

# Preface

This collection of the *Eth Cepher* (pronounced *et' seh'-fare*) (Divine Book) sets forth the Name of and makes references to our Creator as He identified Himself to us in His Holy Word, and restores the names of people and places found in the original Ivriyt (Hebrew) tongue which have been transliterated into English.

We make mention herein of the name YAHUAH (יהוה). The name יהוה is a name that went unmentioned for over two millennia. The construct of these four letters is one that is common in modern Hebrew, where the *yod* is pronounced with the vowel *ah*, creating YAH (יה). This name stands alone as *Yah* 45 times in the Tanakh, Ex 15:2; Ex 17:16; Ps 68:4; Ps 68:18; Ps 77:11; Ps 89:8; Ps 94:7; Ps 94:12; Ps 102:18; Ps 104:35; Ps 105:45; Ps 106:1; Ps 106:48; Ps 111:1; Ps 112:1; Ps 113:1; Ps 113:9; Ps 115:17; Ps 115:18; Ps 116:19; Ps 117:2; Ps 118:5; Ps 118:14; Ps 118:17; Ps 118:18; Ps 118:19; Ps 122:4; Ps 130:3; Ps 135:1; Ps 135:3; Ps 135:4; Ps 135:21; Ps 146:1; Ps 146:10; Ps 147:1; Ps 147:20; Ps 148:1; Ps 148:14; Ps 149:1; Ps 149:9; Ps 150:1; Ps 150:6; Isa 12:2; Isa 26:4; Isa 38:11.

In *Shemot* (Exodus) 3:14, ELOHIYM gives his name as אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehyah Asher Ehyah), translated most basically as "I am that I am" (or "I will be that I will be"). יהוה then establishes the vocalization YAHUAH where the *vav* is used in its vowel form as an "u" (oo), rather than declaring the vowel as a jot beside the consonant *heh*. So the *yod* is pronounced "yah" and the *heh* is pronounced with the *vav* as "hu" (hoo). This is easily recognized when you consider the transliterated name of many of the prophets, such as Yesha'yahu, Yirmeyahu and so on. The tetragrammaton concludes with a single *heh*, which carries the same jot as the *yod*, that is the mark *ah*. Therefore, the pronunciation is yah-hoo-ah, or, YAHUAH.

To ignore the *ha* at the end is a disservice (as in the pronunciation *Yahweh*), as the *ha* is the breath of the Father within His own name. This claim is supported with the following example concerning the change of the name of Avram to Avraham.

*Neither shall your אֵת eth-name anymore be called Avram, but your name shall be Avraham; for a father of many nations have I made you.*

***Bere'shiyth (Genesis) 17:5***

Here, the *ha* is breathed into Avram, and the covenant is expressed as an everlasting covenant. The breath of life was then poured into Avraham's wife Sarai, who became Sarah, *Bere'shiyth* (Genesis) 17:15. For this reason, pronunciations such as *Yahweh*, *Yahveh*, *Yahvoh*, or *Yahvah* are not widely disparate: *Yahueh* instead of *Yahuah*; *Yahveh* instead of *Yahueh*, however YAHUAH is the more accurate.

We have set forth the name of Messiah as YAHUSHA (יהושע), partly because this name is identical to the name we have 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.

*Bemidbar* (Numbers) 13:8 *Of the tribe of Ephrayim, Husha the son of Nun.*

*Bemidbar* (Numbers) 13:16 *These are the names of the men which Mosheh sent to spy out אֵת eth-the land. And Mosheh called Husha the son of Nun Yahusha.*

In the Masoretic text, you see the name Yahusha spelled in the Hebrew yod (י) heh (ה) vav (ו) shin (ש) vav (ו) ayin (ע) or Yahushua. Therefore, the assumption is that Mosheh added not only YAH – the name of He who visited Mosheh at the burning bush, but also added the vav to create "shua" as the ending syllable.

Strong's Hebrew Dictionary 7737 sets forth "shua" as the word shavah. Its usage within the KJV means to level, i.e. equalize; figuratively, to resemble; by implication, to adjust (i.e. counterbalance, be suitable, compose, place, yield, etc.): to avail, behave, bring forth, compare, countervail, (be or make) equal, lay, be, or make, alike, make plain, profit, or reckon.

