



The Genesis Reset

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Justice *and* Mercy: The *Seventh* Age of Man

PROVING to you that there were indeed *six* former creations before our own is not something I'm prepared to do, nor am I suggesting it as doctrine. It's simply a matter of guesswork on my own part. Call it an investigative hunch. An inkling, really. A talking point to the scrutiny, and one in which I'm more than willing to be wrong about. Obviously, I wasn't there. You weren't either. Sometimes men have been inspired to write books based upon the information relayed to them from those who were there. I'm talking about the Most-High of Yashar'el and his entourage of divine beings. But also, even those of the fallen nature.

My current conclusion is that the ancients had this information at their disposal. At the very least, that there were ages beyond our own, void of mortal men. It is likely the result of a recent reset that HaSatan has sought to confuse and ultimately scrub any material which might have brought the former things to light. The reason being is simple. Post-Newtonian Science is an excellent controlling mechanism, especially in its ability to hide the spiritual reality surrounding us. Christians will feverishly debate me on this point, claiming in the very least that they are mindful of heaven. And yet, as I write these words, people everywhere are wearing masks to escape the invisible enemy, not in the least aware that they're actually taking part in a spiritual ceremony. And that's just the start of it. If I told these same people that we live in a conscious womb, that divine beings are the driving force behind the natural world as well as the weather service, or that the moon is also ruach and *cannot* be landed upon, I'd probably be scoffed at. Mind you, not by the ancients. It is the post-Newtonians who have their minds stuck in a box. They even prefer it that way. All by design, of course.

Ironically, evolutionists *do* believe the earth to be much older, whereas young earth Creationists insist nothing can be found before the creation week. They're both effected by the same worldview though, and that is Enlightenment thinking. Darwinians are given a counterfeit narrative aimed at numbing any trace of the spiritual and then supplanting it with material Science, whereas the Creationists will insist there are no curtains needing pulled in the very first chapter of Genesis, because of material Science. What I have come to find is, even young-earth Creationism is controlled opposition. That is perhaps a reality which many of my readers still need to come to terms with.

And then we have books such as *this* one.

4 Nor is this world inhabited by man the first of things earthly created by Elohiym. **He made several worlds before ours**, but He destroyed them all, because He was pleased with none until He created ours. But even this last world would have had no permanence, if Elohiym had executed His original plan of ruling it according to the principle of strict justice. It was only when He saw that justice by itself would undermine the world that He

associated mercy with justice and made them to rule jointly. Thus, from the beginning of all things prevailed Divine goodness, without which nothing could have continued to exist.

Legend of the Yahudim

The author tells us there were *several* worlds before our own, which is the same thing as saying *more than two but not many*. I still take it to mean more than a *few*. And *so*, rather than becoming fixated upon the number seven, we can at least move forward with the premise that we are not the first creation. Before doing so however, the text we have just read brings up an excellent point. Without mercy, heaven's judicial system would have wiped out the inhabitants of this world long ago. Which are apparently how civilizations of a former age were brought to ruin. Yahuah ruled them through justice without mercy.

I get the feeling that the introduction of mercy this time around was the result of *ours* being a father-son project. I *also* suspect Yahuah's command that the Tree of Life be guarded was in fact one such act of mercy, as eating of it afterwards may have fated them to be damned alongside with the rebellious angels, far beyond the grasp of salvation, which may have been HaSatan's original plan. But that's just a side note. We see the Most-High's promises to be merciful throughout the pages of Scripture. Here, I'll pick one at random.

³¹ For Yahuah Elohayka is **a merciful El**; he will not forsake you, **neither destroy you**, nor forget the covenant of your fathers which he swore unto them.

Devariym (Deuteronomy) 4:31 [Cepher]

You see, he was merciful to the wilderness generation, promising not to destroy them as he had others. There were undoubtedly moments when he wanted to. But he kept to his Word. Let's not overlook another promise though. Yahuah would not forget the covenant which he had sworn unto their fathers. *Our* fathers. His mercy is a promise which lines up with those who are obedient participants in his covenant. They're

inseparable. The same line of thought is expounded upon in the *following* passage.

30 AND it shall come to pass, when all these things are come upon you, **the blessing and the curse**, which I have set before you, and you shall call them to mind among all the nations, whither Yahuah Elohayka has driven you, ² And shall return unto Yahuah Elohayka, **and shall obey his voice according to all that I command you this day**, you and your children, with all your heart, and with all your soul; ³ That then Yahuah Elohayka will turn your captivity, **and have compassion upon you**, and will return and gather you from all the nations, whither Yahuah Elohayka has scattered you.

Devariym (Deuteronomy) 30:1-3 [Cepher]

We can sit here all day and argue whether mercy was granted to the inhabitants of a former age. What is certain however is that mercy and compassion and grace are granted to us. Yahuah insists as much. But pay attention to the fine print. Only those who obey his voice will receive compassion. Specifically, all that he commanded the children of Yashar'el on that day. The print gets even finer though. Before you tell me that generation is come and gone and therefore no longer applicable to our own, the instructions are given for future generations who have already chosen the blessing or the curse (mainly the curse) and have therefore found themselves driven out among the pagan nations. It is for *those* people returning unto Yahuah Elohayka and obeying his voice as commanded on that day, who will receive compassion.

Obedience *and* mercy in the light of the law. How we live our lives matters. Perhaps this is what drives HaSatan so. The law he gets. Particularly his rebellion against it. No need to convince him of justice either. He is, after all, our accuser. But of obedience and mercy, he understands neither.



A Perfect Work

ENTIRE organizations of men are devoted to say that *nothing* noteworthy happened anywhere between the lines of Genesis chapter one. Particularly young earth Creationist ministries, as earlier mentioned. They will tell you that there is absolutely no curtain needing pulled, and that you are to mind your own business like a good boy. There are busts lining the halls of academia, representing minds far more brilliant than you. Let them handle it. Uncovering the hidden treasures contained within the Word is apparently the work of the naughty. I'm feeling naughty, are you? Let's have a *go* at the curtain pulling then, shall we? Jumping into our Bible's, we come upon the creation story as told by Kepha.

⁵ For this they willingly are ignorant of, that by the Word of Elohiym the heavens were of old, and the earth standing out of the water and in the water: ⁶ Whereby the world that *then* was, **being overflowed with water, perished**: ⁷ But the heavens and the earth, which are *now*, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of wicked men.

2 Kepha (*Peter*) 3:5-7 [Cepher]

Did you catch that? I finally latched on. It took me forty years and another dozen or so weeks to do so though. Why it has taken me so long to see *the gap* in Kepha may in fact be the result of a mid-life crisis and cause for another discussion entirely. Hopefully, I can speed up the process for you. I even pulled out the trusty highlighter so that you can see what I'm talking about. Kepha has just described the first world age. *Perished*. He's not referring to Noach's flood. You will be quick to tell me that there was only one world destroying flood in the Bible and that he most certainly is referring to Noach. That's what I once thought. And yet, "the world that then was" (which *perished*, mind you) is the *same* "earth standing out of the water and in the water."

