

*A thousand years in Your sight, Lord, are like a day that
has just gone by, or like a watch in the night.*

Psalm 90:4

*But of this one thing don't be ignorant, my beloved, that one day with the
Lord is as a thousand years, and a thousand years as one day.*

Second Peter 3:8

*God said to Adam, "When I will send the Word Who created you, against Whom you
have transgressed, the Word will save you when the five and a half days are
fulfilled." But when Adam heard about the Great Five and a Half Days, he thought
there'd only be five and a half days until the end of the world. Then God explained to
him, that after 5,500 years One would come to rescue him and his descendants.*

The First Book of Adam and Eve 3:1-6

BOOK ONE

*The important fact is ... that for 700 years after the commencement of
the Christian Era ... the average estimation of the period from Adam to
Christ was some 5,500 years.*

Nathan Rouse, A Dissertation on Sacred Chronology

In Our Darkest Hour

IT IS SAID *The Bible* contains more than three thousand promises that God has made to humanity. Many are conditional and require a response from the recipients before God keeps those promises, while many are kept unconditionally, regardless of whether the recipients cooperate in their fulfillment.

This is the story of one of those promises that God kept unconditionally, a promise made to Adam and his descendants that was to be the key to unlocking every other promise God would ever make to humanity. As it turns out, it is also a promise of God that involves some of the most overlooked aspects of biblical history. Why?

Because unbeknownst to most modern-day Christians in the West, the men who recorded the events surrounding this fulfilled promise were quoting from the Greek translation of *The Old Testament* called *The Septuagint*. As a result, their understanding of biblical history was far different from ours today.

Case in point, the writers of *The New Testament* believed that the time from Adam to Christ represented a 5,500-year timeline, as opposed to the one inspired by the *King James Version* of *The Bible*, which depicts this time period as being some 4,000 years. Why does that matter?

It matters because this lesser-known timeline of 5,500 years, found in *The Septuagint*, does everything to confirm God's control over history and faithfulness to His word while the traditional 4,000-year time frame does nothing but obscure and nullify another vitally important aspect concerning the most pivotal promise ever made and kept by God in history.

It is the story of this forgotten chapter of biblical history, then, that this work, *The Book of Days*, will seek to uncover and illuminate. In the telling of this tale of God's primordial promise, known

as the prophecy of the Great Five and a Half Days, the reader will rediscover a long-lost truth regarding the Lord's plan to send humanity a Savior, when in our darkest hour, God provided the most clear-cut proof of His control and faithfulness the world would ever know.

About Time

Timing is Everything

ONE OF THE MOST overlooked aspects of *The Bible* is how certain promises of God are not just fired off like so much buckshot – promises here and promises there – and maybe they are fulfilled, and maybe they are not. Instead, some promises can be evaluated in time-specific terms, in order to determine whether or not they were fulfilled.

For example, the prophet Daniel was given a prophecy of the Coming of Christ that was a very specific promise involving time, as in the well-known Seventy Weeks of Daniel, where the Messiah would come after sixty-nine weeks of “years,” and then He would be “cut off.” As such, we can determine that from the time that the Persian king, Cyrus, ordered the rebuilding of the Temple of Jerusalem, to the time of Christ being crucified, was four hundred and eighty-three years.¹

To those who look to the facts of history, then, the Advent of Christ was never something that God intended to catch humanity by surprise but, rather, was to be a clearly defined historical event that could be anticipated with a great deal of certainty.

Not Yet His Time

THEN, THERE ARE other biblical events that are less well known to contain a time-specific component, but upon closer examination, the importance of the element of time is unmistakable. In this case, we are talking about the Feast Days of Israel, or, more specifically, the feasts of Passover, Unleavened Bread, and First Fruits. At first glance, these feast days simply commemorate pivotal events in the emancipation of the Israelite nation from the bondage of Egypt. Concerning these festivals, *The Bible* tells us: “Speak to the children of Israel, and say to them, ‘The Feasts of the Lord, which you shall proclaim as holy convocations – these are My appointed times.’”²

As for how these feast days function as “appointed times” of the Lord, most biblical scholars agree that not until the death and resurrection of Jesus were we finally able to grasp the true meaning and purpose of these feasts, as conveyed by the following facts of history.

Once, when Jesus was urged by His brothers to go to Jerusalem to confront the Pharisees, in a showdown He knew would cost Him His life, He refused to go, telling them, “Although your time is always at hand, My time hasn’t come yet.”³ We see the same thing in the events of the wedding of Cana, when Mary told Jesus that they had run out of wine, which set the stage for His first miracle in turning water into wine. Again, Jesus’ cryptic response alluded to the unique nature of divine timing: “Woman, why do you involve Me? My hour hasn’t yet come.”⁴ Naturally, statements like this in *The Bible* are typically glossed over because their true meaning is not made obvious when reading them apart from their prophetic context. However, when we closely examine the Feast Days of the Lord, an often-overlooked aspect of these festivals begins to make itself known. Just like Daniel’s prophecy of “weeks,” these “days” of the Lord contain a time-specific element that is critical to understanding why God instituted them in the first place.

¹ *Daniel* 9:25-26

² *Leviticus* 23:2

³ *John* 7:6

⁴ *Ibid.* 2:1-4

The first thing to take note of is that the Passover always takes place on the 14th day of the first month on the Hebrew calendar, followed the next day by the Feast of Unleavened Bread. To students of prophecy, the feasts of Passover and Unleavened Bread were not only events that God's people could look back to in commemoration of their emancipation from slavery in Egypt by the hand of Moses, but they also foreshadowed future events that spoke of humanity's emancipation from sin through the work of Jesus Christ. As such, the Passover lamb anticipated Jesus as the ultimate sacrifice for the sins of all mankind; the unleavened bread spoke of Jesus as the sinless One given for the sustenance of all humanity.

