

to the power of allegories to instruct, and it becomes much easier to understand prophecies.

After my own prayers to Yahshua asking Him to help me to understand the Language of God, I found (to my surprise and delight) that the Spirit of God opened my understanding of the Bible's prophetic books. As a result, it became apparent that there is much more being divulged in these prophecies than initially meets the eye. Now, after saying your own prayer for Yahweh to open your spirit to His Language, join me as I delve into the full meaning of the phrase *"Day of the Lord."*

Is "The Day of the Lord" One Single Day?

There are many different interpretations within the Messianic and Church communities of what, when, and how long the Day of the Lord will be. As already stated, some believers think the events on the Day of the Lord will occur in one single day. Though it is certainly possible that God could lay waste to the Earth and restore it to Eden-like perfection in one day, the final book of the Bible called Revelation teaches that Yahweh will do this over a one thousand year period.

One Christian theory about the Lord's Day is that it is really seven years long, and not one single day. According to this view, Yahshua will return temporarily at the beginning of the seven years - just to retrieve His saints from the Earth before the Tribulation period. This event is known as the Pre-Tribulation Rapture. Still others hold the view that the Rapture will occur before the Bowls of God's Wrath and the Battle of Armageddon. This is known as the Mid-Tribulation Rapture. Personally, I believe that there will be two Raptures - one before and one in the middle of the Tribulation.

Others believe the Day of the Lord will occur on one day. This will be at the very end of the Great Tribulation - when Yahshua will return to Earth to destroy the wicked, raise the righteous dead, and rule over the Earth as King of kings. This rapid 24-hour series of events is known as the Post-Tribulation Rapture, or simply as the Day of the Lord. However, though God unquestionably could accomplish everything prophesied in one 24-hour period, the assumption that Yahshua will do this may be incorrect - as will be shown in this chapter. Let's look at some of the many biblical prophecies about the Day of the Lord to see why. The first one introduces the Book of Revelation. Here, the Apostle John said:

"I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet..." - Rev. 1:10

This opening statement tells us that what we are about to read is a Spirit-led vision. Furthermore, since the sound of a trumpet once announced the coming of kings, the voice like a trumpet is announcing things associated with the coming of the King of kings, Yahshua our Messiah. Perhaps this is why Jews associate the trumpet with Rosh Hashanah, or the Feast of Trumpets, their New Year holiday focusing on God's Reign. Finally, this Scripture tells us that the entire book is a vision of what will occur on *"the Lord's Day."*

Since "The Lord's Day" and "The Day of the LORD," or "Day of Yahweh" are the same event, and the Book of Revelation reveals a series of events that will occur over many days, we have our first clue that "The Lord's Day" is not a mere 24-hour day, but a longer, pre-determined period of time. Incidentally, the Lord's Day is not, and never was, a reference to Sunday. Sunday is never called "the Lord's Day" in Scripture, but only *"the first day of the week"* (Mat. 28:1; Mark 16:2; Luke 26:1; John 20:1, 19). Therefore, this common misconception has no basis in fact.

The idea that the Day of the Lord is a one-day event can be dispelled through studying the entire Book of Revelation, which shows that it is a thousand year period. The Book of Revelation also clearly tells us the chain of End Time events on this thousand-year Great Day of the Lord, as this abridged section of Scripture shows:

"He laid hold of... the Devil... and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up... so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while... Then I saw the souls of those who had been beheaded for their witness to Jesus (Yahshua)... And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection... Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations... to gather them together to battle... They went up... and surrounded... the beloved city. And fire came down from God out of heaven and devoured them. The devil, who deceived them, was cast into the lake of fire..." - Rev. 20:2-13

Note the repeated use of the phrase “*a thousand years*” in this section (Rev. 20:2-6). This phrase is clearly not allegorical in nature, but to be taken literally. From beginning to end, the Book of Revelation describes the unfolding of a specific sequence of events. First, there are the birth pangs of the coming Tribulation period, which occur over a long period of time, when the churches are judged according to their works (Revelation, Chapters 1-3). When this time period ends, the Tribulation period begins, and the Seals, Trumpets, and Bowls of God’s Wrath are unleashed upon all the people living on the Earth at that time (Revelation, Chapters 4-18). Then Yahshua will come again to conquer the wicked, to rule the Earth, and establish an earthly Kingdom of Peace for a thousand years (Revelation, Chapters 19-20).

