



# The Seven Thousand Year Timeline Deception

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12/3/2021

## Introduction

**[UPDATE 1/3/24:** THE way I figure, our Controllers have already rewritten the Timeline so frequently and with enough pizzazz that I am perfectly within my rights to rearrange a few things into a smaller more compressed edition. What started out as a simple paper grew and grew into a Book, and *please*, support my incessant taco habit by purchasing a copy. Anyways, it has become incredibly difficult making an update here or there without confusing everyone as to where they should find the information. Kind of like making heads or tails of the Timeline.

“Worst theology ever” is the review already fermenting behind the eyes and between the ears of some of you. I know for a fact that’s what a

variety are thinking because, hey, this isn't the first edition. After giving my initial Timeline presentation in YouTube Land a couple of years ago, those very grenades were lobbed in my direction. They still are. Don't get me wrong, there were plenty of 'Ob's' and 'Ab's', which is often how these things begin before the running and screaming starts. But then, in-between those gazes of appreciation, the sceptics showed up, frustrated as hell. They were there to let me know I had stumbled over nearly every point of their Eschatology Chart. Best to return to the bungalows and stay there until the indoctrination sets in.

Look, I am well aware of **Dispensationalism** by this point of my adult life. I was literally raised as one, probably as part of my potty training. You should know that I even entered the Calvary Chapel School of Ministry at one point, twenty years ago now, with my aim set on becoming a missionary. I've since become one, thanks for asking. The only course I ever took was **Revelation**. At the time, I was neck deep in the **Zionist** Narrative. God save the Jews and The Land and all that. I was drowning in it. Had I covered this topic then, I would have pulled out all the charts. I would have told you that Revelation was future tense, that there was a Tribulation and a Great Tribulation as well as a false prophet and an antichrist on the horizon, and that we were about to get raptured out of here at any moment. Nobody needed to explain it. Well then, thank YAHUAHA that he shook me from my Jesuit-induced slumber.

That's not to say I'm correct about my current Timeline position, either. In all seriousness, I'm not expecting my every critic to agree with me. I may very well be wrong and am willing to be. I've been amiss about a great many doctrines in my day, which furthermore indicates that I still am in all likelihood wrong about a thing or two. The self-assured and proud will read weakness into a statement such as that one, though in my experience, one cannot truly pursue Truth unless they are willing to cope with their *wrongness*. Others are only able to progress so far. The glass ceiling is most certainly a reality, and everyone has their limits, especially where the Truth is concerned. It also tells me that such critics have yet to experience the critical mass of knowledge, the tipping point, whereas the gnosis of *knowing nothing* is finally realized. To quote the Frank Oz puppet, the Timeline I present to you is one in which I have had to unlearn what I've learned.

Coming to terms with the fact that Revelation already happened, that Yahusha HaMashiach did exactly what he promised to do, and just as

importantly, *when* he said he'd do it, didn't happen overnight. And yet, here we are, having this conversation. But then, contrarily, there is another group of Eschatological Tartars, and a rather large one at that, which claims the Millennial Kingdom of Yahusha HaMashiach did happen, physically, precisely as I do. They too are critics of my research because they advocate a kingdom which was ushered in upon the Earth at the **70AD** mark, whereas my research has led me towards the **sixth century**. The point of this book is to show you why.

It's not like I'm making my Timeline up, either. No, I'm not pulling out the calculator and attempting to be clever. Oh, I'll freely admit to the fact that Math and I have tried our hands at the blind date game, though we've never once survived the night without the buttons showing up to break up the fight. At present, my relationship with Math isn't a co-dependent one. We are not blame-shifting or gaslighting the other, nor am I isolating the metric system from its loved ones. There is no abusive relationship here. We have simply agreed to be so far removed from a courtship as to be on non-speaking terms. To add to that, if I were the last strapping Lad and Math the last Lady on Earth, then the future of philosophical Society would be screwed.

The one and only reason as to why I've ~~come up with~~ the present Timeline... *wait*, scratch that, I haven't come up with anything. Please don't think I'm patting myself on the head when claiming it all comes down to my thirst for Knowledge, as well as Wisdom. There are other Truth-seekers out there on the same quest, though our numbers are few, and as any Truth-seeker knows, the Truth doesn't simply plop down into your lap. The Truth has to be sought for. From the moment that our pre-existent souls were born into this realm, the Lies were there to greet us, which is why unlearning what we've learned is so important to the journey. A Son of ALAHAYAM has little choice but to crack open the ancient books and read, connecting the various pieces of the puzzle, though our Roman Controllers have scrubbed much. That's all I've done here. I will show you precisely why Yahusha ushered his kingdom into our side of the realm in the sixth century, according to the ancient texts.

