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The Way, the Truth, and the Life

Library of Congress in Publication Data

Cepher® Publishing Group, LLC

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The Way, the Truth, and the Life

Cepher® Publishing Group, LLC

5591 West Kootenai

Rexford, Montana 59930

www.cephernet.net

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ISBN: 979-8-9913773-1-7

All inquiries may be made to info@cephernet.net.

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Preface

*Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 3 Because I will publish the name of **Yahuah**: ascribe greatness unto our El`ayim.*

Devariym (Deuteronomy) 32:1-3

I will declare your name unto my brethren: in among the assembly will I praise you.
Tehilliym (Psalms) 22:22

This work is the effort of an international community of scholars whose conclusions resulted in the textual alterations found herein. The method used for the textual realization of the books of the Tanakh is one that rightly divides the word using generally accepted protocols regarding prefixes and suffixes in the Ivriyt language. This work relies on the Masoretic text for the works of the Tanakh. Regarding the Brit Chadasha, this work relies on the Stephanus Textus Receptus and references the Septuagint to determine the generally accepted Yavaniy translations of the Ivriyt proper nouns found in the Tanakh and the declensions thereof.

Unlike most other English translations, the א Cepher (pronounced eth sef'-er) sets forth an English transliteration of the great name **Yahuah** (יהוה). This name has gone unspoken for approximately twenty centuries on the edict of the scribes and the pharisees under the inflexible name doctrine (claiming the name too sacred to pronounce). This is directly contradicted by the Mashiach who says the following:

And I have declared unto them your name and will declare it: that the love wherewith you have loved me may be in them, and I in them.
Yochanon (John) 17:26

Yocephus tells us in Wars of the Jews, Book Five, Chapter Five, Section 7, that the sacred name was pronounced by the priests prior to the temple's destruction, and they pronounced it as four vowels. We believe that the demands of the language declare those vowels to be *ee* (ו) *ah* (ה) *oo* (ו) *ah* (ה), which we have captured in the construction of the word **Yahuah**. The construct of the first two letters is one that is common in modern Hebrew, where the *yod* is pronounced *ee* and the vowel *hey* is pronounced *ah*, creating *ee ah*, which we have captured as *Yah* (יה). The construct of this pronunciation is one that is also common in modern Hebrew, where the *hey* (ה) is pronounced with the vowel *ah*, creating *Yah* (יה). This name stands alone as *Yah* 45 times in the Tanakh, Shemoth (Exodus) 15:2; 17:16; Yesha`yahu (Isaiah) 12:2; 26:4; 38:11; Tehilliym (Psalms) 68:4; 68:18; 77:11; 89:8; 94:7; 94:12; 102:18; 104:35; 105:45; 106:1; 106:48; 111:1; 112:1; 113:1; 113:9; 115:17; 115:18; 116:19; 117:2; 118:5; 118:14; 118:17; 118:18; 118:19; 122:4; 130:3; 135:1; 135:3; 135:4; 135:21; 146:1; 146:10; 147:1; 147:20; 148:1; 148:14; 149:1; 149:9; 150:1; 150:6.

We note the following construction and declension.

(י) *yod* the prefix/suffix: Pronounced *ee* and meaning *he will be* (prefix) and *my* (suffix).
(יה) *yod heh*; Pronounced *ee ah* (*Yah*) and meaning *I AM* or literally *I breathe*.
(יהי) *yod heh yod*; Pronounced *ee ah ee* (*Yahi*), meaning *I AM my breath*, or *I will be my breath*. (This also renders the precept *I cause*, or *I cause to be*).
(יהו) *yod heh vav*; Pronounced *ee ah oo* (*Yahu*), meaning *I AM breath*, or *I will be breath*.
(יהוה) *yod heh vav heh*; Pronounced *ee ah oo ah* (**Yahuah**), meaning *I AM he who breathes life*.

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(יהושע) *yod heh vav shin ayin*; Pronounced *ee ah oo shah* (Yahusha), meaning, *I AM he who opens, widens, frees, makes safe, avenges, defends, delivers, helps, preserves, rescues, brings salvation, or gets the victory.*

The controversy concerning the name of Mashiach.

