

# THE LOST BOOKS

*Separating Yahweh's River from Man's Tributaries*

A Tanakh-Grounded Investigation of Every Major Category of 'Lost' and 'Hidden'  
Scripture

---

**Miqdash Bethel Covenant Assembly**

Elder Kepha (Peter) Arcemont

Pearl River, Louisiana 70452 | [miqdashbethel@gmail.com](mailto:miqdashbethel@gmail.com)

# INTRODUCTION: THE QUESTION BEHIND THE QUESTION

---

The question of 'lost books' is one of the most asked — and most manipulated — questions in all of biblical scholarship. Some people ask it because they genuinely want to find Yahweh's full counsel. Some ask it to destabilize confidence in the Tanakh. Some ask it because they stumbled onto a YouTube video about giants and fallen angels. And some ask it because they sense, rightly, that someone somewhere may have hidden something.

Elder Kepha's question is different from all of these. It is a covenant question: Is what I have the full river of Yahweh's word, or have tributaries been added and streams removed? To answer it honestly, we must sort every 'lost book' into one of five categories:

1. Books actually lost that the Tanakh itself references by name — historical source documents that Yahweh's prophets cited.
2. Deuterocanonical books — works accepted by some ancient communities but excluded from the Hebrew canon.
3. Pseudepigrapha — works written under the names of great biblical figures (Enoch, Moses, Solomon) but composed centuries later.
4. Medieval and modern forgeries — texts fabricated to deceive, manipulate, or profit, often involving magic.
5. Midrash and commentary — legitimate Jewish interpretive literature that explains but does not replace the Tanakh.

The diagnostic tool we use throughout is simple: does the text flow in the same river as the Tanakh? The river of Yahweh's word has a consistent current: covenant faithfulness, tzedakah, hesed, emet, and the fear of Yahweh. When a text contradicts the Torah's moral framework, adds magical rituals, promotes secret knowledge above covenant obedience, or cannot be traced to a Hebrew original predating the Second Temple period — it is not from Yahweh's river. It is a tributary added by human hands, however old it may appear.

---

## SECTION I: BOOKS THE TANAKH ITSELF TELLS US EXIST

---

This is the most important section, because it is grounded entirely in the Tanakh's own testimony. Here is the remarkable fact: the Tanakh itself references at least 22 books by name that are not contained within its pages. These are not 'suppressed' books. They are books the biblical writers knew existed, cited as historical sources, and did not consider to be Torah or prophetic scripture.

**Key Principle:** The Tanakh's writers cited outside sources the same way any serious historian cites sources: to confirm events, to provide more detail, and to say in effect, 'You can verify this elsewhere.' Citing a source does not canonize it. Moses citing the Book of the Wars of Yahweh does not make that book Torah. Paul citing a Greek poet does not make that poem Scripture.

### The Complete List: Books Named in the Tanakh That No Longer Exist

6. The Book of the Wars of Yahweh (Numbers 21:14) — A military record cited by Moses himself, predating even the completion of the Torah. Moses quotes it for historical confirmation of Israel's journey. It was a national war record, not a prophetic text.
7. The Book of Yashar / Jasher / The Upright (Joshua 10:13; 2 Samuel 1:18) — Cited twice: once for Joshua's long day, once for David's lament for Saul and Jonathan. The Hebrew title Sefer HaYashar means 'Book of the Upright.' It was apparently an anthology of Hebrew poetry and song celebrating great victories and heroes.
8. The Book of the Acts of Solomon (1 Kings 11:41) — A detailed record of Solomon's reign beyond what Kings preserves.
9. The Book of the Chronicles of the Kings of Israel (1 Kings 14:19, referenced ~17 times)
10. The Book of the Chronicles of the Kings of Judah (1 Kings 14:29, referenced ~15 times)
11. The Chronicles of Samuel the Seer, Nathan the Prophet, and Gad the Seer (1 Chronicles 29:29) — Three prophetic chronicles cited together as the source record for the reign of David.
12. The History of Nathan the Prophet, Prophecy of Ahijah the Shilonite, Visions of Iddo the Seer (2 Chronicles 9:29) — Source records for Solomon's reign.
13. The Book of Shemaiah the Prophet and Iddo the Seer (2 Chronicles 12:15)
14. The Chronicles of King David (1 Chronicles 27:24)
15. The Book of Jehu Son of Hanani (2 Chronicles 20:34)
16. The Midrash (Commentary) on the Book of Kings (2 Chronicles 24:27)
17. The Acts of Uzziah by Isaiah the Prophet (2 Chronicles 26:22)
18. The Acts of the Kings of Israel and Sayings of the Seers (2 Chronicles 33:18-19)
19. Solomon's Three Thousand Proverbs — only a portion preserved in Proverbs (1 Kings 4:32)