He's referring to the creation account as described in Genesis chapter one, wherein we read that the Earth was "without form and void." On the *first* day of the creation week, Yahuah flipped a light switch on, and *look...! Water...! Water everywhere...!* No stardust. No cosmic matter. Just water. Lots and *lots* of water. *Sure*, the Earth was there—somewhere. Formless and void though. *Also*, submerged. And the Ruach HaQodesh was moving over the face of it.

Bere'shiyth is a Hebrew word which translates, *In the beginning*. That's where we get the title 'Genesis' from, which is what it literally means. Genesis. *In the beginning*. The entire first sentence is sometimes referred to as the seven perfect words. English adds a few more, but this is how it reads in both languages.

◀ Genesis 1:1 ▶

Text Analysis

[Go to Parallel Hebrew](#)

Strong's	Hebrew	English	Morphology
7225 [e]	בְּרֵאשִׁית ba-rē-šit	In the beginning	Prep-b N-fs
1254 [e]	בָּרָא bā-rā	created	V-Qal-Perf-3ms
430 [e]	אֱלֹהִים 'ē-lō-hīm;	God	N-mp
853 [e]	וְ 'et	-	DirObjM
8064 [e]	הַשָּׁמַיִם haš-sā-ma-yim	the heavens	Art N-mp
853 [e]	וְ wa-'et	and	Conj-w DirObjM
776 [e]	הָאָרֶץ hā-'ā-res,	the earth	Art N-fs

In the beginning elohiym created the heavens and the earth.

I imagine you're already familiar with the verbiage. But I will ask you to look at it again. *Closely*. What if we have been reading it wrong? I'll show you what I mean. When translating the first sentence of the Bible from Hebrew to English, the orders are always reversed between 'bara' and 'elohiym'. The logic is that elohiym is the one doing the creating, and therefore, 'created' must follow behind 'elohiym' in English targums. But what if that's not what is being stating? Perhaps a very different picture has been staring us in the face all along. Read it again.

The Beginning created elohiym the heavens and the earth.

Do you see what I did there? I removed 'in' from *beresit*, which is supplemented anyhow, and replaced it with nothing at all, so as to juxtapose the whole thing. It's an entire paradigm shift, for sure. In a little while, I will show you how the Aramaic Targum states: 'At the beginning,' rather than 'In the beginning.' That's because translators are attempting to write a proper sentence. I'd rather just let the word sentence speak for itself.

Before anyone cries foul, do recall that elohiyim is plural, and no, it is not a Trinitarian thing. There are many elohiyim in the heavens, but only one elohiyim who is above all other elohiyim. The Most-High Elohiym is Yahuah Tseva’oth. Every other elohiyim is lower case. If the meaning of the sentence needs spelled out in black and white newspaper print, then here is what I am insinuating. The Beginning *is* the Most-High Elohiym. Nothing existed before him until one day when he created elohiyim, the heavens, and the earth. And then something happened. The earth became a huge mess. We don’t know *why* it became a huge mess. At least, we are not told here. It was a mess, non-the-less. But we’ll get to that in a moment.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

There is something else missing entirely from nearly every translation of Genesis 1:1—if not all of them. Do you see it? I marked it in red. You are looking upon the Aleph and the Tav. First and last letters of the Hebrew alphabet. Seems important. Why don’t translators include it? Leaving out my own preference for The Beginning, here is how it should read:

In the beginning elohiyim created **the Aleph and the Tav** the heavens and the earth.

Let’s stop beating around the bush. We all know who the Aleph and the Tav is. “In the beginning was *the word*.” Where have we read that before? It comes from the Greek Gospel of John. Well, here is how Yahusha describes himself in Hebrew Revelation.

“I am the first and the last, the beginning and the end,” says the mighty Adon, who was and is and will be.

The Confidential Counsels of Yahuah 1:8

I am very tempted to suggest that Genesis 1:1 should read something along the lines of how the Word was created along with elohiyim, the heavens, and the earth. I needn’t though. Another suggestion is that the Aleph and the Tav might be directing us towards the creation of the

alphabet, if not the *spoken* Word. Obviously, the Hebrew alphabet had to be invented at some point, otherwise speaking the world into existence would be impossible. Just three verses into this thing and we read:

And Elohiym **said**, “Let there be light: and there was light.”

Awfully difficult to speak something into existence if there were no words available, wouldn't you agree? It's why I'm suggesting that nearly everyone is translating the very first verse of the Bible wrong. How many other verses are mistranslated is difficult to tell. We're certainly not off to a good start though. Point is, language had to be invented at one moment or another, and I believe we are told *when*. Here is how I figure it should be read.

The Beginning created elohiym the Aleph and the Tav the heavens and the earth.

It is a word picture, describing for us the world before our own. Very few however care to ponder the possibility that the perfect blessing of creation *quickly* succumbs to disaster. You probably already know where I'm going with this, right? The dreaded gap theory, duh-duh-duh. I've been often reminded how scholars have already settled the debate and that there is nothing more to say on the matter, but again, that's not what the ancients tell me. Consider the same passage, Genesis one, as told to us in the Aramaic Targum.

<p>1 IN the beginning Elohiym created the heavens and the earth.</p> <p>²And the earth was without form, and void; and darkness was upon the face of the deep. And the Ruach Elohiym moved upon the face of the waters.</p> <p>Genesis 1:1-2 [Cepher]</p>	<p>1 At the beginning (min avella) Yahuah created the heavens and the earth.</p> <p>²And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Ruach of mercies from before Yahuah</p>
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	breathed upon the face of the waters.
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Genesis 1:1-2 [Targum]

Rather than simply telling us the earth was formless, the Targum informs of its current state, which is to say, its complete emptiness or desolation. And even more-so, *what* it is now vacant of. *The sons of men and every living animal*. To enhance this mystery, the abyss shown to us in the book of Revelation makes its first appearance in the second sentence of Targum Genesis. Its inclusion here gives the vacant and desolate earth a pair of eyes which stares uneasily at the reader, as if to say, “Something happened.” *Oh*, something happened, alright. After all, Yahuah did not create the earth a waste place. Tell my why it is in shambles then.

For thus says Yahuah, who created the heavens; Elohiym himself that formed the earth and made it; he has established it, **he created it not in vain, he formed it to be inhabited**: I am Yahuah; and there is none else.

Yesha'yahu (Isaiah) 45:18 [Cepher]

You didn't believe me when I told you Yahuah did not create the earth a waste place—did you? But there it is. Yesha'yahu said it first and I simply borrowed from him. *Well* technically, Moshe is the first on record. The word that is used here is the very same which we have already seen in Genesis. Tohu. *Without form*. That would be **Strong's Concordance 8418**, for all the fact-checkers out there. Or תהו if you can read Hebrew. You pronounce it like this: tō-hū. *Try it*. Tō-hū. *Again*. Tō-hū. Practice makes perfect. Its definition reads:

Tohu (*to'-boo*): formlessness, confusion, unreality, emptiness.