Now, it is interesting here to note that - according to the Jews - Adam and Eve first sinned seven years after they were created. Nonetheless, as discussed in Book One, though this seven-year period may have gone by without sin, it is still considered to be a part of the first six thousand years allotted for mankind’s sinful works. Could it be that they were not supposed to be counted? Could it be that the Lord’s Day did not begin in 2000 but in 2007, which is seven years later? If this is true, then Rosh Hashanah on Nisan 1 in 2007 *could have been* the official beginning of the Day of the Lord.

However, as stated earlier, Adam and Eve could have remained sinless and immortal for much longer than seven years. As this book repeatedly shows, the number 7 signifies completion, or fullness, and can mean a complete period of time other than a day or year. It therefore may be true that Adam and Eve were not created on, but fell into sin in 4003 BC. If so, their days literally began to be numbered at that time, and they needed to keep records for future generations. Hence, they needed to develop a method of keeping track of time, and Astronomy was born. Consequently, there is a good reason to believe that the Day of the Lord started in April of 2000, after the 6000 years that were divinely allotted for human history had fully passed.

The reason that the Tribulation did not begin in 1999 is likely because God granted a *delay* before the Tribulation so that more souls could be saved due to the prayers of the saints. As will be shown in the next two chapters, several divinely given prophecies besides the Psalms, and the Great Pyramid show that ***the Tribulation period may be scheduled to begin after 2010*** ends on Nissan 1 or April 5th, 2011. God has allotted mankind ten years of additional Grace because He doesn’t want anyone to perish. As Michael Drosnin suggests in his books on the Bible Codes, this may be due to the cries of God’s saints to give people

more time to repent. However, God's mercy will eventually subside so the Tribulation can begin.

Invariably, many prophecies and heavenly signs suggest that the end of 2010 or Spring or Summer of 2011 AD will be the beginning of the Tribulation period, while other prophetic signs single out 2018 as the beginning year of the thousand-year rule of Yahshua on Earth. Though these dates may have been pinpointed to warn us that the Tribulation is very near but not necessarily imminent - there are compelling reasons to believe that these dates are connected to the Tribulation itself.

Before we explore the prophecies pinpointing these dates, however, let's look at the events involving the Lord's Day, as spoken of in the Book of Revelation. First of all, Revelation insists that Christ will literally rule the world for a thousand-year period, during which Satan will be bound (Rev. 20:2-4). Furthermore, the Earth will be filled with peace, and it will be restored to pristine beauty (See Isaiah 2:4, 11:5-10, 35:4-10, 41:18-20, 51:3, 55:13). For a thousand years, mortal, and immortal people, and holy angels will work together to make Christ's Kingdom the happiest, most peaceful, and most beautiful time and place anyone can remember. Then, to weed out the last of the wicked, Satan will be released at the close of the thousand year reign of Christ, and he will tempt many unsaved people among the nations to rebel against their divine King of kings. This will precipitate a supernatural slaughter of the wicked with fire from heaven (Rev. 20:7-9). Then there will be a Great White Throne Judgment, and the remaining wicked will be destroyed in the Lake of Fire:

"Then I saw a great white throne and Him who sat on it... And I saw the dead, small and great, standing before God... And the dead were judged according to their works... Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire." - Rev. 20:12-15

After the Last Judgment - when all people will be given one final chance to repent - the New Heaven, the New Earth, and the New Jerusalem will be established as the everlasting habitation of the righteous:

"Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." - Revelation 21:1-2

These Scriptures teach that all these chronological events do not happen in one day! They will, rather, occur on the Lord's Day that John the Revelator spoke of in his book, which is the same thing as the Day of the Lord! Furthermore, as shown in the preceding quote from the Book of Revelation, it explicitly says a thousand years are involved in Christ's Kingdom, which is also a part of the Day of the Lord. It therefore must be at least a thousand years long. I call this thousand-year time period a Great Day. This concept of a thousand-year Great Day is scriptural, as will be shown in a moment. However, first let's look at the major battles that are prophesied about as occurring on the Great Day of the Lord.