20. Solomon's One Thousand and Five Songs — only Song of Songs preserved in the Tanakh  
(1 Kings 4:32)

**Miqdash Bethel Conclusion:** All of these are genuine historical source documents that the Tanakh's authors used to write inspired accounts. They are lost because Yahweh preserved what He intended to preserve. Their loss does not make the Tanakh incomplete. The Tanakh is complete. These were supplementary historical records, not additional Torah.

---

## SECTION II: THE BOOK OF ENOCH (1 ENOCH) — A FULL INVESTIGATION

---

No 'lost book' is more debated, more quoted on social media, or more misunderstood than 1 Enoch. To treat it honestly, we must separate four distinct questions: Who wrote it? What does it actually say? Was it ever Tanakh canon? And what relationship does it have to the Tanakh's own teachings?

### The Facts About 1 Enoch

21. 1 Enoch is not a single book. It is a compilation of at least five separate works composed over roughly 300 years (approximately 300 BCE to 100 BCE). These include the Book of the Watchers, the Book of Parables, the Astronomical Book, the Dream Visions, and the Epistle of Enoch.
22. No Hebrew original of 1 Enoch has survived. The Dead Sea Scrolls contain Aramaic fragments of parts of 1 Enoch — but all in Aramaic, not Hebrew. The only complete text survives in Ge'ez (ancient Ethiopic), preserved by the Ethiopian Orthodox Church.
23. 1 Enoch was never part of the Tanakh. It was excluded from both the Hebrew Masoretic canon and the Greek Septuagint. No rabbi, priest, or Israelite authority ever considered it Torah, Nevi'im (Prophets), or Ketuvim (Writings).
24. It was popular at Qumran. Twenty copies of 1 Enoch were found among the Dead Sea Scrolls, more than any other non-canonical book. The Qumran community (likely the Essenes) valued it highly — but even they did not include it in their canon alongside the Torah and Prophets.
25. Today it is canonical only in the Ethiopian Orthodox Church and among Ethiopian Jews (Beta Israel). No other Jewish or Christian tradition accepts it as Scripture.

### The Enoch of Genesis: What the Tanakh Actually Says

*“Enoch walked with Elohim (ha'Elohim), and then he was gone, because Elohim took him.”* — Genesis 5:24

The Tanakh gives us exactly one verse about Enoch's departure: he walked with Elohim and was taken. It says nothing about secret knowledge given to Enoch about fallen angels, cosmic calendars, the names of ruling stars, or the dimensions of the heavenly palace. The restraint of the Tanakh is itself a form of testimony: Yahweh preserved what He intended to preserve about Enoch, and it is contained in that single Hebrew sentence.

### What 1 Enoch Actually Claims

1 Enoch claims to be Enoch's own account of heavenly journeys, angelological secrets, the origin of demons, the fall of the Watchers (angels who mated with human women), the judgment of the Nephilim, a 364-day solar calendar, and a detailed geography of heaven and hell. Its angelology

is elaborate: it names the four archangels, assigns each angel a specific cosmic function, and explains the origin of evil as a consequence of angelic rebellion.

