

# The Prophecies of the Holy Prophets from the Plates of Brass

From the beginning, even down unto the commencement of the  
reign of Zedekiah. Amen.

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The Church of Jesus Christ in Christian Fellowship

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# Dedication

To all the Lost Tribes of Israel; it is time to return home.

# Acknowledgements

Thank you to everyone that contributed for their work and encouragement. And, special thanks to the families and friends of those involved for the time taken to accomplish this sacred work.

# Revelation on the Plates of Brass

*Revelation given to David Ferriman, June 21, 2021. David had prayed, asking for witnesses to the plates of brass he had been called to translate. The Lord responded with the following:*

1 Thus saith the Lord unto His people, even Israel: When thou did covenant<sup>a</sup> to keep my Torah<sup>b</sup> and my mitzvah<sup>c</sup> thou did so as one, my child, and thou came to life, being filled with my Breath<sup>d</sup>, yea, even the Holy Spirit<sup>d</sup>;

2 And as thou moved forward ye did abandon my Torah and my mitzvah for the calf of gold that came from out of that fire:

3 And behold! Ye did repent, yet not out of faith but by fear; yea, I did give thee of that which is good, and ye did spit it out, and turned it away as ye thought it bitter and ye longed for the fine things of Egypt.

4 But not all, for I did send my prophets to teach thee, and to guide thee, and to save thee, O my rebellious child;

5 For the love of a parent is unconditional, and so it is that I will always make for thee a way back.

6 And now behold, here in the last days I have sent mine angel, Moroni<sup>a</sup>, to sound the trump and to bring forth the everlasting gospel<sup>b</sup>,

7 That it may be preached unto all that dwell upon the earth, and to every nation, and kindred, and tongue, and people: for the whole earth, she is mine.

8 ¶ And what is this good news<sup>a</sup>? Behold, it is the very same Gospel that thou, my Israel, did speak<sup>b</sup> and say, with one voice: **All that YHVH hath spoken we will do.**

9 ¶ And thus I did make thee a nation of kings and queens, and a nation of priests and priestesses; yea, even so did I make thee a holy nation,

10 And from thee I was born, even Jesus Christ: the King of kings, the Creator of the heavens and of the earth:

11 But ye did not keep my Torah, nor my mitzvah, for ye sought out the vain things of this world; and ye did seek for the treasures of this world, and the knowledge of this world, and the wisdom of this world:

12 Yea, ye did not leave Egypt behind.

13 Wherefore, I did create a way back<sup>a</sup> for thee, for I love Israel, my child; and so did I send ye out into that world that ye desired, yet I prepared a way back for thee that thou might come home;

14 And thus was the record of the Lehtes kept, even the Book of Mormon, that my Gospel should be restored at the last days.

15 ¶ And some have asked: why then should they keep this record if my servant Joseph Smith Jr. should not read it, but keep it covered by his side and gather its words from visions I did give him by means of a stone that shone brightly in the darkness of his hat?

16 Yea, the record was kept as a testimony of that people, and that the gifts of my Spirit, that of prophecy and revelation, should be restored again upon the earth;

17 Yea, the plates of gold were given to those who were witnesses of the book, and others have seen it since, and others shall see it also, for there is more written upon it than my servant<sup>a</sup> was sent to give.

18 ¶ And now the Gospel hath been restored, and with it that spirit of prophecy and revelation, that all the gifts of the spirit might be enjoyed by my people, even Israel;



19 And there is more yet to come, but these could not come until my people were blessed with my Spirit, even the power of the Holy Ghost, and given that gift of prophecy and revelation; for my people must be a prophetic people<sup>a</sup>.

20 ¶ And now, wherefore thou, David, have asked of me for witnesses of the plates of brass, that men and women should know and testify that thou art my servant, and of these records which I have given thee to translate by the gift and power of God, even as did my servant Joseph:

21 I say unto thee: That I am thy witness, and that those that I have called, those that have read the Book of Mormon and know it to be true by the power of the Holy Ghost, and by the spirit of prophecy and revelation shall know, even as my Israel did know to answer together as one, saying: **All that YHVH hath spoken we will do;**

22 So too will these be thy witnesses, for they shall testify of me, and that the work that I have given thee is mine:

23 Yea, they shall read it and filled with my Spirit and rest in my Presence<sup>a</sup>, they too shall say: **All that YHVH hath spoken we will do.**

24 ¶ And when they shall read it, I will fill them with my Spirit, even as I filled them with my Spirit when they did read and study the Book of Mormon, and they shall feel the burning<sup>a</sup> in their hearts.

25 And yet there will be those who shall deny my Spirit, and shall deny my testimony, using the things of this world to try to confound and confuse, for these are not yet out of Egypt:

26 But these shall know that they do kick against the pricks, for I shall build thee up, and make thee strong, for thou art my servant and I have called thee by my power to fulfill these things in righteousness;

27 Thou art a mighty nation, and those that read and study to understand that which is written on the plates of brass by the gift and power of the Holy Spirit, these shall gain my wisdom, and my knowledge, and my understanding:

28 That Zion might be built, and that I might return again to complete my creation, least I come again to destroy it.

29 ¶ And I gave these records, even the plates of brass, to the Lehites that they might build for themselves a nation like unto the city of Enoch;

30 Yet they did waste their probation building up gain unto themselves, warring over land and resources that I gave them to share in peace.

31 And know too that Satan has grabbed up Israel unto pride and envy, and thus is the ground of my temple, the center place of Zion, is still empty.

32 When will my Israel heed my call? When will my Israel abandon the things of Egypt and receive that which I have given her?

33 When will she take up her role as kings and queens, as priests and priestesses to be the holy nation I called her to be?

34 Behold, I am God, and I knoweth all things; thou art mankind and I say unto thee: Seek after Zion, that thou might know truth in all things;

35 Ye have suffered much in thy rebellion, O my Israel; and I say unto thee: **Come home!**

36 ¶ I have given thee both signs, and wonders, I have given thee the gifts of my Holy Spirit;

37 Now, seek ye not to war one with another in thy pride, but be thou one in me, be ye Zion:

37 Read these plates of brass, learn from them that which ye should do; read them, study them out, for they are my works saved up and held back until now, in the fullness of times.

38 ¶ Behold, I am Jesus Christ; I am He who walked the earth, the Son of man; I am He who suffered that thou might live, I am He who gave up the ghost freely that Israel might not taste eternal death,

39 I am He who rose from the grave on the third day, that I might take thee from the darkness into the light of my resurrection, and that thou might stand at the right hand of the Father with me and inherit all things with me:

40 I am the Creator, and thou art my creation; and behold, I come unto thee quickly; make thee ready therefore, be ye Zion; even so, Amen.

1a See 3 Moses 27:7, Exodus 19:8

b Hebrew, "Teachings," "Law," or "Instructions"

c Hebrew: "tradition," "commandment," or "obligation"

d See Ruach HaKodesh

6a Revelation 14:6-7

b The Book of Mormon

8a Gospel: Greek, "good news"

b See 3 Moses 27:7, Exodus 19:8

13a See Teshuvah

17a Joseph Smith Jr.

19a See Doctrines of the

Saints 2d, 14s:17

23a See Shekinah

24a Moroni 10:3-5 OPV; See Avahr 20:12, 35:53

# Introduction

*“Thus saith the LORD God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.” –Ezekiel 37:19 KJV*

The following is a divinely inspired translation of the plates of brass by David that began March 8, 201. Being awoken around 2 am, he was given the first few chapters of the Book of Melchizedek. Working from there, he continued the “translation” as called upon by the Lord. The plates of brass are a part of the “coat of many colors” Jacob gave his son Joseph. It is a part of the stick of Ephraim that is to be put with the stick of Judah. This is why it was written on brass in Egyptian, the language of Joseph of Egypt, because it was not for all of the tribes.

A few things of note regarding this translation:

To see and translate these plates, David first put himself into a meditative state using Kabbalistic techniques. He was then taken in vision to a cave lit by fire light. On within the cave, on a table rested the plates of brass. They are a dark, brass color with Egyptian writings and symbols shining brightly as if they were freshly carved. These become Hebrew words with no vowels as light above them, written in fire. Above this are English words, or words written in English letters. David would then seek the power of God to see through these three layers of writing to translate the documents. He had to work it out in his mind, feeling what is correct. When it was correct, he would feel the burning in his bosom, and with peace in his heart would write the translation and move on. When he would get stuck, he would put the Hebrew or the English version of the Hebrew into the internet to get different meanings to help with the translation. Other times he would feel inspired to read passages from certain books that help clarify a meaning so he can translate properly.

# The Prophecies of the Holy Prophets from the plates of brass

*The prophecies, visions, and revelations of the Lord to Israel as recorded on the plates of brass.*

"To the descendants of Joseph, to be kept hidden from the World until the Last Days: By the Power of YHVH, these Plates of Brass shall not perish, neither shall they be dimmed by time; but YHVH Elohim shall preserve these Words to go forth unto all nations, kindreds, tongues, and people from the mouths of those who are of the seed of Joseph; and even as Joseph fed Israel and kept them safe from famine in a strange land, these plates must be preserved that Israel may eat of the Word of God in the famine that shall be found the Last Days."

"To those charged to keep these records: keep them safe, keep them hidden until Fullness of Times; for in them are the manna to feed Israel, and in them are the coat of many colors preserved unto the seed of our father, Joseph, as given Him by his Father, Jacob; and in Israel is found the straight path to YHVH Elohim."

"Israel be blessed, for in YHVH is our salvation found, throughout all time and for all eternity; Amen."

- Aleph Tav (אָת).

# The Prophecy of Enoch

*From the Plates of Brass*

## Chapter 1

1 And now it came to pass that after YHVH Elohim did cast our father Adam and our mother Chavah (Eve) from that garden that is eternally in Eden,

2 That the Shekinah of Alohym did dwell with the cherubim standing between them and mankind, and they between the Presence of Elohim and that tree of life.

3 And from Her were the malakim of the ministries of YHVH gathered and sent off,

4 Going down from the heavens unto the earth, to do the will of YHVH, El Elyon, all about this earth.

5 And it came to pass that Adam and Eve did teach their peoples, or their children, that journey back towards the garden that they should behold the radiance of the Shekinah,

6 For the splendor of the Shekinah did radiate by the Ruach HaKodesh unto the ends of the earth and from all directions, coming up from the South.

7 ¶ And it came to pass that Ha'Elohim did travel, to and fro, from that garden, by the way of the Shekinah,

8 And though mankind could draw near unto that garden by way of the Shekinah they could not pass the cherubim standing between Her and that tree of life,

9 Yet by being in the Presence of Elohim, they did know and taste of the goodness of that tree.

10 ¶ And it came to pass that in the dispensation of Enoch, the children of Adam and Eve did cease to seek out the face of YHVH,

11 And they did seek after silver and gold, and all sorts of precious stones, and built up elohim unto themselves that did teach them to seek after their own pleasures.

