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# Preface

This collection of writings in the ספר צפורה (pronounced sef'-er) is a restoration of the books traditionally recognized as set-apart Scripture and includes certain writings retained in the Dead Sea Scrolls (Chanoch and Yovheliym), together with the recaptured writing of the Cephher Ha'Yashar (Yashar) and the Apocalypse of Baruch (2 Baruch), the recapture of those books recognized in the Septuagint, and is completed with the last two writings of the Makkabiym (3 and 4 Makkabiym).

Contrary to the ineffable name doctrine created and sustained by rabbinical influences, the ספר צפורה sets forth the set-apart name and set-apart identities in an English transliteration and restores the names of people and places found in the original Ivriyt tongue, all of which have also been transliterated into English. The instructions in the scripture itself are directly contrary to this doctrine, including the practice of Mashiach.

*Give ear, O you heavens, and I will speak; and hear, O earth, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 3 Because **I will publish the name of Yahuah**: ascribe you greatness unto our **Elohiym**.*

**Devariym (Deuteronomy) 32:1-3**

*I will declare **your name** unto my brethren: in the midst of the assembly will I praise you.*

**Tehilliym (Psalms)**

**22:22**

*And I have declared unto them **your name** and will declare it: that the love wherewith you have loved me may be in them, and I in them.*

**Yochanon (John) 17:26**

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## The Name of “God”

The Hebrew word Elohiym and its declensions has been translated in most English bibles as the title “God”. This word is a pronunciation-driven replica of the Yiddish title “G\_d”. The reason for the underscore is to avoid disclosing the spelling *Gad* (pronounced *gawd*). There is a reason to keep this undisclosed:

*But you are they that forsake **Yahuah**, that forget my holy mountain, that prepare a table for Gad, and that furnish the drink offering to Meniy.*  
**Yesha’yahu (Isaiah) 65:11**

Brown, Driver, Briggs tells us that this word (גַּד) *gâd*, H1409, is a masculine noun meaning fortune or good fortune. Is the word Elohiym so onerous as to be unpronounceable? We think not, and we use the standard Hebrew declension as follows:

י (My)	Elohai	My El	ה (Her)	El’oah	Her El
ך (Your) Sing.	Elohayka	Your El (sing).	נו (Our)	Elohaynu	Our El
ו (His)	Elohayu	His El	כּם (Your) masc.	Elohaykem	Your El (pl)
ם (Their)	Elohayim	Their El	כּן (Your) fem	Elohayken	Your El (pl)

## The use of Ruach in place of Spirit

The translation of the two languages from which scripture is derived – namely Greek (Yavaniy) and Hebrew (Ivriyt) which have been used to render both the phrase Holy Spirit and Holy Ghost do not lend credence to this idea. The notion that El is personified as ghost or spirit actually has its source in Sumer in the construction of the “god” Enlil (actually El-Al). The true meaning of the words which are found give a better use. In the Ivriyt we find the phrase (אֶת־רוּחַ קֹדֶשׁ) *eth-ruach qodesh’u*, but more easily rendered as Ruach Ha’Qodesh.

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Strong's tells us that (רוח) rû-ach H7306 is a primitive root meaning properly, *to blow*, i.e. *breathe*; *wind*; by resemblance *breath*, i.e. a sensible (or even violent) *exhalation*.

Similarly, Strong's tells us that (קדש) qôdesh H6944 is from H6942 (קדש) qâdash) and means a *sacred* place or thing; rarely abstract, sanctity: a *consecrated* (thing), *dedicated* (thing), *hallowed* (thing), holiness, (× most) *holy* (× day, portion, thing), saint (qodeshi), sanctuary (qodesh qodeshiym).

But what of the Greek? The usage in the Brit Chadasha is πνεῦμα ἅγιος (Pneuma Hagios) [note that the phrase is not given with particular declination found in the text but generalized at its root]. The meaning in the Greek is remarkably similar to the meaning in the Hebrew.

Strong's tells us that (πνεῦμα) pneûma, G4151, is from G4154 (πνέω) pnéō), and means a *current of air*, i.e. *breath* (blast) or a *breeze*. The root πνέω pnéō means to breathe hard, i.e., breeze: blow. Strong's also gives a similar description of hágios (ἅγιος) G40, from ἅγιος hágios (an awful thing) (compare G53, G2282); meaning *sacred* (physically, pure, morally blameless or religious, *ceremonially, consecrated*):—(most) *holy* (one, thing), saint.

Rather than distort the meaning using terms which may show pagan beginnings personifying the breath as a ghost or spirit, we have elected to use Ruach where it appears in the text both for the Ivriyt and for the Greek πνεῦμα, as they have identical meaning, and to use the term Qodesh for the Greek ἅγιος as it has the same meaning. The Ruach is identified by conspicuous characteristics in the text.

*Wisdom is poured forth like water, and glory fails not before him forever and ever; for potent is he in all the secrets of righteousness. 2 But iniquity passes away like a shadow and possesses not a fixed station: for the Elect One stands before Yahuah Tseva'oth; and his glory is forever and ever; and his power from generation to generation. 3 With him dwells the **Ruach Da'ath V'Chokmah** [knowledge and wisdom],*

# Preface

*the **Ruach Ha'Torah** [the instruction] and **Gevurah** [strength], and the ruach of those who sleep in righteousness; he shall judge secret things.*

**Chanoch (Enoch) 43:1-3**

*And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots: **2** And the **Ruach Yahuah** shall rest upon him, the **Ruach Chokmah** [wisdom] and **Biynah**, [understanding] the **Ruach Etsah** [counsel] and **Gevurah**, [strength] the **Ruach Da'ath** [knowledge] and of the **Yir'ah** [reverence] of **Yahuah**; **3** And shall make him of quick understanding in the fear of **Yahuah**: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: **4** But with righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

**Yesha'yahu (Isaiah) 11:1-4**

## The Name of Yahuah

Consequently, we set forth of the name **Yahuah** (יהוה). This name has gone unmentioned for over two millennia based upon the ineffable name doctrine articulated after the destruction of the second temple. However, Yocephus tells us in Wars of the Jews, Book Five, Chapter Five, Section 7, that the name was pronounced by the priests prior to the temple's destruction, and they pronounced it as four vowels. We believe that the demands of the language declare those vowels to be **ee (yod) ah (heh) oo (vav) ah (heh)**, which we have captured in the construction of the word **Yahuah**. The construct of the first two letters is one that is common in modern Hebrew, where the *yod* is pronounced **ee** with the vowel *hey* being pronounced **ah**, creating **ee-ah**, which we have captured as **Yah** (יה). The construct of this pronunciation is one that is common in modern Hebrew, where the *hey* is pronounced with the vowel *ah*, creating **Yah** (יה). This name stands alone as **Yah** 45 times in the Tanakh: Shemoth (Exodus) 15:2; 17:16; Yesha'yahu (Isaiah) 12:2; 26:4; 38:11; Tehilliyim (Psalms) 68:4; 68:18; 77:11; 89:8; 94:7; 94:12; 102:18; 104:35; 105:45; 106:1; 106:48;

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111:1; 112:1; 113:1; 113:9; 115:17; 115:18; 116:19; 117:2; 118:5; 118:14; 118:17; 118:18; 118:19; 122:4; 130:3; 135:1; 135:3; 135:4; 135:21; 146:1; 146:10; 147:1; 147:20; 148:1; 148:14; 149:1; 149:9; 150:1; 150:6. Even the King James Bible – AV, recognizes this name, writing in Psalm 68:4 “Sing vnto God, sing praises to his Name: extoll him that rideth vpon the heauens, **by his Name Iah**, and reioyce before him.” (bold added).

## The Name of Yahusha

We have set forth the name of the Messiah as **Yahusha** (יהושע), partly because this name is identical to the name as was set forth in Bemidbar (Numbers) describing the Ephrayimiy Husha, the son of Nun, who was selected as one of the twelve to spy out the Promised Land during the beginning of the Exodus.

*Of the tribe of Ephrayim, Husha the son of Nun.*

**Bemidbar (Numbers) 13:8**

*These are the names of the men which Mosheh sent to spy out the land. And Mosheh called Husha the son of Nun Yahusha.*

**Bemidbar (Numbers) 13:16**

The name **Yahusha** is found 175 times in the Tanakh, and it has a wonderful meaning as the name is constructed from two words, namely Yahuah (יהוה) and (ישע) yasha'. We can easily see that he who would come in the name of Yahusha **comes in the name of the father**. However, the word yasha' is a primitive root word meaning properly: to be open, wide or free, that is, (by implication) to be safe; causatively to free or succor: to avenge, defend, deliver, help, preserve, rescue, to be safe, to bring or to have salvation, to save, or to be a Savior, or to get victory.

Most persuasively, we found the Septuagint's translation of the name of Joshua to be conclusive that the Mashiach had the same name as both are called Iesous (Ἰησοῦς) in the Greek. The Septuagint translated the name Yahusha (in English, Joshua) as Iesous (Ἰησοῦς). The

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Messiah has the same name as Joshua, son of Nun. Proof can be found in comparing the Septuagint rendering of the name with the rendering of the name in the Besoroth:

## Septuagint:

Joshua / ΙΗΣΟΥΣ ΝΑΥΗ 1:10-11 And Joshua commanded the scribes of the people, saying: **11** Go into the midst of the camp of the people, and command the people, saying: Prepare provisions; for yet three days and you shall go over this Jordan, entering in to take possession of the land, which the Lord God of your fathers gives to you.