In the Fullness of Time

AS FOR THE time-specific element of these feast days—these appointed times of the Lord—consider this. While Passover can occur on any day of the week and Unleavened Bread starts on the following day, the Feast of First Fruits always begins on the first day of the following week. That means that the time from the beginning of Unleavened Bread, to that of First Fruits, varies from year to year. Depending on when Passover begins, then, the time from Unleavened Bread to First Fruits may last one day, two days, three days, or more. Why is that important?

To answer that, let us return our attention to that fateful day when Jesus' brothers tried to get Him to go to Jerusalem, but Jesus refused to go because it was not His time yet. Because had Jesus obliged His brothers and gone to Jerusalem that year, or had He gone the year after next, for that matter, He could not have fulfilled the meaning of the Feast of Unleavened Bread. Why? Because as it turns out, the year that Jesus steadfastly set His face to go to Jerusalem—to die as the true Lamb of God—the time from the beginning of the Feast of Unleavened Bread, to that of First Fruits just happened to be three days and three nights. Thus, had Jesus not died the year that He did, these feast days would have failed to convey their ultimate meaning, which God intended to demonstrate to an onlooking world. But Jesus did die, "in the fullness of time,"⁵ just as the Scriptures tell us concerning the Advent of Christ. That means that not only did His death occur as the Pascal lambs were being slain, but His sinless body also lay hidden in the tomb for the same three-day period that Jesus predicted the Son of Man would remain in the heart of the Earth.⁶

And so, to anyone who looks to this marvelous correspondence between events, one cannot fail to recognize that when Jesus rose from the grave in the exact year that He did—not the year before, and not the year after—He perfectly illustrated the true meaning of both the Feast of Unleavened Bread and the Feast of First Fruits. As such, not only did Christ rise as the first fruits of the dead after three days and three nights, but we, too, can look to that first resurrection as proof of God's promise that He will someday raise each and every one of us to newness of life.

A Long-Lost Chapter

THAT SAID, there is another time-specific promise of God, which is even more misunderstood than the preceding examples. That is because, unlike those promises found in the traditional *Bible*, this promise concerns a long-lost chapter of biblical history, one in which God made a primordial promise to Adam and Eve. And just like those promises concerning Daniel's Seventy Weeks and the Feast Days of the Lord, this little-known promise has everything to do with time.

In 1882, a British biblical scholar and linguist of Oriental languages, by the name of S.C. Malan, translated an ancient text and so gave the West its first glimpse of *The First Book of Adam and Eve*. In it we find what is certainly the first promise ever uttered by God, in which He told our first parents that after *five and a half* days—or 5,500 years, actually—He would send One Who would

⁵ *Galatians* 4:4

⁶ *Matthew* 12:40

come in the flesh to rescue Adam and his descendants. Now, to those who are familiar with *The King James Bible*, this promise clearly recalls the most foundational promise in *Genesis*, where it is said a descendant of Eve would one day destroy the works of the devil and restore all creation.

Of course many reading this are understandably tempted to dismiss a book like *First Adam and Eve* as a complete fraud. But before you do, because you insist it is not in our modern version of *The Bible*, first consider this. The promise in question may not be found word-for-word in the *King James Version of The Bible*, but there is undeniable evidence for it in *The Bible* quoted by the authors of *The New Testament*.

That is right; to those who look to the facts of biblical history, evidence for this promise is in *The Septuagint Bible*, which all scholars will tell you is the Greek Version of *The Old Testament*. Strange as it might seem to most Christians in today's Protestant-dominated world, *The Septuagint* actually contains a 5,500-year genealogy from Adam to Christ, which clearly echoes the Great Five and a Half Day prophecy found in *The First Book of Adam and Eve*.

How tragic, then, that when *First Adam and Eve* should have been held in supreme reverence because of this special correspondence between it and *The Septuagint*, this marvelous book was relegated to the dustbin of apocryphal history. That is, it was until more and more scholars, in the wake of the discovery of *The Dead Sea Scrolls*, began to connect it with other sacred texts like *The First Book of Enoch*, eventually paving the way to restoring this ancient prophecy of "days" to its rightful place in biblical history.

Some Foreword Thinking

Stranger than Fiction

THIS IS A TALE beyond imagination yet true, a tale stranger than any fiction ever conceived by the mind of mankind, because to tell the ultimate tale of God's faithfulness to humanity, one must weave together all the elements of the greatest tales ever told.

An ancient prophecy, a promise of "days," which precisely foretold the Advent of Christ, given to the primordial parents of our race and recorded in the oldest story contained in the biblical record—a prophecy that bears a striking similarity to the messianic chronology found in *The Septuagint Bible*, the book most often quoted by the writers of *The New Testament*. But as so often happens, this most ancient of all stories, and a knowledge of the prophecy it contained, eventually fell out of favor in the wake of certain political movements and was swept away, not to be seen again in the West for over a thousand years.

One man, set apart from all others, who was said to have talked with God, face to face, having a conversation that took place not in any earthly realm but at the very pinnacle of Heaven itself—a conversation written in a book for all humanity to read. Yet because of its startling and enigmatic message, it was deemed unsuitable for viewing by the common people, so sometime in the latter half of the fourth century of the Christian Era, it was banned and afterward thought lost by most of the world for more than a millennium.

And an array of sacred artifacts, each one a talisman said to emanate an uncanny power to affect the hearts and minds of those who encountered them. Although every one of these objects appear insignificant at first glance, according to legend, they are all more potent than any man-made weapon—The Ark of the Covenant, The Spear of Destiny, and The Shroud of Turin. The other object amongst this array, however, is not so much an artifact as it is a colossus of a structure—The Great Pyramid of Giza.

