

THE STUDY OF ENOCH

The Man , The Book and The Calendar

BOOK OF ENOCH



THE OBJECTIVES

The Objective of this study is to determine if Enoch (English name) is:

1. A worthy character in history
2. His book is worthy of being considered "Scripture".
3. If the Calendar he presents is the one that 1Y1Z wanted man to follow.
4. If it be proven accurate with history.

WHAT DO WE KNOW ABOUT THE MAN ENOCH?

Hebrew: חֲנוֹךְ, Modern *Ḥanokh* Tiberian *Ḥănōk*

As we know names were given to people that often described them. Lets look at what his name means.

Lexicon :: Strong's H2585 - Chanowk	
חֲנוֹךְ	
Transliteration	Pronunciation
Chanowk	khan-ōke' (Key)
Part of Speech	Root Word (Etymology)
proper locative noun, proper masculine noun	From חָנַךְ (H2596)
Outline of Biblical Usage	
n pr m	
I. Enoch = "dedicated"	
A. eldest son of Cain	
B. son of Jared and father of Methuselah whom God took home to heaven without dying	

Gesenius' Hebrew-Chaldee Lexicon

חֲנוֹךְ ("initiated," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12).

חניך

Chet/Nun/Yad/Chet Chanock- Enoch

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament). *Names and unacceptable words corrected.

חניך (*ḥā nîk*): *n.masc.* ≡ Str 2593; —1. *servant, trusted worker, retainer, i.e., one who serves in a household, though not a slave, note: this meaning based in Egyptian ety., note: for another interp, see next; 2 trained men, i.e., tried and trusted men of the camp , note: if this is the meaning, then the training likely is related to fighting as a kind of para-military group*

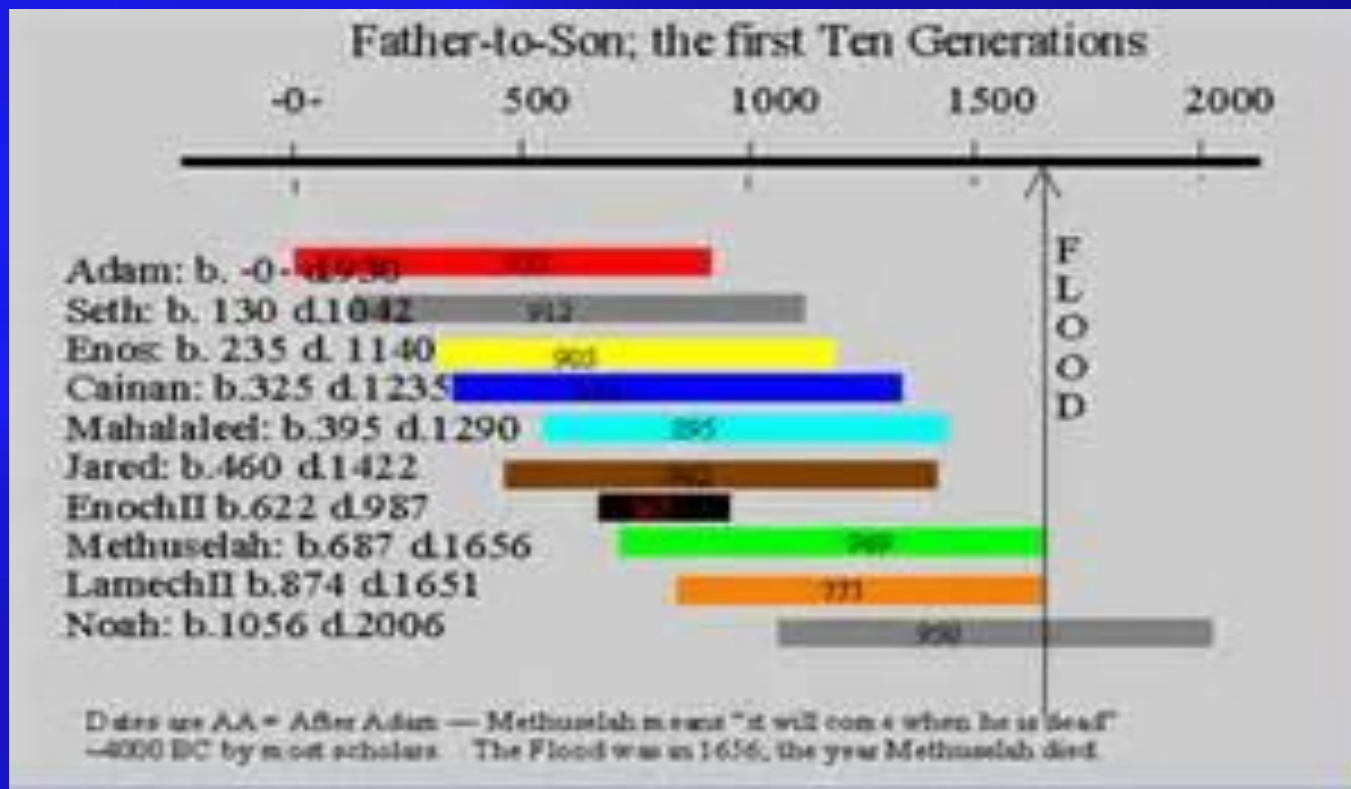
חניחה (*ḥănî nā(h)*): *n.fem.;* ≡ Str 2594 *kindness, favor, i.e., the giving of a benefit, possibly undeserved*

חנך (*ḥā năk*): *v.;* ≡ Str 2596; (*qal*) *dedicate, consecrate, i.e., a ritual and commitment to devote a structure to deity or special purpose ; 2. (qal) train, disciple, i.e., broadly instruct in accordance with proper rules of conduct and behavior which would include both principles and teaching Set Apart ritual*

חנכה (*ḥănük kâ(h)*): *n.fem.;* ≡ Str 2598; *dedication, consecration, i.e., an act. of setting apart something for a sacred use, in honor of Yah.*

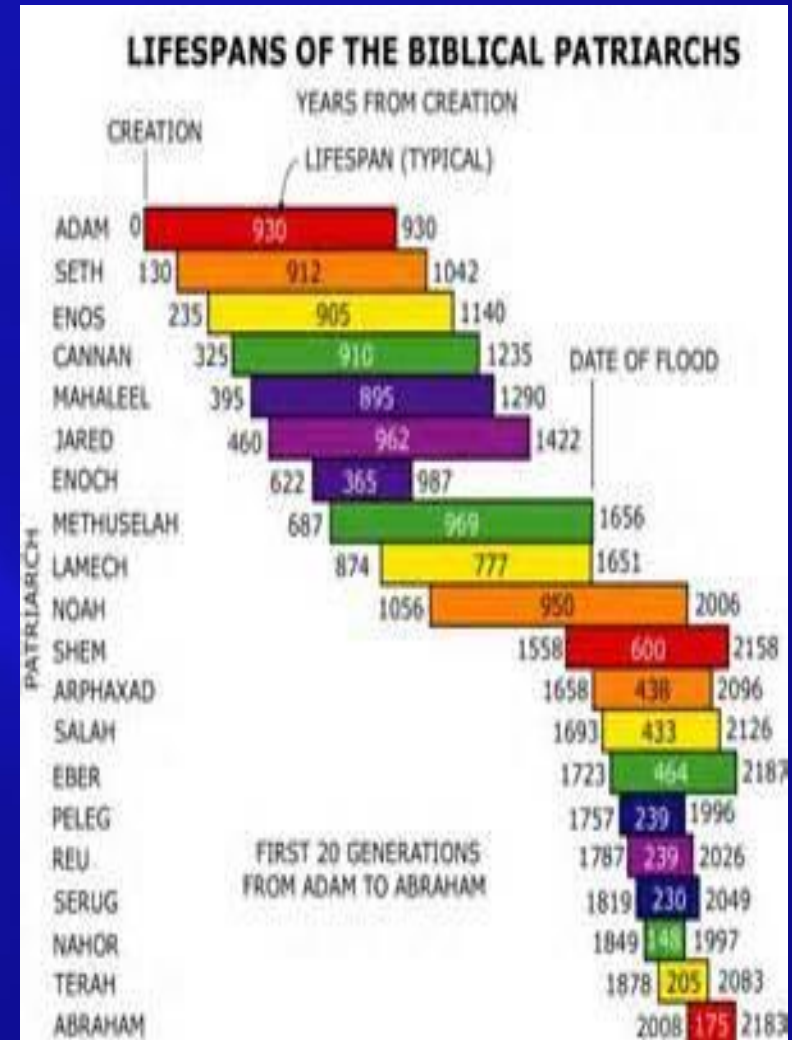
WHAT DOES HIS GENEALOGY TELL US?

When you look at this you will see not only was Enoch the great-great grandfather of Noah but **all the sons in the first 10 generations were alive at the same time Enoch was except Noah.**



WHAT DOES HIS GENEALOGY TELL US?

- Noah was the only one who did not get the pleasure of knowing Adam in the first 10 Generations!
- **Enoch would have received information first hand from Adam, Seth, Enos, Cannan, Mahaleel and Yared!**
- **Adam was his Great-Great-Great-Great Grandfather. Adam having died at 930 was in his prime at 308 years old when Enoch was born.**
- **He had 622 years to teach him what he knew and what he saw. This alone makes Enoch a very special witness**



WHAT DOES HIS GENEALOGY TELL US?

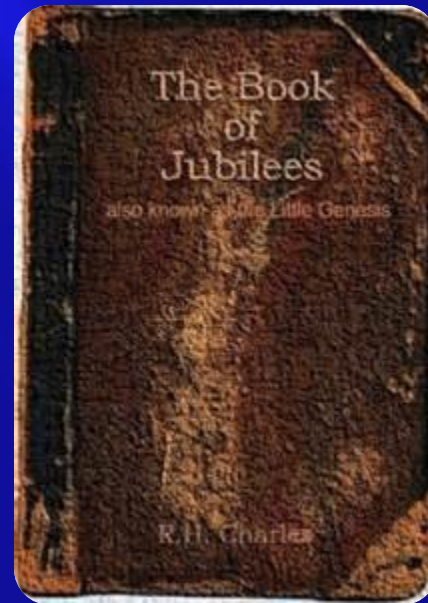
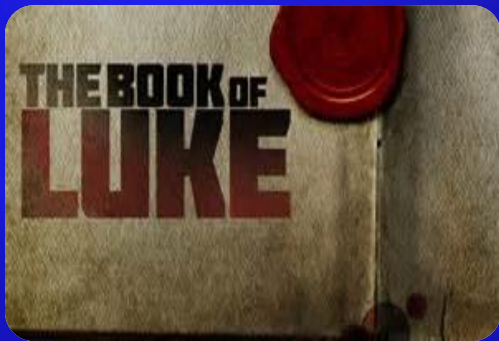
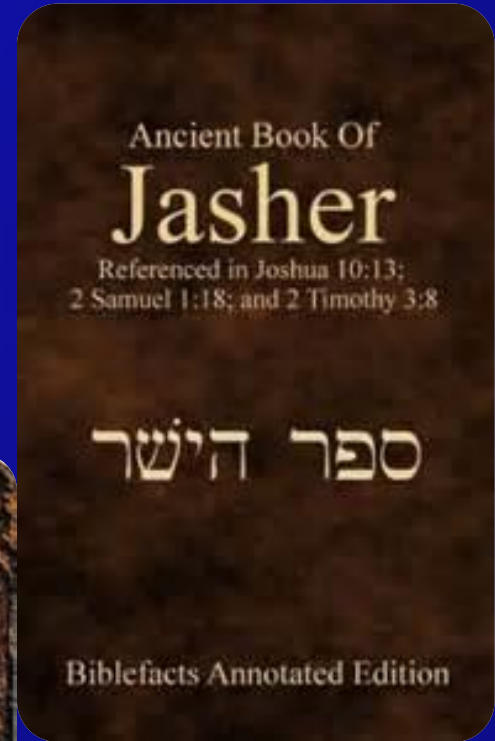
- Noah may have missed out on knowing Adam and Seth, but he had the books that Enoch wrote to take with him on the Ark.
- In fact **Enoch only lived 57 more years after Adams death!**
- Cainan, Mahalaleel, Yahred, Methuselah, and Lamech **could verify first hand Adam's and Enoch's accounts to Noah.**

That is a lot of witnesses in both directions.

Generation	Name	Lived	Age
1	Adam	0-930	930
2	Seth	130-1042	912
3	Enos	235-1140	905
4	Cainan	325-1242	910
5	Mahalaleel	395-1290	895
6	Jared	460-1422	962
7	Enoch	622- 987	364
8	Methuselah	687- 1656	969
9	Lamech	847-1651	777
10	Noah	1056-2006	950

4 CREDITABLE WITNESSES TO HIS GENEALOGY

- Genesis Chapter 5
- Luke Chapter 3
 - Jude
- Yubalees Chapter 4
- Yahsher Chapter 2



PERSONAL REFERENCES

When we are looking at a book that deal with Scripture there needs to be a vetting process to be sure the person and their writings can be reasonably trusted. We must look at the character of the person and also if the writings contradict the character of **אֱלֹהִים** .

From the Fenton translation: Gen 5:22-24

“And Hanok walked with **אֱלֹהִים** , after Methuselah had been born to him, three hundred years, and sons and daughters were born to him. And Hanok walked with **אֱלֹהִים** and he did not die, **אֱלֹהִים** having taken him to Himself.”

(YLT) And Enoch **walketh habitually** with Yah, and he is not, for Yah hath taken him.



illustration from the 1728
Figures de la Bible;
illustrated by Gerard Hoet

Genesis 5:24

וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וְאִינְנוּ
LEB OT RI | כִּי־לָקַח אֱלֹהִים: | LEB

And Enoch walked with God, and he was no more, for God took him. | LEB

WHAT DID IT MEAN TO “WALK” WITH YAH?

Walked **הלך** (*hā ·lǎk*): *v.*; ≡ Str 1980, 3212; 1. (*hitp*) go about, ; 2.; (*hitp*) walk about, walk without particular goal; 3. (*hitp*) lived for, formally, walked (Ge 5:22); 6. (*hitp*) flash back and forth ; 17. (*hitp*) swallow down, formally, walk down, i.e., the movement of a mass through the mouth and down the alimentary (digestive) canal; (*hitp*) formally, walk before, i.e., give religious worship and service to deity, apparently as a figurative extension of walking in procession before a king or sacred representative

הלך (*hē ·lǎk*): *n.masc.*; ≡ Str 1982; 1. flowing, oozing, i.e., the slow gravitational motion of a thick, viscid liquid 2. visitor, i.e., one who goes to another place where he is not familiar to the locals

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament).

וַיִּתְהַלֵּךְ חֲנוּךְ אִתְּהוֹאֲלָהִים וְאֵינֶנּוּ
 כִּי-לָקַח אֹתוֹ אֱלֹהִים׃

And Enoch walked with God, and he was no more, for God took him. | LEB

WHAT DOES IT MEAN THAT YAH "TOOK" HIM?

לקח *lqh* to take, grasp, seize; to accept, receive; to fetch, bring; to take away, remove verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to take away – to remove from a certain place, environment, or mental or emotional state; also involves transport into a new location or state.

לקח (*lā qǎḥ*): v.; ≡ Str 3947; 1. (*qal*) *grasp, take hold of, i.e., grasp an object with the hand*; 2. (*qal*) *obtain, gain, i.e., bring an object into one's possession, either with or without permission of the owner* (*qal*) *receive, i.e., accept an object or benefit for which the initiative resides with the giver, and a focus on the transfer to the recipient*; 4. (*qal*) *collect, i.e., receive what is due from a giver, usually as an obligation, which may be a proper or improper goal* 5. (*qal*) *select, choose, i.e., prefer one object over another, and then grab, possess, or use for a purpose*; 6. (*qal*) *accept, i.e., come to believe something and so act. upon it*; 7. (*qal*) *suffer, i.e., experience some event or state, as an extension of receiving an object*; 8. (*qal*) *send, i.e., cause one to make linear movement* 9. (*qal*) *lead away, i.e., cause an object to move to another place*; (*qal* pass.) *be led away*;

לקח (*lě qǎḥ*): n.masc.; ≡ Str 3948; –1. *teaching, instruction, i.e., information conveyed to a student*; 2 *learning, i.e., information that is apprehended and incorporated in the life*; 3. *belief, i.e., that content of what one believes to be true*; 4. *persuasive words, i.e., words that hold power to persuade and change a behavior*

We found that he was taken back and forth to Yah just in word meanings of to walk.

~*~ Jasher 3:2 ~*~

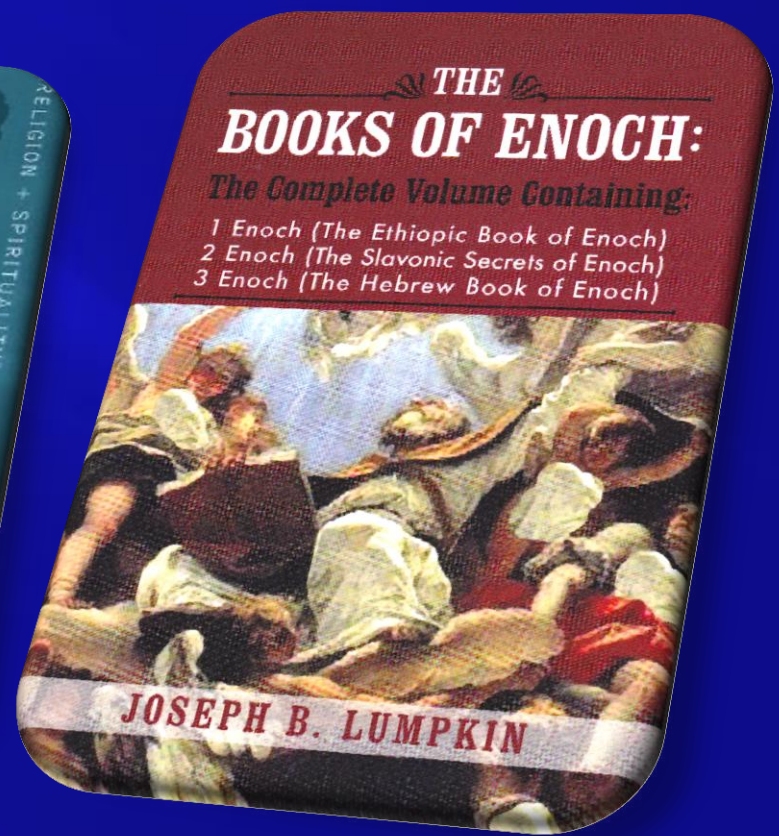
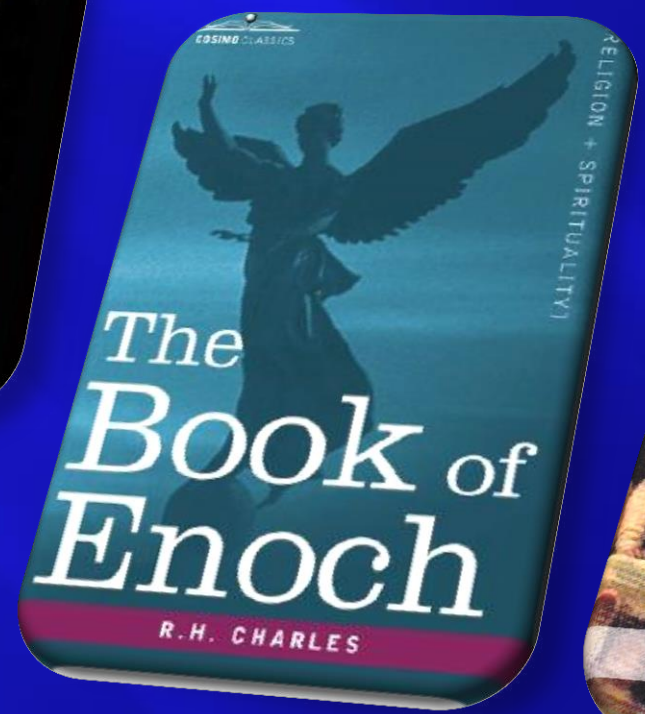
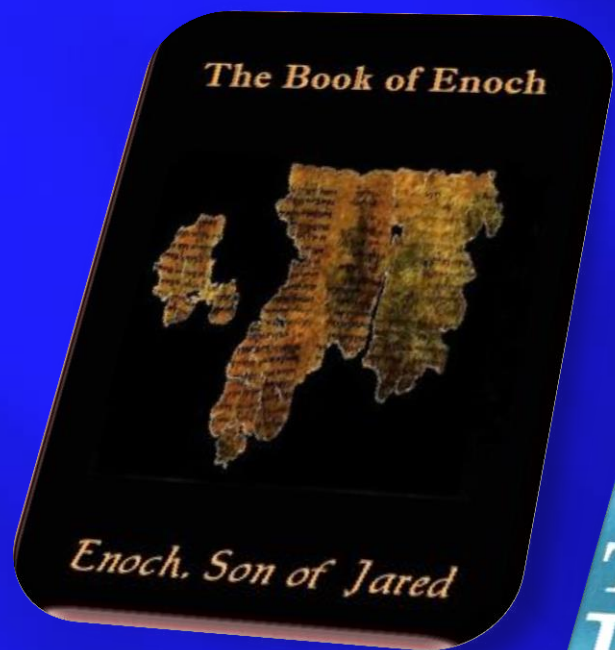
“And the soul of Enoch was wrapped up in the instruction of the **יְהוָה**, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted from them for many days.”

The most important, strongest and absolute character witness of someone we have is **יְהוָה**. Yah should be our first stop at verifying something. If a person is deemed special and reliable by Yah, who are we to second guess that?

CHARACTER RECAP THAT CHANOK IS WORTHY

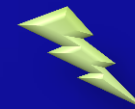
- We have 5 witnesses in Genesis 5:19, Luke 3:37, Jude 1:14, Yubilees chapter 4 and Yasher chapters 2&3 all confirming his genealogy.
- His Name means to teach and instruct and being dedicated and consecrated (dedicating your life to) Yah-being set apart for Qodesh work. This is confirmed in Genesis 5:24, Hebrews 11:5, Yahsher and Yubilees.
- Enoch would have been taught by Adam, and so would have knowledge of creation and forward. Adam was a prophet as well.
- Enoch was so special- Yah took him back and forth to be with Him for teaching and then ultimately kept him. This is confirmed by witnesses in Genesis, Hebrews, Yubilees and Yasher. He has a specific purpose for him to accomplish still.

WHAT ARE THE BOOKS OF ENOCH?



The *Book of Enoch* is "an ancient composition known from two sets of versions, an Ethiopic one that scholars identify as '1 Enoch', and a Slavonic version that is identified as '2 Enoch', and which is also known as *The Book of the Secrets of Enoch*. Both versions, of which copied manuscripts have been found mostly in Greek and Latin translations, are based on early sources that enlarged on the short biblical mention that Enoch, the seventh Patriarch after Adam, did not die because, at age 365, 'he walked with God' - taken heavenward to join the deity."
- Zecharia Sitchin, *When Time Began*

2nd (the Slavonic) and 3rd Enoch which is the Hebrew, are questionable.
So do your research as these are what shatan has used to
perpetrate Kabala, Free Masonry and Mormonism .



WHAT ARE THE BOOKS OF ENOCH?

2 Enoch

"2 Enoch, or the Slavonic Apocalypse of Enoch, was written late first century C.E. in Egypt by a Jew. It survives only in late Old Slavonic manuscripts. It may have been composed originally in Aramaic or Hebrew, later being translated into Greek, and later still being translated into Old Slavonic. It is an amplification of Gen 5:21-32 (from Enoch to the Flood). Major theological themes include:

- (1) God created the world out of nothing (24:2);
- (2) seven heavens (30:2-3) and angelic hosts;
- (3) God created the souls of men before the foundation of the earth (23:5);
- (4) abodes of heaven and hell are already prepared for righteous and sinners; and
- (5) ethical teachings, which at times parallel those of the NT and Proverbs."

- Craig A. Evans, *Noncanonical Writings and New Testament Interpretation*, (1992) p. 23

1st Book of Enoch, or simply the Book of Enoch, an apocryphal book in the Ethiopic Bible that is usually dated between the third century BCE and the first century CE.

2nd Book of Enoch, an apocryphal book in the Old Slavonic Bible usually dated to the first century CE.

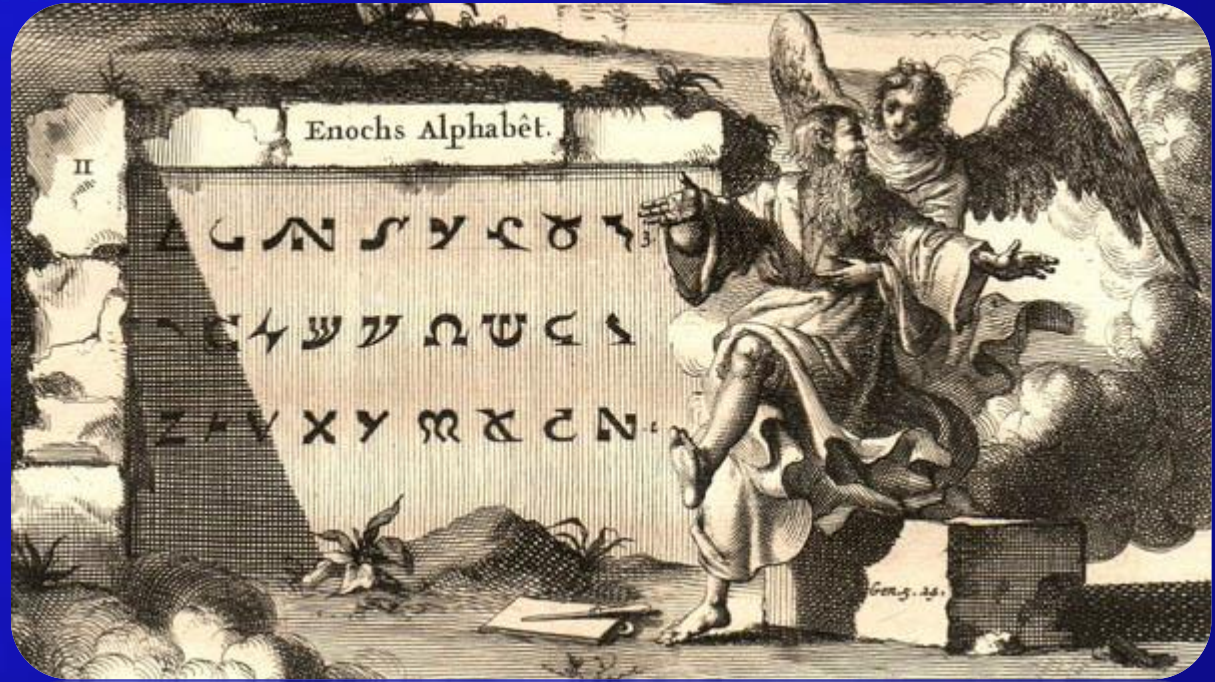
3rd Book of Enoch, a Rabbinic text in Hebrew usually dated to the fifth century CE.

IS CHANOK'S BOOK WORTHY OF BEING SCRIPTURE?



IS CHANOK'S BOOK WORTHY OF BEING SCRIPTURE?

Chanok has become quite famous for his writings regarding the Nephilim. His writings confirms and fills in the story from Genesis which as we have discovered would have been easy for him sitting at Adams feet for 600+ years and living in the very time it was taking place “in the days of Yared”.



Jubilees gives us this account of his writing and his purpose that is a witness to what we have already learned about him.