12 ¶ And it came to pass that the children of men did multiply upon the face of the earth.

13 And it came to pass that in that day were born unto them beautiful and favorable daughters.

14 And it came to pass that they who had been set apart to watch over the people of God, the priest who did watch over the temples of YHVH Elohim; yea, even the sons of Elohim,

15 These did see the daughters of men and they did lust after them in so much that they did desire to take them and place them in bondage,

16 And this that they should keep them unto themselves and dispose of them when they were through.

17 ¶ And it came to pass that they did gather themselves together, and did say one unto another:

18 Come, let us take for us these women from among the children of men, and let us all swear an oath,

19 And all bind us by the curse of that oath not to abandon this plan, but to do this thing, and keep it secret.

20 And it came to pass that all they did swear together and bound themselves in secret combinations, even as had Cain, taking upon themselves the oaths of the Mahan;

21 And in this did they begin to serve the Iyrin (*those that watch, waiting to accuse*), being themselves Nephilim (*the fallen ones*), the children of the Iyrin, rejecting the Torah of YHVH given unto Adam and Eve.

22 ¶ And it came to pass that some of these women they did keep alive for themselves,

23 And these they did take unto them as wives, and did teach unto them the mysteries, and began to instruct the people in the ways of the Iyrin,  
24 That they should know to do cunning works of the apothecary, and charms and enchantments, and to read the stars.  
25 And they did take the silver and the gold and the precious stones from the earth and did teach to make ornaments,  
26 And so it was that all they had been taught that was the power of YHVH had been corrupted before Ha'Elohim and used for evil before His sight.  
27 And they did forsake their duties in the temples of YHVH and did begin to worship the sun, and the moon, and the stars, placing them as idols;  
28 For they knew to read the movements of the heavens, and now they did covenant to give unto the heavens power over them.  
29 ¶ And it came to pass that Raphael and Michael, and Ariel and Gabriel did look down from the heavens and did hear the cries of the children of men unto their idols,  
30 And seeing much bloodshed and the perversion of the priests of the temples of YHVH they did cry out also unto YHVH, saying:  
31 El Elyon, where is thy mercy? El Olam, this creation has been perverted by the teachings of the eternal secrets unto darkness!  
32 And it came to pass that YHVH, our Elohim, seeing the works of the Nephilim and their secret combinations, did turn unto Tzaphkiel, and spoke unto him saying: It is time; therefore, go down.

## Chapter 2

1 And it came to pass that Jared knew his wife, Baraka; and she bore a son, and they did name him Enoch.  
2 And it came to pass that Jared and Baraka did teach Enoch in all the ways of Ha'Elohim, for they were preachers of righteousness,  
3 And they did speak and prophesy in the name of YHVH, and did call upon all mankind everywhere to repent, that faith would be taught unto the children of men.  
4 ¶ And it came to pass that before Enoch was yet grown that he had taken unto himself a wife, Aadani, and she being older than he.  
5 And it came to pass that they did journey together in the land among the people;  
6 And wither they did go, they were cast out, for Enoch was but a lad to them;  
7 Yea, and this because his speech was slow, and some thought him mute, and others simple, a fool set before them of no worth.  
8 ¶ And it came to pass that as they did journey, the Ruach HaKodesh did descend from out of the heavens and fell upon them and did abide upon them.  
9 And so it was that they did hear a voice from heaven saying: Enoch, my son, prophecy unto this people and say unto them: Repent!  
10 For thus saith YHVH: I am angry with this people, and my fierce anger is kindled against them;  
11 For their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see a far off.  
12 And for these many generations even since the day that I created them have they gone astray, and have denied me, and have sought their own councils in the dark.  
13 And in their own abominations have they devised murder, and have not kept the Torah which I gave unto their father, Adam and their mother, Eve;

14 Wherefore they have foresworn themselves, and by their oaths they have eaten unto themselves death and that hell I have prepared for them if they repent not.

15 And this is a decree which I have sent forth in the beginning of the world, from mine own mouth from the foundation thereof;

16 And by the mouths of my servants, thy fathers and thy mothers, have I decreed it; even as it shall be sent forth in the world unto the end thereof.

17 ¶ And when Enoch and Aadani did hear these words, Enoch did bow himself to the earth before YHVH and spoke before YHVH saying:

18 Why is it that I have found favor in thy sight? And I am but a lad, and all the people hate me, for I am slow of speech; wherefore am I thy servant?

19 ¶ And YHVH did speak unto Enoch, saying: Go forth and do as I have instructed thee and no man shall pierce thee;

20 Yea, open thy mouth and it shall be filled, I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good;

21 Therefore, say unto this people: Choose ye this day the Elohim who did make you!

22 And YHVH said unto him further: Behold, my Breath is upon you, wherefore all thy words will I justify.

23 And the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore, walk with me and be my chereb.

24 ¶ And it came to pass that Enoch did look upon his wife, Aadani, and said unto her: Will thy countenance fall upon me also?

25 Or in other words: Would thou support me in this thing we have been called to do?

26 And Aadani did answer him, saying: All that El Olam asketh of thee, I shall stand with thee that we should do it.

27 ¶ And it came to pass that YHVH spoke again unto Enoch and said unto him:

28 Take up that urim and thummim that thou hast been given and anoint thine eyes with clay and wash them and thou shalt see;

29 And I shall bless you, and set you apart, that ye shall be ordained unto me, the Tzadik Yachad of this generation.

30 ¶ And it came to pass that YHVH Elohim did take two stones, and did write upon them the Torah, saying:

## ONE

31 Ahyeh Asher Ahyeh is the Creator of All Things:

32 He is El Elyon; know that YHVH is ONE, YHVH is UNITY, YHVH is ETERNAL,

33 YHVH is not some elohim of man, made by their hands; therefore, YHVH is NEVER UNCHANGING, YHVH is NEVER ENDING:

34 All things bear witness that YHVH is omnipotent and omnipresent, who maketh the Torah, and bindeth all things in their bounds,

35 Who filleth Eternity, who was and is and will be from all Eternity to Eternity.

## TWO

36 ¶ YHVH is all knowing:

37 It was by Wisdom that the World was made, and the eyes, knowledge and wisdom,

38 Observe all things, know all things, understand all things, for should YHVH turn His eyes away, all the creation should be destroyed.

39 And here, in the creation, shall stand no unfruitful tree, and every place shall be blessed, for such is the will of YHVH.

### THREE

40 ¶ They that have been warned, all these shall warn another:  
41 For the curse of mankind is ignorance, forgetting that which they have previously been blessed;  
42 For YHVH doth not curse mankind, nor the earth, nor her creatures; but it is the evil of mankind that has planted the curse that has born weeds and thistles upon the ground,  
43 For the evil fruits of mankind, yea the wickedness of mankind, these too shall bare seed; therefore, all those that have been warned, let them warn their neighbors.

### FOUR

44 ¶ Even as YHVH hath blessed the Sabbath day, let mankind keep the Sabbaths:  
45 Let mankind find rest in YHVH, that they should be blessed, for YHVH hath blessed all that is visible unto mankind, and all that is invisible unto mankind;  
46 Therefore, shall the Sabbath be kept that mankind should remember YHVH and the paradise that was created for mankind.  
47 And let mankind remember El Elyon on the Sabbaths, open their mouth and praise YHVH.

### FIVE

48 ¶ Thou shalt not have any malice in thy heart against another:  
49 Be it mankind or beast of the earth, or fowl of the air, or fish of the sea, thou shall have no malice, for all are the creation of YHVH.  
50 And in the last day, when thou shall seek charity before the face of YHVH, Alohykm shall look upon thee and thy charity, and what shall be seen of thee?  
51 Wherefore, have charity for all the creation, for it is YHVH, and thou doth belong to Him.  
52 Yea, bear thee the yoke of thy neighbors, and love they that hate thee, look down and lift up any that are fallen;  
53 Be thou one to impart love that YHVH shall be seen and be known.

### SIX

54 ¶ Remember the creation, keep all from before the foundation in thy heart, make firm all that hath been given from the beginning unto mankind:  
55 Speak thou with a humble tongue and a broken and contrite heart unto all, enter thy house clean; in patience bring thy gifts before YHVH Alohykm,

### SEVEN

56 ¶ Be fruitful and multiply and replenish the earth; for thou art her creation.  
  
57 ¶ And it came to pass that after Enoch and Aadani had been given this, the Torah of YHVH, that their eyes were opened unto them, both being ordained to the Holy Priesthood after the Order of the Son of God;  
58 And so it was that they beheld the spirits that Elohim had created, and they beheld also many other things which were not visible unto mankind,  
59 And from thenceforth came the saying abroad in the land: A seer hath YHVH raised up unto His people.



60 And this because they had been given and did have in their possession that urim and thummim given unto their father, Adam, and their mother, Eve;

61 And these were given when they were cast out of the garden, that they might see that they should find their way back to YHVH, their Elohim in teshuvah.

62 ¶ And this urim and thummim had been passed down from Adam and Eve unto Seth and Azurah, And from Seth and Azurah unto Enos and Naom,

63 And from Enos and Naom unto Cainan and Melkah, and from Cainan and Melkah unto Mahalelel and Dinah,

64 And from Mahalelel and Dinah unto Jared and Barakah, and from Jared and Barakah unto Enoch and Aadani.

65 And it was given unto Enoch and Aadani to see, for they had been washed clean and were one with the earth,

66 Or in other words, one with Ahyeh Asher Ahyeh, the Creator, and one with His creation.

67 And it came to pass that Enoch and his wife, Aadani were called and set apart to be the Tzadik Yachad of that generation.

## Chapter 3

1 And it came to pass that Enoch and his wife, Aadani did return unto their own lands, being the land of Cainan, and to the house of Jared and Barakah.

2 And it came to pass that some in the house of Jared and Baraka had been converted unto that covenant of the Iyrin, being themselves of the Nephilim;

3 Therefore, they did covenant in secret, one unto another, to take the lives of Enoch and Aadani.

4 ¶ And it came to pass that while Enoch and Aadani were sleeping, that some of those that were of the Nephilim did come before them in the night, seeking to take their lives;

5 And they did behold a burning light that did light up the faces of Enoch and of Aadani,

6 Even that their faces did shine like that of the sun, and as they did breathe, their breath was even as fire coming forth from their lips.

7 And it came to pass that the servants of the Iyrin did fall down, for they were sore afraid.

8 ¶ And it came to pass that Enoch and Aadani awoke, and Aadani did speak unto them, saying: Have courage, and be not afraid.

