



The Unleashing of Demons

**The Ceper Chanoch
and its disclosure**

The Unleashing of Demons



*15 To Miyka'el likewise Yahuah said: Go and announce his crime to Shemiy'aza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, **bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, the effect of which will last forever, be completed.***

Chanoch (Enoch) 10:15

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So, how long is a generation? And how do we figure it?

Dôwr (דֹּוֹר) H1755, or (shortened) dôr (דֹּר); from H1752; properly, a revolution of time, i.e. an age or generation; also a dwelling.

Geneá (γενεά) G1074, from (a presumed derivative of) G1085; a generation; by implication, an age (the period or the persons):—age, generation, nation, time.

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Let's count the generations:

And Yahusha (70)himself began to be about thirty years of age, being (as was supposed) the son of Yoceph (69), which was of Eliy (68), 24 Which was of Mattithyahu (67), which was of Leviy (66), which was of Malkiy (65), which was of Yanah (64), which was of Yoceph (63), 25 Which was of Mattithyahu (62), which was of Amots (61), which was of Nachum (60), which was of Elyahu`aynai (59), which was of Nogahh (58), 26 Which was of Ma'ath (57), which was of Mattithyahu (56), which was of Shim`iy (55), which was of Yoceph (54), which was of Yahudah (53),

Luqas (Luke) 3:23-26

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Let's count the generations:

27 Which was of Yochanon (52), which was of Rephayah (51), which was of Zerubbavel (50), which was of She'altiy'el (49), which was of Neriياهو (48), 28 Which was of Malkiy (47), which was of Addiy (46), which was of Qecem (45), which was of Almodad (44), which was of Er (43), 29 Which was of Yoceph (42), which was of Eliy`ezer (41), which was of Yoram (40), which was of Mattithyahu (39), which was of Leviy (38), 30 Which was of Shim`on (37), which was of Yahudah (36), which was of Yoceph (35), which was of Yochanon (34), which was of Elyaqiym (33),

Luqas (Luke) 3:27-30

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Let's count the generations:

31 Which was of Meleah (32), which was of Menan (31), which was of Mattithyahu (30), which was of Nathan (29), which was of David (28), 32

Which was of Yishai (27), which was of Oved (26), which was of Bo`az (25), which was of Salmah (24), which was of Nachshon (23), 33 Which

was of Ammiynadav (22), which was of Ram (21), which was of Chetsron (20), which was of Perets (19), which was of Yahudah (18), 34 Which was

of Ya`aqov (17), which was of Yitschaq (16), which was of Avraham (15), which was of Terach (14), which was of Nachor (13),

Luqas (Luke) 3:31-34

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Let's count the generations:

35 Which was of Serug (12), which was of Re`u (11), which was of Peleg (10), which was of E`bru (9), which was of Shelach (8), 36 Which was of Qeynan (7), which was of A`raph`kased (6), which was of Shem (5), which was of Noach (4), which was of Lemek (3), 37 Which was of Methushelach (2), which was of Chanoch (1), which was of Yered, which was of Mahalal'el, which was of Qeynan, 38 Which was of Enosh, which was of Sheth, which was of A`dam, which was of El`ayim.*

Luqas (Luke) 3:35-38

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This is exactly 70 generations from Chanoch (Enoch) to Yahusha. Is such a calculation a contrived fiction? I think not.

* And notice that verse 36 contains a reference to someone names Qeynan:

36 Which was of Qeynan which was of A'raph'kased, which was of Shem, which was of Noach, which was of Lemek,

This name does not appear in Bere'shiyth, or Divrei Hayamiym Ri'shon.

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Where did Luqas get this name and how did he apply it in this chronology, which be the way, occurs in all English translations of the Brit Chadasha (New Testament).

In the twenty ninth jubilee, in the first week, in the beginning thereof A'raph'kased took to himself a woman and her name was Rasu'eya, the daughter of Shushan, the daughter of Eylam, and she bore him a son in the third year in this week, and he called his name Qeynan. 2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. 3 And he found a writing which former generations had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. 4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noach about it lest he should be angry with him on account of it.

Yovheliym (Jubilees) 8:1-4

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When discussing demons, let's take a look at the words found in the Tanakh:

Sâ'îyr (שַׁעִיר) H8163 (the mountain of the house of E'su), or (שַׁעַר) sâ'ir; from H8175; means shaggy; as noun, a he-goat; by analogy, a faun: a devil, goat, hairy, rough, satyr.

Shêd (שֵׁד) H7700; from H7736; a dæmon (as malignant):—devil. In the plural, *Shediym*.

Daimónion (δαίμονιον) G1140, neuter of a derivative of G1142; a dæmonic being; by extension a deity.

Daímōn (δαίμων) G1142; from δαίω daíō (to distribute fortunes); a dæmon or supernatural spirit (of a bad nature).

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The Brit Chadasha then tells us of something entirely new – the casting out of demons.

33 And in the synagogue, there was a man, who had a ruach of an unclean demon, and cried out with a loud voice, 34 Saying: Let us alone; what have we to do with you, Yahusha the Netseriy? Are you come to destroy us? I know who you are; the Holy One of El'ayim. 35 And Yahusha rebuked him, saying: Hold your peace, and come out of him. And when the demon had thrown him in the midst, he came out of him, and did not hurt him. 36 And they were all amazed, and spoke among themselves, saying: What a word is this! For with authority and power he commands the unclean ruachoth, and they come out. 37 And the fame of him went out into every place of the country around about.

