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Everett, Washington  
[www.cepher.net](http://www.cepher.net)

ISBN-13: 978-1468080889  
ISBN-10: 1468080881

# Table of Contents

PREFACE	7	
<i>TORAH</i>		<i>(INSTRUCTION)</i>
Bere'shiyth	21	(Genesis)
Shemot	64	(Exodus)
Vayiqra	100	(Leviticus)
Bemidbar	126	(Numbers)
Devariym	164	(Deuteronomy)
<i>SHENIY CEPHERIYM</i>		<i>(SECOND BOOKS)</i>
Yovheliym	197	(Jubilees)
Chanok	252	(Enoch)
Yashar	293	(Jasher)
<i>NEVI'IYM</i>		<i>(PROPHETS)</i>
Yahusha	462	(Joshua)
Shofetiym	484	(Judges)
Shemu'el Ri'shon	506	(1 Samuel)
Shemu'el Sheni	535	(2 Samuel)
Melekiym Ri'shon	558	(1 Kings)
Melekiym Sheni	586	(2 Kings)
Yesha`yahu	613	(Isaiah)
Yirmeyahu	655	(Jeremiah)
Cepher Yirmeyahu	703	(Epistle of Jeremiah)
Yechezq'el	705	(Ezekiel)
Toviyahu	749	(Tobit)
Baruch Ri'shon	757	(1 Baruch)
Baruch Sheni	761	(2 Baruch)
Tephillah Menashsheh	782	(Prayer of Manasseh)
<i>TREI ASAR</i>		<i>(THE TWELVE)</i>
Husha	785	(Hosea)
Yo'el	791	(Joel)
Amoc	793	(Amos)
Ovadyahu	798	(Obadiah)
Yonah	799	(Jonah)
Miykah	800	(Micah)
Nachum	804	(Nahum)
Chabaqquq	805	(Habakkuk)
Tsephanyahu	807	(Zephaniah)
Chaggay	809	(Haggai)
Zakaryahu	810	(Zechariah)
Mal`akiy	818	(Malachi)

*KETUVIYM*

Tehilliyim	822
Mishlei	874
Iyov	894
Chokmah Shalomah	914
Sirach	926

*MEGILLOT*

Shiyr HaShiriyim	957
Ruth	960
Qiynah	963
Qoheleth	967
Ecter	973
Additions to Ecter	979
Yahudith	989
Divrei Hayamiym Ri'shon	1001
Divrei Hayamiym Sheniy	1026

*SHENIY HEYKAL*

Daniye'l	1058
Tephillah Azaryahu	1071
Shushanah	1073
Ba'al and the Dragon	1074
Ezra v'Nechemyah	1076
Ezra v'Nechemyah	1085
Ezra Sheliyshiy	1097
Ezra Reviy`iy	1111
Makkabiyim Ri'shon	1133
Makkabiyim Sheniy	1160
Makkabiyim Sheliyshiy	1179
Makkabiyim Reviy`iy	1187

*BESORAH*

Besorah Mattityahu	1201
Besorah Marcus	1228
Besorah Lucas	1245

*MA'ASEH*

Ma'aseh	1276
---------	------

*CEPHERIYM TALMIDIYM*

Cepher Ya`aqov	1307
Cepher Kepha Ri'shon	1309
Cepher Kepha Sheniy	1312
Cepher Yahudah	1314

*(WRITINGS)*

(Psalms)
(Proverbs)
(Job)
(Wisdom of Solomon)
(Ecclesiasticus)

*(SCROLLS)*

(Song of Solomon)
(Lamentations)
(Ecclesiastes)
(Esther)
(Additions to Esther)
(Judith)
(1 Chronicles)
(2 Chronicles)

*(SECOND TEMPLE)*

(Daniel)
(Prayer of Azariah)
(Susanna)
(Bel and the Dragon)
(Ezra)
(Nehemiah)
(3 Ezra)
(4 Ezra)
(1 Maccabees)
(2 Maccabees)
(3 Maccabees)
(4 Maccabees)