9 And it came to pass that those that were there did get themselves up, and they did flee from before them;

10 Yet there was one among them, a daughter, and she did speak, saying: I am Ydris, and I have seen that I am nothing, and that the Iyrin are as nothing,

11 For because that my covenant hastened me to obey, I did come out from out of the house of my father that I should take your lives;

12 But now I see that YHVH is El Elyon, Elohim Shaddai that should be feared, all honor and glory be unto Him.

13 And now I see that my covenant was unto death, but I desire to covenant unto life, for YHVH hath made my heart to fear (*or honor*) Him.

14 And now, behold, the Nephilim shall seek me too, to take my life; for I shall not honor that wickedness but seek the mercy of YHVH.

15 ¶ And it came to pass that Enoch and Aadani did take Ydris from the house of her fathers, and did wash her clean,

16 And they did seek to instruct her in the Torah, even as they had been instructed.

17 ¶ And it came to pass that the elders of her house did come in the night and take her, for they did desire her flesh and she had broken the covenant of Mahan;

18 Therefore, they did cast her into a pit and began to fight one against another as to her fate.

19 ¶ And it came to pass that it was decided that she should be given unto the man who would role her fate,

20 And so it was that it was said unto her: Ydris, daughter of Yabel, who is the son of Yaad, thou shall be taken up.

21 And it came to pass that when that man did look down into the pit, his eyes were opened and he did see that the malakim of YHVH did surround her,

22 And Ydris was standing in the Presence of Elohim; therefore, all that did look at her did die, and they that saw but the light of it were blinded.

23 And it came to pass that Ydris did get herself up out of that pit, and did return to the house of Jared and Baraka;

24 ¶ And it came to pass that the angel of YHVH did come unto Enoch, and Aadani, and Ydris, and did say unto them:

25 Thy father and thy mother, Jared and Barakah, they have been sent to those of the Nephilim that they should be converted and live, and this is again a land of YHVH and righteousness.

26 And now YHVH, thy Elohim, would send thee forth into other lands; therefore, get thee up and leave this land and go wither I shall show you.

## Chapter 4

1 And it came to pass that Enoch and his wives, Aadani and Ydris went forth in the land among the people standing upon the hills and the high places;

2 And they did cry out with a loud voice testifying against their works of wickedness.

3 And all the servants of the Iyrin, the Nephilim, were offended because they did speak their secret combinations.

4 And the tent keepers did come forth to hear Enoch speak out upon the high places, and the tent keepers did say one to the other:

5 Tarry thou here and keep the tents while we go yonder to behold the seer, for he prophesieth;

6 And there is a strange thing in the land, a wild man (*one who was not constrained by the social norms of their people*) hath come among us.

7 ¶ And it came to pass when the people did hear Enoch, no man did lay their hands upon him, nor upon his wives, nor any that were with them:

8 For fear came upon all they that heard them, for they did know that they did walk with Ha'Elohim.

9 ¶ And it came to pass that there came a man unto them, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou came.

10 And it came to pass that Enoch spoke unto him plainly, saying:

11 We came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day, and my father taught me in all the ways of Ha'Elohim.

12 And it came to pass as I journeyed from the land of Cainan by the sea east I beheld a vision,

13 And lo, the heavens I saw, and YHVH did speak with me, and did instruct me;

14 Wherefore, for this cause to keep the Torah we have been given, and the instructions YHVH did give unto me, I speak forth these words.

*More to be translated from the plates of brass as the work of the Lord moves forward...*

# Sefer Melchizedek

*The secret knowledge given first from the temple of YHVH to Melchizedek—the king of peace, king of heaven upon the earth, the great High Priest after the order of the Son of God; then from Melchizedek to Abraham: Amen.*

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## Chapter 1

*An introduction and brief history of Melchizedek.*

- 1 Melchizedek was a man of faith who wrought righteousness;
- 2 And when he was but a child, he feared Ha'Elohim, and stopped the mouths of lions, and quenched the violence of fire.
- 3 And thus, having been approved of YHVH, he was ordained *Kohen Gadol* after the order of the covenant which YHVH made with Enoch,
- 4 It being after the order of the Son of God, which order came not by man, nor the will of man, neither by father nor mother, neither by beginning of days nor end of years, but of YHVH Elohim.
- 5 And it was delivered unto men by the calling of the voice of Ruach Elohim, according to His own will, unto as many as believed on HaShem (*The Name*);
- 6 For YHVH, having sworn unto Enoch and unto his seed with an oath by Himself that everyone being ordained after this order and calling should have power, by faith, to break mountains,
- 7 To divide the seas, to dry up waters, to turn them out of their course,
- 8 To put at defiance the armies of nations, to divide the earth, to break every band,
- 9 To stand in the presence of YHVH, to do all things according to His will, according to His command, and to subdue principalities and powers;
- 10 And this by the will of the Son of God which was from before the foundation of the world.
- 11 And men *and women* having this faith, coming up unto this order of God, were translated and taken up into heaven.
- 12 ¶ And now, Melchizedek was a High Priest of this order; therefore, he obtained peace in Salem and was called the king of peace.
- 13 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which Elohim had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world.
- 14 And YHVH hath said, and sworn with an oath: That the heavens and the earth should come together, and the sons of Elohim should be tried so as by fire.
- 15 ¶ And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the king of peace;
- 16 Him who lifted up his voice, and blessed Abram, being the High Priest and the keeper of the storehouse of El Elyon;
- 17 Him whom El Elyon had appointed to receive tithes for the poor.
- 18 Wherefore, even Abram, who was born again unto YHVH Elohim as Abraham, the father of all of covenant peoples of YHVH, paid unto him tithes of all that he had, of all the

riches which he possessed, which Ha Elohim had given him more than that which he did need.

19 And because of his humility, YHVH blessed Abram and gave unto him riches, and honor, and lands for an everlasting possession, according to the covenant which he had made and according to the blessing wherewith Melchizedek had blessed him.

20 ¶ And Melchizedek, king of Salem, brought forth bread and wine; and he broke bread and blessed it; and he blessed the wine, he being the great High Priest of the most high God.

21 And he gave to Abram, after he blessed him, saying: Blessed Abram, thou art a man of the most high of Elohim, possessor of heaven and of earth;

22 And blessed is the name of the most high Elohim, which hath delivered thine enemies into thine hand.

23 ¶ And Melchizedek, the king of Salem, lifted up his voice and blessed Abram with secret wisdoms, and taught him to guard them until they come forth unto the world, by the will of God, at the last days.

## Chapter 2

*Melchizedek tells Abraham of his past and his love of the City of Enoch.*

1 And he said unto Abram: I, Melchizedek, the king of Salem, king of peace, descendant of Shem, known by my people as the king of heaven upon the Earth, High Priest (*Kohen Gadol*) of YHVH Elohim:

2 I leave with you, Abram, the Word of YHVH unto you, to teach from generation to generation;

3 I, who desire to be taken up into the city of Enoch, along with my people, the people of Salem—here and now I set down for the guidance and teaching for those that are to come after.

4 ¶ And I speak with certainty and most truly these things that have been passed down from the time of Adam until now by my fathers.

5 We that are below who shall join with those above, and those with thee shall join together again so that they produce a single priesthood, a most wonderful blessing from Alohym unto mankind.

6 ¶ In the great city of Enoch, taken unto Ha'Elohim, these truths were taught openly, and without fear:

7 Now, as the men of this world die and await judgment, the mighty ones of the city of Enoch, which is Zion, do live and die not;

8 But behold, they were taken up from the earth to renew their lives eternal in the kingdom Celestial where the Tree of Life grows eternally upward.

9 And as the whole universe was brought forth from One by the Word of God, who is YHVH, who is Chesed (mercy), so also all things are regenerated eternally from YHVH, according to the mercies of Alohym.

10 ¶ And this city has Avinu (*our Father*) of knowledge for a Father, and the wisdom of the Tree of Life for a mother:

11 And the city was carried by the air, as if in a womb, after it was finished being nursed by the earth,

12 And this because YHVH is the cause of all perfection, of all things throughout the universe.

13 And it shall come to pass that those that dwell in this city shall attain the highest perfection of powers Celestial when, in the end times, it shall be returned back unto the earth.

14 ¶ And even I did at the first walk in the dark, not knowing the way that led into light, looking for the path to this city that dwells with Alohykm;

15 But YHVH did bless me, and I have ascended from the darkness (*or abyss*) by the power of Ruach HaKodesh into the light;

16 And thus my strength and the power of the priesthood, or in other words by the power of God, has been awakened and renewed.

17 ¶ Now for a time, I reign among men in the city of Salem and the lands around bout;

18 And is shall soon come to pass that we too shall leave, by the Grace and power of YHVH, who is our Elohim; and thou shalt know me no more.

19 But in the last days it shall come to pass that I and my people shall return again with the Messiah, full in the Priesthood of the Son of God, requiring for YHVH an account of those who were left behind.

20 ¶ And before that day shall I come to stir the healing waters and distribute here upon the earth once again the keys of the Priesthood to organize mankind in the name of YHVH once again,

21 And then shall men and women be baptized in water and fire, that Aviad shall fulfill through the Messiah<sup>a</sup> *Jesus Christ*<sup>b</sup> the destiny of Adam, of mankind—the very hope and endowment of all.

22 ¶ And I shall descend with the Son of Man in that day from the City of Enoch:

23 What went from the earth into the sky shall descend again to the earth, and recognize that the things above and of things below are one, for they do belong to YHVH;

24 Therefore, it is He that possesses the glory of Alohykm Celestial who's keys we shall carry, and beyond this degree no one shall climb any further.

25 The priesthood and authority of Kedem Qadam Kadmon Himself presently comes forth stronger by reasons of this fortitude;

26 The Holy Priesthood after the Order of the Son of Man subdues all earthly and heavenly bodies surely,

27 Whether before or beyond the veil, the Son of Man shall penetrate them, and upon Elohim shall the glory be given.

28 ¶ Then beware, O men of the Earth: If ye shall betray these teachings for priestcraft, YHVH, Ha'Elohim, and the Sons of the Morning shall cast ye down from your high estate, into the darkness from whence ye came.

29 Betray not these secrets to the men and women of this world, lest my curse, which is the curse of Alohykm, even a great curse, shall fall upon thee.

30 Remember and heed my words, for surely will I return again at the last days and require of thee that which ye have been entrusted to guard.