Shockingly, the Truth sometimes does confront us, but when that happens, our Controllers do everything in their power to lie, inciting us to deny the obvious. Here, I'll give you a couple of quick examples. From beginning to end, the Bible implores us to obey the Commandments of our heavenly Father, as laid down in the Torah. But then the Jesuits and

the Seminary Crew shows up to tell us it's been done away with—*yippeee!* Perhaps it is wishful thinking or the simple fact that the Concentration Camp loudspeakers determine Reality, the normies have heard it repeated so often that it must be true, by their reckoning. The other example is the obvious fact that the entire New Testament is written in such a way to mirror Yashar'el's forty years of wandering through the Wilderness. Upon Moshe's death, Yashar'el entered the promise land, and by 70AD, they did again. Yahusha HaMashiach came for them.

A couple of years ago, and because a great number of my readers were imploring me for a book, I published my first collection of writings which hoped to detail the reality of the Millennial Kingdom in the pages of HisStory. I called it, 'Millennial Kingdom + Mud Flood.' *Oops*, is that an addition sign, and did I invoke math? *Oh dear*. Though the first edition veered upon 500 pages, it was far from complete in scope, and so, I quickly realized a second edition was in order. But then a rather unfortunate thing happened. The second edition ballooned to over a thousand pages, and with no end to the research and writing in sight, such a project became, *well*, unpublishable. It's why I decided to go back to the drawing board and break up the various chapters found within 'Millennial Kingdom Mud Flood', turning each one into a series of expanded books.

What is important to understand in all of this is that the book before you stands upon the shoulders of the cheer squad. My wife was my high school sweetheart and in high school she was a member of the squad, don't hate. My point being, I've already published various other books in the 'Millennial Kingdom + Mud Flood' series, all of which hope to problem solve and elaborate on noted elements of the Thousand Year Reign of Mashiach. If you want answers as to how Scripture was fulfilled by 70AD, you won't find that here. I suggest you read 'The Glorious Appearing of Yahusha HaMashiach,' by yours truly. If you want answers as to where the godeshiym (saints) were taken and where they still reside, that too will not be resolved here. You will have to read my other very important book, 'The Hidden Wilderness,' research which my Timeline critics go out of their way to ignore.

'Besorah Kepha: The Gospel of Peter, a Commentary' is another one. For everyone wondering how Revelation is a story regarding the divorce of Yahudah from the land, it goes into great detail showing the Pharisees responsibility in the crucifixion of Mashiach rather than the Romans. Pontius Pilate washed his hands, having nothing to do with it, whereas

the Jews refused to repent. Two other books worth noting is ‘The Lion & The Lamb: The Mandela Effect,’ as well as ‘Mary Magdalene: Wife of Messiah,’ both of which fill in important pieces to the Timeline puzzle.

We’ll just chalk this book up to one more entry in the Millennial Kingdom Multiverse. Expect several more in the series, as the smokestacks are visibly active above the production line. This book though, as the title suggests, primarily deals with the Seven Thousand Year Timeline Deception. Accept what the sources contained within say as True or don’t, I’ll sleep fine at night either way, I’m not your Operation: Mockingbird or MK-Ultra handler. At the end of the day, my hope as it so often is, relies upon the tightening of an intellectual screw, in that we both walk away from this conversation having acquired a little more knowledge, and dare I say it, Wisdom.



### **A Day With YAHUAHA Is as a Thousand Years**

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

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

Coming up with a general timeline hasn't been easy. Regardless, I will give it the old college try. Perhaps, if anything, I can massage a few knots. Iron out a kink or two. Help clarify an otherwise confusing heap of rubble. I'll be seeking Scripture *as always* for clues, because really, the Timeline is not my own. Though as you shall soon discover, the scribes are centuries ahead of us on that on the spring cleaning too. It's why I'm calling this 'The Seven Thousand Year Timeline Deception.' We've all been dupped into believing there's a two-thousand-year gap between YAHUAHA's promises and their fulfillment, and also, that we're somewhere on the timetable where we are not. All I can do is dig into the sandbox and then report for you the picture that is emerging. For the visual people out there, *here* is what I'm essentially going with.