16 And in the eleventh jubilee [512-18 A.M.] in the fifth week, in the fourth year of the jubilee,
...17 he called his name Enoch. And *he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of 18 their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years 19 as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all 20 the children of men and for their generations. And in the twelfth jubilee, [582-88] ...21 And he was moreover with the angels of Yah these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down 22 everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch 23 testified against (them) all. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the con- 24 demnation and judgment of the world, and all the wickedness of the children of men. And on account of it (Yah) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the 25 deeds of the generations until the day of condemnation. And he burnt the incense of the sanctuary, 26 (even) sweet spices acceptable before $\aleph\aleph\aleph$ on the Mount. For $\aleph\aleph\aleph$ has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness through-27 out the generations of the world.*

Jubilees testifies that he is so Qodosh, he was let back into the Garden of Eden. This makes sense because this is where the “tree of life” is. If indeed he is the other “witness” (as it states here since he is witnessing all that is transpiring from the garden) at the end of the tribulation, then it would make sense that he and Elijah would be put in the Garden to be kept alive until that day in the future. It also tells us he is the one that was taken for a specific purpose: *And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men.* Yah thinks so much of him it says *And on account of it (his accounts of mans wickedness), (Yah) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.*

This speaks not only to his character but to the validity Yah holds in his writings.

Septuagint

The third-century BC translators who produced the Greek Septuagint rendered the phrase "God took him" with the Greek verb *metatithemi* (μετατιθημι) meaning moving from one place to another. Sirach 44:16, from about the same period, states that "Enoch pleased God and was translated into paradise that he may give repentance to the nations." The Greek word used here for paradise, 'paradeisos' (παρδεισος), was derived from an ancient Persian word meaning "enclosed garden", and was used in the Septuagint to describe the Garden of Eden. Later, however, the term became synonymous for heaven, as is the case here.



BOOK OF YASHER'S TESTIMONY



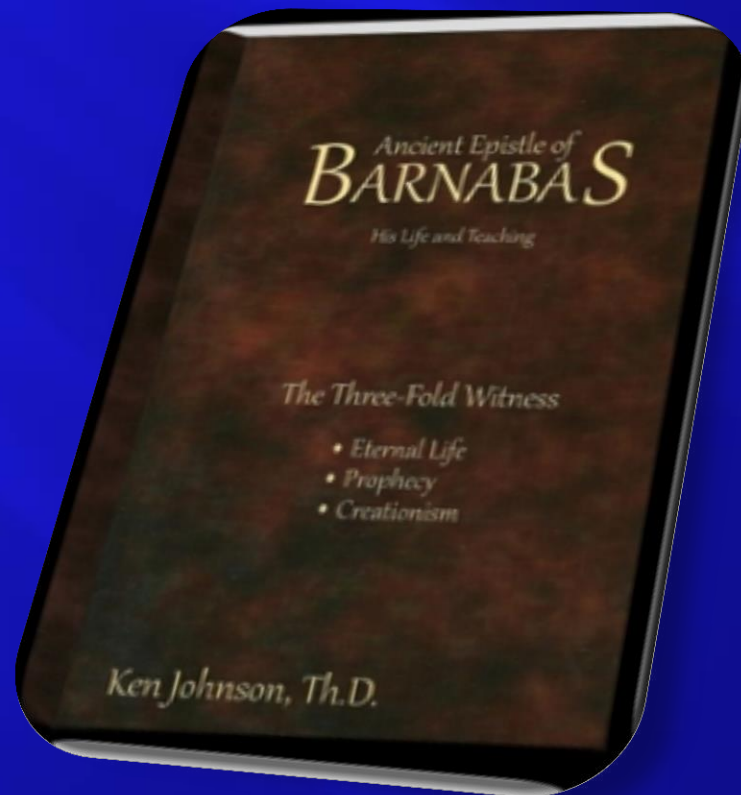
The title means "The Book of the Righteous" and it accounts for the lives of Enoch, Noah and Abraham.

The book of Yasher falls into the same category of literature as the book of Enoch. This Apocalyptic Literature never found its way into our Scriptures, **which was defined by the Catholic Church**. However, it is quite plain these books were counted as Divine in the Scripture. **They contained vital information from 1Y1Z**. David felt this book contained an important enough song that he required "*the sons of Judah*" to learn it. **II Samuel 1:17-18**

3:2 And the soul of Enoch was wrapped up in the instruction of 1Y1Z, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days."

Chapter 3 speaks of Enoch reigning upon the earth for 240 years. He worked for and against the Watchers in a mediator attorney type role. The very information included about Enoch brings us again back to the legitimacy of the Book of Enoch further increasing its credibility as well. *After the birth of Jared*, it describes certain activities of Enoch **including descriptions of the trips back and forth from the heavens and the inside depths of the earth**. This is not mentioned in the Scriptures but doesn't refute it and the previous word definition of "walking with Yah" does speak to this in the proper translation.

The Book of Enoch was also used by writers of the noncanonical (i.e. apocryphal or "hidden") texts. The author of the apocryphal Epistle of Barnabas quotes the Book of Enoch three times, twice calling it "the Scripture," a term specifically denoting the inspired Word of God (Epis. of Barnabas 4:3, 16:5,6). Other apocryphal works reflect knowledge of the Enoch story of the Watchers, notably the Testaments of the Twelve Patriarchs and the Book of Jubilees.



הברית החדשה
NEW TESTAMENT

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NEW TESTAMENT

CHANOK INFLUENCE ON THE EYEWITNESS ACCOUNTS

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The *Book of Parables* uses the expression "Son of Man" for the eschatological protagonist, who is also called "Righteous One," "Chosen One," and "Messiah", and his sitting on the throne of esteem in the final judgment. a Messiah called "Son of Man", with divine attributes, generated before the creation, who will act directly in the final judgment and sit on a throne of esteem (1 Enoch 46:1-4, 48:2-7, 69:26-29)⁵⁶²⁻⁵⁶³ the sinners usually seen as the wealthy ones and the just as the oppressed (a theme we find also in the [Psalms of Solomon](#)).

There is little doubt that 1 Enoch was influential in molding [New Testament](#) doctrines about the [Messiah](#), the [Son of Man](#), the [messianic kingdom](#), [demonology](#), the [resurrection](#), and [eschatology](#) (broadly speaking, Christian eschatology is the study of the destiny of humankind as it is revealed by the Scripture). The limits of the influence of 1 Enoch are discussed at length by R.H. Charles, E Isaac, and G.W. Nickelsburg in their respective translations and commentaries.

CHANOK INFLUENCE ON THE EYEWITNESS ACCOUNTS

"The Aramaic *Book of Enoch*...very considerably influenced the idiom of the New Testament and patristic literature, more so in fact than any other writing of the Apocrypha and Pseudepigrapha."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 366

Two of these phrases in the *Book of Jude* tells us in vs. 14 that "Enoch, the seventh from Adam, prophesied..." Jude also, in vs. 15, makes a direct reference to the *Book of Enoch* (2:1), where he writes, "to execute judgment on all, to convict all who are ungodly..." The time difference between Enoch and Jude is approximately 3400 years. Therefore, Jude's reference to the Enochian prophecies strongly leans toward the conclusion that these written prophecies were available to him at that time.

Also [II Peter](#) 2:4-5 and [I Peter](#) 3:19-20 made reference to some Enochian material

The visions found within are very similar in many aspects to John's vision in **Revelation**, and Ezekiel's in **Ezekiel 10**.

The similarities are such as to **raise the question as to why John and Ezekiel's visions were considered worthy of the Scripture, and Enoch's were not.**

*8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, **and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.**"*

Yah's prophet then began to relate the vision of Heaven which he was granted to see by Yah Almighty. In it he describes a house, made up of crystals.

The ceiling was "**like the path of the stars and the lightning's, and between them were fiery cherubim**, and their heaven was (clear as) water" (vs. 11).

I Enoch describes the walls of this house as being **surrounded by fire**, and the room was "**as hot as fire and cold as ice**".

The narrative describes him becoming terrified, "and trembling got hold of me". As dreadful and magnificent as this house was, a second house was revealed, "greater than the former".

"...and the entire portal stood open before me, and it was built of flames of fire. 16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. 17. And its floor was of fire, and above it were lightning's and the path of the stars, and its ceiling also was flaming fire. 18. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19. And from underneath the throne came streams of flaming fire so that I could not look thereon."

I Enoch's use of a cherubim near the throne is in accordance with the Scripture. It was a cherub which stood over the Mercy Seat of the Ark of the Covenant. It was a cherub Yah placed to guard the Tree of Life in Eden, after Adam and Eve had been expelled.

Cherubim always appear next to the Throne of אֱלֹהִים in Scripture, continually praising Him and serving Him day and night. Thus, there is little doubt as to where Enoch is when he enters this second house.

THE VISIONS OF EZEKIEL & JOHN

Ezekiel 10:2

"And He spoke to the man clothed in linen and said, 'Enter between the whirling wheels under the cherubim, and fill your hands with coals of fire from between the cherubim, and scatter them over the city'. And he entered in my (Ezekiel) sight."

John 4:5-6

"And from the throne proceed flashes of lightning and sound and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven spirits of Yah; and before the throne there was it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind."

John and Ezekiel were both in exile when they recorded their visions. Ezekiel was part of the Babylonian Exile, John was imprisoned on the island Patmos. It is safe to assume with certainty that neither man had access to a copy of Enoch I in order to copy their descriptions.

The descriptions are almost identical, in the respect of lightning, crystals, fire, cherubim, and with Ezekiel, wheels of a chariot!

If there was any doubt as to who the throne belonged to, Enoch I erases all doubt in verse 20.

"20. And the Great Esteemed sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21. None of the angels could enter and could behold His face by reason of the magnificence and esteem and no flesh could behold Him. 22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor."

We do see a bias against Chanok

BRIEF HISTORY OF THE BOOK OF CHANOK



Wikipedia:

- Scholars estimate the older sections of what we have (mainly in the Book of the Watchers) to date from about 300 BC, and the latest part (Book of Parables) probably to the end of the first century BC.
- It is not part of the biblical cannon used by Jews, apart from [Beta Israel](#)*. Most Christian denominations and traditions may accept the Books of Enoch as having some historical or theological interest or significance, but they generally regard the Books of Enoch as non-canonical or non-inspired.
- It is regarded as [canonical](#) by the [Ethiopian Orthodox Tewahedo Church](#) and [Eritrean Orthodox Tewahedo Church](#).
- It is wholly extant only in the [Ge'ez language](#), with [Aramaic](#) fragments from the [Dead Sea Scrolls](#) and a few [Greek](#) and [Latin](#) fragments. For this and other reasons, the traditional Ethiopian belief is that the original language of the work was Ge'ez, whereas non-Ethiopian scholars tend to assert that it was first written in either Aramaic or [Hebrew](#); E. Isaac suggests that the Book of Enoch, like the [Book of Daniel](#), was composed partially in Aramaic and partially in Hebrew. No Hebrew version is known to have survived.
- The authors of the New Testament were familiar with the content of the story and influenced by it: a short section of 1 Enoch (1 En 1:9 or 1 En 2:1 depending on the translation) is quoted in the Eye Witness Accounts ([Letter of Jude](#) 1:14–15), and is attributed there to "Enoch the Seventh from Adam" (1 En 60:8).

BRIEF HISTORY OF THE BOOK OF CHANOK



- The text was also utilized by the community that originally collected the Dead Sea Scrolls
- The first part of the Book of Enoch describes the fall of the Watchers, the angels who fathered the Nephilim. The remainder of the book describes Enoch's visits to heaven in the form of travels, visions and dreams, and his revelations.

The book consists of five quite distinct major sections (see each section for details):

The Book of the Watchers (1 Enoch 1–36)

The Book of Parables of Enoch (1 Enoch 37–71) (also called the Similitudes of Enoch)

The Astronomical Book (1 Enoch 72–82) (also called the Book of the Heavenly Luminaries or Book of Luminaries)

The Book of Dream Visions (1 Enoch 83–90) (also called the Book of Dreams)

The Epistle of Enoch (1 Enoch 91–108)

BRIEF HISTORY OF THE BOOK OF CHANOK

Issues with the book from the Jewish Establishment:

Although evidently widely known during the development of the Hebrew Bible canon, 1 Enoch was excluded from both the formal canon of the Tanakh and the typical canon of the Septuagint and therefore, also the writings known today as the Deuterocanon.

- The content, particularly detailed descriptions of fallen angels, would be a reason for rejection from the Hebrew canon at this period – as illustrated by the comments of Trypho the Jew when debating with Justin Martyr on this subject. Trypho: "The utterances of God are holy, but your expositions are mere contrivances, as is plain from what has been explained by you; nay, even blasphemies, for you assert that angels sinned and revolted from God." (Dialogue 79)

BRIEF HISTORY OF THE BOOK OF CHANOK

Issues with the book from the Jewish Establishment

Just like the deletion of Yahusha, Classical Rabbinic literature is characterized by near silence concerning Enoch. It seems plausible that Rabbinic polemics against Enochic texts and traditions might have led to the loss of these books to Rabbinic Judaism.

However, after Christendom was completely separated from Judaism, the Jewish view of Enoch was he was the only pious man of his time and was taken away before he would become corrupted.

According to Rashi [from Genesis Rabba], “Enoch was a righteous man, but he could easily be swayed to return to do evil. Therefore, the Holy One, blessed be He, hastened and took him away and caused him to die before his time. For this reason, Scripture changed [the wording] in [the account of] his demise and wrote, ‘and he was no longer’ in the world to complete his years.”

BRIEF HISTORY OF THE BOOK OF CHANOK

What we know about the book's use from those at Qumran

Some scholars speak even of an "Enochic Judaism" from which the writers of Qumran scrolls were descended. Margaret Barker argues, "Enoch is the writing of a very conservative group whose roots go right back to the time of the First Temple".

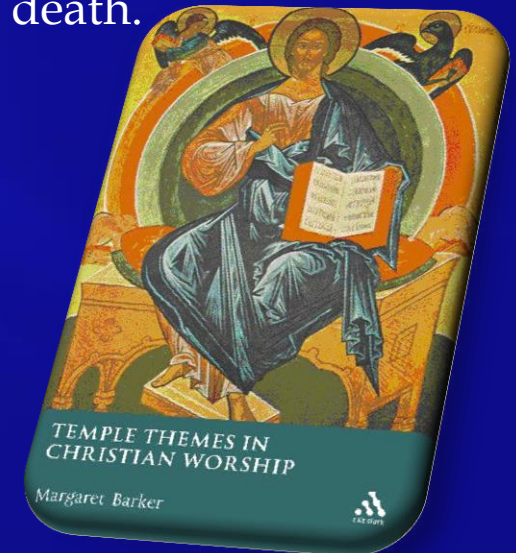
The main peculiar aspects of the Enochic Judaism are the following:

- the idea of the origin of the evil caused by the fallen angels, who came on the earth to unite with human women. These fallen angels are considered ultimately responsible for the spread of evil and impurity on the earth:⁹⁰;
- the absence in 1 Enoch of formal parallels to the specific laws and commandments found in the Mosaic Torah and of references to issues like Shabbat observance or the rite of circumcision.
- The Sinaitic covenant and Torah are not of central importance in the Book of Enoch:⁵⁰⁻⁵¹;
- The concept of "End of Days" as the time of final judgment that takes the place of promised earthly rewards:⁹²;

BRIEF HISTORY OF THE BOOK OF CHANOK

What we know about the book's use from those at Qumran

- The rejection of the Second Temple's sacrifices considered impure: according to Enoch 89:73, the Jews, when returned from the exile, "reared up that tower (the temple) and they began again to place a table before the tower, but all the bread on it was polluted and not pure";
- *a Solar calendar in opposition to the Lunar calendar used in the Second Temple (a very important aspect for the determination of the dates of religious feasts);*
- an interest in the angelic world that involves life after death.



BRIEF HISTORY OF THE BOOK OF CHANOK



The book from the Early Followers Establishment

The Greek text of Book of Enoch Chapters 1-5 was considered as scripture by many of the early Church Elders.

- Tatian (110-172)

Athenagoras - writing in his work called Legatio in about 170 A.D., regards Enoch as a true prophet. He describes the angels which "violated both their own nature and their office." In his writings, he goes into detail about the nature of fallen angels and the cause of their fall, which comes directly from the Enochian writings.

- Bishop of Lyons (115-185)
- Clement of Alexandria (150-220)
- Irenaeus
- Tertullian (160-230), called the Book of Enoch "Holy Scripture". He who wrote c. 200 that the Book of Enoch had been rejected by the Jews because it contained prophecies pertaining to Christ.
- Origen (186-255)
- Lactantius (260-330)
- Methodius of Philippi
- Minucius Felix,

BRIEF HISTORY OF THE BOOK OF CHANOK

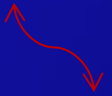


The book from the Early Christian Establishment

- **Commodianus**
- **Ambrose of Milan** also approved of and supported the Enochian writings.
- **St. Augustine** (354-430) suppose the work to be a genuine one of the patriarch.
- **Justin Martyr**- ascribed all evil to demons whom he alleged to be the offspring of the angels who fell through lust for women (from the Ibid.)-directly referencing the Enochian writings.
- **Saint John Cassian** was the last of the early Church Fathers to quote extensively from Enoch. After he died in 435 A.D., and before the modern "rediscovery", the text only appeared in brief references from the Byzantine Empire by the 8th-century monk George Syncellus in his chronography, and 9th centuries A.D some excerpts are listed as an apocryphon of the New Testament by Patriarch Nicephorus.

It is now regarded as scripture by only the Ethiopian Orthodox Church and the Eritrean Orthodox Church.

BRIEF HISTORY OF THE BOOK OF CHANOK



The book from the Early Christian Establishment

The Greek text was known to, and quoted negatively. References can be found in Cyprian, Hippolytus

Some even considered Jude uncanonical because it refers to an "apocryphal" work. As a side note Revelation only got in the Canon by a mere 1 vote. It too could have landed on the Apocryphal heap.

In Dan. 12:9-10 we hear of words that are shut up until the end of time and, words that the wise shall understand and the wicked shall not. In addition, 4 Ezra 14:44ff. mentions 94 books, of which 24 (the OT) were to be published and 70 were to be delivered only to the wise among the people (= Apocrypha). Gradually, the term "Apocrypha" took on a pejorative connotation, for the orthodoxy of these hidden books was often questionable.

Origen (186-255) 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 divinely - knit believers, many of the critically - spirited or "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 which were forbidden to be read.

BRIEF HISTORY OF THE BOOK OF CHANOK



Issues With The Book From The Early Christian Establishment

The *Book of Enoch* and many other books became discredited after the Council of Laodicea. It was banned as heretical by later Church fathers mainly **because of its theme concerning the nature and actions of the fallen angels**. In fact, the material infuriated some Church fathers. It was considered such a sacrilege that it was denounced, cursed, banned, and no doubt burned and shredded. As a result the book was conveniently lost for a thousand years. But, with ironical persistence the *Book of Enoch* eventually reappeared.

BRIEF HISTORY OF THE BOOK OF CHANOK



The book from the Early Christian Establishment

In Protestant parlance, "the Apocrypha" designate 15 works, all but one of which are Jewish in origin and found in the Septuagint (parts of 2 Esdras are Christian and Latin in origin). Although some of them were composed in Palestine in Aramaic or Hebrew, they were not accepted into the Jewish canon formed late in the 2nd cent. AD (Canonicity, 67:31-35). The Reformers, influenced by the Jewish canon of the OT, did not consider these books on a 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 of omitting them entirely

BRIEF HISTORY OF THE BOOK OF CHANOK



The book from the Early Christian Establishment

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).

The three books of the Protestant Apocrypha that are not accepted by Catholics are 1-2 Esdras and the Prayer of Manasseh. The theme of the Book of Enoch 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 Simeon ben Jochai in the second century A.D. pronounced a curse upon those who believed it (Delitzsch, p. 223).

BRIEF HISTORY OF THE BOOK OF CHANOK



Issues with the book from the Christian Establishment today as they tiptoe around it's validity.

Peter H. Davids points to Dead Sea Scrolls evidence but leaves it open as to whether he thinks Jude viewed 1 Enoch as canon, deuterocanon, or otherwise: "Did Jude, then, consider this scripture to be like Genesis or Isaiah? Certainly he did consider it authoritative, a true word from God. We cannot tell whether he ranked it alongside other prophetic books such as Isaiah and Jeremiah. What we do know is, first, that other Jewish groups, most notably those living in Qumran near the Dead Sea, also used and valued 1 Enoch, but we do not find it grouped with the scriptural scrolls."

Jude would have heard Yahusha quoting from Enoch, and say it was scripture, so why wouldn't he think so as well? The attribution "Enoch the Seventh from Adam" is apparently itself a section heading taken from 1 Enoch (1 En 60:8, Jude 1:14a) and not from Genesis!

And the Dead Sea Scrolls have been manhandled for 50+ years. What jar they were in is irrelevant.

BRIEF HISTORY OF THE BOOK OF CHANOK

Issues with the book from the Ethiopic Hebrew Establishment

Sir Walter Raleigh, in his *History of the World* (written in 1616 while imprisoned in the Tower of London), makes the curious assertion that part of the Book of Enoch "which contained the course of the stars, their names and motions" had been discovered in Saba (Sheba) in the first century and was thus available to Origen and Tertullian. He attributes this information to Origen, though no such statement is found anywhere in extant versions of Origen.

In fact, the book of Enoch is preserved in its entirety in the Church at Ethiopia, and is included in their Scripture. The Ethiopians claim it was divine scripture, and treat it as such to this day.

Is it a coincidence this church also claims to be in possession of the Ark of the Covenant?

Some may dismiss the Ethiopic Church as a church of mystics and fanatics.

BRIEF HISTORY OF THE BOOK OF CHANOK

Ethiopic Orthodox Church

The traditional belief of the Ethiopic Orthodox Church, which sees 1 Enoch as an inspired document, is that the Ethiopic text is the original one, written by Enoch himself. They believe that the following opening sentence of Enoch is the first and oldest sentence written in any human language, since Enoch was the first to write letters:

"ቃለ፡ በረከት፡ ዘሄኖክ፡ ዘከመ፡ ባረከ፡ ኅሩያነ፡ ወጻድቃነ፡ እለ፡ ሀለዉ፡ ይኩኑ"

"በዕለተ፡ ምንዳቤ፡ ለአሰሰሎ፡ ከሉ፡ እኩያን፡ ወረሲዓን።"

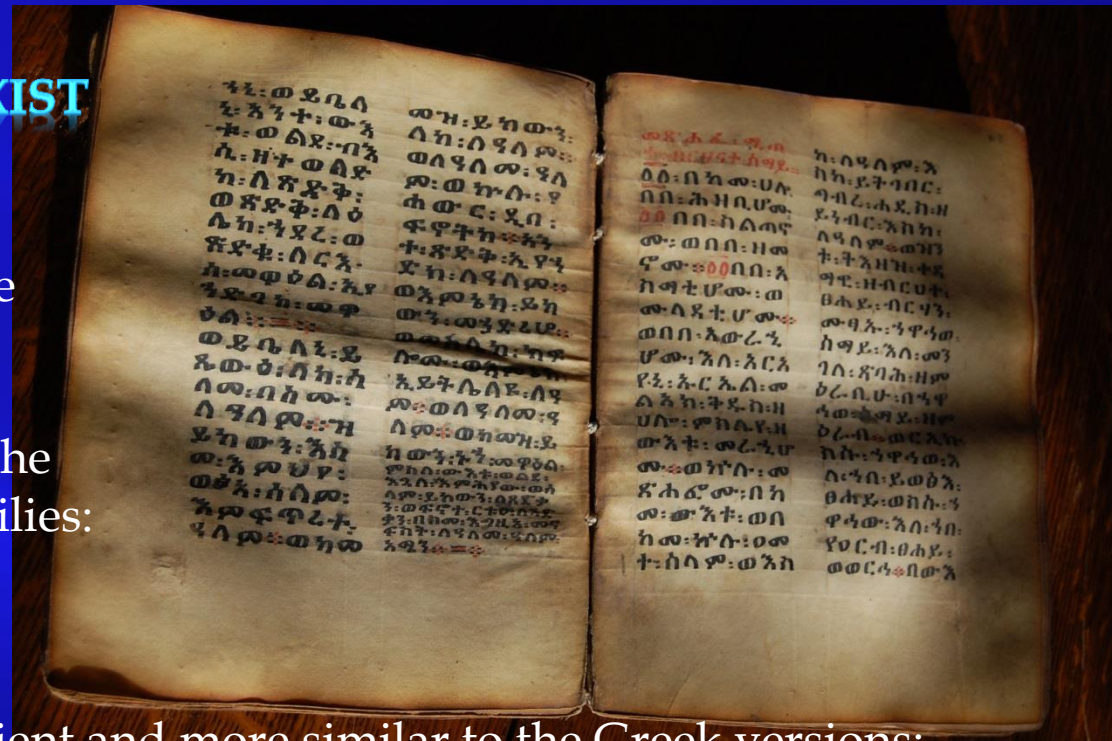
"*Qāla barakat za-Hēnōk za-kama bāraka ḥərūyāna wa-ṣādəqāna 'əlla hallawu yəkūnū ba-
'əlata məndābē la-'asassəlō k^wəllū 'əkūyān wa-rasī 'ān*"

"Word of blessing of Henok, wherewith he blessed the chosen and righteous who would be alive in the day of tribulation for the removal of all wrongdoers and backsliders."

MANUSCRIPTS THAT STILL EXIST

Ethiopic

The most extensive witnesses to the Book of Enoch exist in the Ge'ez language. Robert Henry Charles's critical edition of 1906 subdivides the Ethiopic manuscripts into two families:



Family α: thought to be more ancient and more similar to the Greek versions:

A – ms. orient. 485 of the British Museum, 16th century, with Jubilees

B – ms. orient. 491 of the British Museum, 18th century, with other biblical writings

C – ms. of Berlin orient. Petermann II Nachtrag 29, 16th century

D – ms. abbadiano 35, 17th century

E – ms. abbadiano 55, 16th century

F – ms. 9 of the Lago Lair, 15th century



MANUSCRIPTS THAT STILL EXIST



Ethiopic

Family β: more recent, apparently edited texts

G – ms. 23 of the John Rylands University Library of Manchester, 18th century

H – ms. orient. 531 of the Bodleian Library of Oxford, 18th century

I – ms. Brace 74 of the Bodleian Library of Oxford, 16th century

J – ms. orient. 8822 of the British Museum, 18th century

K – ms. property of E. Ullendorff of London, 18th century

L – ms. abbadiano 99, 19th century

M – ms. orient. 492 of the British Museum, 18th century

N – ms. Ethiopian 30 of Monaco of Baviera, 18th century

O – ms. orient. 484 of the British Museum, 18th century

P – ms. Ethiopian 71 of the Vatican, 18th century

Q – ms. orient. 486 of the British Museum, 18th century, lacking chapters 1–60

Additionally, there are the manuscripts^[which?] used by the Ethiopian Orthodox Tewahedo Church for preparation of the deuterocanonicals from Ge'ez into the targumic Amharic in the bilingual Haile Selassie Amharic Bible (*Mashaf qeddus bage'ezenna ba'amaregna yatasafe* 4 vols. c.1935^[when?]).

MANUSCRIPTS THAT STILL EXIST



Aramaic

Aramaic

Eleven Aramaic-language fragments of the Book of Enoch were found in cave 4 of Qumran in 1948^[38] and are in the care of the Israel Antiquities Authority. They were translated for and discussed by Józef Milik and Matthew Black in *The Books of Enoch*.^[39] Another translation has been released by Vermes and Garcia-Martinez.^[40] Milik described the documents as being white or cream in color, blackened in areas, and made of leather that was smooth, thick and stiff. It was also partly damaged, with the ink blurred and faint.



MANUSCRIPTS THAT STILL EXIST



Aramaic

4Q201 = 4QEnoch^a ar, Enoch 2:1-5:6; 6:4-8:1; 8:3-9:3,6-8

4Q202 = 4QEnoch^b ar, Enoch 5:9-6:4, 6:7-8:1, 8:2-9:4, 10:8-12, 14:4-6

4Q204 = 4QEnoch^c ar, Enoch 1:9-5:1, 6:7, 10:13-19, 12:3, 13:6-14:16, 30:1-32:1, 35, 36:1-4, 106:13-107:2

4Q205 = 4QEnoch^d ar; Enoch 89:29-31, 89:43-44

4Q206 = 4QEnoch^e ar; Enoch 22:3-7, 28:3-29:2, 31:2-32:3, 88:3, 89:1-6, 89:26-30, 89:31-37

4Q207 = 4QEnoch^f ar

4Q208 = 4QEnastr^a ar

4Q209 = 4QEnastr^b ar; Enoch 79:3-5, 78:17, 79:2 and large fragments that do not correspond to any part of the Ethiopian text

4Q210 = 4QEnastr^c ar; Enoch 76:3-10, 76:13-77:4, 78:6-8

4Q211 = 4QEnastr^d ar; large fragments that do not correspond to any part of the Ethiopian text

4Q212 = 4QEn^g ar; Enoch 91:10, 91:18-19, 92:1-2, 93:2-4, 93:9-10, 91:11-17, 93:11-93:1

MANUSCRIPTS THAT STILL EXIST



Hebrew Also at Qumran (cave 1) have been discovered three tiny fragments in Hebrew (8:4–9:4, 106).