31 ¶ And, even in the meridian of time shall I be reborn, at that time when the Son of Man shall open the graves, and from beyond death shall I return;

32 And when the Messiah shall come, and shall be given unto death by his friends and shall rise from death, for YHVH is God<sup>c</sup>, creator of all things, and shall subdue even life and death;

33 At that time shall I too return, and again at the last day, and at other times as sent by YHVH, to bring to the earth the keys of each generation, from generation to generation;

34 So shall I do, rewarding as ye have requited, by fulfilling the commandments of God and his Priesthood,

35 Or punishing those that sell what is precious unto YHVH to unworthy men and women with their whorings and priestcrafts.

36 ¶ Separate shall I the earth from the fire, yea as it ascends from earth to the heavens;

37 And again, it descends to earth and receives the force of things for good and for evil, depending on the heart of man.

38 By this means of separation ye shall have the glory of the whole world, and thereby all obscurity shall fly from you;

39 But so too shall the Wisdom of Alohykm be kept hidden from thee, if thou give in to the darkness of mankind.

#### Notes:

- a. Literally “anointed one” in the Hebrew or in Egyptian, “one to anoint.” This is saying in one language that Jesus is anointed, while in another that he will anoint. But both words mean the same: messiah.
- b. This name, Jesus Christ, was not on the brass plates, added by inspiration.
- c. Hebrew “El,” Egyptian “Ka.”

## Chapter 3

*The teachings of Enoch.*

1 Great were the people of the YHVH Shalom in the city of Enoch, listening as they did to the teachings passed down from the ancient of days:

2 Great knowledge and great wisdom had they, beyond the corruption of the world around them;

3 Knowing the wisdom of old, seeking from within the heart of Elohim YHVH, the Eternal Alohykm, knowledge that belonged to mankind’s youth coming out from the garden.

4 Wise were they with Elohim’s wisdom, yea they were wise with the wisdom of Ha’Elohim<sup>a</sup>, these Sons of the morning and Daughters of light; yea, the very angels didst dwell among them within their city;

5 Strong were they with the power of Priesthood; drawn from that eternal fire that is Ruach HaKodesh—not the fires of this world which only cast shadows among the darkness.

6 ¶ And of all these, greatest among the children of mankind was their High Priest, Enoch *and one of his wives, the High Priestess<sup>b</sup>*:

7 Keepers of the great temple, prophets and seers, teachers of the children of Light who dwelt within the city, driving out the priestcraft of mankind which inhabited the lands around them:

8 Mouthpiece of YHVH was Enoch; he who walked and talked with Ha’Elohim, spoke he to the kings of men with the Voice that must be obeyed.

9 ¶ From this wisdom passed down from my fathers, grew I from a child into manhood, being taught by my fathers the elder mysteries, until in time there grew within me the tree of knowledge and the fire of wisdom, until it burst into a consuming flame.

10 And I desired nothing, neither food nor sleep: naught but the attainment of wisdom.

11 ¶ One great day the command came from them that I be brought before Kohen Gadol, the High Priest of YHVH<sup>c</sup> in the court of my fathers.

12 Few there were at that time among the children of men who had looked upon that mighty face and lived;

13 For some that see are found wanting; and in them the fire brings madness, heresy, or death.

14 Yet was I chosen from the sons of men, taught *in* the ways of YHVH by Kohen Gadol so that the purpose of HaShem might be fulfilled by the passing of wisdom and knowledge; yea, and of knowledge and understanding:

15 For not as the teachings and wisdom of mankind are the teachings of the Sons of the Morning;

16 Yet I wast chosen from the sons of men, taught the ways of YHVH by Kohen Gadol that the purpose of *The Name* might be fulfilled by the passing of knowledge and wisdom; yea and of *wisdom* and understanding.

17 ¶ Many years did I dwell in the Temple, learning ever and yet ever more wisdom, until I too was filled with the light emitted from the great fire (*representing the Sefirot or emanations of God*).

18 And he taught me the path to Ha'Elohim, the path of the Sons of the Morning, yea even the Sons of Light, even they that cried out with joy at the creation.

19 These secrets share I with you, Abram; for the lips of wisdom are closed, except to the ears of understanding;

20 For where the teacher walks in the paths of YHVH, the ears of those ready for his teachings are open;

21 Likewise, when the ears of the student are ready to hear, then cometh a teacher to fill them with wisdom.

#### Notes:

- a. "Wise were they with Elohim's wisdom, yea they were wise with the wisdom of the gods" these are two equally valid translations of the same texts. The translation is duplicated because the intent is lost when translating to English
- b. "and his wife, the High Priestess" not on the brass plates, added by inspiration
- c. "Kohen Gadol, the High Priest of YHVH" literally: "the High Priest, the High Priest of YHVH"

## Chapter 4

### *The teachings of the temple.*

1 In this manner was the world created:

2 First was everything, and everything always was; and thus all is and ever was En Sof, or everlasting:

3 And this was Alohykm<sup>a</sup> and Ieshurun<sup>b</sup>, and the beasts, and the plants, and the rocks, and the wind.

4 Yea, it was all; yet it was as nothing, for it was void; and darkness was, as it were, upon the face of the deep where dwelt as it were a great pool of living water:

5 And the first stage of man, the eternal man adam kadmon<sup>c</sup> that was never born and shall never die, was brooding upon the face of the waters.

6 ¶ And Elohim moved upon the face of the waters, and drew them up, the intelligences, and they are gods<sup>d</sup>, the very sons and daughters of Elohim; even the Sons of the Morning and the Daughters of Light.

7 From the void sprang everything; and there was never a time when there was truly nothing, forever and eternal are we, and ever and eternal is YHVH.

8 And these gathered and organized, and light shined upon the face of the darkness, but darkness knew not the light.

9 Thus are the five stages of man: Intelligence, Spirit, Flesh, Soul, and Resurrected Being; the final being all stages in one, a Morning Star—forever complete.

10 Thus are the incarnations of man, and the arrangements to follow this road are hidden from the eyes that cannot see.



11 ¶ For this reason, we are calling Elohim the one God: one in essence, yet many in aspect; or many in being, yet one in priesthood;

12 The highest being two: both male and female<sup>e</sup>, thus being four, and again seen as five as their unity is one, the fifth being Keter<sup>f</sup>.

13 In this trinity is hidden the knowledge and wisdom of the whole world,

14 And through the mercy and justice of Alohykm shall we gain understanding, and by understanding, a glimpse of the Crown of Elohim<sup>g</sup>.

15 The children of god<sup>d</sup> descend to the earth to become sons of men; to die as princes, and ascend from the earth to the heavens, and become rulers over that which is above and that which is below.

16 ¶ Deep I bowed in homage before YHVH receiving as my gift, the Key of Life, which is knowledge given with wisdom, even the very Tree of Life.

17 A great sin it is to eat from the tree unbeckoned, yet beckoned was I;

18 Thus to the stars and the City of Enoch shall I too one day journey, then space and time<sup>h</sup> shall be as naught;

19 For after drinking deep of the cup of wisdom, I have looked into the hearts of men, and there I found greater mysteries; as for only by losing myself in the service of others<sup>i</sup> was my joy made full.

20 And only in the truth of YHVH can our souls be filled, and the flame within lit eternally, as mankind too is filled with Ruach HaKodesh.

21 And, through the ages has the Holy Priesthood, after the Order of the Son of God lived and been passed down by my fathers, and now from my fathers unto you, Abram.

22 And I, seeing those around me taste of the cup of death and return again unto the light of life, even the bosom of Alohykm, know that this life is but a fleeting memory.

23 And thus, gradually I learned from the wisdom of my fathers, knowledge passed down from the City of Enoch;

24 This wisdom filled me with waves of consciousness that had been one with me in a prior incarnation, only to be replaced by spawn of a lower star here upon the earth.

### Notes:

- a. Means “gods of us or our gods” with male singular but female plural, just like Elohim
- b. Those who stand upright of the path to God, the righteous ones
- c. “The eternal man” and “Adam Kadmon” these are two equally valid translations of the same text; the translation is duplicated because the intent is lost when translating to English.
- d. Hebrew: “elohim”
- e. “the Divine Masculine and the Divine Feminine”
- f. Keter: Hebrew “the crown,” Egyptian “the All”
- g. Crown of Elohim: literally “Elohim Keter”
- h. Literally “place and eternal” or “place and eternity”
- i. Literally “servant I of men”

## Chapter 5

*The secrets of the temple.*

1 In obedience to the Torah, the teachings of Kohen Gadol, the High Priest and keeper of the secrets of the temple, grew in my heart like a flower.

2 And he taught me the true things of YHVH Alohykm, Turning me away from the darkness to the thoughts of the Most High, speaking the Word, calling the power (*light*) from on High.

3 And there in the temple he taught me of our father, Adam, the first man to whom our Alohym revealed His light and knowledge.

4 ¶ Adam was born under a star (*a comet?*) as it shot across the night sky, only to vanish and reappear upon his death.

5 The man, Adam, was known at birth by a prophecy to be a usurper of the gods of men, gods from deep within Earth's heart;

6 And the sons of men heard of his birth, and upon hearing they ordered their priests to change the fire that burned in charge to their gods to sacrifice all the children born under this star.

7 ¶ Now this fire represented the fire that burns eternally (*hell*), changing and shifting, casting shadows upon the hearts of mankind;

8 And this great fire bows to and fro, changing its direction by every draft of wind;

9 But Adam was made from the dust of the Earth, given wisdom Chokmah and the breath of life, which is the very knowledge (Da'at) of Alohym.

10 And the man Adam was blessed by the Father of the Heavens and nourished by the Mother in the Earth, and he was raised in a cave, hidden from the faces of men.

11 ¶ And as Adam grew, he first worshiped the shadows that gave him food and warmth, but in time he saw that these were false *gods*, for they were but the shadows of man;

12 And then he worshiped the men, but as time went on, he saw them age, and knew they were like him, but flesh.

13 And when he saw the light coming from outside the cave, and he worshipped the light, and O how he longed to be in its warmth!

14 ¶ And it came to pass that one day he escaped the cave, still a boy, and saw that the light came from the sun, and so he worshiped the sun; but that night, the sun died and so he worshiped the moon:

15 And in the morning, he saw that the sun was resurrected, and so he worshiped the sun again.

16 But the sun was hidden from him later in that day, and the rain washed Adam clean, and he knew that these light bringers were not gods, neither the sun nor the moon.

17 ¶ And Adam escaped away and was gathered up by YHVH and taken to a garden in the bosom of his true mother, Eden; and here, in the garden was he given wives, and taught the ways of Alohym.

18 And here he was given the seven keys of YHVH, the very keys of creation.

## Chapter 6

### *The Keys of Creation.*

1 And the first key of creation opens the prisons shut up by death, for when in harmony it divides the light from the darkness, for there must be opposition in all things:

2 And by this key is the soul given birth in man, being born anew from the seed planted in the heart of Adam, the spirit and the flesh birth the soul within the body, and these three: the spirit, flesh, and soul, become as one.

