

05 19 2026

The Situation Room

The Written Word from the Word is HERE.

A. The KJV of 1611 AD was authorized by King Jame and commissioned to forty-seven scholars (not Holy Men). To create a new English translation for England. These are the numbers of books:

- a. 39 old books
- b. 14 Apocalypse books
- C. 27 new books

Total number of books was eighty books.

B. In 1885, the fourteen books of the Apocalypse were removed from the JKV. **Why and by whose authority?** Leaving only sixty-six books.

C. The Ethiopian Scriptures were to have been written around the 5th and 6th centuries.

a. The Ethiopian Scriptures have the following books:

- >>> 46 old
- >>> 35 new
- >>>The books of Enock
- >>> Jubilee 50 Chapters
- >>> Maccabees 5 books

The Ethiopian Scriptures have between 81 and 88 books. No other religion has more books than the Ethiopian Church.

BREAKING NEWS

<https://www.ethiopianorthodox.org/english/canonical/books.html>

Ethiopian Church History (4th - 6th Century)

The Expansion and Consolidation of Orthodox Christianity

According to the chronological list of the Bishops of the Ethiopian Orthodox Tewahedo Church, St. Frumentius was succeeded as the Orthodox Bishop of Ethiopia by Bishop Minas, who was appointed by the Patriarchate of Alexandria, which afterward held authority over the Ethiopian Church; this authority lasted for sixteen hundred years. Bishop Minas left certain literary works that have come down to us through history concerning his missionary activities. However, the major contribution in the missionary field in Ethiopia was that of Missionaries who are known in Ethiopian Tradition as “The Nine Saints.”

These men, “the Nine Saints,” came to the ancient Capital City of Axum about 480 A.D., and were well received by the Emperor Ella Amida and by the inhabitants of the city. The most outstanding figures among the Nine Saints were the Priest’s Za-Mikael Aregawi, Pantalewon, Afse, and Garima or Isaac (Yeshaq). As their names indicate, they came from various parts of the Eastern Roman Empire, such as Constantinople and Syria. These Priests were all adherents of the same Orthodox Faith; however, it seems that they left the countries of their origin because of the persecution by the Christian Roman Emperor, who was an ardent supporter of what Oriental Orthodox Christians consider the Greek - Roman Council of Chalcedon, held in 451 A.D. The gathering at Chalcedon rejected the ancient Orthodox Doctrine concerning the Nature of Christ and adopted the “two natures” notion of Pope Leo of Rome.

From Church History we are told that these Priests’ (The Nine Saints) went first to Egypt and lived some years at the Monastery founded by St. Pachomius, before proceeding to Ethiopia. In the Capital City of Axum they studied the language of Ethiopia at that time (which was Ge’ez) and became familiar with the people and customs. After this preparation they set out in different directions throughout Ethiopia to bring the Christian Good News of Salvation in Christ Jesus and to introduce Monastic institutions. Only two of them, Abba Libanos and Abba Pantalewon, remained near Axum itself; the others went further east of the Capital and founded hermitages in the old pagan centers of the country. Abba Za-Mikael went to Debra Damo where the worship of the serpent had long flourished. He succeeded in eradicating the cult and founded a Monastery there. Abba Pantalewon transformed a pagan temple into a Church. Abba Afsceter andeha, the renowned Sabaeen center, and likewise transformed the famous temple there into a Church. The

efforts of the Nine Saints to wipe out paganism did not result in their persecution, as had happened in the Roman Empire, since in Axum they had the protection and support of the Monarch.

The Nine Saints also contributed to the development of the Ge'ez Liturgy and literature. They introduced terms and vocabulary into Ge'ez, such as Haymanote, Religion, qasis, priest, and ta'ot, idols. Their major contribution was undoubtedly the splendid work of translating the Sacred Scriptures into Ge'ez. The work of translating the Scriptures had begun the time of St. Frumentius; at that time only a few of the basic Books for worship, such as passages of the Psalms, had been translated as revealed in contemporary inscriptions. The Nine Saints undertook the massive task of translating the whole Bible. Since they were familiar with both Syriac and Greek, they used a Syrio-Greek text for this purpose. Most probably each of the Nine Saints translated one portion of the Bible. This is why the Ethiopic version reveals considerable differences in style from one Book to another. The Ethiopic version is one of the earliest Biblical translations, and as such it is significant importance in textual criticism and in establishing the original text.