"The original Aramaic version was lost until the Dead Sea fragments were discovered."

"The original language of most of this work was, in all likelihood, Aramaic (an early Semitic language). Although the original version was lost in antiquity, portions of a Greek translation were discovered in Egypt and quotations were known from the Church Fathers. The discovery of the texts from Qumran Cave 4 has finally provided parts of the Aramaic original. ...Humankind is called on to observe how unchanging nature follows God's will."

- Milik, Jazef. T., ed. *The Books of Enoch: Aramaic Fragments of Qumran Cave 4*

MANUSCRIPTS THAT STILL EXIST



Chester Beatty XII, Greek manuscript of the Book of Enoch, 4th century

Greek and Latin

The 8th-century work *Chronographia Universalis* by the Byzantine historian George Syncellus preserved some passages of the Book of Enoch in Greek (6:1–9:4, 15:8–16:1). Other Greek fragments known are:



MANUSCRIPTS THAT STILL EXIST



Greek and Latin

Codex Panopolitanus (Cairo Papyrus 10759), named also Codex Gizeh or Akhmim fragments, consists of fragments of two 6th-century papyri containing portions of chapters 1–32 recovered by a French archeological team at Akhmim in Egypt and published five years later, in 1892.

Codex Vaticanus Gr. 1809, f. 216v (11th century): including 89:42–49

Chester Beatty Papyri XII : including 97:6–107:3 (less chapter 105)

Oxyrhynchus Papyri 2069: including only a few letters, which made the identification uncertain, from 77:7–78:1, 78:1–3, 78:8, 85:10–86:2, 87:1–3

It has been claimed that several small additional fragments in Greek have been found at Qumran (7QEnoch: 7Q4, 7Q8, 7Q10–13), dating about 100 BC, ranging from 98:11? to 103:15^[41] and written on papyrus with grid lines, but this identification is highly contested.

Of the Latin translation, only 1:9 and 106:1–18 are known. The first passage occurs in Pseudo-Cyprian and Pseudo-Vigilius;^[42] the second was discovered in 1893 by M. R. James in an 8th-century manuscript in the British Museum and published in the same year.^[43]

THE TRANSLATIONS OF THE BOOK OF CHANOK



The famous Scottish traveler James Bruce, who, in 1773, returned to Europe from six years in Abyssinia with three copies of a Ge'ez version. One is preserved in the Bodleian Library, another was presented to the royal library of France, while the third was kept by Bruce. The copies remained unused until the 19th century; Silvestre de Sacy, in "Notices sur le livre d'Enoch", included extracts of the books with Latin translations (Enoch chapters 1, 2, 5-16, 22, and 32). From this a German translation was made by Rink in 1801.

The first English translation of the Bodleian/Ethiopic manuscript was published in 1821 by Richard Laurence, titled *The Book of Enoch, the prophet: an apocryphal production, supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic manuscript in the Bodleian Library. Oxford, 1821*. Revised editions appeared in 1833, 1838, and 1842. Dr. Richard Laurence, an Oxford Hebrew professor, produced the first translation that gave the world its first glimpse of the "forbidden Enochian mysteries".

THE TRANSLATIONS OF THE BOOK OF CHANOK



"The Reverend Richard Laurence, Archbishop of Cashel, had labored for many hundreds of hours over the faded manuscript in the hands of the Bodleian Library, carefully substituting English words and expressions for the original Geez, while comparing the results with known extracts, such as the few brief chapters preserved in Greek by Syncellus during the ninth century."

- Andrew Collins, *From the Ashes of Angels - The Forbidden Legacy of a Fallen Race* (1996) p. 21

THE TRANSLATIONS OF THE BOOK OF CHANOK



In 1838, Laurence also released the first Ethiopic text of 1 Enoch published in the West, under the title: *Libri Enoch Prophetae Versio Aethiopica*. The text, divided into 105 chapters, was soon considered unreliable as it was the transcription of a single Ethiopic manuscript. **** Why would it not be considered at good transcript of a single manuscript? ****

In 1833, Professor Andreas Gottlieb Hoffmann of the University of Jena released a German translation, based on Laurence's work, called *Das Buch Henoch in vollständiger Uebersetzung, mit fortlaufendem Kommentar, ausführlicher Einleitung und erläuternden Excursen*. Two other translations came out around the same time: one in 1836 called *Enoch Restitutus, or an Attempt* (Rev. Edward Murray) and one in 1840 called *Prophetae veteres Pseudepigraphi, partim ex Abyssinico vel Hebraico sermonibus Latine bersi* (A. F. Gfrörer). However, both are considered to be poor — the 1836 translation most of all — and is discussed in Hoffmann.

THE TRANSLATIONS OF THE BOOK OF CHANOK



The first critical edition, based on five manuscripts, appeared in 1851 as *Liber Henoch, Aethiopice, ad quinque codicum fidem editus, cum variis lectionibus*, by [August Dillmann](#). It was followed in 1853 by a German translation of the book by the same author with commentary titled *Das Buch Henoch, übersetzt und erklärt*. It was considered the standard edition of *1 Enoch* until the work of Charles.

The generation of Enoch scholarship from 1890 to World War I was dominated by [Robert Henry Charles](#). His 1893 translation and commentary of the Ethiopic text already represented an important advancement, as it was based on ten additional manuscripts. In 1906 R.H. Charles published a new critical edition of the Ethiopic text, using 23 Ethiopic manuscripts and all available sources at his time. The English translation of the reconstructed text appeared in 1912, and the same year in his collection of *The Apocrypha and Pseudepigrapha of the Old Testament*.

THE TRANSLATIONS OF THE BOOK OF CHANOK



The publication, in the early 1950s, of the first Aramaic fragments of *1 Enoch* among the Dead Sea Scrolls profoundly changed the study of the document, as it provided evidence of its antiquity and original text. The official edition of all Enoch fragments appeared in 1976, by Jozef Milik.

He compiled a complete history of the Enochian writings, including translations of the Aramaic manuscripts. Milik's 400-page book, published in 1976 by Oxford (J. T. Milik, ed. and trans., *The Books of Enoch: Aramaic Fragments of Qumran Cave 4*, Oxford: Clarendon Press, 1976) is a milestone in Enochian scholarship, and Milik himself is no doubt one of the finest experts on the subject. His opinions, based as they are on years of in-depth research, are highly respected.

In 1978 a new edition of the Ethiopic text was edited by Michael Knibb, with an English translation, while a new commentary appeared in 1985 by Matthew Black. The renewed interest in *1 Enoch* spawned a number of other translations: in Hebrew (A. Kahana, 1956), Danish (Hammershaimb, 1956), Italian (Fusella, 1981), Spanish (1982), French (Caquot, 1984) and other modern languages.

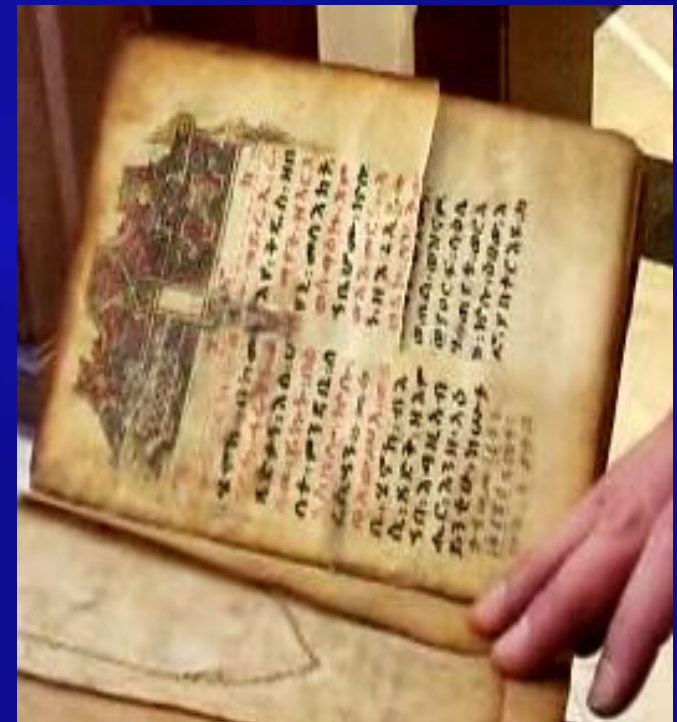
THE TRANSLATIONS OF THE BOOK OF CHANOK

Ge'ez origin theory

Wossenie Yifru (1990) holds that Ge'ez is the language of the original from which the Greek and Aramaic copies were made, pointing out that it is the only language in which the complete text has yet been found.

Ge'ez is to Ethiopia as Latin is to the west. Ge'ez, like Latin, was not used as a spoken language for a very long time. But like Latin, Ge'ez is the precursor of Ethiopia's three major Semitic languages:

ሀ = a	ቡ = ba	ገ = ga	ደ = da	ሂ = za
ሀ = t'a	ዖ = ya	አ = ka	ላ = la	ጸ = ma
ደ = sa	ሀ = s'a	ፀ = s'a	ቀ = k'a	ሮ = ra
ወ = wa	ጸ = za	ሠ = ha	ሂ = ha	
ነ = na	ሀ = sa	ዐ = ?	ሠ = (?)	
ዓ = sa	አ = ta	ዖ = (?)	ዐ = fa	



The Sabean writing system. (Asher 1149)

THE TRANSLATIONS OF THE BOOK OF CHANOK



Ethiopic

“In order to convey an idea of the relationship of Amharic, Tigrinya and Tigré towards each other and towards Ge’ez, we might enlist the helpful parallel of the Romance languages. If Ge’ez is compared to Latin, Tigrinya takes the place of Italian (both because it is most closely akin to the ‘parent’ tongue and also on account of its continuance in the original home). Tigré would then be likened to Spanish and Amharic to French.” (Edward Ullendorff qtd. in Buxton 31).

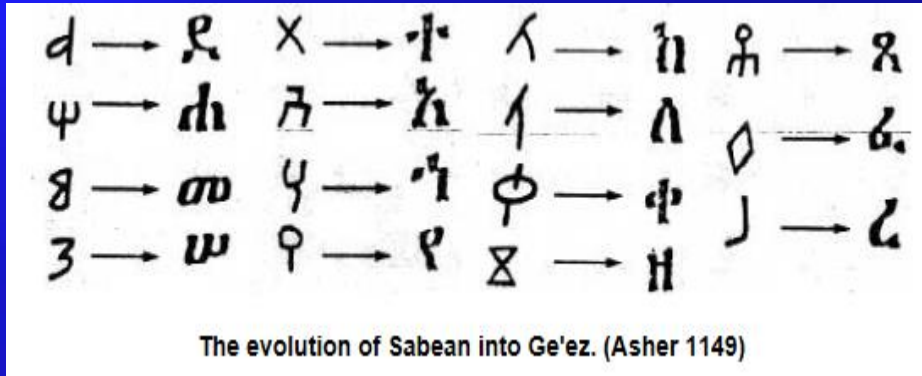
Amharic is the official language of Ethiopia and it is spoken most widely in the northwest and central part of the country. Tigrinya is mostly spoken in northern and northeastern Ethiopia. Tigré is spoken in the independent nation of Eritrea, formerly part of Ethiopia (Pankhurst 7-8).

The south Arabian immigrants brought with them the Sabeian language into Ethiopia sometime early in the first millennium BCE, possibly by the Aguezat settlers (Doresse 23). By early in the next millennium, a distinctive Ethiopian version, influenced by the indigenous Cushitic peoples, was being used in stone inscriptions (Hetzron 242).

THE TRANSLATIONS OF THE BOOK OF CHANOK



Ge'ez took 24 symbols from the Sabeian writing system. The early form of Ge'ez was written in boustrophedon, which is writing in alternate lines in opposite directions, as from left to right and then from right to left on the next line, and then left to right on the next line, and so on. (Asher 1149).



Before the fourth century, Ge'ez had not made use of vowels. But the usage of vowels was incorporated into Ge'ez when the Aksumites converted to Christianity, which occurred sometime in the fourth century. Pankhurst suggests that the reason that the alphabet was modified at the time could have been due to “the wish to make Biblical texts more intelligible to newly literate.” (25). The bible was translated into Ge'ez from Greek. Greek influence is also seen in the organization of the Ge'ez letters, which is very similar to Greek alphabet organization (Asher 1149).

Ge'ez ceased to be used as a spoken language most likely a short time before the tenth century CE. Nonetheless, it is being used today as the “liturgical language of the Ethiopian Orthodox Church, and was the only official written language of Ethiopia practically up to the end of the nineteenth century.” (Hetzron 242).



Scholars like Stuart Munro-Hay thus point to the existence of an older D'mt or Da'amot kingdom, which flourished in the area between the 10th and 5th centuries BC, prior to the proposed Sabaeen migration of the 4th or 5th century BC. They also cite evidence indicating that the Sabaeen settlers resided in the region for little more than a few decades. Furthermore, Ge'ez, the ancient Semitic language of Eritrea and Ethiopia, is now known not to have derived from Sabaeen, and there is evidence of an Ethiopian Semitic-speaking presence in Eritrea and Ethiopia at least as early as 2000 BC.

Sabaeen influence is now thought to have been minor, limited to a few localities, and disappearing after a few decades or a century, perhaps representing a trading or military colony in some sort of symbiosis or military alliance with the civilization of D'mt or some proto-Aksumite state. However, Kitchen et al. (2009) assert that the Ethiosemitic languages were brought to the Ethiopian and Eritrean plateau from the Arabian peninsula around 2850 years ago, an introduction which Ehret (1988) suggests was associated with the establishment of some of the first local complex societies.



Beta Israel (Hebrew: בֵּיתָא יִשְׂרָאֵל, *Beyte (beyt) Yisrael*, Ge'ez: ቤተ እስራኤል, *Bēta 'Isrā'ēl*, modern *Bēte 'Isrā'ēl*, EAE: "Betä Ḥsra'el", "House of Israel" or "Community of Israel"^[4]), also known as **Ethiopian Jews** (Hebrew: יְהוּדֵי אֶתְיוֹפְיָה: *Yehudey Etyopyah*, Ge'ez: የኢትዮጵያ አይሁድዊ, *ye-Ityoppya Ayhudi*), are the names of Jewish communities located in the area of Aksumite and Ethiopian Empires (Habesha or Abyssinia), currently divided between Amhara and Tigray regions.

Beta Israel lived in North and North-Western Ethiopia, in more than 500 small villages spread over a wide territory, among populations that were Muslim and predominantly Christian. Most of them were concentrated in the area around Lake Tana and north of it, in the Tigray Region; among the Wolqayit, Shire and Tselemt and Amhara Region of Gonder regions; among the Semien Province, Dembia, Segelt, Quara, and Belesa.

Most of the 119,500 Ethiopian Israelis as of 2009 were born in Israel.
38,500 or 32% of the community had at least one parent born in Ethiopia.



The Beta Israel made renewed contacts with other Jewish communities in the later 20th century. After Halakhic and constitutional discussions, Israeli officials decided on March 14, 1977 that the Israeli Law of Return applied to the Beta Israel.^[7] The Israeli and American governments mounted aliyah operations to transport the people to Israel. These activities included Operation Brothers in Sudan between 1979 and 1990 (this includes the major operations Moses and Joshua), and in the 1990s from Addis Ababa (which includes Operation Solomon).^{[10][11]}



Throughout its history, the community has been referred to by numerous names. According to tradition the name "Beta Israel" originated in the 4th century CE, when the community refused to convert to Christianity during the rule of Abreha and Atsbeha (identified with Se'azana and Ezana), the monarchs of the Aksumite Empire who embraced Christianity.^[19] This name stands opposite to "Beta Christian" (Christianity).^{[20][21]} It did not originally have negative connotations, and the community has used it since as its official name. Since the 1980s, it has also become the official name used in the scientific literature to refer to the community. The term *Esra'elawi* (Israelites) – which is related to the name Beta Israel – is used by the community to refer to its members.

The name *Ayhud* (Jews) is rarely used in the community, as the Christians used it as a derogatory term. The community only has begun to use it since strengthening ties with other Jewish communities in the 20th century. The term *Ivrawi* (Hebrews) was used to refer to the *Charwa* (free man) in the community, in contrast to *Barya* (slave).^[23] The term *Oritawi* (Torah-true) was used to refer to the community members; since the 19th century it has been used in opposition to the term *Falash Mura* (converts). The major derogatory term, *Falasha* (foreigners/exiles), was given to the community by the Emperor Yeshaq in the 15th century. *Agaw*, referring to the Agaw people, the original inhabitants of northwest Ethiopia, is considered derogatory since it incorrectly associates the community with the pagan Agaw.



Mäṣḥafä Kedus (Holy Scriptures) is the name for the religious literature. The language of the writings is Ge'ez. The holiest book is the Orit (from Aramaic "Oraita" - "Torah") which consists of the Five Books of Moses and the books Joshua, Judges and Ruth. The rest of the Bible has secondary importance. The Book of Lamentations is not part of the canon.

Deuterocanonical books that also make up part of the canon are Sirach, Judith, Esdras 1 and 2, Megabyan, Jubilees, Baruch 1 and 4, Tobit, Enoch, and the testaments of Abraham, Isaac, and Jacob.

Non-Biblical writings Include: *Nagara Muse* (The Conversation of Moses), *Mota Aaron* (Death of Aharon), *Mota Muse* (Death of Moses), *Te'ezaza Sanbat* (Precepts of Sabbath), *Arde'et* (Students), Gorgorios, *Mäṣḥafä Sa'atat* (Book of Hours), *Abba Elias* (Father Elija), *Mäṣḥafä Mäla'akt* (Book of Angels), *Mäṣḥafä Kahan* (Book of Priest), *Därsanä Abrəham Wäsara Bägabs* (Homily on Abraham and Sarah in Egypt), *Gadla Sosna* (The Acts of Susanna) and *Baqadāmi Gabra Egzi'abhēr* (In the Beginning God Created). *Zēna Ayhud* (Jews Story) and *fālasfā* (Philosophers) are two books that are not considered sacred but have had great influence.



Dietary laws

Main article: [Kashrut](#)

[Dietary laws](#) are based mainly on [Leviticus](#), [Deuteronomy](#) and [Jubilees](#). Permitted and forbidden animals and their signs appear on [Leviticus 11:3–8](#) and [Deuteronomy 14:4–8](#). Forbidden birds are listed on [Leviticus 11:13–23](#) and [Deuteronomy 14:12–20](#). Signs of permitted fish are written on [Leviticus 11:9–12](#) and [Deuteronomy 14:9–10](#). Insects and larvae are forbidden according to [Leviticus 11:41–42](#). [Waterfowl](#) are forbidden according to [Leviticus 11:46](#). [Gid hanasheh](#) is forbidden per [Genesis 32:33](#). [Mixtures of milk and meat](#) are not prepared or eaten but are not banned either: Haymanot interpreted the verses [Exodus 23:19](#), [Exodus 34:26](#) and [Deuteronomy 14:21](#) literally "shalt not seethe a kid in its mother's milk" (like the [Karaites](#)). Nowadays, under [Rabbinic](#) influence, mixing dairy products with meat is banned.

Ethiopian Jews were forbidden to eat the food of non-Jews. A Kes only eats meat he has slaughtered himself, which his hosts then prepare both for him and themselves. Beta Israel who broke these taboos were ostracized and had to undergo a purification process. Purification included fasting for one or more days, eating only uncooked chickpeas provided by the Kes, and ritual purification before entering the village. Unlike other Ethiopians, the Beta Israel do not eat raw meat dishes like [kitfo](#) or [gored gored](#).



Calendar and holidays[[edit](#)]

The Beta Israel calendar is a [lunar calendar](#) of 12 months, each 29 or 30 days alternately. Every four years there is a [leap year](#) which added a full month (30 days). The calendar is a combination of the ancient calendar of Alexandrian Jewry, Book of Jubilees, Book of Enoch, Abu Shaker and the [Ge'ez calendar](#).^{[26][27]} The years are counted according to the Counting of Kushta "1571 to Jesus Christ, 7071 to the [Gyptians](#) and 6642 to the Hebrews";^[28] according to this counting, the year 5771 ([Hebrew](#): ה'תשע"א) in the [Rabbinical Hebrew calendar](#) is the year 7082 in this calendar.

[Holidays](#) in the *Haymanot* (religion)^[29] are divided into daily, monthly and annually. The annual holidays by month are:



Synagogue in the village of [Wolleka](#) in Ethiopia



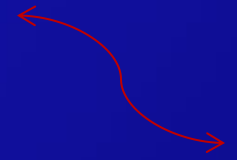
By versions of this type the Beta Israel expressed their wish to be regarded not necessarily as descendants of king Solomon, but as contemporaries of Solomon and Menelik, originating from the kingdom of Israel.

Migrants by the Egyptian route

According to these versions, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia coming from the North, independently from Menelik and his company:

The Falashas [*sic*] migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BCE the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for few hundred years until the reign of Cleopatra. When she was engaged in war against Augustus Caesar the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt and so there was another migration (approximately between 39–31 BCE). Some of the migrants went to South Arabia and further to the Yemen. Some of them went to the Sudan and continued on their way to Ethiopia, helped Egyptian traders who guided them through the desert. Some of them entered Ethiopia through Quara (near the Sudanese border), and some came via Eritrea.

...Later in time, there was an Abyssinian king named Kaleb, who wished to enlarge his kingdom, so he declared war on the Yemen and conquered it. And so, during his reign there came another group of Jews to Ethiopia, led by Azonos and Phinhas.



Kebra Nagast

The Ethiopian history described in the *Kebra Negast*, or "Book of the Glory of Kings," relates that Ethiopians are descendants of Israelite tribes who came to Ethiopia with Menelik I, alleged to be the son of King Solomon and the Queen of Sheba (or Makeda, in the legend) (see 1 Kings 10:1-13 and 2 Chronicles 9:1-12). The legend relates that Menelik, as an adult, returned to his father in Jerusalem, and then resettled in Ethiopia, and that he took with him the Ark of the Covenant.

In the Bible there is no mention that the Queen of Sheba either married or had any sexual relations with King Solomon (although some identify her with the "black and beautiful" in Song 1:5); rather, the narrative records that she was impressed with his wealth and wisdom, and they exchanged royal gifts, and then she returned to rule her people in Kush. However, the "royal gifts" are interpreted by some as sexual contact. The loss of the Ark is also not mentioned in the Bible. In fact, King Hezekiah later makes reference to the Ark in 2 Kings 19:15.

The *Kebra Negast* asserts that the Beta Israel are descended from a battalion of men of Judah who fled southwards down the Arabian coastal lands from Judea after the breakup of the united Kingdom of Israel into two kingdoms in the 10th century BCE (while King Rehoboam reigned over Judah).



Although the *Kebra Nagast* and some traditional Ethiopian histories have stated that Yodit (or "Gudit", Judith; another name given her was "Esato", Esther), a 10th-century usurping queen, was Jewish, some scholars consider that it is unlikely that this was the case. It is more likely, they say, that she was a pagan southerner or a usurping Christian Aksumite Queen. However, she clearly supported Jews, since she founded the Zagwe Dynasty of rulers who governed from around 937 to 1270 CE., in which, according to the *Kebra Nagast* itself, Jewish, Christian and even pagan kings ruled in harmony. Furthermore, the Zagwe dynasty legitimated itself (again, even according to the *Kebra Nagast* itself) through the claim that its lineage descended from Moses and his Ethiopian wife.

Most of the Beta Israel consider the *Kebra Negast* legend to be a fabrication. As even its name proclaims, "Glory of Kings" (meaning the Christian Aksumite kings), it was originally written in the 14th century in large part to delegitimize the Zagwe dynasty, to promote instead a rival "Solomonic" claim to authentic Jewish Ethiopian antecedents, and to justify the Christian overthrow of the Zagwe by the "Solomonic" Aksumite dynasty, whose rulers are glorified. Quite evidently, as the writing of this polemic shows, criticisms of the Aksumite claims of authenticity were still current even in the 14th century, two centuries after they came to power. Instead, many Beta Israel believe that they are descended from the tribe of Dan, and most of them reject the "Solomonic" and "Queen of Sheba" legends of the Aksumites.



Tribe of Dan

To prove the antiquity and authenticity of their own claims, the Beta Israel cite the 9th-century CE testimony of Eldad ha-Dani (the Danite), from a time before even the Zagwean dynasty was established. Eldad was a Jewish man of dark skin who suddenly turned up in Egypt and created a great stir in the Egyptian Jewish community (and elsewhere in the Mediterranean Jewish communities he travelled to) with claims that he had come from a Jewish kingdom of pastoralists far to the south. **The only language he spoke was a hitherto unknown dialect of Hebrew.** Although he strictly followed the Mosaic commandments his observance differed in some details from Rabbinic halakhah, so that some thought he might be a Karaite, even if his practice differed from theirs too. He carried Hebrew books with him that supported his explanations of halakhah, and he was able to cite ancient authorities in the sagely traditions of his own people. He said that the Jews of his own kingdom derived from the tribe of Dan (which included the Biblical war-hero Samson) which had fled the civil war in the Kingdom of Israel between Solomon's son Rehoboam and Jeroboam the son of Nebat, by resettling in Egypt. From there they moved southwards up the Nile into Ethiopia, and the Beta Israel say this confirms that they are descended from these Danites.



Some Beta Israel, however, assert even nowadays that their Danite origins go back to the time of Moses himself, when some Danites parted from other Jews right after the Exodus and moved south to Ethiopia. Eldad the Danite does indeed speak of at least three waves of Jewish immigration into his region, creating other Jewish tribes and kingdoms, including the earliest wave that settled in a remote kingdom of the "tribe of Moses": this was the strongest and most secure Jewish kingdom of all, with farming villages, cities and great wealth. The Mosaic claims of the Beta Israel, in any case, like those of the Zagwe dynasty itself, are clearly very ancient.

Other sources tell of many Jews who were brought as prisoners of war from ancient Israel by [Ptolemy I](#) and also settled on the border of his kingdom with [Nubia \(Sudan\)](#). Another tradition handed down in the community from father to son asserts that they arrived either via the old district of [Qwara](#) in northwestern Ethiopia, or via the [Atbara River](#), where the [Nile](#) tributaries flow into Sudan. Some accounts even specify the route taken by their forefathers on their way upstream from Egypt.



As mentioned above, the 9th-century Jewish traveler [Eldad ha-Dani](#) claimed the Beta Israel descended from the tribe of Dan, and also mentioned other Jewish kingdoms around his own or in East Africa during this time. His writings probably represent the first mention of the Beta Israel in Rabbinic literature. Despite some skeptical critics, his authenticity has been generally accepted in current scholarship. It is highly unlikely that an individual would have developed a new Hebrew dialect, written books in Hebrew, and added accounts of traditions orally, giving a richly detailed, differing, sagely tradition. His descriptions were consistent and even the originally doubtful rabbis of his time were finally persuaded. Specific details may be uncertain; one critic has noted Eldad's lack of detailed reference to Ethiopia's geography and any Ethiopian language, although he claimed the area as his homeland.

