

Preface

This collection of writings in the ספרי Cephher (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). The ספרי Cephher 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.

*Give ear, O ye 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 ye 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

The Name of Yahuah

We make mention herein of the name **Yahuah** (יהוה). The tetragrammaton went 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 tetragrammaton 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-ah-oo-ah**, 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; Tehilliym (Psalms) 68:4; 68:18; 77:11; 89:8; 94:7; 94:12; 102:18; 104:35; 105:45; 106:1; 106:48; 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.

In Shemoth (Exodus) 3:14, **Elohiym** gives his name as אהיה אשר אהיה (**Ehayah Asher Ehayah**), translated most basically as "I Am that I Am" (or "I will be that I will be"). However, Bere'shiyth (Genesis) 2:4 first sets forth the name **Yahuah** (יהוה) and it is established in 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 *hey*. So, the *yod* is pronounced as **ee**, the *hey* is pronounced as **ah**, the *vav* is pronounced as **oo**, and the *hey* is pronounced as **ah**. Therefore, the pronunciation is ee-ah-oo-ah, or **Yahuah**.

To ignore the **ah** at the end is a disservice (as is found in the pronunciation Yahweh), as the **ah** 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 Abraham.

Neither shall your name anymore be called Avram, but your name shall be Abraham; for a father of many nations have I made you.

Bere'shiyth (Genesis) 17:5

Here, the **ah** is breathed into Avram, and the covenant is expressed as an everlasting covenant. The breath of life was then poured into Abraham'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.

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

In the Masoretic text, you see the name Yahusha spelled only twice as *yod* (י) *hey* (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 thorn bush - but also added the *vav* to create “shua” as the ending syllable at least in two instances. We do not hold that this is accurate.

Strong's Hebrew Dictionary 7737 sets forth “shua” as the word shavah – giving a “v” sound to the vav, rather than the much more common “oo”. Its usage is construed to mean 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 uniquely used name **Yahushua** can be understood as **Yah** (in the Ivriyt (יה)), which is the shortened name of the Father, **Hu** (in the Ivriyt (הו)), which means “he”), and finally **Shua** (in the Ivriyt (שוע)), which means makes level or equal. Therefore, **Yahushua** means in this analysis, **Yah** is He who makes equal.

Yahusha, in contrast, is found 175 times in the Tanakh, and it has a wonderful meaning. Strong's H3467 declares that יָשָׁע (yasha') 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. The Septuagint in reckoning the ancient Ivriyt Scripture to Koine Greek, translated the name Yahusha (in English, Joshua) as Iesous (Ἰησοῦς). The 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 ye 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 **Ιησοῦς** 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 ἐγεννησεν τον ιωσηφ τον ανδρα μαριας εξ ης ἐγεννηθη **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

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 NIV

(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. We have reached a different conclusion concerning this 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

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 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 Chen v'Tachanuniym** (Spirit of Grace and Supplications): and they shall look upon me **אח** 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:*

Heylel

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. 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 (הִילֵל), son of the morning! (יֵלֵל שָׁחַר) how art thou cut down to the ground, which did weaken the nations!

Isaiah 14:12 (KJV)

The term הִילֵל reading right to left looks conspicuously like hey, yod, lamed, lamed h-y-l-l, or hell. The pronunciation however places more vowels yielding *heyel*. There are but two angels identified in the Protestant Bible – Miyka'el and Gavriy'el. Both names end with the identifier "el." We have the same condition with *heyel*, leading to the possible conclusion that the word is actually the name of an angel – in this case, possibly the fallen angel Heyl'el. However, this same word may simply be the word יָלַל – *yawlal*, set with the *hey* as a prefix meaning *the*. This word is not referenced or interpreted in any other English text besides this אֶת Cepher. The word יָלַל – *yawlal* 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

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 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 (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.

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).

Allegedly, the first attempt to limit the books available to the believers happened at the council of Laodikeia in 360 AD. This council created 60 rules or canons. The 60th 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, Baruch, 23, Lamentations, and the Epistle; 24, Ezekiel; 25, Daniel. 42 books are individually counted, and this list includes Baruch 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.

