building), decided to photo-bomb it. The eagle is there. Behind him. You will have to take my word for it.



Here we can even see that the Phoenix is employed by the Vatican, and the Vatican is *proof* that Messiah's Millennial Kingdom hasn't happened yet. That's what I'm often told. It's simply not true though. Messiah's Millennial Kingdom could very well have *physically* happened on Earth and the Vatican's present existence doesn't disprove it. All that really tells me is that *so and so* isn't interested in grabbing a shovel. Sometimes the best thing to do, when it comes discovering the Truth, is dig. Dig and dig and then keep right on digging. There's a reason why the Beast has gone out of its way to bury it.

If we are living in the season of Satan's deception, specifically the events within Revelation 20, then you probably want to know *where* Rome was hiding. Well, Rome wasn't hiding. What I've been trying to say over and over again is that the fourth beast is long gone. It's been cast into the lake

of fire with the rest of them. Babylon, Persia, Greece, and Rome—each in turn. But the beast *still* runs the world, does it not? *Sure*, last I checked. The prophecy of Daniy’el however was only concerned with the four beasts leading up to Messiah. Yahusha HaMashiach brought the fourth beast down. Rome fell. It was already thrown into the lake of fire long ago. It says so right *here*.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Chizayon (Revelation) 19:20 [Cepher]

You will tell me that Rome *still* exists, proving that the fourth beasts has not yet been done away with. We’ll get to that. *First*, let’s re-establish the timeline. After the fourth beast was tossed into the lake of fire, we then see Satan in solitary confinement for the matter of a thousand years.

20 AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, ³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: **and after that he must be loosed a little season.**

Chizayon (Revelation) 19:20 [Cepher]

How long is the little season? That’s the question on everybody’s mind. If I had to guess, I’d say **250 years**. Half of the birds’ lifespan. The first 250 years would have likely been reserved for rebellion against the kingdom in the period advertised to us as the Renaissance, as well as preparation for his arrival. Also, HaSatan may very well have a release date documented for us in the books. My hunch *says*, July 4, 1776.

Independence day. The Illuminati were founded that very year. You shall perhaps see why I've begun to consider it hereafter.

I've been digging some more, and wouldn't you know it, discovered something. A text. But not just any text. In *The Book of the Two Pearls*, there is a short section ascribed to Chanok. That's *Enoch* in English. For this reason, it is thusly called 'The Account of Enoch'. Though Chanok presents only ten short verses, what we are given is telling. The fourth beast *returns*. Also, the Phoenix. Hopefully, you caught that. If not, I'll repeat it again. Ready? The fourth beast *returns*. And something about the Phoenix. It's the little details.

You will ask me to verify the validity of *Two Pearls*, and you know I cannot possibly do that. Might as well ask me to verify the writings of Clement. In either case, it can't be done. Though at least we have a subject which Clement could agree upon. Here's what I *do* know. The translator worked from two surviving copies. One was Greek. The other Latin. The mere fact that we have the same account in two separate ancient languages is telling. He therefore transcribed the Greek text into a literal rendering of English, and quite separately the Latin. The following is *both* English versions combined into one smooth telling.

¹ Chanok was shown a vision of the coming deluge. Yahuah said, "My servant, Chanok, you must warn the wicked generation that I tend to keep my promise. I will destroy every creation in the land for they have corrupted all that I have made."

² Chanok asked, "Who will survive, my Adonai?"

Elohim said, "I have a chosen vessel that will carry on the pure seed of righteousness. You will be taken before this great destruction comes. Warn the infidels!"

³ Chanok went out to the multitude and said, "Behold, Yahuah is coming with ten thousand of his holy ones to mete out judgment to all those who are ungodly. You have sinned a grievous sin and forgotten the creator of the worlds."

⁴ After he said this, the multitude took up arms to kill him. Suddenly, a whirlwind came from heaven, as a storm of fire. Within the whirlwind of fire were seraphim, dragons of the power of Elohim. All who saw this became blind in that moment for their eyes were burned from their sockets.

⁵ Chanok was then taken up into the heavens and disappeared from the land. No one knew where he went. He could not be found, for Elohim took him to an appointed place, even to a place of holy ground.

⁶ In this place, Chanok wrote books about the history of his people, from A'dam until the time of his generation.

⁷ At that time, Elohim showed him a vision of the great Leviathan and Behemoth. These two beasts were stirring up the population in the end of days. Behemoth was a **beast of liberty** and Leviathan was **one of royalty and power**. They began as one beast with a name called **Phoenix. The Phoenix died and from the ashes arose these two great beasts**. Behemoth eventually became greater and dictated its laws to the whole earth. It attacked Ishmael continually, even when he did not deserve to be punished.

⁸ Then another beast came up. **It awoke from a slumber**. The beast was a dragon-like beast with ten horns returning to reclaim its two severed heads, that is, Leviathan and Behemoth. The two beasts fought for a while but gave in afterwards. Now the dragon-like beast was again whole and it ruled the whole earth. It placed its seal upon the multitude until one like the son of man came and destroyed the beast.

⁹ After this vision, Chanok was afraid and stricken with awe.

¹⁰ It came to pass that Noah entered the ark and Elohim fulfilled his will.

The Book of the Two Pearls: The Account of Enoch

Perhaps you nearly fell out of your chair as I did. For the record, I have never historically nor literally fallen out of my chair, but this is another one of those occasions where the action was nearly accomplished. Read verse *seven* again and tell me that doesn't describe the United States of America and Great Britain. Whose punishing Ishmael continually today? *Mm-hmm*, the beast of liberty is. That same Behemoth, we are told, becomes the dominant power over the royal Leviathan. Behemoth and Leviathan. We will have to save the profound and practically untold reality of maritime laws and laws of the land for another time.

The keyword in all of this is **phoenix**. Again, I will direct you to verse seven. "The Phoenix died and from the ashes arose these two great beasts." *In review*. A phoenix rising from the flames paints the picture of a fire, obviously, and an entity that was once destroyed but has now been revived. Notice what happens next. *That is*, after the two beasts are risen from the ashy flames of the Phoenix. Verse eight. The beast *of old* awakens from slumber. We are told precisely who that is when Chanok describes him as "a dragon-like beast with ten horns returning to reclaim its two severed heads, that is, Leviathan and Behemoth." In short, Satan is released from prison. Revelation 20.

The lifespan of a Phoenix is 500 years.



The Pen of the Scribes Don't Add Up

WELL, they *don't*. Go ahead and shoot the messenger for pointing this stuff out. When it comes to the birth and procreation schedules of the Patriarchs, as written down by Moshe in Bere'shiyth (Genesis), the pens of the scribe don't add up. And that is because the Hebrew Masoretic and the Greek Septuagint can't agree. They're off by hundreds of years. Thousands even. A problem if we're expected to understand what hour we're living in. Or perhaps that was the plan all along, to confuse the timetable. Make us feel as though we're much *earlier* in the game.

You’re probably already confused. Don’t be. Here, I’ll give you an example of what it is that I’m talking about. Below a side-by-side comparison of the same verse, but taken from the *Hebrew* Masoretic and the *Greek* Septuagint.

<i>Hebrew</i> Masoretic	<i>Greek</i> Septuagint (LXX)
And A’dam lived a hundred and thirty years , and begat a son in his own likeness, after his image; and called his name Sheth: Genesis 5:3	And A’dam lived two hundred and thirty years , and begot a son after his own form, and after his own image, and he called his name Sheth. Genesis 5:3

See what I mean? The *Hebrew* tells us A’dam lived 130 years before begetting Sheth, whereas the *Greek* outright states it was more like 230. Given your preference, that’s a hundred years added to or subtracted from the timetable, right there. It’s like reading a book which tells us in considerable detail how the American Revolution happened in 1776 and then finding another book which obstinately claims, “No, it happened in 1676.” Seeing as how neither of us were alive in either century, we’re more likely than not to go with the later date, notably because the scholars have thrown their weight behind it. Also, because people take great pride in embracing their genealogy as an established Science.

The problem with the procreation timetable, as presented in the Masoretic and LXX, doesn’t begin and end with A’dam and Sheth. It only *continues*. After documenting *begat* dates on both versions, I then decided to pull out the calculator and punch in some numbers. *Here* is what I found.

	<i>Hebrew</i> Masoretic	<i>Greek</i> Septuagint
A’dam-Sheth	130	230
Sheth-Enosh	105	205
Enosh-Qeynan	90	190
Qeynan-Mahalal’el	70	170

Mahala'el-Yered	65	165
Yered-Chanok	162	162
Chanok-Methushelach	65	165
Methushelach-Lamek	187	167
Lamek-Noach	182	188
Noach-Shem	500	500
Noach-Flood	600	600
Total	1656	2242

In nearly every instance, the *Greek* Septuagint comes up with larger dates for the *begetting* of one generation to the next. Far larger. Only once do we see the same number, and that is when, at 162 years of age, Yered begat Chanok. Also, the Hebrew Masoretic claims Methushelach was 187 to the Septuagint's 167 when begetting Lamek. Two decades however hardly makes up for lost time. You can see for yourself—there's nearly six hundred years difference between the two texts. The Hebrew claims the floodwaters swept over the earth an entire millennia before the Greek got around to it. That's no small oversight. But the genealogical chart only continues afterwards.

	<i>Hebrew</i> Masoretic	<i>Greek</i> Septuagint
Flood/Shem-Arpakshad	2	2
Arpakshad-Shelach	35	?
Arpakshad-Qeynan	?	135
Qeynan-Shelach	?	130
Shelach-Eber	30	130
Eber-Peleg	34	134
Peleg-Re'u	30	130
Re'u-Serug	32	132
Serug-Nachor	30	130
Nachor-Terach	29	179
Terach-Abram	70	70
Total	292	1,168

Here we see even *more* oddities than before. Firstly, an even larger thousand-year gap needs dealt with. But then the Masoretic totally skips right over Qeynan and claims Shelach to be the son of Arpakshad, rather than his grandson. You'd *think* that a scribe would be perfectly capable of transferring numbers from one text to another, when in fact all the other details match, but they don't. It's almost like *they* intended it to be that way. The only place these two timelines can agree is how old Terach was when giving birth to Abram—at 70. There's a reason for that.