Eldad's was not the only medieval testimony about Jewish communities living far to the south of Egypt, which strengthens the credibility of his account. Rabbi [Ovadia Yare of Bertinoro](#) wrote in a letter from Jerusalem in 1488:



I myself saw two of them in Egypt. They are dark-skinned...and one could not tell whether they keep the teaching of the Karaites, or of the Rabbis, for some of their practices resemble the Karaite teaching...but in other things they appear to follow the instruction of the Rabbis; and they say they are related to the tribe of Dan.^[50] Some Jewish legal authorities have also asserted that the Beta Israel are the descendants of the tribe of Dan, one of the Ten Lost Tribes.^[51] In their view, these people established a Jewish kingdom that lasted for hundreds of years. With the rise of Christianity and later Islam, schisms arose and three kingdoms competed. Eventually, the Christian and Muslim Ethiopian kingdoms reduced the Jewish kingdom to a small impoverished section. The earliest authority to rule this way was the Radbaz (Rabbi David ben Zimra, 1479–1573). Radbaz explains in a responsum concerning the status of a Beta Israel slave:



But those Jews who come from the land of Cush are without doubt from the tribe of Dan, and since they did not have in their midst sages who were masters of the tradition, they clung to the simple meaning of the Scriptures. If they had been taught, however, they would not be irreverent towards the words of our sages, so their status is comparable to a Jewish infant taken captive by non-Jews...And even if you say that the matter is in doubt, it is a commandment to redeem them.



In 1973 Rabbi Ovadia Yosef, then the Chief Sephardic Rabbi, based on the Radbaz and other accounts, ruled that the Beta Israel were Jews and should be brought to Israel. He was later joined by a number of other authorities who made similar rulings, including the Chief Ashkenazi Rabbi Shlomo Goren. Some notable poskim, from non-Zionist Ashkenazi circles, placed a halakhic safek (doubt) over the Jewishness of the Beta Israel. Such dissenting voices include rabbis Rabbi Elazar Shach, Rabbi Yosef Shalom Eliashiv, Rabbi Shlomo Zalman Auerbach, and Rabbi Moshe Feinstein. Similar doubts were raised within the same circles towards Bene Israel Jews, and Russian immigrants to Israel in the 1990s. In the 1970s and early 1980s, the Beta Israel were required to undergo a modified conversion ceremony involving immersion in a ritual bath, a declaration accepting Rabbinic law, and, for men, a "symbolic recircumcision". Chief Rabbi Avraham Shapira later waived the "symbolic recircumcision" demand, which is only required when the halakhic doubt is significant. More recently Chief Rabbi Shlomo Amar has ruled that descendants of Ethiopian Jews who were forced to convert to Christianity are "unquestionably Jews in every respect". With the consent of Rabbi Ovadia Yosef, Rabbi Amar ruled that it is forbidden to question the Jewishness of this community, pejoratively called Falashmura in reference to their having converted.



DNA evidence

A 1999 study by Lucotte and Smets studied the DNA of 38 unrelated Beta Israel males living in Israel and 104 Ethiopians living in regions located north of Addis Ababa. It concluded that "the distinctiveness of the Y-chromosome haplotype distribution of the Beta-Israel from conventional Jewish populations and their relatively greater similarity in haplotype profile to non-Jewish Ethiopians are consistent with the view that the Beta Israel people descended from ancient inhabitants of Ethiopia and not the Levant." This study confirmed the findings of a 1991 study by Zoosmann-Disken *et al.* Similarly, a 2000 study by Hammer *et al.* of Y-chromosome biallelic haplotypes of Jewish and non-Jewish groups suggested that "paternal gene pools of Jewish communities from Europe, North Africa, and the Middle East descended from a common Middle Eastern ancestral population", with the exception of the Beta Israel, who were "affiliated more closely with non-Beta Israel Ethiopians and other East Africans". A 2004 study by Shen *et al.* reached similar conclusions, that the Beta Israel were likely descended from local Ethiopian populations.



A 2001 study by the Department of Biological Sciences at [Stanford University](#) found a possible genetic similarity between 11 Ethiopian Jews and four [Yemenite Jews](#) who took part in the testing. The differentiation statistic and genetic distances for the 11 Ethiopian Jews and four Yemenite Jews tested were quite low, among the smallest of comparisons involving either of these populations. The four Yemenite Jews from this study may be descendants of reverse migrants of African origin who crossed Ethiopia to [Yemen](#). The study result suggests gene flow between Ethiopia and Yemen as a possible explanation for the closeness. The study also suggests that the gene flow between Ethiopian and Yemenite Jewish populations may not have been direct, but instead could have been between Jewish and non-Jewish populations of both regions.

A 2002 study of [mitochondrial DNA](#) (which is passed through only maternal lineage to both men and women) by Thomas *et al.* showed that the most common mtDNA type found among the Ethiopian Jews sample was present only in [Somalia](#). This further supported the view that all Ethiopian Beta Israel were of local or Ethiopian origin.



A 2009 study of autosomal DNA (which is inherited from both parents) by Tishkoff *et al.* observed that the Beta Israel were predominantly of the Cushitic genetic cluster, typically found in populations from East Africa. The Beta Israel had elevated levels of the European genetic cluster compared to the other examined Ethiopian and East African populations in the Global Structure Run.

A 2010 study by Behar *et al.* on the genome-wide structure of Jews observed that the Beta Israel had levels of the Middle Eastern genetic clusters similar to the Semitic-speaking Tigreans and Amharas. Compared to the Cushitic-speaking Oromos, who are the largest ethnic group in Ethiopia, the Beta Israel had higher levels of Middle Eastern admixture.

A number of other DNA studies have been done on the Beta Israel.

A 2012 study showed that although they more closely resemble the indigenous populations of Ethiopia, the Beta Israel have some distant Jewish ancestry, going back 2,000 years. This has resulted in speculation that the community was founded by a few Jewish itinerants who moved to Ethiopia, converted locals to Judaism, and married into the local population. This evidence has been used as an explanation as to why the Beta Israel had no idea about the holiday of Hanukkah until being airlifted to Israel – the holiday commemorates events in the 2nd century BC, long after their ancestors had already left Israel.



Early views

Early secular scholars saw the Beta Israel to be the direct descendant of Jews who lived in ancient Ethiopia, whether they were the descendants of an Israelite tribe, or converted by Jews living in [Yemen](#), or by the Jewish community in southern Egypt at [Elephantine](#). In 1829, Marcus Louis wrote that the ancestors of the Beta Israel related to the Asmach which also called Sembritae ("foreigners") an Egyptian regiment numbering 240,000 soldiers and mentioned by Greek geographers and historians. The Asmach emigrated or were exiled from [Elephantine](#) to Kush in the time of [Psamtik I](#) or [Psamtik II](#) and settled in [Sennar](#) and [Abyssinia](#). It is possible that [Shebna](#)'s party from Rabbinic accounts was part of the Asmach.

In the 1930s Jones and Monro argued that the **chief Semitic languages of Ethiopia may suggest an antiquity of Judaism in Ethiopia.** "There still remains the curious circumstance that a number of Abyssinian words connected with religion, such as the words for [Hell](#), [idol](#), [Easter](#), [purification](#), and [alms](#)– are of [Hebrew](#) origin. These words must have been derived directly from a Jewish source, for the Abyssinian Church knows the scriptures only in a Ge'ez version made from the [Septuagint](#)."



Richard Pankhurst summarized the various theories offered about their origins as of 1950 that the first members of this community were (1) converted Agaws, (2) Jewish immigrants who intermarried with Agaws, (3) immigrant Yemeni Arabs who had converted to Judaism, (4) immigrant Yemeni Jews, (5) Jews from Egypt, and (6) successive waves of Yemeni Jews. Traditional Ethiopian savants, on the one hand, have declared that 'We were Jews before we were Christians', while more recent, well-documented, Ethiopian hypotheses, notably by two Ethiopian scholars, Dr Taddesse Tamrat and Dr Getachew Haile...put much greater emphasis on the manner in which Christians over the years converted to the Falasha faith, thus showing that the Falashas were culturally an Ethiopian sect, made up of ethnic Ethiopians.



1980s and early 1990s

According to Jacqueline Pirenne, numerous [Sabaeans](#) left north Arabia and crossed over the [Red Sea](#) to Ethiopia to escape from the Assyrians, who had devastated the kingdoms of Israel and Judah in the 8th and 7th centuries BCE. She further states that a second major wave of Sabeans crossed over to Ethiopia in the 6th and 5th centuries BCE to escape [Nebuchadnezzar](#). This wave also included Jews fleeing from the Babylonian takeover of Judah. In both cases the Sabeans are assumed to have departed later from Ethiopia to Yemen.

According to Menachem Waldman, a major wave of immigration from the [Kingdom of Judah](#) to Kush and Abyssinia dates back to the [Assyrian Siege of Jerusalem](#), in the beginning of the 7th century BCE. [Rabbinic](#) accounts of the siege assert that only about 110,000 Judeans remained in Jerusalem under King [Hezekiah](#)'s command, whereas about 130,000 Judeans led by [Shebna](#) had joined [Sennacherib](#)'s campaign against [Tirhakah](#), king of [Kush](#). Sennacherib's campaign failed and Shebna's army was lost "at the mountains of darkness", suggestively identified with the [Semien Mountains](#).

In 1987 [Steven Kaplan](#) wrote:

Although we don't have a single fine ethnographic research on Beta Israel, and the recent history of this tribe has received almost no attention by researchers, every one who writes about the Jews of Ethiopia feels obliged to contribute his share to the ongoing debate about their origin.



Politicians and journalists, Rabbis and political activists, not a single one of them withstood the temptation to play the role of the historian and invent a solution for this riddle.

Richard Pankhurst summarized the state of knowledge on the subject in 1992 as follows: "The early origins of the Falashas are shrouded in mystery, and, for lack of documentation, will probably remain so for ever."



Recent views

By 1994 modern scholars of Ethiopian history and Ethiopian Jews generally supported one of two conflicting hypotheses for the origin of the Beta Israel, as outlined by Kaplan:

An ancient Jewish origin, together with conservation of some ancient Jewish traditions by the Ethiopian Church. Kaplan identifies Simon D. Messing, David Shlush, Michael Corinaldi, Menachem Waldman, [Menachem Elon](#) and David Kessler as supporters of this hypothesis.

A late [ethnogenesis](#) of the Beta Israel between the 14th to 16th centuries, from a sect of Ethiopian Christians who took on Biblical Old Testament practices, and came to identify as Jews. Steven Kaplan supports this hypothesis, and lists with him G. J. Abbink, Kay K. Shelemay, Taddesse Tamrat and James A. Quirin. Quirin differs from his fellow researchers in the weight he assigns to an ancient Jewish element which the Beta Israel have conserved.

Recent scholarly research, supported by genetic studies, has contradicted this widely accepted theory that views the group as the descendents of Ethiopian Christian converts. Historical and genetic evidence instead points to an ancient Jewish heritage for the Ethiopian Jews reaching the 4th or 5th century. Recently, Sudan was suggested as the likely historical region of origin for the group. This suggestion is based on a variety of historical evidence that associates the Ethiopian Jews with the ancient kingdom of Kush, located in what is now Sudan.



Beta Israel

בֵּית אִשְׂרָאֵל



Ancient history

Political independence (4th century – 1632)

According to the Beta Israel tradition, the Jewish kingdom of Beta Israel, later called the kingdom of Gondar, was initially established after [Ezana](#) was crowned as the Emperor of Axum (in 325 CE). Ezana, who was educated in his childhood by the missionary [Frumentius](#), declared Christianity as the religion of the Ethiopian empire after he was crowned. The inhabitants who practiced [Judaism](#) and refused to convert to Christianity began revolting – this group was referred to as "Beta Israel" by the emperor. Following civil war between the Jewish population and the Christian population the Beta Israel appear to have forged an independent state, either in northern western Ethiopia or the eastern region of Northern Sudan. By the 13th century, the Beta Israel have already moved to the more easily defensible mountains to the northwest of the Christianized region of the plains. The kingdom was located in the [Semien Mountains](#) region and the Dembia region – situated to the north of [Lake Tana](#) and south of the [Tekezé River](#). They made their main city at Gondar, crowned their first king, Phineas, a descendent of the [Jewish High Priest Zadok](#), and started a period of territorial expansion eastward and southward.



During the mid-9th century the empire of Aksum began a new expansion which led to an armed conflict between the Empire forces and the Beta Israel forces. The Beta Israel kingdom under King Gideon the fourth managed to defeat the Axum forces. Nevertheless, during the battle king Gideon was killed. As a result, Gideon's daughter Judith inherited the kingdom from her father and took command.



Judith's Field": an area full of ruins of destroyed buildings which according to tradition were ruined by the forces of Queen Judith. Queen Judith signed a pact with the Agaw tribes which were pagans. Around 960, The large tribal confederation led by Queen Judith, which included both forces of the Agaw tribes and the Beta Israel forces, invaded the capital of Axum and conquered and destroyed the city of Axum (including many churches and monasteries which were burned and destroyed) and imposed the Jewish rule over Axum. In addition, the Axumite throne was snatched and the forces of Queen Judith sacked and burned the Debre Damo monastery which at the time was a treasury and a prison for the male relatives of the emperor of Ethiopia, killing all of the potential heirs of the emperor.



The Golden Age of the Beta Israel kingdom took place, according to the Ethiopian tradition, between the years 858–1270, in which the Jewish kingdom flourished. During that period the world Jewry heard for the first time the stories of [Eldad ha-Dani](#) who either visited the kingdom or heard many accounts of it in his own Jewish kingdom of pastoralists, which may have been located in the Sudan (since he speaks of the Mosaic kingdom lying on "the other side of the rivers of Ethiopia" in remote mountains). Even [Marco Polo](#) and [Benjamin of Tudela](#) mention an independent Ethiopian Jewish kingdom in the writings from that period. This period ends with the rise of the Christian [Solomonic dynasty](#) – In 1270 the Christian [Solomonic dynasty](#) was "restored" after the crowning of a monarch who claimed descent from the single royal prince who managed to escape Queen Judith's uprising. For the next three centuries The Solomonic Dynasty emperors conducted several long ongoing series of armed confrontations with the Jewish Kingdom.

In 1329, [Emperor Amda Seyon](#) campaigned in the northwest provinces of [Semien](#), [Wegera](#), [Tselemt](#), and [Tsegede](#), in which many had been converting to [Judaism](#) and where the Beta Israel had been gaining prominence. He sent troops there to fight people "like Jews" ([Ge'ez](#) ከመገይሁድ *kama ayhūd*).

Beta Israel ביתא ישראל



During the reign of Emperor Yeshaq (1414–1429) who invaded the Jewish kingdom, annexed it and began to exert religious pressure. Yeshaq divided the occupied territories of the Jewish kingdom into three provinces which were controlled by commissioners appointed by him. He reduced the Jews' social status below that of Christians and forced the Jews to convert or lose their land. It would be given away as rist, a type of land qualification that rendered it forever inheritable by the recipient and not transferable by the Emperor. Yeshaq decreed, "He who is baptized in the Christian religion may inherit the land of his father, otherwise let him be a *Falāsī*." This may have been the origin for the term "Falasha" (*falāšā*, "wanderer," or "landless person"). This term is considered derogatory to Ethiopian Jews.

By 1450 the Jewish kingdom managed to annex back the territories it lost beforehand and began preparing to fight the armies of the emperor. The Beta Israel forces invaded the Ethiopian Empire in 1462 but lost the campaign and many of its military forces were killed. Later on the forces of the Ethiopian emperor invaded the kingdom in the region of Begemder and massacred many of the Jews in that region throughout a period of seven years. The Christian armies were exceptionally merciless. The Emperor Yacob Zara (reigned 1434–1468) even proudly added the title "Exterminator of the Jews" to his name. Although the area of the kingdom became significantly smaller afterwards, the Jews were able to restore their mountain kingdom eventually.

Beta Israel

ביתא ישראל



The Ras Dashen area in Ethiopia which used to be part of the Jewish kingdom



Between the years 1529 until 1543 the Muslim Adal Sultanate armies with the assistance of forces from the Ottoman Empire invaded and fought the Ethiopian Empire and came close to extinguishing the ancient realm of Ethiopia, and converting all of its subjects to Islam. During that time period the Jews made a pact with the Ethiopian Empire. The leaders of the Kingdom of Beta Israel changed their alliance during the war and began supporting the Muslim Adal Sultanate armies. However, the Adal Sultanate armies felt strong enough to ignore this offer of support, and continued the fight against them. They conquered different regions of the Jewish Kingdom, severely damaged its economy and killed many of its members. As a result, The leaders of the Beta Israel kingdom turned to the Ethiopian empire and their allies the Portuguese and requested their assistance in winning back the regions lost to the Adal Sultanate. The forces of the Ethiopian empire did succeed eventually in conquering the Muslims and freed Ethiopia from Ahmed Gragn. Nevertheless, the Ethiopian Christian empire decided to declare war against the Jewish Kingdom, giving as their justification the Jewish leaders' change of positions during the Ethiopian-Adal War. With the assistance of Portuguese forces from the Order of the Jesuits, the Ethiopian empire under the rule of Emperor Gelawdewos invaded the Jewish kingdom and executed the Jewish king Joram. As a result of this battle, the areas of the kingdom became significantly smaller and included now only the region of the Semien Mountains.



In the 16th century, the Chief Rabbi of Egypt, Rabbi David ben Solomon ibn Abi Zimra (Radbaz) proclaimed that in terms of halakha (Jewish legal code), the Ethiopian community was certainly Jewish.

After the execution of king Joram, King Radi became the leader of the Beta Israel kingdom. King Radi also fought against the Ethiopian Empire which at that period of time was ruled by Emperor Menas. The forces of the Jewish kingdom managed to conquer the area south of the kingdom and strengthened their defenses in the Semien Mountains. The battles against the forces of emperor Menas were successful as the Ethiopian empire forces were eventually defeated.

During the reign of emperor Sarsa Dengel the Jewish kingdom was invaded and the forces of the Ethiopian empire besieged the kingdom, the Jews survived the siege, but at the end of the siege the King Goshen was executed and many of his soldiers as well as many other Beta Israel members committed mas suicides.

During the reign of Susenyos I the Ethiopian empire waged war against the Jewish kingdom and managed to conquer the entire kingdom and annex it to the Ethiopian empire by 1627.



The rise of Beta Israel dates back to the reign of King Solomon in the late Tenth Century B.C. According to Beta Israel accounts, Queen Sheba of Ethiopia heard about the legendary wisdom of Solomon, the King of Israel, and decided to visit him. Her visit resulted in her being lured into sleeping with the King, which resulted in the birth of their son, Menelik I. Upon reaching his manhood Prince Menelik I embarked on a journey to Israel to see his father. When he departed, Menelik I took with him the Ark of the Covenant which he had stolen from his father.

The Ark of the Covenant, one of the holiest objects of the Bible, was, according to the Bible, built under God's instruction through Moses. The Ark carried inside of it two stones upon which were inscribed the Ten Commandments as well as Aaron's rod and the Golden Pot of "Hidden" Manna. Upon its arrival in Axum , according to Beta Israel accounts, the Covenant was quickly concealed and to this day remains in Axum.



Ezana Stone

The **Ezana stone** is an artifact from the ancient Kingdom of Aksum. It is a stone monument which documents the conversion of King Ezana to Christianity and his subjugation of various neighboring areas, including Meroë.

From AD 330 to 356, King Ezana ruled the ancient Aksumite kingdom in the Horn of Africa. He fought against the Nubians and recorded his victories on stone written in Ge'ez (the ancient Eritrean/Ethiopian language), Sabaeen (South Arabian) and Greek praising God for his victories. His carvings in stone provided a trilingual monument in different languages, similar to the Rosetta stone.



Greek inscription of Ezana recording his defeat of various neighboring peoples.





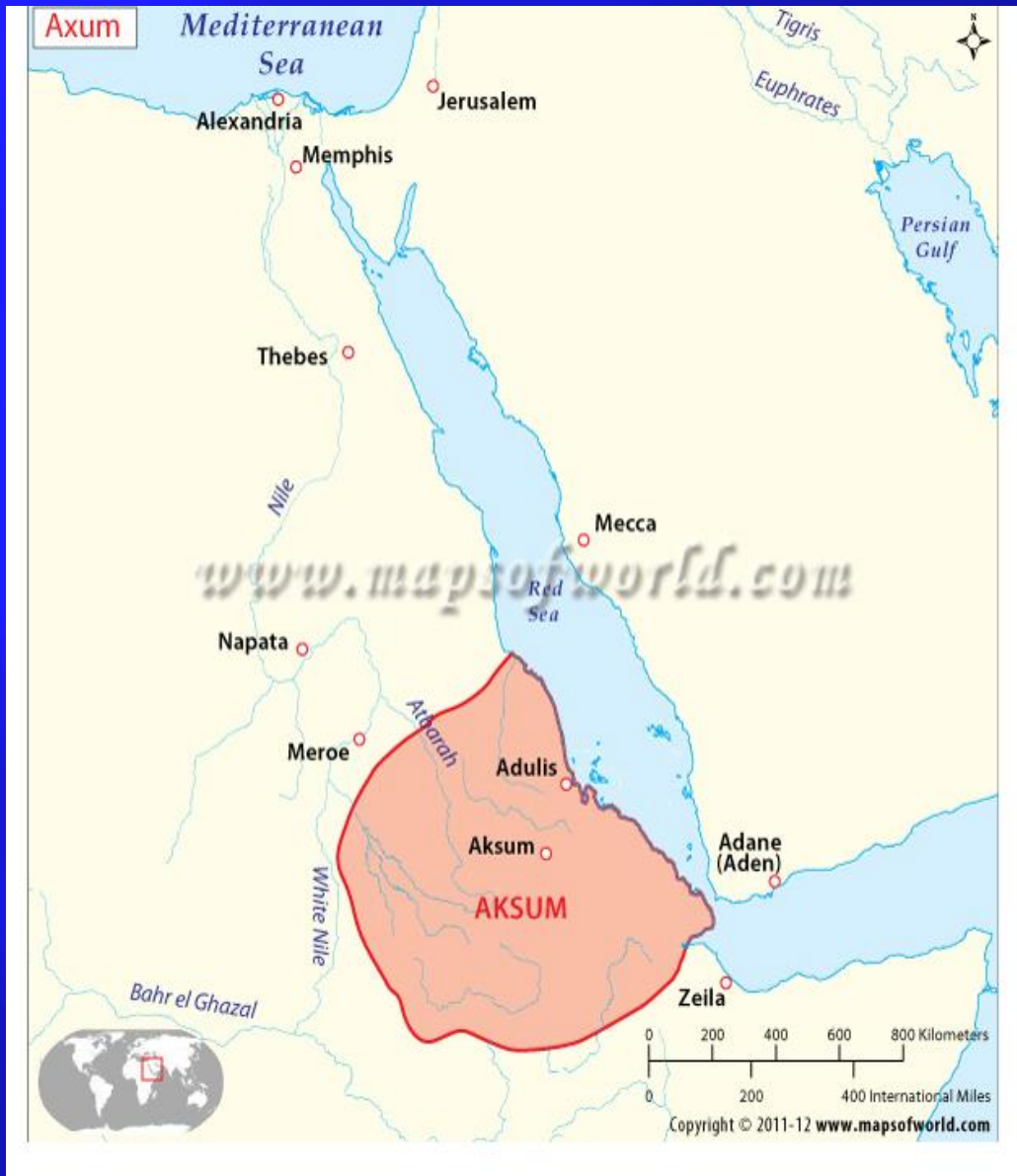
The Ethiopian Orthodox Tewahedo Church had its beginnings during this period. Rufinus's *Ecclesiastical History* narrates that Saint Frumentius, a slave and tutor for the very young King, converted him to Christianity. Towards the end of his reign, King Ezana launched a campaign against the Kushites around 350 which brought down the Kingdom of Kush. Various stone inscriptions written in Ge'ez (using the Ge'ez script) have been found at Meroë, the central city of the Kushites.



The **Kingdom of Aksum** or **Axum**, also known as the **Aksumite Empire**, was a trading nation in the area of Eritrea and northern Ethiopia, which existed from approximately 100–940 AD. It grew from the proto-Aksumite Iron Age period c. 4th century BC to achieve prominence by the 1st century AD, and was a major player in the commerce between the Roman Empire and Ancient India. The Aksumite rulers facilitated trade by minting their own currency, the state established its hegemony over the declining Kingdom of Kush and regularly entered the politics of the kingdoms on the Arabian peninsula, eventually extending its rule over the region with the conquest of the Himyarite Kingdom.

The Axumites erected a number of large stelae, which served a religious purpose in pre-Christian times. One of these granite columns is the largest such structure in the world, standing at 90 feet. Under Ezana (fl. 320–360) Aksum adopted Christianity. In the 7th century, early Muslims from Mecca also sought refuge from Quraysh persecution by travelling to the kingdom, a journey known in Islamic history as the First Hijra.

Its ancient capital, also called Aksum, was in northern Ethiopia. The Kingdom used the name "Ethiopia" as early as the 4th century. It is also the alleged resting place of the Ark of the Covenant and the purported home of the Queen of Sheba.



Historical records

Aksum is mentioned in the 1st-century AD *Periplus of the Erythraean Sea* as an important market place for ivory, which was exported throughout the ancient world. It states that the ruler of Aksum in the 1st century AD was Zoskales, who, besides ruling the kingdom, likewise controlled two harbours on the Red Sea: Adulis (near Massawa) and Assab located in Eritrea. He is also said to have been familiar with Greek literature.^[7]

According to the medieval *Liber Axumae* (Book of Aksum), Aksum's first capital, Mazaber, was built by Itiyopis, son of Cush.



Over 95% of Aksum remains unexplored beneath the modern city and its surrounding area.

Foreign relations, trade and economy



Aksum was an important participant in international trade from the 1st century AD (Periplus of the Erythraean Sea) until circa the later part of the 1st millennium when it succumbed to a long decline against pressures from the various Islamic powers leagued against it.



The economically important northern [Silk Road](#) and southern Spice (Eastern) trade routes. The sea routes around the horn of Arabia and the Indian sub-continent were Aksum's specialty for nearly a millennium.

Covering parts of what is now northern [Ethiopia](#) and [Eritrea](#), Aksum was deeply involved in the trade network between [India](#) and the [Mediterranean](#) ([Rome](#), later [Byzantium](#)), exporting [ivory](#), tortoise shell, gold and emeralds, and importing silk and spices.^{[[citation needed](#)]} Aksum's access to both the Red Sea and the Upper Nile enabled its strong navy to profit in trade between various African ([Nubia](#)), Arabian ([Yemen](#)), and Indian states.

The main exports of Aksum were, as would be expected of a state during this time, agricultural products. The land was much more fertile during the time of the Aksumites than now, and their principal crops were grains such as wheat and barley. The people of Aksum also raised cattle, sheep, and camels. Wild animals were also hunted for things such as ivory and rhinoceros horns. They traded with Roman traders as well as with Egyptian and Persian merchants. The empire was also rich with gold and iron deposits. These metals were valuable to trade, but another mineral was also widely traded. Salt was found richly in Aksum and was traded quite frequently



Coins of king Endybis, 227–35 AD. British Museum. The left one reads in Greek "AXWMITW BACIAEYC", "King of Aksum". The right one reads in Greek: ENΔYBIC BACIAEYC, "King Endybis".



With Queen Sheba's death, Menelik I became Emperor and Judaism became the official religion of the Empire. Judaism remained the religion of Ethiopia until King Ezana of Axum was converted to Christianity in 327 A.D. As Christianity swept across Ethiopia, its own rulers adopted the faith. Despite their conversion they continued to claim descent from the Solomonic dynasty created by King Menelik. The Beta Israel became a sometimes revered but more often persecuted religious minority in Ethiopia.

The peak of the oppression of the Beta Israel came in the early 1600s. The Portuguese, who during that time became the first Europeans to reach Ethiopia, advised its rulers that Judaism represented a threat to the Ethiopian Empire. By 1624 the Beta Israel were stripped of their lands and forced to convert to Christianity. Those who disobeyed were persecuted and many were enslaved. They also became isolated from other Jewish communities around the world. Over time the harshest measures were eased but the Beta Israel were essentially internal exiles in Ethiopia. Nonetheless they secretly maintained many of their religious traditions and continued to survive state and societal persecution.