We have set forth the name of the Messiah as Yahusha (יהושע). The Greek record demonstrates conclusively that the son of Miryam was given the name of the great deliverer *Joshua* partly because this name is identical to the name as was set forth in Bemidbar (Numbers) describing the Ephrayimiy Husha, the son of Nun, who was selected as one of the twelve to spy out the Promised Land during the beginning of the Exodus.

The translated Greek name for the Anglicized Joshua the son of Nun is Ἰησοῦς υἱὸς ναυῆ (*Ie-sous uihos Naui*).

Strong's tells us that the name Ἰησοῦς *Iēsous* (ee-ay-sooce) G2424 is of Hebrew origin (H3091).

Strong's commits grave error in H3091, claiming that the text uses (יהושוע) (*Y^ehōwshuwa*) for the name Joshua. However, look at what actually appears:

וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרַת מֹשֶׁה לֵּאמֹר:

*V'yahi acheri moth Moshe ebed **Yahuah** vayi`amer **Yahuah** El-Yahusha
ben-nun m'shareth Moshe l'amer.*

*Now after the death of Mosheh the servant of **Yahuah** it happened, that **Yahuah** spoke to
El-Yahusha the son of Nun, Mosheh's minister, saying:
Bemidbar (Numbers) 1:1-2*

Strong's gives a mispronunciation in two cases: the name **Yahuah** (they show nikkudoth - vowel sounds - on the name, claiming it is pronounced *Yehovah* (sic); and the name of Joshua which they claim is spelled (יהושוע) and pronounced Yahoshua when it is spelled (יהושע). However, the nikkudoth - vowel sounds - are included here also, even adding a letter (י - vav) which does not appear, which is also blasphemy.

The spelling *yod-heh-vav-shin-ayin* (יהושע) appears in the Tanakh text 177 times as (יהושע): Shemoth (Exodus) 17:9-10,13-14; 32:17; 33:11; Bemidbar (Numbers) 11:28; 13:16; 27:18,22; 32:28; Devariym (Deuteronomy) 1:38; 3:28; 31:3,14,23; Yahusha (Joshua) 1:1,10,12,16; 2:1,23-24; 3:1,5-7,9-10; 4:1,4-5,8-10,14-15,17,20; 5:2-4,7,9,13-15; 6:2,6,8,10,12,16,22,25-27; 7:2-3,6-7,10,16,19-20,22-25; 8:1,3,9-10,13,15-16,18,23,27-30,35; 9:2-3,6,8,15,22,24,27; 10:1,4,6-9,12,15,18,20-22,24-29,31,33-34,36,38,40-43; 11:6-7,9-10,12-13,15-16,18,21,23; 12:7; 14:6,13; 17:4,14-15,17; 18:3,8-10; 20:1; 21:1; 22:1,6-7; 23:2; 24:1-2,19,21-22,24-29,31; Shofetiym (Judges) 1:1; 2:6-8,21,23; Shemu'el Ri'shon (1 Samuel) 6:14,18; Melekiym Ri'shon (1 Kings) 16:34; Melekiym Sheniy (2 Kings) 23:8; Divrei Haya-miym Ri'shon (1 Chronicles) 7:27; Haggai 1:1,14; 2:2,4; Zakaryahu (Zechariah) 3:1,8-9; 6:11.

However, the correct pronunciation requires a non-nikkudoth view, as the plain pronunciation begins with Yahu - *ee ah oo* and finishes with *sha*. This name is taken from two words, according to Strong's: from H3068 (יהוה) **Yahuah** and H3467 (יָשַׁע) *yasha* which is the primitive root meaning *to be open, to be wide or free*, i.e. (by implication) *to be safe*; causatively, *to free or succor*: and its usage includes *to avenge, defend, deliver, help, preserve, rescue, make safe, bring to salvation, to get victory.*

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The name Yahoshua (יהושוע) appears only twice in the Tanakh: Devariym (Deuteronomy) 3:21; and Shofetiym (Judges) 2:7, which has it spelled both ways.

The controversy concerning the word El'ayim.