But that's *just* how the world started; you tell me. *Tobu*. Setting the bar kind of low, are we? Why create the world in darkness, anyways? Seems to me like you'd flip on the light switch first and *then* get to work. It's not like the heavens weren't created right alongside of the earth. Were the heavens created in darkness too? Come to think of it, when was the last

time that Yahuah created anything in the darkness? The creation week model tells us that he only created during daylight hours, even before the sun and the moon came to be. If the earth already existed before the introduction of light, then I can't help but suspect the lights had been flipped off at an earlier moment. Why, we are not directly told. But then notice Ezra's depiction of creation. Ezra described Genesis 1:1 quite differently.

And I said, O Yahuah, you spoke from the beginning of the creation, even the first day, and said thus: **Let heaven and earth be made; and your word was a perfect work.**

Ezra Reviy'iy (2 Esdras) 6:38 [Cepher]

All the works of Yahuah and his Son, Yahusha, are *perfect*. Always have been. Even when he was a boy. I'm talking about Yahusha incarnate. Every word proceeding from his mouth was perfect. After raising another child to life, a crowd of onlookers responds accordingly:

And the multitude that stood by saw it and marveled and said: **Of a truth this young child is either elohim or an angel of Elohim; for every word of his is a perfect work.** And Yahusha departed thence and was playing with other children.

The *Infancy* Gospel of Thomas 17:2

See, Genesis 1:1 tells us that Elohim created heaven and earth, and yet, one more sentence into the story, the earth has already become an *unreality*. If we're merging both verses into one singular event, then that's not exactly a perfect work now—is it?



Sparing *Not* the Angels

THE INAUGURAL sentence of Genesis *is* a reset. I'm convinced of that much. I told you however that building a case wouldn't be easy. Certainly not in the books handed down to us. Far too many libraries have burnt down in the intervening years. To better understand these two *separate* events; destruction *and* recreation; Kepha may in fact give us a chronological order to lay our breadcrumbs down upon. That's what I'm told, at any rate. I was told, 'Noel, you should look into what Peter has to say on it.' *This* is what I found. Follow along.

⁴For Elohiym **spared not the angels that sinned**, but cast them down to **She'ol**, and delivered them into chains of darkness, to be watched unto the judgment of anguish; ⁵And spared not the old world, but saved Noach the eighth person, a preacher of righteousness, bringing in the flood upon the world of the wicked; ⁶And turning the

cities of Cedom and Amorah into ashes condemned them with an overthrow, making them an example unto those that after should live in wickedness;

2 Kepha (Peter) 2: 4-6 [Cepher]

Kepha gives us three judgements to consider. *Firstly*, the angels who sinned were cast into She'ol. Take a mental note of that. *Then* Noach was spared from the floodwaters. And *lastly*, Sodom and Gomorrah followed as an example for the present day wicked. I can thusly conclude that the judgement of the angels happened *before* the flood of Noach. Not seeing much here regarding the Genesis 1 event, but let's not give up quite yet.

If your thoughts *first* turned to the Watchers from Chanok as an explanation to this passage, then just know it was my frame of reference as well. Hard to tell though. If I recall, the Watchers were buried in the hills and the valleys of the earth for *seventy* generations. Not exactly a description of She'ol, but what do I know? The best thing to do in situations like this is to turn to Enoch's firsthand account and find out. The *following* context is Yahuah pronouncing judgement upon two specific Watchers, Aza'zel and Shemiy'aza. Technically, he's pronouncing judgement upon all 200 Watchers, but we'll get to that. *First*, we read of Aza'zel.

⁶ Again Yahuah said to Rapha'el, Bind **Aza'zel** hand and foot; **cast him into darkness**; and opening the desert, which is in **Duda'el**, cast him in there. ⁷ Throw upon him hurled and pointed stones, **covering him with darkness**;

⁸ There shall he remain forever; cover his face, that he may not see the light. ⁹ And in the great day of judgement let him be cast into the fire.

Chanok (Enoch) 10:6-9 [Cepher]

Not looking too good for Aza'zel. Probably shouldn't have shackled up with human women and then fathered children with them. Chanok places his location of imprisonment at an opening in a place called Duda'el, which is described as a desert. I haven't the faintest clue where Duda'el is, and the Intel-net isn't talking. Duda'el does have a Wiki page, but its

location is still inconclusive. If *they* know where Duda'el is, then our Slave Masters are not spilling the beans. The thought however is that the entrance to Duda'el is located somewhere just to the east of Yerushalayim, and that Duda'el is a region within She'ol. It's not my thought, mind you. It's just what others are claiming, and I don't know why. The jury is still out on that one.

Even though Aza'zel was punished sometime *after* Genesis 1:1, the order of events shouldn't go unnoticed. He was cast into the darkness. Or you might say, covered with darkness. The deduction here seems straightforward enough. The darkness was a result of his rebellion from the light. The lights went out on Aza'zel of Duda'el. And unlike the *other* Watchers, Aza'zel was never granted release from his prison abode. Therefore, the location of Duda'el is uniquely solitary and separate from the others. Though the lights went out for the other Watchers, they were also promised to come back on. Follow along.

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]

Sheiy'aza and his fellow 198 conspirators are pronounced two locations of judgement. The *first* is simply “underneath the earth,” whereas the *second* is “the lowest depths of the fire.” This is presumedly only after their impending release (on good behavior?) and recapture. It's like I've always said, it's so hard to reform anyone in prison these days.

Elsewhere, Kepha tells us that Yahusha Messiah preached unto the *ruachs* in prison. Remember, our Kepha timeline informs us that the angels were judged *before* the judgement of floodwater. We read:

¹⁸ For Mashiach also has once suffered for sins, the just for the unjust, that he might bring us to Elohiym, being put to death in the flesh, but quickened by the Ruach: ¹⁹ By which also he went and preached unto the **ruachoth** in **prison**; ²⁰ Which sometime were disobedient, when once the longsuffering of Elohiym waited **in the days of Noach**, while the ark was preparing, wherein few, that is, eight souls were saved by water.

1 Kepha (Peter) 3:18-20 [Cepher]

The *ruachoth* whom Yahusha visited simply means *spirits*, and does not necessarily denote angels, which should be written *aggelos* in Greek. The timeline fits though—don't it? Reading through all the way to the end gives us the answer we were seeking. Elohiym was longsuffering while these angels were disobedient, which just so happened to be in the days of Noach, while the ark was being built. Conclusively, it is very much a possibility that 1 Peter 3:18-20 and 2 Peter 2:4-6 are referring to the same event, and that it is furthermore the same event as Enoch 10:15-16. *Oh hell*. Perhaps I am still having a mid-life crisis. You tell me.