YAHUSHA WITNESSES TO ENOCH



אֵלֹהֵינוּ
יְהוָה

Yeshayahu / Isaiah 52:6
*"There for my people shall know my
name"*

YAHUSHA WITNESSES TO ENOCH

It is hard to avoid the conclusion that Yahusha not only studied the book, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming kingdom and its theme of inevitable judgment descending upon "the wicked"--the term most often used in the Old Testament to describe the Watchers.

There is abundant proof that Yahusha approved of the *Book of Enoch*. Over a hundred phrases in the New Testament find precedents in the *Book of Enoch*.

YAHUSHA REPEATS WHAT IS FOUND IN ENOCH

Blessed are the meek, for they shall inherit the earth. (Mat 5:5)

The elect shall possess light, joy and peace, and they shall inherit the earth. (Enoch 5:7 {6:9})

the Father judges no man, but hath committed all judgment unto the son (John 5:22)

the principal part of the judgment was assigned to him, the Son of man. (Enoch 69:27 {68:39})

shall inherit everlasting life (Mat. 19:29)

those who will inherit eternal life (Enoch 40:9 {40:9})

"Woe unto you that are rich! for ye have received your consolation. (Luke 6:24)

Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed. (Enoch 94:8 {93:7}).

Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mat. 19:28)

I will place each of them on a throne of esteem. (Enoch 108:12 {105:26})

YAHUSHA'S WITNESS TO WHAT IS FOUND IN ENOCH

Woe unto that man through whom the Son of man is betrayed! It had been good for that man if he had not been born. (Mat. 26:24)

Where will the habitation of sinners be . . . who have rejected ~~1712~~ of spirits. It would have been better for them, had they never been born. (Enoch 38:2 {38:2})

between us and you there is a great gulf fixed. (Luke 16:26)

by a chasm . . . [are] their souls are separated (Enoch 22: 9,11{22:10,12})

In my Father's house are many mansions (John 14:2)

In that day shall the Elect One sit upon a throne of esteem, and shall choose their conditions and countless habitations. (Enoch 45:3 {45:3})

that ye may be called the children of light (John 12:36)

the good from the generation of light (Enoch 108:11 {105: 25})

the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:14)

all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the Qodesh. (Enoch 48:1 {48:1})

YAHUSHA REPEATS WHAT IS FOUND IN ENOCH

Yahusha here reminds the Sadducees of two parts of scripture. The part in **yellow** is found in **Exodus 3:6**, in Torah. But the part in **blue** is not found in our Canon, but only in the book of Enoch. And notice that he calls it **"Scripture"**.

Matthew 22:23-32

23 That same day the Sadducees, who say there is no resurrection, came to him with a question. 24 "Teacher," they said, "Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. 25 Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. 26 The same thing happened to the second and third brother, right on down to the seventh. 27 Finally, the woman died. 28 Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"

29 Yahusha replied, "You are in error because you do not know the Scriptures or the power of Yah. 30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. 31 But about the resurrection of the dead—have you not read what Yah said to you, 32 'I am the Alum of Abraham, the Alum of Isaac, and the Alum of Yacob'[a]? He is not the Alum of the dead but of the living."

Enoch 15:6-7

But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.

Another remarkable bit of evidence for the early Christians' acceptance of the Book of Enoch was for many years buried under the King James Bible's mistranslation of Luke 9:35, describing the transfiguration of Yahusha:

"And there came a voice out of the cloud, saying, 'This is my beloved Son: hear him.'" Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads:

"This is my Son, the Elect One (from the Greek ho eklelegmenos, lit., "the elect one"): hear him." The "Elect One" is a most significant term (found fourteen times) in the Book of Enoch. If the book was indeed known to the apostles of Yahusha, with its abundant descriptions of the Elect One who should "sit upon the throne of esteem" and the Elect One who should "dwell in the midst of them," then the great scriptural authenticity is accorded to the Book of Enoch when the "voice out of the cloud" tells the apostles, "This is my Son, the Elect One" - the one promised in the Book of Enoch.

IF A BOOK IS NOT IN THE CANON SHOULD WE AUTOMATICALLY DISCARD IT?

Did you know there are twenty books mentioned in the Bible, but not included.

Book of the Covenant - Exodus 24:7
Book of the Wars of 𐤀𐤏𐤃𐤁 - Numbers 21:14
Book of Yasher - Joshua 10:13 / 2 Samuel 1:18
The Manner of the Kingdom / Book of Statutes -
1 Chronicles 29:29
Book of Samuel the Seer - 1 Chronicles 29:29
Nathan the Prophet - 1 Chronicles 29:29 / 2
Chronicles 9:29
Acts of Solomon - 1 Kings 11:41
Shemiah the Prophet - 2 Chronicles 12:15
Prophecy of AbiYah - 2 Chronicles 9:29
Story of Prophet Iddo - 2 Chronicles 13:22
Visions of Iddo the Seer - 2 Chronicles 9:29
Iddo Genealogies - 2 Chronicles 12:15
Book of Yahu - 2 Chronicles 20:34
Sayings of the Seers - 2 Chronicles 33:19
Book of Enoch - Jude 1:14
Book of Gad the Seer - 1 Chronicles 29:29

Nazarene Prophecy source -
Matthew 2:23
Acts of Uziah - 2 Chronicles
26:22
The Annals of King David - 1
Chronicles 27:24
Jude the missing Epistle - Jude
1:3

Enoch's line of descendants found much favor in the eyes of Yah, due in large part to the character and heart of Enoch. His son, Methuselah, became the oldest man in the Scriptures, living 969 years! Is it a coincidence that Enoch the prophet the great-grandfather of Noah, became the preserver of mankind?

No, it is no coincidence Noah was chosen by Yah to escape the flood. Abraham would eventually emerge from this particular line of descendants. This was the very line of the promised "seed of the woman". So as much as we owe to Abraham and Moshe for what they did, it appears that they were favored due to Enoch.

We draw this conclusion because Chanok had an intimate relationship with Yah. Abraham and Moshe had to be **called out of families** that worshipped other idols. Not Chanok. Chanok was righteous, but the others were chosen and made righteous because of Enoch's favor.

RECAP OF CHANOK'S BOOK IS WORTHY OF BEING SCRIPTURE

Documented in Jubilees that Yah is keeping him in The Garden of Eden to continue to write about the wickedness of men.

That because of his previous accounts, Yah caused the flood.

His writings were from the teaching of Yah and the angels.

Yahusha teaches in Matt 22: 29 what can only be found in Enoch 15:6-7.

Yahusha witnesses to ideas from Enoch

With Genesis, Daniel, Revelation , Ezekiel, Jubilees, Yahsher and Enoch, we get a clearer picture of events past and future . What does not contradict we can use, just like we use Mathew, Mark (writing for Kepha), Luke (as an investigative reporter) and John. All witness accounts of the same time frame.



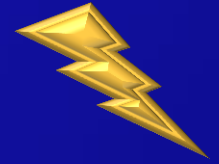
RECAP OF CHANOK'S BOOK IS WORTHY OF BEING SCRIPTURE

Jude quoting Chanok also points to his genealogy- giving a clear signal that Enoch is specifically (the person 7th from Adam) that wrote what Jude quoted.



WORTHY.

SHATAN'S COUNTERFEIT FORETOLD BY CHANOK



The Book of Enoch plays an important role in the history of Jewish mysticism: the great scholar Gershom Scholem wrote, "The main subjects of the later Merkabah mysticism already occupy a central position in the older esoteric literature, best represented by the *Book of Enoch*." Particular attention is paid to the detailed description of the throne of God included in chapter 14 of 1 Enoch.

To better understand the possible reason for the omission of the *Book of Enoch* from the Bible, the term "apocryphal" must be considered. Apocryphal is derived from the Greek and means "hidden" or "secret." **Originally it was a complimentary term, and when applied to sacred books it meant that their contents was considered too exalted to be made available to the general public.** Gradually the idea was accepted that **such books were only to be read by the wise.** Therefore, the term "Apocrypha" began taking on a negative meaning **because the orthodoxy felt as if they were being kept in the dark by not being told the teachings of these books.** The apocryphal books were just read among esoteric circles of the devout believers. The clergy that was not admitted into such circles because they were thought not to be enlightened soon banned apocryphal material heretical, which were forbidden for all to read.

SHATAN'S COUNTERFEIT FORETOLD BY CHANOK

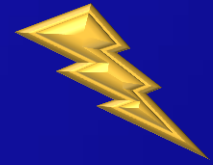


This was the perfect setting for Shatan to counterfeit again the knowledge given to Adam and Enoch and spin it in his direction, so people would turn away from 𐤀𐤄𐤁𐤀.

This counterfeit became an evil play ground for Kabala and Joseph Smith.

The Church of Jesus Christ of Latter-day Saints (LDS Church) does not consider 1 Enoch to be part of its standard canon, though it believes that the *original* Book of Enoch was an inspired book. The Book of Moses, found within the scriptural canon of the LDS Church, has several similarities to 1 Enoch, including names that have been found in some versions of 1 Enoch, and is believed by the Church to contain extracts from "the ministry, teachings, and visions of Enoch".

SHATAN'S COUNTERFEIT FORETOLD BY CHANOK



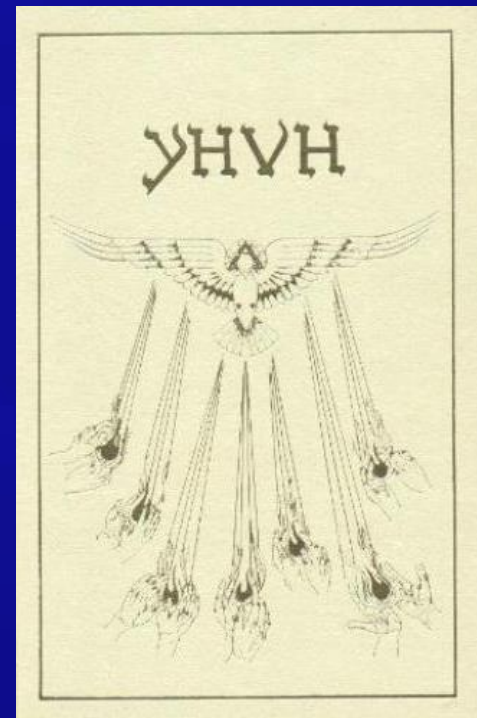
The Watchers Taught Witchcraft

The book of Enoch goes on to state what these fallen angels (Watchers) taught men, evil which is still practiced to this day:

Enoch 7:1, 5-6 state the following sins shown to man: "charms and enchantments, and the cutting of roots, to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood."

Chapter 8:1, 3 go on with bracelets, ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures; resolving of enchantments, **astrology**, constellations, knowledge of the clouds, the signs of the earth, sun, and course of the moon."

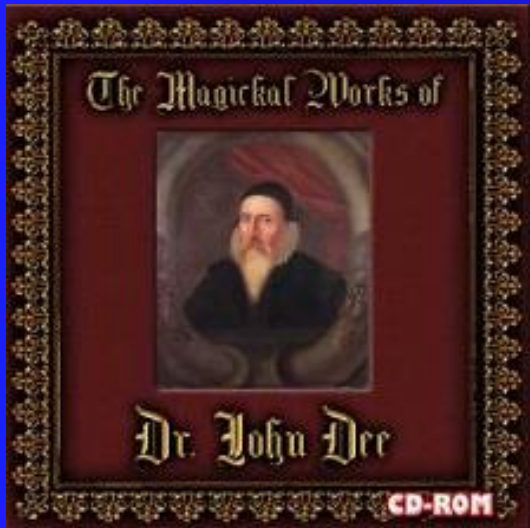
Let's check out what is said about this "knowledge of secrets" in Enoch 16:3 "You have been in heaven, **but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts** you have made known to the women, and **through these mysteries women and men work much evil on earth.**"



Description: This old antique print originates from the 2-volume: 'Joodse Oudheden, ofte Voor-Bereidselen tot de Bybelsche Wysheid, en gebruik der heilige en kerkelijke historien: uit de Alder-Oudste Gedenkenissen der Hebreen, Chaldeen, Babyloniers, Egiptenaars, Syriers, Grieken en Romeinen, ...', published by Wilhelmus Goeree, Amsterdam, 1690.

Artists and Engravers: Wilhelmus Goeree (1635-1711), Dutch bookseller. Very engaged with art and science. Most plates engraved by J.Luyken (1642-1712), a Dutch engraver and author.

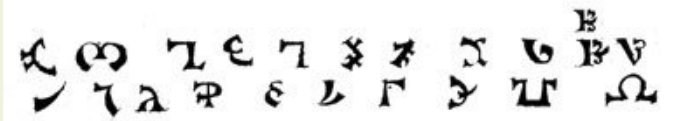




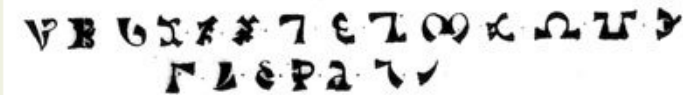
Enochian Alphabet

The **Enochian Alphabet**, also known as the **Angelic Alphabet** was revealed to Dr. John Dee and Edward Kelley during their scrying sessions, when various texts and tables were received from Angels. The term *Enochian* comes from the Biblical figure Enoch, who was a source hidden mystical knowledge. According to Genesis 5:24, he "walked with God" and Hebrews 11:5 states that he "was taken from this life, so that he did not experience death." Dee also referred to the script as the *Adamical Alphabet*.

There are actually two slightly different versions of the Enochian Alphabet, each script differing in a minor way. The first version of the script is found in Dee's Manuscript, the first five *Books of the Mysteries* (Sloane 3188), and the second (and generally accepted version) is given in *Liber Loagaeth* (Sloane 3189), the later being Kelley's original drawings.



Enochian Alphabet from Sloane 3188



Enochian Alphabet from Soane 3189

The method by which the characters were received is interesting. John Dee wrote that:

"But it is to be noted that when E.K. [Edward Kelley] could not aptly imitate the form of the characters or letters as they were shewed, that then they appeared drawn on his paper with a light yellow colour, which he drew the black upon; and so the yellow colour disappearing, there remained only the shape of the letter in black..."



Enochian magic is a system of ceremonial magic based on the invocation and commanding of various spirits. It is based on the 16th-century writings of Dr. John Dee and Edward Kelley, who claimed that their information, including the revealed Enochian language, was delivered to them directly by various angels. Dee's journals contained the Enochian script, and the tables of correspondences that accompany it. Dee and Kelley believed their visions gave them access to secrets contained within the apocryphal Book of Enoch.



You can see a few similarities but Dees borrowed also from Samaritan numbering letters.



John Dee's perversion



Origins and manuscript sources

The Enochian system of magic as practiced today is primarily the product of researches and workings by five men: John Dee, Edward Kelley, Samuel Liddell MacGregor Mathers and Aleister Crowley. In addition, the researches of Dr Thomas Rudd, Elias Ashmole, Dr William Wynn Westcott and Israel Regardie were integral to its development.

The raw material for the Enochian magical system was "dictated" through a series of Angelic communications which lasted from 1582-1589. Dee and Kelley claimed they received these instructions from angels. While Kelly conducted the psychic operations known as scrying, Dee kept meticulous written records of everything that occurred. Kelly would look deeply into a crystal "shewstone" and describe aloud whatever he saw.

This account of the Angelic communications is taken at face value by most Enochian occultists. However, some of them have pointed out remarkable similarities to earlier grimoiric texts such as the Heptameron known to Dee.^[2] Such magical texts as The Book of Soyga (of which Dee owned a copy), the Pauline Art (Ars Paulina)(see Lesser Key of Solomon) and others including the magical works of Agrippa and Reuchlin probably also had an influence on the Angelical magical workings of Dee and Kelley. The system claims to relate to secrets contained within the apocryphal Book of Enoch.



Dee and Kelly never referred to their magic as 'Enochian' but rather called it 'Angelic'. However in modern occultism it is commonly known as Enochian. It is not quite clear how much of Enochian magic was put to use by Dee and Kelley. Indeed, whether Dee and Kelly ever practiced Enochian is still up for debate. The angels told them not to work Enochian, and there are no diary records of works being done except for one healing talisman that they were instructed by the angels to make. Dee and Kelley's journals are essentially notebooks which record the elements of the system, rather than records of workings they performed using the system.

Some writers assert that [Thomas Rudd](#) was the center of a group of angel magicians who may have used Dee and Kelly's material. The Angelical material of Dee and Kelley also had a considerable influence on the magic of [Rosicrucianism](#). However, little else became of Dee's work until late in the nineteenth century, when it was incorporated and adopted by a mysterious and highly secret brother-hood of adepts in England, who called themselves the Hermetic Order of the Golden Dawn. The rediscovery of Enochian magic by [Samuel Liddell MacGregor Mathers](#) of the [Hermetic Order of the Golden Dawn](#) in the 1880s led to Mathers hammering the material into a comprehensive and workable system of ceremonial Magick. They invoked the Enochian deities whose names were written on the tablets. They also traveled in what they called their Body of Light (a poetic term for the aura) into these subtle regions and recorded their psychic experiences in a scientific manner. The two major branches of the system were then grafted on to the [Adeptus Minor](#) curriculum of the Golden Dawn.



Enochian as an operative system is difficult to reconstruct based upon original manuscripts like the collection of Sir [Hans Sloane](#) in the [British Museum](#), but contemporary occult organizations have attempted to make it usable. The Golden Dawn was the first, but their knowledge was based upon only one of Dee's diaries and their planetary, elemental, or zodiacal attributions have no foundation in the original sources.

Caveats

[Anton LaVey's](#) book [The Satanic Bible](#) includes a section of "Enochian Keys" within a document called *The Book of Leviathan* which purported to have been part of the lost manuscripts of Dr. Dee's. LaVey adapted Dee's Calls to include Satanic references which were not in the originals.

Since horror writer [H.P. Lovecraft](#), in his short work "The History of the Necronomicon" (written 1927, published after Lovecraft's death, in 1938), made John Dee the translator of one of the versions of his mythical book of forbidden lore [The Necronomicon](#) (an example of Lovecraft's use of the technique of "pseudo-authenticity"), much has been written connecting Dee and Enochian magic with *The Necronomicon*. The fanciful connection between Dee and *The Necronomicon* was suggested by Lovecraft's friend [Frank Belknap Long](#). Modern writings taking the connection seriously are considered fabrications.



Aleister Crowley, who worked with, and wrote about, Enochian magic extensively, has contributed much to its comparatively widespread use today. Crowley published the Golden Dawn Enochian material as "A Brief Abstract of the Symbolic Representation of the Universe Derived by Doctor John Dee Through the Skrying of Sir Edward Kelly." (Initially published in Crowley's Journal *The Equinox* Nos VII and VIII, this work was subsequently renamed *Liber LXXXIV vel Chanokh*, or *The Book of Enoch* - Chanokh being an older Hebrew form of the name Enoch. Crowley numbered the book as 84 since that number is the Qabalistic numeration for Chanokh. (In some printings the number 89 is mistakenly assigned to the book). Crowley's most famous work with Enochian focused upon the Calls of the Aethyrs. His visions from these Calls, which he experienced while working with Victor Neuberg in Algeria, formed a document called *The Vision and the Voice*, also known as *Liber 418* (or to give it its full title, *Liber CCCCXVIII: Liber XXX Ærum Vel Saeculi, Being of the Angels of the Thirty Aethyrs the Vision and the Voice* - see Holy Books of Thelema). The book was written with highly symbolic imagery and is integral to Crowley's explication of his Law of Thelema. Recordings of Crowley reading the First and Second Calls of the Aethyrs (in both English and Enochian) exist; they were recorded as part of a series of wax cylinder recordings made by Crowley in 1922, and can be found on various compilations of these recordings onto CD which are widely available today.

So we have shown that even though Shatan wanted to corrupt Chanok, he is only creating a poor counterfeit.

Chanok, the man and the book has the character witness of 1Y1Z and Yahusha as well as the Eyewitness and other books of Scripture included and not included in the canon.

At this point we feel confident we have proven Chanok worthy to explore and put in to use his calendar. So lets find out more about that.

CHANOK'S CALENDAR



"Chaps. 72-82 **The Astronomical Book**, like the Book of Watchers, may date from the third century BCE; the oldest copy of it seems to have been made not long after 200 BCE. Sizable portions of the text are preserved on four copies, written in Aramaic, from Qumran cave 4. The Aramaic original appears to have been much different and much longer than the Ethiopic text, adding far more astronomical details."

- James C. Vanderkam

THE CALENDAR OVERVIEW

Four fragmentary editions of the Astronomical Book were found at Qumran, 4Q208-211. 4Q208 and 4Q209. The fragments found in Qumran also include material not contained in the later versions of the Book of Enoch.

This book contains descriptions of the movement of heavenly bodies and of the firmament, as a knowledge revealed to Enoch in his trips to Heaven guided by Uriel, and it describes a Solar Calendar that was later described also in the Book of Jubilees which was used by the Dead Sea sect. The use of this calendar made it impossible to celebrate the festivals simultaneously with the Temple of Jerusalem.

The year was composed from 364 days, divided in four equal seasons of ninety-one days each. Each season was composed of three months consisting of 2 thirty days, and 31 days the third month. The whole year was thus composed of exactly fifty-two weeks.

Each year started always on Sunday, which was the first day of the creation narrated in Genesis. It is not known how they used to reconcile this calendar with the tropical of 365.24 days (at least seven suggestions have been made), and it is not even sure if they felt the need to adjust it.

Enoch 33:2-4

I saw the ends of the earth where heaven rests on it, and the doors of heaven open. And I saw how the stars of heaven come out, and I counted the gates from which they came out, and wrote down all their outlets, of each individual star by their number and their names, their courses and their positions, and their times and their months, as Uriel the godesh angel who was with me showed me. He showed me all things and wrote them down for me: also their names he wrote for me, and their laws and their functions.

Enoch 72:6-7

In this way the sun rises in the first month in the great door which is the fourth. And in the fourth door from which the sun rises in the first month are twelve windows, from which proceeds a flame when they are open in their seasons.

their seasons.

are twelve windows, from which proceeds a flame when they are open in fourth. And in the fourth door from which the sun rises in the first month in this way the sun rises in the first month in the great door which is the

The twelve windows are the constellations or in Hebrew – Mazzaroth, the Zodiac or the wheel of stars. Mazzaroth is H4216

Lexicon :: Strong's H4216 – mazzarah Aa

מַזְרָה

Transliteration <i>mazzarah</i>	Pronunciation maz-zä-rä' (Key) 
Part of Speech feminine noun	Root Word (Etymology) Apparently from מָרַר (H5144) in the sense of distinction

Dictionary Aids

TWOT Reference: 1176

Variant Spellings

Variant spellings for this word: מַזְרָה (Strongs) מזרות (Gesenius)

Outline of Biblical Usage

- I. Mazzaroth
 - A. the 12 signs of the Zodiac and their 36 associated constellations

KJV Translation Count — Total: 1x

The KJV translates Strong's H4216 in the following manner: Mazzaroth (1x).

The KJV translates Strong's H4216 in the following manner: Mazzaroth (1x)

KJV Translation Count — Total: 1x

THE MAZZAROTH SIGN and the 2000-year ticks

Someone says: The ZODIAC? What has that to do with the Word of God? Well, plenty. Who put the stars on the firmament? Who made the constellations? God, of course.

So if we find that some of the most important events in the Bible occurs during the same passage as when the constellations in the sky passes from one sign to the other, then we ought to notice that, and learn from it.

Those who misuse these signs and constellations for astrology doesn't take away the fact that it was God Almighty who gave these signs to us:

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:" (Gen. 1:14).

So, the Zodiac, or the Mazzaroth in Hebrew, is God's clock. By this we now know, that we are living in a time when something really important is about to happen. And those of the enemy knows it too, and here's where we have our struggle.



Mosaic pavement of a 6th century synagogue at Beit Alpha in northern

Israel.

Job 38:32

Can you lead forth the constellations (mazzaroth) at their appointed time, or can you lead the Bear (Orion) with its children?

Here we have Yahuah talking to Job about His stars, His constellations.

Psalms 147:4

He counts, divides and appoints the number of the stars: He gives names to all of them.

Instead of using the term the Zodiac, we can use The Wheel of Stars – which are the constellations that line up with the 12 months of the year and we see by these Scriptures they all show up at their appointed times in a monthly order every year.

Enoch 72:8

When the sun rises in heaven, he comes out through the fourth door, thirty mornings in succession, and sets accurately in the fourth door in the west of the heaven.

Enoch 72:11

And the sun rises from the fourth door, and sets in the fourth door and returns to the fifth door of the east thirty mornings, and rises from it and sets in the fifth door.

Enoch 72:13

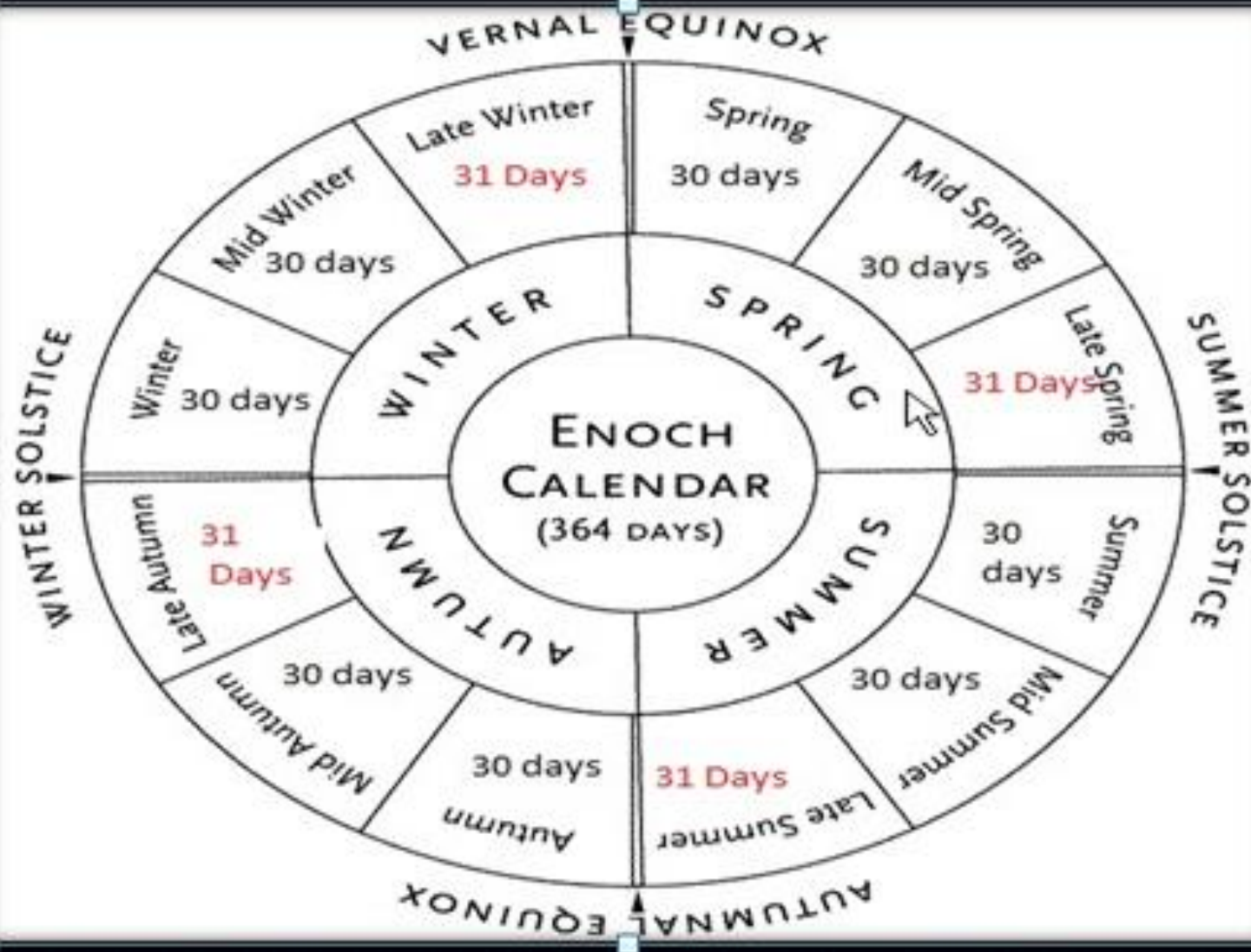
And it returns to the east and enters into the sixth door, and rises and sets in the sixth door one-and-thirty mornings on account of the sign.