The Lord's Day, and The Two Battles of Armageddon

Another way to see the reality of this thousand-year Great Day that includes the Millennial Rule of Christ is to note that there are two battles - one at the beginning, and one at the end of the Day of the Lord. Though both of these battles fit the criterion for being the Battle of Armageddon, however, they are very different events. In the first battle, for example, at Yahshua's triumphant return, swords will literally spill blood, and birds will dine on the dead people's flesh (Rev. 14:20, 19:21). However, in the second battle, fire devours the wicked, so blood is not spilled by the sword, and there will be no flesh left for the birds to dine on (Rev. 20:9).

In regard to these battles, there are other Scriptures outside of the Book of Revelation that can't be common to both battles, but exclusively refer only to one. In the Book of Jeremiah, for example, the Day of the Lord is clearly a day of vengeance against all the nations who have rejected Yahshua as their God and King. Jeremiah also describes it as a day when blood will flow from the bodies of the wicked. ***For this to occur, they must be slaughtered by the sword***, but not by fire from heaven - for then there would be no blood spilled:

"For this is the day of the Lord GOD of hosts (Yahweh Tsavout), a day of vengeance, that He may avenge Himself on His adversaries. The sword shall devour; it shall be satiated and made drunk with their blood; for the Lord GOD of hosts (Yahweh Tsavout) has a sacrifice in the north country by the River Euphrates." - Jeremiah 46:10

"For Israel is not forsaken, nor Judah, by his God, the LORD of hosts (Yahweh Tsavout), though their land was filled with sin... Flee from the midst of Babylon, and every one save his

*life! Do not be cut off in her iniquity, for **this is the time of the LORD'S (Yahweh's) vengeance**; he shall recompense her. **Babylon was a golden cup in the LORD'S (Yahweh's) hand that made all the earth drunk.**" - Jeremiah 51:5-7*

With Jeremiah's talk of blood being spilled, and the golden cup of Babylon upon which all the nations become drunk, these Scriptures are clear references to the Battle of Armageddon at Christ's return, for this is when Babylon the Great is to fall (See Rev. 18:2,21).

However, the next Scripture, which is taken from the Second Epistle of Peter, seems to pertain directly to the last battle *at the end* of the Day of the Lord. This could be called the final, 24-hour Day of the Lord - when the armies surrounding Jerusalem will not be destroyed by the sword, but by a supernatural fire that is described in 2 Peter and Revelation 20:9. About this, Peter said:

"But the day of the Lord will come as a thief in the night, in which the heavens will pass away... and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up..." - 2 Peter 3:10

The preceding Scripture cannot be referring to the battle that comes before the Millennial Rule of Christ, because all the Old Testament prophecies about this time speak of *renewal, restoration, and repair*. These sorts of actions will not be needed if the Earth is completely destroyed and then immediately made new and perfect again before Christ rules the world. Renewal and restoration can only take place on the old Earth we are familiar with, not on a world already made perfect! We will return to 2 Peter 3:10 in the next section, where - using a larger quote from Peter's second epistle - we will explore the sequence of events on the Great Day of the Lord. We will also examine other scriptural proofs supporting the idea that the Day of the Lord is a thousand years long.

