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MAPS 1794

FAMILY HISTORY 1808

Preface

This collection of writings in the את CEPHER (pronounced et' sef'-er) is a restoration of the books traditionally recognized as set-apart Scripture and also includes certain writings retained in the Dead Sea Scrolls (Chanok and Yovheliym), together with the recaptured writing of the Cepher Ha'Yashar (Yashar) and the Apocalypse of Baruk (2 Baruk), 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 את CEPHER 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; 38:11Tehilliym (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, in 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 Avraham.

> *Neither shall your את־name anymore be called Avram, but your name shall be Avraham; for a father of many nations have I made you.*
>
> **Bere'shiyth (Genesis) 17:5**

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

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.

> Bemidbar (Numbers) 13:8 Of the tribe of Ephrayim, Husha the son of Nun.
> Bemidbar (Numbers) 13:16 These are the names of the men which Mosheh sent to spy out את־the land. And Mosheh called Husha the son of Nun Yahusha.

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.

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 (הוּ), 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 216 times in the Tanakh, and it has a wonderful meaning. Strong's H3467 declares that ישע (yâsha') is used as a primitive root, meaning properly: to be open, wide or free, that is, (by implication) to be safe; causatively to free or succor: to avenge, defend, deliver, help, preserve, rescue, to be safe, to bring or to have salvation, to save, or to

be a Savior, or to get victory. We have elected to publish the name **Yahusha**, in the first instance because it is the most accurate transliteration of the name given to the Messiah, as he was given the same name as Husha / Yahusha son of Nun, whom the English world has always called Joshua. 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 Besor'oth:

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 Ἰ**ησοῦς (Iesous)** τοῖς γραμματεῦσι τοῦ λαοῦ λέγων· 11 εἰσέλθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ καὶ ἐντείλασθε τῷ λαῷ λέγοντες· ἑτοιμάζεσθε 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 ιακωβ δε εγεννησεν τον ιωσηφ τον ανδρα μαριας εξ ης εγεννηθη **ιησους (Iesous)** ο λεγομενος **χριστος (Christos**).

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

> ει γαρ αυτους **<u>ιησους</u>** κατεπαυσεν ουκ αν περι αλλης ελαλει μετα ταυτα ημερας

> *For if Yahusha (the son of Nun) had given them rest, perchance another would speak again of this day.* ***9*** *There remains therefore a Shabbath for the people of* ***Elohiym****.* ***10*** *For he that is entered into his rest, he also has ceased from his own works, as* ***Elohiym*** *did from his.*
>
> **Ivriym (Hebrews) 4:8-10**

We can therefore determine exactly what all of the modern Scripture interpreters have concluded in the translation of the passage in Ivriym (Hebrews) 4:8: that the name of Mashiach is, in Ivriyt, whatever the name of Joshua was in the Ivriyt, 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.

Yachiyd

Another wonderful word we have elected to use in the text is the word yachiyd (יחיד) 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 את־your son, your את־yachiyd את־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 את 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 את־the world, that he gave את־his את־yachiyd, that whosoever believes in him should not perish, but have everlasting life.*
>
> **Yochanon (John) 3:16**

Yachad

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

> *Neither pray I for these alone, but for them also which shall believe on me through their word; **21** That they all may be yachad; as you, Father, are in me, and I in you, that they also may be yachad in us: that the world may believe that you have sent me. **22** And the glory which you gave me I have given them; that they may be yachad, even as we are yachad:*
>
> **Yochanon (John) 17:20-22**

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 (הילל), son of the morning! (ילל שחר) how art thou cut down to the ground, which did weaken the nations!
>
> **Isaiah 14:12 (KJV)**

The term הילל reading right to left looks conspicuously like hey, 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 – Miyka'el and Gavriy'el. Both names end with the identifier "el." We have the same condition with *heylel*, leading to the possible conclusion that the word is actually the name of an angel – in this case, possibly the fallen angel Heyl'el. However, this same word may simply be the word ילל– yawlal, set with the *hey* as a prefix meaning *the*. This word is not referenced or interpreted in any other English text besides this את CEPHER. The word ילל– *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 Chanok (Enoch), the Cepheriym Baruk, the Cepheriym Esdras (Ezra), or the Cepheriym 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 54 books from Ivriyt to Greek, a translation called the Septuagint. The Septuagint did not include the Cepher Chanok (Enoch) and the Cepher Yovheliym (Jubilees). In the first century, the early believers relied on this Septuagint as their source for sacred Scriptures, and the writings of the Brit Chadashah (New Testament) also indicate that there was reliance on the Cepher Chanok (Enoch), Yovheliym (Jubilees), and 4 Ezra (2 Esdras).

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, Baruk, 23, Lamentations, and the Epistle; 24, Ezekiel; 25, Daniel. 42 books are individually counted, and this list includes Baruk and the Epistle of Jeremiah.

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

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 not. 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'iym, Ketuviym) 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 Jamniah 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 Chizayon (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 sixth century, though he had the fifty-ninth canon, also did not included 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 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 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 contemn the traditions aforesaid; let him be anathema. Let all, therefore, understand, in what order, and in what manner, the said Synod, after having laid the foundation of the Confession of faith, will proceed, and what testimonies and authorities it will mainly use in confirming dogmas, and in restoring morals in the Church. Those who knowingly and deliberately contemn the 46 books of the Old Testament and the 27 books of the New are anathema to Canonized Law.

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

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), Baruk Sheniy (2 Baruk), and Ezra Sheliyshiy and Reviy`iy (3 and 4 Ezra), Chanok (Enoch), and Yovheliym (Jubilees); these were excluded from the Vulgate. These books are deuterocanonical in other parts of the world. Both Chanok (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.

Chanok (Enoch)

We have elected to include the Cepher of the Prophet Chanok (also known as 1 Enoch). While some historians have rejected Chanok (Enoch) as heresy, Kepha Sheniy (2 Peter) 2:4-5 indicates that one of the believers in Chanok (Enoch) was Kepha himself, for he states ". . . 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 Cepher Chanok (Enoch).

While the Ethiopian Bible – the earliest complete collection in the world – has always contained both Chanok and Yovheliym, the decision to include both of these books was made easier when ancient versions of Chanok (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 Cepher of the Prophet Chanok (Enoch) was known to early Christian writers as the following quote from Chanok 2:1 indicates:

> *And Chanok 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 [Chanok], 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 Third 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 Cepher Chanok 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 Chanok. In the Cepher Yahudah [Jude] 14-15, there is a direct quotation, attributed specifically to Enoch himself. Many concepts of Chanok are found in the New Testament, such as the springs of living waters, Yochanon [John] 4:13-14 / Chanok 49:1; the new heaven and new earth, Chizayon [Revelation] 21:1 / Chanok 93:16-17; and several of the Beatitudes. Mattithyahu [Matthew] 5, Luqas [Luke] 6 / Chanok 6:9, 96:8.

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

> *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.*
>
> **Chanok (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.*
>
> **Chanok (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.*
>
> **Chanok (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.*
>
> **Chanok (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.*
>
> **Chanok (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****.*
>
> **Chanok (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****.*
>
> **Chanok (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.*
>
> **Chanok (Enoch) 62:1**

Also see Chanok (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 Cepher Chanok (Enoch) is directed to this unsealing at the end.

> *The word of the blessing of Chanok, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the unrighteous and wicked. Chanok, a righteous man, who with* ***Elohiym****, answered and spoke, while his eyes were open, and he saw a holy vision in the heavens.*
>
> **Chanok (Enoch) 1:1**

In addition, Ezra Reviy`iy (2 Esdras, the text of which is contained herein) says the following about the number of Cepheriym:

> *In forty days they wrote two hundred and four books.* ***45*** *And it came to pass, when the forty days were filled, that* ***El Elyon*** *spoke, saying, The first that you have written publish*

openly, that the worthy and unworthy may read it: ***46*** *But keep the seventy last, that you may deliver them only to such as be wise among the people:* ***47*** *For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.* ***48*** *And I did so.*

Ezra Reviy`iy (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 Chanok, Yovheliym and Yashar. The theme of the Cepher of the Prophet 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 the Prophet 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 the Prophet 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 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 the Prophet 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 the Prophet Chanok, 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 second century B.C. Qumran copies were based is shrouded in obscurity. It is, in a word, old. Some historians claim that the book does not really contain the authentic words of the ancient biblical patriarch Chanok, since he would have lived (based on the chronologies in the Cepher Bere'shiyth (Book of Genesis) several thousand years earlier than the first known appearance of the book attributed to him. Such a conclusion would render the book pseudepigraphal – that is, of a pseudo epigraph (attribution to an author not actually writing the book). 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 Cepher of the Prophet 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 Ha'Mashiach** himself seem directly connected to terms and ideas in the Cepher of the Prophet Chanok. Thus, it is hard to avoid the conclusion that **Yahusha** had not only knowledge of the Cepher of the Prophet Chanok, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming Kingdom and its theme of inevitable judgment descending upon "the wicked" - the term often used in the Old Testament to describe the Watchers.

There is abundant proof that **Yahusha** approved of the Cepher of the Prophet Chanok. Over one hundred phrases in the Brit Chadashah (New Testament) find precedent in the Cepher of the Prophet Chanok. Another remarkable bit of evidence for the early followers of **Yahusha's** acceptance of the Cepher of the Prophet 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 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 Cepher of the Prophet Chanok. If the cepher 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 Cepher of the Prophet Chanok when the "voice out of the cloud" tells the apostles, This is my yachiyd, the Elect One - the one promised in the Cepher of the Prophet Chanok.

The Cepher Yahudah (Jude) makes mention in verse 14 that Chanok, the seventh from A'dam, prophesied...Yahudah makes reference in verse 15 of chapter 2, verse 1 of the Cepher of the Prophet 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 the Prophet Chanok, and other apocryphal works in the Chanokian tradition, such as the Cepher Yovheliym (Jubilees).

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

The Cepher of the Prophet Chanok 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 third century "church fathers" like Justin Martyr, Irenaeus, Origen and Clement of Alexandria all made use of the Cepher of the Prophet Chanok. Tertullian (160-230 A.D.) called the Cepher of the Prophet Chanok "Holy Scripture." The Ethiopic Church added the Cepher of the Prophet Chanok 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 Cepher Yovheliym (Jubilees). The Book of Jubilees (in Ivriyt: Cepher Ha'Yovheliym) is also known as: The Little Genesis. It is an ancient Jewish religious work. Until the discovery of the Dead Sea Scrolls, the only surviving manuscripts of Yovheliym (Jubilees) were four complete Ge'ez texts dating to the 15th and 16th centuries, and several fragmentary quotations in Greek, mainly found in a work by Epiphanius, but also found in others by Justin Martyr, Origen, Diodorus of Tarsus, Isidore of Alexandria, Isidore of Seville, Eutychius of Alexandria, Yochanan Malalas, George Syncellus, and George Kedrenos. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. It is considered canonical in the Ethiopian Orthodox Church, where it is known as the Book of Division (Ge'ez: Mets'hafe Kufale). The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Yovheliym (Jubilees) that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions. A further fragment in 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 Cepher Yovheliym (Jubilees). Between 1947 and 1956, approximately 15 Yovheliym scrolls were found in five caves at Qumran, all written in Ivriyt. The large quantity of these manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. A comparison of the Qumran texts with the Ethiopic version, performed by James Vander Kam, found that the Ethiopic was in most respects an accurate and literalistic translation.