**Problem with the Core Premise:** The Tanakh's teaching on the origin of evil locates it in human covenant violation — Adam's choice in the garden, Israel's choice at Sinai, individual and corporate faithlessness to Torah. 1 Enoch relocates the primary origin of evil to angelic rebellion and the introduction of forbidden knowledge. This is a fundamentally different framework. The Tanakh never says that human suffering is primarily the result of angelic sin. It consistently traces suffering to human covenant violation.

The angels of the Tanakh are Yahweh's messengers and servants. They do His bidding. They are not independent cosmic powers who introduced evil into the world. Numbers 22 (Balaam and the angel), Ezekiel 1 and 10 (the throne-chariot vision), Daniel 10 (Michael and Gabriel as national guardians) — these are the Tanakh's own angelology, and it is far more restrained and Yahweh-centered than 1 Enoch's elaborate hierarchy.

## Where 1 Enoch Genuinely Illuminates the Tanakh

In honesty, parts of 1 Enoch do illuminate the cultural context of Genesis 6:1-4, the 'sons of God' passage. The Tanakh's own text there is brief and cryptic. 1 Enoch expands it at length. Whether that expansion preserves authentic pre-flood tradition or is a Second Temple interpretation is genuinely disputed by scholars. What can be said is:

*“When the sons of God came in to the daughters of man and they bore children to them, these were the mighty men who were of old, the men of renown.” — Genesis 6:4*

1 Enoch's account of the Watchers and Nephilim is consistent with this passage's plain reading — that powerful beings from outside the human order produced a corrupted race. Whether Enoch's elaboration of this is inspired tradition or interpretive midrash cannot be determined from the Tanakh alone.

■ **VERDICT — 1 ENOCH:** A significant piece of Second Temple Jewish literature, valued by the Qumran community and early Christians, which draws on the Tanakh but adds elaborate elaborations not found in the Hebrew text. Its angelology, demonology, and secret-knowledge framework diverge from the Tanakh's covenant-centered framework. It is valuable as a window into Second Temple Jewish thought. It is not Tanakh authority. It should not be treated as a fifth Torah.

---



## SECTION III: THE BOOK OF JUBILEES — 'THE LESSER GENESIS'

---

The Book of Jubilees is sometimes called 'The Lesser Genesis' or 'The Little Genesis.' It retells the history of Genesis and the first part of Exodus, presented as a revelation given to Moses by the Angel of the Presence on Mount Sinai. It was composed in the second century BCE, likely within the Essene community, and fragments in Hebrew and Aramaic have been found among the Dead Sea Scrolls.

### What Jubilees Contains

Jubilees divides all of history into 49-year 'jubilee' cycles and insists on a 364-day solar calendar (as opposed to the 354-day lunar calendar of normative Judaism). It retells Genesis with added details — names for figures unnamed in the Torah, additional backstory for patriarchs, and an insistence that the patriarchs already observed the full Mosaic Torah before it was given at Sinai. Abraham keeps Sukkot. Jacob observes the Sabbath. This is a significant claim.

**The Core Problem:** Jubilees systematically retrojects the full Mosaic Torah onto the pre-Sinai patriarchs. This is not what the Torah itself says. The Torah is explicit that the covenant was given at Sinai. Genesis presents Abraham, Isaac, and Jacob as covenant-faithful but not as halachic Torah observers in the later Mosaic sense. Jubilees' retrojection flattens the historical development of Yahweh's covenantal dealings with humanity and effectively denies that the Sinai revelation was a new and specific thing.

Jubilees also claims the 364-day solar calendar is the only legitimate calendar for observing Yahweh's feasts, and that the lunar calendar leads to wrong observance dates and therefore covenant violation. The Tanakh itself does not mandate a 364-day solar calendar. The feasts in Leviticus 23 are timed by the moon (new moon, full moon). Jubilees' insistence on a solar calendar conflicts with the plain text of Leviticus.