3 And in the first key is the hidden stone, the new name, given that shall be as a sign to men *and women*; an urim and thummim of the heart:

4 This urim and thummim burns bright for it contains the Holy Spirit, a vast sea of glass and fire, for all things of the mystery here shall be revealed.

5 And the first key brings harmony to the three sides of mankind, eyes might be open to the visions of YHVH, to prepare mankind to speak the Word of YHVH, and to take action in uplifting one another; for only in the light might we see truth and seek justice that the creation of YHVH be fulfilled.

6 Take heed, therefore, and do not be deceived; for Alohym is Truth, and YHVH is Mercy that mankind might be the hands and do the works to unite the body and the spirit:

7 And this is the first keys, and this is the first purification of the soul, that mankind shall shine in whiteness, for the work of the first key is never ending.

8 ¶ And the second key is the separation of the firmament; and this separation made by raising up as a filter to purify the terrestrial into the celestial through the firmament;

9 And the celestial rains upon the earth, to feed the waters terrestrial and purify the earth and all life thereupon.

10 And the rainwater is given to temper the fire of judgment, that mankind might find supplication before YHVH Alohym.

11 None may reveal this secret of the firmament but they who are given of God to understand it, and even then, only by prayer to Alohym shall make clear the truth;

12 For the knowledge of this great mystery is an endowment from the heavens, and this second key may only be used by those that have found the light of the first:

13 And neither force, nor reasoning, nor any of the ways of mankind shall give them access;

14 Therefore, let them read the writings of our fathers and let them meditate upon the things of YHVH Alohym;

15 And most importantly, let them pray; for the mystery of the endowment may be made clear by the works in prayer and fasting in meditation upon El Elyon.

16 And without supplication the firmament cannot be created, and the waters cannot be divided from the waters;

17 And this conversion is the only way whereby our souls brood in the mother's womb;

18 Therefore, know the light of the first key, which dissolves the darkness with peace, is purified by the second key, in the water in the great sea of the creation.

19 And this water shall become the very wine of the vine which we do here drink as the water of life, but is to the darkness the bitterest of vinegar to the tongue:

20 Taste therefore the sweetness of the wine upon thy tongues, and by its digestion ye shall be purified, for the work of the second key is never ending.

21 ¶ And the third key is the separation of the dry ground from the water, for as the light is the creation by the fire of judgment and the waters are the mercy of YHVH, the ground is our mother the Earth, *the very Shekinah*, and the plants shall bear fruit in us of the works of Alohym.

22 And when the dry ground appears, the soul is birthed from the womb, and grass and herbs shall mankind eat thereof that he shall not faint;

23 For there is no lacking of light and water upon the earth for nourishment if we possess this, the third key; and the heavens are no longer closed to us.

24 And a spring of living water shall come out of the stone, to nourish the fruit of the vine that we might make our wine, for nothing shall come from the earth which is not for our good;

25 For that all which is unclean is made perfect by the very fire hidden in the center of Eden, washed by the Holy Spirit.

26 It has been said that there is nothing more contrary than fire and water, than judgment and mercy;

27 Yet Alohym has stated that we must make peace between us and our enemies, and radically love one another vehemently:

28 Therefore, all things must be purged by fire and by water to be brothers and sisters in the earth, which had ascended with them;

29 Therefore, the body must be washed in the water, and the spirit cleansed in the fire for Eden to be made whole in humility, and this for every generation:

30 For the spirit of mankind's desire is Eve, the body of mankind's actions is Adam; and these two, joined together replenish the desires of the human race;

31 For these two are of the same nature, yet differ in their genders, and this must be to ascend as one Adam together, soul, spirit, and body;

32 And after purification, at last these are inseparably, united their most noble and perfected form through the third key.

33 And behold the water; it is a living spring which comes from out of the stone; miracle of nature!

34 To the wicked the water which cometh fourth from out of this stone is as vinegar,

35 To the uninitiated it is wine upon which they who drink become intoxicated and sleep;

36 But to the enlightened it is truth: knowledge and wisdom from the foundation rising up to the crown.

37 Wherefore, this third key is given many names: some call it wine, some oil, some vinegar; but it is the very water of life:

38 Use it therefore to cleanse thine own eyes, and thy face, and thy bodies,

39 For it is necessary to clean the body in humility, to remove the blackness, and make a perfect union of the earth and the heavens.

40 And this is the soul, inseparably uniting the spirit and the flesh, the heavens and the earth, for the work of the third key is never ending.

41 ¶ And the fourth key is the shining of the lights of the firmament to guide us in our rebirth; for in the stars is the Word of Alohym written and the will of YHVH known.

42 Doubt not the signs of the heavens, but know that they shall neither move thy feet nor thy hearts;

43 For the writing in the heavens will guide the righteous watchers to the land of promise, the wisemen to the king, and the soul it shall cause to produce fruits that cannot be purchased at any price.

44 Write then, the messages of the heavens and watch their motions and see how they appear in motion about the earth, for the work of the fourth key is never ending.

45 ¶ And the fifth key is the creation of life in the waters, and the air; and the fish are our desire for mercy, and the fowl are our desire for knowledge and wisdom, and as the fowl eat the fish, understanding is given upon the earth.

46 The perfecting of the earth is the perfecting of our desires upon it, and the greatest of these is to reach up, as the fowl of the air, and fly unto the heavens.

47 And the union of spirit and the flesh are washed clean by the desires that grow in the seas, the water taken up to the heavens to be purified and rain back down to cleanse the earth.

48 As the soul submits to the will of El Elyon, the flesh and the spirit are cleansed and housed anew in the soul;

49 Therefore, watch thy desires that they do not fly so free that they forget to feed in the waters, and to nest upon the earth, for the work of the fifth key is never ending.

50 ¶ And the sixth key is the creation of animals of the land, and of mankind within Adam, who is Eve,

51 And together they walk straight without twisting and winding along vain roads on to which many stray and are found wondering.

52 And these animals of the earth are our desires at every level; but the highest desire is that of Adam and Eve;

53 For in these are our will to bestow and our desire to receive all the things of YHVH Alohym.

54 And we have been given these keys of creation that we might gain experience;

55 For experience is both wisdom and knowledge, and truth; and in truth shall understanding be revealed, for there must be opposition in all things for the work of the sixth key is never ending.

56 ¶ And the seventh key is the sabbath for the Shabbat is life everlasting and it is never ending.

## Chapter 7

### *The Keys of Knowledge and Wisdom.*

1 And Melchizedek blessed Abraham and Sarah, saying: I, Melchizedek, king of Salem, king of peace, give thee wisdom, gained from Shekinah, the divine Mother, and I give thee knowledge, gained from Avinu, the Divine Father;

2 And I give thee power in the mercy of the Son of Man, and I give unto thee strength in Ruach HaKodesh, the light and the Breath of the Divine fire.

3 And here is wisdom: To know the name, the true name, infinite and eternal; for the Son of Man is as a star bound to a body, freed through the strife of this life;

4 And only by the struggling and toil of this world, the fallen creation, shall the star within be born, a new life.

5 Remember, therefore, that all which exists upon this earth is nothing more than that which has always existed, and that which has passed into being, and thou too, for there are no exceptions.

6 ¶ And freely do I give these endowments (*or gifts*) to the children of the Son of Man,

7 That they too might share this same understanding to shine as a divine light from the foundation of the world, to cut through the veil of darkness that lies in the hearts of mankind.

8 ¶ And in Asyma, the Mother, power is wisdom; She is Eden, the earth; all alike is one, thus perfecting the whole;

9 Therefore, be thou not proud, O man, in thy wisdom of the earth, for without humility it is ignorance to the wise.

10 ¶ And in Aviad, the Father, power is knowledge; He is the air and His words are written upon the night sky;

11 Therefore listen and take heed, that thou shall not be silent nor deceived when evil is spoken for Truth.

12 ¶ And in the Son, power is mercy;

13 He is the living water washing clean in the light shining above all, raining down upon the Earth, ending the drought and famine destroying all the living lands.

14 ¶ And in the Spirit (*or breath*), power is the strength of justice;

15 He is the fire of the Torah, He is the punishment, for only through Torah comes the freedom of mankind.

16 ¶ Fear not the Spirit of YHVH, once washed clean in mercy; for fear is the bondage that binds mankind in the darkness.

17 And in wisdom consider the Torah, for all thou seest is Torah; therefore, seek not that which is not of the Torah, for such exists only to deceive the mind and will of mankind.

18 And know too that our Mother, Wisdom, cometh to all Her children, even as they cometh unto Her in wisdom;

19 For though the light has been hidden by mankind, if we awake and are wise in Her, seeking for that which is hidden, Her mysteries shall be revealed:

20 Therefore, follow thy heart in understanding and do obey the Torah given thee, for the Torah is love eternal.

21 ¶ And when thou hast gained riches, thou shall be poor; but when thou shall give up thy good as the heart commands, thou shall be rich;

22 Know thou that thy heart is the key to the understanding of the soul.

23 And when thou hast the key, it becomes thy duty to share the secret and to guide all those seeking the path of righteousness that they go not astray,

24 For they that are lost cannot find the straight path; therefore, it is given thee to walk among mankind with love in thy heart, from the beginning and end, for this is the creation.

25 ¶ And if anyone should come unto thee for council, they should speak freely, or thou shall be deceived;

26 But if they hesitate to open their hearts in humility before thee, then thou shalt judge even according to the Torah that thou hast been given.

27 And to know what these have said in their hearts, return back their words in simplicity, but not in extravagant speech; do this and those that go before thee shall know the wisdom of El Elyon.

28 ¶ And know thou that silence is a pearl of great value, and insight gained from such cannot be purchased at any price,

29 For speech given to exalt the heart is a worthless vanity, lower than the dust:

30 Therefore, to be great among men and women, a Kohen Gadol and a Kohen Gadolah of El Elyon, be known for thy gentleness and thy meekness; seek not for servants but see the earth as thy friend.

31 ¶ Ask not for the companion of any that know not YHVH, yet give of thy time and all thou as unto any that need;

32 Debate not with they that know not Alohym, yet by what is written upon their hearts hear their words,

33 For all that enter into the ears must come forth from the mouth filtered by the heart, and they that love thee as a friend shall share their hearts with thee:

34 Yet the fool shall regard knowledge as ignorance, and wisdom as vanity, and the things that are of great worth unto him are lost in death.

35 Wherefore let them cook their food upon the fire all the day, and when the night comes it shall be as cold as the frost, eat of it not.

36 ¶ Sarah, O Sarah! Listen to Shekinah, the voice of wisdom; for in Her is the voice of light!

37 Abraham, O Abraham! Listen to the voice of knowledge, for the mysteries are written there in the sky; unveiled them for the world has need of their light.