Along with the translation of the Sacred Scriptures in the common language of the period, the Nine Saint's translated a number of basic religious works into Ge'ez. These are of both doctrinal and literary content. Under the title of Qerllos (Cyril) were translated dogmatical treatises and homilies of the Church Fathers, in particular the work known as *de Recta Fide* by St. Cyril, Pope - Patriarch of Alexandria. On this book, which was translated from the Greek text, is based the teaching of the Ethiopian Church. Other works translated at this period include *The Ascetic Rules of Pachomius*, which still today regulate the monastic life of Ethiopia, and *the Life of Saint Anthony* by St. Athanasius, which is still widely read in Ethiopian Church circles.

Music and Art <#>

The coming of the Nine Saints inaugurated a new era in the Liturgical life of the Ethiopian Church and in cultural development in general. Music and the Arts Flourished. To St. Yared, an Aksumite scholar of the time, is attributed the creation of Ethiopian Churches Liturgical music. He was a disciple of the Nine Saints, of Abba Aregawi, and composed music in three modes, which is still used in the Ethiopian Church. The hymnal attributed to him is rich in inspiration and expression: it is one of the best of its kind in the Orient. The influence of the Nine Saints extended also to Art and Architecture. The ruins of Basilicas found in the ancient cities of Axum, Adulis and Hawlti may show a resemblance to Syriac Churches. Of Aregawi at Debra Damo is the oldest existing example of Christian architecture in Ethiopia, and traces of this influence can be seen at this Monastery Church.

During the early half of the sixth century the Christians of Ethiopia made various Missionary and Military expeditions to South Arabia, present day Yemen, to assist and support their fellow Christians who were subjected to persecution by their King named Dhu Nowas (Nunaa). Dhu Nowas had adopted Judaism and was endeavoring to spread the same by force among his subjects. Reports of this persecution reached the ears of Emperor Caleb (also known as Elesbaan, who came to the throne of Axum before 528). Caleb sent Representative to King Dhu Nowas to protest his forceful persecution of the Orthodox Christians in his kingdom. After much diplomatic endeavor which bore no fruit, Emperor Caleb determined to assist his fellow Christians and with his Army crossed the straits of Bab-el Mandeb and in battle defeated the tyrant, King Dhu Nowas, even to the point of driving him from his own lands. Emperor Caleb having completed the task of coming to the aid of the persecuted Christians of South Arabia, he returned to Ethiopia and left a Governor to watch over the people. All was peaceful for a period of a few years until the Governor died and upon hearing this the exiled King Dhu Nowas left his place of exile, gathered an army together and attacked Nejran which was the Capital of the Ethiopian Governor Generals power in Yemen. After a battle based on treachery, Dhu Nowas entered the city and massacred all the inhabitants who refused to abjure their Orthodox Christian faith. Some Christians escaping the massacre spread throughout the east the news and the Pope - Patriarch of Alexandria upon hearing the news urged Emperor Caleb to accept arms against King Dhu Nowas once again and rescue the Christians. Emperor Caleb being a faithful son of the Holy Church gathered his forces and once again invaded South Arabia - Yemen and defeated King Dhu Nowas, who was slain in battle. After his victories, the emperor abdicated and retired into seclusion as a hermit. As a side note Emperor Caleb has been declared (canonized) Saint not only by the Ethiopian Church but also by the Church of Rome, where his Feast is celebrated on October 27th.

The Ethiopian Church

Ethiopia is one of the oldest Christian countries in the world. The Ethiopian Orthodox Church is one of the oldest organized churches in the world, with roots in the first century A.D. It has about fifty million members.