### What Jubilees Gets Right

Jubilees correctly emphasizes covenant faithfulness, the importance of Sabbath observance, the prohibition of intermarriage with pagans, and the centrality of the patriarchal lineage. Its theological instincts are not pagan. It is a serious, Torah-respectful work that was produced by people who genuinely loved Yahweh and His instruction. The problem is not its spirit but its method: it adds to the Torah rather than expounding it.

*“You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you.” — Deuteronomy 4:2*

■ **VERDICT — BOOK OF JUBILEES:** A serious Second Temple Jewish work that demonstrates deep love for Torah but adds to it in ways the Torah itself forbids. Its 364-day calendar conflicts with the lunar calendar of Leviticus 23. Its retrojection of full Mosaic Torah onto the patriarchs misrepresents the historical development of Yahweh's covenant. It is valuable as a window into Essene thought and Second Temple Judaism. It is not Tanakh authority.

---

## SECTION IV: THE BOOK OF YASHAR / JASHER — WHAT IS IT, AND WHAT IS FRAUD?

---

This is a case study in how a lost but real historical document has been replaced by multiple forgeries, causing enormous confusion.

### The Real Sefer HaYashar

The Tanakh cites the Sefer HaYashar twice. The name means 'Book of the Upright' or 'Book of the Just.' Medieval Jewish scholar Rashi identified it with the Torah (Genesis), but the majority of scholarship understands it as an ancient collection of Hebrew poetry and heroic songs — something like a national epic or anthem collection. It preserved the Song of the Sun Standing Still (Joshua 10) and David's lament for Saul and Jonathan (2 Samuel 1:17-27).

The original Sefer HaYashar is lost. It has not survived. Full stop. No currently circulating 'Book of Jasher' is the original.

### The Forgeries Claiming to Be Jasher

26. The 1625 Hebrew Midrash (Pseudo-Jasher): A medieval Hebrew text published in Venice in 1625, retelling biblical history from Adam through Joshua in expanded midrashic form. Some have claimed this is the lost original. Scholars have conclusively shown it was composed in the medieval period and did not exist before the 17th century. Its expanded narratives, while often interesting, contain details that contradict the Tanakh and reflect later rabbinic elaboration.
27. The 1750 English 'Translation' (Pseudo-Jasher): Published in 1751, claiming to be Alcuin's 8th-century translation of the original Book of Jasher. Scholars have identified this as an 18th-century literary forgery.
28. The 1887 J.H. Parry Edition: A popular American printing of the 1625 Hebrew Pseudo-Jasher, widely distributed and often sold today as 'the authentic Book of Jasher.' It is not. It is a well-intentioned but medieval elaboration of Genesis through Joshua.

---

■ **VERDICT — BOOK OF JASHER:** The original Sefer HaYashar was a real historical record cited by the Tanakh. It is lost and has not survived. Every circulating 'Book of Jasher' is either a medieval midrash or an 18th-century forgery. The medieval midrash has value as Jewish legend and elaboration but is not the Tanakh text it claims to be, and some of its additions contradict the Tanakh.

---

## SECTION V: THE SIXTH AND SEVENTH BOOKS OF MOSES — A GRIMOIRE, NOT SCRIPTURE

---

This is where the investigation requires the most direct verdict. The 'Sixth and Seventh Books of Moses' have circulated widely in African American and African religious communities, in Pennsylvania Dutch pow-wow magic, in German folk belief, and in Caribbean religious traditions. They have attracted many people who love the Bible and assume these must be hidden portions of Moses' revelation. They are not.

### What They Actually Are

The Sixth and Seventh Books of Moses is an 18th-century German grimoire — a magical textbook. The earliest known printed edition appeared in 1849 in Stuttgart, Germany, compiled by Johann Scheible. No complete manuscript predating this printing exists anywhere on earth. Historian Owen Davies traces its earliest known versions to 18th-century Germany.