## In the Greek:

ΙΗΣΟΥΣ ΝΑΥΗ 1:10 Καὶ ἐνετείλατο Ἰησοῦς (**Iesous**) τοῖς γραμματεῦσι τοῦ λαοῦ λέγων· 11 εἰσέλθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ καὶ ἐντείλασθε τῷ λαῷ λέγοντες· ἐτοιμάζεσθε ἐπισιτισμόν, ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ἰορδάνην τοῦτον εἰσελθόντες κατασχεῖν τὴν γῆν, ἣν Κύριος ὁ Θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν.

We see here that the word **Ἰησοῦς** is the Greek word we interpret as Joshua in the English. Now let us compare it with Matthew 1 in the Stephanus Textus Receptus (Greek).

## Stephanus Textus Receptus:

Ματθαῖος 1:16 ἰακωβ δε εγεννησεν τον ιωσηφ τον ανδρα μαριας εξ ης εγεννηθη **ιησους (Iesous)** ο λεγομενος **χριστος (Christos)**.

The acceptance that Joshua held the same name as the Messiah is acknowledged by most 20th Century publishers of Scripture in Ivriym (Hebrews) 4:8, where the Greek sets forth the name **ιησους** yet where virtually all 20th Century publishers have translated the name as Joshua.

ει γαρ αυτους **ιησους** κατεπαυσεν ουκ αν περι αλλης ελαλει μετα ταυτα ημερας

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For if Joshua had given them rest, God would not have spoken later about another day.

**Hebrews 4:8-10 NIV**

For if [a] Joshua had given them rest, then He would not afterward have spoken of another day.

**Hebrews 4:8-10 NKJV**

(The NKJV footnotes this passage, saying: “Hebrews 4:8 Gr. Jesus, same as Heb. Joshua).

Modern Scripture interpreters have concluded in translating this passage that the name Iesous found in the Greek was best translated as Joshua, which of course was Yahusha (216 instances) [compared with Yahushua or Yahoshua, found only 2 times]. This name **Yahusha** means: I Am He who avenges, defends, delivers, helps, preserves, rescues, saves, brings salvation, your Savior, who brings you to victory.

Note that we have reached a different conclusion concerning the above-referenced passage as set forth below:

*For inasmuch as on this day **Yahusha** rested; he would not have spoken afterward of a different day.*

**Ivriym (Hebrews) 4:8**

## Yachiyd

Another wonderful word we have elected to use in the text is the word yachiyd (יָחִיד) which in its use declares tremendous meaning. In its first use, we find it in Bere’shiyth (Genesis) with the instruction to Avraham, saying:

*And he said: Take now your son, your yachiyd Yitschaq, whom you love, and get you into the land of Moriyah; and offer him there for an ascending smoke offering upon one of the mountains which I will tell you of.*

**Bere’shiyth (Genesis) 22:2**

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Yitschaq was not the firstborn, nor the only begotten son of Avraham, but he was nonetheless the *yachiyd*. The word *yachiyd* is not just reserved for describing sons, however, but also daughters. In Shofetiym (Judges) 11:34, it is written:

*And Yiphtach came to Mitspah unto his house, and behold, his daughter came out to meet him with timbrels and with dances: and she was his yachiydah; beside her he had neither son nor daughter.*

**Shofetiym (Judges) 11:34**

The *yachiyd* is then better understood as the beloved child, not necessarily the only begotten. Consider the comments of Shalomah, who said in Mishlei (Proverbs) as follows:

*For I was my father's son, tender and only yachiyd in the sight of my mother.*

**Mishlei (Proverbs) 4:3**

However, there are three passages which the reader should not ignore where the word *yachiyd* is applicable. It is these passages which gave rise to our editorial decision to include the word *yachiyd* in these passages.

*O daughter of my people, gird you with sackcloth, and wallow yourself in ashes: make you mourning as for a yachiyd, most bitter lamentation: for the spoiler shall suddenly come upon us.*

**Yirmeyahu (Jeremiah) 6:26**

*And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of a yachiyd, and the end thereof as a bitter day.*

**Amoc (Amos) 8:10**

*And I will pour upon the house of David, and upon the inhabitants of Yerushalayim, the **Ruach Chen v'Tachanuniym** (Breath of*

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*Grace and Supplications): and they shall look upon me ~~as~~ whom they have pierced, and they shall mourn for him, as one mourns for his yachiyd, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

**Zakaryahu (Zechariah) 12:10**

So it is with these considerations that we have made the following change:

*For **Elohiym** so loved the world, that he gave his yachiyd, that whosoever believes in him should not perish, but have everlasting life.*

**Yochanon (John) 3:16**

## Yachad

Consider also our use of another term, similar in nature to this term yachiyd, but carrying with it additional meaning. This word we have elected to use is the term by which the Essenes called themselves, namely *yachad*. This word in its application means to be one, or to become one; to join or to unite. Yet, it appears to be the joining of the word **Yah** and the word *echad* (one). Yachad then means to be joined or to be united with **Yah**. Therefore, we made the following change:

*Neither pray I for these alone, but for them also which shall believe on me through their word; **21** That they all may be yachad; as you, Father, are in me, and I in you, that they also may be yachad in us: that the world may believe that you have sent me. **22** And the glory which you gave me I have given them; that they may be yachad, even as we are yachad:*

**Yochanon (John) 17:20-22**

## Lucifer

Yesha`yahu (Isaiah) 14 is well known as the only place in all of Scripture where some Bibles have substituted the name Lucifer, yet the

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name Lucifer (the light bearer) does not actually appear in the original Ivriyt. The original Ivriyt indicates that there is no such name.

How art thou fallen from heaven, O Lucifer (הילל), son of the morning! (ילל שחר) how art thou cut down to the ground, which did weaken the nations!

**Isaiah 14:12 (KJV)**

The term which was interpreted by Eusibeus as “Lucifer” is incorrect and does not properly divide the word (הילל). This word in this form appears only once and has been approximated to be a proper noun. However, when the word is rightly divided, construing the *heh* (ה) to be a prefix meaning *the*, the remaining root (ילל) *yalal* is found. This word *yalal* appears 29 times in the Tanakh and means *howling*. Hence, the phrase which formerly referenced Lucifer now reads as follows:

*How are you fallen from heaven, the howling son of the morning!  
how are you cut down to the ground, which did weaken the nations!*

**Yesha'yahu (Isaiah) 14:12**

## Dead Sea Scrolls

You will also find references to books that you may not recognize if you are an adherent to the post-19th Century Protestant Bible and its sixty-six books. These citations include books such as the Cepher Yovheliym (Jubilees), the Cepher Chanoch (Enoch), the Cepher ha'Yashar (Jasher), the Cepheriym Baruch, the Cepheriym Esdras (Ezra), or the Cepheriym Makkabiym (Maccabees). Some of these books are called the Deuterocanon, or second books. Some of these books have been called the Apocrypha. The Apocrypha has been included as part of the Bible since the text was initially assembled in the late 4<sup>th</sup> Century by Eusibeus. It was canonized at the Council of Trent and included in the 1539 Great Bible of Myles Coverdale (established by an Act of Parliament), the 1560 Geneva Bible of John Calvin, and the 1611 Bible of King James – Authorized Version. The sixty-six-book reduction was the result of the Westminster Confession, where

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Parliament reversed itself as to the Protestant Canon to give favor to Scottish Presbyterians who agitated for the same. The reduction of the text of scripture was exclusively an Anglican political act, not a theological conclusion consistent with the development of scripture.

It is believed that in the 2nd Century BC, 70 Rabbis translated 54 books from Ivriyt to Greek, a translation called the Septuagint, although the gathering of these works does appear until the Hexapla which was compiled by Origen of Alexandria in Caesarea, Palestine, before AD 245. The Septuagint did not include the Cepher Chanoch (Enoch) and the Cepher Yovheliym (Jubilees), but did contain all of the Apocrypha, including 1 and 2 Maccabees, and 1 and 2 (3, 4, and 5) Esdras.

The delineation of sacred Scripture by rule or canon began to emerge in the late 4th Century and early 5th Century with the work of St. Jerome, aka Eusebius. Jerome sought to limit the books of the Old Testament to the 39 books of the Tanakh. He was overruled, however, by Pope Damasus, who wanted all 46 traditionally-accepted books included in the Old Testament, so the Latin Vulgate Old Testament was finalized – but not Canonized - with 46 books.

The New Testament was initially established by Athanasius, Bishop of Alexandria, in a letter of AD 367, and Pope Damasus later ratified the same list. The decision of Damasus was not predicated on those texts which were found to be “inspired works” but rather on the list that was being used in Alexandria. This list was later affirmed in the Muratorian fragment, a 7th Century Latin translation of a Greek original believed to have been written around the 4th Century.