The Cepher Yovheliym (Jubilees) presents "the history of the division of the days of the Torah, of the events of the years, the year-weeks, and the jubilees of the world" as secretly revealed to Mosheh by **Yahuah** while Mosheh was on Mount Ciynai for forty days and forty nights. The

chronology given in Jubilees is 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 Cepher Yashar (Jasher) is also set forth in this את CEPHER. 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 Cepher 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 actually 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 את CEPHER, except that we have removed all editorial comment, including the comments that were added by the Neapolitan editors, to provide only the text.

Shemu'el 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 Shemu'el 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 Cepher Yashar ever published.

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

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.

> *And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Cepher of Yashar? So the sun stood still in the midst of heaven, and hastened not to come about a whole day.*
>
> **Yahusha (Joshua) 10:13**

The Cepher Yashar records this thusly:

> *And when they were smiting, the day was declining toward evening, and Yahusha said in the sight of all the people, Sun, stand you still upon Giv`on, and you moon in the valley of Ayalon, until the nation shall have revenged itself upon its enemies.* ***64*** *And* ***Yahuah*** *hearkened to the voice of Yahusha, and the sun stood still in the midst of the heavens, and it stood still 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:* ***18*** *(Also he bade them teach the children of Yahudah the use of the bow: behold, it is written in the Cepher of Yashar.)*
>
> **Shemu'el Sheniy (2 Samuel) 1:17-18**

The Cepher Yashar records this thusly:

> *And Ya`aqov said unto Yahudah, I know my son that you are a mighty man for your brethren; reign over them, and your sons shall reign over their sons forever.* ***9*** *Only teach your sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.*
>
> **Yashar (Jasher) 56:8-9**

There is an ancient midrash which makes reference to the passage in Shemu'el Sheniy (2 Samuel) 1:18

> *Also he bade them teach the children of Yahudah the use of the bow: behold, it is written in the Cepher of Yashar.*
>
> **Shemu'el Sheniy (2 Samuel) 1:18**

The Sefaria provides a transcript of the ancient midrash of the Rashi, who relies upon the midrash of Rav Yochonon 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 Yochonon 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 evidences 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):

עֵדוּת בִּיהוֹסֵף שָׂמוֹ בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע׃

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 את CEPHER) is the Complete Jewish Bible, 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 (master's) house in the dungeon, for his adoniy (master) 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 darash (comparative meaning) discussion. Consider in comparison the name Yasharun (Jeshurun) and its use in Devariym (Deuteronomy):

> *But Yasharun waxed fat, and kicked: you are waxen fat, you are grown thick, you are covered with fatness; then he forsook **Eloah** which made him, and lightly esteemed the Rock of his yeshu`ah.*
>
> **Devariym (Deuteronomy) 32:15**

> *And he was king in Yasharun, when the heads of the people and the tribes of Yashar'el were gathered together.*
>
> **Devariym (Deuteronomy) 33:5**

> *There is none like unto the **El** of Yasharun, who rides upon the heavens in your help, and in his excellency on the sky.*
>
> **Devariym (Deuteronomy) 33:26**

Ezra (Esdras)

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

Cepher Ezra Reviy`iy (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 Reviy`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 Reviy`iy (4 Erza) [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 have confirmed the authenticity of these excised verses sufficient to allow the restoration of the text herein.

Baruk (Baruch)

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

While the Prophecies of Baruk are important to this book, the Apocalypse of Baruk, also known as Baruk Sheniy (2 Baruk) stands out as vital. A. F. J. Klijn writes: "Until recently the Apocalypse of Baruk was only known from a Syriac manuscript dating from the sixth or seventh century AD. Since the beginning of this century two fragments have come to light in Greek (12:1-13:2 and 13:11-14:3) from the fourth or fifth century. Small fragments of the text, again in Syriac, have been discovered in lectionaries of the Jacobite Church. However, no fewer than

thirty-six manuscripts are known because it once belonged to the canon of Scriptures in the Syriac-speaking church".

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. 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 takanoth (reforms) and the ma'asiym (traditions) of the Parashiym (Pharisees). We made the following correction:

> *Then spoke **Yahusha** to the multitude, and to his Talmidiym, Saying, The scribes and the Parashiym sit in Mosheh's seat: All therefore whatsoever he bids you guard, that diligently guard and do; but do not ye after their reforms and traditions: for they say, and do not.*
>
> **Mattithyahu (Matthew) 23:1-3**

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

> For Christ is the end of the law for righteousness to everyone that believeth.
>
> **Romans 10:4 KJV**

The word that became an issue was the word telos τελος. 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, Patermoster 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' 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**.

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 Amein. 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 Chizayon (Revelation) 13:8, which restores the original Greek letters to what has been interpreted for the last 400 years as six hundred threescore and six.

> Here is wisdom. Let him that hath nderstanding 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 khee 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 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 word found here is cepher. This term also means number in this application.

The Aleph Tav את

One Ivriyt word which has escaped translation in all English texts, is the word "eth", which is spelled in the Ivriyt as Aleph Tav (את). The Aleph א is the ox head, the symbol of strength and is often construed as a crown of leadership, and the Tav (an ex or cross) ת means the mark, or sign, or covenant. The Aleph Tav combination stands 9531 times in the Ivriyt Tanakh (Old Testament), and 515 times in the Brit Chadashah (New Testament) (Ivriyt translation from the Greek Textus Receptus) and does so in each instance without the benefit of translation. It is our election, therefore, to include all of the Aleph Tavs את that show up in the text in the Tanakh, and the 515 times the Aleph Tav את shows up (Ivriyt translation from the Greek Textus Receptus) in the text in the Brit Chadashah without benefit of direct translation. For example:

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

> *In the beginning was the Word, and the Word was with את **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**.*
>
> **Chizayon (Revelation) 1:8**

Maqaf (־את)

You will also notice a line at the top level of the Aleph Tav את and the proper names that begin with **El.** This maqaf is the symbol that appears in the original Ivriyt, and we have retained it here in the English.

Yashar'el (ישראל)

Another word which has been restored herein is the word commonly found in English as the word Israel. Our review of the words **Yah** (יה (I AM), shar (שר) (for prince), Yashar (ישר) (the

prince of **Yah**), and Yasharun (ישרון) (the whole of the people in the exodus). In the first instance (**Yah**) we find the letters yod-hey. In the next instance (shar) we find the letters shin-resh. In the next instance (Yashar) we find the letters yod-shin-resh. In the next instance (Yasharun) we find the letters yod-shin-resh-vav-nun safit. Therefore, we have concluded that the word spelled with the letters yod-shin-resh-aleph-lamed is to be pronounced "Yashar'el". All of the words with this spelling in the Ivriyt have been restored to this spelling in the English.

Sha'ul and Pa'al

In Ma'asiym (Acts) 13:9 Sha'ul is first identified as 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). Sha'ul took the Ivriy name Pa'al (פעל)(Strong's G6466), which means worker. Because his nature was Hebraic, we have used the Ivriyt Pa'al instead of the Greek Paulos.

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

> *Who has ascended up into heaven, or descended? who has gathered the wind in his fists? who has bound the waters in a garment? who has established all the ends of the earth? what is His name, and what is His Son's name, if you can tell?*
>
> **Mishlei (Proverbs) 30:4**

The Ivriyt names found in this text and their common interpretation:

Adonai, El-Adonai
Lord

Adonai Elohai
The Lord my God

Adonai Elohaynu
The Lord our God

El, Eloah, Elohai, Elohiym
God

Qodesh L'Yahuah
Holiness to the LORD

El Elohiym
The Mighty God

El Shaddai
God Almighty

El Elyon, Elohiym Elyon
The Most High God

El Olam, Elohai Olam
The Everlasting God

Mashiach
Christ (Messiah)

Ruach Elohiym, Ruach Eloah, Ruach Ha'Qodesh, Ruach Yahuah
Holy Ghost, Holy Spirit

Ruach Ha'Mashiach
Spirit of Christ

Ruach Chokmah
Spirit of Wisdom

Ruach Biynah
Spirit of Understanding

Ruach Etsah
Spirit of Counsel

Ruach Gevurah
Spirit of Might

Yahuah Ha'Gadol
The great God

Ruach Da'ath
Spirit of Knowledge

Ruach Yir'ah
Spirit of Fear (Awesome Reverence)

El-Yahuah, Yah, Yahuah
LORD, GOD

Yahuah Adonaynu
The LORD our Lord

Yahuah Ahavah Shalom
GOD of love and peace

Yahuah Elohai
The LORD my God

Yahuah Elohayhem
The LORD their God

Yahuah Elohayka
The LORD your God (singular person)

Yahuah Elohaykem
The LORD your God (group of people)

Yahuah Elohaynu
The LORD our God

Yahuah Elohayu
The LORD his God

Yahusha Ha'Mashiach
Jesus Christ (Salvation in the Messiah)

Yahuah Meqoddishkem
The LORD who sanctifies you

Yahuah Niccyi
The LORD is my banner

Yahuah Rophe'ka
The LORD who heals you

Yahuah Shalom
The LORD is my peace

Yahuah Shammah
The LORD is there

Yahuah Elohai Tseva'oth
The LORD God of hosts

Yahuah Elohiym Tseva'oth
The LORD God of hosts

Yahuah Tseva'oth
The LORD of hosts

Yahuah Tsidqenu
The LORD our righteousness

Yahuah Yireh
The LORD who provides

Yahusha
Jesus (Salvation)

Pictograph	Name	Meaning	Pictograph	Name	Meaning
	**Aleph** **א**	**Ox Head** **Strength** **Crown**		**Lamed** **ל**	**Staff** **Ox Goad** **Control**
	**Beyt** **ב**	**House** **In**		**Mem** **מ**	**Water** **Chaos**
	**Gimmel** **ג**	**Foot** **Camel**		**Nun** **נ**	**Seed** **Fish** **Life**
	**Dalet** **ד**	**Tent Door** **Pathway**		**Camek** **ס**	**Hand on staff** **Support** **Prop**
	**Hey** **ה**	**Window** **Lo!** **Behold!**		**Ayin** **ע**	**Eye** **See** **Experience**
	**Vav** **ו**	**Hook** **Nail**		**Pey** **פ**	**Mouth** **Word** **Speak**
	**Zayin** **ז**	**Plow** **Weapon** **Cut off**		**Tsaddiy** **צ**	**Man on side** **Fishhook**
	**Chet** **ח**	**Tent wall** **Fence** **Separation**		**Qoph** **ק**	**Sun on horizon** **Behind**
	**Tet** **ט**	**Basket** **Snake** **Surround**		**Resh** **ר**	**Man's head** **First** **Chief**
	**Yod** **י**	**Hand** **Work** **Deed**		**Shin** **ש**	**Eat** **Consume** **Destroy**
	**Kaph** **כ**	**Palm of the hand** **To open**		**Tav** **ת**	**Mark** **Sign** **Covenant**