The chart isn't mine. I didn't make it. One of my readers sent it to me. I happen to like it and feel it conveys precisely what I'm after. Here's what I have so far in my investigation. His-Story as we know it ends abruptly

in **70 A.D.** No, that is not when the Millennial Kingdom of Mashiach was ushered in. The Thousand Years refers to a span of time when YAHUAHA's reign would break into our realm, though his kingdom is eternal. Many to most of my readers all seem to insist that's when it happened, in 70 A.D., but I feel as though I have good reason for concluding differently. Give me a few minutes and I shall show you why. Also, I am not KJV-only. That line of thinking will persuade many a-mind to steer clear from the Greek Septuagint, which is a darn shame. Either way, 70AD is a pivotal marker because Yahusha fulfilled the things he promised he would to *this* generation rather than *that* one. Of course, the people who witnessed those events would have known it to be a very different year. My best guess is the whereabouts of **5540**. Again, you shall see why. Scripture tells.

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

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

Bere'shiyth (Genesis) 2:1-3

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

<sup>8</sup> Remember the day of the Shabbath, to keep it holy. <sup>9</sup>

Six days shall you labor, and do all your work: <sup>10</sup> But the seventh day is the Shabbath of YAHUAHA Elohayka: In it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: <sup>11</sup> For in six days YAHUAHA made the heavens and the earth, the sea, and all that in them is, and rested the seventh day: wherefore YAHUAHA blessed the day of Shabbath, and hallowed it.

Shemoth (Exodus) 20:8-11

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

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

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



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

Vayiqra (Leviticus) 25:1-4

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

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

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

Tehilliyim (Psalms) 90:4

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

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

<sup>8</sup> But, beloved, be not ignorant of this one thing, **that one day is with YAHUAHA as a thousand years, and a thousand years as one day.**

Kepha Sheniy (2 Peter) 3:8

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

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

Kepha Sheniy (2 Peter) 3:9-10

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

*Sure*, it might be true that he's referring to the arrival of New Yerushalayim, that is, after the season of Satan's deception. It would certainly explain *why* earlier in chapter 3 he predicts how people will complain of his return being a long time coming. My thought though is that he's referring to Mashiach ushering in his kingdom, *via* the collapse of Rome. Contrarily, this might be a double prophecy, as heat, not water, is the *new* preferred method and will meet the earth *both* times. And of course, Yerushalayim was destroyed by fire in 70.

I realize now that another article is in tall order. That way, the melting of society by way of fervent heat can be exclusively dealt with. What I'm saying is, it *already* happened. Argue all you want on whether the writer of 2 Kepha *is* the same writer as 1 Kepha, or which of the two if any are in

fact the *real* Kepha, but Kepha's words came true. The elements melted the earth with fervent heat. Likewise, the works therein were destroyed.

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



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



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



Where are we *now*? Don't tell me you fail to recognize the city of Petra in Jordan when we're gazing upon it. *Melted*. I'm as surprised as you are. I visited Petra back in the day and never would have imagined. You will tell me they simply carved the city out of a rock. *Ob*, did they? I'll admit, the fact that the front décor survived the melting seems a little too convenient—at first. Let's keep looking though.



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



*Meltd...*



*Meltd...*



*Meltd...*

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

beforehand. The melting of cities happened *after* the New Testament was written.



### **The *Arrival* of Eliyahu**

THE reason I surmised **5500** as the year when Yahusha HaMashiach ascended to heaven is because *several* texts told me so. It wasn't even a matter of pulling out the calculator. No need to read between the lines, either. The ancient writers literally spelled it out for me. You just have to read the right books. It is the Romans who simply didn't set it up that way. I'm not dogging Canon except to say that its selection and assembly came with a certain *degree* of cleverness. There are certain pieces left out of it that, once added to the puzzle, widens our peripheral vision, and forms a more completed picture, which is essentially what I'm attempting to do today. And just so you know, the 5,500-year prophecy arrives with a **6,000-year timeline** which, in doing so, infers a thousand-year day of rest afterwards. Our very first inroad to the missing timeline comes to us by way of 'First A'dam and Eve', wherein we read:

**38** After these things the Word of Alahayam came to A'dam, and said to him:

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

*First A’dam and Eve 38:1-2*

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

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

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

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

*Second A’dam and Eve 12:6-7*

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

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

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

The Book of A'dam 13:3-5

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

It's easy to miss what's going on here, but if you pay attention, there's a double anointing going down. As soon as Yahusha comes forth from the river, he is anointed with oil. We don't read about that in any gospel, but it's no big stretch to imagine Yochanon would dabble a steady flow of oil over his head. It *then* says that A'dam's descendants are anointed with oil in preparation for the impending resurrection. Where are his descendants at this point in history but Sheol? Well, that's where our *next* book carries us. To Sheol. It is 'The Gospel of Nicodemus' which glances in upon the very moment when Yahusha arrives to fulfill his promises. And once again, we see precisely where we are on the timeline. The year **5500** has come.

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



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

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

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

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

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

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

Besorah Niqodiymon (Gospel of Nicodemus) 22:3-9

*Good speech.* You had to be there, I guess. For better context, there is a disturbance in Sheol at the arrival of HaMashiach, and dead souls appear to be waking up, some from nearly five millennia of slumber. Satan is present, as well as the Prince of Sheol, and everybody it seems is trying to figure out who this new arrival is. In order to identify the person as Mashiach, Sheth is speaking to the righteous children in Sheol about the prophecy spoken to him, some of which we have already read in 'Second A'dam and Eve'. And as you can clearly see, he is announcing the year as **5500**. Mashiach arrived in She'ol right on schedule.

Beginning with his immersion in the Yordan, some people conclude that Yahusha's ministry only lasted a year, making him a Passover lamb, whereas others speculate it was more like three years, designating him to be a heifer. I don't necessarily have an opinion on either one, except to say that the gospels appear to me as though he arrived, spoke naughty words to the wrong people, and then was crucified rather quickly. That's

a side discussion though. *Where* we are on the timeline *is* established. The year is 5,500 or the whereabouts. And so, this is where it starts to get interesting.

What happens in the year **6000**?

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

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

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

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

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

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

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

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

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

Consider the *following*.

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

Exodus 6:18 [Targum]

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

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

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

<sup>5</sup> And the Word of YAHUAHA your Alahayam will bring you into the land which your fathers possessed by inheritance, and you shall possess it, and He will bless you and increase you more than your fathers.

<sup>6</sup> And YAHUAHA your Alahayam will take away the foolishness of your heart, and of your children's heart; for He will abolish evil desire from the world, and create good desire, which will give you the dictate to love YAHUAHA your Alahayam with all your heart and soul, that your lives may flow on for evermore.

<sup>7</sup> And the Word of YAHUAHA your Alahayam will send these curses upon your enemies who have oppressed you in your captivities, and such as have hated and persecuted, to destroy you.

<sup>8</sup> But you shall return, and be obedient to the Word of YAHUAHA, and do all His commandments that I command you this day.

Deuteronomy 30:4-8 [Targum]

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


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

Google when did the dark ages begin

About 122,000,000 results (1.08 seconds)

Early Middle Ages / Period

**476 AD – 1000 AD**



People also search for

- Late Middle Ages 1300 – 1500
- High Middle Ages 1000 AD – 1250
- Late antiquity 284 AD – 700 AD

**Early Middle Ages**

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


[Wikipedia](#)

**Start date:** 476 AD  
**End date:** 1000 AD

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


6,110,000 Results Any time

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



History: Middle Ages for Kids  
[www.ducksters.com/history/middle\\_ages\\_timeline.php](http://www.ducksters.com/history/middle_ages_timeline.php)

**Dark Ages**  
Historiography



The "Dark Ages" is a term for the Early Middle Ages or Middle Ages in Western Europe after the fall of the Roman Empire.