All these elements, then—a man and his heavenly conversation, a promise of "days," an ark, a spear, a shroud, a pyramid, and a book, that is to say, everything needed to demonstrate a startling

proof of God's faithfulness—have for the first time been forged into a single storyline, to tell the story of *The Book of Days: In Search of the 5,500-year Prophecy Given to Adam About the Coming of Christ*.

From Out of Nowhere

BUT BEFORE I begin, one would do well to keep several important points in mind. Rest assured, although readers of this work will find themselves on a firm foundation of biblical truth, the process of investigating these origins will undoubtedly challenge their traditional view of *The Bible* as it is known today in the West. This is because a fundamental requirement in penetrating the veil that hides the truth concerning such matters is that one must first be willing to venture into territory familiar only to those who have encountered such works as *The Septuagint Bible*, one of the earliest known vernacular translations of *The Old Testament*—one of several books that, as we will soon discover, have all, at various times throughout their history, fallen in and out of favor.

This leads us, then, to important point number one: Throughout the entire course of history, the process of choosing which books were to be considered “acceptable” has been a veritable roller coaster of political correctness. As much as we would like to believe otherwise, the harsh reality is that the primary factor in deeming certain books as either inspired or heretical has been based not so much on matters of personal conscience as it has been on which political system was in power at a particular time and place. Still, this does not mean that these decision makers have always been able to enforce their political will in all places and at all times. More importantly, when it comes to the history of the formation of the Biblical Canon, what we are dealing with is, and always will be, an international struggle of global proportions. Ever since the Great Schism of the eleventh century, the Orthodox Church has occupied the East, while the Catholic and Protestant branches of Christianity have occupied the West. And because of this, the fact that some books are said to have been rejected and excised actually means that they were—contrary to popular opinion—not so much lost as they were marginalized and forgotten by a specific geographical segment of Christendom.⁷ This fact, in turn, has several consequences that are critical to this present-day study, both of which have occurred as a result of the point of view of this work, which happens to be a Western Protestant one.

Important point number two that emerges from this admittedly Western view is that when we speak—as we often will in this work—about lost books, lost chronologies, and lost truths of *The Bible*, keep in mind that we are not implying that these things have ever been lost in the strictest sense of that word. What we are really saying is that they simply lost their foothold in the West, while remaining part of the orthodoxy in the East; or in some cases, what fell out of favor in the Protestant West held fast in the Catholic West. This more than anything else accounts for the apparently sensational aspect of the so-called “discovery” of manuscripts, all which had generally been thought to be lost forever.

It is also critical to realize—important point number three—that this sort of thing is not at all unusual in terms of the overall landscape of biblical history. The same idea undergirds our understanding of the so-called Lost Tribes of Israel. Although the northern kingdom of ancient Israel was punished and scattered throughout the nations, they were never truly lost in the sense of their having been totally annihilated; rather, they were driven “underground,” so to speak. In fact, the prophet Hosea clearly spoke about this very thing, in that the ten tribes to the north were to be punished for their idolatrous ways but only for a divinely appointed period of time, after which they were to reappear upon the stage of world history, as if from out of nowhere.

This brings us to important point number four. I am one who firmly believes that this same phenomenon is at work when we as a Western people, dominated by a Protestant view of the

⁷ *The Many Faces of Christ: The Thousand-Year Story of the Survival and Influence of the Lost Gospels*, Philip Jenkins, pp. 6-7

Biblical Canon, are now the recipients of lost books that have all been—according to God’s set time—rediscovered and restored to the West after centuries of having been deprived of their contents. And rather than scoff at such a possibility, one might humbly reconsider it in light of the facts that come forth from an in-depth look at these various manuscripts, many of which will prove to be more than capable of standing side by side with the traditional books of Scripture, as we will shortly demonstrate.

And finally, for important point number five. Unlike those who profess to believe in God’s ability to protect His written revelation but reject the great antiquity alleged by the authors of that record, this writer believes that when *The Bible* declares that men like Enoch, the scribe—that is, *the writer*—received a message from God, which Enoch conveyed in books, that declaration should be accepted. Furthermore, if the biblical record states that these books were written prior to the Great Flood, then I, for one, have no problem believing that other books were also written many centuries before typical scholarship has been willing to admit. After all, is it not written: In the beginning was the Word, and through the same Word, the entire Universe was created?⁸ How absurd, then, to relinquish the inevitable conclusion that if the Word of God communicated His truth to not only Enoch but also Adam before him that the end result of those communications would not have produced some form of written record.

The Unfolding Drama

IN 1650, ARCHBISHOP James Ussher published one of the most influential biblical chronologies ever set forth as the unassailable word of God. By using texts in *The Book of Genesis*, together with other passages from Scripture, Ussher calculated that the world was created on the 23rd day of October, in the year 4,004 B.C. To this day, most Christians would never think to dispute such a finding, and if ever challenged would defend this “fact” to the death, not knowing why, other than that it had been included in so many copies of their *Bible*. But sadly, as well-intentioned as these defenders of the faith are, they may, upon further review of all things scriptural, actually be defending a proverbial Trojan horse.

Nearly lost to history is the knowledge that long before Ussher offered his chronology as the “gospel truth,” there was already another chronological system that had been universally accepted for the first fifteen centuries of Christendom. This chronology, derived from *The Septuagint Bible*, adhered to a 5,500-year period from the Fall of Adam to the Advent of Christ. And though it had withstood the test of time for so many centuries, it fell victim to one of the most ironic twists in history and was replaced by a more politically correct translation, which influenced all subsequent versions of *The English Bible* as we know it today. So, with *The Septuagint* having been officially relegated to the dustbin of apocryphal literature, the way was unwittingly paved for Ussher’s “new and improved” chronology—one that most biblical scholars will admit is at odds with every known historical account, both Jewish and Christian.