IVRIYT TO ENGLISH TABLE			
NAMES OF PEOPLE			
Ivriyt	English	Ivriyt	English
CHUAH	EVE	YOCEPH	JOSEPH
QAYIN	CAIN	MENASHSHEH	MANASSEH
H'AVEL	ABEL	EPHRAYIM	EPHRAIM
SHETH	SETH	BINYAMIYN	BENJAMIN
CHANOK	ENOCH	YASHAR'EL	ISRAEL
METHUSHELACH	METHUSELAH	PERETS	PHAREZ
NOACH	NOAH	ZERACH	ZARAH
CHAM	HAM	MOSHEH	MOSES
YAPHETH	JAPHETH	AHARON	AARON
TERACH	TERAH	YAHUSHA	JOSHUA/JESUS
AVRAM	ABRAM	AZA'ZEL	THE SCAPEGOAT
QETURAH	KETURAH	BIL`AM	BALAAM
MITSRIYM	EGYPTIANS	YASHAR`E'LIY	ISRAELITE
IVRIY	HEBREW	QODESHIYM/CHACIYD	SAINTS
IVRIYT *(THE LANGUAGE)*	HEBREW	GID'ON	GIDEON
MALKIY-TSEDEQ	MELCHIZEDEK	SHIMSHON	SAMSON
SHALEM	SALEM	DELIYLAH	DELILAH
YISHMA`EL	ISHMAEL	GOLYATH	GOLIATH
AVRAHAM	ABRAHAM	SHALOMAH	SOLOMON
YITSCHAQ	ISAAC	YAHUSHAPHAT	JEHOSHAPHAT
YA`AQOV	JACOB	BATH-SHEVA	BATHSHEBA
RIVQAH	REBEKAH	IYZEBEL	JEZEBEL
RE'UVEN	REUBEN	CANCHERIYV	SENNACHERIB
SHIM`ON	SIMEON	NEVUKADNE'TSTSAR	NEBUCHADNEZZAR
LEVIY	LEVI	KEPHA	PETER
YAHUDAH	JUDAH	YOCHANON	JOHN
MIRYAM	MARY	YAHUCHANON/BAPTIZER	JOHN THE BAPTIST
NAPHTALIY	NAPHTALI	BAR TALMAI	BARTHOLOMEW
KALEV	CALEB	TA'OM	THOMAS
YIPHTACH	JEPHTHAH	ANDRAI	ANDREW
ZEVULUN	ZEBULUN	YA`AQOV/CHELEPH	JAMES/ALPHEUS

NAMES OF PEOPLE			
Ivriyt	English	Ivriyt	English
YISSHAKAR	ISSACHAR	SHIM`ON/KENA`ANIY	SIMON/CANAANITE
LEVA'OTH/THADDAI	LABBAEUS/THADDEUS	YAHUDAH IYSHQIRYOT	JUDAS ISCARIOT
MATTITHYAHU	MATTHEW	SHA'UL/PA'AL	PAUL
YA`AQOV	JAMES	NIQODIYMON	NICODEMUS
NAMES OF PLACES			
Ivriyt	English	Ivriyt	English
CEDOM	SODOM	YERIYCHO	JERICHO
AMORAH	GOMORRAH	YERUSHALAYIM	JERUSALEM
MITSRAYIM	EGYPT	YIZRE'EL	JEZREEL
CHEVRON	HEBRON	YARDAN	JORDAN
BE`ER SHEVA	BEERSHEBA	GALIYL	GALILEE
BEYT LECHEM	BETHLEHEM	SHOMERON	SAMARIA
SHIYLOH	SHILOH	YAHUD	JUDEA
BABEL	BABYLON	SHEKEM	SHECHEM
ARAM NAHARAYIM	MESOPOTAMIA	NEGEV	SOUTH REGION
TSIYON	ZION	TIVERIYAH	TIBERIAS
BEYT SHEMESH	BETHSHEMESH	TSIQLAG	ZIKLAG
PERATH	EUPHRATES	TSIYDON	SIDON, ZIDON
NIYNEVEH	NINEVEH	TSOR	TYRE, TYRUS
KAPHARNACHUM	CAPERNAUM	NATSARETH	NAZARETH
QANAH	CANA	EDOMIYM	EDOMITES/IDUMEANS

CEPHER
BERE'SHIYTH
ALSO CALLED THE BOOK OF GENESIS

1 **IN** the beginning **Elohiym** created את the heavens and את the earth. **2** And the earth was without form, and void;[1] 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 את-the light, that *it was* good: and **Elohiym** divided the light from the darkness. **5** And **Elohiym** called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

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

9 And **Elohiym** said, Let the waters under the heavens be gathered 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 expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years:[2] **15** And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. **16** And **Elohiym** made את-two great lights; את-the greater light to rule the day, and את-the lesser light to rule the night: *he made* the stars also. **17** And **Elohiym** set them in the expanse of the heavens to give light upon the earth, **18** And to rule over the day and over the night, and to divide the light from the darkness: and **Elohiym** saw that *it was* good. **19** And the evening and the morning were the fourth day.

20 And **Elohiym** said, Let the waters bring forth abundantly the moving creature that has life, and fowl *that* may fly above the earth in the open expanse of heaven. **21** And **Elohiym** created את-great dragons,[3] and את every living creature that moves, which the waters brought forth abundantly, after their kind, and את 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 את-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 את-the beast of the earth after his kind, and את-cattle after their kind, and את everything that creeps upon the earth after his kind: and **Elohiym** saw that *it was* good.

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[1] Yirmeyahu (Jeremiah) 4:23a.
[2] Tehilliym (Psalms) 104:19; Tasloniqiym Ri'shon (1 Thessalonians) 5:1.
[3] Ivriyt (Hebrew): Tanniyniym. A marine or land monster.

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 את-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 את-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 את-every herb bearing seed, which *is* upon the face of all the earth, and את every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for food. **30** And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein *there is* life, *I have given* את every green herb for food: and it was so. **31** And **Elohiym** saw את-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 את-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 את-the ground. **6** But there went up a mist from the earth, and watered את-the whole face of the ground. **7** And **Yahuah Elohiym** formed את-the man *of* the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living soul.

8 And **Yahuah Elohiym** planted a garden eastward in Eden; and there he put את-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 את-the garden; and from thence it was parted, and became into four heads. **11** The name of the first *is* Piyshon: that *is* it which compasses את the whole land of Chaviylah, 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: the same *is* it that compasses את the whole land of Kush. **14** And the name of the third river *is* Chiddeqel: that *is* it which goes toward the east of Ashshur. And the fourth river *is* Perath. **15** And **Yahuah Elohiym** took את-the man, and put him into the Garden of Eden to dress it and to guard it. **16** And **Yahuah Elohiym** commanded the man, saying, Of every tree of the garden you may freely eat: **17** But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

18 And **Yahuah Elohiym** said, *It is* not good that the man should be alone; I will make him a help meet for him. **19** And out of the ground **Yahuah Elohiym** formed every beast of the field, and את 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 a 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 את-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 את-his father and את-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 elohiym, knowing good and evil. **6** And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise,[4] 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 את-voice of **Yahuah Elohiym** walking in the garden in the cool of the day: and the man and his woman hid themselves from the presence of **Yahuah Elohiym** amongst the trees of the garden. **9** And **Yahuah Elohiym** called unto A'dam, and said unto him, Where *are* you? **10** And he said, I heard your את-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 A'dam he said, Because you have hearkened unto the voice of your woman, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed *is* the ground for your sake; in sorrow shall you eat *of* it all the days of your life; **18** Thorns also and thistles shall it bring forth to you; and you shall eat את-the herb of the field; **19** In the sweat of your face shall you eat bread, till you return unto the ground; for out of it were you taken: for dust you *are*, and unto dust shall you return. **20** And A'dam called his woman's name Chuah; because she was the mother of all living. **21** Unto A'dam also and to his woman did **Yahuah Elohiym** make coats of skins, and clothed them.

22 And **Yahuah Elohiym** said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: **23** Therefore **Yahuah Elohiym** sent him forth from the Garden of Eden,

[4] Yovheliym (Jubilees) 3:21; Yochanon Ri'shon (1 John) 2:16.

to till את-ground from whence he was taken. **24** So he drove out את-the man; and he placed at the east of the Garden of Eden את-Keruviym, and את a flaming sword which turned every way, to guard the way of the tree of life.

4 **AND** A'dam knew את-Chuah his woman; and she conceived, and bore את-Qayin and said, I have gotten a man from את-**Yahuah**. **2** And she again bore את-his brother את-H'avel. And H'avel 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 H'avel, he also brought of the firstlings of his flock and of the fat thereof. And **Yahuah** had respect unto H'avel and to his offering: **5** But unto Qayin and to his offering he had 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 H'avel his brother: and it came to pass, when they were in the field, that Qayin rose up against H'avel his brother, and slew him.

9 And **Yahuah** said unto Qayin, Where *is* H'avel your brother? And he said, I know not: *Am* I to guard my brother? **10** And he said, What have you done? the voice of your brother's blood cries unto me from the ground. **11** And now *are* you cursed from the earth, which has opened את-her mouth to receive את-your brother's blood from your hand; **12** When you till את-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[5] 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 את-his woman; and she conceived, and bore את-Chanok: 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 את-Iyrad: and Iyrad begat את-Mechuya'el: and Mechuya'el begat את-Methusha'el: and Methusha'el begat את-Lemek.

19 And Lemek took unto him two women: the name of the one *was* Adah, and the name of the other Tsillah. **20** And Adah bore את-Yaval: he was the father of such as dwell in tents, and *of such as have* cattle. **21** And his brother's name *was* Yuval: he was the father of all such as handle the harp and flute. **22** And Tsillah, she also bore את-Tubal Qayin, an instructor of every artificer in brass and iron: and the sister of Tubal Qayin *was* Na`amah. **23** And Lemek said unto his women, Adah and Tsillah, Hear my voice; 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 A'dam knew את-his woman again; and she bore a son, and called את-his name Sheth: For **Elohiym**, *said she*, has appointed me another seed instead of H'avel, whom Qayin slew. **26** And to Sheth, to him also there was born a son; and he called את-his name Enosh: then began men to call upon the name of **Yahuah**.

5 **THIS** *is* the cepher of the generations of A'dam. In the day that **Elohiym** created man, in the likeness of **Elohiym** made he him; **2** Male and female created he them; and

[5] In Ivriyt (Hebrew): oth אות.

blessed them, and called את-their name A'dam, in the day when they were created.

3 And A'dam lived a hundred and thirty years, and begat *a son* in his own likeness, after his image; and called את-his name Sheth: **4** And the days of A'dam after he had begotten את-Sheth were eight hundred years: and he begat sons and daughters: **5** And all the days that A'dam lived were nine hundred and thirty years: and he died. **6** And Sheth lived a hundred and five years, and begat את-Enosh: **7** And Sheth lived after he begat את-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 את-Qeynan: **10** And Enosh lived after he begat את-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 את-Mahalal'el: **13** And Qeynan lived after he begat את-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 את-Yered: **16** And Mahalal'el lived after he begat את-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 a hundred sixty and two years, and he begat את-Chanok: **19** And Yered lived after he begat את-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 את-Methushelach:[6] **22** And Chanok walked with את-**Elohiym** after he begat את-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 את-**Elohiym**: and he *was* not; for **Elohiym** took him. **25** And Methushelach lived a hundred eighty and seven years, and begat את-Lemek: **26** And Methushelach lived after he begat את-Lemek seven hundred eighty and two years, and begat sons and daughters: **27** And all the days of Methushelach were nine hundred sixty and nine years: and he died.

28 And Lemek lived a hundred eighty and two years, and begat a son: **29** And he called את-his name Noach, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which **Yahuah** has cursed. **30** And Lemek lived after he begat את-Noach 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 Noach was five hundred years old: and Noach begat את-Shem, את-Cham, and את-Yapheth.

6 **AND** it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **2** That the sons of **Elohiym** saw את-the daughters of men that they *were* fair; and they took them women of all which they chose.[7] **3** And **Yahuah** said, My **Ruach** shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years. **4** There were Naphaliym[8] in the earth in those days; who also gathered afterward, when the sons of **Elohiym** came in unto the daughters of men, and they bore *children* unto them, the same *became* warriors and tyrants which *were* from everlasting, mortal men of the name.