We begin with the word El (אל) H410, which is pronounced *ale*. With this edition, the spelling is transliterated as El. Strong's tells us that this word means *strength*; as adjective, *mighty*; especially the "Almighty".

The suffix guide to the word El (אל) is as follows:

י (My)	El'ayiy	My El	ה (Her)	El'oah	Her El
ך (Your) (sing.)	El'aycha	Your El	נו (Our)	El'aynu	Our El
ו (His)	El'ayu	His El	כם (Your) (masc.)(neut.)	El'aychem	Your El (pl.)
ם (Their)	El'ayim	Their El	כן (Your) (fem.)	El'aychen	Your El (pl.)

Understanding the meaning of El'ayim.

In Bere'shiyth chapter one you will find an interesting treatment of the word spelled in the Ivriyt (אלהים). This is the word which most bibles substitute with the word God (G_d), which is identified in Yesha'yahu (Isaiah) as follows:

*But you are those who forsake **Yahuah**, that forget my sacred mountain, that prepare a table for Gad, and that furnish the drink offering to Meniy.*

Yesha'yahu (Isaiah) 65:11

The name "Gad" (pronounced God) is a substitution which means *fortune* or *luck*, Meniy meaning *fate*. The treatment of the word **El'ayim** in a rightful division of the Ivriyt renders a different pronunciation than you might expect. Although there is an expectation of the common pronunciation *Elohiym*, a careful review reveals no "o" (or "u") in the name at all without the benefit of the Masoretic addition. In respect of this word, the nikkudoth is rejected (as it is in the transliteration of the name Yahusha (יהושע), and the complete pronunciation is revealed as El'ayim. All other declensions of this word have been adjusted accordingly, removing the false vowel that has been previously included.

The controversy concerning the terms used for Holy Spirit and Holy Ghost.

The translation of the two languages from which scripture is derived – namely Greek (Yavaniy) and Hebrew (Ivriyt) which has been used to render both the phrase Holy Spirit and Holy Ghost do not lend credence to this idea. The notion that El is personified as ghost or spirit has its source in Sumer in the construction of the "god" Enlil (El-Al). The true meaning of the words which are found give better use. In the Ivriyt we find the phrase (אֶת־רוּחַ קֹדֶשׁ) eth-ruach qodesh'u, but more easily rendered as Ruach Ha'Qodesh.

Strong's tells us that (רוּחַ) ru-ach H7306 is a primitive root meaning properly, *to blow*, i.e. *breathe*; *wind*; by resemblance *breath*, i.e. a sensible (or even violent) *exhalation*. Similarly, Strong's tells us that (קֹדֶשׁ) qôdesh H6944 is from H6942 (קָדַשׁ qâdash) and means a *sacred* place or thing; rarely abstract, sanctity: a *consecrated* (thing), *dedicated* (thing), *hallowed* (thing), holiness, (× most) *holy* (× day, portion, thing), saint (qodeshi), sanctuary (qodesh qodeshiym).

But what of the Greek? The usage in the Brit Chadasha is πνεῦμα ἅγιος (Pneuma Hagios) [note that the phrase is not given with any particularized declension found in the text but

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generalized at its root]. The meaning in the Greek is remarkably similar to the meaning in the Hebrew. Strong's tells us that (πνεῦμα) pneuma, G4151, is from G4154 (πνέω pnéō), and means a *current of air*, i.e. *breath* (blast) or a *breeze*. The root πνέω pnéō means to breathe hard, i.e., breeze: blow. Strong's also gives a similar description of hágios (ἅγιος) G40, from ἄγος hágos (an awful thing) (compare G53, G2282); meaning *sacred* (physically, pure, morally blameless or religious, *ceremonially, consecrated*):—(most) *holy* (one, thing), saint.

Rather than distort the meaning using terms which may show pagan beginnings personifying the breath (*ruach* or *pneuma*) as a ghost or spirit, we have elected to use in this text the English word **Breath**. In respect of the word commonly translated as holy (qodesh or hágios) we use the English word **Sacred**.