The text claims to be the hidden Mosaic books that explain the 'magic' Moses used against Pharaoh's priests, how he parted the Red Sea, and other biblical miracles. It contains: magical seals (drawn symbols for invoking spiritual forces), incantations using the divine names of Yahweh (including the Tetragrammaton), planetary magical associations, formulas for summoning angels and spirits, and spells for weather control, healing, binding enemies, and contacting the dead.

**CRITICAL WARNING:** The Sixth and Seventh Books of Moses is occult material that explicitly uses the sacred names of Yahweh as magical power words. This is a direct violation of Torah. The Third Commandment — 'You shall not take the name of Yahweh your Elohim in vain' (Exodus 20:7) — has traditionally been understood to include using Yahweh's name as a magical incantation or power formula. The text's entire framework — using seals, planetary associations, spirit summoning — is exactly what Yahweh explicitly condemns throughout the Torah and Prophets.

*“There shall not be found among you anyone who... practices divination, or tells fortunes, or interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. For whoever does these things is detestable to Yahweh.” — Deuteronomy 18:10-12*

The elements described in the Sixth and Seventh Books of Moses fall directly under the categories Yahweh condemns: spell-casting, invoking spirits, contacting the dead, and using magical symbols to control outcomes. These are not 'hidden wisdom.' They are the precise practices Yahweh commanded Israel to reject when entering the land.

## How They Were Built

Scholarly analysis has traced the actual sources of the Sixth and Seventh Books of Moses with precision. Major sections were copied directly from Heinrich Cornelius Agrippa's Three Books of Occult Philosophy (1531), an 18th-century German translation of a Jewish text on magical uses of the Psalms, and the medieval European grimoire tradition (Key of Solomon, Red Dragon, Sefer Raziel). These are European Renaissance occult sources, not ancient Hebrew revelation.

**On the Names of Yahweh:** The text's use of the Tetragrammaton and other divine names (Adonai, Elohim, Sabaoth, El Shaddai) as components of magical incantations is particularly serious. In the Tanakh, Yahweh's name is not a power that human beings invoke to control outcomes. It is the personal name of the covenant Elohim who acts according to His own sovereign will. To use His name as a magical power formula is to treat Yahweh as though He were a genie whose power can be harnessed rather than the sovereign King of the universe.

■ **VERDICT — SIXTH AND SEVENTH BOOKS OF MOSES:** Not scripture. Not hidden books of Moses. An 18th-century German occult grimoire with no authentic biblical origin. Its contents directly violate the Torah's explicit prohibitions on divination, sorcery, spell-casting, and spirit consultation. These books are not part of Yahweh's river. They are a contaminated source that should be rejected entirely by anyone standing on the Tanakh's covenant authority.

---

## SECTION VI: THE WRITINGS ATTRIBUTED TO SOLOMON

---

Solomon presents a complex case because the Tanakh itself tells us he wrote prolifically — and most of it is lost. What claims to be Solomon's writing requires careful sorting.

### What the Tanakh Says Solomon Wrote

*“He spoke three thousand proverbs, and his songs were one thousand and five. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He also spoke of animals, and of birds, and of reptiles, and of fish.” — 1 Kings 4:32-33*

The Tanakh tells us Solomon was a prodigious author: 3,000 proverbs (we have a portion in Proverbs), 1,005 songs (we have Song of Songs, possibly Psalm 72 and 127), and scientific-observational writings on botany and zoology. These are entirely lost. They were not magical texts. They were wisdom literature and natural science — consistent with Solomon's appointment by Yahweh for wisdom.

