

# Preface

This *Eth Cepher Lexicon* is offered to assist the reader of the *Eth Cepher*, in understanding the transliterated names that are included therein. For most, the encounter with the Hebraic transliterations found in the *Eth Cepher* begins with Chuah. Who, you may ask? Chuah, not Eve. This name was not taken out of the clear blue sky. The name is taken from the Hebrew itself.

חַוָּה Chuah

At the *Eth Cepher*, we use various rules of construction. For instance, you might see the word *sefer* in many other books, where we spell the very same word as *cepher*, with the “c” sounding like an “s” and the “ph” sounding like an “f”.

סֵפֶר *cepher*

So, we see that the letter *camek* (ס) is pronounced as an “s” yet it is spelled with a “c”, using the soft “c” sound. You will see this approach throughout many of the transliterated names in the *Eth Cepher*. You also see that the pronunciation of the *phe* (פ) is set forth as a *ph* rather than an “f”, although the sound is virtually identical. This is used to distinguish the Hebrew *pe* from the Hebrew *phe*.

In the interest of the name Chuah, we find that the first letter is *chet* (ח), which is pronounced as *xh* (go ahead and try saying that), such that the name Chuah is pronounced *xhuah*. In the same name, the issue of the pronunciation of the letter *vav* (ו) is before us. In the vast majority of the time, we pronounce this letter *vav* as “oo” or “oh” rather than as a “v”. There are occasions (and they are few) when the *vav* actually appears as “v”, and usually it is when the *vav* begins a word. We discuss this at length as to the pronunciation of the *yod-heh-vav-heh* in the preface of the *Eth Cepher*. So, the name of Eve is not Chavvah, but Chuah.

There is another election within our transliterations, all of which are strictly dependent on the underlying Hebraic text, which is the treatment of the Hebrew letter *kaf* (כ) is always replaced with the letter “k”, including those instances when it appears as *kaf safit* (ך). Where the word begins with the *kaf* (כ), you will find the letter “k” as a transliterated replacement; but when the word ends with the *kaf safit* (ך), you will find the “ch”.

### בְּרַחֵם Baruch

In other instances, we follow strictly the rules of construction in the Hebrew recreation into the English language, transliterating letter by letter the original Hebrew word, to create an accurate transliteration, again in strict accord with the underlying Hebrew.

For the reader, some of these names appear so foreign and so uncommon that the pronunciation escapes the mind and the willingness of the tongue to so pronounce. Yet, with a bit of work, you can still find the source of the sounds in the common translation. For instance, if we take the two names of the prophets, Isaiah and Jeremiah, and compare them with the transliterations, you may find this well illustrated.

Isaiah is transliterated Yesha`yahu, which is pronounced yesh-ah-yaw'-hoo.

Jeremiah is transliterated Yirmeyahu, which is pronounced Yir-meh-yaw'-hoo.

This is the book that will help you find your way through all of these transliterated names found in the *Eth Cephher*, all of which have been amended to meet the demands of the Millennium Edition.

## The Declension of the Name

The declension of a name describes the grammatical function of decling a proper noun. In the case of the name of Yahuah, the declension is unique, as it declines in order of the function in which Yahuah acts. I simple *yod* (I) describes a pre-existent condition; the *yod-heh* (I AM) describes the solitude of Yah, the *yod-heh-yod*, “my I AM” is a word difficult to describe, but which can be generalized to mean “my essence”, the *yod-heh-vav* (I am he) is a common suffix denoting allegiance, the *yod-heh-vav-heh* (I am he who breathes life) is his name forever, and the *yod-heh-vav-shin-ayin* (Yahusha) is the name of the son, meaning Yahuah saves.