The authenticity of the 60th Canon has been doubted by many scholars because it is absent from most manuscripts containing the decrees of the Council of Laodikeia. The list was likely added later. The Greek text which supposedly sets forth this Canon was created by and according to B.F. Westcott, from his book *A General Survey of the History of the Canon of the New Testament* (5th ed. Edinburgh, 1881). Those who claim this list, rely on a writing of Cyril of Jerusalem, who took it upon himself to declare which books were to be read, and which were not, at least to some historians. There was no synod concurrence, and further, there was no Canon adopted as a result. We simply have the opinion of Cyril. He rejected the book of Revelation and left only 26 books in the New Testament.

According to Westcott, the council of Laodikeia adopted the existing Tanakh (Torah, Neviy'iyim, Ketuvim) as the total text of the Old Testament in its rule, although the order was obscured. Around AD 100, Jewish rabbis met at the Council of Jamnia and concluded on 39 books only as the generally accepted Tanakh, because allegedly they were the only texts that could be found in the original Ivriyt. Recall that three centuries earlier, 72 leaders of the tribes of Yashar'el translated 46 books from Ivriyt to Greek in the Septuagint.

The 60th Canon has little or no value as the absence of Chazon (Revelation) from the New Testament is fatal to its reception as an ecumenical definition of the canon of Holy Scripture to all orthodox believers, as is the absence of the book of Wisdom, etc., from the Old Testament to its reception by those who accept the books of the Greek collection (Septuagint), as distinguished from the Jewish collection (Tanakh).

Historically, the 60th Canon has not been accepted as genuine. The text by Innocent I of Rome did not comport with this list. The 60th Canon was also omitted by John of Antioch, one of the most esteemed and oldest Greek collectors of canons. Bishop Martin of Braga in the 6th Century, though he had the fifty-ninth canon, also did not include in his collection the sixtieth canon so nearly related to it, nor does the Isidorian translation appear at first to have had this canon. The sixtieth canon has a sudden and modern appearance only.

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 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. 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 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 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, to wit:

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 condemn 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 condemn 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.

For many reasons, this method of inclusion or exclusion, has relegated significant books to the dust bin. For instance, the justification for eliminating the Makkabiym (Maccabees) is not found in the decision of the councils. The claim that the Makkabiym are merely historical ignores that these writings answer many of the obscure prophecies found in Daniy'el 11. The Canon of Trent excluded Makkabiym Sheliyshiy (3 Maccabees) and Makkabiym Reviy'iy (4 Maccabees), Baruch Sheny (2 Baruch), and 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 appear in the 1535 Coverdale, the 1560 Geneva, and the 1611 King James Version-Authorized Version.

Chanoch (Enoch)

We have elected to include the Cepher of the Prophet Chanoch (also known as 1 Enoch). While some historians have rejected Chanoch (Enoch) as heresy, Kepha Sheny (2 Peter) 2:4-5 indicates that one of the believers in Chanoch (Enoch) 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; **5** 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 Cephher Chanoch (Enoch).

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 (Enoch) and Yovheliym (Jubilees) were found in Cave 4 at Qumran (Dead Sea Scrolls). Some fragments are disparate, yet the Ethiopian text comports with these fragments.

The Cephher of the Prophet Chanoch (Enoch) was known to early Christian writers as the following quote from Chanoch 2:1 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

“The Epistle of Barnabas, young Origen, Clement of Alexandria, and Tertullian all considered 1 Enoch to be Scripture. Tertullian wrote in Concerning The Genuineness Of The Prophecy Of Enoch: “I am aware that the Scripture of Enoch [Chanoch], which has assigned this order (of action) to angels, is not received by some, because it is not admitted into the Jewish canon either . . .”

“But since Enoch in the same Scripture has preached likewise concerning the Lord [Mashiach], nothing at all must be rejected by us which pertains to us; and we read that 'every Scripture suitable for edification is divinely inspired.' . . . To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.” [Tertullian, On the Apparel of Women, in The Ante-Nicene Fathers: Fathers of the 3rd Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. S. Thelwall, vol. 4 (Buffalo, NY: Christian Literature Company, 1885), 15.

The Cephher Chanoch is referenced in what is called the New Testament [Brit Chadashah] at least 40 times. Several of these are even direct quotations, though not directly attributed to Chanoch. In the Cephher Yahudah [Jude] 14-15, there is a direct quotation, attributed specifically to Enoch himself. Many concepts of Chanoch are found in the New Testament, such as the springs of living waters, Yochanon [John] 4:13-14 / Chanoch 49:1; the new heaven and new earth, Chazon [Revelation] 21:1 / Chanoch 93:16-17; and several of the Beatitudes. Mattithyahu [Matthew] 5, Luqas [Luke] 6 / Chanoch 6:9, 96:8.