Martin Luther began his translation – and his canonization – of the Bible at the Wartburg castle, where he was held prisoner by Frederick the Wise of Saxony for his own safety from May 1521 to April 1522. He would begin the limiting process by restricting the Old Testament to only 39 books, and putting the extra books in an appendix he called the Apocrypha. However, he also removed the books of Hebrews,

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James, Jude, and Revelation from the New Testament order, declaring them to be less than canonical.

In response, in AD 1546, the Catholic Council of Trent reaffirmed the canonicity of all 46 books originally found in the Septuagint, and reaffirmed the full list of 27 books of the New Testament as traditionally accepted, finding as follows:

“Of the Old Testament: the five books of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, four books of Kings, two of Paralipomenon (1 Chronicles/2 Chronicles), the first book of Esdras, and the second which is entitled Nehemias; Tobias, Judith, Esther, Job, the Davidical Psalter (Psalms), consisting of a hundred and fifty psalms; the Proverbs, Ecclesiastes, the Canticle of Canticles (Song of Solomon): Wisdom (Proverbs), Ecclesiasticus, Isaias, Jeremias, with Baruch; Ezechiel, Daniel; the twelve minor prophets, to wit, Osee (Hosea), Joel, Amos, Abdias (Obadiah), Jonas (Jonah), Micheas (Micah), Nahum, Habacuc, Sophonias (Zephaniah), Aggaeus (Haggai), Zacharias (Zechariah), Malachias (Malachi); two books of the Maccabees, the first and the second. Of the New Testament: the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles written by Luke the Evangelist; fourteen epistles of Paul the apostle, (one) to the Romans, two to the Corinthians, (one) to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, (one) to Titus, to Philemon, to the Hebrews; two of Peter the apostle, three of John the apostle, one of the apostle James, one of Jude the apostle, and the Apocalypse of John the apostle. But if anyone receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately contemn the traditions aforesaid; let him be anathema. Let all, therefore, understand, in what order, and in what manner, the said Synod, after having laid the foundation of the Confession of faith, will proceed, and what testimonies and authorities it will mainly use in confirming dogmas, and in restoring morals in the Church. Those who knowingly and deliberately

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contemn the 46 books of the Old Testament and the 27 books of the New are anathema to Canonized Law.”

This canon is the first and last official Canon of the church as to the list of books to be included in the Roman Catholic Bible. The 1535 Coverdale Bible, 1560 Geneva Bible, and the 1611 King James Bible-Authorized Version contained a 39 book Old Testament, a 15 book Apocrypha and a 27 book New Testament. The redaction of the Authorized Version to only 66 books, violating the Canonic list, followed the publication of the Westminster Confession of 1647 and the beheading of Charles I of England.

The Canon of Trent excluded Makkabiyim Sheliyshiy (3 Maccabees) and Makkabiyim Reviy`iy (4 Maccabees), Baruch Sheniy (2 Baruch), Ezra Sheliyshiy and Reviy`iy (3 and 4 Ezra), Chanoch (Enoch), and Yovheliym (Jubilees); these were excluded from the Vulgate. These books are deuterocanonical in other parts of the world. Both Chanoch (Enoch) and Yovheliym (Jubilees) appear in the Abyssinian sect as deuterocanonical works; 1 and 2 Esdras (3 and 4 Ezra) appear in the 1535 Coverdale, the 1560 Geneva, and the 1611 King James Version-Authorized Version.

In Ezra Reviy`iy (2 Esdras, the text of which is contained herein) there is a specific passage which speaks of the number of Cepheryim written, and the scriptural position concerning whether these books should be read:

*In forty days, they wrote ninety-two books. 45 And it came to pass, when the forty days were filled, that El Elyon spoke, saying: The first that you have written publish openly, that the worthy and unworthy may read it: 46 But keep the seventy last, that you may deliver them only to such as be wise among the people: 47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. 48 And I did so.*

**Ezra Reviy`iy (4 Ezra/2 Esdras) 14:44-48**

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## Chanoch (Enoch)

We have elected to include the Ceper of the Prophet Chanoch (also known as 1 Enoch). While some historians have rejected Chanoch as heresy, Kepha Sheniy (2 Peter) 2:4-5 indicates that one of the believers in Chanoch was Kepha himself, for he states “. . . For if **Elohiym** spared not the angels that sinned, but cast them down to She’ol, and delivered them into chains of darkness, to be watched unto the judgment of anguish; And spared not the old world, but saved Noach the eighth person, a preacher of righteousness, bringing in the flood upon the world of the wicked; . . .” The delivery into chains of darkness and the being watched unto the judgment of anguish is discussed primarily in the Ceper Chanoch.

While the Ethiopian Bible – the earliest complete collection in the world – has always contained both Chanoch and Yovheliym, the decision to include both of these books was made easier when ancient versions of Chanoch and Yovheliym were found in Cave 4 at Qumran (Dead Sea Scrolls). Some fragments are disparate, yet the Ethiopian text comports with these fragments.

The Ceper of the Prophet Chanoch was known to the crafters of the Brit Chadasha (New Testament) as the following quote from Chanoch 2:1 in the Ceper Yahudah (Book of Jude) indicates:

*And Chanoch also, the seventh (generation) from A’dam, prophesied of these, saying: “Behold, **Yahuah** comes with ten thousands of his qodeshiym, **15** To execute judgment upon all, and to convince all that are wicked among them of all their wicked deeds which they have wickedly committed, and of all their hard speeches which wicked sinners have spoken against him.”*

**Yahudah (Jude) 14-15**

Further, there are substantial Messianic prophecies set out in Chanoch:

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*At that time my eyes beheld the dwelling of the elect, of truth, faith, and righteousness. 6 Countless shall be the number of the holy and the elect, in the presence of **Elohiym** forever and ever.*

**Chanoch (Enoch) 39:5-6**

*Then I heard the voices of those upon the four sides magnifying **Yahuah** of glory. 4 The first voice blessed **Yahuah Tseva'oth** forever and ever. 5 The second voice I heard blessing the Elect One, and the elect who suffer on account of **Yahuah Tseva'oth**. 6 The third voice I heard petitioning and praying for those who dwell upon earth and supplicate the name of **Yahuah Tseva'oth**. 7 The fourth voice I heard expelling the impious angels and prohibiting them from entering into the presence of **Yahuah Tseva'oth**, to accuse the inhabitants of the earth.*

**Chanoch (Enoch) 40:3-7**

*In that day shall the Elect One sit upon a throne of glory; and shall choose their conditions and countless habitations, while their ruachoth within them shall be strengthened, when they behold my Elect One, for those who have fled for protection to my holy and glorious name. 4 In that day I will cause my Elect One to dwell in the midst of them; will change heaven; will bless it and illuminate it forever.*

**Chanoch (Enoch) 45:3-4**

*Wisdom is poured forth like water, and glory fails not before him forever and ever; for potent is he in all the secrets of righteousness. 2 But iniquity passes away like a shadow and possesses not a fixed station: for the Elect One stands before **Yahuah Tseva'oth**; and his glory is forever and ever; and his power from generation to generation. 3 With him dwells the **Ruach Da'ath v'Chokmah**, [Breath of knowledge and wisdom] the **Ruach Ha'Torah** [Breath of Instruction] and **Gevurah**, [Breath of Power] and the ruach of those who sleep in righteousness; he shall judge secret things. 4 Nor shall any be able to utter a single word before him; for the*

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*Elect One is in the presence of **Yahuah Tseva'oth**, according to his own pleasure.*

**Chanoch (Enoch) 49:1-4**

*In those days shall the earth deliver up from her womb, and She'ol deliver up from hers, that which it has received; and destruction shall restore that which it owes. **2** He shall select the righteous and holy from among them; for the day of their deliverance has approached. **3** And in those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth, for **Yahuah Tseva'oth** has gifted and glorified him.*

**Chanoch (Enoch) 51:1-3**

*O you kings, O you mighty, who inhabit the world you shall behold my Elect One, sitting upon the throne of my glory. And he shall judge Aza'zel, all his associates, and all his hosts, in the name of **Yahuah Tseva'oth**.*

**Chanoch (Enoch) 55:5**

*Thus, **Yahuah** commanded the kings, the princes, the exalted, and those who dwell on earth, saying: Open your eyes, and lift up your horns, if you are capable of comprehending the Elect One.*

**Chanoch (Enoch) 62:1**

*Then they received the commandment, all in the heavens above; to whom a combined power, voice, and splendor, like fire, were given. **9** And first, with voice, they blessed him, they exalted him, they glorified him with wisdom, and ascribed to him wisdom with the word, and with the breath of life. **10** Then **Yahuah Tseva'oth** seated upon the throne of his glory the Elect One; **11** Who shall judge all the works of the holy, in heaven above, and in a balance shall he weigh their actions. And when he shall lift up his countenance to judge their secret ways in the word of the name of **Yahuah Tseva'oth**, and their progress in the path of the righteous judgment of **El Elyon**; **12** They shall all speak with united voice;*

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*and bless, glorify, exalt, and praise, in the name of **Yahuah Tseva'oth**.*

**Chanoch (Enoch) 61:8-12**

Also see Chanoch 46:1-3; 48:2; 62:9-10; 63:15; 69:38-41; 70:1; 71:17; 48:11; and 52:4.

In Daniy'el 12:9-10, the text refers to words that are sealed until the end of time:

*And he said: Go your way, Daniy'el: for the words are closed up and sealed till the time of the end. **10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

**Daniy'el (Daniel) 12:9-10**

And the Cepher Chanoch is directed to this unsealing at the end.