The reason *why*, I believe, the LXX and the Masoretic agree on Terach's procreation schedule, but *also* the birth of Chanok, as well as the 600th year of Noach (when the floodwaters came), is because so many other texts mention those exact same details. *Whoever* was going out of their way to distort the timeline had little choice but to keep those three details precisely the same while being freed to fudge the others. Think about it. That shows purposeful intent, right there. Somebody was moving the goalie net. This game is rigged.

Were these conspirators *decreasing* our mile-marker on the 7-day timetable, or pushing us further along? That's the question before us. If we tally the numbers then, according to the LXX, Abram was born **3410** years *after* creation rather than **1948**. You know my theory. They're not only hiding a recent mud flood event but *also* the Millennial Kingdom of Messiah which preceded it. Therefore, what choice do they have but to make it seem as though we've arrived much earlier on the timetable, rather than further along? To add to that, the writers of history overtly remind us how two-thousand years have aimlessly drifted between Messiah and our present age, with countless generations vainly keeping their hopes up. Perhaps they are attempting to make Yahuah's promises a matter of malpractice.

"But what about Shem...?" You ask.

Well, what about him? *Both* the Hebrew and the Greek agree that Shem died 500 years after begetting Arpakshad, making him 600 years old in total. In the LXX version, Abram wouldn't be born for another 600 years. This *appears* to be a problem, seeing as how multiple texts, one of which is Yashar (Jasher) and another the Aramaic Targum, identifies Shem and Melchizedek as the *same* person. I have a theory on that, but you'll have

to read my paper, [The School of Shem](#), for the fuller explanation. In short, the writers of Scripture were giving us an *esoteric* truth. You see, soon after the flood account, Shem disappears from the narrative. We don't see him again until a name change is given. Shem *becoming* Melchizedek is perhaps not so dissimilar from Chanok *becoming* the angel Metatron. Meanwhile, the School of Shem was strategically positioned upon the Mountain of Worship, which is the same thing as saying the doorway to Paradise. Melchizedek had access to *both* worlds until the school itself was finally taken up.

You will tell me that's fantastical storytelling, but so is New Yerushalayim coming down. We've been duped into believing the spiritual world is mundane. I'm here to say that the day-to-day realities of the ancient realm were often very different than our own. In fact, the truth of our realm is polar opposite from what we've been told, and I'm sticking to it. If anything, this mud flood research is proving that fact.

And anyways, Adamic literature agrees with the timeline as given to us in the LXX. As a closure to 'The Gospel of Nicodemus', Pontius Pilate privately inquires of the Yahudim concerning the identity of Yahusha, and *this* is what he's told.

¹⁰ "And it is our custom annually to open this holy book before an assembly, and to search there for the counsel of Elohiym.

¹¹ And **we found in the first of the seventy books**, where Mikha'el the archangel is speaking to the third son of A'dam the first man, an account that **after five thousand five hundred years**, Mashiach the most beloved Son of Elohiym was come on earth."

Pause. When the Yahudim speak of "the seventy books," that's the same thing as saying the *Greek* Septuagint. I didn't mention this earlier, but the name Septuagint derives from the Latin, *septuaginta*, and simply means 'seventy'. It's why I keep using the Roman numerals LXX to describe it. They're sourcing their material. Only problem is, I can't find anywhere in the first of the seventy books, or any of the Septuagint for that matter, where the archangel Mikha'el tells A'dam's third son that the Son of

Elohiym would come to earth after 5,500 years. The third son of A'dam is Sheth—as you well know by now. And I've already sourced one such passage in 'Second A'dam and Eve'. *Continuing.*

¹² “And we further considered that perhaps he was the very Elohiym of Yashar'el who spoke to Moshe, ‘Thou shalt make the ark of the testimony; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.’

¹³ By these five cubits and a half for the building of the ark of the Old Testament, we perceived and knew **that in five thousand years and a half** (one thousand) years, Yahusha Mashiach was to come in the ark or tabernacle of a body;

¹⁴ And so our Scriptures testify that he is the son of Elohiym, and Adonai and King of Yashar'el.

¹⁵ And because after his suffering, our chief priests were surprised at the signs which were wrought by his means, we opened that book to search all the generations down to the generation of Yoceph and Miryam the mother of Yahusha, supposing him to be of the seed of David;

¹⁶ And we found the account of the creation, and **at what time he made the heaven and the earth and the first man A'dam, and that from thence to the flood, were two thousand, two hundred and twelve years.**

¹⁷ **And from the flood to Avraham, nine hundred and twelve. And from Avraham to Moshe, four hundred and thirty. And from Moshe to David the king, five hundred and ten.**

¹⁸ **And from David to the Babylonish captivity, five hundred years. And from the Babylonish captivity to the incarnation of Mashiach, four hundred years.**

¹⁹ The sum of all which amounts to **five thousand and half a thousand**.

²⁰ And so it appears, that Yahusha whom we crucified, is Yahusha Mashiach the Son of Elohiym, and true and Almighty Elohiym. *Amen.*”

The Gospel of Nicodemus 22:10-20

It was only *after* his crucifixion that the Yahudim figured it out. That Yahusha was indeed the Son of Elohiym. If you’ve ever read ‘Nicodemus’ in full, then you may have observed that Satan didn’t figure it out either until *after* he was brought down to Sheol. Sheth knew. The Patriarchs knew. Even the prince of Sheol knew. Just not Satan. Comparatively, it’s never stated but explicitly implied that the Temple rulers were mouthpieces for the Accuser. That’s why they were incapable of connecting the dots until he came to his senses. By then it was too late. All they could attempt to do is cover it up.

I decided to pull out the calculator and, once again, the numbers don’t add up quite right. $2,212 + 912 + 430 + 510 + 500 + 400$ doesn’t add up to 5,500. I’m only counting **4,964**. They’re off by **536** years. *What gives?*

Well, according to the LXX, the timeline from A’dam to the flood was 2242, whereas the Yahudim told Pontius Pilate 2212. Those added numbers account for **30** years, right there. They then tallied the generations between a post-flood Shem and Abram to be 912, when in fact the LXX claims 1168. They’re **256** years off this time. If you’re keeping track, we’re now **286** years *closer* to the **536** fallen short. I didn’t chart out the following generations from Abram onward, but the inconsistencies already shown may in fact inform us of what is happening. Either scribes later scrambled the numbers here presented, or the writer of ‘Nicodemus’ had a comparatively different timeline to work with. Probably *both*.

Somebody will protest and claim the writers of these books put their faith in the wrong source material. If their theology spoiled, particularly as the 5,500 timeline is concerned, it’s because the Hebrew Masoretic is accurate while the Septuagint was misrepresented from its conception. *Sure*, it’s

possible. I mean, that is one option. I'll gladly own it if shown to be true. Another way of looking at the inconsistencies of Adamic material with the Hebrew Masoretic is that the books which were removed from Canon simply escaped the fate of the scribe's pen. They weren't scrutinized because only the 66 books bound into leather were the focus of control.

If you smugly tell me Adamic literature was never considered to begin with, then that's even *better*. It means dozens of books which tell a *certain* story were either hidden from Rome or rarely if ever spotted on their radar. A good thing. And yes, I'm aware of the fact that our Controllers were more inclined to read from the Septuagint than the Hebrew at one time, according to what we're told. Just try not to forget the fact that the Hebrew Masoretic, which has been paraded as our final authority by the committee, is the youngest text. Then again, at the risk of sounding wishy-washy, I'll grudgingly admit that's *only* according to the official narrative—so who really knows anymore?

Even the Aramaic Targums, as well as dozens of midrashim, derive from their vault. How is it that they shrank away from the earth and exclusively ended up there, to begin with? The mud flood, of course. Rome controls *everything*. I can only imagine the Millennial Kingdom saints would have carried their literature with them. It's why I started out claiming I might massage a few knots here or there. Iron out a kink or two. At best, help clarify an otherwise confusing heap of rubble. But so long as we remain in the season of deception, the specifics of our timeline may never be known. That's not to say this has been a total loss. I did in fact demonstrate that the Septuagint agrees with 5,500-year timeline. Just remember what the design of Rome has been all along.

²⁵ And he shall speak great words against El Elyon, and shall wear out the qodeshiym of El Elyon, **and think to change times and laws**: and they shall be given into his hand until a period of time and times and the dividing of time.

Daniy'el (Daniel) 7:25 [Cepher]

Postscript: 11.22.2021

It was late at night, and I couldn't sleep, and so simply decided to sit up in bed giving 'The Cave of Treasures' a thoughtful read. See what I might find. Not that I was looking for anything specific. I mostly just sat there flipping through pages. Still *found* something though. It was one of those well, *well*, well moments too. 'The Cave' tallies dates, and the numbers point to a familiar event.

Here we find 2262 for the year of Noach's flood, with another 1015 years between that and the birth of Avraham. Close again to the 2242 and 1168 required by the LXX, but off by a few years. No *biggie*. We should only expect by now that no two scribes can agree, as it all serves a purpose. Anyways, fast-forward through the centuries and we come upon this nugget.

Know, O my brother readers, that from the beginning of the creation of A'dam to Alexander was 5180 years.

It *then* adds.

From Alexander to our Adonai was 303.

The Alexander being spoken of is Alexander the Great. You probably knew that already, but I can never be too certain. Why assume? Anyways, add up those dates and we come to 5483. That's the year of Yahusha's birth, mind you. It means, as a 30-year-old adult entering the ministry, the year would have been something more like 5513.



10 Weeks of Chanok

YOU SHOULD know that the hair upon my head is greyer than it was a day or two ago. Getting whiter by the moment, it seems. ‘The Apocalypse of Weeks’, as found in the 91st and 93rd chapters of 1 Chanok, will do that to a man. Indeed, we saved the hardest for last. I’m still befuddled by it all, and that’s even *after* ruminating upon its content for years. I’d like to think I’m a little wiser for the effort though. If you’ve managed to read from the very beginning and make it this far, then hopefully, you are too.