Therefore, the name YAHUSHUA can be understood as YAH (in the Ivriyt (Hebrew (יהי)), which is the shortened name of the Father, HU (in the Ivriyt (יהו)), which means "he", and finally SHUA (in the Ivriyt (שוה)), which means makes level or equal. Therefore, YAHUSHUA means in this analysis, YAH is He who makes equal. The term YAH is found in 45 verses in the Tanakh, including *Shemot* (Exodus) 15:2

*YAH is my strength and song, and he is become my yeshu`ah: he is my EL, and I will prepare him a habitation; my father's ELOHIYM, and I will exalt him.*

***Shemot (Exodus) 15:2***

YAHUSHA has a wonderful meaning. Strong's H3467 declares that **יָשָׁא** (yâsha') is used as a primitive root, 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. We have elected to publish the name YAHUSHA, in the first instance because it is the most accurate transliteration of the name given to the Messiah, as he was given the same name as Husha / Yahusha son of Nun, whom the English world has always called Joshua. However, the name YAHUSHA means I AM HE who avenges, defends, delivers, helps, preserves, rescues, saves, brings salvation, your Savior, who brings you to victory.

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* with the instruction to Avraham, saying:

*And he said, Take now **אֶת** eth-your son, your **אֶת** eth-yachiyd **אֶת** eth-Yitschaq, whom you love, and get you into the land of Moriyah; and offer him there for a burnt offering upon one of the mountains which I will tell you of.*

***Bere'shiyth (Genesis) 22:2***

Yitschaq was not the first born, 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* 11:34, it is written:

*And Yiptach 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* 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 cannot be ignored 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 of Grace and of Supplications: and they shall look upon me **אֶת** eth 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 YAH so loved the world, that he gave his **אֶת** eth-yachiyd, that whosoever believes in him should not perish, but have everlasting life.*

***Yahuchanon (John) 3:16***

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:*

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

*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 name Lucifer (the light bearer) does not actually appear in the original Ivriyt (Hebrew). The original Ivriyt indicates that there is no such name, and further, that it is an extrapolation of what may actually be the true name of the fallen angel.

*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!*

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

The term הילל reading right to left looks conspicuously like heh, yod, lamed, lamed h-y-l-l, or hell. The pronunciation however places more vowels yielding heylel. There are but two angels identified in the Protestant Bible – Michael and Gabriel. Both names end with the identifier “el.” We have the same condition with heylel, leading to the possible conclusion that the word is actually the name of an angel – in this case, possibly the fallen angel Heylel.

There is another term in this passage worthy of discussion, which is the word ילל – yawlal. This word is not referenced or interpreted in any other English text besides this *Eth Cepher*. The word means “howling.” Hence, the phrase which formerly referenced Lucifer now reads as follows:

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

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

You will also find references to books that you may not recognize if you are an adherent to the post-19<sup>th</sup> century Protestant Bible and its sixty-six books. These citations include books such as the *Cepher Yovheliym* (Jubilees), the *Cepher Chanok* (Enoch), the *Cepheriym Baruk*, the *Cepheriym Esdras* (Ezra), or the *Cepheriym Makkabiym*. These books are called the Deuterocanon, or second books. Some of these books have been called the Apocrypha (secret writings). Over the years, these books have been excluded from the sixty-six books of the Protestant Bible. However, this exclusion cannot be justified historically.

In the second century BC, 70 Rabbis translated 46 books from Ivriyt (Hebrew) to Greek, a translation called the Septuagint (known as LXX). The LXX did not include the *Cepher Chanok* (Enoch) and the *Cepher Yovheliym* (Jubilees). The LXX did not include the *Cepheriym* of 3 *Makkabiym* and 4 *Makkabiym* (Maccabees), because they were written in the period between 200 BC and 1 AD. In the first century, the early believers relied on this Septuagint as their source for sacred Scriptures, and the writings of the *Brit Chadashah* (New Testament) also indicate that there was reliance on the *Cepher Chanok* (Enoch), *Yovheliym* (Jubilees), and 4 *Ezra* (2 Esdras).