*(SYNOPTIC GOSPELS)*

(Gospel of Matthew)
(Gospel of Mark)
(Gospel of Luke)

*(ACTS)*

(The Acts of the Apostles)
----------------------------

*(DISCIPLES' LETTERS)*

(James)
(1 Peter)
(2 Peter)
(Jude)

<i>CEPHERIYM SHA'UL</i>		<i>(PAUL'S LETTERS)</i>
Cepher Timotheus Ri'shon	1317	(1 Timothy)
Cepher Titus	1320	(Titus)
Cepher Tasloniqiyim Ri'shon	1321	(1 Thessalonians)
Cepher Tasloniqiyim Sheniy	1323	(2 Thessalonians)
Cepher Romaiym	1325	(Romans)
Cepher Galatiym	1336	(Galatians)
Cepher Timotheus Sheniy	1339	(2 Timothy)
<i>CEPHERIYM SHA'UL (PSEUDEPIGRAPHAL)</i>		<i>(PAUL'S LETTERS)</i>
Cepher Qorintiym Ri'shon	1343	(1 Corinthians)
Cepher Qorintiym Sheniy	1353	(2 Corinthians)
Cepher Eph'siyim	1360	(Ephesians)
Cepher Philippiym	1364	(Philippians)
Cepher Qolasiym	1367	(Colossians)
Cepher Philemon	1369	(Philemon)
Cepher Ivriym	1370	(Hebrews)
<i>CEPHERIYM YAHUCHANON</i>		<i>(JOHN'S LETTERS)</i>
Besorah Yahuchanon	1380	(Gospel of John)
Cepher Yahuchanon Ri'shon	1401	(1 John)
Cepher Yahuchanon Sheniy	1404	(2 John)
Cepher Yahuchanon Sheliyshiy	1404	(3 John)
Cepher Chizayon	1405	(Revelation)
END NOTES	1421	



# Preface

This collection of the Ceper (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 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 which I now am"). 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-hah, 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 name any more be called Avram אַבְרָם, but your name shall be Avraham אַבְרָהָם; 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 Saray שָׂרָי, who became Sarah שָׂרָה. 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*.

All references to the Messiah use the name YAHUSHA, or HAMASHIACH. The Name of Salvation יהושע, is YAHUSHA. It begins with the name of the Father.

*I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.*

Yahuchanon (John) 5:43

*YAHUSHA answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

Yahuchanon (John) 10:35

This is the birth name of the Savior, identified for so many years as *Jesus Christ*. The name *Jesus Christ* is derived from the Greek Eyasus Ιησους Christos Χριστος, Eyasus being the Greek form of YAHUSHA, and Christos meaning "the anointed Messiah." Unfortunately, the phrase Eyasus had a verbal correlation to the phrase "hail Zeus" (Eezeus). In Hebrew HaSus means the horse. The common spelling and

pronunciation, however, came from the misuse of the Latin Jesu (pronounced Yeh-shoo), until we have arrived at modern Jesus (pronounced Gee-suss). The name is far removed from the birth name YAHUSHA.

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 (Hebrew) 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 נָפַל from heaven שָׁמַיִם, O Lucifer הַיְלֵל, son בֶּן of the morning יְלֵל שָׁחַר! *how* art thou cut down נִדְרַע to the ground אֶרֶץ, which didst weaken הִלַּשׁ the nations גּוֹי! **Yesha`yahu (Isaiah) 14:12.**

The term הַיְלֵל 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, the fallen angel Heylel.

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

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

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 *Cephher of Yovheliym* (Jubilees), the *Cephher of Chanok* (Enoch), the *Cepheriym of Baruch* (1 or 2), the *Cepheriym of Esdras* (1 or 2), or the *Cepheriym of the Makkabiym* (Maccabees). 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 *Cephher of Chanok* (Enoch) and the *Cephher of 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 *Cephher of Chanok* (Enoch) and *Yovheliym* (Jubilees).