EDIT: They *are* the same event. Jubilees confirms it to be so.

⁵ But Noach found grace before the eyes of Yahuah. ⁶ **And against the angels whom he had sent upon the earth, he was exceedingly wrath**, and he gave commandment to root them out of all their dominion, and he bade us to bind them in the depths of the earth, and behold they are bound in the midst of them and are *kept* separate.

Yovheliym (Jubilees) 5:5-6 [Cepher]

Oh dear. Looks like we have yet to read a reference to a pre-creation week angelic rebellion. This investigation isn't going so well. The battle may be lost, but the war is far from over. Let's see what else we can dig up.



The Hyperborea Flood *and* the Flood of Enosh

VERY few people seem to realize that there are actually two separate flood accounts recorded within the Genesis timeline, and I can't blame them. The mention is so brief in Yashar that it managed to slip right on by me through several consecutive reads. Well, *here* it is.

⁵ And every man made his elohiym and they bowed down to them, and the sons of men forsook Yahuah all the days of **Enosh** and his children; and the anger of Yahuah was kindled on account of their works and abominations which they did in the earth. ⁶ And Yahuah caused the **waters of the river Giychon** to overwhelm them, and he destroyed and consumed them, and he **destroyed the third part of the earth**, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of Yahuah.

Yashar (Jubilees) 2:5-6 [Cepher]

The account happens very early on the timetable. Enosh was the grandson of A'dam and Havah through Sheth, and anyways, we're only in the second chapter of Yashar. Noah's flood doesn't happen until chapter 6. Details seem slim, but we are given far more than most might appreciate. Firstly, the floodwaters originated with the Giychon. That's one of the four rivers flowing from Eden. Secondly, the river was capable of flooding a third of the world, telling us there were many deaths but also a great deal of survivors. Though the anger of Yahuah was kindled on account of mankind's rotten works as well as their abominations, the trigger point seems to be idolatry. That lines up with everything else I've read about the flood of Enosh. Yes, there is another account. We shall turn to it in a moment because here is another little detail which most don't seem to realize concerning the idolatry.

And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and **surmamed their idols by the name of the Word of Yahuah.**

Genesis 4:26 [Targum]

In the days of Enosh, the idols were surmamed by the name of the Word of Yahuah. That's what it *says*. The sons of Qayin were making idols of Yahusha, though the recreated earth was only a mere three or four hundred years young, which is precisely what the RCC commits



themselves to-today. In case you are left unaware, a mass cannot transpire unless the deed is done, and Jesus is present to suffer on a crucifixion device. I have had Catholics disagree with me on the matter only to look it up for themselves and go, *Oh*. Yes, they are driving the pope mobile over Yahusha Ha'Mashiach repeatedly, for every single mass on our motionless plane, and then backing it up to do it again. There is probably not a single moment in any given day when a Catholic priest is not

stringing idol Messiah up on a tree. I don't say this often but that is blasphemy right there. No, it is pure evil.

The RCC has forsaken the Torah of Yahuah in making their own covenant laws and thinking Elohiym will be okay with it. But *aha!* they have grace, you see. I'm willing to bet that's precisely what happened in the days of Enosh if the Targum has anything to say about it. A'dam would have been the High-Priest and instructor in the mysteries of heaven. Sheth afterwards. Meanwhile, the sons of Qayin were stringing Yahusha up on a pole so that their rebellion against Yahuah's instructions in righteous living might continue. That's the story of humanity right there. There is nothing new under the sun.

But getting back to the flood, *er*, floods. I have already shown you Enosh's flood, which is not to be confused with Noach's flood. Well, I have actually discovered what may be *three* separate flood events within the Genesis timeline to date, and that's not including the Great Deluge. I'm still uncertain as to the actual number, whether two or three. Let's look at them then, shall we? Here is the *third* contender.

⁹ God passed through the spaces of the Heavens above with a mighty roar and a loud trumpeting. Then came the grim dead silence and black-red lit twilight of doom. Great fires and smoke rose up from the ground and men gasped for air. The land was rent asunder and swept clean by a mighty deluge of waters. **A hole opened up in the middle of the land;** the waters entered, and it sank beneath the seas.

The Kolbrin Bible: Book of Creation 4:9

I call this one the **Hyperborea** Flood because the mental image given to us has a hole being opened up in the middle of the earth, by which the waters entered. In saying it sunk even beneath the seas, I'm leaning towards a whirlpool explanation for the daily high and low tide. What does that remind you of? Hyperborea if you've done your research on it, which might also connect us to the Yashar flood event, seeing as how the Giychon River is potentially one of the four rivers of Hyperborea. You should know that the context of this flood takes place directly before the

recreation event in Genesis. Kolbrin speaks about Noah's flood, but this isn't it. It can't possibly be the same flood as Enosh then. We're looking at an entirely different event. And so, what else does the water sinking into the hole remind you of? It reminds me of Chanok's vision of the desolate earth after life seemed to vanish into the abyss in 1 Chanok 83:4-6. Well, let's keep reading to see what happens.

¹¹ Then again, the tumult and clamor ceased, and all was silent. In the quiet stillness, madness broke out among men, frenzy and shouting filled the air. They fell upon one another in senseless, wanton bloodshed; neither did they spare woman or child, for they knew not what they did. They ran unseeing, dashing themselves to destruction. They fled to caves, and were buried and, taking refuge in trees, they were hung. There was rape, murder, and violence of every kind.

¹² **The deluge of waters swept back**, and the land was purged clean. Rain beat down unceasingly, and there were great winds. **The surging waters overwhelmed the land**, and man, his flocks, and his gardens and all his works ceased to exist.

¹³ Some of the people were saved upon the mountainsides and upon the flotsam, but they were scattered far apart over the face of the Earth. They fought for survival in the lands of uncouth people. Amid coldness, they survived in caves and sheltered places.

The Kolbrin Bible: Book of Creation 4:11-13

I'm thinking I was correct in calling this the Hyperborea Flood event, because look at what happens. The floodwaters enter a hole and sink beneath the ocean. When the survivors surmise that the tide has retreated, they fall upon one another in acts of rape, murder, and violence of every kind. The retreating waves give them a sense of victory, thereby strengthening a resolve which would have their abominations only increase in measure. It's not so far removed from the picture of declaring peace, a false peace, before destruction befalls them. That's when the

deluge of waters returns. Low tide to high tide. The waters surge and overwhelm the land, destroying everything in its path. *Continuing.*

¹⁴ The Land of the **Little People** and the Land of **Giants**, the Land of the **Neckless Ones** and the Land of Marshes and Mists, the Lands of the East and West were all inundated. The Mountain Land and the Lands of the South, where there is gold and great beasts, were not covered by the waters.