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

*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**, [Spirit of knowledge and wisdom] the **Ruach Ha'Torah** [Spirit of Instruction] and **Gevurah**, [Spirit 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 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 yeshu'ah [salvation] 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

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

Chanoch (Enoch) 61:8-12

*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

Also see Chanoch (Enoch) 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. 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 Cephher Chanoch (Enoch) 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

In addition, Ezra Reviv'iy (2 Esdras, the text of which is contained herein) says the following about the number of Cepherym:

*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 Reviv'iy (4 Ezra/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 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 Ezra, the Prayer of Menashsheh and 3-4 Makkabiym.

The Protestant Apocrypha excludes also Chanoch, Yovheliym and Yashar. The theme of the Cepherym of the Prophet Chanoch 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 Yochai in the 2nd 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 Cepherym of the Prophet Chanoch 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 Cepherym of the Prophet Chanoch 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 professor at Oxford, produced the first English translation of the work, the modern world gained its first glimpse of the forbidden mysteries of Chanoch. Many scholars say that the present form of the story in the Ceper of the Prophet Chanoch was penned sometime during the 2nd 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 Ceper of the Prophet Chanoch, which itself was a copy of an earlier text. The original was apparently written in Semitic language (possibly Paleo-Ivriyt). The Laurence text is the underlying basis herein, with comparative interlineations from both the Charles and the Knibb editions.

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 Ha'Mashiach**. But the date of the original writing upon which the 2nd 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 Chanoch, since he would have lived (based on the chronologies in the Ceper 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). However, this same conclusion can be applied to all of the works of Mosheh.

Despite its unknown origins, many followers of **Yahusha** once accepted the words of this Ceper of the Prophet Chanoch as authentic Scripture, especially the part about the fallen angels 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 is abundant proof that **Yahusha** approved of the Ceper of the Prophet Chanoch. Over one hundred phrases in the Brit Chadashah (New Testament) 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 9:35, describing the transfiguration of Messiah: 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 Matthew and 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.

The Ceper 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 Ceper 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.

Fragments of ten Chanoch 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 Chanochian literature, copies of the Cephher of the Prophet Chanoch, and other apocryphal works in the Chanochian tradition, such as the Cephher Yovheliym (Jubilees).

The Cephher of the Prophet Chanoch was also used by writers of other apocryphal texts. The Chanochian story of the Watchers is also referenced in the Testaments of the Twelve Patriarchs and the Cephher Yovheliym (Jubilees).

The Cephher of the Prophet Chanoch was in existence centuries before the birth of **Ha'Mashiach** 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 3rd Century "church fathers" like Justin Martyr, Irenaeus, Origen, and Clement of Alexandria all made use of the Cephher of the Prophet Chanoch. Tertullian (160-230 A.D.) called the Cephher of the Prophet Chanoch "Holy Scripture." The Ethiopic Church added the Cephher of the Prophet Chanoch to its official canon. It was widely known and read in the first three centuries after **Ha'Mashiach**.

Yovheliym (Jubilees)

In addition, there are references in this text from the Cephher Yovheliym (Jubilees). The Book of Jubilees (in Ivriyt: Cephher Ha'Yovheliym) is also known as: The Little Genesis. It is an ancient Hebraic 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 Arammiyth (Syriac) in the British Museum, titled Names of the women of the patriarchs according to the Ivriyt 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 Cephher 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 Vander Kam, found that the Ethiopic was in most respects an accurate and literalistic translation.

The Cephher 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 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 Cephher Yashar (Jasher) is also set forth in this \aleph Cephher. 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 Cephher

Yashar may have been at some time done this way. One of those scholars who acknowledged the ancient origin of the cepher, according to M. M. Noah, was Yocephus, who had written in respect of the Cepher 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 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 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 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.