[Wikipedia](#)

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

There are thumbs *up* or *down* buttons underneath the article, asking if this little nugget of information was helpful. I’m thinking about giving a thumb’s up. The only reason I hesitate is because a thumbs up was potentially *really* Kaiser’s way of giving the *okay* to mutilate someone in the arena. It is only Hollywood which informs us of the proper direction to arrange one’s thumb. For all I know, giving the thumbs up is equivalent to shaving one’s limbs off. And now that I think about it, by giving our consent either way, we are expected to take part in a Satanic ceremony. *No thank you.*

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

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

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

Lamentations 4:22 [Targum]

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

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



### Anticipation of the Church Fathers

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

The *first* name which you may or may not recognize is **Theophilus**. We are often told he was the 7<sup>th</sup> **Bishop of Antioch**, and in fact is often known as Theophilus **of Antioch**, reminding us that he came from the **Pauline tradition**, which is the same thing as the lawless Christian tradition. I have also pointed out in one paper or another that Theophilus was *initiated*. His 'Apology to Autolykus', a series of books defending "Christianity" and written to a pagan friend, has all the markings of it. You will tell me that doesn't help my case at all, but it is what it is. Who is controlling our timeline but the brothers down at the Lodge? Also, the Jesuits and the Benedictine Monks and so on.

Anywho, here is his rephrasing of the timeline.

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

Theophilus to Autolycus, Book 3: Chapter 28

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

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

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

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



that was announced to the world in the time of the sway of the Caesars.

Julius Africanus, Extant Writing: 3: Par 1

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

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

Cyprian of Carthage, Treatise 11:2

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

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

Treatise 11:11

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

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

Wherefore to those **seven days the Lord attributed to each a thousand years**; for thus went the warning: 'In Thine eyes, O Lord, a thousand years are as one

day.’ Therefore, in the eyes of the Lord each thousand of years is ordained, for I find that the Lord’s eyes are seven. **Wherefore, as I have narrated, that true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign.**

#### Victorinus on the Creation of the World

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

Apparently, Victorinus didn’t really get his point across well enough, because our fifth person felt the need to hammer out the timeline with even more precision. His name is **Lactantius**. We are told he lived between 290 *and* 350, according to the official narrative. So, we’re getting closer to the BIG Date. *Follow* along.

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

Lactantius: Divine Institutes, Book 7

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

**We shall be immortal when six thousand years are accomplished.**

Commodianus, Writings: 35

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

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

This has pleased Christ, that **the dead should rise again, yea, with their bodies;** and those, too, whom in this world **the fire has burned, when six thousand years are completed, and the world has come to an end.**

Commodianus, Writings: 80 (300-360 ad)

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

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

Methodius, Fragments: chapter 9

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



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

A man makes as it were a calculation with himself: 'Lo, so many years have passed since Adam, and the six thousand years are being completed, and then immediately according to the computation of certain expositors, the Day of Judgment will come;' yet these calculations come and pass away, and still the coming of the Bridegroom is delayed, and the virgins who had gone to meet him sleep. And, lo, when He is not looked for, when men are saying, 'The six thousand years were waited for, and, lo, they are gone by, how then shall we know when He will come?' He will come at midnight.

Augustine, Sermon 43: par 8

Notice how I didn't highlight anything. Probably because Augustine failed to excite me, as usual. Very little is hidden from his objective, which is to turn people's gaze towards the Beast Government which he obviously served. What Augustine is getting at is that anyone who sought the imminent return of Yahusha, at least at a very specific mile-marker in His-Story, will be proven wrong. *Oh dear*. Augustine was the News in more

ways than one. To deny him was to go against the Science of the day. A true follower of Yahusha knew HaMashiach was coming to destroy Rome, and Rome's Controllers couldn't have that.



### **The Pen of the Scribes Don't Add Up**

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

You're probably already confused. Don't be. Here, I'll give you an example of what it is that I'm talking about. Below a side-by-side

comparison of the same verse but taken from the *Hebrew* Masoretic and the *Greek* Septuagint.

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

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

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

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

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

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

	<i>Hebrew</i> Masoretic	<i>Greek</i> Septuagint
Flood/Shem-Arpakshad	2	2
Arpakshad-Shelach	35	?
Arpakshad-Qeynan	?	135

Qeynan-Shelach	?	130
Shelach-Eber	30	130
Eber-Peleg	34	134
Peleg-Re'u	30	130
Re'u-Serug	32	132
Serug-Nachor	30	130
Nachor-Terach	29	179
Terach-Abram	70	70
Toral	292	1,168

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

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

Were these conspirators *decreasing* our mile-marker on the 7-day timetable, or pushing us further along? That's the question before us. If we tally the numbers then, according to the LXX, Abram was born **3410** years *after*



creation rather than **1948**. You know my theory. They're not only hiding a recent mud flood event but *also* the Millennial Kingdom of Messiah which preceded it. Therefore, what choice do they have but to make it seem as though we've arrived much earlier on the timetable, rather than further along? To add to that, the writers of history overtly remind us how two-thousand years have aimlessly drifted between Messiah and our present age, with countless generations vainly keeping their hopes up. Perhaps they are attempting to make YAHUAHA's promises a matter of malpractice.