5 And **Yahuah** saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart

[6] Chanok (Enoch) 76:13.
[7] Chanok (Enoch) 7:1-2.
[8] In Ivriyt (Hebrew): The offspring of the fallen Watchers (angels).

was only evil continually. **6** And **Yahuah** repented that he had made את-man on the earth, and it grieved him at his heart. **7** And **Yahuah** said, I will destroy את-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 I repent that I have made them. **8** But Noach found grace in the eyes of **Yahuah**.

9 These *are* the generations of Noach: Noach was a just man *and* perfect in his generations, *and* Noach walked with את-**Elohiym**. **10** And Noach begat three sons, את-Shem, את-Cham, and את-Yapheth. **11** The earth also was corrupt before **Elohiym**, and the earth was filled with violence. **12** And **Elohiym** looked upon את-the earth, and, behold, it was corrupt; for all flesh had corrupted את-his way upon the earth. **13** And **Elohiym** said unto Noach, 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 את-the earth.

14 Make you את-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 את-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 את-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.

CEPHER
YASHAR
ALSO CALLED THE BOOK OF JASHER

THIS IS THE CEPHER OF THE GENERATIONS OF MAN WHOM YAHUAH CREATED UPON THE EARTH ON THE DAY WHEN YAHUAH ELOHIYM MADE THE HEAVENS AND THE EARTH.

1 **AND Elohiym** said, Let us make man in our image, after our likeness, and **Elohiym** created man in his own image. **2** And **Elohiym** formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech. **3** And **Yahuah** said, It is not good for the man to be alone; I will make unto him a help meet. **4** And **Yahuah** caused a deep sleep to fall upon A'dam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to A'dam, and A'dam awoke from his sleep, and behold a woman was standing before him. **5** And he said, This is a bone of my bones and it shall be called woman, for this has been taken from man; and A'dam called her name Chuah, for she was the mother of all living. **6** And **Elohiym** blessed them and called their names A'dam and Chuah in the day that he created them, and **Yahuah Elohiym** said, Be fruitful and multiply and fill the earth.

7 And **Yahuah Elohiym** took A'dam and his woman, and he placed them in the Garden of Eden to dress it and to guard it; and he commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die. **8** And when **Elohiym** had blessed and commanded them, he went from them, and A'dam and his woman dwelt in the garden according to the command which **Yahuah** had commanded them.

9 And the serpent, which **Elohiym** had created with them in the earth, came to them to incite them to transgress the command of **Elohiym** which he had commanded them. **10** And the serpent enticed and persuaded the woman to eat from the tree of knowledge, and the woman hearkened to the voice of the serpent, and she transgressed the Word of **Yahuah**, and took from the tree of the knowledge of good and evil, and she ate, and she took from it and gave also to her man and he ate. **11** And A'dam and his woman transgressed the command of **Elohiym** which he commanded them, and **Elohiym** knew it, and his anger was kindled against them and he cursed them.

12 And **Yahuah Elohiym** drove them that day from the Garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the Garden of Eden; and A'dam knew his woman Chuah and she bore two sons and three daughters. **13** And she called the name of the firstborn Qayin, saying, I have obtained a man from **Yahuah**, and the name of the other she called H'avel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

14 And the boys grew up and their father gave them a possession in the land; and Qayin was a tiller of the ground, and H'avel a keeper of sheep. **15** And it was at the expiration of a few years, that they brought an approximating offering to **Yahuah**, and Qayin brought from the fruit of the ground, and H'avel brought from the firstlings of his flock from the fat thereof, and **Elohiym** turned and inclined to H'avel and his offering, and a fire came down from **Yahuah** from heaven and consumed it. **16** And unto Qayin and his offering **Yahuah** did not turn, and he did not incline to it, for he had brought from

the inferior fruit of the ground before **Yahuah**, and Qayin was jealous against his brother H'avel on account of this, and he sought a pretext to slay him.

17 And in some time after, Qayin and H'avel his brother, went one day into the field to do their work; and they were both in the field, Qayin tilling and plowing his ground, and H'avel feeding his flock; and the flock passed that part which Qayin had plowed in the ground, and it sorely grieved Qayin on this account. **18** And Qayin approached his brother H'avel in anger, and he said unto him, What is there between me and you, that you come to dwell and *bring your flock* to feed in my land? **19** And H'avel answered his brother Qayin and said unto him, What is there between me and you, that you shall eat the flesh of my flock and clothe *yourself* with their wool? **20** And now *therefore*, put off the wool of my sheep with which you have clothed *yourself*, and recompense me for their fruit and flesh which you have eaten, and when you shall have done this, I will then go from your land as you have said? **21** And Qayin said to his brother H'avel, Surely if I slay you this day, who will require your blood from me? **22** And H'avel answered Qayin, saying, Surely **Elohiym** who has made us in the earth, he will avenge my cause, and he will require my blood from you should you slay me, for **Yahuah** is the Judge and Arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth. **23** And now, if you should slay me here, surely **Elohiym** knows your secret *views*, and will judge you for the evil which you did declare to do unto me this day.

24 And when Qayin heard the words which H'avel his brother had spoken, *behold* the anger of Qayin was kindled against his brother H'avel for declaring this thing. **25** And Qayin hastened and rose up, and took the iron *part* of his plowing instrument, with which he suddenly smote his brother and he slew him, and Qayin spilt the blood of his brother H'avel upon the earth, and the blood of H'avel streamed upon the earth before the flock.

26 And after this Qayin repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly. **27** And Qayin rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it. **28** And **Yahuah** knew what Qayin had done to his brother, and **Yahuah** appeared to Qayin and said unto him, Where is H'avel your brother that was with you? **29** And Qayin dissembled, and said, I do not know, am I to guard my brother? And **Yahuah** said unto him, What have you done? The voice of your brother's blood cries unto me from the ground where you have slain him. **30** For you have slain your brother and have dissembled before me, and did imagine in your heart that I saw you not, nor knew all your actions. **31** But you did this thing and did slay your brother for nought *and* because he spoke rightly to you, and now, *therefore*, cursed be you from the ground which opened its mouth to receive your brother's blood from your hand, and wherein you did bury him. **32** And it shall be when you shall till it, it shall no more give you its strength as in the beginning, for thorns and thistles shall the ground produce, and you shall be moving and wandering in the earth until the day of your death. **33** And at that time Qayin went out from the presence of **Yahuah**, from the place where he was, and he went moving and wandering in the land toward the east of Eden, he and all belonging to him.

34 And Qayin knew his woman in those days, and she conceived and bore a son, and he called his name Chanok, *saying*, In that time **Yahuah** began to give him rest and quiet in the earth. **35** And at that time Qayin also began to build a city: and he built the city and he called the name of the city Chanok, according to the name of his son; for in those days **Yahuah** had given him rest upon the earth, and he did not move about and wander as in

the beginning. **36** And Iyrad was born to Chanok, and Iyrad begat Mechuya'el and Mechuya'el begat Methusha'el and Methusha'el begat Lemek.

2 **AND** it was in the hundred and thirtieth year of the life of A'dam upon the earth, that he again knew Chuah his woman, and she conceived and bore a son in his likeness *and* in his image, and she called his name *Sheth*, saying, Because **Elohiym** has appointed me another seed in the place of H'avel, for Qayin has slain him. **2** And Sheth lived one hundred and five years, and he begat a son; and Sheth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their souls and hearts by transgressing and rebelling against **Elohiym**. **3** And it was in the days of Enosh that the sons of men continued to rebel and transgress against **Elohiym**, to increase the anger of **Yahuah** against the sons of men. **4** And the sons of men went and they served other elohiym, and they forgot **Yahuah** who had created them in the earth: and in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them. **5** And every man made his elohiym and they bowed down to them, and the sons of men forsook **Yahuah** all the days of Enosh and his children; and the anger of **Yahuah** was kindled on account of their works and abominations which they did in the earth. **6** And **Yahuah** caused the waters of the river Giychon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of **Yahuah**.

7 And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the famine was very great in those days. **8** And the seed which they sowed in those days in the ground became thorns, thistles and briers; for from the days of A'dam was this declaration concerning the earth, of the curse of **Elohiym**, which he cursed the earth, on account of the sin which A'dam sinned before **Yahuah**. **9** And it was when men continued to rebel and transgress against **Elohiym**, and to corrupt their ways, that the earth also became corrupt.

10 And Enosh lived ninety years and he begat Qeynan; **11** And Qeynan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Qeynan was a very wise man and had understanding in all wisdom, and with his wisdom he ruled over ruachoth[9] and devils; **12** And Qeynan knew by his wisdom that **Elohiym** would destroy the sons of men for having sinned upon earth, and that **Yahuah** would in the latter days bring upon them the waters of the flood. **13** And in those days Qeynan wrote upon tablets of stone, what was to take place in time to come, and he put them in his treasures. **14** And Qeynan reigned over the whole earth, and he turned some of the sons of men to the service of **Elohiym**.

15 And when Qeynan was seventy years old, he begat three sons and two daughters. **16** And these are the names of the children of Qeynan; the name of the firstborn Mahalal'el, the second Eynan, and the third Mered, and their sisters were Adah and Tsillah; these are the five children of Qeynan that were born to *him*. **17** And Lemek, the son of Methusha'el, became related to Qeynan by marriage, and he took his two daughters for his women, and Adah conceived and bore a son to Lemek, and she called his name Yaval. **18** And she again conceived and bore a son, and called his name Yuval; and Tsillah, her sister, was barren in those days and had no offspring.

[9] Spirits.

19 For in those days the sons of men began to transgress against **Elohiym**, and to transgress the commandments which he had commanded to A'dam, to be fruitful and multiply in the earth. **20** And some of the sons of men caused their women to drink a draught that would render them barren, in order that they might retain their figures and *whereby* their beautiful appearance might not fade. **21** And when the sons of men caused some of their women to drink, Tsillah drank with them. **22** And the child bearing women appeared abominable in the sight of their men as widows, *while their men lived*, for to the barren ones only they were attached.

23 And in the end of days and years, when Tsillah became old, **Yahuah** opened her womb. **24** And she conceived and bore a son and she called his name Tubal Qayin, saying, After I had withered away have I obtained him from **El Shaddai Elohiym**. **25** And she conceived again and bore a daughter, and she called her name Na`amah, for she said, After I had withered away have I obtained pleasure and delight.

26 And Lemek was old *and* advanced in years, and his eyes were dim that he could not see, and Tubal Qayin, his son, was leading him and it was one day that Lemek went into the field and Tubal Qayin his son was with him, and while they were walking in the field, Qayin the son of A'dam *advanced* towards them; for Lemek was very old and could not see much, and Tubal Qayin his son was very young. **27** And Tubal Qayin told his father to draw his bow, and with the arrows he smote Qayin, who was yet far off, and he slew him, for he appeared to them to be an animal. **28** And the arrows entered Qayin's body *although* he was distant from them, and he fell to the ground and died. **29** And **Yahuah** requited Qayin's evil according to his wickedness, which he had done to his brother H'avel, according to the Word of **Yahuah** which he had spoken.