From what I can tell, it seems like just about everyone is puzzled by Chanok’s 10-week prophetic calendar. Or at the very least they should admit *being*. The first six weeks of Chanok’s timeline are decipherable enough. The dates don’t add up quite right to what we’re given in the Hebrew Masoretic and Septuagint, but we’ll get to that momentarily. The events themselves *are* recognized. Afterwards, with the introduction of

week seven, that's where people land into a muffin-top of trouble. It's because they assume were being told the truth about history when in fact His-Story has been scrubbed. They have no choice but to line up historical events like the Third Crusade of King Richard the Lionheart or the Magna Carta or the Pilgrims landing on Plymouth Rock and try to make the pieces fit. Problem is, they're not even pieces from the right puzzle. Chanok is only interested in the His-story of righteous Yashar'el. The *goyim* were never intended to be substituted.

The next issue in deciphering Chanok's 'Apocalypse of Weeks' is trying to decide whether I should go with a count of ten weeks added up by seven hundred years each, or just take the first seven weeks and multiply by a thousand? You see, weeks one through seven can be found in chapter 93, whereas weeks eight, nine, and ten were shuffled over to chapter 91 at some point in history. It has long been debated on whether they were ever intended to be added into the 7,000-year redemptive story to begin with. The Cephher has done the work for us and added weeks eight through ten back into chapter 93. We will be working with that model.

What I *should* have said is that Chanok's Apocalypse makes far more sense when we override the 700-year or 1,000-year restraints and think in terms of *epochs*. An epoch can be defined as a division of time which denotes a distinctive period in the history of someone or something without being held artificially to a specific number. Contextually, the ten weeks designate mile-markers within the story of redemption. I'm not saying they were never *intended* to be counted with a specific designation of years, but after all we've been through, you should know by now that the procreation schedule has been tampered with. I wish I could tune this into a Science, but *alas*, after staring at it upside down and inside out, I cannot. Perhaps a brighter mind can. That's all I've got. Let's take a crack at it anyhow. *Follow* along.

First Week

⁴ Chanok then began to speak from a cepher, and said, I have been born the seventh in the first week, while judgment and righteousness wait with patience.

Chanok (Enoch) 93:4 [Cepher]

The first recorded week of His-story is straightforward enough. Chanok tells us he was the seventh born, which is true. According to all timelines, A'dam was his fourth-great grandfather. Furthermore, the Hebrew Masoretic has him being born 622 years after creation; *or* the *seventh* century of the first week. That certainly gives credence to the 700-year week theory. Starting out, at least. Contrarily, the LXX introduces the birth of Chanok 1,122 years after creation, telling us he doesn't even stick the landing in the 1,000-year week theory. Let's keep reading though.

Second Week

⁵ But after me, in the **second** week, great wickedness shall arise, and fraud shall spring forth. ⁶ In that week the end of the first shall take place, in which **man will be saved**.

⁷ But when it is completed, iniquity shall grow up; and he shall execute the decree upon sinners.

Chanok (Enoch) 93:5-7 [Cepher]

Chanok is describing the end of the world. At least, the one everyone had grown accustomed to in the first week of creation. The decree being executed is the flood of Noach. Everyone seems to agree on that. It's why it says, "man will be saved," as opposed to the *fraud* which had sprung

forth. But *here's* the problem. Neither the 700-year week theory nor the 1000-year week theory add up quite right. And it's *only* the second week. *Bummer.*

The Masoretic claims the flood happened **1656** years after creation, pitting it 256 years beyond the close of the second week, whereas the Septuagint claims **2242**. Again, 242 years too late. In both cases, the floodwaters would rise in the opening centuries of the third week. But that's not what is being described. This should tell us that the pressing issue is jumbled dates and not Chanok. It's why I've said that this will only make sense to us, with what we've inherited, if we think in *epochs*.

EDIT: The book of Yovheliym (Jubilees) doesn't always manage to stick the landing, but it does this time around. We are told the *following*.

²² And Noach made the ark in all respects as he commanded him, **in the twenty seventh jubilee of years, in the fifth week in the fifth year on the New Moon of the first month.** ²³ And he entered in the sixth year thereof, **in the second month, on the New Moon of the second month, till the sixteenth;** and he entered, and all that we brought to him, into the ark, and Yahuah closed it from without on the seventh evening.

Yovheliym (Jubilees) 5:22-23 [Cepher]

The 27th jubilee of years, taking into account the 5th week in the 5th year, brings us up to **1307**, some three centuries earlier than what the Masoretic claims. Noach then entered the ark the following year. **1308**. That's in keeping right on schedule with the 700-year week theory.

Third Week

⁸ Afterwards, in the **third** week, during it completion, a man of the plant of righteous judgment shall be selected;

and after him the Plant of righteousness shall come forever.

Chanok (Enoch) 93:8 [Cepher]

The critics agree, Avraham and Ya'aqov are being talked about here. Avraham was the man of the plant of righteous judgment, and as we all know, Ya'aqov became Yashar'el, designating him the Plant of righteousness which came after.

If we're dealing with the Masoretic timeline, then we're looking at the years 1400-2100 for the arrival of Avraham. By my math, Abram was born in the year **1948**. *Interesting* number. Yitschaq was born 100 years after Avraham, with Ya'aqov arriving in another 60, taking us up to **2108**. That's not a perfect fit, but it's mostly there. Even if the 700-year week theory is correct, we're once again reminded that the dates have been tinkered with. Contrarily, if dealing with the Septuagint timeline, then we're looking at the years 2000-3000. Abram was born **3410** years after creation, and so already we're way off the mark. *Hmmm*.

Fourth and Fifth Week

⁹ Subsequently, in the **fourth** week, during its completion, the visions of the holy and the righteous shall be seen, the order of generation after generation, and a habitation shall be made for them. Then in the **fifth** week, during its completion, the house of glory and of dominion shall be erected forever.

Chanok (Enoch) 93:9 [Cepher]

We've entered the *epoch* wherein Moshe, the Law, and the Tabernacle are being described, as well as the land of Yashar'el. Afterwards, in the *fifth* week, the house of glory and dominion is erected forever. That's a double

meaning. The house of glory probably refers to the line of David. We know the line of David continued forever because Yahusha picked up the scepter. It is *that* house which is erected forever, because in the following week we shall see the house of dominion burned with fire.

You'll have to forgive me for not doing the math on these two weeks. The line from Avraham to Moshe and then to David will require far more work than what time I've allotted. Not saying it isn't important. I just haven't cracked open the Masoretic or the LXX to track down the begetting schedule and compare. I did commit myself to number punching in an abstract sense, and I *can* tell you that Moshe and David both fit comfortably within their respective 1000-year timeline (the *fourth* and *fifth* Millennia) according to what the Yahudim in 'Nicodemus' have offered. Until further notice though, you'll have to do the heavy lifting for yourself.

Sixth Week

¹⁰ After that, in the **sixth** week, all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom, **and in it shall a Man arise** and come forth. ¹¹ **And during its completion** He shall burn the house of **dominion with fire**, and all the race of the elect root shall be dispersed.

Chanok 93:10-11 [Cepher]

This is the important one. The Big Kahuna of weeks. This is the important one. The Big Kahuna of weeks. The year known to us today as 70 AD is the completion of the *sixth* week; the last of Chanok's Apocalypse by which we are still capable of finding our bearings. Also, why I wasn't too concerned with the *fourth* and *fifth* weeks. We know they happened in His-Story. Anyone who believes Scripture to be true, as I do, won't debate that fact. Then again, Yahusha HaMashiach happened too, which is *who* is

being talked about here. No, the Man being described was clearly not Yahudah Maccabees, as Yahudah was not given the heavenly authority to burn down the Temple. And he certainly didn't arise to scatter the race of the elect root. Nor does history, or His-Story for that matter, record those facts. However, if you read my paper on [Yahusha's return in 70 AD](#), then you'll know the Son of Elohiym was given the authority to do so. The Temple was destroyed and the unbelieving Yahudim were scattered. This is the important one. The Big Kahuna of weeks. It's the last week of Chanok's Apocalypse by which we are capable of finding our bearings.

The year known to us today as 70 AD is the completioncompletion of the *sixth* week. If so, then the 1000-day week theory falls out the window, as Yahusha arrived in the year 5,500, which would only be halfway through the sixth week and not the end of it. And by the way, the 700-day theory still continues on for another 300-400 years. This is why I keep saying that we need to think in terms of epochs.

Did you notice what Chanok said regarding the destruction of the Temple? Oh, excuse me, the burning of "the house of dominion with fire." *Same* thing. He said it would be the *conclusion* of the sixth week. Meaning, 70AD would plant the mile-marker into the narrow path when His-Story passed into the seventh week. While it is true that Yahusha's 5,500-year arrival fits perfectly *smack-dab* within Chanok's sixth week of history (if we're counting by the thousands), we would still have another 500 years to contend with before the week could close out. Therefore, the 1000-day week theory once again falls out the window. And by the way, I wouldn't smirk if you're a 700-year day theorist, as any straightforward tally accounts for another 300-400 years. Both theories discover Yahusha in the middle. This is exactly why I keep saying that we need to think in terms of epochs.

And now, for the *seventh* week. Are you ready? Because things are about to get crazy. I'm ready as I'll ever be. Everything we've so far read and attempted to piece together leads us to the upcoming *epoch* in history. It's why they scrambled the numbers. Rearranged details. Buried books. Burned the paperwork. Scrubbed things. Destroyed entire scenarios. Invented new scenarios. **Planted bastardly kings**. All of it was to hide what exactly came next. Also, the P.C. Police are everywhere. Even Microsoft Word is attempting to auto correct my choice language by stating:

“bastardly kings” may be offensive to my reading audience. Well, I’m offended at their *suggested* offense. I wasn’t even happy with the line until Microsoft brought the badge out, and so, I’ve decided to retrieve the highlighter and keep it. I shan’t be quieted. Do you hear me?