The first attempt to limit the books available to the believers happened at the council of Nicea in 325 AD. This council created 60 rules or canons. The 60<sup>th</sup> canon concluded that the books of the Old Testament which were approved to be read were 1, *Genesis of the world*; 2, *The Exodus from Egypt*; 3, *Leviticus*; 4, *Numbers*; 5, *Deuteronomy*; 6, *Joshua, the son of Nun*; 7, *Judges*, 8, *Ruth*; 9, *Esther*; 10, *Of the Kings, First and Second*; 11, *Of the Kings, Third and Fourth*; 12, *Chronicles, First and Second*; 13, *Esdras, First and Second*; 14, *The Book of Psalms*; 15, *The Proverbs of Solomon*; 16, *Ecclesiastes*; 17, *The Song of Songs*; 18, *Job*; 19,

*The Twelve Prophets; 20, Isaiah; 21, Jeremiah, 22, Baruk, 23, Lamentations, and the Epistle; 24, Ezekiel; 25, Daniel.* 42 books are individually counted and this list includes *Baruk* and the *Epistle of Jeremiah*.

The council then concluded that the books of the *Brit Chadashah* (New Testament) which were approved to be read were the *Four Gospels, Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles, to wit, one of James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon.* 26 books were counted, and the *Book of Revelation* was excluded.

This first attempt at the canonized version of Scripture included 68 books, not 66.

Both the council of Nicea and the council of Laodikeia adopted the existing Tanakh (Torah, Nevi'im, Ketuviym) as the total text of the Old Testament in their rule, although the order was obscured. Around AD 100, Jewish rabbis met at the Council of Jamniah and decided to include only 39 books in the Jewish canon, because they were the only texts that could be found in the original Ivriyt (Hebrew). Recall that three centuries earlier, 70 rabbis translated 46 books from Ivriyt to Greek.

The delineation of sacred Scripture by rule or canon began to emerge in the late 4<sup>th</sup> Century and early 5<sup>th</sup> 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 with 46 books.

The exact list of the books of the New Testament in the number and order in which they are traditionally delivered, was set forth by Athanasius, Bishop of Alexandria, in a letter of AD 367, and Pope Damasus later ratified the same list.

In AD 1536, Martin Luther translated the Bible from Ivriyt (Hebrew) and Greek to German. He limited the Old Testament to only 39 books, put the extra books in an appendix he called the Apocrypha. He also removed the books of Hebrews, James, Jude, and Revelation from the New Testament order, declaring them to be less than canonical.

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. This canon is the last official canon of the church. The original King James Bible carried a 39 book Old Testament, 15 book Apocrypha and a 27 book New Testament. The publication of only 66 books actually became an editor's option, when publishers learned they could sell as many Bibles with only 66 books as they could with a Bible that included an Apocrypha.

For many reasons, this method of inclusion, and by default, exclusion, has relegated significant books to the dust bin. For instance, the justification for the elimination of the *Makkabiyim* is not set forth in the decision of the councils. The argument that the *Makkabiyim* are merely historical ignores the extent that these writings answer many of the obscure prophecies found in *Daniye'l* 11. The Canon of Trent excluded *Makkabiyim Sheliyshiy* (3 Maccabees) and *Makkabiyim Reviy'iy* (4 Maccabees), *Baruk Sheniy* (2 Baruk), and *Ezra Sheliyshiy* and *Reviy'iy* (3 and 4 Ezra), *Chanok* (Enoch), and *Yovheliym* (Jubilees), were excluded from the Vulgate, and therefore excluded from all Protestant Bibles. These books appear as deuterocanonical works in various parts of the Christian world, however. For instance, both the *Cepher Chanok* (Enoch) and the *Cepher Yovheliym* (Jubilees) appear in the Abyssinian sect as deuterocanonical works.

While some historians have rejected *Chanok* (Enoch) as heresy, *Kepha Sheniy* (2 Peter) 2:4-5 indicates that one of the believers in *Chanok* (Enoch) was Kepha himself, for he states "... ELOHIYM spared not the angels that sinned, but cast them down to She'ol, and delivered them into chains of darkness, to be reserved unto judgment; 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 reservation unto judgment is discussed only in the *Cepher Chanok* (Enoch).