The first attempt to limit the books available to the believers happened at the council of Laodicea in 365 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, Ruth; 8, Esther; 9, Of the Kings, First and Second; 10, Of the Kings, Third and Fourth; 11, Chronicles, First and Second; 12, Esdras, First and Second; 13, The Book of Psalms; 14, The Proverbs of Solomon; 15, Ecclesiastes; 16, The Song of Songs; 17, Job; 18, The Twelve Prophets; 19, Isaiah; 20, Jeremiah, and Baruch, the Lamentations, and the Epistle; 21, Ezekiel; 22, 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 *Cepher of Chizayon* (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 Laodicea 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 meet 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 (Hebrew) 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 and 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 Ivriym (Hebrews), Ya'aqov (James), Yahudah (Jude), and Chizayon (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 as traditionally accepted. This canon is the last official canon of the church. The original King James Bible carried a 39 book Old Testament, and 7 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 *Makkabiym* is not set forth in the decision of the councils. The argument that the *Makkabiym* 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 *Makkabiym Sheliyshi* (3 Maccabees) and *Makkabiym Reviy'iy* (4 Maccabees), *Baruch Sheniy*, and *Ezra Ri'shon* and *Sheniy*. *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 *Cepheriyim of Chanok* (Enoch) and *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 (Peter) 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 Noah 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 of Chanok* (Enoch).

The decision to include both of these books was made easier when Paleo-Ivriyt (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 of 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 of Toviya* (Tobit), *Ezra*, *Baruch*, 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.* In addition, *Ezra Reviviy'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 Reviviy'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 (Hebrew), 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 three 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 of 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 of 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 of 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 of 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 of Chanok*, which itself was a copy of an earlier text. The original was apparently written in Semitic language (possibly Paleo-Ivriyt (Hebrew)). The Laurence text is the underlying basis here, with comments from other interpreters.

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 of 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 of 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 of Chanok*. Thus, it is hard to avoid the conclusion that YAHUSHA had not only had knowledge of the cepher, 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 of Chanok*. Over one hundred phrases in the *Brit Chadashah* (New Testament) find precedent in the *Cepher of Chanok*. Another remarkable bit of evidence for the early followers of YAHUSHA'S acceptance of the *Cepher of 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 beloved Son: 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 beloved Son, 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 of 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 of Chanok* when the “voice out of the cloud” tells the apostles, “This is my beloved Son, the Elect One” - the one promised in the *Cepher of Chanok*.

The *Cepher of 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 of 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 of Chanok*, and other apocryphal works in the Chanokian tradition, such as the *Cepher of Yovheliym* (Jubilees).

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

The *Cepher of 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 make use of the *Cepher of Chanok*. Tertullian (160-230 A.D.) called the *Cepher of Chanok* "Holy Scripture." The Ethiopic Church added the *Cepher of Chanok* to its official canon. It was widely known and read the first three centuries after HAMASHIACH.

In addition, there are references in this text from the *Cepher of Yovheliym* (Jubilees). The *Cepher of Jubilees* (in Ivriyt (Hebrew): סֵפֶר הַיּוֹבֵהִלִּים *Cepher hay 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 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 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 of Yovheliym* (Jubilees). Between 1947 and 1956, approximately 15 *Yovheliym* scrolls were found in five caves at Qumran, all written in Ivriyt (Hebrew). 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 of 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 (in addition to the Torah or "Instruction") by Angels while Mosheh was on Mount Ciynay for forty days and forty nights. The chronology given in *Jubilees* is heptatic, based on multiples of seven; the Jubilee year is the Sabbath year that follows periods of 49 years, seven 'year-weeks', into which all of time has been divided.