*The word of the blessing of Chanoch, how he blessed the elect and the righteous, who were to exist in the time of trouble, rejecting all the unrighteous and wicked. Chanoch, a righteous man, who with **Elohiym**, answered and spoke, while his eyes were open, and he saw a holy vision in the heavens.*

**Chanoch (Enoch) 1:1**

The Cepher of the Prophet Chanoch is an accepted text of the Ethiopic and Eritrean church. In 1773, this book was discovered for the English-speaking world by James Bruce who brought three copies back to Britain. In 1821 Dr. Richard Laurence, an Ivriyt professor at Oxford, produced the first English translation of the work. The Laurence text is the underlying basis herein, with comparative interlineations from both the Charles and the Knibb editions.

The recent discoveries of fragments from the book among the Dead Sea Scrolls found at Qumran demonstrate that the book was in existence before the time of Messianic epoch. Given the number of references found in the Brit Chadasha, and the harmonization between the

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Messianic prophecies found in Chanoch, it can be reckoned that many followers of **Yahusha** accepted the words of this Ceper of the Prophet Chanoch as authentic Scripture, especially the part about the fallen watchers and their prophesied judgment. In fact, many of the key concepts used by **Yahusha Ha'Mashiach** himself seem directly connected to terms and ideas in the Ceper of the Prophet Chanoch. Thus, it is hard to avoid the conclusion that **Yahusha** had not only knowledge of the Ceper of the Prophet Chanoch, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming Kingdom and its theme of inevitable judgment descending upon "the wicked" - the term often used in the Old Testament to describe the Watchers.

There are more than one hundred phrases in the Brit Chadashah (New Testament) which find precedent in the Ceper of the Prophet Chanoch. Another remarkable bit of evidence for the early followers of **Yahusha's** acceptance of the Ceper of the Prophet Chanoch is found in an accurate translation of Luqas (Luke) 9:35, describing the transfiguration of Messiah.

Traditionally, we find the passage as: And there came a voice out of the cloud, saying: "This is my beloved son: hear him." Apparently, the translator here wished to make this verse agree with a similar verse in Mattithyahu (Matthew) and Marqus (Mark). But Luqas's verse in the original Greek uses the phrase "ho eklelegmenos", which means, literally, "the elect one": Hence, we have set forth the verse as: This is my yachiyd, the Elect One; hear him. The "Elect One" is a most significant term (found fourteen times) in the Ceper of the Prophet Chanoch. If the ceper was indeed known to the apostles of **Ha'Mashiach**, with its abundant descriptions of the Elect One who should "sit upon the throne of glory" and the Elect One who should "dwell in the midst of them," then great scriptural authenticity is accorded to the Ceper of the Prophet Chanoch when the "voice out of the cloud" tells the apostles: This is my yachiyd, the Elect One - the one promised in the Ceper of the Prophet Chanoch.

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The Cepher Yahudah (Jude) makes mention in verse 14 that Chanoch, the seventh from A'dam, prophesied . . . Yahudah makes reference in verse 15 of chapter 2, verse 1 of the Cepher of the Prophet Chanoch (2:1), where he writes: *to execute judgment on all, to convict all who are wicked*. The time difference between Chanoch and Yahudah is approximately 3400 years. Therefore, Yahudah's reference to the Chanochian prophecies gives credence to the idea that these written prophecies were available to him at that time.

## **Yovheliym (Jubilees)**

In addition, there are references in this text from the Cepher Yovheliym. The Book of Jubilees (in Ivriyt: Cepher Ha'Yovheliym) is also known as: The Little Genesis. It is an ancient text believed to have been initially set forth in the Ivriyt (Hebrew) language and is attributable to Mosheh as the author.

Until the discovery of the Dead Sea Scrolls, the only surviving manuscripts of Yovheliym were four complete Ge'ez texts dating to the 15th and 16th centuries, and several fragmentary quotations in Greek, mainly found in a work by Epiphanius, but also found in others by Justin Martyr, Origen, Diodorus of Tarsus, Isidore of Alexandria, Isidore of Seville, Eutychius of Alexandria, Yochanan Malalas, George Syncellus, and George Kedrenos. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. It is considered canonical in the Ethiopian Orthodox Church, where it is known as the Book of Division (Ge'ez: Mets'hafe Kufale).

Between 1947 and 1956, approximately 15 Yovheliym scrolls were found in five caves at Qumran, all written in Ivriyt. The large quantity of these manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. A comparison of the Qumran texts with the Ethiopic version, performed by James Vander Kam, found that the Ethiopic was in most respects an accurate and literalistic translation.

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The Ceper Yovheliym presents “the history of the division of the days of the Torah, of the events of the years, the year-weeks, and the jubilees of the world” as secretly revealed to Mosheh by **Yahuah** while Mosheh was on Mount Ciynai for forty days and forty nights. The chronology given in Yovheliym is heptadic, based on multiples of seven; the “Jubilee year” is the Shabbath year that follows periods of 49 years, seven 'year-weeks', into which all of time has been divided.

## Yashar (Jasher)

The Ceper Yashar is also set forth in this  $\aleph$  Ceper. The traditions of construction in the world of the Ivriym was by oral tradition (all scholars readily admitting that the “oral law” was transmitted this way between the generations for centuries on centuries). Some scholars believe that the transmission of the Ceper Yashar may have been at some time done this way. One of those scholars who acknowledged the ancient origin of the ceper, according to M. M. Noah, was Yocephus, who had written in respect of the Ceper Yashar that “by this book are to be understood certain records kept in some safe place on purpose, giving an account of what happened among the Ivriym from year to year, and called ‘Jasher’ or ‘The Upright’, on account of the fidelity of the annals.” “Without giving it to the world as a work of Divine inspiration, or assuming the responsibility to say that it is not an inspired book, I have no hesitation in pronouncing it a work of great antiquity and interest, and a work that is entitled, even regarding it as a literary curiosity, to a great circulation among those who take pleasure in studying the Scriptures.” Noah, Mordekai M., preface to Ceper Jasher (New York, 1840), reprinted in Authentic Annals, p. xv.

The account of the discovery of the Ceper Yashar begins when Titus destroyed Yerushalayim in AD 70. According to an account taken from the preface to the Ivriyt edition of 1625 (sometimes listed as 1613), as translated and included in the 1840 English edition, but omitted from the 1887 reprint, an officer named Sidrus discovered a hidden library complete with a scholar hiding within. The officer had mercy on the man and took him and the books to his residence at what is now Sevilla, Spain, but was then called Hispalis, capital of the Roman province

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Hispalensis. The manuscript was donated to the Jewish college at Cordoba, Spain, and after printing was invented, the Jewish scholars had the book printed in Ivriyt in Venice in 1625. There was also reportedly a 1552 Ivriyt edition printed in Naples, but all of today's versions come from the 1625 printing. The transfer of the manuscript to Cordoba was mentioned in Mordekai Noah's preface.

The Cepher Yashar has an Ivriyt Text, called Sefer HaYashar which was first printed in Naples in 1552, and has a traceable history from there. This Ivriyt version was then translated by Moses Samuel into the English language and published in 1840 under Mordecai Manuel Noah's publication firm and name, and it is this manuscript that is known as "the Book of Jasher" today. This is the underlying text found in the נח Cepher, except that we have removed all editorial comment, including the comments that were added by the Neapolitan editors, to provide only the text.

Samuel was in the process of translation in Liverpool, England when a fraudulent work now known as Pseudo-Jasher, a book on Ivriyt ethics, was republished in England in 1829. Before Samuel saw it, he published a letter stating that he was also translating the same book, unaware that it was a complete hoax. Pseudo-Jasher was published in 1751 by Jacob Ilive and the text itself reveals it to be a specious forgery. Jacob Ilive was sentenced to three years imprisonment for committing fraud and for heresy, after writing the book, and several accompanying pamphlets. By 1833 booklets were published to expose the fraudulent claims of Pseudo-Jasher, making it difficult for Samuel to publish the legitimate version in England. Because of the hostile British climate, Samuel sold his translation to Mordekai M. Noah, a New York publisher, and it was published there in 1840, away from the scandal. It was the first English translation of the Cepher Yashar ever published.

The Cepher Yashar contains many authentic Hebraic traditions. Hugh Nibley, for example, stated after quoting material about Slavonic Chanoch from Yashar (3:5-10), "Passages such as this which closely follow both the Ivriyt, and the Slavonic Chanoch show that the Book of Yashar

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used very ancient sources and was far more than a medieval romance.” Collected Works of Hugh Nibley, Vol. 2, p. 301, fn. 380. It is definitely not a modern fiction, as was the 1751 book of the same name. Ginzberg in his landmark collection Legends of the Yahudiym quotes from it freely and it is listed in Jewish encyclopedias as an authentic source. The Jewish Encyclopedia (NY: Funk and Wagnall, 1905), XII:588-9; The Universal Jewish Encyclopedia (NY: Universal Jewish Encyclopedia Co., 1942), 6:41.