The decision to include both of these books was made easier when Paleo-Ivriyt (ancient Hebrew) versions of *Chanok* (Enoch) and *Yovheliym* (Jubilees) were found in Cave 4 at Qumran (Dead Sea Scrolls). In fact, the credibility of these two books, given the find, is much greater than the writings of the *Brit Chadashah* (New Testament), where not a single original exists.

The *Cepher Chanok* (Enoch) was clearly known to early Christian writers as the following quote from *Chanok* 2:1 indicates:

*In the seventh (generation) from Adam, Chanok also prophesied these things, saying: "Behold, YAHUAH comes with ten thousands of his qodeshiym, 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**

The *Chanokian* writings, in addition to many other writings that were excluded from the Bible (such as the *Cepher Toviya* (Tobit), *Ezra*, *Baruk*, and other books included herein) were widely recognized by many of the early church fathers as "apocryphal" writings. The term "apocrypha" is derived from the Greek word meaning "hidden" or "secret."

Originally, the meaning of the term may have been complimentary in that the term was applied to sacred books whose contents were too exalted to be made available to the general public.

In *Daniye'l* 12:9-10, the text refers to words that are shut up until the end of time:

*And he said, Go your way, Daniye'l: for the words are closed up and sealed till the time of the end. 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.*

**Daniye'l (Daniel) 12:9-10**

In addition, *Ezra Reviy'iy* (2 Esdras, the text of which is contained herein) says the following:

*In forty days they wrote two hundred and four 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 (2 Esdras) 14:44-48**

Gradually, the term "apocrypha" – books reserved only unto the wise among the people - took on a pejorative connotation, as the orthodoxy of these hidden books was sometimes questioned. Origen (Comm. in Matt. 10.18; p. 13.881) distinguished between books that were to be read in public worship and apocryphal books. Because these secret books were often preserved for use within the esoteric circles of the elite believers, many of the "unenlightened" church Fathers found themselves outside the realm of understanding, and therefore came to apply the term "apocryphal" to what they claimed to be heretical works, and therefore forbidden to be read.

In the Protestant world, "the Apocrypha" designated 15 works, all but one of which were Jewish in origin and mostly found in the Septuagint (that is, the Greek translation of Ivriyt (Hebrew) and Aramaic texts by "the seventy"). There is a claim that parts of 2 Esdras are Christian or Latin in origin, and that 4 Maccabees was post-dated. Although some of them were composed in the Levant in Aramaic or Ivriyt, they were not accepted into the Jewish canon (Tanakh) formed late in the 2nd century A.D. (Canonicity, 67:31-35). The Reformers, influenced by the Jewish canon of the Old Testament, did not consider these books on par with the rest of the Scriptures. Thus the custom arose of making the Apocrypha a separate section in the Protestant Bible, or sometimes even omitting them entirely (Canonicity, 67:44-46). The Catholic view, expressed as a doctrine of faith at the Council of Trent, is that 12 of these 15 works (in a different enumeration, however) *are canonical* Scripture. They are called the Deuterocanonical Books (Canonicity, 67:21, 42-43). Many of the books were excluded due to discrepancies with the formulation of the Talmudic

calendar, a calendar which established a new year in the fall, rather than in the spring as required in the Torah. Further, the Council of Trent did not have the benefit of the discovery of the Dead Sea Scrolls.

The books of the Protestant Apocrypha that are not accepted by Catholics are *3-4 Esdras*, the *Prayer of Menashsheh* and *3-4 Makkabiyim*. The Protestant Apocrypha excludes also *Chanok*, *Yovheliym* and *Yashar*. The theme of the *Cepher Chanok* dealing with the nature and deeds of the fallen angels so infuriated the later church fathers that one, Filastrius, actually condemned it openly as heresy (Filastrius, Liber de Haeresibus, no. 108). Nor did the rabbis deign to give credence to the book's teaching about angels. Rabbi Shim'on ben Jochai in the second century A.D. pronounced a curse upon those who believed it (Delitzsch, p. 223). So the book was denounced, banned, cursed, burned and destroyed - and last but not least, lost (and conveniently forgotten) for a thousand years. But with an uncanny persistence, the *Cepher Chanok* found its way back into circulation two centuries ago.