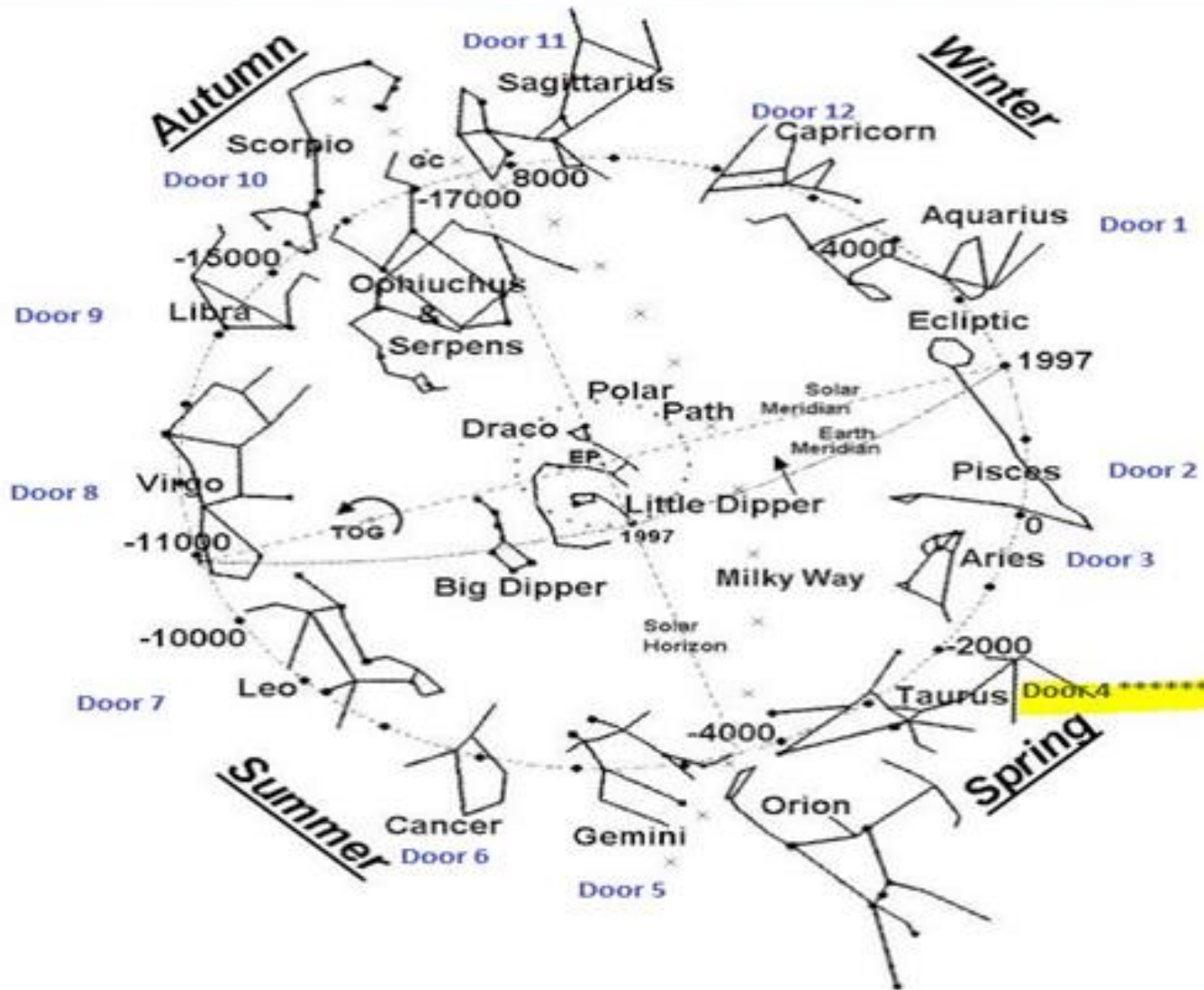
This sets up how the quarter goes: 30-30-31 – showing 3 months.

This sets up how the quarter goes: 30-30-31 – showing 3 months.

sets in the sixth door one-and-thirty mornings on account of the sign.

and it returns to the east and enters into the sixth door, and rises and





Enoch 72:14

On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts and the night is shortened and becomes six parts.

This is showing that at the end of these 3 months the day is becoming longer, leading into summer, confirming that the first month started in the spring.



Genesis 1:14

And Yahuah said, "Let lights come to be in the expanse of the shamayim to separate the day from the night and let them be signs and Appointed Times, and for days and years."

Genesis 1:16

And Yahuah made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the stars.

Don't be confused in thinking that the moon rules the stars, otherwise it would have said rule the night and the stars without the comma which is the indicator of the importance of the stars since the moon or sun have nothing to do with how the stars arrive at their places and appointed times in the shamayim.

Enoch 74:12

And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day to eternity; but complete the years with perfect justice in 364 days.

Note in this passage there is nothing said about the moon-but does speak to "exact" time keeping. The moon fluctuates too much to be a reliable time piece to start the year.

ILLUMINATIONS

From the Fenton Bible – translated by Ferrar Fenton

Genesis 1:16

Yahuah had made two large luminaries, the larger one to control the day and the smaller one to control the night, accompanied by the stars.

After the Sun, the Moon is the brightest object in the sky. Of course, the light we see doesn't originate on the Moon -- the Moon (like the planets) shines by reflected sunlight. [Note in passing: the Moon's surface is actually quite black. Only about 3% of the Sun's light which hits the Moon is reflected. But that's enough to light up our night sky.] The most prominent feature of the Moon's appearance in the sky is the Moon's **phase**. The Sun, of course, only lights up 1/2 the Moon -- the half that is facing the Sun. This doesn't always correspond to the half that faces the earth. In fact, if the Moon is on the same side of the earth as the Sun, we won't see the Moon at all.

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the Moon -- the half that is facing the Sun. This doesn't always correspond to the appearance in the sky is the Moon's **phase**. The Sun, of course, only lights up 1/2



http://imagine.gsfc.nasa.gov/docs/ask_astro/answers/970314b2.html

The Question

(Submitted March 14, 1997)

Why does the Moon sometimes come out during the day?

The Answer

You can see the Moon in the daytime because it is big and brightly lit by the Sun. The surface of the Moon is about as reflective as an asphalt road--rather dark but not totally black. When you look at the Moon, you are seeing the light which reflects off it. This is not nearly as bright as the Sun, but it is up to 100,000 times as bright as the brightest nighttime star.

During the day, the brightness of the sky washes out the light from the stars: a region of the sky including a bright star is only very slightly brighter than a region of the sky without a bright star, so your eye cannot notice the difference. However, the region of the sky containing the Moon is much brighter, so you can see it. You can also sometimes see Venus during the day if the conditions are right and you know exactly where to look, but anything dimmer is lost.

It might be useful to think of the Sun as a large light bulb, and the moon as a large mirror. There are situations where we can't see the light bulb, but we can see the light from the bulb reflected in the mirror. This is the situation when the moon is out at night. We can't see the Sun directly because the earth is blocking our view of it, but we can see its light reflected from the moon. However, there are also situations where we can see both the light bulb and the mirror, and this is what is happening when we see the moon during the day. You can explore this for yourself with a light and a hand mirror. Depending on which way you face (away from the light or sideways to the light) you can see either just the mirror, or both the light and the mirror.

I hope this helps!

David Palmer and Tim Kallman
for the Ask an Astrophysicist team

for the Ask an Astrophysicist team
David Palmer and Tim Kallman

In fact, the moon is up in the daytime as often as at night. It's only the full moon that that rises in the east as the sun is setting in the west and reigns in the sky all night long. That means *the moon is up all night long only one night each month*. Otherwise, the moon rises and sets on its own schedule, having nothing to do with sunrise or sunset, and varying in a systematic way throughout each month as the moon pursues its monthly orbit around Earth. [REDACTED]



A daytime moon on January 28, 2013 as seen by [EarthSky Facebook](#) friend Denise Johnson in Ridgecrest, California, in the Mojave Desert. Notice that this moon in this photo is closer to the (western) horizon at sunrise than the moon one day later (photo below). Full moon was January 27. Afterwards, the moon is waning again and inching closer to the sun on the sky's dome.

qomc

(photo below) Full moon was January 27. Afterwards, the moon is waning again and inching closer to the sun on the sky's dome.

What is a star? We know that our sun is a star, it is much closer to us so it looks much bigger.

<http://www.universetoday.com/24351/what-is-a-star/>

Look up in the night sky and you'll see lots of stars. But what is a star? In a scientific sense, a star is ball of hydrogen and helium with enough mass that it can sustain nuclear fusion at its core. Our Sun is a star, of course, but they can come in different sizes and colors.

Nuclear fusion is what defines a star, but they can vary in mass. And the different amounts of mass give a star its properties. The least massive star possible is about 75 times the mass of Jupiter. In other words, if you could find 74 more Jupiters and mash them together, you'd get a star. The most massive star possible is still an issue of scientific disagreement, but it's thought to be about 150 times the mass of the Sun. More than that, and the star just can't hold itself together.

The least massive stars are red dwarf stars, and will consume small amounts over tremendous periods of time. Astronomers have calculated that there are red dwarf stars that could live 10 trillion years. They put out a fraction of the energy released by the Sun. The largest supergiant stars, on the other hand, have very short lives. A star like Eta Carinae, with 150 times the mass of the Sun is emitting more than 1 million times as much energy as the Sun. It has probably only lasted a few million years and will soon detonate as a powerful supernova; destroying itself completely.

Most stars are in the main sequence phase of their lives, where they're doing hydrogen fusion in their cores. Once this hydrogen runs out, and only helium is left in the core, the stars have to burn something else. The largest stars can continue fusing heavier and heavier elements until they can't sustain fusion any more. The smallest stars eject their outer layers and become white dwarf stars, while the more massive stars have much more violent ends, become neutron stars and even black holes.



BUT WAIT! THERE IS SOMETHING ELSE "SHADY" ABOUT GEN 1:16 !

Gen 1:16 And Alum^{H430} made^{H6213} **Alph-Tau** (^{H853}) two^{H8147} great^{H1419} lights;^{H3974} (^{H853}) the greater^{H1419} light^{H3974} to rule^{H4475} the day,^{H3117} and the lesser^{H6996} light^{H3974} to rule^{H4475} the night:^{H3915} *he made* the stars^{H3556} also.

The words "he made" in italics were not in the original writings, but were added by the translators for clarification. **In this case it does not clarify anything. It has only contributed to gross confusion.**

In reading the instructional pages of Strong's, it tells us when no number appears for a word, that word was not in the original writings! **Why didn't the translators put the word "also" in italics?**

Something else isn't right. Notice the KJV does not show an Alph Tau before "the stars". Instead they threw in "he made". Lets look at the Hebrew.

Genesis 1:16

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹרֹת הַגְּדֹלִים לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמְּאֹרֹת הַקְּטָנִים לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת	And God made two great lights, the greater light to rule the day and the smaller light to rule the night, and the stars. LEB
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LEB OT RI | הַכּוֹכָבִים:

Genesis 1:16

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים
 אֶת־הַמְּאֹר הַגְּדֹל לְמַמְשֶׁלֶת הַיּוֹם
 וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת
 הַכּוֹכָבִים: | LEB OT RI

And God made two great lights, the greater light to rule the day and the smaller light to rule the night, and the stars. | LEB

The Hebrew-English Reverse Interlinear Old Testament Lexham English Bible Shows the Alph-Tau but ignores it and applies the "and" which is the Wah to Stars not the Alph-Tau. If it were suppose to be "and the stars" the wah would Have been attached to the last word!

This is how it should be read:

And causing them to exist, by Alum, two covenant marks of light source great. The covenant mark light source greater (in size or older) to have authority of the day. And the covenant mark the lesser (smaller or younger) light source to have authority of the night, indeed the covenant mark, the stars.

Suffix	Meaning	Examples
(Patach and Tav)	Changes a singular feminine noun to the construct form. of	מִשְׁחָה תּוֹרַת מֹשֶׁה <i>Torat Moshe</i> (Torah of Moses)

Pretty straight forward but there is more. Lets look at why אֵלֹהִים put the two light sources in the firmament from Genesis 1:14, 17 and 18.

- To divide the day from the night
- For Signs
- For seasons
- For days
- For years
- To give light upon the earth
- To rule over the day
- To rule over the night
- To divide the light from the darkness

We know the sun and stars fit all these qualifications but does the moon? Let's find out.

Let's compare this to the moon, by finding out what the moon is:

Definition of a Moon

There is actually no strict definition of what a moon is, but there are some commonalities between those objects considered moons, also called satellites.

They all are:

- Distinct, whole objects
- Solid objects
- In orbit around a more massive body (that presumably orbits a star)

But moons also come in all shapes in sizes. We tend to think of objects like our Moon that are large and round, but moons like Phobos and Deimos (the Moons of Mars) look more like small irregularly shaped asteroids.

The difference between the moon and the stars is the fact that a star (our sun) is burning, putting off light. The moon and planets are objects, the only reason there is light is because (1) like the moon, it reflects the light from the sun or (2) light from the earth called earthlight or earthshine.



earthlight

/ˈɜːθlaɪt/

noun

1. *another name for earthshine*

earthshine

/ˈɜːθʃaɪn/

noun

1. the ashen light reflected from the earth, which illuminates the new moon when it is not receiving light directly from the sun

Collins English Dictionary - Complete & Unabridged 2012 Digital Edition

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[Cite This Source](#)

Word Origin and History for earthlight



n.

1833, from **earth** + **light** (n.). Apparently coined by British astronomer John Herschel.

John Herschel:

1833, from earth + light (n.). Apparently coined by British astronomer

<http://www.moonconnection.com/earthshine.phtml>

What Is Earthshine?

Earthshine is a soft, faint glow on the shadowed part of the moon caused by the reflection of sunlight from the Earth.

Specifically, Earthshine happens when the light from the sun is reflected from the Earth's surface, to the moon, and then back to our eyes. Because of this double reflection of light, Earthshine is many, many times dimmer than the direct light of the sun on the moon. Earthshine is even more faint because the moon's "albedo" (a specific kind of reflectivity) is less than Earth's. Even though this dim light is only a reflection it can still illuminate some features of the moon.

Earthshine can be best seen during the crescent phases (the 1-5 day period before or after a New Moon). During this time the sun is mostly behind the moon from our perspective and bathing the Earth in a lot of direct light that is reflected onto the shadowed parts of the moon.

Moons orbiting other planets can also experience this phenomenon, generally called "planetshine".

This is what Earthshine looks like to the International Space Station:





In this study we will see where Aldebaran follows the Pleiades and this combination of stars is during the vernal equinox. Here is a comparison of the earth, moon and stars as it were:

This is how big the Earth is next to the moon.



8,000 miles (really 7,926)

If the Earth were hollow,
50 moons would fit into
the Earth.



2,160 miles

graphics by Gary A. Becker

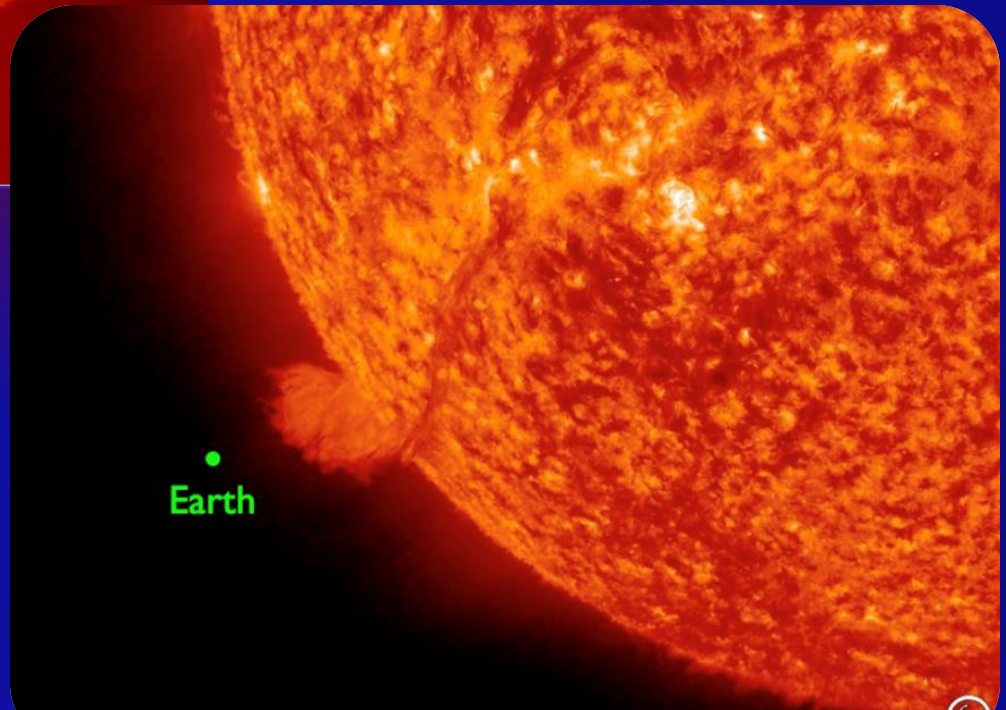
graphics by Gary A. Becker

8,000 miles (really 7,926)

2,160 miles



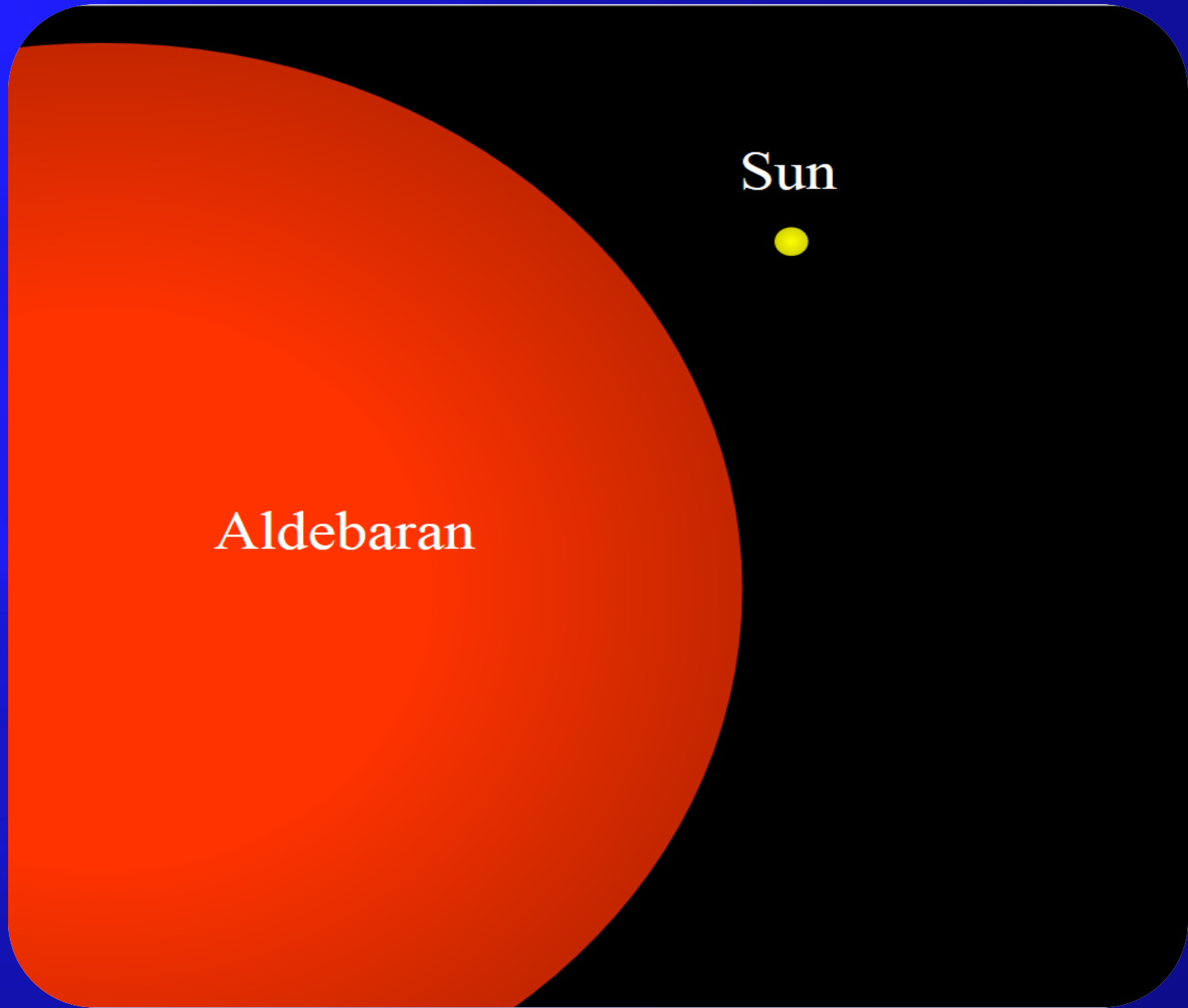
Earth



Earth



Seeing the comparison of Aldebaran to our sun puts it into perspective as to why we can see this star with the naked eye, but there are even bigger stars:



Look at the size of Antares . It's Antares that you see during the Autumn equinox.

Antares

Betelgeuse



Sol Sirius Polux

Arcturus

Rigel

Aldebaran

What is the Moon Made Of?

by FRASER CAIN on NOVEMBER 3, 2008

8+1 7

Lunar Features



©ZoomSchool.com

The composition of the Moon is a bit of a mystery. Although we know a lot about what the surface of the Moon is made of, scientists can only guess at what the internal composition of the Moon is. Here's what we think the Moon is made of.

Like the Earth, the Moon has layers. The innermost layer is the lunar core. It only accounts for about 20% of the diameter of the Moon. Scientists think that the lunar core is made of metallic iron, with small amounts of

sulfur and nickel. Astronomers know that the core of the Moon is probably at least partly molten.

Outside the core is the largest region of the Moon, called the mantle. The lunar mantle extends up to a distance of only 50 km below the surface of the Moon. Scientists believe that the mantle of the Moon is largely composed of the minerals olivine, orthopyroxene and clinopyroxene. It's also believed to be more iron-rich than the Earth's mantle.

The outermost layer of the Moon is called the crust, which extends down to a depth of 50 km. This is the layer of the Moon that scientists have gathered the most information about. The crust of the Moon is composed mostly of oxygen, silicon, magnesium, iron, calcium, and aluminum. There are also trace elements like titanium, uranium, thorium, potassium and hydrogen.

So the question is why do we think that Yahuah made the moon as one of His lights?

When he's talking to Job about the stars coming out when he calls them, there is nothing said about the moon nor the earth for that matter.

The great light for our planet is our sun, which is still considered a star and the lesser light would be the rest of the stars that are so far away that they look like twinkling lights.

Due to the Scriptures confusing translations between month and moon, (which will be addressed in another study), "moon" has been added to prop up the idea that the moon is a light, to base a lunar calendar on when it is nothing more than earth's satellite.

From what we are taught it would appear that in ancient times people were confused by what they saw, an illusion of something that reflects light.

But were they? Or are we?

We've learned that the earth reflects light, so does that make earth another light?

From an interesting article/study the writer says this:

“Every 29.53 days the earth is between the moon and the sun and the fullness of the moon can be seen in the night time sky. This event is one of the very few days each month, that the moon is in the night time sky from dusk until dawn. Here comes a rhetorical question: “How can the moon rule the night if once every 29.53 days its orbit around the earth, is (on average) in the day time sky approximately 50% of the time and in the night time sky (only) approximately 50% of the time.”

The sun rises every day and as a song says, “even when it rains, the sun is still shining.”

It also appears that perhaps the use of “moon” in Scripture is a problem, but then again, throughout history there has been an awful lot of moon worshipping going on.

Here are some definitions from an old Webster Dictionary from the late 1800’s:



From: Revelation of Genesis. "The lost ages." From Ethiopian manuscripts of an anonymous, in eight volumes (1890)

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the smaller light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth and to rule over the day and over the night, and to divide the light from the darkness: [REDACTED]

2. One employed to assort wool according to its color.
Star (stär), n. [OE. *sterre*, AS. *steorra*; akin to OFries. *stera*, OS. *sterro*, D. *stér*, OHG. *sterno*, *sterro*, G. *stern*, Icel. *stjarna*, Sw. *stjerna*, Dan. *stjerne*, Goth. *stairnō*, Armor. & Corn. *steren*, L. *stella*, Gr. *ἀστὴρ*, *ἀστρον*, Skr. *star*; perhaps from a root meaning, to scatter, Skr. *stṛ*, L. *sternere* (cf. STRATUM), and originally applied to the stars as being strewn over the sky, or as being scatterers or spreaders of light. √296. Cf. ASTER, ASTEROID, CONSTELLATION, DISASTER, STELLAR.]

1. One of the innumerable luminous bodies seen in the heavens; any heavenly body other than the sun, moon, and comets.

His eyes twinkled in his head aright,
As do the stars in the frosty night. *Chaucer.*

Sat'el-lite (săt'el-lit), n. [F., fr. L. *satelles*, -itis, an attendant.] 1. An attendant attached to a prince or other powerful person; hence, an obsequious dependent. "The satellites of power." *I. Disraeli.*

2. (*Astron.*) A secondary planet which revolves about another planet; as, the moon is a *satellite* of the earth. See *Solar system*, under SOLAR.

BACK TO CHANOK

Enoch 82:9-11

And these are the orders of the stars, which set in their places, and in their seasons and festivals and months. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. Their four leaders who divide the four parts of the year enter first (quarters); and after them the twelve leaders of the orders who divide the months; and for 360 days there are heads over thousands who divide the days; and for the four days in the calendar there are the leaders which divide the four parts of the year.

“The 4 leaders” are the 4 quarters are 30-30-31 days, four quarters encompassing 12 months, 360 days plus 4 = 364 days for the year. The thousands who divide the day are angels that are in charge of each hour.

four

thousands who divide the day are angels that are in charge of each encompassing 12 months, 360 days plus 4 = 364 days for the year. The

By Enoch, how do we determine that it's the spring that starts the year? In Enoch 72-14, it's showing that the days are getting longer, when do our days get longer? They start in the spring, but the longest days are yet to come, which occur in the summer. **"And in the fourth door (or the Great door is 4th Constillation) from which the sun rises(is the)in the first month (of the year) are twelve windows (12 months)."**

Enoch explains the first month of the year is the 4th Door or Constellation. The window or constellation/month starts spring. Spring and autumn are equinoxes while summer and winter are solstices. The difference is that it's only during the equinoxes that the suns crosses the equator and day and night are of equal length. That does not happen with the solstices.

does not happen with the solstices?

suns crosses the equator and day and night are of equal length. That

Job 9:9

Who made Ash, Kesil, and Kimah, and the rooms of the south?