30 And it came to pass when Qayin had died, that Lemek and Tubal Qayin went to see the animal which they had slain, and they saw, and behold Qayin their grandfather was fallen dead upon the earth. **31** And Lemek was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32 And the women of Lemek heard what Lemek had done, and they sought to kill him. **33** And the women of Lemek hated him from that day, because he slew Qayin and Tubal Qayin, and the women of Lemek separated from him, and would not hearken to him in those days. **34** And Lemek came to his women, and he pressed them to listen to him about this matter. **35** And he said to his women Adah and Tsillah, Hear my voice *O* women of Lemek, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for *their* having done no violence, *but* surely know that I am old and grayheaded, and that my eyes are heavy through age, and I did this thing unknowingly. **36** And the women of Lemek listened to him in this matter, and they returned to him with the advice of their father A'dam, but they bore no children to him from that time, knowing that **Elohiym's** anger was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil doings.

37 And Mahalal'el the son of Qeynan lived sixty five years and he begat Yered; and Yered lived sixty two years and he begat Chanok.

3 **AND** Chanok lived sixty five years and he begat Methushelach; and Chanok walked with **Elohiym** after having begat Methushelach, and he served **Yahuah**, and despised the evil ways of men. **2** And the soul of Chanok was wrapped up in the instruction of **Yahuah**, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3 And it was at the expiration of many years, while he was serving **Yahuah**, and praying before him in *his* house, that an

angel of **Yahuah** called to him from Heaven, and he said, Here am I. **4** And he said, Rise, go forth from your house and from the place where you do hide yourself, and appear to the sons of men, in order that you may teach them the way in which they should go[10] and the work which they must accomplish to enter in the ways of **Elohiym**. **5** And Chanok rose up according to the Word of **Yahuah**, and went forth from his house, from his place and from the chamber in which he was *concealed*; and he went to the sons of men and taught them the ways of **Yahuah**, and at that time assembled the sons of men and acquainted them with the instruction of **Yahuah**. **6** And he ordered it to be proclaimed in all places *where* the sons of men *dwelt*, saying, Where is the man who wishes to know the ways of **Yahuah** and good works? let him come to Chanok. **7** And all the sons of men then assembled to him, for all who desired this thing went to Chanok, and Chanok reigned over the sons of men according to the Word of **Yahuah**, and they came and bowed to him and they heard his word. **8** And the **Ruach Elohiym** was upon Chanok, and he taught all his men the wisdom of **Elohiym** and his ways, and the sons of men served **Yahuah** all the days of Chanok, and they came to hear his wisdom.

9 And all the kings of the sons of men, both first and last, together with their princes and judges, came to Chanok when they heard of his wisdom, and they bowed down to him, and they also required of Chanok to reign over them, to which he consented. **10** And they assembled in all, one hundred and thirty kings and princes, and they made Chanok king over them and they were all under his power and command. **11** And Chanok taught them wisdom, knowledge, and the ways of **Yahuah**; and he made peace amongst them, and peace was throughout the earth during the life of Chanok. **12** And Chanok reigned over the sons of men two hundred and forty three years, and he did justice and righteousness with all his people, and he led them in the ways of **Yahuah**.

13 And these are the generations of Chanok, Methushelach, Eliysha, and Eliymelek, three sons; and their sisters *were* Melcah and Nahmah, and Methushelach lived eighty seven years and he begat Lemek. **14** And it was in the fifty sixth year of the life of Lemek when A'dam died; nine hundred and thirty years old was he at his death, and his two sons, with Chanok and Methushelach his son, buried him with great pomp, as at the burial of kings, in the cave which **Elohiym** had told him. **15** And in that place all the sons of men made a great mourning and weeping on account of A'dam; it has therefore become a custom among the sons of men to this day. **16** And A'dam died because he ate of the tree of knowledge; he and his children *after him*, as **Yahuah Elohiym** had spoken.

17 And it was in the year of A'dam's death which was the two hundred and forty third year of the reign of Chanok, in that time Chanok resolved to separate himself from the sons of men and to secret himself as at first in order to serve **Yahuah**. **18** And Chanok did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day. **19** And during the three days that he was in his chamber, he prayed to, and praised **Yahuah Elohayu**, and the day on which he went and appeared to his subjects he taught them the ways of **Yahuah**, and all they asked him about **Yahuah** he told them. **20** And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Chanok, and to hear his word; but they could not, as all the sons of men were greatly afraid of Chanok, and they feared to

[10] Mishlei (Proverbs) 22:6a.

approach him on account of the **Elohiym** like awe that was *seated* upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21 And all the kings and princes resolved to assemble the sons of men, and to come to Chanok, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so. **22** And the day came when Chanok went forth and they all assembled and came to him, and Chanok spoke to them the words of **Yahuah** and he taught them wisdom and knowledge, and they bowed down before him and they said, May the king live! May the king live!

23 And in some time after, when the kings and princes and the sons of men were speaking to Chanok, and Chanok was teaching them the ways of **Elohiym**, *behold* an angel of **Yahuah** then called unto Chanok from heaven, and wished to bring him up to heaven to make him reign there over the sons of **Elohiym**, as he had reigned over the sons of men upon earth. **24** When at that time Chanok heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going. **25** And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so. **26** And he taught them wisdom and knowledge, and gave them instruction, and he reproved them, and he placed before them commandments and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27 And at that time the sons of men were with Chanok, and Chanok was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air; **28** And they told Chanok what they had seen, and Chanok said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you. **29** And the horse descended at that time and stood before Chanok, and all the sons of men that were with Chanok saw him.

30 And Chanok then again ordered a voice to be proclaimed, saying, Where is the man who delights to know the ways of **Yahuah Elohayu**, let him come this day to Chanok before he is taken from us. **31** And all the sons of men assembled and came to Chanok that day; and all the kings of the earth with their princes and counselors remained with him that day; and Chanok then taught the sons of men wisdom and knowledge, and *gave them* divine instruction; and he bade them serve **Yahuah** and walk in his ways all the days of their lives, and he continued to make peace amongst them.

32 And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33 And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Chanok said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34 And on the sixth day some of the men remained and clung to him, and they said to him, We will go with you to the place where you go; as **Yahuah** lives, death only shall separate us. **35** And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return; **36** And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Chanok; and it was upon the seventh day that

Chanok ascended into heaven in a whirlwind, with horses and chariots of fire.[11]

37 And on the eighth day all the kings that had been with Chanok sent to bring back the number of men that were with Chanok, in that place from which he ascended into heaven. **38** And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Chanok are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven.

[11] Melekiym Sheniy (2 Kings) 2:1, 11.

CEPHER
EZRA REVIY`IY
ALSO CALLED THE BOOK OF 4 EZRA
ALSO CALLED THE APOCALYPSE OF EZRA
ALSO KNOWN AS THE BOOK OF 2 ESDRAS

1 **THE** second cepher of the prophet Ezra, the son of Serayahu, the son of Azaryahu, the son of Chilqiyahu, the son of Shallum, the son of Tsadoq, the son of Achiytuv, **2** The son of Aviyshua, the son of Piynechac, the son of Eliy, the son of Amaryahu, the son of Azaryahu, the son of Merayoth, the son of Buqqiy, the son of Aviyshua, the son of Piynechac, the son of El`azar, **3** The son of Aharon, of the tribe of Leviy; which was captive in the land of the Madai, in the reign of Artachshashta king of the Persians. **4** And the Word of **Yahuah** came unto me, saying, **5** Go your way, and show my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children: **6** Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange elohiym. **7** Am not I even he that brought them out of the land of Mitsrayim, from the house of bondage? but they have provoked me unto wrath, and despised my counsels. **8** Pull off then the hair of your head, and cast all evil upon them, for they have not been obedient unto my Torah, but it is a rebellious people. **9** How long shall I forbear them, into whom I have done so much good? **10** Many kings have I destroyed for their sakes; Phar`oh with his servants and all his power have I smitten down. **11** All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tsor and Tsiydon, and have slain all their enemies. **12** Speak therefore unto them, saying, Thus says **Yahuah**, **13** I led you through the sea and in the beginning gave you a large and safe passage; I gave you Mosheh for a leader, and Aharon for a priest. **14** I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, says **Yahuah**. **15** Thus says **El Shaddai Yahuah**, The quails were as a sign to you; I gave you tents for your safeguard: nevertheless ye murmured there, **16** And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur. **17** Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me, **18** Saying, Why have you brought us into this wilderness to kill us? it had been better for us to have served the Mitsriym, than to die in this wilderness. **19** Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread. **20** When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees. **21** I divided among you a fruitful land, I cast out the Kena`aniym, the Perriziym, and the Pelishtiym, before you: what shall I yet do more for you? says **Yahuah**. **22** Thus says **El Shaddai Yahuah**, When ye were in the wilderness, in the river of the Emoriym, being athirst, and blaspheming my name, **23** I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet. **24** What shall I do unto you, O Ya`aqov? you, Yahudah, would not obey me: I will turn me to other nations, and unto those will I give my name, that they may guard my statutes. **25** Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you. **26** Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit

manslaughter. **27** Ye have not as it were forsaken me, but your own selves, says **Yahuah**. **28** Thus says **El Shaddai Yahuah**, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes, **29** That ye would be my people, and I should be your **Elohiym**; that ye would be my children, and I should be your Father? **30** I gathered you together, as a hen gathers her chickens under her wings:[12] but now, what shall I do unto you? I will cast you out from my face. **31** When ye offer unto me, I will turn my face from you: for your solemn feast days, your New Moons, and your circumcisions, have I forsaken. **32** I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, says **Yahuah**. **33** Thus says **El Shaddai Yahuah**, Your house is desolate,[13] I will cast you out as the wind does stubble. **34** And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me. **35** Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have showed no signs, yet they shall do the things that I command them. **36** They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in the ruach[14] they believe the thing that I say. **38** And now, brother, behold what glory; and see the people that come from the east: **39** Unto whom I will give for leaders, Avraham, Yitschaq, and Ya`aqov, Husha, Amoc, and Miykayahu, Yo'el, Ovadyahu, and Yonah, **40** Nachum, and Chabaqquq, Tsephanyahu, Chaggai, Zakaryahu, and Mal`akiy, which is called also an angel of **Yahuah**.

2 **THUS** says **Yahuah**, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels. **2** The mother that bore them says unto them, Go your way, ye children; for I am a widow and forsaken. **3** I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before **Yahuah Elohaykem**, and done that thing that is evil before him. **4** But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of **Yahuah**. **5** As for me, O Father, I call upon you for a witness over the mother of these children, which would not guard my covenant, **6** That you bring them to confusion, and their mother to a spoil, that there may be no offspring of them. **7** Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant. **8** Woe be unto you, Ashshur, you that hide the unrighteous in you! O you wicked people, remember what I did unto Cedom and Amorah; **9** Whose land lies in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, says **El Shaddai Yahuah**.