The Concept of the Great Day at the Time of Christ

The Day of the Lord is so highly important that both Yahshua and Saint Paul warn us to watch for it:

*"Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, **and that day will close on you unexpectedly like a trap.** For it will come upon all those who live on the face of the whole earth. **Be always on the watch, and pray that you may be able to escape all that is about to***

happen, and that you may be able to stand before the Son of Man." - Luke 21:34-36 (NIV)

*"For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, 'Peace and safety!' then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. **But you, brethren, are not in darkness, so that this Day should overtake you as a thief.**" - 1 Thessalonians 5:2-4*

Yahshua and Paul's warnings imply that the Day of the Lord is an event that we should be able to recognize so that we will not be caught off guard when it comes. In fact, Paul makes it clear that his listeners *"know perfectly that the day of the Lord so comes as a thief in the night."* Paul also says that the saints *"are not in darkness," meaning that they know what to watch for, and will know when the Day of the Lord is imminent.* In this chapter, we will determine what Paul's hearers knew, and what we should know, so that we are not caught unawares when the Day of the Lord arrives!

At the time of Yahshua, some Jewish Rabbis or teachers must have been familiar with the idea of Sacred Astronomy. This is evidenced in the Dead Sea Scrolls. There is an interesting text mentioned in the book *"The Dead Sea Scrolls, A New Translation,"* by Michael Wise and colleagues. Text 58, "A Divination Text," shows that at least some of the Jews at Qumran knew about the twelve signs of the Zodiac, and noted their movements in the night sky. The following quote is from the first part of this text, which describes the positions of the Moon in relation to the signs of the Mazzaroth, or Zodiac over a one-month period:

"and on the seventh (day), the Archer; on the eighth and ninth, the Kid; on the tenth and eleventh, the Drawer; on the twelfth and thirteenth and fourteenth, the Fishes; on the fifteenth and sixteenth, the Ram; on the seventeenth and eighteenth, the Ox; on the nineteenth and on the twentieth and on the twenty-first, the Twins; on the twenty-second and twenty-third, the Crab; on the twenty-fourth and twenty-fifth, the Lion, on the twenty-sixth and on the twenty-seventh and on the twenty-eighth, the Virgin; on the twenty-ninth and on the thirtieth and thirty-first, the Scales. Tishri: On the first and on the second, the Scorpion..."
- page 304, *The Dead Sea Scrolls, A New Translation*

In the preceding quotation of the translated Qumran text, the twelve Zodiac signs are identified by their pictorial designations, and in their proper order. First, the Archer we call Sagittarius is mentioned,

followed in sequence by the Kid, known to us as Capricorn. Next, the text lists the Drawer (or Fetcher of Water) which is Aquarius, then the Fishes for Pisces, the Ram for Aries, the Ox for Taurus, the Twins for Gemini, the Crab for Cancer, the Lion for Leo, the Virgin for Virgo, and the Scorpion for Scorpio.

This text is unique among the calendar texts found at Qumran, which usually list the months by their number designations rather than their names. Nonetheless, the existence of this text at Qumran supports the Jewish use of astronomical and astrological principles around the time of Christ. The Jews at Qumran knew of all twelve symbolic names for the zodiacal signs - exactly as we know them today. Furthermore, this text contains the earliest list of the zodiacal signs ever found in Aramaic, and proves that some Jews were keeping track of stellar movements using the signs of the Zodiac near to the time of Christ.

The idea that a thousand years to God is like a day to Him was introduced in Book One, "The Language of God in the Universe", which is about the Gospel in the Stars. Scripture supports this idea:

"For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night." - Psalm 90:4

It is likely that Saint Paul, as a very learned man, would have been familiar with this Scripture. We also know that the Apostle Peter knew of this biblical teaching, even though he is traditionally depicted as a poor, uneducated fisherman whose knowledge of Scripture would have been rudimentary. If true, however, Peter would not remain this way. In fact, the Book of Acts and Peter's two epistles show that he often spoke eloquently and confidently in defense of the Gospel of Christ after he was baptized with the Holy Spirit. For example, just before he spoke to his fellow believers about the coming Day of the Lord, Peter explicitly mentioned the principle of reckoning days in thousand-year increments:

*"But, beloved, do not forget this one thing, that **with the Lord one day is as a thousand years, and a thousand years as one day.** The Lord is not slack concerning His promise... but is longsuffering toward us, not willing that any should perish... **But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.** Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of **the day of God, because of which the heavens will be dissolved,***

being on fire, and the elements will melt with fervent heat?" - 2 Peter 3:8-13

In this Scripture, Peter alludes to the concept that a thousand years is as a day to God. Then Peter immediately begins to speak about the destruction of the existing heaven and Earth by fire and heat, which is accompanied by the sound of violent noise. It is as if Peter had envisioned a nuclear-type explosion encompassing the entire Universe that will completely annihilate this present Creation! This does not seem like an event that would presage Christ's Millennial Kingdom on Earth, but the end of the world. It is also obvious here that Peter possessed mystical knowledge that most of the common people of his day were unacquainted with. Could it therefore be possible that, when he was a boy, Peter had been educated nearly as well as Paul, and before either man's conversion? Using deductive reasoning, some scholars have suggested that this was indeed the case.

This supposition is supported by the fact that, before following Christ, *Simon Peter and his brother Andrew were fishing partners with James and John, the sons of Zebedee, and both families owned their own fishing boats* (Luke 5:1-11). A boat big enough to hold several fishermen and a big catch of fish would have had to be at least 18 to 20 feet long, and would require a great deal of wood to build. Since trees big enough to provide timber suitable for making boats were rare in Palestine, wood for boat making was an expensive commodity. Consequently, only men with enough capital could build, own, and operate fishing boats. The four "poor" fishermen who followed Christ therefore must have been wealthier than most Christians have been led to believe.

In the preceding Scripture (2 Peter 3:8-13), Peter suggests that this destruction of the elements by fire will occur on the Day of the Lord. However, if the Day of the Lord refers to the Great Tribulation, we know from the Book of Revelation that it doesn't end with the establishment of the New Heaven and the New Earth and the appearance of the New Jerusalem that comes down from Heaven. Rather, the Great Tribulation ends with the literal reign of Yahshua on Earth from the Old Jerusalem, and in this present Creation (Zechariah 14:3-4; Revelation 14:1, 20:6). Furthermore, the Book of Revelation foretells that the destruction of the current Creation won't occur until the end of the Millennial Rule of Christ (Revelation 20:7-15). Consequently it appears that Peter was alluding to the events *at the end* of the thousand-year "Great Day" of the Lord.

Outside of the Bible, the extra-biblical Epistle of Barnabus also alludes to the teaching that the Six Days of Creation were thousand-year Great Days, and were to be followed by six thousand years of human

history. In addition, this document suggests that these millennium-long Days will culminate in another thousand-year period of rest – the Seventh Great Day when Yahshua will reign on the Earth:

*“And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it. Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousands years, shall all things be accomplished. And what is that he saith, And he rested the seventh day; he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; **then he shall gloriously rest in the seventh day.**” - Epistle of Barnabus, 13:4-6*

This epistle is attributed to the companion of Saint Paul named Barnabus, and it is dated to around the time that Paul wrote his New Testament letters. Some Bible scholars such as myself consider the Epistle of Barnabus to be canonical, though it has been somewhat corrupted. Nonetheless, it helps prove that this teaching concerning thousand-year days, or Great Days was extant in the early church.

Wise Men, or Magi like those who came to worship Christ at His birth were also still in existence in the classical world that the early church developed in. These Magi would have known how to determine the meaning of the Signs in the Heavens within the context of these Great Days.

In Book One discussing the Mazzaroth or Gospel in the Stars, the idea that the Wise Men or Magi who worshipped Christ might have been Jews or Jewish converts was entertained. If they weren't Jews, it was reasoned, why would they care about the coming Messiah and King of the Jews foretold in the Mazzaroth? In his book "The 'Lost' Ten Tribes of Israel... Found!" Steven M. Collins identifies the Magi who visited Christ as important religious dignitaries from Parthia. Collins shows that the Kingdom of Parthia, which ruled over the lands formerly held by the Assyrians and Babylonians, was likely established by displaced Israelites who had been forcibly resettled in Assyria and Babylon. Then, when Assyria and Babylon fell, these lost Israelites eventually established their own kingdom through conquest.