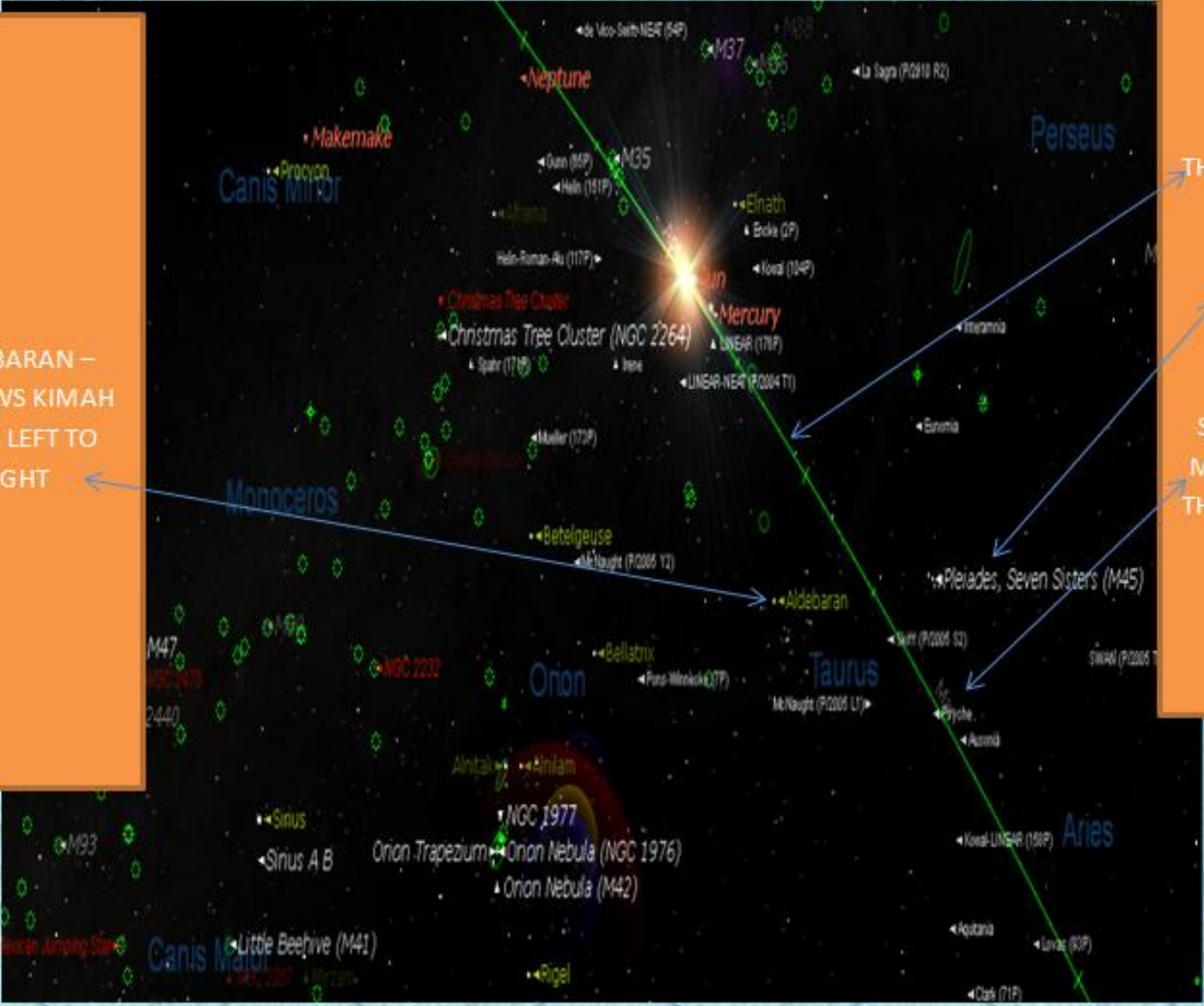
Ash is the Great Bear or the star Antares which is only seen during the autumn equinox; Kesil is Orion and Kimah is Hebrew for the Pleiades or the seven sisters. Kimah is seen only on the spring equinox with the star Aldebaran following. This is not to say that you can't see the Pleiades at other times, but it's only during the spring equinox that the two, Kimah and Aldebaran are seen.

the two, Kimah and Aldebaran are seen.

Pleiades at other times, but it's only during the spring equinox that

the star Aldebaran following. This is not to say that you can't see the

ALDEBARAN –
FOLLOWS KIMAH
FROM LEFT TO
RIGHT



THE ECLIPTIC
KIMAH
SHOWING
MARCH ON
THE ECLIPTIC



Classically the Pleiades are said to consist of seven stars, one of which is missing. Normal adults see six or seven stars; those with excellent vision see about 10. Children see 12 to 14 stars. There are about 200 stars in the core of the cluster which is about two degrees in diameter (four times the apparent diameter of the full moon), and when extending the area out to six degrees, one counts about 500 stars. The cluster is about 360 light years from earth and is some 30 light years in diameter.

Reddish Aldebaran – the fiery eye of the Bull in the constellation Taurus – is an aging star and a huge star! The computed diameter is between 35 and 40 solar diameters. If Aldebaran were placed where the sun is now, its surface would extend almost to the orbit of Mercury. Follow the links below to learn more about this prominent and fascinating star.

<http://earthsky.org/brightest-stars/aldebaran-is-taurus-bloodshot-eye#how>

So we can confirm that both Kimah and Aldebaran can be seen with the naked eye and an easy way to establish when the vernal equinox will occur. Once you know the approximate day of the vernal equinox, then it becomes easy to know when to start looking in the sky. This is typically on the 20th-21st of March . Occasionally it is the 19th.



How does this confirm what the ancients knew about the Pleiades?

Many legends of cultural anthropology around the world are concerned with the Pleiades. They of course have corrupted **them into female deities**, but it does in fact show they were aware of them.

- The Pleiades, in Greek mythology, are the seven daughters of Atlas and Pleione (named Alcyone, Merope, Electra, Celaeno, Taygeta, Maia, and Asterope). Atlas and Pleione are the neighboring stars, and many Greek temples were oriented to the rising and setting of the Pleiades. The Greeks also referred to the word “Peleiades” (spelled with an extra “e”) as the “Doves.” The earliest recorded reference to the Pleiades, however, may be in Chinese astronomical literature dating from 2357 BCE. **For agricultural tribes in the northern hemisphere, the course of the Pleiades indicated the beginning and ending of the growing seasons.**

Probably most famous legend of the Pleiades in native American lore is the story behind Devil's Tower, Wyoming, a volcanic rock which the local Kiowa Indians call Mateo Tepe. They tell us that once seven maidens camped near the river in a region known to have many bears. One of the bears began to chase the maidens, who knelt to pray for help, calling upon the gods. The ground was raised into the sky. The bear tried to follow in vain and clawed the side of the rock, the marks of which are seen on the Tower. To protect the maidens, the Great Spirit allowed them to remain in the sky as the seven sisters, the Pleiades.



To the Japanese, the Pleiades constellation is called Subaru

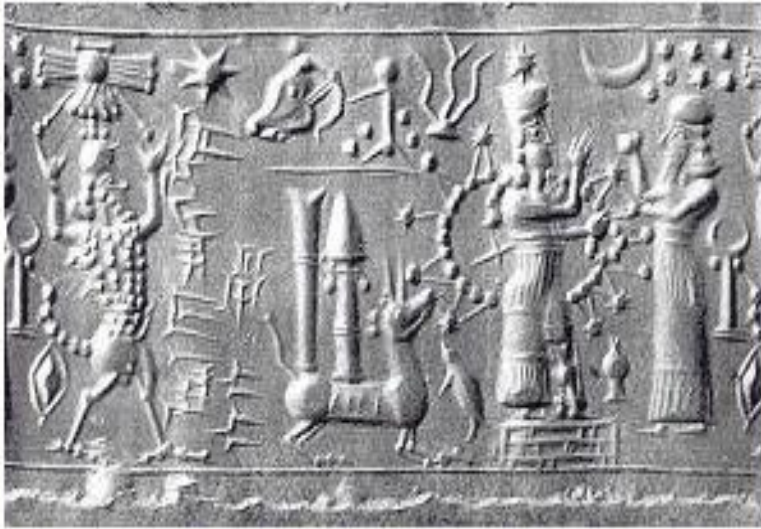


Subaru Impreza XV

Subaru Impreza XV



SUBARU



Sumerian Cylinder Seal. The Pleiades in the right upper corner.



in Sanskrit it is Krittikas.

- To some of the aboriginal people of Australia, it is Makara and was recognized to be connected to the Orion constellation.
- For the Aztec it was called Tianquitzli, which means the “gathering place,” and was considered an important sign of the continuation of life

Now let's establish Enoch's calendar.

First of all we have to start with, "when does the week start".

Yahuah did not name the days, He numbered them, knowing how simple man really is, counting one through seven simplified everything.

James Ussher did this in 1625

James Ussher, the Archbishop of the Anglican Church is a well-known and respected scholar in theological circles, obtaining all his degrees and being ordained at a very young age. Mr. Ussher is the one who through his studies determined that the earth/world started 10/23/4004 BCE. There are some who think it started later, but it seems now in modern days, many scholars are beginning to think that Mr. Ussher's calculations were correct. Unlike today, where we can go to the NASA website

<http://eclipse.gsfc.nasa.gov/SKYCAL/SKYCAL.html> to recreate a calendar back 6000 years, it would have been impossible for him to come up with this date easily. Here's what I got when I created the year for 4004 BCE using the NASA website. I'm just going to pull the month of October.

month of October.

year for 4004 BCE using the NASA website. I'm just going to pull the

come up with this date easily. Here's what I got when I created the

calendar back 6000 years, it would have been impossible for him to

Used to be you could find the vernal equinox on the NASA website going back 6000 years, they have since pulled this down but for current years going to the SKYCAL link, you can find the vernal equinox for current years. I had pulled down ancient vernal equinox information back in 2011 so was able to confirm when the equinoxes occurred on the dates of the events that I am using.

10/23/4004 started on a 1st day or a Sunday

4004 BCE October						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25	26	27	28	29	30	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	1	2	3	4	5

This confirmed for me that the week starts on Sunday or the first day of the week. Scripture does NOT say that the week started on Wednesday or the 4th day when Yahuah appointed the sun and the stars for their tasks. Remember this occurred on the 4th day, which should be an indication that the week was in progress. If Yahuah had said your week starts on the 4th day, wouldn't He have started the count again? Instead, He continues with his week and then on the 7th day, the Shabat he marked as a Covenant with us to observe for eternity as a day of Rest.

The next question would be, “how do we confirm a starting point to base our year on”? The logical conclusion would be that we have to have something that we can use as a marker that occurs approximately in the same spot every year. Using that marker we could then determine that it would be the 1st day after that marker occurred as the start of the year.

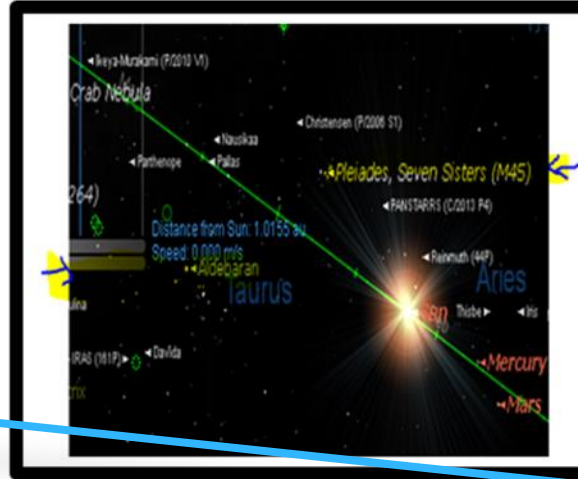
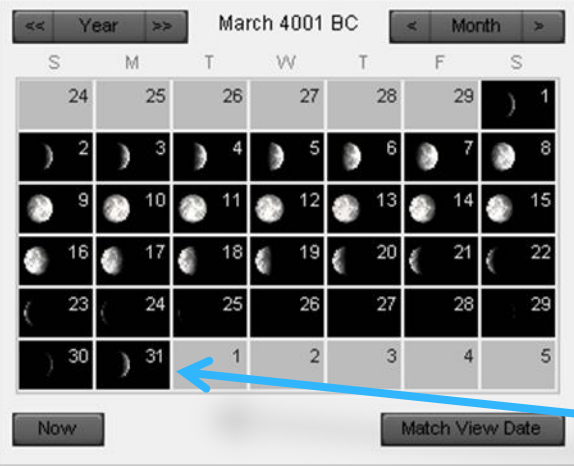
The lunar Shabat keepers use the moon, some use the sliver and I’ve even heard that some use the full moon, as an aside, Yahuah knows we are simpletons and everywhere in Scripture He repeats himself and is very specific. The translations, in particular for the Miqra’s go back and forth between being moon or month, so far nothing has convinced me that it should be moon as well as the fact of the Enoch calendar which I will confirm through this study.

calendar which I will confirm through this study.

convinced me that it should be moon as well as the fact of the Enoch
back and forth between being moon or month, so far nothing has

Time and Date
15:18 28 UT March 20 4001 BC

3-20-4001

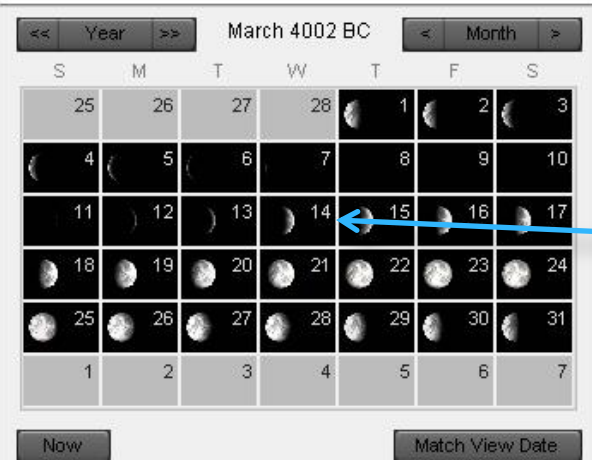


If you look at the difference between determining your starting point based on the moon as opposed to the vernal equinox, you will see quite a difference.

- 4001 BC new moon is the 30th or 31st,

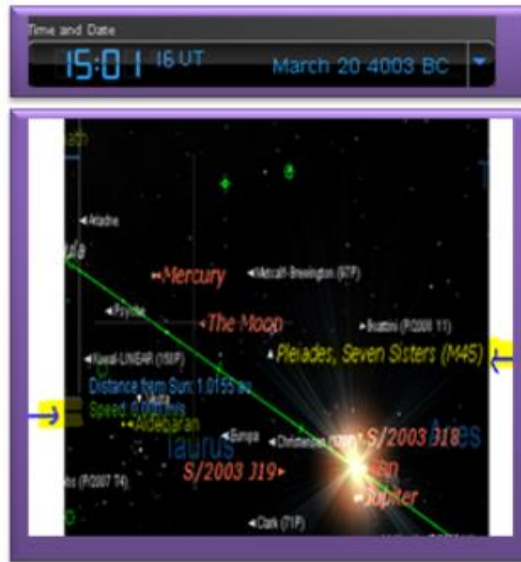
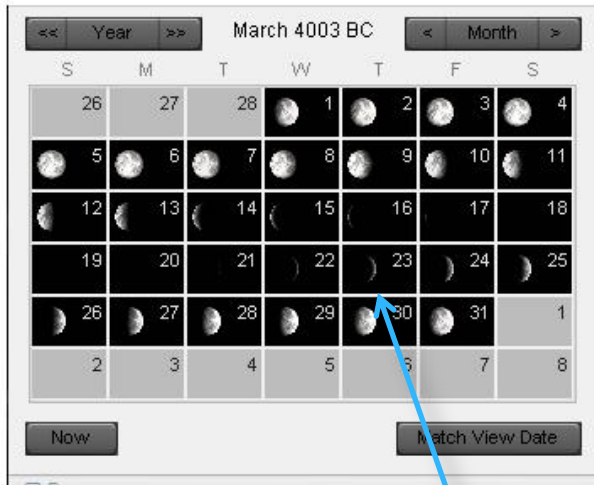
Time and Date
15:11 33 UT March 20 4002 BC

3-20-4002



- 4002 BC it's the 13th or 14th

3-20-4003



On 4003 BC it's 22nd or 23rd. Quite the gap of inconsistency while using the vernal equinox shown by viewing Aldebaran and Kimah, you will see it's the same each year. Above each picture is the time, date and year. To further confirm that it's the same, each picture is showing the constellation Taurus, which is when this combination of stars occur.

So we have confirmed by Enoch's calendar you can consistently start the new year by using Kimah and Aldebaran as a witness to the vernal equinox and is consistent with Yah's Scripture of starting the week on the first day, like He did.

By Enoch's calendar the first day of the year will always be on the first day of the week. Find the day of vernal equinox to determine the start of new year, if the vernal equinox lands on 1st day, that starts the new year, if not, it's the next 1st day.

I take a calendar page that has nothing on it, something that I can put the days in myself. Each quarter is exactly the same - 1st and 2nd month have 30 days and the 3rd month has 31 days, for a total of 91 days and each quarter has 13 Shabats.

Remember the 1st, 4th, 7th, and 10th months always start on the first day of the week-(Sunday) with the Enoch calendar

WITNESS TO CHANOK'S CALENDAR AND HISTORY

To confirm Enoch's calendar we will look at specific events in history.

We will start with Moshe's Exodus – I've seen many dates from 1450 to 1552, but most that I've seen agree on 1552- however, again if you are using the Julian calendar which they were at this time, it starts with the year 0, you have to deduct a year, which officially makes this 1551 BC. On this year the vernal equinox was on March 20th.

Note error:
The 15th day
is the Feast
of
Unleavened
Bread not
Pesach

MOSHE'S EXODUS

Month Year 1st Month MAR/APR 1551BCE

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1 VE 3/20	2	3	4	5	6	7
Start of New Year THANKSGIVING March 20, 1551						
8	9	10 3/29 When Yahuah told Moshe to prepare	11	12	13 4/1	14 4/2
3/27	3/28	The Pesach Lamb	3/30	3/31	STARTS @ SUNDOWN	Yahuah's PASSOVER
15 Left Egypt Camped in Succoth	16 Egypt buries dead	17 Egypt buries dead	18 Egypt buries dead	19 Egypt pursues Moshe & Company	20	21
Pesach 4/3	FIRST FRUITS 4/4	4/5	4/6	Moshe in Ethom 4/7	4/8	4/9
22 4/10	23	24	25	26	27	28
LAST DAY MATZAH HIGH SHABAT	4/11	4/12	4/13	4/14	4/15	4/16
29 4/17	30 4/18					

MOSHE'S EXODUS

Month Year 1st Month MAR/APR 1551BCE

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1 VE 3/20	2	3	4	5	6	7
Start of New Year THANKSGIVING March 20, 1551						
8	9	10 3/29 When Yahuah told Moshe to prepare The Pesach Lamb	11	12	13 4/1	14 4/2
					STARTS @ SUNDOWN	Yahuah's PASSEVER
15 Left Egypt Camped in Succoth	16 Egypt buries dead	17 Egypt buries dead	18 Egypt buries dead	19 Egypt pursues Moshe & Company	20	21
Pesach 4/3	FIRST FRUITS 4/4	4/5	4/6	Moshe in Ethom 4/7	4/8	4/9
22 4/10	23	24	25	26	27	28
LAST DAY MATZAH HIGH SHABAT 29 4/17	30 4/18	4/12	4/13	4/14	4/15	4/16

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Bread not
Pesach

What was really exciting for me to see is that on this first Exodus, how Yahuah set this up showing Moshe more than just how to do Passover but starting the new year on first day on the vernal equinox. Here is the complete template for setting up what would be happening during the year.

It's this Exodus that gave us the first Passover/Pesach, which in addition to leaving Egypt was a prophecy of what would be coming. I'm sure that Moshe and company were making sure that they were aware of everything down to the most mundane minutiae of what Yahuah was saying and how to observe and consider. It coincides as to how Yahuah structured His week and now I can use that as to how I will always start the new year, on the next "first day" of the week after the Equinox.

Month Year

2nd Month -- APR/MAY



Sun	Mon	Tues	Wed	Thu	Fri	Sat
		1	2	3	4	5
		4/19	4/20	4/21	4/22	4/23
6	7	8	9	10	11	12
4/24	4/25	4/26	4/27	4/28	4/29	4/30
13	14	15	16	17	18	19
		Arrived in Sin	Manna in the day			
		Quail in evening				
5/1	5/2	5/3	5/4	5/5	5/6	5/7
20	21	22	23	24	25	26
5/8	5/9	5/10	5/11	5/12	5/13	5/14
27	28	29	30			
5/15	5/16	5/17	5/18			

2\12

2\10

2\11

2\18

Month Year 3rd Month -- MAY/JUNE

Sun	Mon	Tues	Wed	Thu	Fri	Sat
				1	2	3
				5/19	5/20	5/21
4	5	6	7	8	9	10
5/22	5/23	5/24	5/25	5/26	5/27	5/28
5/29 11	12	13	14	15	16	17
	5/30	5/31	6/1	6/2	6/3	6/4
18	19	20	21	22	23	24
6/5	6/6	6/7	6/8	6/9	6/10	6/11
25	26	27	28	29	30	31
6/12	6/13	6/14	6/15	6/16	6/17	6/18

Moshe's Exodus was my first witness of Enoch's calendar after confirming Sunday as the 1st day of the year. This convinced me, but I needed more confirmation!!

Above you will see the first quarter of the year. This is how the other quarters will look, and earlier I said that there are 13 Shabats in each quarter, count them and you will see that is exactly how each quarter is, coming out to a total of 52 Shabats a year. Note though, Shabat is not tied to any calendar, it is a continuous count of 7.

Joshua would enter the Promise land 40 years later, which would put him in on 1511 BCE and all scholars agree that he went in on Feast of Unleavened Bread. The Vernal Equinox was on 3/19 – a first day (Sunday) so the new year would also start this day.

NISSAN						
Month Year		1 st Month		MAR/APR 1511 BCE		
3/19 VE						
Sun	Mon	Tues	Wed	Thu	Fri	Sat
1 New Moon 3/19 THANKSGIVING	2	3	4	5	6	7
8	9	10	11	12	13	14 4/1 YAHUAH'S PASSOVER
15	16 MANNA CEASED	17	18	19	20	21
4/2 PESACH STARTS	4/3	4/4	4/5	4/6	4/7	4/8
22	23	24	25	26	27	28
4/9 LAST DAY PESACH HIGH SHABAT	4/10	4/11	4/12	4/13	4/14	4/15
29	30					
4/16	4/17					

Note error:
The 15th
day is the
Feast of
Unleavened
Bread not
Pesach

JOSHUA 5:11-12 16TH DAY – 1ST FRUITS – MANNA CEASED ON 16TH DAY AS THEY ATE OF THE STORED GRAIN OF THE LAND

Notice I put the new moon, which happen to start on the first day when the equinox happened. I have that there because if we were to use the moon to determine our Shabats, then 1st day would have been a Shabat and that 15th day would also have been a Shabat. We know that Joshua went into the promise land on the 16th day, when they ate of the stored grains in the new land.

Joshua 5:11-12

On the next day after the Passover, on that very day, they ate from the produce of the land, unleavened cakes and roasted corn. And the manna ceased the day after, when they started eating the produce of the land and there was no longer manna for the Yasralites. They ate from the crop of Canaan in that year.

If the 15th day was a Shabat the manna would have already ceased, but it didn't until the next day, the 16th day, just as it shows on the Enoch Calendar.

Note error:
The 15th
day is the
Feast of
Unleavened
Bread not
Pesach

NISSAN						
Month Year		1 st Month		MAR/APR 1511 BCE		
3/19 VE						
Sun	Mon	Tues	Wed	Thu	Fri	Sat
1 New Moon 3/19 THANKSGIVING	2 3/20	3 3/21	4 3/22	5 3/23	6 3/24	7 3/25
8 3/26	9 3/27	10 3/28	11 3/29	12 3/30	13 3/31	14 4/1 YAHUAH'S PASSOVER
15 4/2 PESACH STARTS	16 4/3 MANNA CEASED	17 4/4	18 4/5	19 4/6	20 4/7	21 4/8
22 4/9 LAST DAY PESACH HIGH SHABAT	23 4/10	24 4/11	25 4/12	26 4/13	27 4/14	28 4/15
29 4/16	30 4/17					

JOSHUA 5:11-12 16TH DAY – 1ST FRUITS – MANNA CEASED ON 16TH DAY AS THEY ATE OF THE STORED GRAIN OF THE LAND

THE 3RD WITNESS

Now most dates that I've seen agree that Yahusha was impaled on 4/3/33 AD. Most compelling is the supernatural evidence that there was an earthquake in Jerusalem on that day, just like Scripture said.

33 March						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1	2	3	4



NISSAN

Month Year 1st Month MAR/APR 33AD 3/20 VE

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
3/22 THANKSGIVING	3/23	3/24	3/25	3/26	3/27	3/28
8	9	10	11	12	13	14
3/29	3/30	1 st earthquake and full moon			4/3 YAHUSHA IMPALED	4/4 YAHUAH'S PASSOVER
15	16	17	18	19	20	21
4/5 PESACH STARTS	2 nd earthquake			4/9	4/10	4/11
22	23	24	25	26	27	28
4/12 LAST DAY PESACH HIGH SHABAT	4/13	4/14	4/15	4/16	4/17	4/18
29	30					
4/19	4/20					

Note Error:
The 15th day
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Pesach

NISSAN

Month Year 1st Month MAR/APR 33AD 3/20 VE

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
3/22 THANKSGIVING	3/23	3/24	3/25	3/26	3/27	3/28
8	9	10	11	12	13	14
3/29	3/30	1 st earthquake and full moon			4/3 YAHUSHA IMPALED	4/4 YAHUAH'S PASSOVER
15	16	17	18	19	20	21
4/5 PESACH STARTS	2 nd earthquake			4/9	4/10	4/11
22	23	24	25	26	27	28
4/12 LAST DAY PESACH HIGH SHABAT	4/13	4/14	4/15	4/16	4/17	4/18
29	30					
4/19	4/20					

Note Error:
The 15th day
is the Feast
of
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Pesach

4/10	4/10					
30	30					
HIGH SHABAT PESACH LAST DAY						
4/12	4/12	4/14	4/12	4/16	4/12	4/18
30						

PROOF FOR THE EARTHQUAKES

11. The Crucifixion in Jerusalem, April 3, 33 A.D.

After three hours of darkness at midday on April 3, 33 A.D., the Lord Jesus exclaimed the words "It is finished!" as He died on the cross. Immediately, the curtain of the sanctuary of the temple was torn, a great earthquake occurred, rocks were broken, and many dead saints were resurrected from their tombs (Matthew 27:51-54). The earthquake upon the death of Christ called attention to the great salvation that had been accomplished that day on the cross. The barrier between God and man was not removed by the earthquake tearing the Temple's veil, but by His Son being offered as "the Lamb of God" for the sin of the world. The centurion and his soldiers, who were given the task of crucifying the Lord Jesus, saw the sky grow dark at noon, followed by the earthquake as Christ died at 3:00 p.m. They recognized that Jesus was indeed the Son of God.

An outcrop of laminated Dead Sea sediment can be seen at Wadi Ze'elim above the southwestern shore of the modern Dead Sea near the fortress of Masada. In this sediment outcrop is a distinctive one-foot thick "mixed layer" of sediment that is tied strongly to the Qumran earthquake's onshore ground ruptures of 31 B.C. (see Figure 2).²⁰

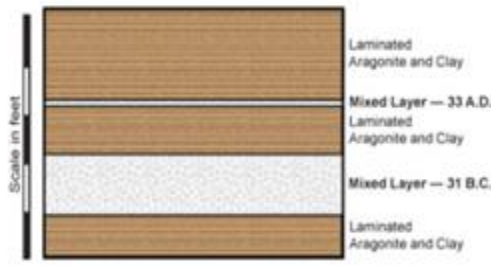


Figure 2. Sketch of the layering in a lake sediment deposit in Wadi Ze'elim, southwest corner of the Dead Sea

Thirteen inches above the 31 B.C. event bed is another distinctive "mixed layer" less than one inch thick. The sedimentation rate puts this second earthquake about 65 years after the 31 B.C. earthquake. It seems that the crucifixion earthquake of 33 A.D. was magnitude 5.5, leaving direct physical evidence in a thin layer of disturbed sediment from the Dead Sea.

NISSAN						
Month Year	1 st Month	MAR/APR 33AD 3/20 VE				
Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
3/22 THANKSGIVING	3/23	3/24	3/25	3/26	3/27	3/28
8	9	10	11	12	13	14
3/29	3/30	1 st earthquake and full moon			4/3	4/4
					YAHUSHA IMPALED	YAHUAH'S PASSOVER
15	16	17	18	19	20	21
4/5 PESACH STARTS		4/7	4/8	4/9	4/10	4/11
		2 nd earthquake				

5.5 on 4/3/33

33/4/2.2

NISSAN

Month Year

1st Month

MAR/APR 33AD 3/20 VE

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
3/22 THANKSGIVING	3/23	3/24	3/25	3/26	3/27	3/28
8	9	10	11	12	13	14
3/29	3/30	1 st earthquake and full moon			4/3	4/4
					YAHUSHA IMPALED	YAHUAH'S PASSOVER
15	16	17	18	19	20	21
4/5 PESACH STARTS	2 nd earthquake			4/9	4/10	4/11

12. The Resurrection in Jerusalem, April 5, 33 A.D.

No human agency rolled away the stone blocking the opening of our Lord's tomb (Matthew 28:2). It was the earthquake in the presence of the angel. God's sovereign action was obvious in both the earthquake and in our Lord's resurrection. The purpose of the stone being rolled away was not to permit the resurrected body of Jesus to exit. The purpose was to allow people to see that the tomb was empty!