The Kolbrin Bible: Book of Creation 4:14



Wait, what? The giants I have heard about, but who are the little people and the neckless ones? Don't tell me, the little people are the *wee folk*. They are, aren't they? I knew it. Or are we dealing with the Hobbit people? No, I am thinking we are dealing with the fairies this time around. The reason being is that the Little People are tied up with the Giants and the Neckless Ones, supernatural beings. The Neckless Ones would persist in stories much later on and are sometimes referred to as Blemmyes. The surging tidewaters it seems were targeting them specifically. They're all creations of angelic beings, telling us there were past incursions, even before the Chanok account. Also, they likely held blame for the abominations, and can you really envision Hobbits being the cause of human woe? Me neither.

Obviously, this is not the same catastrophe event as the flood of Enosh, even if there is a potential connection to be found with the Gychon. Which brings us to the *next* flood account.

⁶ Thus it is written in the record of Beltshera: In those days the people were wicked and though the wise men among them gave many warnings of the wrath to come, they would not listen; such is the way of the wicked. So, it came about that the hastening Spirit became stirred up against them because of the odor of wickedness arising from the Earth, for her nostrils abhor the smell of evil. This is a smell no man can know, for as the hounds know the smell of fear, which no man can detect, so can other beings know the smell of wickedness.

⁷ **The great floodgates, which are above Earth, were all opened.** Thus, the floodwaters rose up to cover the land, and great rainstorms lashed down. The winds could no longer discover their destinations.

The Kolbrin Bible: Book of Gleanings 3:6-7

Pause. Right away, the description has all the markings of Noah's flood. The great floodgates in the firmament open up. So much water is unleashed that not even the wind knows which way is north or south. It's not Noah's flood though. I know that to be the case because The Great Deluge happens a little later on in the book. What we are reading about now is only an appetizer. It must be the flood of Enosh then, even if the Gychon is not specifically mentioned as the cause of it. I won't discredit one or the other if you won't. And anyways, the events surrounding this floodgate event matches up with the descriptions given to us in the days of Enosh. You will see what I mean soon enough. *Continuing.*

⁸ **The people left the plain of Shinara and fled up into a great mountain rising above the flatlands below, and here, near the summit, they camped.** Feeling themselves secured, the wicked mocked, saying, "No water can ever reach up here, for there is not enough of it in Heaven or Earth." Still, the waters rose ever higher and the mouths

of the wicked were silenced. The priests of the people danced and chanted in vain, and many rituals were performed to appease the wrath above.

^{9a} There came a period of quietness; then, **the people built a gateway to Heaven** wherein the Chief of Interpreters might commune with the Other Realm.

The Kolbrin Bible: Book of Gleanings 3:8-9a

Pause *again*. Tell me you read what I just read. The plain of Shinar would later be mentioned in Genesis 10, but again, that is a different event. A much later repeated event. Nimrod would have attributed what he learned to his pre-diluvian forefathers, and as you can see, our speculations were correct in that it involved height but also a stargate device. *Continuing*.

^{9b} He entered into the silence and cast his spirit, and when he had done so it contacted the hastening Spirit, which men call by other names.

Her voice was heard within his heart, and it said, “I am that which has been called forth by the odor of wickedness arising from the bodies of men, which no incense can disguise. For, as the smell of putrefaction assails the nostrils of men, so does wickedness give forth something which assails us in this realm. Wickedness is, therefore, an offence against us. If a man threw filth over the wall into your courtyard, would you not consider this an act of hostility? Could any among you live in harmony with those who were insensitive to your own sensitivity? Thus, I am awakened to happenings in the world of men and am now clothed in a performing substance.”

^{10a} The Spiritbeing said, “I have no desire to unduly punish men. Go out to the people and tell them that if they will but mend their ways and walk no more in the path of wickedness, I shall depart.”

The Kolbrin Bible: Book of Gleanings 9b-10a

The Spiritbeing is feminine and consort of the Creator. She appears all throughout the Kolbrin books. That is all. *Continuing.*

^{10b} But when the Chief of Interpreters returned to the people, he found them fearful and distraught, **clay in the hands of false priests, devotees of the baleful gods.** The false priests were crying out for a sacrifice to their gods and had seized Anis, a young man more handsome than any other, a messenger and runner between cities. Then, though they whispered fearfully among themselves concerning the deed, the people had seized **Nanua**, handmaiden of **Eloma, the Enlightened One**, whose life was dedicated to Illana, for she had cried out curses upon their heads when the young man was taken.

The Kolbrin Bible: Book of Gleanings 10b

The stargate was a success and the connection to the flood of Enosh is dutifully noted. It involved idols. After the Chief of Interpreters spoke with the feminine Spiritbeing (I will go out on a limb here and claim her to be the Ruach Ha'Qodesh), he observed the false priests forming idols out of clay. They then committed the deed of human sacrifice, a young man and Nanua, a handmaiden of somebody named Eloma. Eloma appears to have been a Chanok figure who was transported in much the same way but was a woman rather than a man. She had three sons, each of whom preached unto the Sons of Elohiym and warned them not to go unto the daughters of men. The human sacrifice was in relation to the idols, and as you will recall, the RCC does the very thing whenever they conduct a mass. *Continuing.*

¹¹ Nanua and Anis were held by the false priests, and about them surged the great mass of the people, and, though the Chief of Interpreters raised his voice it went unheeded. Then the mass of the people moved down to the water's edge and there they stopped while the priests shouted prayers to the gods raging above. All the Heavens were darkened with great rolling clouds and there were high winds and lightning about the mountain top. The people rent their garments, the women wailed, and men struck

their forearms. Anis was beaten with a club and delivered to the waters.

¹² Then, as he who wielded the club turned towards Nanua, she said to those about her, “Let be, I will deliver myself to the waters, for if I must be sacrificed, I would be a better sacrifice so given.” Then she went down to the waters, but as her feet entered, she drew back from the cold, dark, watery depths before her. But as the one who wielded the club moved forward, a young man, Sheluat the Scribe, a man of quiet ways, neither handsome nor strong in body, pushed forward and taking her by the hand, went down into the waters with her.

¹³ The waters had risen high, and men shared the place where they stood with wild beasts and with sheep and cattle, but now the tumult quietened, and **the waters drew back**. Seeing this, the people shouted praises to the baleful gods and cried out, “Great are the mighty gods and great their holy priests!”

¹⁴ The Chief of Interpreters went sorrowfully apart, hiding himself; for now, he was fearful for his life. When the waters had subsided, he cast his spirit and entered into communion with the hastening Spirit, and he said, “Shall I also enter the falling waters as a sacrifice? For life is now futile, as I am without God or honor.”

The Great One answered, “**Men see in events the things they wish to see, they can interpret only according to their understanding. The waters rose to their limitation and did not fall because of the needless sacrifices.** The Powers above may ordain events to chasten men, but more often, such events are challenges and tests. However, divine intervention is rare, indeed.”