Luqas (Luke) 4:33-37

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The Brit Chadasha then tells us of something entirely new – the casting out of demons.

32 As they went out, behold, they brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb spoke: and the multitudes marveled, saying: It was never so seen in Yashar'el. 34 But the Peretsiym said: He casts out demons $\pi\alpha$ through the prince of the demons. 35 And Yahusha went about all the cities and villages, teaching in their synagogues, and preaching the Besorah of the Kingdom, and healing every sickness and every disease among the people.

Mattithyahu (Matthew) 9:32-35

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14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying: 15 Adonai, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falls into the fire, and oft into the water. 16

And I brought him to your Talmidiym, and they could not cure him. 17 Then Yahusha answered and said, O faithless and perverse nation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. 18 And Yahusha rebuked the demon; and he departed out of him: and the child was cured from that very hour. 19 Then came the Talmidiym to Yahusha apart, and said: Why could not we cast him out? 20 And Yahusha said to them: Because of your unbelief: for amein I say to you: If you have faith as a grain of mustard seed, you shall say to this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. 21 Howbeit this kind goes not out but by prayer and fasting.

Mattithyahu (Matthew) 17:14-21

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25 For a certain woman, whose young daughter had an unclean ruach, heard of him, and came and fell at his feet: 26 The woman was a Yavaniy, a Syrophoenician by nation; and she sought of him that he would cast forth the demon out of her daughter. 27 But Yahusha said to her: Let the children first be filled: for it is not meet to take the children's bread, and to cast it to the dogs. 28 And she answered and said to him: Yes, Adonai: yet the dogs under the table eat of the children's crumbs. 29 And he said to her: For this saying go your way; the demon is gone out of your daughter. 30 And when she had come to her house, she found the demon gone, and her daughter laid upon the bed.

Marqus (Mark) 7:25-30

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38 And Yochanon answered him, saying: Rabbi, we saw someone casting out demons in your name, and he does not follow us: and we forbade him, because he does not follow us. 39 But Yahusha said: Forbid him not: for there is no man who shall do a miracle in my name, which can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because you belong to Mashiach, amein I say to you, he shall not lose his reward.

Marqus (Mark) 9:38-41

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14 Afterward he appeared to the eleven as they sat to eat and upbraided them with their unbelief and hardness of heart, because they did not believe those who had seen him after he was risen. 15 And he said to them: Go into all the world and preach the Besorah to every creature. 16 He who believes and is baptized shall be saved; but he that does not believe shall be condemned. 17 And these signs shall follow those who believe; In my name shall they cast out demons; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Marqus (Mark) 16:14-17

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26 And they arrived at the country of the Gergashiym, which is alongside Galiyl. 27 And when he went forth to land, a certain man met him there out of the city, who had demons a long time, and wore no clothes, neither abode in any house, but in the tombs. 28 When he saw Yahusha, he cried out, and fell down before him, and with a loud voice said: What have I to do with you, Yahusha, Son of El Elyon? I beseech you, do not torment me. 29 (For he had commanded the unclean ruach to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he broke the bands and was driven by the demon into the wilderness.) 30 And Yahusha asked him, saying: What is your name? And he said: Legion, because many demons had entered into him.

Luqas (Luke) 8:26-30

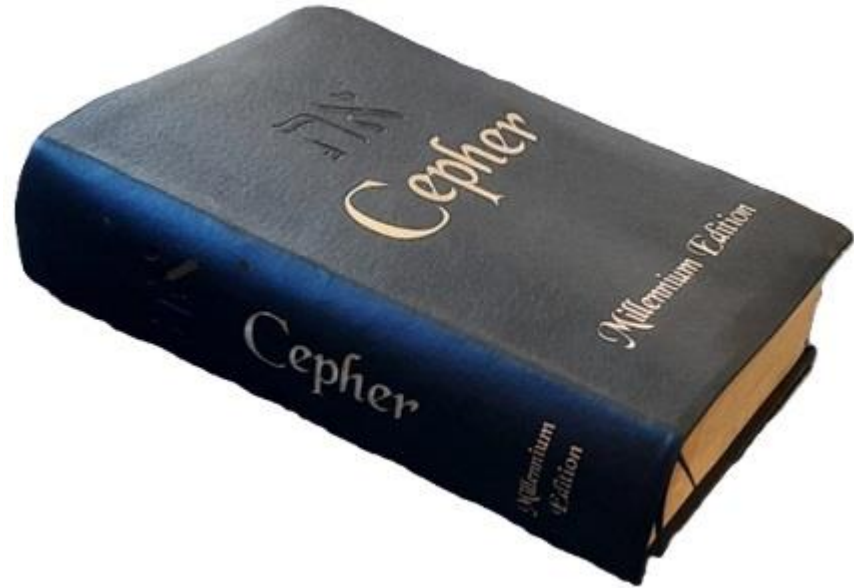
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31 And they sought of him that he would not command them to go out into the deep. 32 And there was a herd of many swine feeding on the mountain there: and they sought him that he would suffer them to enter into them. And he suffered them. 33 Then the demons went out of the man and entered into the swine: and the herd ran violently down a steep place into the lake and were choked. 34 When those who fed them $\tau\alpha$ saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Yahusha and found the man out of whom the demons were departed, sitting at the feet of Yahusha, clothed, and in his right mind: and they were afraid. 36 Those who also saw it told them by what means he who was possessed of the demons was healed.

Luqas (Luke) 8:31-36

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