In 1773, rumors of a surviving copy of the book drew Scottish explorer James Bruce to Ethiopia. True to hearsay, the *Cepher Chanok* had been preserved by the Ethiopic church, which put it right alongside the other books of the Bible. Bruce secured not one, but three Ethiopic copies of the book and brought them back to Europe and Britain. When in 1821 Dr. Richard Laurence, an Ivriyt (Hebrew) professor at Oxford, produced the first English translation of the work, the modern world gained its first glimpse of the forbidden mysteries of *Chanok*. Many scholars say that the present form of the story in the *Cepher Chanok* was penned sometime during the second century B.C. and was popular for at least five hundred years. The earliest Ethiopic text was apparently made from a Greek manuscript of the *Cepher Chanok*, which itself was a copy of an earlier text. The original was apparently written in Semitic language (possibly Paleo-Ivriyt (ancient Hebrew)). The Laurence text is the underlying basis here.

Though it was once believed to be post-Christian (the similarities to Christian terminology and teaching are striking), recent discoveries of copies of the book among the Dead Sea Scrolls found at Qumran prove that the book was in existence before the time of YAHUSHA HAMASHIACH. But the date of the original writing upon which the second century B.C. Qumran copies were based is shrouded in obscurity. It is, in a word, old. Some historians claim that the book does not really contain the authentic words of the ancient biblical patriarch *Chanok*, since he would have lived (based on the chronologies in the *Cepher Bere'shiyth* (Book of Genesis) several thousand years earlier than the first known appearance of the book attributed to him. Such a conclusion would render the book pseudepigraphal - that is, of a pseudo epigraph (attribution to an author not actually writing the book).

Despite its unknown origins, many followers of YAHUSHA once accepted the words of this *Cepher Chanok* as authentic Scripture, especially the part about the fallen angels and their prophesied judgment. In fact, many of the key concepts used by YAHUSHA HAMASHIACH himself seem directly connected to terms and ideas in the *Cepher Chanok*. Thus, it is hard to avoid the conclusion that YAHUSHA had not only knowledge of the *Cepher Chanok*, 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 most often used in the Old Testament to describe the Watchers.

There is abundant proof that YAHUSHA approved of the *Cepher Chanok*. Over one hundred phrases in the *Brit Chadashah* (New Testament) find precedent in the *Cepher Chanok*. Another remarkable bit of evidence for the early followers of YAHUSHA'S acceptance of the *Cepher Chanok* is found in an accurate translation of Luke 9:35, describing the transfiguration of Messiah: *And there came a voice out of the cloud, saying, 'This is my yachiyd: hear him.'* Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads: *This is my yachiyd, the Elect One* (from the Greek *ho eklelegmenos*, lit., "the elect one"): *hear him*. The "Elect One" is a most significant term (found fourteen times) in the *Cepher Chanok*. If the cepher was indeed known to the apostles of HAMASHIACH, 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 *Cepher Chanok* when the "voice out of the cloud" tells the apostles, *This is my yachiyd, the Elect One* - the one promised in the *Cepher Chanok*.

The *Cepher Yahudah* (Jude) makes mention in verse 14 that *Chanok, the seventh from Adam, prophesied...* Yahudah makes reference in verse 15 of chapter 2, verse 1 of the *Cepher Chanok* (2:1), where he writes, *to*

*execute judgment on all, to convict all who are wicked...* The time difference between Chanok and Yahudah is approximately 3400 years. Therefore, Yahudah's reference to the Chanokian prophecies gives credence to the idea that these written prophecies were available to him at that time.

Fragments of ten *Chanok* manuscripts were also found among the Dead Sea Scrolls. The famous scrolls actually comprise only one part of the total findings at Qumran. Much of the rest was *Chanokian* literature, copies of the *Cepher Chanok*, and other apocryphal works in the *Chanokian* tradition, such as the *Cepher Yovheliym* (Jubilees).

The *Cepher Chanok* was also used by writers of other apocryphal texts. The *Chanokian* story of the Watchers, is also referenced in the *Testaments of the Twelve Patriarchs* and the *Cepher Yovheliym* (Jubilees).