Samuel, the translator of the 1840 edition, maintained that this book is indeed the book mentioned in the Old Testament. He concludes that “the book is, with the exception of some doubtful parts, a venerable monument of antiquity; and that, notwithstanding that some few additions may have been made to it in comparatively modern times, it still retains sufficient authenticity to prove it a copy of the book referred to in Joshua 10 and 2 Samuel 1.”

These are the two places where Yashar is quoted in the Old Testament; first here:

*And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Cepher of Yashar? So the sun stood still in the midst of heaven and hastened not to come about a whole day.*

**Yahusha (Joshua) 10:13**

The Cepher Yashar records this thusly:

*And when they were smiting, the day was declining toward evening, and Yahusha said in the sight of all the people, Sun, stand you still upon Giv`on, and you moon in the valley of Ayalon, until the nation shall have revenged itself upon its enemies. **64** And **Yahuah** hearkened to the voice of Yahusha, and the sun stood still in the midst of the heavens, and it stood still thirty-six moments, and the moon also stood still and hastened not to go down a whole day.*

**Yashar (Jasher) 88:63-64**

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And again here:

*And David lamented with this lamentation over Sha'ul and over Yahunathan his son:*

**Shemu'el Sheniy (2 Samuel) 1:17**

The Cepher Yashar records this thusly:

*And Ya`aqov said unto Yahudah, I know my son that you are a mighty man for your brethren; reign over them, and your sons shall reign over their sons forever. 9 Only teach your sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.*

**Yashar (Jasher) 56:8-9**

There is an ancient midrash which makes reference to the passage in Shemu'el Sheniy:

*Also he bade them teach the children of Yahudah the use of the bow: behold, it is written in the Cepher of Yashar.*

**Shemu'el Sheniy (2 Samuel) 1:18**

The Sefaria provides a transcript of the ancient midrash of the Rashi, who relies upon the midrash of Rav Yochanon in Avoda Zarah. In this midrash, we have a specific designation that the language found in the modern Cepher Yashar is what was known to be there at the time of his writing. Here is the midrash:

“He said, 'To teach the Bnei Yehudah archery.' David said, 'Now that might among Yisroel have fallen, the Bnei Yehudah need to be taught how to make war and how to pull back a bow.'”

Behold it is written in the Seifer HaYoshor. This is written in Seifer Bereishis, which is the Seifer of the righteous [Rashi is citing the opinion of Rav Yochanon in Avoda Zarah, 25a] Avraham, Yitzchok and Yaakov. And where [In Bereishis] is it hinted at? ‘Your hand will be on the neck of your enemies.’ [Bere’shiyth

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49:8] What type of warfare is it where he places his hand next to his forehead, [When pulling back the string of his bow. Rashi in Avodah Zarah, ibid writes the archer places his hand next to his eyes. This is how they sight their targets] which is opposite his neck? [This interpretation reads the verse in Bere'shiyth differently: 'your hand will be on your neck.' See Marsho, Avodah Zarah, ibid.] One must say: this is archery.”

So, this ancient midrash from Talmudic sources gives solid credence to the discussion that the teaching of the bow to the sons of Yahudah (Judah) was found in a text referred to as Sefer HaYashar - the Ceper Yashar - whether or not it had been later published by a Rabbi in Naples.

But these are not the only indicia of validity (or inspiration, should one choose that form of understanding). Consider the words of Pa'al in Timotheus Sheniy:

*Now as Iannes and Iambres withstood Mosheh, so do these also resist the Truth: men of corrupt minds, reprobate concerning the faith.*

**Timotheus Sheniy (2 Timothy) 3:8**

The Ceper Yashar makes this record:

*And when they had gone Phar`oh sent for Bil`am the magician and to Iannes and Iambres his sons, and to all the magicians and conjurers and counselors which belonged to the king, and they all came and sat before the king.*

**Yashar (Jasher) 79:27**

For those who claim that this is a reconstructed forgery by the Yahudiym (Jews) who wrote the Zohar, there is an issue here. Which Yahudiy (Jew) in Spain would reconstruct a book in order to give credence to the words of Pa'al? Where did Pa'al get the names Iannes and Iambres (Jannes and Jambres)? Did Pa'al make them up? Is his work fiction, fake, and phony?

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Unbeknownst to the modern commentators on Yashar is an additional quote from Yashar that is also found word for word in the Ceper of the Prophet Yechezq'el:

*Speak, and say: Thus says **Adonai Yahuah**; Behold, I am against you, Phar`oh king of Mitsrayim, the great dragon that lies in the midst of his rivers, which has said: My river is my own, and I have made it for myself.*

**Yechezq'el (Ezekiel) 29:3**

The Ceper Yashar records it thusly:

*And the anger of the king was kindled at their words, and he said to them: But who amongst all the elohiym of nations can do this? My river is my own, and I have made it for myself.*

**Yashar (Jasher) 79:51**

If the Ceper Yashar was reverse engineered and merely copied from the text, then why not copy the whole of the verse? Why only the fragment? Why not a discussion on the dragon? Why not the use of the term Phar`oh? And let us not forget to ask the question: How did Yechezq'el know this is what the Phar`oh had said? Which Scripture did Yechezq'el rely on to make the claim that the Phar`oh had said: "My river is my own, and I have made it for myself?"

One of the most outstanding pieces of evidence of true inspiration is found in this Tehillah:

*This he ordained in Yahuceph for a testimony, when he went out through the land of Mitsrayim: where I heard a language that I understood not.*

**Tehilliym (Psalms) 81:5**

Here is the underlying Ivriyt (this verse is numbered as 81:6 in the Masoretic text):

עֲדוֹת בִּיהוֹסֵף שָׁמוּ בְּצֵאתוֹ עַל-אֶרֶץ מִצְרַיִם שִׁפְתַי לֹא-יָדַעְתִּי אֲשַׁמֵּעַ:

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The word found here is Yahuceph (ביהוסף) (technically b'Yahuceph with the prefix "b" meaning "in"). The name Yoceph (Joseph) is spelled throughout the entirety of the Ivriyt text as (יוסף) (Strong's H3130); i.e., yod-vav-camek-pey. Yet, in this passage, the name is spelled yod-hey-vav-camek-final pey. Is this a different person other than Yoceph? None of the other English Bibles believe so, as the name Joseph is used in all English translations. The only text which recognizes the "hey" in the word (other than the אפ Cepher) is the Complete Jewish Bible (CJB), which sets out the text as "He placed it as a testimony in Y'hosef when he went out against the land of Egypt. I heard an unfamiliar voice say," . . . [delineated as 81:6].

The Cepher Yashar makes the following record:

*And on that night **Yahuah** sent one of his ministering angels, and he came into the land of Mitsrayim unto Yoceph, and the angel of **Yahuah** stood over Yoceph, and behold Yoceph was lying in the bed at night in his adoniy's house in the dungeon, for his adoniy had put him back into the dungeon on account of his woman. **14** And the angel roused him from his sleep, and Yoceph rose up and stood upon his legs, and behold the angel of **Yahuah** was standing opposite to him; and the angel of **Yahuah** spoke with Yoceph, and he taught him all the languages of man in that night, and he called his name Yahuceph.*

**Yashar (Jasher) 49:13-14**

The name Yashar is worthy of a comparative meaning discussion. Consider in comparison the name Yasharun (Jeshurun) and its use in Devariym:

*But Yasharun waxed fat, and kicked: you are waxen fat, you are grown thick, you are covered with fatness; then he forsook **Eloah** which made him, and lightly esteemed the Rock of his deliverance.*

**Devariym (Deuteronomy) 32:15**

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*And he was king in Yasharun, when the heads of the people and the tribes of Yashar'el were gathered together.*

**Devariym (Deuteronomy) 33:5**

*There is none like unto the **El** of Yasharun, who rides upon the heavens in your help, and in his excellency on the sky.*

**Devariym (Deuteronomy) 33:26**

## **Ezra (Esdras)**

The Cepheriym of Ezra are also necessarily included in order to consider the initial realization of the famous prophecy set forth in Daniy'el (Daniel) 9, where reference is made to the additional Books of Ezra.

Although not belonging to the Canon, Ezra Sheliyshiy (3 Ezra) is made up almost entirely from materials existing in canonical books. Ezra Sheliyshiy provides a history of the Temple from the time of Yo'shiyahu (Josiah) down to Nechemyahu (Nehemiah) and was freely quoted by the early fathers, and included in Origen's Hexapla.

The Cepher Ezra Reviy`iy (4 Ezra, also reckoned as 2 Esdras) is often called the Apocalypse of Ezra. This remarkable work has not been preserved in the original Greek text; but has been found in Latin, Syriac, Arabic (two independent versions), Ethiopian, and Armenian translations. The body of the book, the unity of which appears to be unquestionable, is made up of seven visions which Ezra is to have seen at Babel, the thirtieth year after the destruction of Yerushalayim at the hands of the people of Babel.

Cepher Ezra Reviy`iy is reckoned among the most beautiful productions of Hebraic literature. Widely known in the early Christian ages and frequently quoted by the fathers, it may be said to have framed the popular belief of the Middle Ages concerning the end times.