Of course *The Septuagint* was not the first book to have suffered the wrath of ecclesiastical scorn. Included in the halls of the excised were such legendary texts as those ascribed to Enoch, the man who famously walked and talked with God. And though one can assume the truths conveyed in that conversation might be of great interest, this natural human curiosity was summarily short-circuited when religious authorities, declaring these books unsuitable for common folk, banned them. Such are the perpetual tug of wars—theologically-speaking—that have plagued the entire history of *The Bible* so that what was once perfectly acceptable is almost overnight deemed an object of holy revulsion. As a result, many of the world’s most revered manuscripts, rejected and suppressed, have sadly been lost to history forever ... or so it would seem.

⁸ *John* 1:1-3

It is to the tumultuous story of these lost books, lost chronologies, and lost truths, then, that this work will turn in an effort to shed new light on what I believe to be the ultimate tale of God's intention toward humanity. To do so, this book — unlike any other that deals with such subjects as scriptural interpretation, biblical chronology, and religious artifacts — will not only offer evidence from history but also from the very books that have, down through the ages, generated so much derision and controversy. In the process, even the layperson will be able to judge for themselves what has, for so very long, been the exclusive domain of the elite and the scholar, the esoteric and the clandestine.

Consequently, readers will find themselves on an unprecedented journey in which the traditional notions concerning the so-called *Lost Books of The Bible* are turned upside down. What appears to be one of the great failures of history will, within the pages of this book, be portrayed not as having occurred in spite of God's best efforts to reveal His truth but as a direct result of His desire to hide it. No doubt Solomon had this in mind when he uttered his proverb: "God in His greatness has concealed many things, while kings have the honor of discovering them."⁹ Simply put, in order to fully apprehend the manifold truths of Scripture — particularly as they pertain to the prophecy of the Great Five and a Half Days — one must come to grips with a peculiar paradox: In the course of the unfolding drama of history, God is far less concerned with how obvious He has made the truth than with how artfully He has hidden it in plain sight.

The Disclaimer

I WOULD NOW like to insert a disclaimer before I begin, which I feel is necessary because of the sensitive areas of knowledge into which a work like this delves. In order to present the material in its proper light, one must go into detail concerning the history of such controversial subjects as scriptural interpretation, biblical chronology, and religious artifacts, subjects that are still fraught by impassioned debates to this very day. As a result of this historical presentation, one inevitably runs the risk of stepping on numerous theological "toes," as it were.

Without a doubt, the following story involves just as many villains as it does heroes, and consequently, like all great stories, its villainous elements are often more intriguing — and therefore more interesting — than its heroic ones. Due to this ironic nature of storytelling, it is all too tempting to swing the sword of blame and accusation, especially when it comes to a story like this one that involves so many negative forces and characters. In order to tell the whole truth about the age-old controversy of why certain biblical books, chronologies, or truths were either sanctioned or banned, the story could never be written without having to insist that someone was "at fault" for having made a decision that was deemed unwarranted by some political or religious entity. As contemplative, questioning creatures, we simply cannot avoid this very real dilemma. For every controversial issue in life, one can only confront the pros and cons of a given subject, and therefore, it is only natural to land on one side of the fence or the other.

My real concern, however, with this completely normal response, is the lengths to which some people will go to prove their point. By that I mean, if history teaches us anything about the debates that mankind is inevitably drawn into — especially when it comes to theological issues encountered in books like this — the quest for truth sometimes becomes so important that the participants lose sight of their original goals. In such a case, truth is no longer important, and the humble realization that we are all mere humans, reaching to know the unknowable, is swept aside. What began as a holy cause soon escalates into a holy war. Winning the argument, then, becomes the only goal, because it is often easier to appear the winner of the debate, while at the same time never coming one iota closer to the truth, which was the actual purpose for engaging in the quest in the first place.

⁹ *Proverbs 25:2*

As a matter of fact, this seems to me to be at the heart of every war that is waged in the name of “religion,” or “truth,” or “God,” or whatever one chooses to call it, and it is this kind of thing that, above all else, I am committed to renouncing with every ounce of my being. Therefore, the contents of this work should never be construed as an effort on my part to deride any particular doctrine of faith, which I believe—as I am sure every true American believes—is a matter of strictest conscience, and as such is off-limits to criticism by anyone.

This, then, is the essence of my disclaimer. To anyone who reads the present volume, please keep in mind that I bear no ill will toward any person or group of persons, even while trying my best to present what I believe to be the unbiased facts that are central to this story. Just because certain individuals made decisions—as a result of their heartfelt convictions—that certain books should be excised from the Canon of Scripture and therefore suppressed from public circulation, does not mean that I hold those people to be evil or deluded. No one but God, I believe, is qualified to make such a judgment. Similarly, I feel no animosity or hatred toward any religion or denomination just because I point out from history that those who excised certain books belonged to a specific religious group.

And the reason I feel this is never an option is because of my own view on the nature of truth as I perceive it to be revealed in *The Bible* and by the One Who is the final arbitrator of the truth contained in it. To the best of my knowledge, I have never known the Jesus that I see in Scripture to have ever condemned an individual *per se*. What I do see Him condemning are the attitudes and beliefs of certain ones that have their origin in what can best be described as institutionally-oriented, or, to put it another way, system-oriented mindsets. In other words, Jesus seems less concerned with condemning individual sinners and more interested in attacking the root source of what keeps those people spiritually, emotionally, and intellectually imprisoned by the state of sin into which all humans are naturally born. Simply put, Jesus does not condemn people; He condemns institutions, or systems.