38 ¶ And ye who are now free from the bonds of darkness, ye are the creation of YHVH Alohym;

39 Ye are Adam and ye are Eve, born from the fire of the earth and the breath of the sky.

40 And ye know that even as water does fall upon the earth, so too doth fire burn, and the brightest fire shall gather more flames, therefore be ye one with fire of divine light.

41 ¶ Ye who have seen the fire that is alight from within, alight from the eternal fire to dwell eternally,

42 Quench not the inner flame, but share it that it may reform the earth and finish the creation.

43 And in this divine flame is that which shall overcometh all things, and shall perfect all the things of the Earth.

44 But mankind cannot see the vision, therefore guard this wisdom, let it not be mocked,

45 For mankind is a fire burning in the night, and never is quenched the darkness of his heart.

46 But if ye shall peek into the hearts of mankind ye shall see these are not free from the bondage and strife, and the toils;

47 For they understand not the fire, they being trapped in the shadow of night.

## Chapter 8

*The Keys and Wisdom of numbers.*

1 One is the unity of the Creator, infinite and eternal; and one is two halves that make a whole; for something cannot come from nothing, yet everything is and always has been whole: and know ye mankind that ye are and shall never be alone.

2 ¶ Two is the marriage of the creation; the formation and the unity of the heavens and the earth; it is the duality, the one that shall give and the one that shall receive; for this is the Torah: that in love is that which is received given, and in love is that which is given received.

3 ¶ Three is the balance and harmony of all things; it is the kindness in which all shall cultivate and grow; it is that fulfillment of the Torah, and the reward and the punishment; it is the harmony and the balance of all things.

4 ¶ Four is the doorway we must pass through in humility; it is the end of ego, the very death of mankind; it is the temple of YHVH in which we study and live the Torah; in it is the firmament of the heavens, and our shelter from the storm of the wrath of Alohym.

5 ¶ Five is the endowment of life; it is the soul born within mankind; it is the very breath of Alohym, the Creator; it is the very earth we walk upon, and the foundation of the soul; five is the creation: all creation, all that is, was, and shall ever be.

6 ¶ Six is the unity of Alohym; it is the perfection of the earth, the sealing of the heavens and the earth, the bridge connecting these two creations; it is the root of the tree, it is the tree itself growing into the heavens, it is all: north, south, east, west, up, and down; it is all and it is one.

7 ¶ Seven is the struggle; it is the rest; it is the sustenance of YHVH given to mankind; it is the Creator's light, shining forth to correct the world; it is the struggle between our desires: that which we see as good, and the desires of El Elyon, righteousness.

8 ¶ Eight is the choice; it is the infinite of infinite; it is all that might be, yet all that truly is; it is the soul rising beyond mortal limitations; it is the resurrection; it is the free will of mankind.

9 ¶ Nine is the awakening; it is the realization of mankind; it is the womb of understanding; it is the kindness and mercy of the creation from the Creator; it is the final repentance of mankind; it is everything found that is worth finding, never to be lost again.

10 ¶ O my children! Ponder ye on that which I hath given thee, for in the knowledge of these keys are hidden the wisdom to transform mankind;

11 Reach ye ever upward, turn thy thoughts upward and as ye seek the light ye shall find life in the keys of that which I have given thee, a light on the pathway to the understanding ye seek;

12 Turn thy thoughts therefore inward, and the light shall pour from thee, for these are the numbers that are the very fruit that grows upon the tree of life.

## Chapter 9

### *The Keys of Knowledge and Wisdom.*

1 One is the oneness of the Creator, eternal and infinite; and one is two halves that make a whole; for something cannot come from nothing, yet everything is and always has been whole: and know this, that mankind is and shall never be alone.

2 ¶ Two is the marriage of the creation; the unity in the formation of the heavens and the earth; it is the duality, the one that shall give and the one that shall receive; for this is the Torah: that in love is that which is given received, and in love is that which is received given.

3 ¶ Three is the cycle of creation, it is the flow as water from the earth to the heavens, and from the heavens unto the deep (*abyss*), and from the deep unto the earth again; it is the strength of youth, and the fortitude of the established, and it is the wisdom of age.

4 ¶ Four are the dimensions of the Heavens: east to west, north to south, and there is a wind to carry the Voice all about the Earth; four maketh fire from water, as YHVH doth send out His messengers to establish upon the Earth all of His ways.

5 ¶ Five is the sealing of the earth unto the heavens; that which is sealed upon the earth shall be sealed in the heavens, and that which is not sealed upon the earth shall be unsealed; in the end, all things that are, were, and ever will be shall be sealed unto YHVH, Valiant be His name.

6 ¶ Six is the depths of the abyss; in here lies the transgression and the transgressor, yet here too lay the mercy of YHVH, for all might return unto Him that created them; and if these shall ask, He shall place a ring upon their finger and prepare a feast in their name.



7 ¶ Seven is the crown of the Heavens; and He who sitteth upon the throne shall be blessed, and shall bless all they that desire Him, for He who sitteth upon the throne weareth the crown and shall show mercy upon all they that shall ask of him, for these are the humble.

8 ¶ And all of these are the Living Elohim; yea, all of these are truth eternal, and joy eternal, and love eternal; and blessed are all they that seek these, the seven days of creation; for these are the Torah of YHVH, these are the love of YHVH.

9 And the Torah is given that mankind might see and might know the love of YHVH, and to know YHVH, and to love YHVH;

10 Let those with ears hear the Torah of YHVH, and let those with eye see the creation of YHVH, that it is good.

11 ¶ And on the eighth day shall judgment come, and the works of mankind be counted.

12 And on the ninth day shall the work be finished and mankind shall be forever whole.

13 ¶ And when I received of these teachings, Kohen Gadol, the High Priest of YHVH, said unto me: The Torah and the rituals of this temple will be your guide,

14 Follow these both forward and backward, up and down, but not to one side nor to the other side;

15 Do this, following the path that you have been shown, and return unto Eden and taste of the fruit of the creation of YHVH.

## Chapter 10

### *The Torah of Truth.*

1 From before the time when this earth was created, all of the spirits yet to be born stood before Kedem Qadam Kadmon and Alohym,

2 And there, if we could see them, we would see that everything did appear even as it does now upon this earth, that they are a reflection of the same.

3 And when the spirits came here to dwell in the flesh they did take upon themselves their own forms, albeit in corruption, for this world is corruption.

4 ¶ The Torah of YHVH is given unto each generation, beginning with Adam and Eve even while they were in the Garden of Eden.

5 And so it was that YHVH sent the angel of YHVH and Raphael, the angel of healing and of secrets, to recite the Torah unto Adam and Eve.

6 And when the people first heard him, they fell down in fear of the Word of YHVH;

7 And it came to pass that Raphael gave mankind the Word a little at a time, even as they were prepared to receive.

8 And it is passed down by the wise unto all generations, and when lost it is revealed anew that the people of Elohim might speak the words,

9 That they might hear the Spirit of Elohim (*Ruach HaKodesh*) and listen to the instructions of YHVH.

10 And Adam and Eve saw the Torah with their own eyes, and everything they read in the book they did read with their spiritual eyes.

11 ¶ The Torah of YHVH is written upon stones made of sapphire, it can only be read by the soul;

12 It is written by the hands of mankind in their own language and in their own understanding that they might gain understanding through the four gates: in wisdom and in knowledge, in mercy and in strength.

13 There are those that say the Torah was written in the seven days of creation, but I say unto you:

14 That it was never written but always was, thus was it given upon the seventh day that YHVH might rest.

15 The Torah of YHVH contains the seven paths of truth, the twenty-two symbols (*letters*) of knowledge, the seventy-two branches of wisdom, and the one hundred forty-four circles of understanding.

16 ¶ And the seven paths all lead to the very tree of knowledge of good and evil, that mankind might gain wisdom in her branches.

17 And the seventy-two branches of the tree of life all grow out into infinity, that mankind might know truth: YHVH, our Elohim.

18 And the one hundred forty-four circles are infinite Sefirot, the fruit that grows upon the tree of knowledge of good and evil.

19 ¶ And all this that mankind, in their finite nature, might come unto an understanding of the infinite, for YHVH is infinite and YHVH is the knowable Elohim.

20 In every generation is the Torah, and the Torah is in every generation; the Torah is the record of the beginning and the end of every generation of mankind (*Adam*).

21 Adam and Eve did not keep the Torah secret, for the Torah is a parable, it is itself a secret, a mystery understood only by the soul awakened by the very breath of Alohykm (*Ruach HaKodesh*).

22 ¶ By the Torah were Adam and Eve given the signs and tokens, and they were taught to use them by Raphael, yet the angel was not the Torah.

23 The Torah was given to dispel all the doubts of mankind, that teshuvah would be known,

24 That temples would be built once mankind should leave paradise, and an atonement should need be made.

25 But that paradise should be both reward and punishment for mankind, as once mankind rested in the garden, they would see truth:

26 That mankind had never left Eden, but Ha'Elohim did hide it from their eyes.

27 For Alohykm is with mankind always, and all those that seek to belong to the ways of Elohim are protected,

28 That the goodness of El Elyon should always be that He should rule the earth, even as He rules the Heavens.

29 ¶ And the Torah of Adam was handed down until the days of Enoch, who was given the Torah for his generation, he and his wives;

30 Seth, the son of Adam wrote down the words of the Torah, yet in every generation they become corrupted, and their understanding lost,

31 ¶ And here I will teach you the Torah of Adam this day, in this temple.

32 And Enoch was given the Torah and Adam (*mankind*) had this precious stone until Enoch was taken from off the earth.

33 And when the waters of the flood subsided, the Torah was given unto Noah that mankind would be one, but mankind was divided.

# Chapter 11

*The Torah of Adam - the Torah of Atzluth.*

1 And this is the Torah of Adam, *YHVH did come unto Adam and Eve, saying:* I make between the Heavens and the Earth, and this covenant shall be a token of the eternal covenant (*everlasting covenant*) between The Creator and His Creation:

## ONE

2 ¶ Because of your love for the Creator, thou wilt be fruitful and multiply, and replenish the earth:

3 Have joy in your prosperity, every man love his wife, and every wife love her husband; every father love his son, and every mother love her daughter; favor love and affection;

4 And thou shalt do this that you should have peace.

## TWO

5 ¶ Because of thy love for the Creator, thou wilt care for the Earth, for it is the creation of YHVH, in it is life and happiness:

6 All of this is given unto you that mankind might find joy therein.

## THREE

7 ¶ Because of thy love for the Creator, thou wilt watch over and care for the fish of the sea, and the fowl of the air, and every living thing that moveth upon the earth:

8 Do this that you shall be just and that you shall have justice.

## FOUR

9 ¶ See now that mankind has been given every herb bearing seed upon the face of all the earth,

10 And every tree in the which shall be the fruit of a tree yielding seed; to you these shall be for meat:

11 Care for and cultivate their seed that they may flourish, and in them ye shall not go hungry.

## FIVE

12 ¶ See now that mankind has been given every beast of the earth, and every fowl of the air, and every fish in the sea; to you these shall be given for meat:

13 But know that their blood is precious unto me and I am YHVH, your creator; therefore, only shed blood to keep your life.