The Kolbrin Bible: Book of Gleanings 3:11-14

The waters drew back after the human sacrifice, resulting in exuberant praise towards the idols, putty in the hands of false priests. Only the Chief of Interpreters was sorrowful, realizing now that they were directing their worship towards the wrong elohiym. Hence, the result of Enosh's flood in Yashar is conveyed. The floodwaters arrived because of idolatry but the idolatry did not cease. Ironically, the people believed it was the idolatry which saved them. The feminine Spirit said as much when stating: "Men see in events things they wish to see." The human sacrifices had nothing to do with it.

There is one more passage in Kolbrin which ties all of these flood accounts together, including those disaster events contained which we have already covered in other books. It falls directly behind the Hyperborea event and claims the *following*.

¹⁶ **The Earth is not for the pleasure of man but is a place of instruction for his Soul. A man more readily feels the stirrings of his Spirit in the face of disaster than in the lap of luxury.** The tuition of the Soul is a long and arduous course of instruction and training.

¹⁷ **God is good,** and from good, evil cannot come. He is perfect, and perfection cannot produce imperfection. Only the limited understanding of man sees imperfection in that, **which is perfect for its purpose.**

¹⁸ This grievous affliction of man was another of his great tests. **He failed and in so doing followed the paths of unnatural gods of his making.** Man makes gods by naming them, but where in this is the benefit to him?

The Kolbrin Bible: Book of Creation 4:16-18

Only the person with a limited understanding would cast his gaze upon the world and conclude that it was imperfectly made. In telling us that Elohiym is good, we are reminded of the creation week and that each individual day was declared the same. The same person will likely devise that the Earth *should* be designed for his pleasure rather than the instruction of his Soul. If so, then he has failed the test and the very reason

by which he has arrived. To learn of heavenly Truth and conform to the image of his heavenly Father. Therefore, disasters may have always been intended in the good of Elohiym's design so as to stir man towards his higher calling. But that's not what happened. Certainly not for the wide path of humanity. The lesson learned apparently is that idols are the pathway to salvation.



Floodwater of the Deep

DESTROYING the earth by way of floodwater was a favorite pastime of Elohiym—until it *wasn't*. I'm willing to demonstrate that fact. You will recall that “the heavens and the earth, which are *now*,” are “reserved unto fire.” But it wasn't always so. It is only after the deluge, by which Noah and his family survived, that Yahuah promised never to destroy the world again with water.

¹² And Elohiym said, This is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ¹³ **I do set my bow in the cloud**, and it shall be for a sign of a covenant between me and the earth. ¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵ And I will remember my covenant, which is between me and you and every living

creature of all flesh; and **the waters shall no more become a flood to destroy all flesh.**

Genesis 9:12-15 [Cepher]

It says the waters shall ‘no more’ become the sort of method by which all flesh should become destroyed. As an added assurance, Yahuah offers a sign of his covenant, and that is the rainbow. The initial pull away here is that rainbows did not exist before this particular promise. Yahuah didn’t point at something old and give it new meaning. No, he created something new to assure that the old wouldn’t be repeated.

Meanwhile, the evidence is inconclusive, as I could *tell you* Yahuah has already destroyed the world with floodwater, perhaps on any number of occasions. But unless Scripture tells us *so*, then it is only speculation on my part. I’ll own up to that fact. Still not giving up quite yet though.

There is what just may prove to be yet another passage which speaks of the destruction concerning the *first* world age. That is—the earth between Genesis chapter one, *verses* one and two. The account derives from 1 Chanok. It’s told to Methuselah by Chanok and described as having taken place years earlier, before he was even married to his mother, and proceeds as *follows*.

⁴ I was lying down in the house of my grandfather Malal’el, I saw in a vision heaven thrown down and removed. ⁵ And when it fell upon the earth, **I saw likewise the earth absorbed by a great abyss**; and mountains suspended over mountains. ⁶ Hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of **sinking into the abyss**.

Chanok (Enoch) 83:4-6

Um, wow. The entire earth was absorbed by a great abyss. That’s deep stuff. Where else have we seen the abyss *today*? It’s okay if you don’t want to answer, even if you know. I’ll commit to *both* sides of the discussion for the remainder of this paper. The Targum—that’s *where*. Need a refresher?

²And the earth was vacancy and desolation, **solitary of the sons of men, and void of every animal**; and darkness was **upon the face of the abyss**, and the Ruach of mercies from before Yahuah breathed upon the face of the waters.

Genesis 1:1-2 [Targum]

Darkness was ominously present upon the face of the abyss during the *first* day of creation. And why is that, exactly? You will tell me Chanok speaks nothing of the earth being destroyed by water in *his* vision, making the two incompatibles. And yet, nowhere else do we see all of creation being overthrown, toppled, and sucked up into the abyss. It's certainly not describing Noah's flood. Not depicting the world's destruction by fire, either. There has never been any other event that I can find where the entire world is sucked into the abyss.

Chanok quickly takes his vision to Malal'el. His grandfather thusly interprets the sinking of all creation into the abyss as a *future* event. Chanok however is only giving us Malal'el's interpretation, which seems oddly out of place, and in fact reminds me of Kepha's misguided reaction to the animals on the sheet in Acts chapter 10. Kepha's vision, by the way, was about unclean people, not making unclean animals edible. Even Malal'el seems to believe his interpretation is only a *possible* outcome when stating:

Now, my son, rise up; and beseech Yahuah of glory (for you are faithful), that a remnant may be left upon earth, and that he would not wholly destroy it

Chanok (Enoch) 83:10 [Cepher]

Again, we know this is not a future outcome for the earth, as Kepha has already told us the present cosmos are reserved for fire. So far as I can tell, the abyss *always* coincides with spiritual entities. You probably already know about the locusts coming *out* of the abyss in Revelation 9. Well, we are told how they ended up there in Jubilees. It was when Yahuah commanded many ruachoth to be bound and thrown into "the place of condemnation."

10 AND in the third week of this jubilee the unclean devils began to lead astray the children of the sons of Noach, and to make to err and destroy them. ² And the sons of Noach came to Noach their father, and they told him concerning the devils which were leading astray and blinding and slaying his sons' sons.

⁷ And Yahuah Elohaynu bade us to bind all. ⁸ And the chief of the **ruachoth**, **Mastema**, came and said: Yahuah, Creator, let some of them remain before me, and let them hearken to my voice, and do all that I shall say unto them; fr if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men ⁹ And he said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation. ¹⁰ And one of us he commanded that we should Noach all their medicines; for he knew that they would not walk in uprightness, nor strive in righteousness. ¹¹ And we did according to all his words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

Yovheliym (Jubilees) 10: 1-2; 7-11

The place of condemnation is the *same* as the abyss, which is *also* the same as the deep. It is a spiritual realm. It is a place for angels and demons, as well as the spirits of dead souls, I suppose. This is how Yahuah describes it to Iyov.