### The Key of Solomon (Clavicula Salomonis) and the Goetia

The 'Key of Solomon' is a medieval European grimoire, surviving in manuscripts from approximately the 14th to 18th centuries. It claims to be King Solomon's manual for summoning and binding demons and angels using magical circles, pentacles, incantations, and complex ritual procedures. The text has nothing to do with the historical Solomon.

**Not From Solomon:** The Key of Solomon is a medieval European magical text in the same tradition as the Sixth and Seventh Books of Moses. Its attribution to Solomon is pseudepigraphal — a borrowed authority. The historical Solomon, according to 1 Kings 3-11, received wisdom from Yahweh and was judged by Yahweh for his later covenant violations (specifically his many foreign wives and their idol worship). The Torah gives no basis for the idea that Solomon received magical incantations and demon-binding rituals as part of Yahweh's gift of wisdom.

The Tanakh's own account of Solomon's downfall (1 Kings 11) is instructive: his fatal error was not a lack of magical knowledge but a failure of covenant faithfulness. He allowed foreign wives to turn his heart toward other elohim. The story of Solomon in the Tanakh is a covenant story, not a magical one.

### The Song of Songs and Proverbs as Authentic

What we do have of Solomon in the Tanakh is authentic and profound. Song of Songs is a meditation on covenant love using the language of human eros as a figure for Yahweh's relationship with His people. Proverbs contains the distilled wisdom that flowed from Yahweh's gift to Solomon. Ecclesiastes (attributed to Qohelet, traditionally Solomon in his older years) is a covenant meditation on the vanity of everything that is not Yahweh. These flow in the river. The magical texts do not.

■ **VERDICT — SOLOMON'S MAGICAL WRITINGS:** The Key of Solomon, Goetia, and related grimoires are medieval European occult fabrications with no authentic Solomonic origin. The real Solomon was a wisdom figure whose failure came from covenant unfaithfulness, not insufficient magical knowledge. His authentic writings preserved in the Tanakh — Proverbs, Song of Songs, and Ecclesiastes — flow in Yahweh's river. The magical texts do not.

---

## SECTION VII: OTHER TEXTS IN THE CONVERSATION

---

### The Book of Giants (Dead Sea Scrolls)

The Book of Giants is an Aramaic text found among the Dead Sea Scrolls at Qumran, expanding on 1 Enoch's account of the Nephilim giants — the offspring of the Watchers and human women. It was also preserved in Manichaean traditions (a Persian/Gnostic religion), which alone raises serious concerns about its character. The text recounts the dreams and violent activities of the Nephilim giants before the flood.

**Assessment:** The Book of Giants is not in the Tanakh, never was Tanakh canon, and its preservation in Manichaean (dualistic, Gnostic) tradition suggests it was valued by traditions that fundamentally differ from Tanakh covenant theology. It is interesting as a piece of ancient Jewish literature but has no claim to prophetic or covenant authority.

### The Book of Jubilees' Calendar vs. the Torah's Calendar

The Jubilees calendar controversy deserves special mention for Miqdash Bethel, which observes the Hebrew feasts. Jubilees insists that a 364-day solar calendar is the only correct calendar for observing the mo'adim (appointed times). Some Messianic and Hebrew Roots communities have adopted this position. The Tanakh's own text, however, in Leviticus 23 and Numbers 28-29, consistently marks the feasts by the moon: new moon observances, the full moon of Passover (the 14th of the first month = full moon), the full moon of Sukkot. The Tanakh's feast calendar is lunisolar, not purely solar.

**Covenant Standard:** Miqdash Bethel stands on the Tanakh as sole authority. The Tanakh's feast calendar is lunisolar. Jubilees' solar calendar adds to the Torah's own instructions. Deuteronomy 4:2 and 12:32 both prohibit adding to or subtracting from what Yahweh commanded.