The *Cepher Chanok* was in existence centuries before the birth of HAMASHIACH and yet is considered by many to be more Messianic in its theology than Jewish. It was considered Scripture by many early followers of Messiah. The earliest literature of the "church fathers" is filled with references to this mysterious cepher. Second and third century "church fathers" like Justin Martyr, Irenaeus, Origen and Clement of Alexandria all made use of the *Cepher Chanok*. Tertullian (160-230 A.D.) called the *Cepher Chanok* "Holy Scripture." The Ethiopic Church added the *Cepher Chanok* to its official canon. It was widely known and read in the first three centuries after HAMASHIACH.

In addition, there are references in this text from the *Cepher Yovheliym* (Jubilees). The Book of Jubilees (in Ivriyt (Hebrew): *Cepher Hai Yovheliym*) is sometimes called Lesser Genesis. It is an ancient Jewish religious work. Until the discovery of the Dead Sea Scrolls, the only surviving manuscripts of *Yovheliym* (Jubilees) 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*). The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of *Yovheliym* (Jubilees) that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions. A further fragment in Aramiyth (Syriac) in the British Museum, titled *Names of the women of the patriarchs according to the Hebrew books called Jubilees* suggests that there once existed a Syriac translation. How much is missing can be guessed from the *Stichometry of Nicephorus*, where 4300 *stichoi* or lines are attributed to *The Cepher Yovheliym* (Jubilees). 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 VanderKam, found that the Ethiopic was in most respects an accurate and literalistic translation.

The *Cepher Yovheliym* (Jubilees) 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 *Jubilees* is heptatic, based on multiples of seven; the Jubilee year is the Shabbat year that follows periods of 49 years, seven 'year-weeks', into which all of time has been divided.

The *Cepher Yashar* (Jasher) is also set forth in this *Eth Cepher*. The *Cepher Yashar* (Jasher) is mentioned twice in the Tanakh: the first time at *Yahusha* (Joshua) 10:13 and the second time at *Shemu'el Sheniy* (2 Samuel) 1:18:

*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 go down about a whole day.*

***Yahusha (Joshua) 10:13***

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

*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 yeshu'ah.*

**Devariym (Deuteronomy) 32:15**

*And he was king in Yasharun, when the heads of the people and the tribes of Yisra'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**

"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 *Cepher Jasher* (New York, 1840), reprinted in *Authentic Annals*, p. xv.

The account of the discovery of the *Cepher Yashar* begins when Titus destroyed Yerushalayim in AD 70. According to an account taken from the preface to the Hebrew 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 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 Hebrew in Venice in 1625. There was also reportedly a 1552 Hebrew 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* was first translated into English by a Jewish scholar named Shemu'el in Liverpool, England. He was in the process of translation when a fraudulent work now known as *Pseudo-Jasher*, a book on Hebrew ethics, was republished in England in 1829. Before Shemu'el saw it, he published a letter stating that he was also translating the same book, unaware that it was a complete hoax. By 1833 booklets were published to expose the fraudulent claims of *Pseudo-Jasher*, making it difficult for him to publish the legitimate version in England. Because of the hostile British climate, Shemu'el 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 Hebrew traditions. Hugh Nibley, for example, stated after quoting material about *Chanok* from *Yashar* (3:5-10), "Passages such as this which closely follow both the Hebrew and the Slavonic *Chanok* show that the book of *Yashar* 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.

The *Cepher Yashar* is a set of annals which appear to have been handed down through a series of authors. Nowhere is there any implication that it was all one big revelation given to a prophet in the manner that

Genesis was given to Mosheh. Shemu'el, 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 *Yahusha* 10 and *Shemu'el Sheniy* 1." These are the two places where *Yashar* is quoted in the Old Testament.

The *Cepheriyim of Ezra* are also necessarily included in order to consider the initial realization of the famous prophecy set forth in Daniye'l 9, where reference is made to the additional *Books of Ezra (Esdras)*.

Although not belonging to the Canon, *Ezra Sheliyshi* (3 Ezra) is made up almost entirely from materials existing in canonical books. *Ezra Sheliyshi* (3 Ezra) provides a history of the Temple from the time of Yo'shiyahu (Josiah) down to Nechemyah (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 the people of Babel.