The Turin Shroud may not be a medieval forgery after all, after scientists discovered it could date from the time of Christ.

The shroud, which is purported to be the burial cloth of Jesus - showing his face and body after the crucifixion - has intrigued scholars and Christians alike.

But radiocarbon dating carried out by Oxford University in 1988 found it was only 728 years old.

However a new study claims that an earthquake in Jerusalem in 33AD may have not only created the image but may also have skewed the dating results.

The Italian team believes the powerful magnitude 8.2 earthquake would have been strong enough to release neutron particles from crushed rock.

8.2 on 4/5/33



As an aside on 4/3/33 this was a full moon @1451 during the day:

Seismologists at the Bhabha Atomic Research Centre have found that the earthquake counts go up steadily when the moon comes closer to the Earth (perigee) and also when it is Full Moon.

The scientists have also found that major earthquakes occur more in numbers when perigee coincides with Full Moon and New Moon than at apogee (position of moon farthest from earth) with similar combination, going up to a magnitude of 6.0 on the Richter scale. Dr Vinayak G Kolvankar, senior seismologist from BARC said.

His latest papers are published in 'New Concepts in Global Tectonics Newsletter' and 'Journal of Indian Geophysics Union'.

Year	New Moon	First Quarter	Full Moon	Last Quarter
33	Jan 19 16:09	Jan 26 07:51	Jan 4 10:14	Jan 12 15:24
	Feb 18 01:49	Feb 24 20:20	Feb 3 04:21	Feb 11 07:42
	Mar 19 10:38 T	Mar 26 10:33	Mar 4 22:20	Mar 12 19:37
			Apr 3 14:51 p	Apr 11 03:45

Catalog of Lunar Eclipses: 0001 to 0100 (1 CE to 100 CE)

Cat Num	Calendar Date	TD of Greatest Eclipse	ΔT	Luna Saros Num		Ecl. Type	CSE	Gamma	Pen. Mag.	Um. Mag.	Phase Durations		
				Num	Num						Pen. m	Par. m	Total m
04874	0021 May 18	05:47:44	10320	-24473	60	T-	-p	-0.2664	2.3411	1.3967	313.8	209.1	83.2
04875	0021 Nov 08	09:27:47	10318	-24467	61	T+	pp	0.0748	2.7744	1.6692	378.8	234.6	103.6
04876	0022 May 04	23:00:32	10316	-24461	70	T	a-	0.4718	1.9669	1.0191	304.8	189.1	20.1
04877	0022 Oct 28	10:00:48	10308	-24455	78	P	h-	-0.4082	1.7787	0.7063	336.4	191.8	-
04878	0023 Mar 26	02:29:29	10301	-24450	43	N	h-	-1.4336	0.2416	-0.7867	141.4	-	-
04879	0023 Apr 24	13:29:16	10301	-24449	80	N	h-	1.2579	0.6461	-0.4467	199.2	-	-
04880	0023 Sep 18	06:07:14	10297	-24444	47	N	a-	1.4424	0.2011	-0.7797	120.8	-	-
04881	0023 Oct 17	17:25:13	10296	-24443	81	N	a-	-1.2617	0.5494	-0.4636	199.6	-	-
04882	0024 Mar 14	06:26:48	10292	-24438	52	P	-t	-0.7407	1.6375	0.4608	329.6	186.0	-
04883	0024 Sep 06	21:59:30	10287	-24432	57	P	-a	0.7339	1.4893	0.5329	280.1	147.2	-
04884	0025 Mar 03	06:19:48	10282	-24426	62	T-	pp	-0.0166	2.8684	1.7873	374.0	234.5	105.8
04885	0025 Aug 27	13:47:51	10277	-24420	67	T+	pp	0.0341	2.7841	1.8063	328.2	216.4	100.0
04886	0026 Feb 20	09:41:53	10273	-24414	72	P	a-	0.7030	1.6892	0.5482	316.3	161.0	-
04887	0026 Aug 17	00:58:51	10268	-24408	77	P	-t	-0.7322	1.6288	0.6008	310.7	164.6	-
04888	0027 Jan 11	09:37:50	10264	-24403	44	N	a-	-1.3087	0.4442	-0.6313	173.0	-	-
04889	0027 Feb 09	20:12:05	10263	-24402	82	N	a-	1.3444	0.3484	-0.6397	168.1	-	-
04890	0027 Jul 07	13:40:37	10259	-24397	49	N	-t	1.3501	0.4167	-0.6551	194.0	-	-
04891	0027 Aug 06	05:04:30	10258	-24396	87	N	-t	-1.5179	0.1084	-0.9625	101.0	-	-
04892	0028 Jan 01	01:24:22	10254	-24391	54	P	-a	-0.6472	1.6672	0.6993	291.9	163.2	-
04893	0028 Jun 25	15:03:17	10249	-24385	59	P	-t	0.5784	1.8204	0.7731	338.5	189.1	-
04894	0028 Dec 20	15:07:37	10244	-24379	64	T+	pp	0.0255	2.8189	1.8036	338.2	218.4	100.2
04895	0029 Jun 14	22:37:10	10240	-24373	69	T-	pp	-0.2151	2.4698	1.4666	336.6	216.6	91.2
04896	0029 Dec 09	22:36:32	10235	-24367	74	P	-t	0.7499	1.6192	0.4454	320.3	160.1	-
04897	0030 May 06	06:10:02	10231	-24362	41	Me	a-	1.5348	0.0122	-0.9295	29.4	-	-
04898	0030 Jun 04	12:56:00	10230	-24361	79	P	a-	-0.9517	1.0859	0.1371	252.5	79.9	-
04899	0030 Nov 28	23:11:31	10225	-24355	84	N	-t	1.4521	0.2472	-0.8594	153.0	-	-
04900	0031 Apr 25	23:02:48	10221	-24350	51	P	-a	0.8384	1.2896	0.3395	272.2	123.0	-
04901	0031 Oct 19	06:03:52	10216	-24344	56	P	-t	-0.8698	1.2896	0.2349	297.6	111.1	-
04902	0032 Apr 14	11:56:36	10212	-24338	61	T+	pp	0.0397	2.6803	1.6697	345.1	222.7	100.6
04903	0032 Oct 07	15:38:15	10207	-24332	66	T-	pp	-0.1274	2.6220	1.6268	331.0	214.6	96.3
04904	0033 Apr 03	17:37:53	10202	-24326	71	P	-t	-0.6813	1.6399	0.5764	332.8	170.1	-
04905	0033 Sep 27	06:39:46	10197	-24320	76	P	a-	0.5624	1.8071	0.8446	297.2	176.2	-
04906	0034 Feb 21	01:22:01	10193	-24314	81	N	-a	1.4518	0.1682	-0.8122	176.7	-	-

NISSAN

1st Month MAR/APR 33AD

Tues	Wed	Thu	Fri
3	4	5	6
3/24	3/25	3/26	3/27
10	11	12	13
1st earthquake and full moon			4/3 YAHUSHA IMPALED

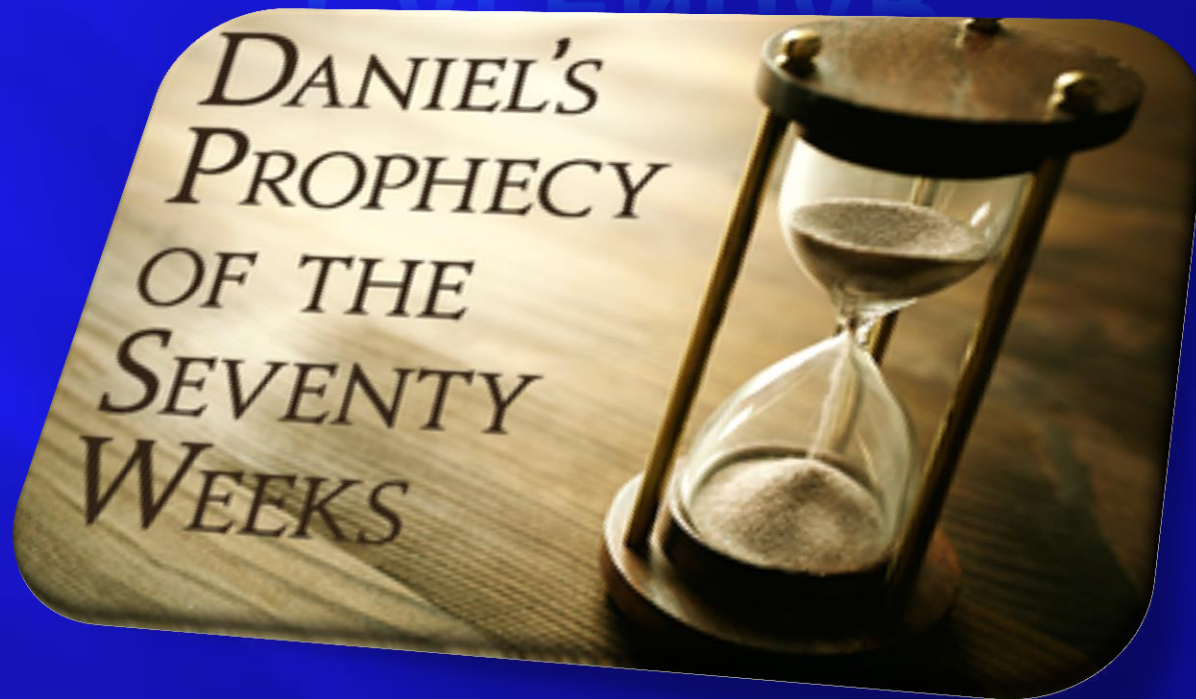
Local time for this eclipse was 3:20PM.

So in keeping with Scripture, Yahusha passed on the 9th hour or 3 PM ...the full moon happened on this day @ 2:51 PM – and shortly thereafter was an earthquake. Also on this day there was a lunar eclipse starting a 3:20 PM local time, which can only happen if you have a full moon. So many things happening all at once, and then there is another earthquake on the 5th. With these two back to back earthquakes, this was the only time it happened, in 33AD as well as matching up perfectly with Enoch's calendar.

This makes 3 witnesses for the Enoch calendar.

This makes 3 witnesses for the Enoch calendar.

BONUS SECTION: DANIEL'S 70 WEEKS AND CHANOK'S CALENDAR



BONUS SECTION: DANIEL'S 70 WEEKS AND CHANOK'S CALENDAR

9:25 “Know, then, and understand: from the going forth of the command to restore and build Yarushalayim until Masiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.”

9:26 “And after the sixty-two weeks Mashiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the qodesh place. And the end of it is with a flood. And wastes are decreed, and fighting until the end.”

9:27 “And He shall confirm a Covenant with many for one week. And in the middle of the week He shall put an end to slaughtering and meal offering. And on the wing of abominations He shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”

The seven and sixty-two weeks or sixty-nine weeks have to do with Yahusha. The final week has to do with the end times, but it's the 69 weeks that have been fulfilled.

1. In 9:25 it's referring to Nehemiah being tasked to rebuild Yarushalayim. When it's finished it is on Trumpets which is the 1st day of the 7th month.
2. The year when this would have happened is somewhere between 444 - 446 BCE.
3. To interpret Daniel's time goes like this: Each week is 7 years -69 weeks is a total of 483 years. Now there is debate as to why a prophetic year is 360 days, considering that the year is 364 days per the Enoch calendar, or 365 days in the Gregorian calendar. It's interesting because it was the Babylonians who use the 360 day year as well as the use of a sexagesimal system, which means that their base was 60 instead of 10. 60 minutes in an hour; 60 seconds in a minute; a circle is 360 degrees.

There is no clear reason why the Babylonians selected the sexagesimal system. It was possibly selected in the interest of **metrology**, this according to Theon of Alexandria, a commentator of the fourth century A.D.: i.e. the values 2,3,5,10,12,15,20, and 30 all divide 60. Remnants still exist today with time and angular measurement. However, a number of theories have been posited for the Babylonians choosing the base of 60. For example :

1. The number of days, 360, in a year gave rise to the subdivision of the circle into 360 degrees, and that the chord of one sixth of a circle is equal to the radius gave rise to a natural division of the circle into six equal parts. This in turn made 60 a natural unit of counting. (Moritz Cantor, 1880)

2. The Babylonians used a 12 hour clock, with 60 minute hours. That is, two of our minutes is one minute for the Babylonians. (Lehmann-Haupt, 1889) Moreover, the (Mesopotamian) zodiac was divided into twelve equal sectors of 30 degrees each.

3. The base 60 provided a convenient way to express fractions from a variety of systems as may be needed in conversion of weights and measures. In the Egyptian system, we have seen the values $1/1, 1/2, 2/3, 1, 2, \dots, 10$. Combining we see the factor of 6 needed in the denominator of fractions. This with the base 10 gives 60 as the base of the new system. (Neugebauer, 1927)

http://www.math.tamu.edu/~dallen/masters/egypt_babylon/babylon.pdf

So essentially rather than the 360 days being a prophetic year, its really the Babylonian year. More importantly though, is the realization that Daniel was in exile in Babylon.

4. Taking Daniel's 483 years X 360 days = 173,880 days. We will convert these days into Enoch's years of 364 days per year. $173,880 \text{ days} \div 364 = 477.692 \text{ years}$. This is what we'll be using to determine the timeline as to when Yahusha will be cut-off as shown in 9:26.

5. As previously stated, Nehemiah's time was from 444 - 446 BCE. Working backwards from the year I think Yahusha was impaled - being 33 AD, I will use 445 BCE.

6. Using the 1st day of the 7th month for the year to year basis - 445 BCE - 477 years takes us to the 1st day of the 7th month 32 AD.

7. We still have to account for .692 year – to convert that into days: 477 years X 364 days = 173,628 days – subtract that from the original days based on the 483 years of 173,880 days and it comes to 252 days that have to be account for.

8. The 7th month starts the 3rd quarter, each quarter has 91 days. There are still 2 quarters to the end of the year = 182 days, subtracting that from 252 days we have a balance of 70 days.

9. This takes us to the 1st day of the new year which is now 33 AD

70 days – 1st day of the new year/Thanksgiving

(14) days – to Passover

56 days

(7) days – Feast of Unleavened Bread

49 days – seven sevens – to Shabbua

When Yahusha was cut-off, it was not at his impalement, but when the Ruach ha Qodesh came as our comforter.



ENOCH'S
CALENDAR SHINES
A LIGHT ON THE

Lunar Sabbath Problem

LUNAR SABBATH PROBLEM



I have been debunking the lunar Shabat and this is an example of how I did that with one of the Scriptures that they say proves the lunar Shabat. According to their cycle, Shabat happens on the 1st, 8th, 15th and the 22nd day and apparently every time in Scripture when there are these dates, it confirms a lunar Shabbat. I'll show you using the Enoch calendar why that is not true.

Enoch calendar why that is not true.

II Chronicles

7:10

And on the 23rd day of the month he sent the people away to their tents rejoicing and festive of heart on account of the goodness that Yahuah had done for David, Solomon and Yasaral his people.

This has to do with the Miqra's in the 7th month. This was also the month that Solomon had finished Yahuah's temple, so things were a bit different because the temple had to be dedicated.

Remember the 1st, 4th, 7th, and 10th months always start on the first day of the week-(Sunday) with the Enoch calendar

TISHRI						
Month Year	7th Month -- SEPT/OCT					
Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
SHOFAR/ TRUMPETS	King Solom on extended Trum pets for 7 days					
8	9	10	11	12	13	14
DEDICATED THE TEMPLE		YOM KIPPUR	Jubdee year			
15	16	17	18	19	20	21
	Tabemacles started on the 15 th day for 7 days					
22	23	24	25	26	27	28
On the 8 th day Sabbathown	Solomon sends Everyone home					
29	30					

TISHRI						
Month Year	7th Month -- SEPT/OCT					
Sun	Mon	Tues	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
King Solom on extended Trum-pets for 7 days						
SHOFAR/ TRUMPETS						
8	9	10	11	12	13	14
DEDICATED THE TEMPLE						
		YOM KIPPUR	← Jubilee year			
15	16	17	18	19	20	21
Tabernacles started on the 15 th day for 7 days						
22	23	24	25	26	27	28
On the 8 th day Sabbathown	Solomon sends Everyone home					
29	30					

Because of the temple, King Solomon extended the Feast of Trumpets to 7 days and the 8th day was the dedication of the temple. Actually the only thing different with the 7th month is the extension of the Feast of Trumpets for 7 days instead of 1 day. On the 22nd day, the last day of Tabernacles is a Sabbathon, but unlike a Shabat, this is another Feast day that is set-apart where you do not do servile work, but you have a celebration like the Feast of Unleavened Bread, which confirms the Enoch calendar as well as debunking the lunar Shabat.

Lets check this list again of why there are lights in the firmament:
Genesis 1:14, 17 and 18.

- To divide the day from the night- **Only the sun does this**
- For Signs- **There are 12 signs in constellations one for each month-3 for each season. The sun is not for signs. The stars were used as a sign for Yausha's birth. Not the moon.**
- For seasons-The stars are used for seasons with three signs of the zodiacal belt designated for each season. You could look at the stars, identify the constellation, and know the current season. You can't look at the sun or moon and identify the current season
- For days-The sun can be used to count days, (the second time the sun came up is the second day) and the stars can be used to count days (the second time the stars came out is the second day) but the moon cannot be used to count days, because sometimes it is in the daytime sky, and sometimes it is in the nighttime sky.

- For years-The sun can be used for years (from vernal equinox to vernal equinox, etc.), and the stars can be used for years (when a certain constellation returns to its present position in a year), but the moon cannot be used for years.
- To give light upon the earth-The sun gives light upon the earth. The stars give light upon the earth. The moon does not give light upon the earth. The operative word here is "give." The sun and stars, being lights, can give light. The moon, not being a light, cannot give light, but can merely reflect light like all other planets and moons.
- To rule over the day-The sun could be said to "rule" over the day since it is always present during the day. The stars could not be said to "rule" over the day since they are never visible during the day. The moon could not be said to "rule" over the day since it is only visible in the day time sky 50% of the time during its revolution.
- To rule over the night-The stars could be said to "rule" over the night since they are always present during the night. The sun could not be said to "rule" over the night since it is never visible during the night. The moon could not be said to "rule" over the night since it is only visible in the night time sky 50% of the time during its revolution.

- To divide the light from the darkness-The sun divides the light from the darkness since it is never visible during the darkness. The stars divides the light from the darkness since they are never visible during the light. The moon does not divide the light from the darkness since it is visible 50% during the light of the day and 50% during the darkness of the night in the course of its revolution. How can the moon rule the night if once every 29.53 days it is never in the night time sky? It is probably safe to say, that the moon, during its orbit around the earth, is (on average) in the day time sky approximately 50% of the time and in the nighttime sky (only) approximately 50% of the time.

Most encyclopedias will inform you that the lunar calendar is of Babylonian origin. The Jews of today are one of only a few people (including some mislead Israelites) who still use this outdated anti-Scriptural Babylonian lunar calendar.

Those few people who still use the moon to determine time (i.e., lunar month, lunar year) will admit that a 13th lunar month must be added to their calendar seven times in each 19 year cycle, in order to balance with the solar calendar.

Why would anyone using a lunar timetable, want to balance to the solar calendar? If the solar calendar is important enough to balance with, why not just use it?

The Encyclopedia Americana, 1959 ed., vol V, pp 191-192.

"In the Babylonian 19 year cycle the year, following the example of many more primitive calendars, began with the first new moon after the vernal equinox. After the partition of Alexander's Asiatic empire, this cycle was adopted, in 312 B.C., as the basis of the official calendar of the Seleucid empire in Mesopotamia and Syria, the only significant difference being that the Seleucid year, following the precedent of the old Macedonian calendar, began in the fall, with the new moon following the autumnal equinox.

There is evidence that in the 3d century B.C. this cycle was adopted by the Parthian dynasty in Persia, and that from Persia it reached China during the Han dynasty, where it continues as the basis of the Chinese calendar, the Moon Year. In Palestine, the 19 year cycle was adopted by the Jews for their religious calendar, and with slight modification it still continues in use among them. (See Jewish Calendar.) From the Jews it passed to the Christians, who have continued from that day to this to use it to determine the date of Easter.

"We hear of an Athenian scientist named **Meton**, who is said to have presented a 19 year cycle corresponding to this description, in 432 B.C., and in consequence it is sometimes referred to as the Metonic cycle; but there is no proof that it was independently devised by him, or that he had in his possession the data of observations sufficiently numerous or exact to make possible the computation, **the inference being that his contribution was to introduce to the Greek world the results of computations already perfected in Babylonia.**" (Emphasis added.)



And then, in vol XIX, p 410, *ibid*, we find:

"The lunar month was used by the Chaldeans and Egyptians, and is still by the Jews, Turks, and some uncivilized nations." (Emphasis added.)

The Jewish People's Almanac, 1988 ed., p 403

"All Jews on earth must 'Sanctify the Moon' (Kiddush Levana) when a new moon shows itself at the beginning of each Jewish month." (Emphasis added.)

Is there any scripture proof that we are to add a 13th month?

Witness # 1 - Esther 2:12

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been **twelve months** according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, **six months** with oil of myrrh, and **six months** with sweet odours, and with *other* things for the purifying of the women;)

Commenting on Esther 2:12, The Wycliff Bible Commentary, 1962 ed., p 450,

"After an entire **year** of preparation, the turn of each maiden came to go to the king."

In Adam Clarke's Commentary on the Holy Bible, 1967 abridged ed., p 427

"She (Esther) is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a **year's** purification."

witness #2

On the number of months in a Scriptural year, let's look at Revelation 22:2.

*In the midst of the street of it, and on either side of the river, was there the tree of life, which bare **twelve** manner of fruits, and yielded her fruit **every month**: and the leaves of the tree were for the healing of the nations*

Witness #3

1 Kings 4:7

*And Solomon had **twelve** officers over all Israel, which provided victuals for the king and his household: **each man his month in a year** made provision.*

And for the 4th witness, as to the number of months in a Scriptural year,
1 Chronicles 27:1-15 provides the army duty assignment.

1Ch 27:1 Now the children^{H1121} of Israel^{H3478} after their number,^{H4557} *to wit*, the chief^{H7218} fathers^{H1} and captains^{H8269} of thousands^{H505} and hundreds,^{H3967} and their officers^{H7860} that served^{H8334 (H853)} the king^{H4428} in any^{H3605} matter^{H1697} of the courses,^{H4256} which came in^{H935} and went out^{H3318} month by month^{H2320 H2320} throughout all^{H3605} the months^{H2320} of the year,^{H8141} of every^{H259} course^{H4256} *were* twenty^{H6242} and four^{H702} thousand.^{H505}

1Ch 27:15 The twelfth^{H8147 H6240} *captain* for the twelfth^{H8147 H6240} month^{H2320} *was* Heldai^{H2469} the Netophathite,^{H5200} of Othniel:^{H6274} and in^{H5921} his course^{H4256} *were* twenty^{H6242} and four^{H702} thousand.^{H505}

CONCLUSION

We find four Scriptural witnesses that indicate that a Scriptural year has 12 months, and no Scriptural witnesses that indicate a Scriptural year has 13 months in it. Or an exception, like when they added a week to the feasts in Jeremiah.

And remember, if you use the lunar calendar, you must add a 13th month 7 times every 19 years cycle. The phrase "13th month" does not appear in The Scriptures.

We not only have a preponderance of evidence--but evidence beyond any reasonable doubt, that a Scriptural year has twelve months. It follows then, that *any* year with more, or less, than twelve months is unscriptural.

The Metonic Cycle (a.k.a., the Babylonian Calendar) is unscriptural! If you reckon time by the lunar cycles, out of necessity, seven times in every 19 year cycle (37%) must have 13 months, and is therefore unscriptural.

ISAIAH'S CURSE 3:12 - COULD IT BE THE LUNAR CALENDAR?

As for My people, children are their oppressors, and women rule over them. O My people, they which lead thee cause thee to err, and destroy the way of thy paths.

First, we'll look at the Book of Job, chapter 38, verse 32.

Can you bring forth Mazzaroth in his season? or can you guide Arcturus with his sons?

Next, we'll look at the Book of Psalms, 104:19.

He appointed the moon for seasons: the sun knows his going down.

Next, Joseph's dream (in Genesis 37:9 & 10)

where the sun represented his father (masculine), the moon represented his mother (feminine), and the eleven stars represented his eleven brothers (masculine)?

(9) And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. (10) And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

In Jeremiah, the moon is referred to as "...the queen (feminine) of heaven..." on more than one occasion. To wit,

7:18. The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the **queen of heaven**, and to pour out drink offerings unto other gods, that they may provoke Me to anger.

Also 44:17-25

Plutarch stated in his *De Iside et Osiride*, vol. i, p. 414-6, that "(t)he moon...was also the symbol of the goddess Isis, the queen of heaven." In Egypt, Isis was both the mother and the wife of Osiris, a.k.a. Nimrod.

Notice that whenever gender is mentioned in a discourse about the sun, moon, and/or stars, **the sun and stars are always referred to as the masculine gender**, while the moon is always referred to as the feminine gender.

With this in mind, let's look again at the curse mentioned in Isaiah 3:12.

As *for* My people, children *are* their oppressors, and **women rule over them**. O My people, they which lead thee cause *thee* to err, and destroy the way of thy paths.

Does the lunar (moon--"her"--"queen"--"feminine") calendar rule your feast dates?

As a curse, do "...women rule over..." you? Are the lunar calendar proponents fulfilling the curse of Isaiah 3:12?

Something to definitely consider carefully.

However, In the Book of Jubilees, we find the warning spelled out very clear when one uses the lunar calendar instead of Enoch's-before Noah even got out of the Ark!
And its not good.

JUBILEES SPECIFIC WARNING THAT CONFIRMS ENOCH

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the

30 third to the fourth. And all the days of the commandment will be **two and fifty weeks of days, and (these will make) the entire year complete.** (** Notice no 13 month year!***) Thus it is engraven and ordained on the heavenly

31 tablets. **And there is no neglecting (this commandment) for a single year or from year to year.**

32 And command thou the children of Israel that they observe the years according to this reckoning- **three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to**

33 **their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years**

JUBILEES SPECIFIC WARNING THAT CONFIRMS ENOCH

34 will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new months, and seasons, and sabbaths

35 and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it to you, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant

36 and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the

37 seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the qodesh with the unclean, and the unclean day with the qodesh; for they will go wrong as to the months and sabbaths and feasts and

38 jubilees. For this reason I command and testify to you that you may testify to them; for after your death your children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new months and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

In closing I will leave you with this Scripture, since there are many that say that man will mess up the days and times and that our Appointed times with Yahuah will be wrong. Yahuah set our years so that the one thing we could be sure was that the times would be consistent. He set it so that no matter where we were, we could know His times and not have to rely on someone else to tell us when to meet. This is what has happened in current times when there are those that rely on the Rabbi's to tell them when the Miqra's are. It's not a secret!!!

Enoch 80:7

And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways, they shall err and take them to be gods.

Daniel 7:25

He shall speak words against the Most High and shall wear down the saints of the Most High, and he shall intend to change times and in law: and they shall be given into his hand for a time, times and half time.

Thanks for letting me share and please feel free to email or call if you have any questions. Baruk hata baShem Yahuah.

have any questions. Baruk hata baShem Yahuah.

Thanks for letting me share and please feel free to email or call if you

Enoch 68:1

"And after that my grandfather Enoch gave me all the secrets in the book and in the parables which had been given to him, and he put them together for me in the words of the book of the parables."

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