10 Thus says **Yahuah** unto Ezra, Tell my people that I will give them the kingdom of Yerushalayim, which I would have given unto Yashar'el. **11** Their glory also will I take unto me, and give these the everlasting Tabernacles, which I had prepared for them. **12** They shall have the tree of life for an ointment of sweet savor; they shall neither labor, nor be weary. **13** Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch. **14** Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, says **Yahuah**. **15** Mother, embrace your children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen you, says **Yahuah**. **16** And those that be dead will I raise up again from their places, and bring them

[12] Mattithyahu (Matthew) 23:37; Luqas (Luke) 13:34.
[13] Mattithyahu (Matthew) 23:38; Luqas (Luke) 13:35.
[14] Wind; by resemblance breath, i.e. a sensible (or violent) exhalation.

out of the graves: for I have known my name in Yashar'el. **17** Fear not, you mother of the children: for I have chosen you, says **Yahuah**. **18** For your help will I send my servants Esau and Yirmeyahu, after whose counsel I have sanctified and prepared for you twelve trees laden with diverse fruits, **19** And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill your children with joy. **20** Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked, **21** Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness. **22** Keep the old and young within your walls. **23** Wheresoever you find the dead, take them and bury them, and I will give you the first place in my resurrection. **24** Abide still, O my people, and take your rest, for your quietness still come. **25** Nourish your children, O good nurse; stablish their feet. **26** As for the servants whom I have given you, there shall not one of them perish; for I will require them from among your number. **27** Be not weary: for when the day of trouble and heaviness comes, others shall weep and be sorrowful, but you shall be merry and have abundance. **28** The heathen shall envy you, but they shall be able to do nothing against you, says **Yahuah**. **29** My hands shall cover you, so that your children shall not see She'ol. **30** Be joyful, O mother, with your children; for I will deliver you, says **Yahuah**. **31** Remember your children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them: for I am merciful, says **Yahuah Tseva'oth**. **32** Embrace your children until I come and show mercy unto them: for my wells run over, and my grace shall not fail. **33** I Ezra received a charge of **Yahuah** upon Mount Orev, that I should go unto Yashar'el; but when I came unto them, they set me at nought, and despised the commandment of **Yahuah**. **34** And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world. **35** Be ready to the reward of the Kingdom, for the everlasting light shall shine upon you forevermore. **36** Flee the shadow of this world, receive the joyfulness of your glory: I testify my Savior openly. **37** O receive the gift that is given you, and be glad, giving thanks unto him that has led you to the heavenly kingdom. **38** Arise up and stand, behold the number of those that be sealed in the Feast of **Yahuah**; **39** Which are departed from the shadow of the world, and have received glorious garments of **Yahuah**. **40** Take your number, O Tsiyon, and shut up those of yours that are clothed in white, which have fulfilled the Torah of **Yahuah**. **41** The number of your children, whom you longed for, is fulfilled: beseech the power of **Yahuah**, that your people, which have been called from the beginning, may be hallowed. **42** I Ezra saw upon Mount Tsiyon a great people, whom I could not number, and they all praised **Yahuah** with songs. **43** And in the midst of them there was a young man of a high stature, taller than all the rest, and upon everyone of their heads he set crowns, and was more exalted; which I marvelled at greatly. **44** So I asked the angel, and said, Sir, what are these? **45** He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of **Elohiym**: now are they crowned, and receive palms. **46** Then said I unto the angel, What young person is it that crowns them, and gives them palms in their hands? **47** So he answered and said unto me, It is the **Son of Elohiym**, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of **Yahuah**. **48** Then the angel said unto me, Go your way, and tell my people what manner of things, and how great wonders of **Yahuah Elohayka**, you have seen.

3 **IN** the thirtieth year after the ruin of the city I was in Babel, and lay troubled upon my bed, and my thoughts came up over my heart: **2** For I saw the desolation of Tsiyon, and the wealth of them that dwelt at Babel. **3** And my ruach was sore moved, so that I began to speak words full of fear to **El Elyon**, and said, **4** O **Yahuah Adonai**, you spoke at the beginning, when you did plant the earth, and that by yourself alone, and commanded the people, **5** And gave a body unto A'dam without soul, which was the workmanship of your hands, and did breathe into him the breath of life, and he was made living before you. **6** And you led him into paradise, which your right hand had planted, before ever the earth came forward. **7** And unto him you gave commandment to love your way: which he transgressed, and immediately you appointed death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number. **8** And every people walked after their own will, and did wonderful things before you, and despised your commandments. **9** And again in process of time you brought the flood upon those that dwelt in the world, and destroyed them. **10** And it came to pass in everyone of them, that as death was to A'dam, so was the flood to these. **11** Nevertheless one of them you left, namely, Noach with his household, of whom came all righteous men. **12** And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more wicked than the first. **13** Now when they lived so wickedly before you, you did choose you a man from among them, whose name was Avraham. **14** Him you loved, and unto him only you showed your will: **15** And made an everlasting covenant with him, promising him that you would never forsake his seed. **16** And unto him you gave Yitschaq, and unto Yitschaq also you gave Ya`aqov and Esau. As for Ya`aqov, you did choose him to you, and put by Esau: and so Ya`aqov became a great multitude. **17** And it came to pass, that when you led his seed out of Mitsrayim, you brought them up to the Mount Ciynai. **18** And bowing the heavens, you did set fast the earth, moved the whole world, and made the depths to tremble, and troubled the men of that age. **19** And your glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that you might give the Torah unto the seed of Ya`aqov, and diligence unto the generation of Yashar'el. **20** And yet took you not away from them a wicked heart, that your Torah might bring forth fruit in them. **21** For the first A'dam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him. **22** Thus infirmity was made permanent; and the Torah *also* in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still. **23** So the times passed away, and the years were brought to an end: then did you raise up a servant, called David: **24** Whom you commanded to build a city unto your name, and to offer incense and oblations unto you therein. **25** When this was done many years, then they that inhabited the city forsook you, **26** And in all things did even as A'dam and all his generations had done: for they also had a wicked heart: **27** And so you gave your city over into the hands of your enemies. **28** Are their deeds then any better that inhabit Babel, that they should therefore have the dominion over Tsiyon? **29** For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me. **30** For I have seen how you suffer them sinning, and have spared wicked doers: and have destroyed your people, and have preserved your enemies, and have not signified it. **31** I do not remember how this way may be left: Are they then of Babel better than they of Tsiyon? **32** Or is there any other people that knows you beside Yashar'el? or what generation has so believed your covenants as Ya`aqov? **33** And yet their reward appears

not, and their labor has no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon your commandments. **34** Weigh therefore our wickedness now in the balance, and their's also that dwell the world; and so shall your name nowhere be found but in Yashar'el. **35** Or when was it that they which dwell upon the earth have not sinned in your sight? or what people have so kept your commandments? **36** You shall find that Yashar'el by name has kept your precepts; but not the heathen.

4 **AND** the angel that was sent unto me, whose name was Uriy'el, gave me an answer, **2** And said, Your heart has gone too far in this world, and think you to comprehend the Way of **El Elyon**? **3** Then said I, Yea, my adoniy. And he answered me, and said, I am sent to show you three ways, and to set forth three similitudes before you: **4** Whereof if you can declare me one, I will show you also the way that you desire to see, and I shall show you from whence the wicked heart comes. **5** And I said, Tell on, my adoniy. Then said he unto me, Go your way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past. **6** Then answered I and said, What man is able to do that, that you should ask such things of me? **7** And he said unto me, If I should ask you how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the expanse, or which are the outgoings of paradise: **8** Perchance you would say unto me, I never went down into the deep, nor as yet into She'ol, neither did I ever climb up into heaven. **9** Nevertheless now have I asked you but only of the fire and wind, and of the day wherethrough you have passed, and of things from which you cannot be separated, and yet can you give me no answer of them. **10** He said moreover unto me, Your own things, and such as are grown up with you, can you not know; **11** How should your vessel then be able to comprehend the Way of **El Elyon**, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight? **12** Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore. **13** He answered me, and said, I went into a forest into a plain, and the trees took counsel, **14** And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods. **15** The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country. **16** The thought of the wood was in vain, for the fire came and consumed it. **17** The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them. **18** If you were judge now betwixt these two, whom would you begin to justify? or whom would you condemn? **19** I answered and said, Truly it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also has his place to bear his floods. **20** Then answered he me, and said, You have given a right judgment, but why judge you not yourself also? **21** For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwells above the heavens may only understand the things that are above the height of the heavens. **22** Then answered I and said, I beseech you, O **Yahuah**, let me have understanding: **23** For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Yashar'el is given up as a reproach to the heathen, and for what cause the people whom you have loved is given over unto wicked nations, and why the Torah of our forefathers is brought to nought, and the written covenants come to no effect, **24** And we pass away out of the world as grasshoppers, and our life is astonishment

and fear, and we are not worthy to obtain mercy. **25** What will he then do unto his name whereby we are called? of these things have I asked. **26** Then answered he me, and said, The more you search, the more you shall marvel; for the world hastens fast to pass away, **27** And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities. **28** But as concerning the things whereof you ask me, I will tell you; for the evil is sown, but the destruction thereof is not yet come. **29** If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good. **30** For the grain of evil seed has been sown in the heart of A'dam from the beginning, and how much wickedness has it brought up unto this time? and how much shall it yet bring forth until the time of threshing come? **31** Ponder now by yourself, how great fruit of wickedness the grain of evil seed has brought forth. **32** And when the ears shall be sown, which are without number, how great a floor shall they fill? **33** Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil? **34** And he answered me, saying, Do not you hasten above **El Elyon**: for your haste is in vain to be above him, for you have much exceeded. **35** Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when comes the fruit of the floor of our reward? **36** And unto these things Uriy'el the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he has weighed the world in the balance. **37** By measure has he measured the times; and by number has he numbered the times; and he does not move nor stir them, until the said measure be fulfilled. **38** Then answered I and said, O **Yahuah Adonai**, we all are full of sin. **39** And for our sakes perchance it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth. **40** So he answered me, and said, Go your way to a woman with child, and ask of her when she has fulfilled her nine months, if her womb may keep the birth any longer within her. **41** Then said I, No, **Adonai**, that can she not. And he said unto me, In She'ol the chambers of souls are like the womb of a woman: **42** For like as a woman that travails makes haste to escape the necessity of the travail: even so do these places hasten to deliver those things that are committed unto them. **43** From the beginning, look, what you desire to see, it shall be showed you. **44** Then answered I and said, If I have found favor in your sight, and if it be possible, and if I be meet therefore, **45** Show me then whether there be more to come than is past, or more past than is to come. **46** What is past I know, but what is for to come I know not. **47** And he said unto me, Stand up upon the right side, and I shall expound the similitude unto you. **48** So I stood, and saw, and, behold, a hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still. **49** After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still. **50** Then said he unto me, Consider with yourself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed. **51** Then I prayed, and said,

> May I live, do you think, until that time?
> or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof you ask me, I may tell you of them in part: but as touching your life, I am not sent to show you; for I do not know it.

BESORAH
YOCHANON
ALSO CALLED THE GOSPEL ACCORDING TO JOHN

1 **IN** the beginning was the Word, and the Word was with את **Elohiym**, and **Elohiym** was the Word. **2** The same was in the beginning with את **Elohiym**. **3** All things were made by him; and without him was not anything made that was made. **4** In him was life; and the life was the light of men. **5** And the light shines in darkness; and the darkness comprehended it not.

6 There was a man sent from **Elohiym**, whose name *was* Yahuchanon. **7** The same came for a witness, to bear witness of the Light, that all *men* through him might believe. **8** He was not that Light, but *was sent* to bear witness of that Light. **9** *That* was the true Light, which lights every man that comes into the world. **10** He was in the world, and the world was made by him, and the world knew him not. **11** He came unto his own, and his own received him not. **12** But as many as received him, to them gave he power to become the sons of **Elohiym**, *even* to them that believe on his name: **13** Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of **Elohiym**. **14** And the Word was made flesh, and tabernacled among us, (and we beheld his glory, the glory as of the yachiyd[15] of the Father,) full of grace and truth.

15 Yahuchanon bore witness of him, and cried, saying, This was he of whom I spoke, He that comes after me is preferred before me: for he was before me. **16** And of his fulness have all we received, and grace for grace. **17** For the Law was given through Mosheh, grace and truth came by **Yahusha Ha'Mashiach**. **18** את No man has seen **Elohiym** at any time; the yachiyd, which is in the bosom of the Father, he has declared *him*.