The *Cepher of Yashar* (Jasher) is also set forth in this Cepher. The *Cepher of 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 שָׁמַשׁ stood still דָּמָה, and the moon יָרֵחַ stayed עָמַד, until the people גּוֹי had avenged נָקַם themselves upon their enemies אֹיֵב. Is not this הוּא written כָּתוּב in the cepher סֵפֶר of Yashar יָשָׁר? So the sun שָׁמַשׁ stood still עָמַד in the midst הֶצִי of heaven שָׁמַיִם, and hastened אֵיץ not to go down בּוֹא about a whole יוֹם day תְּמִימִים.*

Yahusha (Joshua) 10:13

(Also he bade אָמַר them teach לָמַד the children בְּן of Yehudah יהודה the use of the bow קִשְׁתָּהּ: behold, it is written כָּתוּב in the cephher סֵפֶר of Yashar יָשָׁר.)

Shemu'el Sheniy (2 Samuel) 1:18

The name Yashar (יָשָׁר) is worthy of a *darash* discussion. Consider in comparison the name Yasharon (Jeshurun) (יֵשְׁרוּן) and its use in *Devariym* (Deuteronomy):

But Yasharon וַיֵּשְׁרוּ waxed fat שָׁמֵן, and kicked בָּעֵט: you are waxen fat שָׁמֵן, you are grown thick עָבְדָה, you are covered כִּשְׂהָ with fatness; then he forsook נָטַשׁ ELOHIYM אֱלֹהֵי which made עָשָׂה him, and lightly esteemed נִבְּלָה the Rock צוּר of his salvation עֲדַיִשׁוּ.

Devariym (Deuteronomy) 32:15

And he was king מָלָךְ in Yasharon יֵשְׁרוּן, when the heads ראש of the people עַם and the tribes שְׁבֵט of Israel יִשְׂרָאֵל were gathered אָסְפוּ together יָחַד.

Devariym (Deuteronomy) 33:5

There is none like unto the EL אֱלֹהֵי of Yasharon יֵשְׁרוּן, who rides רָכַב upon the heaven שָׁמַיִם in your help עֲזָר, and in his excellency גִּבּוֹרָה on the sky שָׁחַק.

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, Mordekay M., preface to *Cepher of Jasher* (New York, 1840), reprinted in *Authentic Annals*, p. xv.

The account of the *Cepher of 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 Mordekay Noah's preface.

The *Cepher of 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 Mordekay 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 of Yashar* ever published.

The *Cepher of 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 of 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 *Cepheriym of Ezra* are also necessary in order to discuss the initial realization of the famous prophecy set forth in Daniye'l 9, 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'shiyah (Josiah) down to Nechemyah (Nehemiah) and was freely quoted by the early fathers, and included in Origen's *Hexapla*.

The *Cepher of 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 of 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 *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 (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 of Baruch Ri'shon*. Many of the sacred writers of 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, Baruch Sheniy* (2 Baruch) stands out as vital. A. F. J. Klijn writes: "Until recently the *Apocalypse of Baruch* was only known from a Syriac manuscript dating from the 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:

*Mattithyahu* (Matthew) 23:1-3

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.

This *mitzvah* 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 observe, *that* diligently observe 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 γὰρ Christ Χριστός *is* the end τέλος of the law νομος for εἰς righteousness δικαιοσύνη to everyone πᾶς that believeth πιστεύω. *Cepher Romaiym* (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, uttermost. Compare 5411. As a result of a review, the correction that was made reads as follow:

For HAMASHIACH *is* the fulfillment 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, granting to C.S. Sonnini from an original Greek manuscript found in the Archives at Constantinople, and 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) travelled 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.** Sha'ul (Paul) 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 restored 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 ψηφίζω 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 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, στυγμα *stig'-mah* Strong's Greek Dictionary 4742, from a primary *stizo* (to "stick"); a mark incised or punched (for recognition of ownership), i.e. (figuratively) scar of service: 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 אב*

One Ivriyt (Hebrew) word which has escaped translation in all English texts, is the word *eth*, which is spelled in the Ivriyt (Hebrew) 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* (a cross or ex) ט means the mark. The *Aleph Tav* combination stands alone 606 times in the Ivriyt (Hebrew) Old Testament (Tanakh), 6,718 times in conjunction with another word, and 261 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 the Aleph Tav אב in each of the 606 places where it stands alone in the *Tanakh*, the 186 places where it is in conjunction with the sacred name of YAHUAH in the *Tanakh*, the 261 places where it stands alone in the *Brit Chadashah*, and the 7 places where it is in conjunction with the sacred name of YAHUAH in the *Brit Chadashah* without benefit of direct translation.