## SIX

14 ¶ See now that every tree of the garden thou have been given, and from them you may freely eat, but of the tree of knowledge of good and evil ye shalt not eat:

15 And here is the agency of mankind: Thou mayest choose for thyself, for it is given unto thee;

16 Yet remember that it is forbidden, for in the day any eatest thereof they shalt surely die.

#### SEVEN

17 ¶ And here is the Torah, upon which all the mitzvoth rest; yea, do this and all the Torah is fulfilled and ye shall be perfect: Love.

18 Even as all of the creation is given unto mankind, Alohykm shall send the rains and the droughts,

19 And Alohykm shall cause the sun to rise and to set, and Alohykm shall send the heat and the cold, being no respecter of persons;

20 Therefore, love even as YHVH and be perfected in Torah by this thy mitzvot, giving generously unto all.

21 ¶ And the Torah of Adam is the tree of life to those who take hold of her; those who hold her fast will be blessed, for it is even as a fire to cleanse thee.

22 ¶ And in that day that it was given, there came an angel with a sword and a scroll wrapped together, and that angel did say unto them:

23 If thou will keep what is written upon this scroll then shall you be saved from the sword;

24 But if thou are to burn it up, and eat it not, then at the ending shall the sword kill thee, for in it is the Torah of Atzluth.

## Chapter 12

### *The Torah of Enoch - the Torah of Beri'ah*

1 And this is the Torah of Enoch, the covenant made between the Heavens and the Earth; and this covenant is as a token of the eternal covenant between The Creator and His Creation:

#### ONE

2 ¶ The Creator of All Things, El Elyon; know that YHVH is ONE, YHVH is UNITY, YHVH is ETERNAL,

3 YHVH is not some elohim of man, made by their hands; therefore, YHVH is NEVER UNCHANGING (*not stagnant*), YHVH is NEVER ENDING:

4 All things bear witness that YHVH is omnipotent and omnipresent, who maketh the Torah, and bindeth all things in their bounds, who filleth Eternity, who was and is and will be from all Eternity to Eternity.

#### TWO

5 ¶ YHVH is all knowing, it was by Wisdom that the World was made, and the eyes, knowledge and wisdom,

6 Observe all things, know all things, understand all things, and should YHVH turn away, all the creation would be destroyed.

7 And here, in the creation, shall stand no unfruitful tree, and every place shall be blessed, for such is the will of YHVH.

### THREE

8 ¶ Those that have been warned, all these shall warn another:

9 For the curse of mankind is ignorance, forgetting that which they have previously been blessed; for YHVH doth not curse mankind, nor the earth, nor her creatures;

10 But it is the evil of mankind that has planted the curse that has born weeds and thistles upon the ground,

11 For the evil fruits of mankind, yea the wickedness of mankind, these too shall bare seed;

12 Therefore, all those that have been warned, let them warn their neighbors.

### FOUR

13 ¶ Even as YHVH hath blessed the Sabbath day, let mankind keep the Sabbaths, let mankind find rest in YHVH, that they should be blessed:

14 For YHVH hath blessed all that is visible unto mankind, and all that is invisible unto mankind;

15 Therefore, shall the Sabbath be kept that mankind should remember YHVH and the paradise that was created for mankind,

16 And let mankind remember El Elyon on the Sabbaths, open thy mouth and praise YHVH.

### FIVE

17 ¶ Do not have any malice in thy heart against another, be it mankind or beast of the earth, or fowl of the air, or fish of the sea: for all are the creation of YHVH:

18 In the last day, when thou shall seek charity before the face of YHVH, Alohym shall look upon thee and thy charity, and what shall be seen of thee?

19 Wherefore, have charity for all the creation, for it is YHVH, and thou doth belong to Him.

20 Yea, bear thee the yoke of thy neighbors, and love these who hate thee, look down and lift up any that are fallen;

21 Be thou one to impart love that YHVH shall be seen and be known.

### SIX

22 ¶ Remember the creation, keep all from before the foundation in thy heart, make firm all that hath been given from the beginning unto mankind:

23 Speak thou with a humble tongue and a broken and contrite heart unto all, enter thy house clean;

24 In patience bring thy gifts before YHVH Alohym,

### SEVEN

25 ¶ Be fruitful and multiply, and replenish the earth; for thou art her creation.

26 ¶ Obey this Torah and thou shall escape judgment, shining forth as a light in the darkness, loving one another in all ages, and all times, and Zion shall be thine.

27 And this shall be an eternal covenant that the creation, that all they that seek the light shall find it, that the beloved of YHVH, Eden, be saved.

28 ¶ And YHVH shall set the iyrin in the cloud, that when YHVH shall bring the iyrin over the earth, they will appear in the skies, in the clouds;

29 And these will stand ready as a witness and as a reminder of the covenant which YHVH has made between the Heavens and the Earth, for every living creature of all flesh.

30 And the iyrin will be in the cloud to bear the signs and the tokens that YHVH shall never again flood the earth with the waters to destroy all flesh.

31 And YHVH will look upon it and remember the Everlasting Covenant that He made with the fathers,

32 And the children will look upon it and know that when mankind walks in teshuvah, Zion will come again upon the earth.

33 ¶ And this is the Everlasting Covenant: That when our children's children embrace the Torah and look upward, Zion will look downward knowing,

34 And all the heavens will shake with gladness, and the earth shall tremble with joy;

35 And the General Assembly of the Church of the Firstborn shall come down out of heaven, and possess the earth, and shall have peace until the end does come.

36 ¶ And this is the Everlasting Covenant between the Earth and the Heavens,

37 And YHVH made with all those that came before us, and shall make with all of our seed, for time and all eternity.

38 And in that day that it was given, there came an angel with a sword in one hand and a scroll in the other, and that angel did say:

39 If thou will keep what is written upon this scroll in my left hand then shall you be saved from the sword of mercy in my right hand;

40 But if thou are to burn it up, and eat it not, then at the ending shall the sword kill thee, for in it is the Torah of Beri'ah.

41 And the iyrin sit in the clouds even to this day, to watch over every living creature that moves upon the earth.

## Chapter 13

### *The Torah of Noah - the Torah of Yetzirah*

1 And YHVH sent Noah and Na'amah to free mankind from the floods, and they were given the Torah, and the Torah of Noah was taught unto mankind:

#### ONE

2 ¶ YHVH hath established His covenant with mankind, therefore thou shalt worship El Elyon as one people:

3 Worship not the elohim made by the hands of men, for YHVH is not a god of man's creation.

4 YHVH is unity, the Creator; be ye one as the creation.

#### TWO

5 ¶ Be ye fruitful and multiply, breed abundantly upon the earth, and multiply therein.

### THREE

6 ¶ Into thy hands hath been given every green herb, every fruit of the tree, every beast of the earth, every fowl of the air, and everything that moves upon the earth, and all the fish that swim in the waters:

7 YHVH hath given all these unto mankind as food, but the blood of all flesh ye have been given for meat, this ye shall not eat; for the blood is to be sealed upon the ground.

8 The blood is the life; therefore, the blood shall not be shed, except for meat, or to save your lives; the blood of every beast will I require at your hands.

### FOUR

9 ¶ Whosoever kills another human in murder, to shed their blood, YHVH shall seek their blood;

10 For mankind shall not shed the blood of their fellow man; mankind is made in the image of Elohim.

### FIVE

11 ¶ All mankind are brothers and sisters, thou shalt preserve the life of one another in teshuvah, for ye are all one race and one people,

12 For in the image of YHVH was mankind made; therefore, love one another, succor those that stand in need of succoring;

13 Yea, give of your substance unto all they that stand in need; suffer not that the beggar putteth up his petition unto thee in vain.

### SIX

14 ¶ Be ye fruitful and multiply; bring forth thy children throughout the land and multiply the children of Elohim therein (*missionary work*).

### SEVEN

15 ¶ Remember this Torah, and the Torah of thy fathers in mercy even as YHVH is merciful and saved mankind from the flood, for this is thy mitzvoh;

16 Teach this to thy children that all shall be well unto thee unto the last generation.

17 ¶ And the Torah of Noah is the unity of mankind in mercy for all those who take hold of her; those who hold fast unto her will be blessed.

18 And in that day that it was given, there came an angel with a sword in his left hand and a scroll in his right, and that angel did say into them:

19 If thou will keep what is written upon this scroll then shall you be saved from the justice of this sword;

20 But if thou are to burn it up, and eat it not, then at the ending shall the sword kill thee, for in it is the Torah of Yetzirah.

## Chapter 14

*The Torah of Melchizedek - the Torah of Assiah*

1 And now, I shall give unto thee the Torah of this generation; and this shall be thy Torah and the covenant between YHVH and mankind unto all generations,

2 And it shall be unto you an eternal covenant, for this is the Torah of Melchizedek;

3 Yea, this is the Torah as it was given unto me, and I give it unto thee, Abraham, that thou should give it unto all thy generations, even unto as many as are worthy of it.

4 Yea, this is the Torah unto all those that would seek to enter into this path and grow in Torah unto the Torah of Adam, even the Torah of Atzilah;

5 And this shall be thy mitzvah, and the mitzvah of all they that desireth to drink of that cup of the Torah of Yetzirah, unto the Torah of Beri'ah, even unto the Torah of Atzilah;

6 For until one can drink from the first cup, taking this Torah into themselves, they cannot partake of the cup of the pure Torah of YHVH:

7 And here is a secret, the Torah of YHVH is Love; and this is the mystery of YHVH.

ONE

8 ¶ The Torah is this: thou shall circumcise thy heart; do this that thou might live the Torah and know YHVH.

9 ¶ And this Torah is given in that the moment that the heart is pierced, and a soul is born unto YHVH, and Adam and Eve awaken inside of them, and they shall begin their journey back into Eden.

10 If thou should obey the Torah, then thou art as the dog that doth follow his master home, and this is good.

11 ¶ Yea, YHVH seeks those that seek to see His face; for the children of man may know their Fathers and obey them or obey them not,

12 But to know Aviad (the Eternal Father), mankind must do more than obey, mankind must seek His face if they are to know Him;

13 Therefore, circumcise thy heart and know El Elyon, that Alohykm be with you.

14 ¶ Seek thou Wisdom, turning thy thought inward, opening up thy mind unto the light!