Seventh Week

¹² Afterwards, in the **seventh** week, a perverse generation shall arise; abundant shall be its deeds, and all its deeds perverse. During its completion, **the righteous shall be selected from the everlasting plant of righteousness;** and to them shall be given the sevenfold doctrine of his whole creation.

Chanok 93:12 [Cepher]

The perverse generation arises after the destruction of Yerushalayim. I think we can all agree that the Roman Catholic Church is being described here. I would argue though that the Christians of Antioch had already hijacked the true faith when choosing lawlessness rather than Torah. Yahusha never intended the Torah to be done away with. Ignatius of Antioch, a inheritor of Sha’ul’s congregation no less, was instrumental in paving the road to Rome. But let’s not get sidetracked.

As I have *already* shown, it appears as though Eliyahu the prophet may have arrived some 500 years after Messiah, in which case the Roman Empire met its end. When Chanok states: “**the righteous shall be selected from the everlasting plant of righteousness,**” he is referring to the children of Ya’aqov. Sorry Catholics *and* Christians, there is no other everlasting plant of righteousness but Yashar’el. At the very least, if people *were* being selected, it tells me they were grafted in, whether they understood themselves to be a child of Avraham or not, as there are none righteous described by Chanok or any other writer of Scripture except for

those who are set-apart by keeping Yahuah's commands. At any rate, who was doing the selecting but Eliyahu?

What this also tells us is that we have an entire prophetic week to work with wherein the architects of the Holy Roman Empire might be arranged. Personally, I feel as though the historical *begetting* timeline is just as toyed with as what we've already seen in the Hebrew Masoretic and Greek Septuagint, if not more. What century men like Jerome, Tertullian, or Augustine were truly writing in (if they existed at all) may be completely out of order. If you recall, this explains my missing books theory. Without even getting into the burning of the library at Alexandria, there are hundreds of missing books from notable authors *because* they had to be buried. They no longer fit the timeline which we've all grown intimately familiar with.

For all I know the Reformation *isn't* invented. Perhaps Martin Luther, Zwingli, Calvin, and Knox did their thing in the years leading up to the Kingdom, despite having all the markings of a Roman psyop. Who really knows? It is quite possible that the rise of Islam and the Crusades, or at least some historical retelling of the Crusades as we know them today, was the very instrument which brought about the wrath of Yahuah, as it closely fits the many Edom in Yashar'el prophecies. There is too much unknown here, but *here* is one thing I'm feeling more and more confident of. The initiation of the Dark Ages signifies the *end* of the seventh week and the beginning of the others.

There's a clever sleight of hand at work in the Book of Chanok. The seventh week ends in chapter 93 without any further mention of weeks eight, nine, and ten. The expressed feeling seems to be one in which the 6,000-year timeline has met its end. And indeed, I believe it has. Week seven transitions into the ushering in of the Kingdom. A thousand years of Sabbath is therefore before us. There most certainly *is* an eighth, ninth, and tenth week, but they show up two chapters earlier, in chapter 91. Why is that? Somebody was attempting to *confuse* the timetable. Modern translators have attempted to justify a perceived wrong by rearranging weeks eight through ten into chapter 93, but in doing so, have committed a disservice. They have lifted those last three weeks of redemptive history while completely snubbing the transitional verses.

They read as *follows*.

⁷ When therefore iniquity, sin, blasphemy, tyranny, and every work shall increase, and transgressions, impiety, and uncleanness also shall increase, upon them all shall great punishment be inflicted from heaven. ⁸ The holy Yahuah shall go forth in wrath, and upon them all shall great punishment from heaven be inflicted. ⁹ The holy Yahuah shall go forth in wrath, and with punishment, that he may execute judgement upon earth.

¹⁰ In those days, oppression shall be cut off from its roots, and iniquity with fraud shall be eradicated, perishing from under heaven. ¹¹ All the idols of the nations shall be surrendered with its inhabitants; with fire shall it be burnt. They shall be brought from every part of the earth and be cast into a judgment of fire. They shall perish in wrath and by a judgment overpowering them forever. ¹² **Righteousness shall be raised up from slumber; and wisdom shall be raised up and conferred upon them.** ¹³ Then shall the roots of iniquity be cut off; sinners perish by the sword; and blasphemers be annihilated everywhere.

Chanok (Enoch) 91:7-13 [Cepher]

It is my conclusion that the events being described is a transition between the seventh and eighth week. The righteous have already been selected from the everlasting plant of righteousness. This is the same thing as saying Yashar'el has been regathered from the furthest corners of the earth. And what do we see happening? The righteous being "raised from slumber" is an allusion to the saints who are resurrected in order that they might serve as kings and priests in Messiah's government. For their first act, they are expected to take part in the judgement of sinners by the sword, as well as to collect all idols from the nations and burn them.

It is this line in verse 13, "Then shall the roots of iniquity be cut off; sinners perish by the sword; and blasphemers be annihilated everywhere," that chapter 91 picks up with the eighth week.

Let's read it.

Eighth Week

¹³ Afterwards there shall be another week, the **eighth** of righteousness, to which shall be given a sword to execute judgement and justice upon all oppressors. ¹⁴ Sinners shall be delivered up into the hands of the righteous, **who during its completion shall acquire habitations** by their righteousness; and the house of the great King shall be established **for celebrations** forever.

Chanok 93:13-14 [Cepher]

No, he is not pointing to the Crusades when describing the sword of righteousness. That's Roman propaganda. Nor are we peering in upon the pilgrims finding their new habitation in America. Don't be ridiculous. Once again, *no*, Chanok did not foresee the U.S. Constitution when describing the house of the great King. Let's not even go there. And yet many to most commentators have little choice but *to*. Because that's what we're told happened in history. But Chanok is not describing *goyim* history. He's telling us about His-Story.

Meanwhile, modern translators will rearrange the eighth week into chapter 93, unquestionably an attempt to hide the verses laid out beforehand, but that doesn't change the fact that the eighth week and 91:7-13 read *precisely* the same way. What are these **habitations** that the righteous acquire? Why, the enormously beautiful buildings we see all over the realm. They give witness to the habitation of the resurrected saints.





I thought you might enjoy some familiar landmarks to help this conversation along. It was a last-minute decision to make this a picture book. More like a Millennial Kingdom travel brochure. It really is quite incredible to conduct the research before us and then reminisce over my very own memories, walking some of these very halls and gazing up in wonder. ‘Who could have built these things?’ I’d ask myself, having little choice but to accept the *official* narrative before me. Wherever I went there was seemingly always a tour guide or curator present to correct my vision, much as I might read about evolution in a museum.

Nothing else makes more sense though. That the resurrected saints *acquired* these habitations. And just so we’re certain my wires aren’t crossed; the eighth week also describes the *following*:

the house of the great King shall be established **for celebrations** forever

Supposing you read my paper, ‘A Tale of Two Jerusalem’s’, then you will recall the celebrations being referred to as the feast days of Yahuah. Messiah built himself a house and a Temple in the city of Yerushalayim, and everybody was expected to pay homage for Sukkot. Chanok’s insistence that the house of the great King “shall be established for celebrations forever” tells us it’s *still* there.

¹⁴ After this, in the ninth week, shall the judgment of righteousness be revealed to the whole world. ¹⁵ Every work of the wicked shall disappear from the whole earth; the world be marked for destruction; and all men shall be on the watch for the path of integrity.

Chanok 93:14 [Cepher]

Still the Millennial Kingdom. And dear me, please don't attempt to explain how the Alliances War against the Axis of Evil *or* America's ensuing fight against Communism was "the judgement of righteousness revealed to the whole world." No, James Bond wasn't fighting for Yahuah. I'll stop you before you dare to bring up the NASA moon missions or America's response to 9/11. The judgement being revealed to the whole world is the works of the righteous. And who are the righteous again? Yashar'el.

Chanok's *following* sentence even explains how "every work of the wicked shall disappear from the whole earth." The same judgement which has given measure to the ruling king-priests of Messiah's government has proclaimed that the workers of lawlessness receive *nothing*.

I decided to take the red marker to the line where Chanok said, the "world be marked for destruction." Hopefully, that didn't enter one ear and escape the other. Call me biased, but I'm inclined to think that's a mud flood reference. The mud flood was a judgement upon those who wanted to benefit from the kingdom without so much as caring to be obedient to Yahuah's set-apart ways. Therefore, the world was marked for destruction. The dispensationalist debate would have indeed looked stupid and delusional while Yahusha reigned from the Capitol City, but apparently no matter of logic will stop those guys.

We then read how "all men shall be on the watch for the path of integrity." Lines up with what I was saying in *The Odes of Solomon*. The resurrected priests were pleading with mortal men to accept Yahuah's grace by turning from their sins. Many chose not to. Hence, the reason why the world was

marked for destruction. What percentage of humanity were left to their own devices is not made known to us. And anyways, it that's not describing the sinners of the kingdom, then that's most definitely pointing its fingers at us. Those who are descended from sinners. It is up to us whether we want to be selected from the everlasting plant of righteousness.

Tenth Week

¹⁶ And after this, on the **seventh day** of the tenth week, there shall be an everlasting judgment, **which shall be executed upon the Watchers**; and a spacious eternal heaven shall spring forth in the midst of the angels. ¹⁷ The former heaven shall depart and pass away; a renewed heaven shall appear; and all the celestial powers shine with sevenfold splendor forever. Afterwards, likewise shall there be many weeks, which shall externally exist in goodness and righteousness. ¹⁸ Neither shall sin be named there forever and ever.

Chanok (Enoch) 93:16-18 [Cepher]

There we go again with the 7000-years to a week theory. Only now it is Chanok who is letting us know there are seven segments of time in a prophetic week. I'm still confused by it though. It's why I'm calling the seven days "segments of time in an epoch" and leaving it at that. At any rate, the seventh and *final* day is when an everlasting judgement is pronounced and executed, particularly upon the Watchers. This is the tip off as to the timing of their release. They were let out with Satan.