19 And this is the record of Yahuchanon, when the Yahudiym sent priests and Leviyiym from Yerushalayim to ask him, Who are you? **20** And he confessed, and denied not; but confessed, I am not **Ha'Mashiach**. **21** And they asked him, What then? Are you Eliyahu? And he said, I am not. Are you that prophet? And he answered, No. **22** Then said they unto him, Who are you? that we may give an answer to them that sent us. What say you of yourself? **23** He said,

> I *am* the voice of one crying in the wilderness,
> Make straight the Way of **Yahuah**,[16]

as said the prophet Yesha`yahu. **24** And they which were sent were of the Parashiym. **25** And they asked him, and said unto him, Why baptize you then, if you be not that **Mashiach**, nor Eliyahu, neither that prophet? **26** Yahuchanon answered them, saying, I baptize with water: but there stands one among you, whom ye know not; **27** He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. **28** These things were done in Beyt Avarah beyond the Yardan, where Yahuchanon was baptizing.

29 The next day Yahuchanon sees **Yahusha** coming unto him, and says, Behold the Lamb of **Elohiym**, which takes away the sin of the world. **30** This is he of whom I said, After me comes a man which is preferred before me: for he was before me. **31** And I knew him not: but that he should be made manifest to Yashar'el, therefore am I come baptizing with water. **32** And Yahuchanon bore record, saying, I saw the **Ruach** descending from heaven like a dove, and it abode upon him. **33** And I knew him not: but he that sent me to baptize with water, the same said unto me,

[15] Beloved Son.

[16] Yesha`yahu (Isaiah) 40:3.

Upon whom you את shall see the **Ruach** descending, and remaining on him, the same is he which baptizes with the **Ruach Ha'Qodesh**. **34** And I saw, and bore record that this is the **Son of Elohiym**.

35 Again the next day after Yahuchanon stood, and two of his Talmidiym; **36** And looking upon **Yahusha** as he walked, he said, Behold the Lamb of **Elohiym**! **37** And the two Talmidiym heard him speak, and they followed **Yahusha**. **38** Then **Yahusha** turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Teacher,) where do you dwell? **39** He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. **40** One of the two which heard Yahuchanon *speak*, and followed him, was Andrai, Shim`on Kepha's brother. **41** He first finds his own brother Shim`on, and says unto him, We have found **Ha'Mashiach**. **42** And he brought him to **Yahusha**. And when **Yahusha** beheld him, he said, את You are Shim`on the son of Yonah, you shall be called Kepha, which is by interpretation, A stone.

43 The day following **Yahusha** would go forth into Galiyl, and find Philip, and say unto him, Follow me. **44** Now את-Philip was of Beyt Tsayad, the city of Andrai and Kepha. **45** Philip finds Nethan'el, and says unto him, We have found him, of whom Mosheh in the Law, and the prophets, did write, את-**Yahusha** of Natsareth, the son of Yoceph. **46** And Nethan'el said unto him, Can there any good thing את come out of Natsareth? Philip said unto him, Come and see. **47** **Yahusha** saw Nethan'el coming to him, and said of him, Behold a Yashar`e'liy indeed, in whom is no guile! **48** Nethan'el said unto him, from whence do you know me? **Yahusha** answered and said unto him, Before that Philip called you, when you were under the fig tree, I saw you. **49** Nethan'el answered and said unto him, Rabbi, you are the **Son of Elohiym**; you are the King of Yashar'el.[17] **50** **Yahusha** answered and said unto him, Because I said unto you, I saw you under the fig tree, you believe? you shall see greater things than these. **51** And he said unto him, Amein, Amein, I say unto you, Hereafter ye shall see heaven open, and the angels of **Elohiym** ascending and descending upon the Son of A'dam.

2 **AND** the third day there was a marriage in Qanah of Galiyl; and the mother of **Yahusha** was there: **2** And both **Yahusha** was called, and his Talmidiym, to the marriage. **3** And when they wanted wine, the mother of **Yahusha** said unto him, They have no wine. **4** **Yahusha** said unto her, Woman, what is this to me? My hour is not yet come. **5** His mother said unto the servants, Whatsoever he says unto you, do *it*. **6** And there were set there six waterpots of stone, after the manner of the purifying of the Yahudiym, containing two or three measures apiece. **7** **Yahusha** said unto them, Fill the waterpots with water. And they filled them up to the brim. **8** And he said unto them, Draw out now, and bear unto the governor of the feast. And they bore *it*. **9** When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, **10** And said unto him, Every man at the beginning sets forth good wine; and when men have well drunk, then that which is worse: *but* you have kept the good wine until now. **11** This beginning of miracles did **Yahusha** in Qanah of Galiyl, and manifested forth his glory; and his Talmidiym believed on him.

12 After this he went down to Kapharnachum, he, and his mother, and his brethren, and his Talmidiym: and they continued there not many days.

13 And ***Yahuah's*** Pecach,[18] *which the* Yahudiym *observed*, was at hand, and **Yahusha** went up to Yerushalayim, **14** And

[17] Yesha`yahu (Isaiah) 44:6a.

[18] Passover.

found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting: **15** And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; **16** And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. **17** And his Talmidiym remembered that it was written,

The zeal of your house has eaten me up.[19]

18 Then answered the Yahudiym and said unto him, What sign show you unto us, seeing that you do these things? **19 Yahusha** answered and said unto them, Destroy this temple, and in three days I will raise it up. **20** Then said the Yahudiym, Forty and six years was this Temple in building, and will you rear it up in three days? **21** But he spoke of the temple of his body. **22** When therefore he was risen from the dead, his Talmidiym remembered that he had said this unto them; and they believed the Scripture, and the word which **Yahusha** had said.

23 Now when he was in Yerushalayim at the Pecach, in the feast *day*, many believed in his name, when they saw the miracles which he did. **24** But **Yahusha** did not commit himself unto them, because he knew all *men*, **25** And needed not that any should testify of man: for he knew what was in man.

3 **THERE** was a man of the Parashiym, named Niqodiymon, a ruler of the Yahudiym: **2** The same came to **Yahusha** by night, and said unto him, Rabbi, we know that you are a teacher come from **Elohiym**: for no man can do these miracles that you do, except **Elohiym** be with him. **3 Yahusha** answered and said unto him, Amein, Amein, I say unto you, Except a man be born again, he cannot see את-the Kingdom of **Elohiym**. **4** Niqodiymon said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **5 Yahusha** answered, Amein, I say unto you, Except a man be born of water and *of* the **Ruach**, he cannot enter into the Kingdom of **Elohiym**. **6** That which is born of the flesh is flesh; and that which is born of the **Ruach** is ruach.[20] **7** Marvel not that I said unto you, Ye must be born again. **8** The wind blows where it wills, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes: so is everyone that is born of the **Ruach**. **9** Niqodiymon answered and said unto him, How can these things be? **10 Yahusha** answered and said unto him, Are you a master of Yashar'el, and know not these things? **11** Amein, Amein, I say unto you, We speak את that we do know, and testify that we have seen; and ye receive not our witness. **12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? **13** And no man has ascended up to heaven, but he that came down from heaven, *even* the Son of A'dam which is in heaven.

14 And as Mosheh lifted up the serpent in the wilderness, even so must the Son of A'dam be lifted up: **15** That whosoever believes in him should not perish, but have eternal life.

16 For **Elohiym** so loved את-the world, that he gave את-his את-yachiyd,[21] that whosoever believes in him should not perish, but have everlasting life. **17** For **Elohiym** sent not his את-yachiyd into the world to condemn the world; but that the world through him might be saved.

18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the yachiyd of **Elohiym**. **19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were

[19] Tehilliym (Psalms) 69:9a.
[20] Wind; by resemblance breath, i.e. a sensible (or violent) exhalation.
[21] Beloved Son.

evil. **20** For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reproved. **21** But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in **Elohiym**. **22** After these things came **Yahusha** and his Talmidiym into the land of Yahud;[22] and there he tarried with them, and baptized.

23 And Yahuchanon also was baptizing in Ayin near to Salim, because there was much water there: and they came, and were baptized. **24** For Yahuchanon was not yet cast into prison.

25 Then there arose a question between *some* of Yahuchanon's Talmidiym and the Yahudiym about purifying. **26** And they came unto Yahuchanon, and said unto him, Rabbi, he that was with you beyond the Yardan, to whom you bore witness, behold, the same baptizes, and all *men* come to him. **27** Yahuchanon answered and said, A man can receive nothing, except it be given him from heaven. **28** Ye yourselves bear me witness, that I said, I am not **Ha'Mashiach**, but that I am sent before him. **29** He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. **30** He must increase, but I *must* decrease. **31** He that comes from above is above all: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all. **32** And what he has seen and heard, that he testifies; and no man receives his testimony. **33** He that has received his testimony has set to his seal that **Elohiym** is true. **34** For he whom **Elohiym** has sent speaks the words of **Elohiym**: for **Elohiym** gives not the **Ruach** by measure *unto him*. **35** The Father loves the Son, and has given all things into his hand. **36** He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of **Elohiym** abides on him.

4 **WHEN** therefore **Yahuah** knew how the Parashiym had heard that **Yahusha** made and baptized more Talmidiym than Yahuchanon, **2** (Though **Yahusha** himself baptized not, but his Talmidiym,) **3** He left Yahud, and departed again into Galiyl. **4** And he must needs go through Shomeron. **5** Then came he to a city of Shomeron, which is called Shekar, near to the parcel of ground that Ya`aqov gave to his son Yoceph. **6** Now Ya`aqov's well was there. **Yahusha** therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. **7** There came a woman of Shomeron to draw water: **Yahusha** said unto her, Give me to drink. **8** (For his Talmidiym were gone away unto the city to buy food.) **9** Then said the woman of Shomeron unto him, How is it that you, being a Yahudiy, ask drink of me, which am a woman of Shomeron? for the Yahudiym have no dealings with the Shomeroniym. **10 Yahusha** answered and said unto her, If you knew the gift of **Elohiym**,[23] and who it is that says to you, Give me to drink; you would have asked of him, and he would have given you living water. **11** The woman said unto him, Sir, you have nothing to draw with, and the well is deep: from whence then have you that living water? **12** Are you greater than our father Ya`aqov, which gave us the well, and drank thereof himself, and his children, and his cattle? **13 Yahusha** answered and said unto her, Whosoever drinks of this water shall thirst again: **14** But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. **15** The woman said unto him, Sir, give me this water, that I thirst not, neither come hither to draw. **16 Yahusha** said unto her, Go, call your man, and come hither. **17** The woman answered and said, I have no man. **Yahusha** said unto her, You have well said, I have no man: **18** For you have had five men; and he whom you now have is not your

[22] The land or region of Judea.

[23] Ivriyt (Hebrew): Nethan'el.

man: in that said you truly. **19** The woman said unto him, Sir, I perceive that you are a prophet. **20** Our fathers worshipped in this mountain; and ye say, that in Yerushalayim is the place where men ought to worship. **21** **Yahusha** said unto her, Woman, believe me, the hour comes, when ye shall neither in this mountain, nor yet at Yerushalayim, worship the Father. **22** Ye worship ye know not what: we know what we worship: for yeshu`ah is of the Yahudiym. **23** But the hour comes, and now is, when the true worshippers shall worship the Father in ruach[24] and in truth: for the Father seeks such to worship him. **24** **Elohiym** *is* that **Ruach**: and they that worship him must worship *him* in ruach and in truth. **25** The woman said unto him, I know that **Mashiach** comes, which is called **Messiah**: when he is come, he will tell us all things. **26** **Yahusha** said unto her, I that speak unto you am *he*.

