



The 7000 Year Timeline Deception

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Contents

<i>A DAY WITH YAHUAH IS AS A THOUSAND YEARS</i>	5
THE <i>ARRIVAL</i> OF ELIYAHU	15
<i>ANTICIPATION</i> OF THE CHURCH FATHERS	25
500 YEARS OF THE PHOENIX	33
THE PEN OF THE SCRIBES DON'T ADD UP	46
10 WEEKS OF CHANOK.....	55
12 HOURS OF AVRAHAM.....	73
THE NEW TESTAMENT HASN'T HAPPENED YET	78
THE EIGHTH GREAT DAY	84
PRIESTS, SACRIFICES, AND THE EIGHTH DAY	86
RITUAL UNCLEANLINESS <i>AND</i> THE EIGHTH DAY.....	89
CIRCUMCISION <i>AND</i> THE EIGHTH DAY.....	92
SHALOMAH'S TEMPLE <i>AND</i> THE EIGHTH DAY	95



A Day with Yahuah Is as a Thousand Years

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tehilliyim (Psalms) 90:4 [Cepher]

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

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

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

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

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

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

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

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

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

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

I realize now that another article is in tall order. That way, the melting of society by way of fervent heat can be exclusively dealt with. What I'm saying is, it *already* happened. Argue all you want on whether the writer of 2 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 a fervent heat. Likewise, the works therein were destroyed.

Don't believe me?

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



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



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