You already know about Satan's release from the abyss, how he goes about deceiving the entire world. It's all recorded in Revelation 20. Surrounding the Camp of Yah is included in the lie. People are oblivious to the conspiracy, particularly their participation in his scheme to topple

Yahusha's throne. Of course, none of it would be made possible without the globe deception. *Planet Earth* was designed to imitate [the sin of the wandering stars](#) and mask the greater realm of his kingdom. You know, in order that the camp of Yah might be surrounded. We know that the Watchers release to 'do what thou wilt as the law of the land' *is* limited. It says so right here.

¹⁵ To Miyka'el likewise Yahuah said, Go and announce *his crime* to Sheiy'aza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for **seventy generations** underneath the earth, even to the day of judgement, and of consummation, until the judgement, the effect of which will last forever, be completed. ¹⁶ *Then* shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up forever.

Chanok (Enoch) 10:15-16 [Cepher]

Chanok has the Watchers being released after 70 generations. More numbers crunching, apparently. Not today though. It doesn't necessarily make out here like they are released, but we know in other parts of Chanok that they most certainly are. Butting their judgement up with the final day of the tenth week agrees with Chanok chapter 10, that the lake of fire awaited them, and informs us that they were probably only released until *after* the Thousand Years. It's certainly adorable that someone might hope for the best, that the parole board let them out on good behavior, but you and I know they were instruments of judgement upon the persecutors of Messiah's kingdom. Elsewhere in Chanok, this is how their release is described to us.

⁵ And in those days the angels [*Watchers*] shall return and hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a ruach of unrest shall come upon them, and they shall rouse them from their thrones, that they may break forth as lions from their lairs, and as hungry wolves among their flocks.

⁶ And they shall go up and tread underfoot the land of His elect ones, and the land of His elect ones shall be before them a threshing-floor and a highway:

⁷ But the city of my righteous shall be a hindrance to their horses. And they shall begin to fight among themselves, and their right hand shall be strong against themselves, and a man shall not know his brother, nor a son his father or his mother, till there be no number of the corpses through their slaughter, and their punishment be not in vain.

⁸ In those days Sheol shall open its jaws, and they shall be swallowed up therein and their destruction shall be at an end.

Enoch 56:5-8

Sounds a lot like Revelation 20, don't it? But if we pay even closer attention, it mirrors a *post* mud flood society as well. You know, Napoleon. The American Civil War. The world fairs. Nesting in the habitations of the righteous, claiming: "Finder's keepers, losers' weepers," and all that. It *says* the Watchers were perfectly capable of going up and treading underfoot the land of His elect ones. *Sure*, this might be a reference to the land of Yashar'el *only*. Then again, the entire world became Yahusha's inheritance. It was all his land, and no longer theirs for the taking. Yahusha's resurrection was an announcement to the elohiym that their reigns had ended. It even states: "the land of His elect ones shall be before them a threshing-floor and a highway." *Sure* does sound like 19th-century history, if you ask me.

Getting back to the tenth week, it's also when heaven and earth are said to pass away, with a new appearing. One more piece of evidence for my argument that New Yerushalayim doesn't appear *until* after Satan's season of deception. It only arrives on the final day of the concluding week. Clearly, New Yerushalayim hasn't arrived yet.

And another thing. Hopefully, you have a better idea of what Chanok meant when he stated in the *seventh* week that those selected from the

everlasting plant of righteousness would be given “**the sevenfold doctrine of his whole creation.**” It has to do with their resurrection. Their glorious apparel. Being clothed in the Ruach HaQodesh and all that. We see the same language when Chanok describes all the celestial powers shining “with **sevenfold splendor forever.**”

The last two lines are the best part.

Afterwards, likewise shall there be **many weeks**, which shall externally exist in goodness and righteousness. ¹⁸
Neither shall sin be named there forever and ever.

The destruction of Satan and the Watchers at the conclusion of the tenth week is only the cyclic turnover of many more weeks to come. I can't wait. Perhaps there will be new worlds tainted with sin, and we will have an active part in their redemption. But not in our realm. The refreshed clockwork comes with the *completed* promise that “neither shall sin be named there forever and ever.” The 7,000-year timeline will be a deception no longer.

With that, I'm closing shop for the day. I've been plugging away at this since before the crack of dawn. The sun is high in the sky, and beyond my window the ocean looks inviting. In a minute or two, I'm crossing the beach and going swimming. One final thought though before I do. When it comes to this 'Millennial Kingdom + Mud Flood' debate, I'll likely never be the one to drive the final nail in the coffin. I'd like to think though that my efforts today added one or two more. And if anything, I hope you at least learned something. I know I did. For now, shalom and adieu and surf's up.



12 Hours of Avraham

IT happened again. I'm always on the lookout for a savory timeline, and so, hopefully you are as excited as I am to learn that another witness has sprung forward. Ever since turning out my synopsis on the 10 weeks of Chanok, many have attempted to pull out the calculator and punch in the numbers, hoping to make better sense of the equation than I have. From what I have seen, nobody has connected the puzzle pieces without fudging the numbers a bit. I'm not saying it can't be done. What it goes to show is that His-Story has been messed with, as the pen of the scribes don't add up.

The lightbulb moment came while conducting a study of 'The Apocalypse of Avraham' with author Zen Garcia. I recommend reading the book for yourself if you haven't already. A similar timeline is put forward to what

we've seen in Chanok, except it deals with hours rather than weeks. Here is what we read about it.

¹ And I said, "Eternal, Mighty One! How long a time is an hour of the age?"

² And he said, "I decreed to keep **twelve periods** of the impious age among the heathens and among your seed, and what you have seen will be until the end of ³ time. Count it up, and you will understand. Look down at the picture."

The Apocalypse of Avraham 29:1-3

Avraham asks Yahuah to give him the down-low on what every one of us would like to know. What is the length of time in an age? If only we knew. Elohiym doesn't outright answer the question. *Bummer*. He simply says there are **12 periods** of the impious age, but then adds that Avraham is perfectly capable of adding them up. *Nice*. Perhaps we can make sense of it after all. 'Impious' denotes not showing respect or reverence for an elohiym. That tells us the start of the clock begins with the transgression in the Garden. Some will read this passage and claim it begins with Avraham, seeing as how the impious age is at first defined as containing the heathens among his seed and not A'dam's. No, it begins with A'dam. Yahuah says the timeline involves what he has seen in the picture. It's why I told you to read the book for yourself. There is no possible way I can catch you up to speed otherwise, but I will try. *Follow* along.

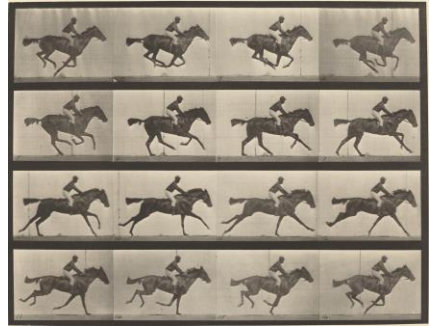
⁴ And I said, "O sovereign, mighty and eternal! Why are the people in this picture on this side and on that?"

And he said to me, "These who are on the left side are a **multitude of tribes who existed previously...** and after you some (who have been) prepared for judgment and order, others for revenge and perdition ⁵ at the end of the age. Those on the right side of the picture are the people set apart for me of the people with Azazel; these are the ones I have prepared to be born of you and to be called my people."

¹ “Look again at the picture: Who is the one who seduced Eve, and what is ² the fruit of the tree? And you will know what will be and how much will be for ³ your seed in the last days. And what you cannot understand, I will make known to you because you have been pleasing before my face and I will tell you what ⁴ I have kept in my heart.”

The Apocalypse of Avraham 22:4-23:4

We are often told that ‘The Horse In Motion’ is the first ever motion picture. It was released in 1878 by Eadweard Muybridge. Well, my research states otherwise. Elohiym already had one in his possession long beforehand, and as far as I can tell, Avraham was his first recorded audience. It is only one picture which



Avraham is shown, and yet the animation as well as the characters within keep shifting about and changing. There are people on the left of the frame and people on the right of the frame. Azazel stands among them. The context has the impious age existing among those prior to Avraham, originating with Azazel’s seduction of Havah in the Garden.

The motion picture is one which depicts the entire His-Story of the world as framed by the 7-day creation week. And so, remember that there are 12 periods from beginning to end. The math on that is elementary. $12 \times 500 = 6000$. You are probably wondering why I didn’t take the timeline up to 7000 years, thereby completing the creation week. It’s because Avraham’s timeline deals exclusively with impiety. What happens beyond that age isn’t so much a concern as when it will reach its conclusion. Skipping to the *end* of the movie then, we read:

⁴ And I looked and saw a man going out from the left, the heathen side. From the side of the heathen went out men and women and children, a great crowd, and they ⁵ worshipped him. And while I was still looking, those on the right side came out, ⁶ and some insulted this man, and some struck him, and others worshiped him. And I saw

that as they worshiped him Azazel ran and worshiped and, kissing his face, ⁷ he turned and stood behind him.

Pause. Are you wondering who this man is? Avraham had the exact same question. Your inclination for a Sunday School answer would be the correct one. *Continuing.*

And I said, “Eternal, Mighty One! ⁸ Who is this man insulted and beaten by the heathen, with Azazel worshiped?”

And he answered and said, “Hear, Avraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will ⁹ be born from you. In the last days, **in this twelfth period of the age of my fulfillment, I will set up this man from your tribe,** ¹⁰ the one whom you have seen from my people. All will imitate him. ¹¹ You consider him as one called by me... (they) are changed in their counsels. And those you saw coming out from the left side of the picture and worshipping him, ¹² this means that many of the heathen will trust in him. And those of your seed you saw on the right side, some insulting him, some beating him, and others worshipping him, ¹³ many of them shall be offended because of him. **It is he who will test those of your seed who have worshiped him in the fulfillment of the twelfth hour,** ¹⁴ in the curtailment of the age of impiety. Before the age of justice starts to grow, my judgment will come upon the heathen who have acted wickedly through the people ¹⁵ of your seed who have been set apart for me.”