¹⁶ Have you entered into the springs of the sea? Or have you walked in the search of **the depth**? ¹⁷ Have **the gates of death** been opened unto you? Or have you seen **the doors of the shadow of death**?

Iyov (Job) 38:16-17 [Cepher]

Here we see the deep positioned within the coordinates of the ocean but is then compared with the gates and the doors of death. Seems like we're having the same place described. Keep that in mind while reading from Psalm 77:16, when the waters of the deep see Elohiym and trembles.

¹⁶ The waters saw you, O Elohiym, the waters saw you; they were afraid: **the depths also were troubled.**

Tehilliyim (Psalms) 77:16 [Cepher]

And why wouldn't the deep tremble with fear? The dead *should* tremble, as well as its prisoners. It just brings us back to Genesis 1 again. Darkness was over the face of the abyss.



The Earth *Became* Formless

I FOUND another passage which fits the vision of Enoch 83:4-6 nicely. A couple of them—actually. Both passages depict the creation as seen in Genesis but derive from slightly different angles. You'll see what I mean immediately hereafter.

⁶ In the beginning Elohiym made the heavens and the earth. **The earth became formless and deserted and darkness was upon the shaft of the pit.** And the spirit of Yahuah hovered over the surface of the seas.

⁷ **And Elohiym said, Let there be light and there was the word, the light of men. Men were in darkness and the light overpowered the darkness,** but men saw it not.

The Book of the Two Pearls 2:6-7

Shem *bar* Noach was on his deathbed when he gave this account. His descendants stood around while he reminded them that Elohiym made the heavens and the earth and that the earth *became* formless. Assuming this text originates in Hebrew, we would expect to see the word *tō-hū* in there. But then look what he includes in the retelling. “Men were in darkness and the light overpowered the darkness.” That’s epic.

I don’t know how you read that, but I envision pre-adamites on the earth. Pre-adamites, deceived by the angels. That’s why A’dam and Havah were created, you know, to replace the high priest over humanity who had failed the people upon the earth. Talking about the light of men also means that Yahusha has revealed himself to the world on far more than one occasion. It shouldn’t surprise us by now to find that his appearing lines up with a reset.

Our *next* passage derives from ‘Recognitions of Clement’. It is Kepha who is committed to the creation narrative this time around. And as you shall hopefully see, the two complement each other.

In the beginning, when Elohiym had made the heaven and the earth, **as one house, the shadow which was cast by the mundane bodies involved in darkness those things which were enclosed in it.** But when the will of Elohiym had introduced light, that darkness which had been caused by the shadows of bodies was straightway **dispelled**: then at length light is appointed for the day, darkness for the night. And now the water which was within the world, in the middle space of that first heaven and earth, congealed as if with frost, and solid as crystal, is distended, and the middle spaces of the heaven and earth are separated as by a firmament of this sort; and that firmament the Creator called heaven, so called by the name of that previously made: and so **He divided into two portions that fabric of the universe, although it was but one house.**

Recognitions of Clement 1.27

Pause. And *now* you know why Elohiym spent an entire day creating the firmament. It was to separate heaven and earth into two houses. Before that moment, they were a consolidated entity. One house. Something had to be done about the darkness though. There were too many shadows being cast by the mundane bodies. Once again, it would take the introduction of light to dispel the darkness. As you can clearly see, the separation of nighttime and daylight hours coincided with the departure of heaven from earth.

In case cognitive dissonance is getting the better of you, remind yourself again why you pray that the will of Elohiym be done on earth as it is in heaven. Specifically, that his kingdom come. So long as there is evil here below, heaven will not break through the firmament and congeal with the earth. Our prayer is that sin might be done away with, once and for all. *Continuing.*

The reason of the division was this, that **the upper portion might afford a dwelling-place to angels, and the lower to men**. After this, the place of the sea and the chaos which had been made received that portion of the water which remained below, by order of the eternal Will; and these flowing down to the sunk and hollow places, the dry land appeared; and the gatherings of the waters were made seas.

Recognitions of Clement 1.27

Worth noting is the upper portion, which was assigned to angels, whereas the lower was given to men. The purpose of this paper is not to argue in favor of pre-Adamites. Do recall though how A'dam was taken from the mountain of worship and placed into the Garden of Eden. And where was Eden again but Paradise? The *third* heaven. Man and woman was created upon the earth, but Havah was whipped up as something extra special in heaven. Seeing as how A'dam and Havah were not set up to take a tumble, that tells us that men had already been purposed to be ruled over in the earth below.

Also, we read about the chaos which had been made because of a struggle. As the water flowed down and sunk to the hollow places, dry land

appeared. You and I both know what is being compared to here. *Noach*. On both occasions, the world was flooded.

Speaking of resets, this one comes from Yirmeyahu, and it reads:

²³ I beheld the earth, and lo, it was **without form** [*tō-hū*], and void; and the heavens, and they had no light. ²⁴ I beheld the mountains, and lo, they trembled, and all the hills moved lightly. ²⁵ I beheld, and lo, there was no man, and all the birds of the heavens were fled. ²⁶ I beheld, and lo, **the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of Yahuah, and by his fierce anger.**

Yirmeyahu (Jeremiah) 4:23-26 [Cepher]

Mm-hmm, we're back on *tō-hū* again. *There it is*. I even scribbled it in so that you wouldn't miss it. Yirmeyahu is purposely directing us back to Genesis 1:2, when "the earth was without form and void." Notice how the prophet sees the whole earth in the state of *tō-hū*. Ezra has already told us that the earth was created perfect, but here it can only be deemed *formerly* fruitful. He even says as much. The fruitful place was a wilderness. There are cities, but they're broken down. Vacant of men though. They're gone. There were birds at one time too, but they've fled. The chaotic condition and wreckage of the earth, specifically Yahuah's anger, is a direct result of its previous tenants. You had to be there, I guess.

You will tell me this a future event and not to be taken literally as something that has already happened. If so, we're still dealing with a reset, as the language is the *same*. And anyways, in Hebrew there are no coincidences. Difficult to claim that *tō-hū* is fruitlessness and the direct result of a destructive event in one instance of His-Story but not in another. Did you notice how the heavens had no light? *Strange*. The switch had been flipped off, obviously. Still hugging this to your bosom and claiming a future event? I'm not holding a gun to your head. I can't force you to see the peripheral picture. But know *this*. When the firmament is rolled back and heaven comes down to earth, Yahuah isn't flipping the lights of heaven off.



Destroyer of Worlds

UP to this point, I have yet to make any mention of the prince of Tyre. I do admit, for the *first* go-around, failing to add his puzzle piece into the picture was borderline neglect on my part. Wasn't oversight though. It was more like a lack of quarters for the parking meter, as I was running out of time to turn in a paper. Perfectionism is something I gave up in my twenties. But now that we have happened upon a second edition, I hope to remedy some of those simple oversights. You see, the Prince of Tyre, as found in Yechezq'el 28, may be our best glimpse into the lost world of Genesis 1:1. Certainly within the 66-Canon, anyways.