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



*In the beginning was the Word, and the Word was with אֱלֹהִים ELOHIYM, and the Word was ELOHIYM.  
Yahuchanon (John) 1:1*

*I am Aleph Tav אָבֱתָב, the beginning and the ending, says YAHUAH ELOHIYM, which is, and which was,  
and which is to come, ELOHIYM TSEVA'OT. Chizayon (Revelation) 1:8*

These, then, are the corrections in the Ceper. It is our most fervent prayer that these are found true and pleasing to our YAHUAH ELOHIYM, and that they would come to bless you in your pursuit of the truth to which you were called.

**The Ivriyt (Hebrew) Names found in this text  
and their common intepretation:**

**ADONAI, EL-ADONAI**

*Lord*

**EL, ELOHIYM, ELOAH**

*God*

**EL ELOHIYM**

*The Mighty God*

**EL SHADDAI**

*God Almighty*

**EL ELYON**

*The Most High God*

**EL OLAM**

*The Everlasting God*

**MASHIACH**

*Christ (Messiah)*

**RUACH HAQODESH, RUACH ELOHIYM, RUACH ELOAH**

*Holy Ghost, Holy Spirit*

**RUACH HAMASHIACH**

*Spirit of Christ*

**YAH**

*LORD, GOD*

**EL-YAHUAH, YAHUAH**

*LORD, GOD*

**YAHUAH MEQODDISHKEM**

*The LORD who sanctifies you*

**YAHUAH NICCIY**

*The LORD is my banner*

**YAHUAH RAPHA**

*The LORD who heals you*

**YAHUAH SHALOM**

*The LORD is my peace*

**YAHUAH SHAMMAH**

*The LORD is there*

**YAHUAH ELOHIYM TSEVA'OT**

*The LORD God of hosts*

**YAHUAH TSEVA'OT**

*The LORD of hosts*

**YAHUAH TSIDQENU**

*The LORD our righteousness*

**YAHUAH YIREH**

*The LORD who provides*

**YAHUSHA**

*Jesus (Salvation)*

**YAHUSHA HAMASHIACH**

*Jesus Christ (Salvation in the Messiah)*



TORAH

תּוֹרָה

# THE FIRST CEPHER OF MOSHEH CALLED BERE'SHIYTH ALSO CALLED GENESIS

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

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

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

**14** And ELOHIYM said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for appointed times, and for days, and years: **15** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. **16** And ELOHIYM made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. **17** And ELOHIYM set them in the firmament of the heaven to give light upon the earth, **18** And to rule over the day and over the night, and to divide the light from the darkness: and ELOHIYM saw that *it was good*. **19** And the evening and the morning were the

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

**24** And ELOHIYM said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. **25** And ELOHIYM made the beast of the earth after his kind, and cattle after their kind, and everything that creeps upon the earth after his kind: and ELOHIYM saw that *it was good*.

**26** And ELOHIYM said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. **27** So ELOHIYM created man in his *own* image, in the image of ELOHIYM created he him; male and female created he them. **28** And ELOHIYM blessed them, and ELOHIYM said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

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

**2** **THUS** the heavens and the earth were finished, and all the host of them. **2** And on the seventh day ELOHIYM ended his work which he had made; and he rested on the seventh

day from all his work which he had made. **3** And ELOHIYM blessed the seventh day, and sanctified it: because that in it he had rested from all his work which ELOHIYM created and made.