Now, before you insist that what I have just proposed is too absurd to believe, and you do so based on the idea that only people and not institutions or systems can go to Heaven or Hell, please keep the following in mind. There is an old adage, attributed to one Lord Acton, which states: Power corrupts, and absolute power corrupts absolutely. Of this very thing Abraham Lincoln spoke when he wisely observed: “Nearly all men can stand adversity, but if you want to test a man’s character give him power.” If there is any truth to such statements, then what follows is also likely to be true: No individual in the history of mankind, that I know of, has ever been corrupted by power while living alone on a desert island. It is therefore axiomatic that the power that both Acton and Lincoln were referring to is power that can only be exerted by an individual who exists within the matrix of an institution or system, whether it is political, economic, or religious in nature.

Now, mind you, I am not trying to say that individual humans are sinless just because they withdraw from the world and live on a desert island; that, sadly, is the fallacy of living the life of a hermit. What I am saying, though, is what any social psychologist will tell you. The typical individual left to his or her own devices is benign, but when you thrust that same individual into a decidedly hostile group, even if the sentiments and proclivities of that group are very different from that of the individual, a person will eventually succumb to the herd mentality and align themselves with the attitudes and beliefs of that group. Therein lies the logic of Jesus not condemning people so much as the system or institution that indoctrinates people with the attitudes or beliefs that He does condemn.

To see how all of this applies to the teachings of Scripture one need only turn to the words and actions of Jesus Himself. When the Pharisees came to Him demanding a sign to prove that He was the Messiah, Jesus flatly informed them: “An evil and adulterous generation insists on seeking

signs, but none will be given to it except the sign of Jonah.”¹⁰ First, notice how Jesus did not point an accusing finger at any of those individuals who were standing right in front of Him. Was it because He was too timid to accuse any single individual from within the group? Was He unsure of exactly who were the guilty ones among the demanding crowd? I hardly think so. What we have is simply a clear-cut example of what I am trying to point out. Jesus was less concerned about condemning individuals and more concerned with warning them about the kinds of attitudes and beliefs that they should avoid – attitudes and beliefs that only come as a result of associating with the institutions and systems that are united by like-minded individuals.

This becomes all the more evident when one takes the time to notice that Jesus did not say that a sign would be withheld from “them,” that is, those “individuals” who made up the group that was addressing Him. What He did say was that a sign would be withheld from “it,” that is, the “generation” that was demanding a sign from Him, which constitutes the world system, or present order. The same idea is expressed when Jesus spoke concerning those who believed in Him. “If you were of the world, the world would love you, but because you’re not, the world hates you.”¹¹ The Greek word being used here for “world” is *kosmos*, the word we transliterate directly into English as *cosmos*, a word that literally means “something ordered,” as in an “ordered system.” So what we see here is Jesus choosing to condemn a world system that is alien to His way of thinking, as opposed to targeting the individuals who had fallen victim to that system by virtue of their simply being born into it.

Next, we see that when Jesus came to the Temple at Jerusalem, He famously drove out those who were buying and selling there, even going so far as to overturn the tables of the moneychangers. “It is written,” He bellowed, “My house will be called a house of prayer, but you’ve turned it into a den of thieves!”¹² What does this mean in the context of what I am trying to articulate by way of this disclaimer? Was Jesus condemning the people for the way they were presenting their offerings to God? Was He angry at the act of their buying and selling, as if one could actually buy or sell the favor of God with mere money? If so, then who did Jesus hold to be of greater guilt? Those who bought? Or those who sold? But, as usual, such a surface-oriented interpretation would miss the point entirely. Certainly, it was no more in the nature of Jesus to be angry with those buying or selling, any more than a doctor is angry with a patient for being sick. Undoubtedly, what disgusted Him was the fact that what had begun as a God-given impulse, that is, the desire to offer sacrifice to the Lord, had over time succumbed to the humanly-inspired forces that had crept in and undermined the original divinely-instituted purpose of giving the burnt offering. In other words, He was angry because what had begun as a sublime expression of a single heart offered to God had devolved as a result of the machinations of an institutionally-inspired system.

This same process can be seen repeatedly down through the corridors of history, like “*déjà vu* all over again,” as it were. The Lord of the Harvest calls individual men and women of faith, who, in turn, teach their children the ways of God. In time, however, and always over the span of several generations, the ways of God are slowly but surely subverted, and in their place a mere shell of their original intention is all that remains. In the end, the faith of “the one” has become the dogma of “the institution,” which then creates a situation where God, as He does in every age, seeks the next individual who will heed the call in order to initiate the process all over again.

Therefore, when I attempt to convey the history of who decided which books should be excised from the Canon of Scripture, and in doing so, I quote certain ones who claim that “this person” belonging to “that religious group” made those decisions, remember I prefer to take to higher ground. And remember I, too, am less concerned by the actions of individuals and more interested

¹⁰ *Matthew* 12:38-39

¹¹ *John* 15:19

¹² *Matthew* 21:12-13

in the process of institutionalization, which is constantly at work to undermine the original greatness of said person or group. In this, everyone is equally guilty or innocent, however the case may be, whether they are called Sethites, Semites, Hebrews, Israelites, Jews, Pharisees, Christians, Catholics, Protestants, Lutherans, Episcopalians, Methodists, Baptists, Presbyterians, Fundamentalists, *et al.*

In short, all these designations, in my view, are just like everything else in this God-ordained Universe of ours, which is to say, they are merely representative of both sides of the same coin. They are good when they willingly cooperate with the good as proscribed by the dictates of the One Who inspired their creation, and they are bad when they willingly succumb to the forces that forever seek to subvert the dictates of that same One. And because of this ironic nature of the human dilemma, I, for one, choose not to assign guilt or condemnation in regard to any of their particular actions; I only seek to report, impartially and with malice toward none.

Roll Call of the Intrepid

THE LAST THING I have to do before beginning is to express my gratitude to the intrepid pioneers I cite in this work. Just in case anyone thinks that I have concocted the following storyline entirely on my own, I would like to offer this list of discoverers, translators, and scholars whose monumental contributions have provided the biblical texts that form its backbone. For a more in-depth look at their lives and accomplishments, please refer to the *Selected Biographies* section in *The Credits*.