The church believes in the Trinity and recognizes the Bible as the authoritative source of Christian teachings. The church teaches that salvation comes through faith in Jesus Christ. Christ died for our sins and rose from the dead, and through him we can be saved. The church also teaches that we are saved by grace, not by our own works.

The church has a hierarchical structure, with a Patriarch at the head. The Patriarch is considered the successor of St. Mark, the evangelist who brought Christianity to Ethiopia in the first century. The church is organized into dioceses, each headed by a bishop. Priests and deacons assist the bishops. The church also has monks and nuns.

The church has its own unique liturgy, which is celebrated in the Ethiopian language of Ge'ez. The church also uses the Ethiopian calendar, which is different from the Western calendar. The church is active in mission work, both in Ethiopia and abroad. The church runs schools, hospitals, and orphanages. The church also engages in relief work, particularly in Ethiopia's drought-prone regions.

The Ethiopian Orthodox Church is a member of the World Council of Churches and the All-Africa Council of Churches.

Wisdom from the Church Fathers

The Holy Spirit warns us, and says, "What man is he those desires to live, and would fain see good days? Refrain thy tongue from evil, and thy lips that they speak no guile. Eschew evil and do good; seek peace and ensue it" (Psalm 34.12-13). The son of peace ought to seek peace and ensure it. He who knows and loves the bond of charity ought to refrain from the evil of dissension. Among His divine commands and salutary teachings, the Lord, when He was now extremely near to His passion, added this one, saying, "Peace I leave with you, my peace I give unto you" (John 14.27). He gave this to us as a heritage; He promised all the gifts and rewards of which He spoke through the preservation of peace. If we are fellow heirs with Christ, let us abide in the peace of Christ; if we are sons of God, we ought to be peacemakers. "Blessed," says He, "are the peacemakers; for they shall be called the sons of God" (Matthew 5.9). It behooves the sons of God to be peacemakers, gentle in heart, simple in speech, agreeing in affection, faithfully linked to one another in the bonds of unanimity.

St Cyprian, Bishop of Carthage

Paradise is the love of God, wherein is the enjoyment of all blessedness, and there the blessed Paul partook of supernatural nourishment. When he tasted there of the tree of life, he cried out, saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Adam was barred from this tree through the devil's counsel. The tree of life is the love of God from which Adam fell away, and thereafter he saw joy no longer, and he toiled and labored in the land of tares. Even though they make their way in righteousness, those who are bereft of the love of God eat in their work the bread of sweat, which the first created man was commended to eat after his fall. Until we find love, our labor is in the land of tares, and in the midst of tares we

both sow and reap, even if our seed is the seed of righteousness. We are continually pierced by the tares, and however much we render ourselves righteous, we live by the sweat of our brow. But when we find love, we partake of heavenly bread and are made strong without labor and toil. This is the nourishment of the angels.

The man who has found love eats and drinks Christ every day and hour and hereby is made immortal. "He that eateth of this bread," He says, "which I will give him, shall not see death unto eternity." Blessed is he who consumes the bread of love, which is Jesus! He who eats of love eats Christ, the God over all, as John bears witness, saying, "God is love."

Wherefore, the man who lives in love reaps the fruit of life from God, and while yet in this world, he even now breathes the air of the resurrection; in this air the righteous will delight in the resurrection. Love is the Kingdom, whereof the Lord mystically promised His disciples to eat in His Kingdom. For when we hear Him say, "Ye shall eat and drink at the table of My Kingdom," what do we suppose we shall eat, if not love? Love is sufficient to nourish a man instead of food and drink. This is the wine "which maketh glad the heart of man." Blessed is he who partakes of this wine! Licentious men have drunk this wine and became chaste; sinners have drunk it and have forgotten the pathways of stumbling; drunkards have drunk this wine and become fasters; the rich have drunk it and desired poverty; the poor have drunk it have been enriched with hope; the sick have drunk it and become strong; the unlearned have taken it and been made wise.