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

**8** And YAHUAH ELOHIYM planted a garden eastward in Eden; and there he put the man whom he had formed. **9** And out of the ground made YAHUAH ELOHIYM to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. **10** And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. **11** The name of the first *is* Piyshon:<sup>1</sup> that *is* it which compasses **𐤏𐤍** the whole land of Chaviylah,<sup>2</sup> where *there is* gold; **12** And the gold of that land *is* good: there *is* bdellium and the onyx stone. **13** And the name of the second river *is* Giychon:<sup>3</sup> the same *is* it that compasses **𐤏𐤍** the whole land of Kush.<sup>4</sup> **14** And the name of the third river *is* Chiddeqel:<sup>5</sup> that *is* it which goes toward the east of Assyria. And the fourth river *is* Perath.<sup>6</sup> **15** And YAHUAH ELOHIYM took the man, and put him into the Garden of Eden to dress it and to keep it. **16** And YAHUAH ELOHIYM commanded the man, saying, Of every tree of the garden you may freely eat: **17** But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

**18** And YAHUAH ELOHIYM said, *It is* not good that the man should be alone; I will make him an help meet for him. **19** And out of the ground YAHUAH ELOHIYM formed every beast of the field, and every fowl of the air; and brought *them* unto the man to see what he would call them: and whatsoever the man called every living creature, that *was* the name thereof. **20** And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for the man there was not found an help meet for him. **21** And YAHUAH ELOHIYM caused a deep sleep to fall upon the man, and he slept: and he took one of his ribs, and closed

up the flesh instead thereof; **22** And the rib, which YAHUAH ELOHIYM had taken from man, made he a woman, and brought her unto the man. **23** And the man said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. **24** Therefore shall a man leave his father and his mother, and shall cleave unto his woman: and they shall be one flesh. **25** And they were both naked, the man and his woman, and were not ashamed.

**3** **NOW** the serpent was more subtil than any beast of the field which YAHUAH ELOHIYM had made. And he said unto the woman, Yea, has ELOHIYM said, Ye shall not eat of every tree of the garden? **2** And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: **3** But of the fruit of the tree which *is* in the midst of the garden, ELOHIYM has said, Ye shall not eat of it, neither shall ye touch it, lest ye die. **4** And the serpent said unto the woman, Ye shall not surely die: **5** For ELOHIYM knows that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. **6** And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her man with her; and he did eat. **7** And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. **8** And they heard the voice of YAHUAH ELOHIYM walking in the garden in the cool of the day: and the man and his woman hid themselves from the presence of YAHUAH ELOHIYM amongst the trees of the garden. **9** And YAHUAH ELOHIYM called unto Adam, and said unto him, Where *are* you? **10** And he said, I heard your voice in the garden, and I was afraid, because I *was* naked; and I hid myself. **11** And he said, Who told you that you *were* naked? Have you eaten of the tree, whereof I commanded you that you should not eat? **12** And the man said, The woman whom you gave *to be* with me, she gave me of the tree, and I did eat. **13** And YAHUAH ELOHIYM said unto the woman, What *is* this *that* you have done? And the woman said, The serpent beguiled me, and I did eat. **14** And YAHUAH ELOHIYM said unto the serpent, Because you have done this, you *are* cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: **15** And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel. **16** Unto the woman he said, I will greatly multiply your

sorrow and your conception; in sorrow you shall bring forth children; and your desire *shall be* to your man, and he shall rule over you. **17** And unto Adam he said, Because you have hearkened unto the voice of your woman, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed *is* the ground for your sake; in sorrow shall you eat *of* it all the days of your life; **18** Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field; **19** In the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken: for dust you *are*, and unto dust shall you return. **20** And Adam called his woman's name Chuah;<sup>7</sup> because she was the mother of all living. **21** Unto Adam also and to his woman did YAHUAH ELOHIYM make coats of skins, and clothed them.