Regardless of who the Parthians really were, the Magi frequented the courts of the Babylonian, Persian, and Parthian kings as advisors for

countless Ages, and they often shared their celestial wisdom with the rulers they counseled. These Magi were guardians of the spiritual knowledge surrounding Sacred Astronomy that had originated among the descendents of Seth and Enoch. Though this knowledge had become corrupted among the Pagans, some Magi likely still utilized the Sethite form of Sacred Astronomy to chart the heavens, and follow God's plan over the Ages.

The Wise Men who worshipped Christ likely journeyed to Jerusalem from the Kingdom of Parthia, which was a powerful kingdom that rivaled the power of Rome during the time of Christ. *As adepts in Sacred Astronomy, the Magi probably viewed the Zodiac as a prophetic depiction of a twelve thousand year period on Earth.* Of these, the Six Days of Creation were likely not seen as 24-hour days, but six 1,000-year days.

As Sacred Astronomers, the Magi would have understood that Precession plays a role in determining the timing of the final Great Day of the Lord. They would have known that six 2160-year long Precessional Ages add up to a little less than 13,000 years, and five and a half Precessional Ages totaling 12,000 years needed to pass between the dawn of the First Creation Day and the Age when the Kingdom of God would be established on Earth. The Magi also likely knew that these thirteen millennia will end after the destruction of the wicked and the triumph of good over evil on the Last Day - which is the thirteenth and final millennium.

The Biblical Chronological Time Chart in the Appendix shows that 4003 BC appears to be the starting point for when people began to age, and time began. It is now six thousand years later, and the year 1999 AD therefore likely marked the beginning of the Seventh Great Day after the Fall, and the Thirteenth Great Day since Creation began. Significantly, this Seventh Great Day arrived on March 18th, 2000, which is the REAL Rosh Hashanah or Jewish New Year, not Yom Teruah or the Feast of Trumpets. Though Yahshua may have been born around the time of the traditional Rosh Hashanah in September of 3 BC per my calculations, the Church Age truly began when He rose from the dead during Passover Week in 31 AD.

According to the prophecies that are deciphered in this book, Yahshua's Millennial Rule is to be set up during this current thirteenth millennium since Creation began. This is significant, since the number thirteen seems to play an important role in the Bible. After all, it is the number of the Apostle Paul, who was the thirteenth apostle chosen by Yahshua Himself to serve as a witness to the Gentiles.

In Book One, a handy chart showing the time span, and significant historical and spiritual events for each of these thirteen Great Days was introduced. This reference chart has been reproduced in the Appendix. In order to better follow what is being proposed in the rest of this chapter, it would be helpful to look over this chart before proceeding to read further here.

Enoch's 7000 Years or "Ten Times Seven Hundred" Years

Before focusing our discussion on the thirteen Great Days of the Lord, let's take a look at the seven thousand years foreseen in the Book of 1 Enoch, which spanned the dawning Age of Adam and Eve, to the eternal Age of the New Heaven and New Earth. In his book, Enoch explains the spiritual events that he foresaw while reading the heavenly tablets, a written record of the deeds of men and angels that can be found in the vault of heaven.

As discussed at length in Book One and Three of the "Language of God" Book Series, these heavenly tablets are found in the relationships of the Twelve Houses of the Zodiac to each other, and in the structure and movements of the bodies in our Solar System in relation to the Zodiac. Studying the movements of, and relationships between the stars and planets, Enoch was divinely blessed with the ability to prophesy about the future in God's Name, and several of Enoch's amazing prophecies are featured in this book. The first of Enoch's prophecies that we will explore spans a period of seven thousand years. I have dubbed it Enoch's Prophecy of the 7000 Years. As you read through it, please note that the highlighted information in parentheses was added to clarify the past and future events that I believe it is describing:

*"And Enoch began to recount
from the books (**in the heavens**) and said:
'I was born the seventh
in the first week (**4003 to 3303 BC**),
(Enoch born in 3381 BC)
While judgement and righteousness still endured."
"And after me there shall arise
in the second week (**3304 to 2604 BC**),
Great wickedness,*