Repentance is given to man as grace after grace, for repentance is a second regeneration by God. That of which we have received an earnest by baptism, we receive as a gift by means of repentance.

Repentance is the door of mercy, open to those who seek it.

St. Isaac of Syria

Something on the way of learning something:

[Enoch's Journey through the Heavens – 2 Enoch 1-22](#)

[Second Enoch](#) begins with Enoch's vision soon after he [fathered Methuselah](#). He is caught up in heaven by glorious angelic beings (chapter 1). He then instructs his sons to walk before the Lord by praying and giving generous gifts to the Lord (2:2). In chapters 3-6 Enoch describes his trip through the first heaven where he sees the angels who govern the stars and the various storehouses of heaven. In chapter 7 he is brought to the second heaven where he sees prisoners hanging in darkness, awaiting judgment. This "hanging prisoner"

theme will be used by later apocalypses for images of Sheol, Hades, etc. (*Apoc. of Ezra 4, Vision of Ezra 19-22*). What does the book of 2 Enoch say about heaven?

Paul was caught up in the Third Heaven (2 Cor 12)

The third heaven contains Paradise which is described as an ideal and beautiful place prepared for the righteous (chapter 8-9). The righteous are defined as those who are just, who clothe the naked, feed the hungry, lift up the fallen, and help the injured and the orphans and worship the Lord only. This list of “virtues” is not unlike Matthew 25:40 in which Jesus describes the “sheep” are those who have done these things to the “least of my brothers.” In chapter 10 Enoch is carried to the north where he witnesses all manner of torture and “cruel darkness.” This place is prepared for those who did not glorify God and practiced sin (which are listed in verse 4-5 in detail.) This too is not unlike the fate of the “goats” in Matthew 25:41-46 as they go to the “eternal fire prepared for the devil and his angels.”

Enoch ascends to the fourth heaven where he sees the paths of the sun and moon (chapter 11-17). This is a difficult section which is similar to the *Astronomical Book of 1 Enoch*. The section argues for 364 and a quarter-day year (14:1) and attempts to precisely define each of the 12 months (16:2).

The fifth heaven contains an innumerable army leads by Grigori, the Greek word for “watchers” (chapter 18). The whole army is downcast since these are the angels which turned from the Lord along with the prince Satanail. The angels descended to Mount Hermon where they intermarried with the daughters of men and defiled the earth. Enoch recommends they repent, pray to the Lord, and perform a liturgy in order appease the Lord’s wrath.

The sixth heaven contains seven groups of angels who are glorious, but all identical (chapter 19). There are angels which worship God and record the deeds of Enoch in this scene there are seven phoenixes (a hint for an Egyptian provenance; cf., *SibOr* 8:139-159, 2 *Baruch* 6), seven cherubim, and seven “six-winged beings” singing in unison.

In the seventh heaven Enoch sees the fiery armies of archangels and a wide variety of angelic beings (chapter 20). Enoch is so frightened that the angelic guides must pick him up and strengthen him. They show him the throne of the Lord at a great distance (it is in tenth heaven). He moves to the very edge of seventh heaven here he sees the seraphim. The angel guides depart and are replaced by Gabriel, the archangel (chapter 21). With Gabriel he sees the eighth heaven, which contains the zodiac.

Enoch is then brought by Michael into the presence of the Lord in tenth heaven (chapter 22). The Lord is described as “so very marvelous, and supremely impressive and supremely

frightening.” Michael strengthens Enoch and asks the Lord to allow Enoch to stay before the throne of God forever. The Lord has Michael “extract Enoch from his earthly clothes,” which is removing his soul, since after he is anointed with oil, he has become like the glorious ones but without any physical difference.

Conclusion:

The statement **“We now have the full council”** is not found in the KJV.

The statement **“We now have the full council”** is not found in the Ethiopian Orthodox Scriptures.

When it comes to the above report, follow 2 Timothy 2:15.

The Writer.