**22** And YAHUAH ELOHIYM said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: **23** Therefore YAHUAH ELOHIYM sent him forth from the Garden of Eden, to till the ground from whence he was taken. **24** So he drove out the man; and he placed at the east of the Garden of Eden Keruvim<sup>8</sup>, and a flaming sword which turned every way, to keep the way of the tree of life.

**4** **AND** Adam knew Chuah his woman; and she conceived, and bore Qayin<sup>9</sup> and said, I have gotten a man from אִשָּׁה-YAHUAH. **2** And she again bore his brother Hevel.<sup>10</sup> And Hevel was a keeper of sheep, but Qayin was a tiller of the ground. **3** And in process of time it came to pass, that Qayin brought of the fruit of the ground an offering unto YAHUAH. **4** And Hevel, he also brought of the firstlings of his flock and of the fat thereof. And YAHUAH had respect unto Hevel and to his offering: **5** But unto Qayin and to his offering he had not respect. And Qayin was very wroth, and his countenance fell. **6** And YAHUAH said unto Qayin, Why are you wroth? and why is your countenance fallen? **7** If you do well, shall you not be accepted? and if you do not well, sin lies at the door. And unto you *shall be* his desire, and you shall rule over him. **8** And Qayin talked with Hevel his brother: and it came to pass, when they were in the field, that Qayin rose up against Hevel his brother, and slew him.

**9** And YAHUAH said unto Qayin, Where *is* Hevel your brother? And he said, I know not: *Am* I my brother's keeper? **10** And he said, What have you done? the voice of your brother's blood cries unto me from the ground. **11** And now *are* you cursed from the earth, which has opened her mouth to receive your brother's blood from your

hand; **12** When you till the ground, it shall not henceforth yield unto you her strength; a fugitive and a vagabond shall you be in the earth. **13** And Qayin said unto EL-YAHUAH, My punishment *is* greater than I can bear. **14** Behold, you have driven me out this day from the face of the earth; and from your face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* everyone that finds me shall slay me. **15** And YAHUAH said unto him, Therefore whosoever slays Qayin, vengeance shall be taken on him sevenfold. And YAHUAH set a mark upon Qayin, lest any finding him should kill him.

**16** And Qayin went out from the presence of YAHUAH, and dwelt in the land of Nod, on the east of Eden. **17** And Qayin knew his woman; and she conceived, and bore Chanok<sup>11</sup>: and he built a city, and called the name of the city, after the name of his son, Chanok. **18** And unto Chanok was born Iyrad<sup>12</sup>: and Iyrad begat Mechuya'el<sup>13</sup>: and Mechuya'el begat Methusha'el<sup>14</sup>: and Methusha'el begat Lemek<sup>15</sup>.

**19** And Lemek took unto him two women: the name of the one *was* Adah, and the name of the other Tsillah.<sup>16</sup> **20** And Adah bore Yaval:<sup>17</sup> he was the father of such as dwell in tents, and *of such as have* cattle. **21** And his brother's name *was* Yuval:<sup>18</sup> he was the father of all such as handle the harp and organ. **22** And Tsillah, she also bore Tubal Qayin,<sup>19</sup> an instructor of every artificer in brass and iron: and the sister of Tubal Qayin *was* Na'amah.<sup>20</sup> **23** And Lemek said unto his women, Adah and Tsillah, Hear my voice; ye women of Lemek, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. **24** If Qayin shall be avenged sevenfold, truly Lemek seventy and sevenfold.

**25** And Adam knew his woman again; and she bore a son, and called his name Sheth:<sup>21</sup> For ELOHIYM, *said she*, has appointed me another seed instead of Hevel, whom Qayin slew. **26** And to Sheth, to him also there was born a son; and he called his name Enosh:<sup>22</sup> then began men to call upon the name of YAHUAH.

**5** **THIS** *is* the cephher of the generations of Adam. In the day that ELOHIYM created man, in the likeness of ELOHIYM made he him; **2** Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

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

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

**9** And Enosh lived ninety years, and begat Qeynan<sup>23</sup>: **10** And Enosh lived after he begat Qeynan eight hundred and fifteen years, and begat sons and daughters: **11** And all the days of Enosh were nine hundred and five years: and he died.