### The Apocrypha: Deuterocanonical Books

The Catholic and Orthodox churches accept additional books in their Old Testament: Tobit, Judith, 1-2 Maccabees, Wisdom of Solomon, Sirach (Ecclesiasticus), and Baruch. These are called deuterocanonical. Some fragments have been found in the Dead Sea Scrolls. They are not part of the Hebrew Masoretic Tanakh canon. For Miqdash Bethel, which operates from Tanakh authority, these are secondary texts. Some contain historically valuable material (particularly 1-2 Maccabees, which document the Hasmonean period). None of them conflict egregiously with the Tanakh, but they were not accepted into the Hebrew canon, and the Tanakh is our river.

### The Life of Adam and Eve / Apocalypse of Moses

These are Second Temple Jewish texts expanding on the post-garden life of Adam and Eve, including Eve's account of the fall, further encounters with the serpent, and the deaths of both Adam and Eve. They are pseudepigraphical (written under Adam's and Eve's names, obviously impossible). They contain interesting theological reflections but contradict the Tanakh in several points and add elements — including Satan's motivation being envy of Adam's creation in Yahweh's image — that are not from the Hebrew text.

### **3 Enoch (The Hebrew Book of Enoch)**

3 Enoch is a rabbinic-era mystical text (5th-6th century CE) describing the transformation of Enoch into the angel Metatron and the structure of the heavenly palaces (Hekhalot). This is NOT the same as 1 Enoch. It is centuries later, emerges from Merkabah mysticism (Jewish mystical tradition), and has no connection to the Dead Sea Scrolls or Second Temple literature. It is Jewish mystical literature from late antiquity, not a lost biblical text.

**Warning on 3 Enoch:** The identification of Enoch as the angel Metatron, described in 3 Enoch as 'the lesser Yahweh' or 'the lesser YHWH,' conflicts fundamentally with the Tanakh's absolute declaration of Yahweh's uniqueness. Deuteronomy 6:4 — Shema Yisrael, Yahweh Eloheinu, Yahweh Echad — allows no 'lesser Yahweh.' This concept is from Jewish mysticism, not from the Tanakh.

---

## SECTION VIII: YAHWEH'S OWN TEST — HOW TO IDENTIFY WHAT IS FROM THE RIVER

---

The Tanakh does not leave us without a test. Yahweh Himself provides the diagnostic tools for evaluating any claimed prophetic or revelatory text.

### Test One: The Prophet Test (Deuteronomy 18:20-22)

*“But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other elohim, that prophet shall die. You may say in your heart, 'How will we know the word which Yahweh has not spoken?' When a prophet speaks in the name of Yahweh, if the thing does not come about or come true, that is the thing which Yahweh has not spoken.”* — Deuteronomy 18:20-22

A book that claims prophetic authority must have a track record of fulfilled prophecy and verified authorship by someone recognized as Yahweh's prophet. Pseudepigraphical books fail this test by definition: their claimed authors (pre-flood Enoch, Moses, Solomon) cannot be verified, and the books were composed centuries after the events they claim to describe.

### Test Two: The Torah Test (Deuteronomy 13:1-5)

*“If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or wonder comes true, concerning which he spoke to you, saying, 'Let us go after other elohim (whom you have not known) and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; for Yahweh your Elohim is testing you.”* — Deuteronomy 13:1-3

This is the supreme test. Even if a text produces signs and wonders, if it leads away from the covenant Torah of Yahweh, it is to be rejected. A book that introduces magical practices, elaborate angelologies that compete with Yahweh's sovereignty, or 'secret knowledge' frameworks that make initiation into hidden lore more important than covenant obedience — this book fails the Torah test, regardless of how ancient it is or how many signs are claimed for it.

### Test Three: The Covenant Consistency Test (Isaiah 8:20)

*“To the Torah and to the testimony! If they do not speak according to this word, it is because they have no light in them.”* — Isaiah 8:20

The plumbline is the Torah. Everything is measured against the Torah and the prophetic testimony. This is not circular reasoning — it is covenant epistemology. Yahweh established His covenant word as the standard. Any text that claims authority while contradicting Torah has, in the Tanakh's own framework, 'no light in it.'