The Apocalypse of Avraham 29:4-15

Yahusha Ha'Mashiach would not be revealed until the *final* hour, giving us 500 years to work with rather than the standard 2000. Some of you have your hearts set on 70AD as the gunshot start of his Millennial Kingdom and will claim he arrives at the end of the final hour. So, are you saying he arrived in the year 6,000 rather than 5,500 then? No, we have

been over this already. He arrived near the beginning of the final hour so that he might test those of Avraham's seed. The math is perfect on this one. $12 \times 500 = 6000$. There are 500 years remaining. A lot can happen in 500 years.

The curtailing of the 6,000 years is the fulfillment of impiety, in which judgement will befall the heathen who have acted wickedly through the people of his seed, the Joos. The text then goes on to describe the ten plagues which would befall the world, but that is a discussion best saved for another time. What follows afterwards is obvious. There are 2 bonus hours on the clock, making up the seventh day of Sabbath rest. The 7,000 Year Timeline Deception is becoming clearer and clearer by the moment.



The New Testament Hasn't Happened Yet

WELL, it hasn't. That's how skewed the timeline truly is. Particularly our collective understanding of the present mile-marker, which isn't the New Testament. Up until now, you were following my every word. But now, you tell me, I've really lost it. This time I've gone too far. Hear me out on this one then.

For the record, I pondered this title for hours, days really, before committing to write anything. Even afterwards, I sat here until the sun peeked through the eastern corridor of my house. The coffee pot had emptied while the page before me remained blank-faced. Several other titles were toyed with, none nearly as good. If we're being technical, then the gospels contained within the New Testament most certainly happened, and I hold to them. But saying it hasn't happened yet got you through the door, didn't it?

A better phrasing would be the *renewed covenant*. The renewed covenant is very real, and it's prophesied about in Scripture. I can't speak for next week's front-page column or tomorrow's headline, but as of *this* morning, the renewed covenant hasn't yet come to fruition. We're simply not living in it. I can say that because *clearly* the requirements are not yet met. Give me a few more minutes of your time and I'll show you. Therefore, the title is *still* accurate. The New Testament hasn't happened yet.

Are we expected to believe that Matthew turned in his final draft to the publisher and the phrase THE NEW TESTAMENT had already been given its very own title page? *Ridiculous*. Yet another Roman council informs our beliefs hundreds of years after the fact. There were no "silent years" when it came to the writing of Scripture. Plenty of books were written. Matthew slides right up to the Maccabees seamlessly. I invite you to show my error while simultaneously taking a sledgehammer to yet another wildly misconstrued worldview, affecting billions of souls. Despite everything you've likely been told, Torah *is* the narrow path. Anyone who has convinced you otherwise has led you by a leash down the slippery slope, and I hear it smells sulfurous.

The very *last* book of the Tanakh, *final* page, reads:

Remember ye the Torah of Moshe My servant, **even the statutes and ordinances** which I commanded him in Horeb for all Israel.

Mal'aki (Malachi) 4:4

How in the world does a Christian go from reading a prophet's plea (as well as a warning), **Remember the Torah**, only to turn the page and proclaim: "*Whoopie!* Thank Paul for the New Testament! We're free! We don't have to *remember* the Law anymore!" Moshe and the writers of Scripture have just utilized the first 2/3rds of our Bible trying to instruct us in *how* to be set-apart for Yahuah, the Most-High Elohiym. Even more importantly, not to listen to anyone who says otherwise. And for what, *exactly*—to redefine holiness? To convince ourselves that obedience isn't a virtue, but a sin...? Again, *ridiculous*.

You will likely quote from the prophet Hosea as *proof* that I'm twisting Scripture.

My people are destroyed for lack of *the* knowledge...

Husha (Hosea) 4:6a [Cepher]

Oh dear. Apparently, I'm expected to receive this phrase as some sort of a "fallen from grace" quip from the Churchianity Book of Insults. I advocate an obedience to the Father, and *therefore* I'm destroyed for "lack of knowledge." *Oh*, I get it. I see what you did there. *Very adorable.* Wasn't Hosea Torah observant? *He was.* You see, that's the problem nowadays. Everybody loves a good quote. They want nothing more than to wield it as a weapon to their will like a *magic* wand or something. But very few *keep* reading to be absolutely certain it won't turn them into an unclean animal. *Continuing.*

...because you have rejected the knowledge, I will also reject you, that you shall be no priest to me: seeing you have forgotten the **Torah** of your Elohiym, I will also forget your children.

Husha (Hosea) 4:6 *whole* [Cepher]

Sigh. Talk about *twisting* Scripture.

It doesn't matter though—you'll tell me. We're *still* in the New Testament, no matter what I have to say on the matter. And besides, you've asked your pastor, and your pastor says *I'm wrong*. If the Bible has taught you anything, it's that the law is written on your heart, as the New Covenant Bible verse which everybody keeps quoting from promises. Did I get that right? We should probably track it down in our Bible's then. Wouldn't want to misquote anything. *Found it.* It's in Jeremiah. From here on out, I'll keep strictly to the words of the prophet, pausing only for comment. Let's give it the old college try, shall we?

³¹ Behold, the days come, says Yahuah, that I will cut a **Renewed Covenant** with the **house of Yashar'el**, and with the **house of Yahudah**:

Yirmeyahu (Jeremiah) 31:31 [Cepher]

Pause. There it is. **The New Testament**. It doesn't say that though. It says **Renewed Covenant**. The keyword is *renewed*. Not something else entirely new. Yahuah the Most-High Elohim promises the days are coming when he will personally cut a renewed covenant from the same Law with his people. *Beautiful*. I can't wait. Meanwhile, you keep telling me it's already here and that you've been living it for decades. *Awesome*. Which house are you—Israel or Judah? I'm not seeing *goyim* anywhere. There's no *third* option. House of Israel *here*. We're grafted in through Ephraim, but that's another discussion for another time.

And *no*, don't tell me Yahusha cut a deal on the side with the *goyim* while hung from the cross. There has never been a time in the history of heaven and earth when the *goyim* were ever offered anything but the option to *cross over*. Do you see what I did there? That's what *Hebrew* means you know. *Crossing over*. And another thing, *goyim*, or rather, *gentile*, indicates the presence of a pagan. Avraham started out as a goy and then became the *first* Hebrew. Nothing has changed today. Either you're a child of Avraham and a Hebrew grafted into Israel, having forsaken paganism, or the new covenant does not apply to you. *Continuing*.

³² Not according to the covenant that I cut with their fathers in the day that I took them by the hand to bring them out of the land of Mitsrayim; which my covenant they broke, although I was a husband unto them, says Yahuah ³³ But this shall be the covenant that **I will cut with the house of Yashar'el**; After those days, says Yahuah, I will put my Torah in their inward parts, and **write it in their hearts**; and will be their Elohiym, and they shall be my people.

Yirmeyahu (Jeremiah) 31:32-33 [Cepher]

Hopefully you saw it again. Yashar'el. *Israel*. Yahuah Elohim and Yirmeyahu were seeing if you paid attention the first time. We are being described the features of the renewed covenant, but not before first being reminded that the offer is *only* extended to those of us who have crossed over to the House of Israel.

And *see*, that's the other thing. Christians keep telling me they don't need to keep Torah because the Law is written on their hearts. Their hearts tell them what the right and wrong thing is, and evidently, Torah obedience is anthropologically wrong. *Hub?* That makes absolutely no sense whatsoever. You do realize that Torah and the Law are the same thing—*right?* Insisting how the Law is written on your heart does not grant permission for moral ambiguity or cultural relativism. You can't just make *crap* up, as definitions of sin go. Neither can your church denomination. That's what Torah is for—to tell us what is lawful and unlawful.

Earlier in his book, the *same* book, the prophet Yirmeyahu has already told us:

The heart is deceitful above all things, and desperately wicked: **who can know it?**

Yirmeyahu (Jeremiah) 31:31 [Cepher]

My thoughts *exactly*. The heart is a L-I-A-R. If Yirmeyahu's quip about the heart *still* rings true of humanity, which it does, then the renewed covenant cannot possibly have arrived. You will tell me it does not apply to your heart, as you are so in tune with yourself and God that the "deceitful above all things" banter can only be directed at *other* goyim. *Sure*, let's go with that and keep reading.

³⁴ And they shall teach no more every man his neighbor, and every man his brother, saying, **Know Yahuah:** for they shall all know me, from the least of them unto the **greatest of them**, says Yahuah: for I will forgive their iniquity, and I will remember their sin no more.

Yirmeyahu (Jeremiah) 31:31-34 [Cepher]

Rather difficult, refraining from highlighting the *entire* passage. My love for the marker is a struggle which knows no end. It's all far too important not to though.

Tell me, do you still tell your neighbor, *Know Yahuah*? If so, then the Renewed Covenant has not been cut. Not for us, at any rate. More than likely, members of the church building down the block don't even know his Name. Or in the very least haven't referred to it in years. The mere fact that we're having this conversation right now *proves* beyond any doubt that we're still living under the **Old Covenant**, as no man will be taught *anything* by any other man under the Renewed. *Ah*, now we're finally getting somewhere. That's what it means when the Torah is written on our hearts, don't it? It's describing a people no longer capable of sinning. That should tell us something. Actually, it should tell us *everything*. Every living soul will *know* Yahuah, the Most-High Elohim, when the Renewed Covenant arrives. And that can only mean one thing.

The people remaining on the earth when the New Testament becomes a reality are those belonging to the houses of Judah and Israel. Kind of makes you wonder, where did all the goyim go?

The Torah abides.



The Eighth Great Day

FORGIVE me if I haven't made a point of this yet. The Millennial Kingdom of Messiah was a fulfilment of **Sukkot**. It's a menorah thing. His-Story is told to us in recurring patterns of **seven**. Our Sabbath rest is a command which is repeated cyclically **every seven days**, as per the fourth commandment, but even **the seventh year** is intended to be a Sabbath for the land. Consider then that there are **seven lights** on the Menorah, all of which have been fulfilled by Yahusha HaMashiach in one way or another, *mostly*.