There is great discussion concerning "The Missing Fragment" of Ezra Reviy`iy. This fragment of seventy verses was not entirely unknown in the West, particularly when, in 1865, Professor Johann Gildemeister

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discovered that a leaf had been excised from the Codex Sangermanensis, a Vulgate manuscript from the Benedictine monastery of St. Germain des Pres, and the missing leaf created a gap within the verses of the fourth chapter of the text. He concluded that all manuscripts of Ezra Reviy`iy that did not contain the missing text must have necessarily relied upon the redaction found within the Codex Sangermanensis, reprinting only that text that remained after it had been mutilated (indicating that the leaf had been cut out very early in the volume's history around AD 822).

Robert L. Bensly published the 70 missing verses from the Latin text from the Codex Colbertinus in 1875. After Bensly's death in 1893, Cambridge published his critical edition of the whole Latin text of Esdras (or, 4 Ezra) in 1895, restoring the lost verses; the Stuttgart edition of Latin Vulgate that would follow this publication would also include this Latin text.

Beside the Codex Colbertinus, the excised text was also found in the Codex Ambianensis at Amiens. Several other ancient manuscripts also included the missing text of Esdras including the Syriac, Ethiopic, Arabic, Armenian and Spanish provenance editions. The presence of these multiple witnesses has confirmed the authenticity of these excised verses sufficient to allow the restoration of the text herein.

### **Baruch**

Another cephher referenced herein is Baruch Ri'shon (1 Baruch), also known as "the Prophecy of Baruch." Baruch Ri'shon presents a certain unity in point of subject-matter, so that most of those who maintain that the whole work was written in Ivriyt admit also its unity of composition. Contemporary critics believe that the work was a compilatory process, and that its unity is due to the final editor, who put together the various documents which centered upon the Jewish exile. This method of composition does not necessarily conflict with the traditional authorship of the Cephher Baruch Ri'shon. Many of the sacred writers of what is commonly considered "the Bible" were compilers, and Baruch may be numbered among them.

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While the Prophecies of Baruch are important to this book, the Apocalypse of Baruch, also known as Baruch Sheniy (2 Baruch) stands out as vital. A. F. J. Klijn writes: “Until recently the Apocalypse of Baruch was only known from a Syriac manuscript dating from the 6th or 7th Century AD. Since the beginning of this Century two fragments have come to light in Greek (12:1-13:2 and 13:11-14:3) from the 4th or 5th Century. Small fragments of the text, again in Syriac, have been discovered in lectionaries of the Jacobite Church. However, no fewer than thirty-six manuscripts are known because it once belonged to the canon of Scriptures in the Syriac-speaking church”.

## **Brit Chadashah (New Testament)**

In this text, there are other changes of substance in the Brit Chadashah (the New Testament) as well. One change is made in Mattithyahu 23:1. Originally, the text read as follows:

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not you after their works: for they say, and do not.

**Matthew 23:1-3 KJV**

This mitsvah of the New Testament presents an interesting conundrum, as it directs the believer to observe whatever the scribes and Pharisees bid. An explicit read puts the believer at odds with the remaining context of the chapter. Our review of this passage indicates a greater clarity concerning the hypocrisy of the Peretsiym. We believe the Greek is not discussing all that they observe, but rather that they always say to you to observe. We made the following correction:

*Then spoke Yahusha to the multitude, and to his Talmidiym, 2 Saying: The scribes and the Peretsiym sit in Mosheh’s seat: 3 They always say to you to observe that which they observe; but do not works in accord with their works; for they say, and do not do.*

**Mattithyahu (Matthew) 23:1-3**

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A review of the passage found in Romaiym (Romans) 10:4 also revealed a more complete phrasing to correctly display the meaning of the text.

For Christ is the end of the law for righteousness to everyone that believeth.

**Romans 10:4 KJV**

The word that became an issue was the word *telos* τέλος. Strong's Greek Dictionary 5056 provides that the word *telos* is derived from a primary *tello* (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination ((literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose)); specially, an impost or levy (as paid), continual, custom, end (-ing), finally, or uttermost.

As a result of a review, we made the following correction:

*For **Mashiach** is the goal of the Torah for righteousness to everyone that believes.*

**Romaiym (Romans) 10:4**

## **Ma'asiym (Acts) 29**

This text also includes a passage of Scripture known as Acts 29. T.G. Cole, writing in 1801, said this about Acts Chapter 29: "In bringing to the notice of the Christian public the document known by the name of the Long-Lost chapter of the Acts of the Apostles, we felt that we are fulfilling a duty to Christ and rendering a service to our fellows". In all probability, not one percent of Christian believers, not to speak of the general public, have ever heard of the Sonnini Manuscript; yet how many earnest believers would be delighted to have corroborative evidence of the visit of the Great Apostle to the other nations of these lands. The document referred to purports to be the concluding portion of the Acts of the Apostles and gives an account of Pa'al's (Paul's) journeys after his two years enforced residence in Rome in his own hired house. It is written in the style of the Acts and reads like a continuation

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of it. It was found interleaved in a copy of manuscripts from Sonnini's travels in Turkey and Greece, and purchased at the sale of the library and effects of the late Right Hon. Sir John Newport, Bart., in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than thirty years, with a copy of the firman of the sultan of Turkey, which granted to C.S. Sonnini an original Greek manuscript which was found in the Archives at Constantinople, and was presented to him by the Sultan Abdoul Achmet. In Sonnini's work, the English translation of the document was found: "Travels in Turkey and Greece undertaken by order of Louis XVI, and with the authority of the Ottoman Court by C.S. Sonnini, member of several scientific or literary societies of the Society of Agriculture of Paris, and of the Observers of Men". Mores moltorum videt et ubes. Hor., London; Printed for T.N. Longman and O. Rees, Paternoster Row, 1801.

The claim in the 29<sup>th</sup> chapter of Acts is that Pa'al traveled into Spain, surviving his trial before Nero. We rely on three witnesses to corroborate this chapter. First, is a statement from the Muratorian Fragment from the 5th Century: What (27) marvel is it then, if John so consistently (28) mentions these particular points also in his Epistles, (29) saying about himself, 'What we have seen with our eyes (30) and heard with our ears and our hands (31) have handled, these things we have written to you? (32) For in this way he professes [himself] to be not only an eyewitness and hearer, (33) but also a writer of all the marvelous deeds of the Lord, in their order. (34) Moreover, the acts of all the apostles (35) were written in one book. For 'most excellent Theophilus' Luqas compiled (36) the individual events that took place in his presence — (37) as he plainly shows by omitting the martyrdom of Peter (38) as well as the departure of Paul from the city [of Rome] (39) **when he journeyed to Spain.**

Secondly, Pa'al (Paul) intended to travel into Spain. Consider his discussion in Romaiym 15:

*But now having no more place in these parts and having a great desire these many years to come unto you; **24 Whensoever I take***

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*my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

**Romaiym (Romans) 15:23-24**

Finally, the third witness is found in Acts 28, which, unlike the other Scriptures of the New Testament, does not end with the resounding So be it. This difficulty is cured with the addition of the 29<sup>th</sup> chapter.

### 666

The most interesting correction in this text, however, is the correction made in Chazon (Revelation) 13:18, which restores the original Greek letters to what has been interpreted for the last 400 years as six hundred threescore and six.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

**Revelation 13:18 KJV**

However, there are no numbers, but rather the three Greek letters χξς chi xi stigma (pronounced khee xee stig'ma). These letters found in Strong's Greek Dictionary 5516 are defined as the 22<sup>nd</sup>, 14<sup>th</sup> and an obsolete letter (4742 as a cross) of the Greek alphabet (intermediate between the 5<sup>th</sup> and 6<sup>th</sup>), used as numbers; denoting respectively 600, 60 and 6; 666 as a numeral: six hundred threescore and six. Stigma, στιγμα stig'mah Strong's Greek Dictionary 4742, is a word from a primary stizo (to "stick") means a mark incised or punched (for recognition of ownership), i.e. (figuratively) a scar of service: or mark. For example, a *stigmata* or in another instance, to stigmatize. We elected to restore the actual picture of the mark as it was seen by Yochanon (John): χξς.

The phrase gets even more complicated when you consider the translation of the term *arithmos αριθμος* as number. According to the Thayer and Smith Greek Lexicon entry for *arithmos* from "The New

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Testament Greek Lexicon,” the term *arithmos* means “both a fixed and definite number and an indefinite number, or a multitude.” For instance, some have described the  $x$  in the algebraic equation  $x + 1$  as being the *arithmos*. The Ivriyt word found here is *cepher*. This term also means number in this application.