Among the discoverers who have restored to the world such an unexpected array of lost manuscripts, there are: Johann Grynæus (1540-1617), a Swiss Protestant divine, professor of *The New Testament*, and collector of biblical manuscripts; Giuseppe Assemani (1687-1768), a Lebanese Orientalist and Vatican librarian; James Bruce (1730-1794), a Scottish explorer and travel writer; and E.A. Wallis Budge (1857-1934), a British Egyptologist, Orientalist, philologist, and author.

Among the translators who have turned many of these manuscripts into works that could be understood by an English-speaking world, there are: William Wake (1657-1737), a British clergyman, dean at Exeter, bishop at Lincoln, and archbishop of Canterbury; Richard Laurence (1760-1838), a British Hebraist, Anglican churchman, and regius professor of Hebrew at Oxford; Moses Samuel (1795-1860), a British author and translator of Hebrew works; S.C. Malan (1812-1894), a British biblical scholar and linguist of Oriental languages; William Wright (1830-1889), a British Orientalist and professor of Arabic at Cambridge; B. Harris Cowper (1822-1904), a British archeologist, historian, and translator; W.R. Morfill (1834-1909), a British professor of Slavonic languages at Oxford; and R.H. Charles (1855-1931), an Irish biblical scholar and theologian.

Among the scholars who invested their considerable skill and effort into making the various manuscripts accessible to the general population, there are: Theophilus of Antioch (c. 120-181), a Syrian theologian, apologist, author, and chronologist; Julius Africanus (c. 160-240), a Libyan historian, traveler, and chronologist; Hippolytus of Rome (c. 170-235), a Greek theologian, apologist, and chronologist; Ephrem the Syrian (c. 306-373), a theologian, deacon, and hymn writer; Giambattista Vico (1668-1744), an Italian historian, political philosopher, and apologist of classical antiquity; George Smith (1800-1868), a British historian, theologian, and author; Joseph A. Seiss (1823-1904), an American theologian, Lutheran minister, and author; E.W. Bullinger (1837-1913), a British clergyman and theologian; Louis Ginzberg (1873-1953), a Lithuanian professor of Judaism and Talmudist; Edgar J. Goodspeed (1871-1962), an American theologian and scholar of Greek and *The New Testament*; and Cyrus H. Gordon (1908-2001), an American biblical scholar and professor of ancient Near East culture and languages.

Thanks to the visionary efforts of “so great a cloud of witnesses,” then, I hereby present the following work; I now present *The Book of Days: In Search of the 5,500-year Prophecy Given to Adam About the Coming of Christ*.

The Hidden Books

This Journey of Discovery

IN A WORLD where evil so often triumphs over good, several burning questions linger in the face of such tragedy and despair. Is the God of *The Bible* really in control of human history as the Scriptures declare? And if He is, does He actually keep His promises to mankind? Fortunately for us, these two questions are inexorably bound together, and they are bound in the following manner. God's control over history is clearly confirmed in direct proportion to His faithfulness to the promises He has made to humanity. In other words, to verify that God is in control, all one need do is confirm that He is faithful to the promises He makes. This leads us, then, to the next question, which is: Where does one look to confirm God's faithfulness to His word of promise? Naturally, the obvious solution to a problem framed this way would be: I guess one finds the answer in *The Bible*, right? Needless to say, though, as both believers and skeptics have discovered, such a straightforward solution is much more elusive than that. To begin with, one must first ask: To which promise of God should we look to confirm this faithfulness? And having decided upon which promise, how do we go about establishing a clear-cut way to determine whether or not God has kept that promise?

To that end, it would be useful to focus our quest. By that I mean that, out of the countless promises that fill the pages of Holy Writ, it would help if we could narrow down our choice. Fortunately, we do have the Apostle Paul to assist us in this matter. Speaking of Jesus, in his letter to the Corinthians, Paul said, "For all the promises of God find their 'yes' in Him."¹³ Or as Weymouth's *New Testament* puts it: "All the promises of God, whatever their number, have their confirmation in Him."¹⁴ In other words, if one were to gather together every promise that God has ever made to His people, they could all be confirmed by the fact that His Son came into this world to live and die and resurrect just as had been predicted. Therefore, if this Advent of Christ can be adequately confirmed, then—based on this verse in *Corinthians*—every other promise in the book can be counted on as well.

That said, it should be the mission of every student of Scripture to determine the extent to which the promises of God have been fulfilled in the Incarnation of Christ. Admittedly, this is not the easiest thing to do, considering all the roadblocks that stand in the way of one's quest for historical certainty. However, just because it is a difficult task does not mean that it is an impossible one. After all, although there are many pitfalls along the way, the God of *The Bible* does not hesitate to beckon us onward in this journey of discovery. Therefore, if one can appreciate that it is God Himself Who is guiding our quest, then it should come as no surprise that He is also the One Who has provided sufficient signposts to help us along the way.

With this in mind, one simply turns to the various ways in which *The Bible* portrays the manifestation of Christ in history, right? To which I must confess that—for me, at least—this is where things get a little tricky. Let me take a moment to explain what I mean by that.

Naturally, speaking as I am from an admittedly Christian frame of reference, I do look to *The Bible* as one of several sources for such evidence—that is, the traditional *Bible*. But notice how I said the traditional *Bible*. The reason I say this is because after more than forty years of research, I have become convinced that there is another source of God-inspired wisdom that is just as capable of confirming the truth of the divine promise concerning the Advent of Christ. Make no mistake, though, I am not referring to any literary source that has not, at one point or another, been considered part of Holy Scripture. On the contrary, what I am referring to are books that were once considered inspired by God but which have, over the course of time, been excised from the canon

¹³ *Second Corinthians* 1:20

¹⁴ *Ibid.* 1:20

of so-called “accepted texts,” generally for reasons that seem more motivated by the whims of politics than by the dictates of conscience.