**12** And Qeynan lived seventy years, and begat Mahalal'el<sup>24</sup>: **13** And Qeynan lived after he begat Mahalal'el eight hundred and forty years, and begat sons and daughters: **14** And all the days of Qeynan were nine hundred and ten years: and he died.

**15** And Mahalal'el lived sixty and five years, and begat Yered<sup>25</sup>: **16** And Mahalal'el lived after he begat Yered eight hundred and thirty years, and begat sons and daughters: **17** And all the days of Mahalal'el were eight hundred ninety and five years: and he died.

**18** And Yered lived an hundred sixty and two years, and he begat Chanok: **19** And Yered lived after he begat Chanok eight hundred years, and begat sons and daughters: **20** And all the days of Yered were nine hundred sixty and two years: and he died.

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

**28** And Lemek lived an hundred eighty and two years, and begat a son: **29** And he called his name Noah<sup>27</sup>, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which YAHUAH has cursed. **30** And Lemek lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: **31** And all the days of Lemek were seven hundred seventy and seven years: and he died. **32** And Noah was five hundred years old: and Noah begat Shem, Cham<sup>28</sup>, and Yepheth<sup>29</sup>.

**6** **AND** it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **2** That the sons of ELOHIYM saw the daughters of men that they *were* fair; and they took them women of all which they chose. **3** And YAHUAH said, My RUACH<sup>30</sup> shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. **4** There were Nephiliym<sup>31</sup> in the earth in those days; and also after that, when the sons of ELOHIYM came in unto the daughters of men, and they bore *children* to them, the same *became* warriors and tyrants which *were* of ancient times, men of infamy.

**5** And YAHUAH saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. **6** And it repented YAHUAH that he had made man on the earth, and it grieved him at his heart. **7** And YAHUAH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repents me that I have made them. **8** But Noah found grace in the eyes of YAHUAH.

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

**14** Make you an ark of gopher wood; rooms shall you make in the ark, and shall pitch it within and without with pitch. **15** And this *is the fashion* which you shall make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. **16** A window shall you make to the ark, and in a cubit shall you finish it above; and the door of the ark shall you set in the side thereof; *with* lower, second, and third *stories* shall you make it. **17** And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* everything that *is* in the earth shall die. **18** But with you will I establish my covenant; and you shall come into the ark, you, and your sons, and your woman, and your sons' women with you. **19** And of every living thing of all flesh, two of every *sort* shall you bring into the ark,



to keep *them* alive with you; they shall be male and female. **20** Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto you, to keep *them* alive. **21** And take unto you of all food that is eaten, and you shall gather *it* to you; and it shall be for food for you, and for them. **22** Thus did Noach; according to all that ELOHIYM commanded him, so did he.

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<sup>1</sup> Pison

<sup>2</sup> Havilah

<sup>3</sup> Gihon

<sup>4</sup> Ethiopia

<sup>5</sup> Hiddekel

<sup>6</sup> Euphrates

<sup>7</sup> Eve

<sup>8</sup> Cherubims

<sup>9</sup> Cain

<sup>10</sup> Abel

<sup>11</sup> Enoch

<sup>12</sup> Irad

<sup>13</sup> Mehujael

<sup>14</sup> Methusael

<sup>15</sup> Lamech

<sup>16</sup> Zillah

<sup>17</sup> Jabal

<sup>18</sup> Jubal

<sup>19</sup> Tubalcain

<sup>20</sup> Naamah

<sup>21</sup> Seth

<sup>22</sup> Enos

<sup>23</sup> Cainan

<sup>24</sup> Mahalaleel

<sup>25</sup> Jared

<sup>26</sup> Methuselah

<sup>27</sup> Noah

<sup>28</sup> Ham

<sup>29</sup> Japheth

<sup>30</sup> Spirit

<sup>31</sup> giants