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

Well, what about him? *Both* the Hebrew and the Greek agree that Shem died 500 years after begetting Arpakhshad, making him 600 years old in total. In the LXX version, Abram wouldn't be born for another 600 years. This *appears* to be a problem, seeing as how multiple texts, one of which is Yashar (Jasher) and another the Aramaic Targum, identifies Shem and Melchizedek as the *same* person. I have a theory on that, but you'll have to read my paper, [The School of Shem](#), for the fuller explanation. In short, the writers of Scripture gave us an *esoteric* truth. You see, soon after the flood account, Shem disappears from the narrative. We don't see him again until a name change is given. Shem *becoming* Melchizedek is perhaps not so dissimilar from Chanok *becoming* the angel Metatron. Meanwhile, the School of Shem was strategically positioned upon the Mountain of Worship, which is the same thing as saying the doorway to Paradise. Melchizedek had access to *both* worlds until the school itself was finally taken up.

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

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

<sup>10</sup> “And it is our custom annually to open this holy book before an assembly, and to search there for the counsel of Alahayam.

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

*Pause.* When the Yahudim speak of “the seventy books,” that’s the same thing as saying the *Greek* Septuagint. I didn’t mention this earlier, but the name Septuagint derives from the Latin, *septuaginta*, and simply means ‘seventy’. It’s why I keep using the Roman numerals LXX to describe it. They’re sourcing their material. Only problem is, I can’t find anywhere in the first of the seventy books, or any of the Septuagint for that matter, where the archangel Mikha’el tells A’dam’s third son that the Son of Alahayam would come to earth after 5,500 years. The third son of A’dam is Sheth—as you well know by now. And I’ve already sourced one such passage in ‘Second A’dam and Eve’. *Continuing.*

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

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

<sup>14</sup> And so our Scriptures testify that he is the son of Alahayam, and Adonai and King of Yashar’el.

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

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

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

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

<sup>19</sup> The sum of all which amounts to **five thousand and half a thousand**.

<sup>20</sup> And so it appears, that Yahusha whom we crucified, is Yahusha Mashiach the Son of Alahayam, and true and Almighty Alahayam. *Amen.*”

The Gospel of Nicodemus 22:10-20

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

I decided to pull out the calculator and, once again, the numbers don't add up quite right.  $2,212 + 912 + 430 + 510 + 500 + 400$  doesn't add up to 5,500. I'm only counting **4964**. They're off by **536** years. *What gives?*

Well, according to the LXX, the timeline from A'dam to the flood was 2242, whereas the Yahudim told Pontius Pilate 2212. Those added numbers account for **30** years, right there. They then tallied the generations between a post-flood Shem and Abram to be 912, when in fact the LXX claims 1168. They're **256** years off this time. If you're keeping track, we're now **286** years *closer* to the **536** fallen short. I didn't chart out the following generations from Abram onward, but the

inconsistencies already shown may in fact inform us of what is happening. Either scribes later scrambled the numbers here presented, or the writer of ‘Nicodemus’ had a comparatively different timeline to work with. Probably *both*.

Somebody will protest and claim the writers of these books put their faith in the wrong source material. If their theology spoiled, particularly as the 5,500 timeline is concerned, it’s because the Hebrew Masoretic is accurate while the Septuagint was misrepresented from its conception. *Sure*, it’s possible. I mean, that is one option. I’ll gladly own it if shown to be true. Another way of looking at the inconsistencies of Adamic material with the Hebrew Masoretic is that the books which were removed from Canon simply escaped the fate of the scribe’s pen. They weren’t scrutinized because only the 66 books bound into leather were the focus of control.

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

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

<sup>25</sup> And he shall speak great words against El Elyon, and shall wear out the qodeshiym of El Elyon, **and think to change times and laws**: and they shall be given into his

hand until a period of time and times and the dividing of time.

Daniy'el (Daniel) 7:25

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

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

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

It *then* adds.

**From Alexander to our Adonai was 303.**

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