### **Test Four: The Fruit Test (Deuteronomy 28)**

The Tanakh's covenant framework in Deuteronomy 28 identifies obedience to Yahweh's Torah as the source of blessing and life. Any text that leads its practitioners deeper into Yahweh's covenant and produces the fruits of tzedakah, mishpat, and hesed has some claim to value. Any text that leads its practitioners into magical practice, secret-knowledge elitism, or departure from covenant morality — regardless of its claimed antiquity — fails this test.

**Application:** Apply these four tests to every text under investigation. 1 Enoch: fails Test Four for many communities (leading into Nephilim speculation rather than covenant faithfulness). The Sixth and Seventh Books of Moses: fails Test One (forged), Test Two (leads to magical practice), and Test Three (contradicts Deuteronomy 18). Jubilees: fails Test Three partially (contradicts Leviticus 23's lunar calendar). The authentic Tanakh books of Solomon (Proverbs, Ecclesiastes, Song of Songs): pass all four.

---

## **CONCLUSION: THE RIVER AND THE TRIBUTARIES**

---

Elder Kepha asked a question that required deep investigation: is the text we have the full river, or have tributaries been added to throw us off? After examining every major category of 'lost' and 'hidden' scripture, here is the honest answer in full.

The Tanakh's river flows clearly and consistently. The twenty-four books of the Hebrew Tanakh — Torah, Nevi'im, Ketuvim — form a single, coherent covenant narrative that flows from creation to the post-exilic era with a consistent theological framework: Yahweh is sovereign and holy; His covenant with Israel is the axis of history; covenant faithfulness produces shalom; covenant violation produces discipline; and Yahweh's hesed persists through all of it, calling His people back. This river is intact.

The tributaries are real, but they are identifiable. Some are ancient and interesting — like 1 Enoch and Jubilees — but they do not meet the standard of Tanakh authority and contain elements that either contradict Torah or add to it. Some, like the books circulated under Moses' and Solomon's names, are outright fabrications dressed in borrowed biblical authority and laced with the occult practices Yahweh explicitly condemns.

The 'lost books' the Tanakh itself references — the Book of the Wars of Yahweh, the Sefer HaYashar, the Chronicles of the Kings — were historical source documents. They are gone. Their loss was not accidental. Yahweh preserved what He intended to preserve. The inspired authors of Kings, Chronicles, and Joshua drew from these sources under prophetic guidance and included in the Tanakh everything Yahweh intended for His covenant people to have.

The question 'are we being lied to?' deserves a direct answer. Yes — but the lie is not that someone removed books from the Tanakh. The lie is that there are hidden books of power that, if you could access them, would give you greater spiritual authority than what Yahweh gave at Sinai. This is the oldest lie. It is the same lie the serpent told in the garden: 'Has Elohim really said? There is more you could know. Eat this fruit. Your eyes will be opened.' The magical texts — the Sixth and Seventh Books of Moses, the Keys of Solomon — are that same lie dressed in Hebrew and filled with the names of Yahweh. They use His name as a power source rather than bowing to Him as a sovereign Person.

*“The secret things belong to Yahweh our Elohim, but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah.” — Deuteronomy 29:29*

This is the covenant answer to the lost books question. What Yahweh has revealed is sufficient for us to walk in His covenant. What He has not revealed belongs to Him. The attempt to penetrate His secrets through magical texts is not faithfulness — it is the same transgression as Saul consulting the medium at Endor (1 Samuel 28), which Yahweh directly condemned.

We stand on the Tanakh. It is the river. Everything else is to be tested against it.

---

*Peace and Blessings,*

**Elder Kepha (Peter) Arcemont**

Miqdash Bethel Covenant Assembly

Pearl River, Louisiana 70452 | [miqdashbethel@gmail.com](mailto:miqdashbethel@gmail.com)