The *mostly* part is the fact that Sukkot, otherwise known as the Feast of Tabernacles, hasn't been fulfilled *in full* quite yet. Tabernacles is the oddball of the bunch. It's the **seven-day feast** which then tacks on an

eighth holy day. The *first* day and the *eighth* day indicate two High-Sabbaths, not to be confused with the cyclical weekly Sabbath, both of which can be found on the menorah's seven branches. They're all High-Sabbaths, you know. All seven of them. Well, I'm here to tell you that, as of our present mile-marker, it is only the eighth great day which has yet to be lit.

The seven feasts of Yahuah are detailed for us in Leviticus chapter 23. You can read the entire chapter for yourself, as I won't go over every branch of the menorah here. Better yet, read the chapter but don't end there. Keep on reading. Start in Genesis if you prefer. Read the entirety of Yahuah's law, all five books of Torah, and then follow their instructions, if you haven't done so already. That's far more important than figuring out where we are on the timeline. Seriously, I'm not kidding. There's a reason why Messiah's kingdom was confronted with the stink of rebellion. Every king has a law, and the people no longer thought it was pertinent to their lives. Sound familiar? That being said, it is Sukkot which has my attention. Here is what we read:

³³ And Yahuah spoke unto Mosheh, saying, ³⁴ Speak unto the children of Yashar'el, saying, the fifteenth day of this **seventh month** shall be the Feast of Cukkoth **for seven days** unto Yahuah. ³⁵ On the first day shall be a holy assembly: ye shall do no servile work therein. ³⁶ Seven days ye shall offer an offering made by fire unto Yahuah: **on the eighth day shall be a holy assembly unto you:** and ye shall offer an offering made by fire unto Yahuah: it is a solemn assembly and ye shall do no servile work therein.

Vayiqra (Leviticus) 23:33-36 [Cepher]

Elsewhere, the importance of Sukkot's eighth day is reiterated when Yahuah tells Moshe:

³⁵ On **the eighth day** you shall have a solemn assembly; ye shall do no servile work therein.

Bemidbar (Numbers) 29:35 [Cepher]

There are only seven days in a week, but that's a given. So, where does the eighth day direct us to, then? The first day of the *following* week, obviously. The conclusion to Chanok's calendar has already described what transpires on that day. If you need a refresher, it's new beginnings. Sin is done away with. At least, for the set-apart. One story comes to an end. Afterwards, the cycle of His-Story picks up where it last left off and continues all over again.

I *checked*. There are nearly two dozen references to the "eighth day" in Roman Canon. There are probably far more outside of the 66, but already, sounds like a lot of reading material. Probably a good idea to pick through each one of them then to, you know, see if they leave us any clues. And they most certainly do. From what I've so far gathered, we can divide the "eighth day" references into four separate categories. **Priests and sacrifices** one be one of them. **Ceremonial cleanliness** is another. **Circumcision** is the third. And finally, **Temple dedication**. If His-Story is a weeklong telling, and I've satisfactorily come to that conclusion, then each of these commands are important components, or rather elements, which are expected to compliment the arrival of eternity.

Priests, Sacrifices, and the Eighth Day

DEALING *first* with priests *and* sacrifices, here is what we find.

²⁹ You shall not delay to offer the first of your ripe fruits, and of your liquors: the firstborn of your sons shall you give unto me. ³⁰ Likewise shall you do with your oxen, and with your sheep: **seven days it shall be with his dam; on the eighth day you shall give it to me.**

Shemoth (Exodus) 22:29-30 [Cepher]

That one involves the firstborn among the animals. The instructions seem straightforward enough, no? It's the implications though. The oxen and the sheep are to remain with their mother for seven days, amounting to

one entire week, with the expectation that they are to be given to Yahuah on the eighth day. Are you excited yet? I am. Let's find some more examples.

²⁶ And Yahuah spoke unto Mosheh, saying, ²⁷ When a bullock, of a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from **the eighth day** and thenceforth it shall be accepted for an offering made by fire unto Yahuah.

Vayiqra (Leviticus) 22:27 [Cepher]

The reference this time around deals explicitly with animal sacrifices. Eight days again. But then check out the *next* one.

³³ And ye shall not go out of the door of the Tabernacle of the assembly in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. ³⁴ As he has done this day, so Yahuah has commanded to do, to make an atonement for you. ³⁵ Therefore, shall ye abide at the door of the Tabernacle of the assembly day and night seven days, and guard the watch of Yahuah, that ye die not: for so I am commanded. ³⁶ So Aharon and his sons did all things which Yahuah commanded by the hand of Mosheh.

9 **AND it came to pass on the eighth day**, that Mosheh called Aharon and his sons, and the elders of Yashar'el.

Vayiqra (Leviticus) 8:33-9:1 [Cepher]

What you just read deals with the ordination of Levite priests. They were hidden for seven days and then called out by Moshe on the eighth. Again, I will ask you to think of the implications. The Levites are an eternal priesthood, you know. That's what Yahuah tells us in Deuteronomy 18:5. If you don't believe me, you can turn there for yourself. Or how about I just do it for you? Here is what it says.

For the Yahuah Elohayka has chosen him out of all your tribes, to stand to minister in the name of Yahuah, **him and his sons forever**.

Devariym (Deuteronomy) 18:5 [Cepher]

At the risk of getting distracted, I kind of feel like that needed to be stated. Reference all of your favorite theological packages which claim to know better or state otherwise, but it says what it says. For-e-ver. Their being called forth on the eighth day only strengthens that argument. But then look what happened.

²² And Aharon lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the ascending smoke offering, and peace offerings. ²³ And Mosheh and Aharon went into the Tabernacle of the assembly, and came out, and blessed the people: and the glory of Yahuah appeared unto all the people. ²⁴ **And there came a fire out from before Yahuah and consumed upon the altar the ascending smoke offering and the fat: which when all the people saw, they shouted, and fell on their face.**

Vayiqra (Leviticus) 9:22-24 [Cepher]

That right there is what I'm talking about. *Amazing*. Hopefully, you didn't skip ahead and miss out on the word picture. It says fire came out from before Yahuah, presumed in heaven, and consumed upon the altar the ascending smoke offering, fat included. On the eighth day. Not only that, but all the people fell on their faces with a shout. What is that a picture of but the fire that cleanses the earth and the coming down of New Yerushalayim after the Millennial Kingdom?

Ritual Uncleanliness *and* the Eighth Day

RITUAL uncleanliness is another component of the coming eighth day, because you know, seven thousand years of His-Story is in dire need of its final cleansing. I can't wait. There are various different components of this, the first of which is **leprosy**. Here is what we read.

⁸ And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp and shall tarry abroad out of his tent seven days. ⁹ But it shall be on the seventh day, that he shall shave his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. ¹⁰ **And on the eighth day** he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for an oblation, mingled with oil, and one log of oil. ¹¹ And the priest that makes him clean shall present the man that is to be made clean, and those things, before Yahuah at the door of the Tabernacle of the assembly.

Vayiqra (Leviticus) 14:8-11 [Cepher]

There it is again, the eighth day. The healed leper would undergo an extensive cleansing ritual, which involved shaving off his hair and a bath on the seventh day. On the eighth day, he offered sacrifices and was then pronounced clean by the priest, thereby being granted permission to return into the camp. Are you picking up on the trend? Good. I am too. The fact that leprosy is always identified with a spiritual condition and has no relation whatsoever to the disease they call leprosy today is another discussion for another time. For now, entertain me. Leprosy is a result of sin. **Mariyam** the sister of **Aharon** and **Moshe** came down with leprosy as a consequence of her sibling rivalry. It's in Numbers 12:10. I'll let you look that one up for yourself. That too was a result of sin, obviously. But

then I'm also convinced that leprosy is **the mark of Qayin**. I won't leave you hanging, either. It's revealed to us in the following passage.

² Qayin the forefather of Lamech who was... [...] **marked** with **[leprous whiteness]** for Elohiym had said... [...] whomever slays Qayin shall have vengeance visited upon their head sevenfold. ³ As Havel's blood cried from the ground... [...] same **[leprous whiteness]** was **made a sign that was visited upon all of Qayin's [descendants]** as it was their [...] inheritance for seven generations.

The Book of Lamech of Qayin 1:2-3

The Mark of Qayin as a judgement or sign of rebellion continues elsewhere in Scripture. I've already told you about Moshe and Aharon's sister, Mariyam. She too was unclean for seven days and only capable of returning to the camp on the **eighth day**. But assuming you took the time to read Numbers 12 for yourself then you knew that already. Another interesting account can be found with the healing of **Na'aman**'s leprosy by **Elisha**. Here is what we read.

²⁷ **The leprosy** therefore of Na'aman **shall cleave unto you, and unto your seed forever**. And he went out from his presence a leper as white as snow.

Melekiym Sheniy (2 Kings) 5:27 [Cepher]

If you are confused again, then my apologies. I am trying to save on paper, and probably should have given you some context. Elisha's servant **Geychaziy** is the one receiving Na'aman's leprosy. It is a curse. After Elisha sent Na'aman away cured, free of charge, Geychaziy has asked Na'aman for payment. Not good. He shouldn't have done that. Notice how the leprosy is not only promised to cleave unto Geychaziy, but his seed as well—and forever. You can argue and claim it wasn't the mark of Qayin, and I will agree. It isn't the mark of Qayin. It is the mark of Geychaziy. A mark which followed his seed through every generation, that is, until his seed was no more. It was a forever judgement.

There are of course other issues of uncleanness to consider. Consider the following.