## The Aleph Tav (אָ)

One Ivriyt word which has escaped translation in all English texts, is the word “eth”, which is spelled in the Ivriyt as Aleph Tav (אָ). The Aleph א is understood as a representation of the ox head, the symbol of strength and is often construed as a crown of leadership, and the Tav ת (an ex or cross) means the mark, or sign, or covenant. It is our election, therefore, to include all of the stand-alone Aleph Tav's that show up in the text in the Tanakh, and the times the Aleph Tav shows up in the text in the Brit Chadashah (Ivriyt translation from the Greek Textus Receptus) without benefit of direct translation. Note that there are occurrences of the Aleph Tav which are connected with the maqqaf to the words which they modify and have not been included in this edition. However, as to the stand-alone Aleph Tav's, we have the following examples:

*In the beginning **Elohiym** created אָ the heavens and אָ the earth.*  
**Bere'shiyth (Genesis) 1:1**

*In the beginning was the Word, and the Word was with אָ **Elohiym**, and **Elohiym** was the Word.*

**Yochanon (John) 1:1**

*I am the אָ (Aleph) and the ת (Tav), the beginning and the ending, says **Yahuah Elohiym**, which is, and which was, and which is to come, **Yahuah Tseva'oth**.*

**Chazon (Revelation) 1:8**

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## Yashar'el (ישראל)

Another word which has been restored herein is the word commonly found in English as the word Israel. Our review of the words **Yah** (יה (I AM), shar (שר) (for prince), Yashar (ישר) (the prince of **Yah**), and Yasharun (ישרון) (the whole of the people in the exodus). In the first instance (**Yah**) we find the letters yod-hey. In the next instance (shar) we find the letters shin-resh. In the next instance (Yashar) we find the letters yod-shin-resh. In the next instance (Yasharun) we find the letters yod-shin-resh-vav-nun safit. Therefore, we have concluded that the word spelled with the letters yod-shin-resh-aleph-lamed is to be pronounced "Yashar'el". All of the words with this spelling in the Ivriyt have been restored to this spelling in the English.

## Sha'ul and Pa'al

In Ma'asiym (Acts) 13:9 Sha'ul is first identified as Paul. However, the name Paul (in the Greek, Paulos) is a Greek spelling, yet Sha'ul spoke (Ma'asiym 21:40) and was spoken to (Ma'asiym 26:14) in Ivriyt. Sha'ul was schooled in Ivriyt under Gamliy'el (Ma'asiym 22:3). We believe that Sha'ul did not take the Greek name Paulos, equating him with Apollos, another agent of the gospel, but rather took the Ivriyt name Pa'al (פּעַל)(Strong's H6466), which means worker. Because his nature was Hebraic, we have concluded that he used the Ivriyt Pa'al rather than the Greek Paulos.

These, then, are some of the corrections in the אֶתֶּפֶר Cepher. It is our most fervent prayer that these are found true and pleasing to **Yahuah Elohaynu (Yahuah our Elohiym)**, and that they would come to bless you in your pursuit of the Truth to which you were called.

*Who has ascended up into heaven, or descended? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you can tell?*

**Mishlei (Proverbs) 30:4**

Cepher

# Bere'shiyth

*Also Called the Book of Genesis*

**1** In the beginning **Elohiym** created אֵל the heavens and אֵל the earth. **2** And the earth was without form, and void; and darkness *was* upon the face of the deep. And the **Ruach Elohiym** moved upon the face of the waters. **3** And **Elohiym** said: Let there be light: and there was light. **4** And **Elohiym** saw the light, that *it was* good: and **Elohiym** divided the light from the darkness. **5** And **Elohiym** called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

**6** And **Elohiym** said: Let there be an expanse in the midst of the waters, and let it divide the waters from the waters. **7** And **Elohiym** made the expanse and divided the waters which *were* under the expanse from the waters which *were* above the expanse: and it was so. **8** And **Elohiym** called the expanse Heaven. And the evening and the morning were the second day.

**9** And **Elohiym** said: Let the waters under the heavens be

gathered unto one place, and let the dry *land* appear: and it was so.

**10** And **Elohiym** called the dry *land* Earth; and the gathering together of the waters he called Seas: and **Elohiym** saw that *it was* good. **11** And **Elohiym** said: Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. **12** And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and **Elohiym** saw that *it was* good. **13** And the evening and the morning were the third day.

**14** And **Elohiym** said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years:<sup>1</sup>

**15** And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. **16** And **Elohiym** made two great lights; the greater light to

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<sup>1</sup> Tehilliym (Psalms) 104:19; Tasloniqiym Ri'shon (1 Thesalonians) 5:1.

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rule the day, and the lesser light to rule the night: *he made* the stars also. **17** And **Elohiym** set them in the expanse of the heavens to give light upon the earth, **18** And to rule over the day and over the night, and to divide the light from the darkness: and **Elohiym** saw that *it was good*. **19** And the evening and the morning were the fourth day.

**20** And **Elohiym** said: Let the waters bring forth abundantly the moving creature that has life, and fowl *that* may fly above the earth in the open expanse of heaven. **21** And **Elohiym** created great dragons,<sup>2</sup> and אֵל every living creature that moves, which the waters brought forth abundantly, after their kind, and אֵל every winged fowl after his kind: and **Elohiym** saw that *it was good*. **22** And **Elohiym** blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. **23** And the evening and the morning were the fifth day.

**24** And **Elohiym** said: Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. **25** And **Elohiym** made the beast of the earth after his kind, and cattle after their kind, and אֵל

everything that creeps upon the earth after his kind: and **Elohiym** saw that *it was good*.

**26** And **Elohiym** said: Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

**27** So **Elohiym** created man in his *own* image, in the image of **Elohiym** created he him; male and female created he them. **28** And **Elohiym** blessed them, and **Elohiym** said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

**29** And **Elohiym** said: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and אֵל every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for food. **30** And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein is life, *I have given* אֵל every green herb for food: and it was so. **31** And **Elohiym** saw everything that he had made, and behold, *it was*

<sup>2</sup> Ivriyt (Hebrew): Tanniynim. A marine or land monster.

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very good. And the evening and the morning were the sixth day.

**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.

**4** These *are* the generations of the heavens and of the earth when they were created, in the day that **Yahuah Elohiym** made the earth and the heavens, **5** And every plant of the field before it was in the earth, and every herb of the field before it grew: for **Yahuah Elohiym** had not caused it to rain upon the earth, and *there was* not a man to till the ground. **6** But there went up a mist from the earth and watered the whole face of the ground. **7** And **Yahuah Elohiym** formed the man *of* the dust of the ground and breathed into his nostrils the breath of life; and the man became a living soul.

**8** And **Yahuah Elohiym** planted a garden eastward in Eden; and there he put the man whom he had formed. **9** And out of the ground made **Yahuah Elohiym** to grow every tree that is

pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. **10** And a river went out of Eden to water the garden; and from thence it was parted and became four heads. **11** The name of the first is Piyshon: it encompasses  $\aleph$  the whole land of Chaviylah, where gold is; **12** And the gold of that land is good: there is bdellium and the onyx stone. **13** And the name of the second river is Giychon: it encompasses  $\aleph$  the whole land of Kush. **14** And the name of the third river is Chiddeqel, which goes toward the east of Ashshur. And the fourth river is Perath. **15** And **Yahuah Elohiym** took the man and put him into the Garden of Eden to dress it and to guard it. **16** And **Yahuah Elohiym** commanded the man, saying: Of every tree of the garden, you may freely eat: **17** But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

**18** And **Yahuah Elohiym** said: *It is* not good that the man should be alone; I will make him a help meet for him. **19** And out of the ground **Yahuah Elohiym** formed every beast of the field, and  $\aleph$  every fowl of the air; and brought *them* unto the man to see

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## Genesis

what he would call them: and whatsoever the man called every living creature, was its name thereof. **20** And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for the man there was not found a helper meet for him. **21** And **Yahuah Elohiym** caused a deep sleep to fall upon the man, and he slept: and he took one of his curvatures and closed up the flesh instead thereof; **22** And the curvature, with which **Yahuah Elohiym** had taken from the man, he made a woman and brought her unto the man. **23** And the man said: This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman<sup>3</sup>, because she was taken out of Man<sup>4</sup>. **24** Therefore shall a man leave his father and his mother and shall cleave unto his woman: and they shall be one flesh. **25** And they were both naked, the man and his woman, and were not ashamed.

**3** Now the serpent was more subtle than any beast of the field which **Yahuah Elohiym** had made. And he said unto the woman: Yea, has **Elohiym** said: You shall not eat of every tree of the garden? **2** And the woman said unto the serpent: We may eat of the fruit of the trees of the

garden: **3** But of the fruit of the tree, which *is* in the midst of the garden, **Elohiym** has said: You shall not eat of it, neither shall you touch it, lest you die. **4** And the serpent said unto the woman: You shall not surely die: **5** For **Elohiym** knows that in the day you eat thereof, then your eyes shall be opened, and you shall be as elohiym, knowing good and evil. **6** And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise,<sup>5</sup> she took of the fruit thereof, and did eat, and gave also unto her man with her; and he did eat. **7** And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves aprons. **8** And they heard the voice of **Yahuah Elohiym** walking in the garden in the cool of the day: and the man and his woman hid themselves from the presence of **Yahuah Elohiym** amongst the trees of the garden. **9** And **Yahuah Elohiym** called unto A'dam, and said unto him: Where *are* you? **10** And he said: I heard your voice in the garden, and I was afraid, because I *was* naked; and I hid myself. **11** And he said: Who told you that

<sup>3</sup> אִשָּׁה 'ishsháh

<sup>4</sup> אִישׁ 'iysh

<sup>5</sup> Yovheliym (Jubilees) 3:21; Yochanon Ri'shon (1 John) 2:16.

