



10 Weeks of Chanok

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12/3/2021

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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 list 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. The 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 Ceper 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 cephher, and said, I have been born the seventh in the **first week**, while judgment and righteousness wait with patience.

Chanok (Enoch) 93:4

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

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*.

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 YAHUAHA closed it from without on the seventh evening.

Yovheliym (Jubilees) 5:22-23

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 its 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

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

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

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 *nbo* 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'd taken the time to read 'The Glorious Appearing of Yahusha HaMashiach', then you'll know the Son of Alahayam 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 completion 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

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, an 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 YAHUAHA'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 YAHUAHA, 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 YAHUAHA shall go forth in wrath, and upon them all shall great punishment from heaven be inflicted. ⁹ The holy YAHUAHA 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

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.

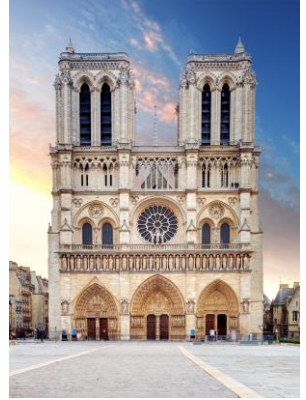
Eighth Week

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

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 YAHUAUHA. Mashiach 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

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 YAHUAHA. 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 YAHUAHA'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 YAHUAHA'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

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 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 YAHUAHA 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

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: "Finders 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 Alahayam 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.