I am referring to a body of ancient wisdom literature that has come to be known in modern parlance as the *pseudepigraphal* books of *The Bible*. *Pseudepigrapha*—chances are if you are neither a biblical scholar nor an archeology professor you may not even know what this word means or what it implies. According to the dictionary, the word is derived from two Greek words, *pseudo*, which means “false,” and *epigraphain*, which means to “inscribe,” thus, “to write falsely.” By that definition, any book considered *pseudepigraphal* is one that is believed to be a “falsely attributed work,” that is to say, a work that erroneously purports to be written by some noteworthy biblical personage. As such, any book labeled as *pseudepigrapha* is to be discounted as being outside of the canon of books that have been deemed truly inspired by God. In addition to labeling these books as *pseudepigrapha*, they are often designated as “apocryphal” literature because a number of these titles remain in a separate section of *The Catholic Bible* and *The Greek Orthodox Bible* called *The Apocrypha*. Among these books are *The Wisdom of Solomon*, *The Epistle of Jeremiah*, *The Prayer of Manasseh*, *The Book of Judith*, and *The Second Book of Esdras*.

One of the great tragedies, in fact, in the history of *The Bible* is that there is so much ignorance in regard to the peculiar assumption that we as a Western Protestant people received our Canon of Scripture like some hermetically-sealed document handed down from On-High. Fortunately, though, for the sake of those with the courage to examine this critical aspect of history, the work of intrepid scholars has greatly aided in dispelling such myopic thinking. Among them are Cyrus H. Gordon, professor of ancient Near East studies at Brandeis University, whose work shed much-needed new light on this age-old controversy. Said Gordon:

The Bible is of a complex composition, varying in scope according to the different ecclesiastical bodies. The Samaritans include only the Five Books of Moses in their *Bible*, and it is evident from *The Dead Sea Scrolls* that before the start of the Christian Era *The Pentateuch* was the most stabilized part of the Hebrew Scripture. Normative Judaism embraces the conventional *Pentateuch*, *Prophets*, and *Hagiographa* of the familiar *Old Testament*. *The Septuagint*, however, is far more inclusive, containing as it does, *Apocrypha* and *Pseudepigrapha*. Qumranite and other sectarian Jews possessed still other sacred writings. *Protestant Bibles* usually contain the normative *Jewish Old Testament* plus *The New Testament*; *Catholic Bibles* have, in addition, *The Apocryphal Books*. Various Eastern Orthodox Churches include different *Pseudepigrapha*. Accordingly, there is no one biblical corpus; and the component books of either *Testament* are in many cases extremely heterogeneous individually.¹⁵

Concerning the variegated process of the formation of our *Protestant Bible*, Edgar J. Goodspeed, described as “America’s greatest *New Testament* scholar,”¹⁶ pointed out:

The Apocrypha formed an integral part of the *King James Version* of 1611, as had all the preceding English versions from their beginning in 1382. But they are seldom printed as part of it any longer, still more seldom as part of the *English Revised Version*, and were not included in the American revision.

This is partly because the Puritans disapproved of them; they had already begun to drop them from printings of their *Geneva Bible* by 1600, and began to demand copies of the *King James Version* omitting them as early as 1629... We moderns discredit them because they were not part of *The Hebrew Bible*, and most of them have never been found in any Hebrew forms at all.

¹⁵ *The Common Background of Greek and Hebrew Civilizations*, Cyrus H. Gordon, p. 278

¹⁶ *Edgar Johnson Goodspeed: Articulate Scholar*, James I. Cook, p. X

But they were part of *The Bible* of the early Church, for it used the *Greek Version of The Jewish Bible*, which we call *The Septuagint*, and these books were all in that version. They passed from it into Latin and the great Latin *Bible* edited by St. Jerome about 400 A.D., *The Vulgate*, which became the authorized *Bible* of Western Europe and England, and remained so for a thousand years. But Jerome found that they were not in *The Hebrew Bible*, and so he called them *Apocrypha*, the hidden, or secret, books.¹⁷

The Apocrypha, however, does not contain all of the books included in the pantheon of apocryphal literature. Most notable among the other titles are *The First Book of Adam and Eve*, *The First Book of Enoch*, *The Secrets of Enoch*, *The Book of Jasher*, *The Book of Jubilees*, *The Testaments of the Twelve Patriarchs*, *The Letters of Herod and Pilate*, and *The Gospel of Nicodemus*.

Grounds for Exclusion

OVER THE YEARS many reasons have been offered to justify the rejection of any book that is no longer found in many of our modern versions of *The Bible*. Chief among them are: One, they were written under assumed names; two, they contain historical errors; three, they were not quoted by Jesus; and four, they contain no prophetic elements. Yet ironically, these same objections, which seem to confirm the correctness of rejecting the apocryphal books, have also been leveled against books in the accepted Canon of Scripture.

For example, regarding *The Pentateuch*, or the first five books of *The Old Testament*, critics have often doubted the Mosaic authorship of *The Book of Genesis*. As their argument goes: While the last four books could have been written by Moses by virtue of the fact that he lived during the years described by the text, he certainly could not have been around to witness the events depicted in the first book. Yet according to most biblical scholars: "Long before the first century A.D., Moses was declared the author of *Genesis*, and Josephus, the first-century Jewish historian, in keeping with this tradition, accepted Mosaic authorship."¹⁸

Still other books in *The Old Testament* have had their authorship called into question, such as *Isaiah*, *Ezekiel*, and *Daniel*. Because they so precisely predict future events, these books, critics insist, must have been published after the fact and therefore must have been written under assumed names. Similarly, certain books in *The New Testament* have in recent times come under fire concerning their genuine authorship. Most notably are those attributed to the Apostles Peter and Paul. According to much modern-day scholarship, both epistles of Peter and several letters of Paul were allegedly written as amalgamations by authors other than the ones to which Scripture has subscribed. Yet the simple fact is, though the identities of many of the best-known biblical authors remain subject to such doubt and speculation, the books that bear their names are still regarded as integral to *The Holy Bible*.