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you *were* naked? Have you eaten of the tree, whereof I commanded you that you should not eat? **12** And the man said: The woman whom you gave *to be* with me, she gave me of the tree, and I did eat. **13** And **Yahuah Elohiym** said unto the woman: *What is this that you have done?* And the woman said: The serpent beguiled me, and I did eat. **14** And **Yahuah Elohiym** said unto the serpent: Because you have done this, you *are* cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: **15** And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel. **16** Unto the woman he said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire *shall be* to your man, and he shall rule over you. **17** And unto A'dam he said: Because you have hearkened unto the voice of your woman, and have eaten of the tree, of which I commanded you, saying: You shall not eat of it: cursed *is* the ground for your sake; in sorrow shall you eat *of* it all the days of your life; **18** Thorns also and thistles shall it bring forth to you; and you shall eat the

herb of the field; **19** In the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken: for dust you *are*, and unto dust shall you return. **20** And A'dam called his woman's name Chuah, because she was the mother of all living. **21** Unto A'dam also and to his woman did **Yahuah Elohiym** make coats of skins and clothed them.

**22** And **Yahuah Elohiym** said: Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: **23** Therefore **Yahuah Elohiym** sent him forth from the Garden of Eden, to till ground from whence he was taken. **24** So he drove out the man; and he placed at the east of the Garden of Eden Keruviym, and  $\aleph$  a flaming sword which turned every way, to guard the way of the tree of life.

**4** And A'dam knew Chuah his woman; and she conceived, and bore Qayin and said, I have gotten a man from **Yahuah**. **2** And she again bore his brother H'avel. And H'avel was a keeper of sheep, but Qayin was a tiller of the ground. **3** And in the process of time it came to pass, that Qayin brought of the fruit of the ground an offering unto **Yahuah**. **4** And

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H'avel, he also brought of the firstlings of his flock and of the fat thereof. And **Yahuah** had respect unto H'avel and to his offering: **5** But unto Qayin and to his offering he had no respect. And Qayin was very angry, and his countenance fell. **6** And **Yahuah** said unto Qayin: Why are you angry? And why has your countenance fallen? **7** If you do well, shall you not be accepted? And if you do not do well, sin lies at the door. And unto you *shall be* his desire, and you shall rule over him. **8** And Qayin talked with H'avel his brother: and it came to pass, when they were in the field, that Qayin rose up against H'avel his brother, and slew him.

**9** And **Yahuah** said unto Qayin: Where *is* H'avel your brother? And he said, I know not: *Am* I to guard my brother? **10** And he said: What have you done? The voice of your brother's blood cries unto me from the ground. **11** And now *are* you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand; **12** When you till the ground, it shall not henceforth yield unto you her strength; a fugitive and a vagabond shall you be in the earth. **13** And Qayin said unto **El-Yahuah**: My punishment *is* greater than I

can bear. **14** Behold, you have driven me out this day from the face of the earth; and from your face shall I be hidden; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* everyone that finds me shall slay me. **15** And **Yahuah** said unto him: Therefore, whosoever slays Qayin, vengeance shall be taken on him sevenfold. And **Yahuah** set a mark<sup>6</sup> upon Qayin, lest any finding him should kill him.

**16** And Qayin went out from the presence of **Yahuah**, and dwelt in the land of Nod, on the east of Eden. **17** And Qayin knew his woman; and she conceived, and bore Chanoch: and he built a city, and called the name of the city, after the name of his son, Chanoch. **18** And unto Chanoch was born Iyrad: and Iyrad begat Mechuya'el: and Mechuya'el begat Methushael: and Methushael begat Lemek.

**19** And Lemek took unto him two women: the name of the one *was* Adah, and the name of the other Tsillah. **20** And Adah bore Yaval: he was the father of such as dwell in tents, and *of such as have* cattle. **21** And his brother's name *was* Yuval: he was the father of all such as handle the harp and flute. **22** And Tsillah, she

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<sup>6</sup> In Ivriyt (Hebrew): oth מַטָּה.

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also bore Tubal Qayin, an instructor of every artificer in brass and iron: and the sister of Tubal Qayin was Na'amah. **23** And Lemek said unto his women, Adah and Tsillah: Hear my voice; you women of Lemek, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. **24** If Qayin shall be avenged sevenfold, truly Lemek seventy and sevenfold.

**25** And A'dam knew his woman again; and she bore a son, and called his name Sheth: For **Elohiym**, said she, has appointed me another seed instead of H'avel, whom Qayin slew. **26** And to Sheth, to him also there was born a son; and he called his name Enosh: then began men to call upon the name of **Yahuah**.

**5** This is the cepher of the generations of A'dam. In the day that **Elohiym** created man, in the likeness of **Elohiym** made he him; **2** Male and female created he them; and blessed them, and called their name A'dam, in the day when they were created.

**3** And A'dam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Sheth: **4** And the days of A'dam after he had begotten Sheth were eight hundred years: and he begat sons and daughters: **5** And all the days

that A'dam lived were nine hundred and thirty years: and he died. **6** And Sheth lived a hundred and five years, and begat Enosh: **7** And Sheth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters: **8** And all the days of Sheth were nine hundred and twelve years: and he died.

**9** And Enosh lived ninety years, and begat Qeynan: **10** And Enosh lived after he begat Qeynan eight hundred and fifteen years, and begat sons and daughters: **11** And all the days of Enosh were nine hundred and five years: and he died.

**12** And Qeynan lived seventy years, and begat Mahalal'el: **13** And Qeynan lived after he begat Mahalal'el eight hundred and forty years, and begat sons and daughters: **14** And all the days of Qeynan were nine hundred and ten years: and he died.

**15** And Mahalal'el lived sixty-five years, and begat Yered: **16** And Mahalal'el lived after he begat Yered eight hundred and thirty years, and begat sons and daughters: **17** And all the days of Mahalal'el were eight hundred ninety-five years: and he died.

**18** And Yered lived a hundred sixty and two years, and he begat Chanoch: **19** And Yered lived after he begat Chanoch eight

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hundred years, and begat sons and daughters: **20** And all the days of Yered were nine hundred sixty and two years: and he died.

**21** And Chanoch lived sixty-five years, and begat Methushelach:<sup>7</sup> **22** And Chanoch walked with **Elohiym** after he begat Methushelach three hundred years, and begat sons and daughters: **23** And all the days of Chanoch were three hundred sixty-five years: **24** And Chanoch walked with **Elohiym**: and he *was* not; for **Elohiym** took him. **25** And Methushelach lived a hundred eighty and seven years, and begat Lemek: **26** And Methushelach lived after he begat Lemek seven hundred eighty and two years, and begat sons and daughters: **27** And all the days of Methushelach were nine hundred sixty and nine years: and he died.

**28** And Lemek lived a hundred eighty and two years, and begat a son: **29** And he called his name Noach, saying: This *same* shall comfort us concerning our work and toil of our hands, because of the ground which **Yahuah** has cursed. **30** And Lemek lived after he begat Noach five hundred ninety-five years, and begat sons and daughters: **31** And all the days of Lemek were seven

hundred seventy and seven years: and he died. **32** And Noach was five hundred years old: and Noach begat Shem, Cham, and Yapheth.

**6** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **2** That the sons of **Elohiym** saw the daughters of men that they *were* fair; and they took them women of all which they chose.<sup>8</sup> **3** And **Yahuah** said, My **Ruach** shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years. **4** There were Naphaliym<sup>9</sup> in the earth in those days, who also gathered afterward, when the sons of **Elohiym** came in unto the daughters of A'dam, and they bore *children* unto them, the same *were* warriors and tyrants which *were* from time out of mind, mortal men of renown.

**5** And **Yahuah** saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. **6** And **Yahuah** repented that he had made man on the earth, and it grieved him at his heart. **7** And **Yahuah** said, I will destroy man whom I have created from the

<sup>7</sup> Chanoch (Enoch) 76:13.

<sup>8</sup> Chanoch (Enoch) 7:1-2.

<sup>9</sup> In Ivriyt (Hebrew): giants.

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face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for I repent that I have made them. **8** But Noah found grace in the eyes of **Yahuah**.

**9** These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with **Elohiym**. **10** And Noah begat three sons, Shem, Cham, and Yapheth. **11** The earth also was corrupt before **Elohiym**, and the earth was filled with violence. **12** And **Elohiym** looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. **13** And **Elohiym** said unto Noah: The end of all flesh has come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.

**14** Make you an ark of gopher wood; rooms shall you make in the ark and shall pitch it within and without with pitch. **15** And this *is the fashion* which you shall make it *of*: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. **16** A window shall you make to the ark, and in a cubit shall you finish it above; and the door of the ark shall you set in the side thereof; *with* lower, second, and third

*stories* shall you make it. **17** And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* everything that *is* in the earth shall die. **18** But with you will I establish my covenant; and you shall come into the ark, you, and your sons, and your woman, and your sons' women with you. **19** And of every living thing of all flesh, two of every *sort* shall you bring into the ark, to keep *them* alive with you; they shall be male and female. **20** Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto you, to keep *them* alive. **21** And take unto you of all food that is eaten, and you shall gather *it* to you; and it shall be for food for you, and for them. **22** Thus did Noah; according to all that **Elohiym** commanded him, so did he.

**7** And **Yahuah** said unto Noah: Come you and all your house into the ark; for you have I seen righteous before me in this generation. **2** Of every clean beast you shall take to you by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. **3** Of fowls also of the air by sevens, the male and the female;