Other commentators have said the following:

It is believed that the Book of Jasher was first discovered during the Great Jewish Revolt (alluded to earlier), in which Roman forces led by Titus destroyed the Temple at Jerusalem around 70 AD. The book was believed to have been carried off along with other Roman spoils ultimately making its way to Spain, where the Jews had already established themselves through trade since the time of King Solomon. It was kept for centuries in the Hebrew College of Cordova, and from there was transported to Venice where it was discovered and first printed in 1613. Because the Book of Jasher had not been known to early theologians and scholars, it was never considered for entry into Church canonical listings. In other words, Church leaders did not have the opportunity to make pronouncements regarding whether or not they thought it was the inspired Word of God. As result, it remains excluded from both canonical and apocryphal listings to this day.

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 נא 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 Ivriy 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. This edition was discredited and seemingly forgotten until a New Age-metaphysics research order called the “Ancient Mystical Order of the Rosae Crucis” (also the “one universal Rosicrucian Order”) reprinted it in 1934. Since then, only this order and New Age Gnostics have even bothered with it, as it is filled with anti-religious views, such as: A'dam and Chuah (Eve) did not sin; **Elohiym** did not Create the Universe but was formed on the same day as Humans by natural evolutionary processes; and Noach only invented shipping. 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 Shemu'el 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 Cephher Yashar ever published.

The Cephher 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 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 Yahusha 10 and Shemu'el Sheni 1."

These are the two places where Yashar is quoted in the Old Testament.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Cephher 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 Cephher 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 six and thirty moments, and the moon also stood still and hastened not to go down a whole day.

Yashar (Jasher) 88:63-64

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

Shemu'el Sheni (2 Samuel) 1:17

The Cephher 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 Sheni (2 Samuel) 1:18:

Also he bade them teach the children of Yahudah the use of the bow: behold, it is written in the Cephher 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:

Rashi on 2 Samuel 1:18

"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 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 Cepher 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 Cepher 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 conjurors 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?

Unbeknownst to the modern commentators on Yashar is an additional quote from Yashar that is also found word for word in the Cepher 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 Cepher 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 Cepher 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 (Ezekiel) 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 evidence of true inspiration is found in the following Tehillah (Psalm):

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 שָׁפַת לֹא-יָדַעְתִּי אֲשַׁמֶּעַ:

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

Although not belonging to the Canon, Ezra Sheliyshiy (3 Ezra) is made up almost entirely from materials existing in canonical books. Ezra Sheliyshiy (3 Ezra) 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 Cephery Ezra Reviv'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.

Cephery Ezra Reviv'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.

There is great discussion concerning "The Missing Fragment" of Ezra Reviv'iy. This fragment of seventy verses was not entirely unknown in the West, particularly when, in 1865, Professor Johann Gildemeister 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 Reviv'iy (4 Ezra) [Second Esdras] 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 (or, 4 Ezra), have come 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 cephery 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.

While the Prophecies of Baruch are important to this book, the Apocalypse of Baruch, also known as Baruch Sheny (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 ye after their works: for they say, and do not.

Matthew 23:1-3 KJV

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. Our review of this passage indicates a greater clarity concerning the hypocrisy of the Parashiyim. 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 Parashiyim sit in Mosheh's seat: 3 They always say to you to observe that which they observe; but do ye not works in accord with their works; for they say, and do not do.

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 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, the correction that was made reads as follow:

*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 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 29th chapter of Acts is that Pa'al (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 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.**

Pa'al (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.***

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 29th 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 knee xee stig'ma. These letters found in Strong's Greek Dictionary 5516 are defined as the 22nd, 14th and an obsolete letter (4742 as a cross) of the Greek alphabet (intermediate between the 5th and 6th), 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).

The phrase gets even more complicated when you consider the translation of the term *arithmos* ἀριθμος 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 word found here is cepher. This term also means number in this application.

The Aleph Tav תא

One Ivriyt word which has escaped translation in all English texts, is the word "eth", which is spelled in the Ivriyt as Aleph Tav (תא). 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 Tavs תא that show up in the text in the Tanakh, and the 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. 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-Tavs, we have the following examples:

*In the beginning **Elohiym** created תא the heavens and תא the earth.*

Bere'shiyth (Genesis) 1:1

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

Yochanon (John) 1:1

*I am the א (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

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-heh. 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 one 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 (Acts) 22:3). We have concluded that Sha'ul did not take the Greek name Paulos, which would make him similar to Apollos, another agent of the gospel in the Greek world, but

rather took the Ivriy name Pa'al (פֶּעַל)(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 אֱ Cephher. 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