*Cepher Ezra Reviy'iy* (4 Ezra) 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.

Another cepher referenced herein is *Baruk Ri'shon* (1 Baruk), also known as "the *Prophecy of Baruk*." *Baruk 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 (Hebrew) 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 *Cepher Baruk Ri'shon*. Many of the sacred writers of what is commonly considered "the Bible" were compilers, and Baruk may be numbered among them.

While the *Prophecies of Baruk* are important to this book, the *Apocalypse of Baruk*, also known as *Baruk Sheniy* (2 Baruk) stands out as vital. A. F. J. Klijn writes: "Until recently the *Apocalypse of Baruk* was only known from a Syriac manuscript dating from the sixth or seventh 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 fourth or fifth 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".

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 ye after their works: for they say, and do not.*

**Matthew 23:1-3**

This *mitsvah* of the New Testament presents an interesting conundrum for those who believe in the inerrancy of Scripture, 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. A more careful review indicates that the word "they" was actually the word "he." The second sentence provided that people should not do after the *takanot* (reforms) and the *ma'asim* (traditions) of the Parashiyim (Pharisees). We made the following correction:

*Then spoke YAHUSHA to the multitude, and to his Talmidiym, Saying, The scribes and the Parashiyim sit in Mosheh's seat: All therefore whatsoever he bids you guard, that diligently guard and do; but do not ye after their reforms and traditions: for they say, and do not.*

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

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**

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, the correction that was made reads as follow:

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

**Cepher Romaiym (Romans) 10:4**

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 people of these lands. The document referred to purports to be the concluding portion of the Acts of the Apostles, and gives an account of 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 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 Sha'ul (Paul) 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 5<sup>th</sup> 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 eye-witness 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' Luke 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.***

Paul intended to travel into Spain. Consider his discussion in *Romaiym* (Romans) 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 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.*

**Cepher 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 Amen. This difficulty is cured with the addition of the 29<sup>th</sup> chapter.

The most interesting correction in this text, however, is the correction made in *Chizayon* (Revelation) 13:8, which restores the original Greek letters to what has been interpreted for the last 400 years as six hundred threescore and six.

*Here ωδε is εστι wisdom σοφια. Let him that hath εχω understanding νους count ψηφιζω the number αριθμος of the beast θηριον: for γαρ it is εστι the number αριθμος of a man ανθρωπος; and και his αυτος number αριθμος is Six hundred threescore and six χξς.*

**Chizayon (Revelation) 13:18**

However, there are no numbers, but rather the three Greek letters χξς chi xi stigma *khee xee stig'ma*. These letters 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, 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 *Yahuchanon* (John).

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

*The Aleph Tav תא*

One Ivriyt (Hebrew) word which has escaped translation in all English texts, is the word *eth*, which is spelled in the Ivriyt as *Aleph Tav*. The *Aleph* א is the ox head, the symbol of strength and is often construed as a crown of leadership, and the *Tav* (an ex or cross) ת means the mark. The *Aleph Tav* combination stands 9392 times in the Ivriyt *Tanakh* (Old Testament), and 531 times in the *Brit Chadashah* (New Testament) (Ivriyt translation from the Greek Textus Receptus) and does so in each instance without the benefit of translation. It is our election, therefore, to include all of the Aleph Tavs תא that show up in the text in the *Tanakh*, and the 531 times the Aleph Tav תא shows up (Ivriyt translation from the Greek Textus Receptus) in the text in the *Brit Chadashah* without benefit of direct translation. For example:

*In the beginning ELOHIYM created תא eth the heavens and תא eth the earth.*

**Bere'shiyth (Genesis) 1:1**

*In the beginning was the Word, and the Word was with תא eth ELOHIYM, and the Word was ELOHIYM.*

**Yahuchanon (John) 1:1**

*I am the Aleph and the Tav תא, the beginning and the ending, says YAHUAH ELOHIYM, which is, and which was, and which is to come, YAHUAH TSEVA'OT.*

**Chizayon (Revelation) 1:8**

These, then, are the corrections in the *Eth 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.