Before we do, let's take a detour and a *quick* pitstop at a familiar passage in the book of Iyov.

⁴ Where were you when I laid the foundations of the earth? Declare, if you have understanding. ⁵ Who has laid the measures thereof, if you know? Or who has stretched the line upon it? ⁶ Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; **When the morning stars sang together, and all the sons of Elohiym shouted for joy?**

Iyov (Job) 38: 4-6 [Cepher]

When making the claim that this passage would be *familiar*, I guess I was speaking to an audience which already appreciates the connection between divine beings and stars. For *that* reader, Iyov 38:4-6 is an oldie but goodie. And for the rest of you, *no*, it's not another syrupy metaphor. The singing stars are given an exclusive relationship with the sons of Elohiym—and notice something. They're shouting for joy. Every single one of them. Nobodies sitting in the corner and pouting.

We are even told the timing of their exclamation. It is when the foundations of the earth were laid, and a line was stretched out upon it. I hate to break the news to you globbies and ball lovers out there, but no architect, contractor, or construction foreman in his right mind would stretch a line upon anything other than a flat surface before building upon it. Also, the foundation is laid first before the rooftop, and never the other way around. *Just saying.*

Having read Chanok 83:4-6 and Yirmeyahu 4:23-26, wherein the destruction of the old world is pronounced in relationship with the abyss, we should be able to pinpoint the whereabouts of this passage in Iyov 38. Yahuah says nothing about water covering the earth. And it only makes sense that he wouldn't. I'm not saying it's impossible, but quite difficult all the same and unreasonable, to stretch a line out on something which is completely submerged. The heavens and the earth were created *before* the Ruach HaQodesh hovered over the face of the waters. Therefore, we've been given another cursory glance into Genesis 1:1, which again, is precisely what 2 Esdras 6:38 is describing. Before *to-hu*. You see how it's coming together? All that reading is paying off.

Turning *now* to Yechezq'el.

¹¹ Moreover the word of Yahuah came unto me, saying, ¹² Son of A'dam, take up a lamentation upon the king of Tsor, and say unto him, Thus says Adonai Yahuah; You seal up the sum, full of wisdom, and perfect in beauty. ¹³ **You have been in Eden the garden of Elohiym**; every precious stone was your covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was prepared in you in the day that you were created. ¹⁴ You are the anointed **Keruv** that covers; and I have set you so: **you were upon the holy mountain of Elohiym**; you have walked up and down in the midst of the stones of fire. ¹⁵ You were perfect in your ways from the day that you were created, till iniquity was found in you. ¹⁶ By the multitude of your merchandise they have filled the midst of you with violence, and you have sinned: therefore, I will cast you as profane out of the mountain of Elohiym: and I will destroy you, O covering **Keruv**, **from the midst of the stones of fire**. ¹⁷ Your heart was lifted up because of your beauty, you have corrupted your wisdom by reason of your brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold you. ¹⁸ You hast defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your traffic; therefore, will I bring forth a fire from the midst of you, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you. ¹⁹ All they that know you among the people shall be astonished at you: you shall be a terror, and never shall you be anymore.

Yechezq'el (Ezekiel) 28:11-19 [Cepher]

Another difficult argument to make is that the prince of Tyre is a human when in fact Yechezq'el identifies him as a **Cherub**. Take a mental note of that. Others have suggested that it was indeed an angelic being ruling from a city on earth but that he was perhaps a contemporary of the prophets. Not that I have a problem with that, in and of itself. Except that the *same* divine being is accredited with having ruled from Eden. When

did that happen in the Bible? It didn't—likely telling us that Yechezq'el is making connections with other books which our Roman controllers didn't think to include. Furthermore, this same divine being is promised to be destroyed in the presence of his worshipers, *future* tense, and to their astonishment. Sounds like a Satanael prototype to me. Or in the very least, a divine being on par with the angel of death. I'm actually not convinced that the Prince of Tyre *is* Satanael, but what do I know?

If you attempt to tell me HaSatan *did* sit on one throne or another, but only *after* A'dam and Havah were created, then who was the cherub prince trading with, exactly? That's what brought his downfall, you know. The iniquity of traffic. Other translations say dishonest trade. The Hebrew words are *bə·'e·wel* and *rekullab* [rə-kul-lā-tə-kā], and they mean just that. Iniquity (*bə·'e·wel*) and trade or merchandise (*rekullab*). Try not to gloss over the little details. It's one thing to play chess with oneself and quite another to have the left and right hand engage in trade, especially when dishonest gain is involved. That tells us there were other divine beings or people groups whom he made deals with while being enthroned in Eden, and where does the A'dam and Havah story back that up? It doesn't.

Some pages ago I quoted from 'The Book of the Two Pearls', wherein Shem bar Noach gave an account of the creation. Well, I left out the part which preceded it. Some people like to eat the cherry on top right away, but I've often been the eccentric type and prefer saving it. In case you haven't noticed, we're nearing the end. Shem's account takes us on a soaring plunge right over the high dive into *the gap*. If it's to be believed with any weight or measure of authenticity, then we are once again reminded that the prince of Tyre and Satanael are two separate entities. *Reading.*

1 In the beginning was a **seraph** of the order of the heavenly hosts of Yahuah. His name was **Nakash**. He was given authority over the earth generations before man.

² This is the book of Nakash and how he became null and void.

³ Nakash led **the third part of the seraphs of fire** in peace in paradise. Trees were gold and leaves were of the color of jasper and other fine jewels.

⁴ From earth, he saw how Yahuah loved the only begotten ones more than him. Nakash influenced his army to do the evil thing and tempt Yahuah. Elohiym sent Michael, Gabriel, Uriel, Raphael and even Phanuel to fight Nakash. The messengers Suraphael and Raguel were sent also. Yes, Yahuah sent his seven messengers to defeat Nakash the heretic.

⁵ **Nakash caused the earth to become desolate.** His nature was created to be in opposition for divine reasons.

The Book of the Two Pearls 1:1-5

Nakash the heretic was **seraph** and therefore serpentine in nature, which is to say, a completely different class of angels from the Cherub. Can't be the prince of Tyre then. I'll let you make sense of that. And I'm still not convinced that Nakash and Satanael are one and the same. No need for a muscle cramp while performing mental gymnastics though. To me, the prince of Tyre and Nakash the heretic assigns more than one corruptor to the lost world. Kind of like Azazel or Semjaza with the Watchers. We call them conspirators for a reason.

Why do I get the feeling that Tyre by the sea was simply renamed by the Phoenicians in memory of Atlantis, and that we are gazing in upon the *former* age of the angels?