¹³ And when he that has an issue is cleansed of his issue; then he **shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.** ¹⁴ And on the **eighth day** he shall take to him two turtledoves, or two young pigeons, and **come before Yahuah unto the door of the Tabernacle of the assembly and give them unto the priest.**

Vayiqra (Leviticus) 15:13-14 [Cepher]

Once healed, the man with the *once* **unhealthy discharge** washes his clothes and bathes his flesh in running water. That is a picture of the set-apart in heaven, if ever I've read one. Can you see it? Can you visualize the *once* unclean sort being baptized in the sea of glass and then dressed in spotless linen? Only then is he capable of approaching Yahuah, the Most-High Elohiym of Yashar'el, at the door of the Tabernacle, as well as his High-Priest, to offer sacrifice. It happens on the eighth day.

Next example.

¹⁹ And if a woman has an issue, and her issue in her flesh **be blood, she shall be put apart seven days:** and whosoever touches her shall be unclean until the even. ²⁰ And everything that she lies upon in her separation shall be unclean: everything also that she sits upon shall be unclean.

Vayiqra (Leviticus) 15:19-20 [Cepher]

A **menstruating woman** is also unclean for the matter of seven days. Not only that, but everything and everyone she touches or lies upon during those seven days becomes unclean. The descriptions go on and on from there, in fact, for another several verses. You should be getting the sense though that this world is a very unclean place to be. It has been for the matter of seven-thousand years. New Yerushalayim is holy and can't

be mixed up in all of that. Despite what others will claim, you can't have the city of heaven coming down at the beginning of the Millennial Kingdom. No, the earth itself has not finished its process of ceremonial cleansing. And then we read.

²⁹ And **on the eighth day** she shall take unto her two turtle doves, or two young pigeons, **and bring them unto the priest, to the door of the Tabernacle of the assembly.**

Vayiqra (Leviticus) 15:29 [Cepher]

Once again, we are given a picture of New Yerushalayim's arrival at the end of His-Story. On the eighth day, the woman with a blood issue is declared ritually clean. The same can be said of a woman who bares a son. She is unclean for seven days and on the eighth she is clean again, which leads us into our next section, and that is circumcision.

Circumcision *and* the Eighth Day

THE THIRD component of the eight great day revolves around the subject of **circumcision**, and boy *oh* boy, is this a big one. Circumcision is *the sign* of the covenant. Perhaps just as importantly, His-Story was designed from the get-go with circumcision in mind. No, the added foreskin was not a mistake on part of the Creator. It's totally a shame that so many Christians have decided they no longer want to be a part of it. You shall see what I mean henceforth.

⁹ And Yahuah said unto El-Avraham: You shall guard my covenant therefore, you, and your seed after you in their generations. ¹⁰ **This is my covenant, which ye shall guard, between me and you and your seed after you; Every male child among you shall be circumcised.** ¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant betwixt me and you. ¹² **And**

he that is eight days old shall be circumcised among you, every male child in your generations, he that is born in the house, or bought with money of any stranger, which is not of your seed.¹³ **He that is born in you house, and he that is bought with your money, must need to be circumcised:** and my covenant shall be in your flesh for an **everlasting covenant**.

Bere'shiyth (Genesis) 15:9-14 [Cepher]

People argue all the time how they are not related to Avraham in the slightest, so the covenant doesn't apply. Seems like they're playing a game of Russian roulette with eternity if you ask me. Also, that the covenant has been done away with. But on both accounts, that's not even what it says. Read it again if needed. The covenant is everlasting. Your pastor can try to write circular sermons around that one, but it says what it says, and Yahuah is the one saying it, not man. Secondly, even those purchased from another seed must be circumcised. That is, if they too are to remain within the covenant. And what did Yahusha do? *Mm-hmm*, exactly. You're either purchased or not. There are no goyim in the houses of Yashar'el and Yahudah. It deserves repeating. Circumcision is *the sign* of the covenant.

12 And Yahuah spoke unto Mosheh, saying,² Speak unto the children of Yashar'el, saying: If a woman has conceived seed, and born a male child: **then she shall be unclean seven days; according to the days of separation for her infirmity shall she be unclean.**³ **And in the eighth day the flesh of his foreskin shall be circumcised.**

Vayiqra (Leviticus) 12:1-3 [Cepher]

The command is given to us again in Leviticus. And *look* who was circumcised on the eighth day. Yahusha was circumcised on the eighth day. Luke 2:21. You know who else was circumcised on the eighth day? Yochanon the Baptist. Luke 1:59. Even Sha'ul was circumcised on the eighth day in Philippians 3:5. Somebody out there is bound to tell me that Sha'ul was circumcised on the eighth day so that you wouldn't have to. How does that work again, exactly? *Oh*, never mind. Hopefully, it is a

study such as this one which will help to convince that person the spiritual significance of circumcision and why it could not have possibly been done away with. One of my favorite games is connect the dots, which is what we're doing right now. Here's your *next* dot. Are you ready for it? I recommend holding onto something, or else you might fall out of your chair. Don't say I didn't warn you.

⁶ **And Yahuah Elohayka will circumcise your heart, and the heart of your seed,** to love Yahuah Elohayka with all your heart, and with all your soul, that you may live. ⁷ And Yahuah Elohayka will put all these curses upon your enemies, and on them that hate you, which persecuted you. ⁸ **And you shall return and obey the voice of Yahuah and do all his commandments which I command you this day.** ⁹ And Yahuah Elohayka will make you plenteous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: for Yahuah will again rejoice over you for good, as he rejoiced over your fathers: ¹⁰ **If you shall hearken unto the voice of Yahuah Elohayka, to guard his commandments and his statues which are written in this Cepher of the Torah, and if you turn unto El-Yahuah Elohayka with all your heart, and with all your soul.**

Devariym (Deuteronomy) 30:6 [Cepher]

The end of His-Story was told to the wilderness generation, and it involves the circumcision of the heart. It's an act which Yahuah Elohayka will personally tend to. Mind you, the circumcision being spoken of here will not happen until after the houses of Yashar'el and Yahudah return into the fold. When does a circumcision of the son happen again but at the closure of one week and the beginning of another—on the eighth day? What is being spoken about is a spiritual body and a heart which can only be circumcised with the resurrection.

This is why I had earlier written about the New Testament not happening yet. As you can clearly see, the person with the circumcised heart will be fully capable of guarding his commandments. Even into eternity, and

especially in eternity, the sign of the covenant is a circumcised heart. The law will be written upon it. In the same breath though, only those who turn to El-Yahuah Elohayka with all their heart and all their soul will receive the fulfillment of these promises. Best to be obedient now. The Torah abides.

Shalomah's Temple *and* the Eighth Day

THERE is one final component of the eighth day worth mentioning. It involves the consecration of the altar, as well as the dedication of the Temple under **King Shalomah**. Perhaps there are other good examples to be found in Scripture. This is just what I have so far found, and they all relate. At first, I had no idea how closely the dedication of Shalomah's Temple relates with the subject at hand though. It relates. Read it for yourself.

⁸ Also at the same time Shalomah **kept the feast seven days**, and all Yashar'el with him, a very great assembly, from the entering in of Chamath unto the river of Mitsrayim. ⁹ **And in the eighth day** they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. ¹⁰ And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that Yahuah had showed unto Daviyd, and to Shalomah, and to Yashar'el his people. ¹¹ **Thus Shalomah finished the house of Yahudah, and the king's house:** and all that came into Shalomah's heart to make in the house of Yahudah, and in his own house, he prosperously effected.

Divrei Hayamiym Sheni (2 Chronicles) 7:8-11 [Cepher]

Shalomah dedicated the altar and the Temple on the eighth day, but not just on any eighth day. It was the final day of Sukkot. It is on this day

when the house of Yahudah was finished and available for all the sons and daughters of Yashar'el, but *also*, the king's house. From this point forward, the trend continues. The house of Yahuah was defiled, but under the reign of King Yechizqiyahu, the Temple was cleansed.

¹⁷ Now they began on the first day of the first month to sanctify, and **on the eighth day** of the month came they to the porch of Yahuah: **so, they sanctified the house of Yahuah in eight days**; and in the sixteenth day of the first month they made an end.

Divrei Hayamiym Sheni (2 Chronicles) 29:17 [Cepher]

At the risk of sounding like a broken record, the Temple of Yahuah was sanctified in a very specific number of days. There were eight of them in total. You will also notice that the Temple was cleansed during the first month this time around, rather than the seventh. Therefore, it tells us that the number eight is still important, no matter what day of the month it lands upon.

²⁶ **Seven days shall they purge the altar and purify it;** and they shall consecrate themselves. ²⁷ And when these days are expired, it shall be, that **upon the eighth day**, and so forward, the priests shall make your ascending **smoke offerings upon the altar**, and your peace offerings; and I will accept you, says Adonai Yahuah.

Yechezq'el (Ezekiel) 43:26-27 [Cepher]

The trend continues with the third Temple. Yes, that's right, I've skipped right over the second for another Temple entirely which, as I've already stated elsewhere, is the dwelling of Yahusha during the Millennial Kingdom. That is my conclusion, at any rate. You can come to your own. I believe Yahusha had a Temple upon the earth. Yechezq'el can't very well be describing an eighth day Temple in eternity since Revelation tells us *point-blank* that Yahuah, as well as his son, will be the Temple, but also, that there will be no other.

And so, there you have it. The 7000 Year Timeline Deception. Will there be more additions to this ever-growing paper? Maybe. *Probably*. Who really knows? The only thing which seems consistent in all of this is that more and more accumulating evidence gets thrown my way. Do understand, there are far more brilliant minds than my own. All I'm doing is taking notes and then sharing them. I couldn't pass up talking about the eighth great day, as soon as it came to my attention. The other consistency is the general look of discomfort from the "Nuh-uh!" people.

At first, the dissenters were watching this unfold with a straight face, thinking nothing would come of it. But now I'm starting to detect the hint of sweat. Flushed faces, even. It's okay, you can unbutton the collar, if need be. No need for pride either. Scripture proves me wrong all the time. All I can do is adjust my own acumen in hopes of measuring up with the plum line, which is what I've been attempting to do with the subject at hand. There is so much clarity to be found in Scripture when we let go of the baggage and agree to have the Testimony of Elohiym do the thinking for us.