In most Cephher publications which cite this scripture, we find the following:

*And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots: 2 And the **Ruach Yahuah** shall rest upon him, the **Ruach Chokmah** [wisdom] and **Biynah**, [understanding] the **Ruach Etsah** [counsel] and **Gevurah**, [strength] the **Ruach Da'ath** [knowledge] and of the **Yir'ah** [reverence] of **Yahuah**; 3 And shall make him of quick understanding in the fear of **Yahuah**: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

Yesha'yahu (Isaiah) 11:1-4

However, in this text you will find the following:

*And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots: 2 And the **Breath of Yahuah** shall rest upon him, the **Breath of Wisdom and Understanding**, the **Breath of Counsel and Strength**, the **Breath of Knowledge and Fear of Yahuah**; 3 And shall make him of quick understanding in the fear of **Yahuah**: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

Yesha'yahu (Isaiah) 11:1-4

The controversy concerning the Aleph Tav (א).

One Ivriyt word which has escaped translation in all English texts is the word “eth”, which is spelled in the Ivriyt as Aleph Tav (אֵת). The Aleph א is understood as a representation of the ox or sheep head, the symbol of strength, and is often construed as a crown of leadership, and the Tav ת (an ex or cross) means the mark, or sign, or covenant. It is our election, therefore, to include all of the stand-alone Aleph Tavs (אֵת) that show up in the text in the Tanakh, and the times the Aleph Tav (אֵת) shows up (Ivriyt translation from the Greek Textus Receptus) in the text in the Brit Chadashah without benefit of direct translation. Note that there are occurrences of the Aleph-Tav which are connected with the maqqaf to the words which they modify and have not been included in this edition. However, as to the stand-alone Aleph-Tavs, we have the following example:

*I am the א (Aleph) and the ת (Tav), the beginning and the ending, says **Yahuah El'ayim**, which is, and which was, and which is to come, **Yahuah Tseva'oth**.*

Chazon (Revelation) 1:8

The controversy concerning the number of books included herein.

All English translations of the scripture, including the 1539 Coverdale Great Bible, the 1560 Geneva Bible, and the 1611 King James Bible – Authorized Version, contained the books that were designated as Apocryphal, following in accord with the Canonization protocols of the

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1536 Council of Trent. The Eth Cephher includes all of these books and additional texts. However, this book follows the Westminster Confession limitation, where the text of formal English scriptures was reduced to sixty-six books. The destruction of the complete text was a political act of the British parliament, which curtailed the discovery of critical writings for the body of Christendom. Nonetheless, we have elected to create this reduction from the Eth Cephher to reach the body who have been taught the closed-book policy of Anglicanism; however, appropriate footnotes to the proper additional texts have been retained.

The restoration of the original order of the book of Ezekiel.

The book of Ezekiel (Yechezq'el) is conspicuously out of order. In this text, it has been restored to its original order with reference to the verse citations as commonly set forth in texts which retain the distortion.

The removal of the book of Esther.

In this text, the book called Esther (Ecter) has been subsumed in the book known in the Apocrypha as Additions to Esther. We have titled the book Chadashah, also called Puriym. This book contains all of the book of Esther and includes the remainder of the text which had been subjected to redaction.

The controversy concerning the works of Pa'al.

We use the transliteration Pa'al for the name the disciple Sha'ul assumed for his work in the Greek world. The Greek language construes his name as Παῦλος Paulos; we find that to be misleading, as he took the name "worker", i.e., Pa'al, as he held himself out as a tent maker "*pa'al ohel*". The exaltation of Paul we believe has created a misleading in the writings attributed to him, many of which are pseudepigraphal. All of the pseudo epigraphs are detailed in the title of the given writing, for the most part, consistent with the identification given in the early English translations. In many of these writings, we believe there have been notorious inaccuracies, which have been exploited for centuries to create disparate results and contradictory expectations from believers regarding the teaching of the Besoroth (gospels). You will find notable differences when discussing circumcision, the length of a woman's hair, or whether women should speak or teach.

Additional features.

This collection includes prayers indented throughout the text for easy reference. Within the Brit Chadasha (New Testament), references to the Old Testament or other writings are also indented for easy reference.

In this text, you will also find that the Rolls (Megillot) and the letters of the Talmidiym have been set forth in a single column and in italics. This has been done to capture the idea of finding these writings in penmanship, and for no other reason.