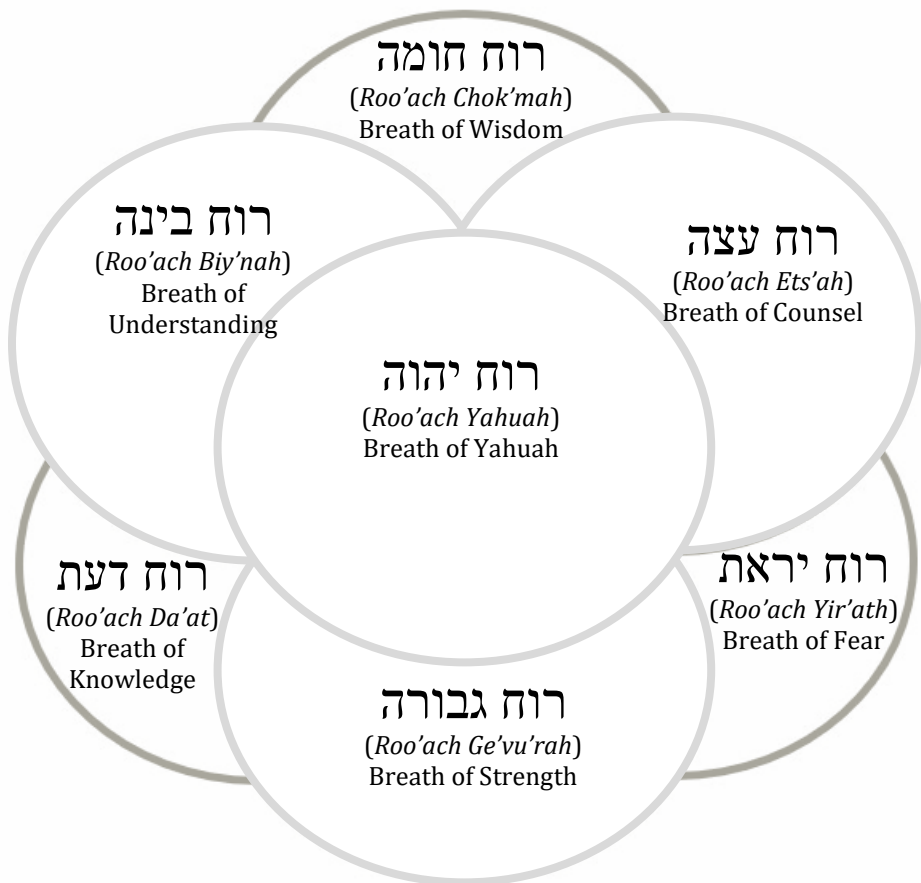
## Other Declensions of the Name

In addition to the declensions set forth above, there are other names in combination form which are found in the text. Many of you might know these names by their popularized form, using the pronunciation such as *Jehovah*. We take a position consistent with Josephus, the last “ear” witness to the pronunciation of the name, who wrote in Wars of the Jews, Book 5, Chapter 5, Section 7 that the name was pronounced as four vowels. Common usage in the Ivriyt indicates these vowels were pronounced as *ee* (י), *ah* (ה), *oo* (ו), *ah* (ה). The letter J was introduced into English versions of scripture only in 1769, with the publication of Benjamin Blaney’s Oxford Bible. Here are the common forms found in the *Eth Ceper*.



## The seven-fold ruachoth of Yahuah

The Eth Ceper also sets forth the seven “spirits” of Yahuah as named in Yesha’yahu (Isaiah) 11 in transliterated form as found in the underlying Ivriyt. The term “spirit” in the Old Testament is a translation of the Ivriyt word *Ruach* (רוּחַ). *Ruach* is a feminine noun taken from the verb *Ruach* (רוּחַ) which is the primitive root and means properly, *to blow, or to breathe*. Similarly, the Greek word *pneûma* (πνεῦμα) is a neuter noun from the primary verb *pnéō* (πνέω), which means *to breathe hard, i.e., breeze, or to blow*. Finally, even the Latin term *spiritu spiritu* means *breath, breathing; breeze, air; inspiration; character, or arrogance*.



## Restoring the word replaced with “God”

We note with alarm, that the early English translators elected to use the word “God” to replace the Ivriyt word אֱלֹהִים, often pronounce “El’ayim.” This election is problematic, because it assigns the name of the Babylonian deity of fortune to this post. A proper exegetical review would render the conclusion, that in the beginning, “good luck” created the heavens and the earth. See Yesha’yahu 65:11. In this text, we set forth two pronunciations, one Masoretic, and the other in strict alliteration. You will therefore see both Elohiym and El’ayim; Elohai and Eh’ayiy; Elohaykem/Elohayken and El’aykem/El’aykem, etc.