As far as rejecting certain books because they contain historical errors, again I should point out that this same argument applies to texts well within the accepted limits of scriptural sanctity. And again one need only turn to the first book in Scripture to prove my point, because as many biblical scholars are well aware it has been a longstanding bone of contention that the account of Noah's gathering of the animals into the Ark contains two contradictory versions. In one rendition, the animals enter in pairs,¹⁹ while in another, they enter in groups of seven.²⁰

The same thing occurs in *The New Testament* regarding Judas Iscariot, whose infamous demise is reported in two separate yet contradictory accounts. In *Matthew*, it is said that a grief-stricken

¹⁷ *The Apocrypha: An American Translation*, Edgar J. Goodspeed, p. v

¹⁸ *The Criswell Study Bible*, W.A. Criswell (Editor), p. 1

¹⁹ *Genesis* 6:19-20

²⁰ *Ibid.* 7:2-3

Judas hung himself after betraying Jesus,²¹ while Acts has him falling headlong into a field and being disemboweled in the process.²² Naturally, scholars are quick to point out the various ways in which such contradictions can be logically reconciled, and justifiably so. Yet this still does not change the fact that there are obvious contradictions to be found in the received texts, which if they were found in books that critics were seeking to excise would be considered clear grounds for exclusion.

As for the claim that Jesus never quoted from any of the apocryphal books, one need only consider *The Testaments of the Twelve Patriarchs* to undermine such an objection. R.H. Charles, in his scholarly work on pseudepigraphal literature, said this about *The Testaments*:

Its ethical teaching has achieved a real immortality by influencing the thought and diction of the writers of *The New Testament*, and even those of our Lord. This ethical teaching, which is very much higher and purer than that of *The Old Testament*, is yet its true spiritual child, and helps to bridge the chasm that divides *The Old Testament* and *The New Testament*.

The instances of the influence of these writings on *The New Testament* are notable in the Sermon on the Mount, which reflects the spirit and even uses phrases from these *Testaments*. Saint Paul appears to have borrowed so freely that it seems as though he must have carried a copy of *The Testaments* with him on his travels. Thus, the reader has before him in these pages what is at once striking for its blunt primitive style and valuable as some of the actual source books of *The Bible*.²³

A perfect example of the way in which the apocryphal literature has made its indelible mark on the world of *The New Testament* can be seen in relation to *The First Book of Enoch*. Consider for a moment, if you will, the evidence of all four Gospels, in which Jesus refers to Himself as the Son of Man some eighty-one times. This is certainly a peculiar title when one considers the fact that most people assume Jesus was condemned for calling Himself the Son of God, not the Son of Man. The Jewish leaders repeatedly demanded to know if He claimed the title of the Son of God for Himself, but never once did any of the gospel writers record that Jesus did so. To a man, what they did reveal was, in response to this question, His reply was purely rhetorical. Said Jesus:

“From now on, the Son of Man will be seated at the right hand of the power of God.”

And they all said, “Are you the Son of God, then?”

And He replied, “You say that I am.”

Then they said, “What further need do we have of testimony? We heard it ourselves from his own mouth.”²⁴

But notice that Jesus never claimed here to be the Son of God; yet His enemies insisted He did. Was this simply a case of their having heard what they expected to hear, even though He never said what they claimed? Unfortunately, such an oversimplification is itself a product of wishful thinking by anyone who insists that Jesus never quoted from the apocryphal books, because all one must consider is that even though He never verbalized that He was the Son of God, His critics acted as if He did. But how?

In fact, they “heard” Jesus “say” so by way of His more than eighty references to Himself as the Son of Man. To the average listener, the title Son of Man carries no divine significance whatsoever, but to the Jewish religious community of that day, the Son of Man was an even more potent title than that of the Son of God. And much to the chagrin of the apocryphal naysayers, this

²¹ *Matthew* 27:5

²² *Acts* 1:18

²³ *The Apocrypha and Pseudepigrapha of the Old Testament, Volume 2*, R.H. Charles, p. 282

²⁴ *Luke* 22:69-71

disjointed string of logic in the minds of Jesus' enemies proves it, because the title Son of Man finds its origins in none other than *First Enoch*, as is demonstrated by the following excerpt:

There I saw the Ancient of Days, Whose head was like wool, and with Him stood another, Whose countenance resembled that of a Man. His face was full of grace, like that of the holy angels. Then I asked one of the angels who had been showing me all of these secret things...

And he answered me, saying, "This is the Son of Man to Whom righteousness belongs ... and Who will reveal all the treasures that are concealed, because the Lord of Spirits has chosen Him, and His portion surpasses everyone else in everlasting uprightness. This Son of Man Whom you see ... will break the teeth of sinners. He'll hurl kings from their thrones and their dominions because they won't exalt or praise Him, nor humble themselves before Him, by Whom their kingdoms were granted to them."²⁵

Hopefully, excerpts like this will put to rest any question as to whether or not Jesus quoted from the apocryphal literature. It should also help to explain the level of implacable hatred that the Jewish religious leaders displayed toward Jesus when this apparently ordinary man insisted on equating Himself with the loftiest and mightiest figure in their Hebrew pantheon.

So ends this preview of *The Book of Days: In Search of the 5,500-year Prophecy Given to Adam About the Coming of Christ*. To read further, please get the whole book, which is available on this website.

²⁵ *First Enoch* 46:1-4