27 And upon this came his Talmidiym, and marvelled that he talked with the woman: yet no man said, What do you seek? or, Why do you talk with her? **28** The woman then left her waterpot, and went her way into the city, and said to the men, **29** Come, see a man, which told me all things that ever I did: is not this **Ha'Mashiach**? **30** Then they went out of the city, and came unto him.

31 In the mean while his Talmidiym prayed him, saying, Rabbi,[25] eat. **32** But he said unto them, I have meat to eat that ye know not of. **33** Therefore said the Talmidiym one to another, Has any man brought him *ought* to eat? **34** **Yahusha** said unto them, My food is to do the will of him that sent me, and to finish his work. **35** Say not ye, There are yet four months, and *then* comes harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. **36** And he that reaps receives wages, and gathers fruit unto life eternal: that both he that sows and he that reaps may rejoice together. **37** And herein is that saying true,

One sows, and another reaps.[26]

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

39 And many of the Shomeroniym of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. **40** So when the Shomeroniym were come unto him, they besought him that he would tarry with them: and he abode there two days. **41** And many more believed because of his own word; **42** And said unto the woman, Now we believe, not because of your saying: for we have heard *him* ourselves, and know that this is indeed **Ha'Mashiach**, the Savior of the world.

43 Now after two days he departed thence, and went into Galiyl. **44** For **Yahusha** himself testified, that a prophet has no honor in his own country. **45** Then when he was come into Galiyl, the Galiyliym received him, having seen את all the things that he did at Yerushalayim at the feast: for they also went unto the feast. **46** So **Yahusha** came again into Qanah of Galiyl, where he made the water wine. And there was a certain nobleman, whose son was sick at Kapharnachum. **47** When he heard that **Yahusha** was come out of Yahud[27] into Galiyl, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. **48** Then said **Yahusha** unto him, Except ye see signs and wonders, ye will not believe. **49** The nobleman said unto him, Sir, come down ere my child die. **50** **Yahusha** said unto him, Go your way; your son lives. And the man believed the word that **Yahusha** had spoken unto him, and he went his way. **51** And as he was now going down, his servants met him, and told *him*, saying, Your son lives. **52** Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday

[24] Wind; by resemblance breath, i.e. a sensible (or violent) exhalation.
[25] Teacher.
[26] Miykah (Micah) 6:15.
[27] The land or region of Judea.

at the seventh hour the fever left him. **53** So the father knew that *it was* at the same hour, in the which **Yahusha** said unto him, Your son lives: and himself believed, and his whole house. **54** This *is* again the second miracle *that* **Yahusha** did, when he was come out of Yahud into Galiyl.

CEPHER
CHIZAYON
THE REVELATION OF YAHUSHA HA'MASHIACH

1 **THE** Revelation of **Yahusha Ha'Mashiach**, which **Elohiym** gave unto him, to show את-unto his servants things את which must shortly come to pass; and he sent and signified *it* by his angel unto his servant Yochanon: **2** Who bore record of the Word of **Elohiym**, and of the testimony of **Yahusha Ha'Mashiach**, and of all things that he saw.

3 Blessed *is* he that reads, and they that hear the words of this prophecy, and guard את-those things which are written therein: for the time *is* at hand.

4 **YOCHANON** to the seven called out assemblies which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven **Ruachoth**[28] which are before his throne; **5** And from את-**Yahusha Ha'Mashiach**, *who is* the faithful witness, *and* the firstborn of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, **6** And has made us kings and priests unto **Elohiym** and his Father; to him *be* glory and dominion forever and ever. Amein.[29] **7** Behold, he comes with clouds;[30] and every eye shall see him,[31] and they *also* which pierced him:[32] and all kindreds of the earth shall wail because of him. Even so, Amein. **8** 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**.[33]

9 I Yochanon**,** who also am your brother, and companion in tribulation, and in the Kingdom and patience of **Yahusha Ha'Mashiach**, was in the isle that is called Patmos, for the Word of **Elohiym**, and for the testimony of **Yahusha Ha'Mashiach**. **10** I was in the **Ruach** on the day of **Yahuah**, and heard behind me a great voice, as of a shofar, **11** Saying, I am the **א** (Aleph) and the **ת** (Tav),

the first and the last:[34]

and, What you see, write in a cepher, and send *it* unto the seven called out assemblies which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatiera, and unto Sardis, and unto Philadelphia, and unto Laodikeia. **12** And I turned to see the voice that spoke with me. And being turned, I saw seven golden menorahs;[35,36] **13** And in the midst of the seven menorahs *one* like unto the Son of A'dam, clothed with a garment down to the foot, and girt about the chest with a golden belt. **14** His head and *his* hairs *were* white like wool,[37] as white as snow; and his eyes *were* as a flame of fire; **15** And his feet like unto fine brass,[38] as if they burned in a furnace; and his voice as the sound of many waters.[39] **16** And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword:[40] and his countenance *was* as the sun shines in his strength. **17** And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not;

I am the first and the last:[41]

18 I *am* he that lives, and was dead; and, behold, I am alive forevermore, Amein; and have the keys of She'ol and of death. **19** Write

[28] Spirits.
[29] Shemoth (Exodus) 19:6.
[30] Daniy'el (Daniel) 7:13.
[31] Yesha`yahu (Isaiah) 40:5.
[32] Zakaryahu (Zechariah) 12:10-14.
[33] Yesha`yahu (Isaiah) 41:4; 44:6.
[34] Yesha`yahu (Isaiah) 44:6; 48:12.
[35] Zakaryahu (Zechariah) 4:2.
[36] Seven branched candlesticks.
[37] Chanok (Enoch) 46:1; 71:12; Daniy'el (Daniel) 7:9.
[38] Yechezq'el (Ezekiel) 1:27; 8:2; Daniy'el (Daniel) 10:5-6.
[39] Yechezq'el (Ezekiel) 43:2.
[40] Yesha`yahu (Isaiah) 49:2.
[41] Yesha`yahu (Isaiah) 44:6; 48:12.

the things את which you have seen, and the things which are, and the things which shall be hereafter; **20** The mystery of the seven stars which you saw in my right hand, and the seven golden menorahs. The seven stars are the angels of the seven called out assemblies: and the seven menorahs which you saw are the seven called out assemblies.

2 **UNTO** the angel of the called out assembly of Ephesus write; These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden menorahs;[42] **2** I know your works, and your labor, and your patience, and how you cannot bear them which are evil: and you have tried them which say they are apostles, and are not, and have found them liars: **3** And have borne, and have patience, and for my name's sake have labored, and have not fainted. **4** Nevertheless I have *somewhat* against you, because you have left your first love. **5** Remember therefore from whence you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your menorah[43] out of his place, except you repent. **6** But this you have, that you hate the deeds of the Niyqolaciym, which I also hate. **7** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies; To him that overcomes will I give to eat of the tree of life,[44] which is in the midst of the paradise of **Elohiym**.

8 And unto the angel of the called out assembly in Smyrna write; These things says the first and the last, which was dead, and is alive; **9** I know your works, and tribulation, and poverty, (but you are rich) and *I know* the blasphemy of them which say they are Yahudiym, and are not, but *are* the synagogue of Satan. **10** Fear none of those things which you shall suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be faithful unto death, and I will give you a crown of life. **11** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies; He that overcomes shall not be hurt of the second death.

12 And to the angel of the called out assembly in Pergamos write; These things says he which has the sharp sword with two edges; **13** I know your works, and where you dwell, *even* where Satan's seat *is*: and you hold fast my name, and have not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwells. **14** But I have a few things against you, because you have there them that hold the doctrine of Bil`am, who taught Balaq to cast a stumblingblock before the children of Yashar'el, to eat things sacrificed unto idols, and to commit fornication.[45] **15** So have you also them that hold the doctrine of the Niyqolaciym, which thing I hate. **16** Repent; or else I will come unto you quickly, and will fight against them with the sword of my mouth. **17** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives *it*.

18 And unto the angel of the called out assembly in Thyatiera write; These things says the **Son of Elohiym**, who has his eyes like unto a flame of fire, and his feet *are* like fine brass; **19** I know your works, and love, and service, and faith, and your patience, and your works; and the last *to be* more than the first. **20** Notwithstanding I have a few things against you, because you suffer that woman Iyzebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.[46] **21** And I gave her space to repent of her fornication; and she repented not. **22** Behold, I will cast her

[42] Devariym (Deuteronomy) 23:14.
[43] A seven branched candlestick.
[44] Bere'shiyth (Genesis) 2:9.
[45] Bemidbar (Numbers) 25:2; 31:16.
[46] Melekiym Ri'shon (1 Kings) 16:31; 21:23; Melekiym Sheniy (2 Kings) 9:33.

into a bed, and them that commit fornication with her into great tribulation, except they repent of their deeds. **23** And I will kill her children with death; and all the called out assemblies shall know that I am he which searches the minds and hearts:[47] and I will give unto everyone of you according to your works. **24** But unto you I say, and unto the rest in Thyatiera, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden. **25** But that which ye have *already* hold fast till I come. **26** And he that overcomes, and guards את־my works unto the end, to him will I give power over the nations: **27** And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:[48] even as I received of my Father. **28** And I will give him the morning star. **29** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies.

3 **AND** unto the angel of the called out assembly in Sardis write; These things says he that has the seven **Ruachoth**[49] of **Elohiym**, and the seven stars; I know your works, that you have a name that you live, and are dead. **2** Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your works perfect before **Elohiym**. **3** Remember את therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you. **4** You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. **5** He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the cepher of life, but I will confess his name before my Father, and before his angels. **6** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies.

7 And to the angel of the called out assembly in Philadelphia write; These things says he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens;[50] **8** I know את־your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have guarded את־my word, and have not denied my name. **9** Behold, I will make them of the synagogue of Satan, which say they are Yahudiym, and are not, but do lie; behold, I will make them to come and worship before your feet,[51] and to know that I have loved you. **10** Because you have guarded the word of my patience, I also will guard you from the hour of calamity, which shall come upon all the world, to try them that dwell את־upon the earth. **11** Behold, I come quickly: hold that fast which you have, that no man take your crown. **12** Him that overcomes will I make a pillar in the Temple of my **Elohiym**, and he shall go no more out: and I will write upon him the name of my **Elohiym**, and the name of the city of my **Elohiym**, *which is* Renewed Yerushalayim, which comes down out of heaven from my **Elohiym**: and *I will write upon him* my new name. **13** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies.

14 And unto the angel of the called out assembly of the Laodikeans write; These things says the Amein, the faithful and true witness, the beginning of the creation of **Elohiym**; **15** I know your works, that you are neither cold nor hot: I would you were cold or hot. **16** So then because you are lukewarm, and neither cold nor hot, I will spue you out of my mouth. **17** Because you say, I am rich,[52] and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and

[47] Yirmeyahu (Jeremiah) 17:10.
[48] Tehilliym (Psalms) 2:9.
[49] Spirits.
[50] Yesha`yahu (Isaiah) 22:22; Iyov (Job) 12:14.
[51] Yesha`yahu (Isaiah) 60:14.
[52] Husha (Hosea) 12:8.

naked: **18** I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and *that* the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see. **19** As many as I love, I rebuke and chasten:[53] be zealous therefore, and repent. **20** Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. **21** To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.[54] **22** He that has an ear, let him hear את what the **Ruach** says unto the called out assemblies.

[53] Mishlei (Proverbs) 3:11-12.

[54] Tehilliym (Psalms) 110:1.