15 Seek thou Knowledge, that thou shalt see all that leadeth mankind unto that light!

16 The path to understanding is clear, the door is open unto all that shall circumcise their hearts,

17 And the light of YHVH shall shine forth even as the sun breaks through the darkness each morning, growing in the sky to light up the creation.

18 And this is the light and life of the world, it is the wisdom and knowledge from the heavens unto the earth.

19 And this is the beginning of the creation of mankind, for it is that light that we shall follow to find our way home.

20 ¶ And in that day that I was given the Torah, there came an angel with a sword in his hands and a scroll in his mouth, and that angel did pierce my heart, and he fed the scroll unto me, saying:

21 If thou will keep what is written upon this scroll then shall you be saved from the justice and given mercy in the strength of YHVH;

22 But if thou are to burn it up, and eat it not, then at the ending shall the sword kill thee, for in it is the Torah of Assiah.



## Chapter 15

### *The Teachings of the Torah of Olamot*

1 Listen now, O Abraham: You are a choice seer and a prophet of YHVH, and thy wife, Sarah, an emissary of Alohykm;

2 And I am now Kohen Gadol, the High Priest of YHVH, and I pass this Torah to you, and you shall be the Kohen Gadol (*High Priest*) and the Kohanot Gadolah (*High Priestess*) of El Elyon as I am to leave this plane.

3 What then of this Torah of light? What doth their teachings mean? Behold, I say unto you that they are the way forward and backward;

4 Yea, they are the straight path that is the eternal circle that is the eternal round of the growth of mankind as we enter Eden, then leave it again, only to return back when we are ready, YHVH be willing.

5 ¶ Know, Abraham and Sarah, that light and truth are your eternal heritage, that the darkness of this world is but a veil.

6 Listen then to the voice of that wisdom that is freely given unto thee this day, that you shall know the mysteries, being the teachers of these things unto the world.

7 All things are given in their order, and all things are given as they are due; therefore, I share with you this Torah, and in it are the four worlds:

8 Olam Assiah is the first Torah, it is when YHVH hears our prayers;

9 We are thrust out of the garden of Eden and El Elyon and Alohykm do see us, yet it is when our hearts are pierced that we finally feel the Breath of Alohykm.

10 It is through the broken heart and the contrite spirit that we learn the first Torah, the Torah of the Earth, entering the first world, growing in and from the earth and her wisdom.

11 And so it is the ministry of the first endowment to shepherd those that are born anew into Olam Assiah, for as mankind struggles upward, all must start breaking through the darkness and into the light.

12 And thus is the soul born, sealed in the heart into a light eternal, and the veil begins to tear, and the blackness of night is broken by the stars of the morning as they move in their order, showing mankind the way.

13 ¶ Olam Yetsirah is the second Torah, where the first creation takes form as we are first born in truth, then in the second we must grow in truth.

14 We have tasted of the fruit that cast us out of Eden, and we now must learn what we know: good from evil, and be washed clean by the waters of mercy.

15 To aid us in our battle, the warriors of light are given the Torah of Covenant: YHVH teaches us the good that we do know to avoid the evil.

16 And what is it that is good? It is the Torah of the Waters, we are washed clean in service to the creation;

17 Yea, we speak unto Aviad, and we listen; yet though we are in the mercy of YHVH, we are not yet in the Presence.

18 In this we learn who we are, for we are the servants of El Elyon, and we teach by our actions.

19 ¶ Olam Beriah is the third Torah, after we grow in truth we are able to keep ourselves in the light, the very truth our souls are born from.

20 Even as the light moves through the air, the knowledge of the creation unfolds within us, transforming our being and the knowledge from the very source and the darkness is extinguished.

21 This is the Torah that has lifted mankind from the earth, for it is the Torah of Air,

22 And rising into the air ye shall see all things new and old, and even the sun, the moon, and the stars shall be within thy reach.

23 ¶ Olam Atsiluth is the fourth Torah, where mankind is one again in the Presence of YHVH and the Alohym.

24 And here is the foundation of all things, and the harmony of all things, and the understanding of all things, and the crown of YHVH.

25 Here the children of Alohym are home, not to be lost in the light of El Elyon, but to be free in the love of YHVH.

26 Here rests all wisdom, and all mercy, and all justice, and all knowledge; here thou shall find the victory and the splendor.

27 Here shall those purified by the flame of the fire of Alohym be welcomed home, knowing the truth of their heritage, the divine lineage of mankind, for it is the Torah of Fire.

28 ¶ And all that are born in the light, here upon the earth and learn of and become the living embodiments of this Torah and these four worlds learn the sacred truth:

29 We become not but that which we always and eternally be.

30 And this is truth divine, that when the heavens and the earth are one, a mirror of divine where the will of Alohym is known and obeyed, then the keys will be held:

31 The Priest and the Priestess that do prepare the earth for the coming of the heavens shall, through the will of YHVH, be in tune;

32 And then shall the High Priest and the High Priestess, they themselves holding the keys, and with authority given them by YHVH Elohim, bring the heavens to the earth.

33 ¶ In these things are all things one, the working of the miracles being one with the knowing of the will of YHVH;

34 And then shall the Father, the Sun, and the mother, the Moon, give birth to that earth that the Mother did carry in her belly, and that the Breath of Elohim did nourish.

35 And then shall the earth be consumed in the fire of the justice of YHVH Alohym, and the earth shall burn with fire even as it was once washed clean in the waters of the mercy of YHVH;

36 And then shall YHVH claim this, the creation, as His own, for He is the very Creator of the heavens and the earth.

37 ¶ And how shall you, Abraham, and you, Sarah, obtain these keys? You shall walk, even as our fathers, Adam and Eve, did walk and were malau (*filled or endowed*) with power from on high:

38 First through the doors of the four malau (the four endowments or the four worlds), then through each of the four doors of the four malau.

39 The first of these would be the four malau of Tzedeq (Hebrew, peace; modern, *Melchizedek*) and Migdalah (Hebrew, tower; modern, *Magdalene*), as were given unto Adam and Eve;

40 And this malau is of Tzedeq and Migdalah for it is the very peace brought to the earth from the heavens given to grow YHVH in the earth, for the earth is His footstool.

41 ¶ And before YHVH was nothing, for YHVH always ever was, and ever shall be;

42 And YHVH is the Lord of Hosts, the Creator of the Heavens and the Earth, and all that is above and all that is below;

43 And all that is seen, and all that is unseen; and all that is ever heard, and all that which cannot be heard;

44 And in YHVH all things are, ever were, and always will be; for YHVH is Truth, and YHVH is Light; and YHVH is Unity, and YHVH is All.

## Chapter 16

*The Threads of the Garments of Creation  
(Compare to Chapter 13 of the Book of Remembrance)*

1 And as I have told thee, YHVH did gather him up, that children of the light, even the Morning Stars, and they looked down upon the void;

2 And so it was that the darkness was separated from darkness, and the earth was established that the children of Elohim might know of themselves truth.

3 ¶ And when our first parents were in their freedom, they at the first did submit to their temptations and were thrust out of the Presence of YHVH to be born, from the womb of Eden into the world of mankind.

4 And before these were cast out, they were given the first malau—Adam of atzluth tzedeq and Eve of atzluth migdalah, which is one priesthood—that they should know and that they should be prepared.

5 And these were washed and anointed, even as I have washed thee this day.

6 ¶ And when they were made clean and given them the robes of their priesthood, and with these their new names, YHVH did send unto them Raphael, that he should teach them;

7 And these are the words of Raphael into Adam and Eve, and thus they are the words of YHVH unto you this day:

8 ¶ The root of the commandments of YHVH is love; and the love of YHVH is the thread of the Garments of the Priesthood.

9 ¶ Behold, thy ears have been anointed, that thou might hear the Word of YHVH:

10 And the first thread of the Garments of the Priesthood is in harmony with the ears; thus, do not be deceived by hearing lies, nor hear the ending of the Word of YHVH.

11 Straight is the path to YHVH Elohim, and all those who are upon the path shall hear the decrees.

12 ¶ Behold, thine eyes have been anointed, that thou might behold the glory of YHVH:

13 And the second thread of the Garments of the Priesthood is in harmony with the eyes; thus, thou shall see by raising up the eyes.

14 Do not let your eyes brim with tears, that after weeping they do not close;

15 The eyes are as windows into the soul; speak one to another by the power of the eyes, lest ye forget the words seen;

16 Yea, cast your eyes toward the salvation of YHVH and see that the eye of revelation is that of understanding,

17 And in that understanding the Crown of Ahveh Asher Ahveh (*Keter*) shall be given thee; and it doth rest between the eyes.

18 ¶ Behold your noses have been anointed, that ye might smell the sweet offerings of YHVH:

19 The third thread of the Garments of the Priesthood harmonizes with the nose.

20 Do not let thy nose be irritated or excited by the sweet scent of idolatry,

21 Neither should thou desire to keep the offerings given unto thee by YHVH to thyself;

22 But rather, smell the sweet scents of the Sabbath, and other beautiful things of YHVH.

23 ¶ Behold thy mouth hath been anointed, that thou might speak forth praises unto YHVH:

24 The fourth thread of the Garments of the Priesthood harmonizes with the mouth.

25 Seek for patience; do not let your tongues speak words out of anger;

26 Yea, do not labor to make an oath without the intent to keep it, for all oaths are written in the hearts of mankind;

27 Therefore, keep thy oath that thy promises be sure.

28 Do not deceive by words or speaking the name of YHVH in vain; do not make an oath speaking in falsehoods; and this that thy words be pure.

29 Yea, perfection is of YHVH Elohim alone, all else are made perfect in YHVH; therefore, let Ruach HaKodesh be thy bridle.

30 ¶ Behold thy neck hath been anointed, that it should bear up thy head:

31 Thus, the fifth thread of the Garments of the Priesthood harmonizes with the throat.

32 Do not swallow any abominations, but do eat unleavened bread, which is to say, only in righteousness and moderation.

33 ¶ Behold, thy hands have been anointed, that they might be strong and wield the sword of justice in defense of truth and virtue:

34 Thus, the sixth thread of the Garments of the Priesthood harmonizes with the hands.

35 Do not lay thy hands in sin, do not steal, but do take hold of the Word of God;

36 Yea, open the door of the house of YHVH Elohim with the hand and bind the signs and tokens by the means of it.

37 ¶ Behold, thy loins have been anointed, that thou might be fruitful and multiply and replenish the earth, that thou may have joy in your posterity:

38 Thus, the seventh thread of the Garments of the Priesthood harmonizes with the loins.

39 Do not commit adultery, but to thy own house be true, and this that thou might have health in the navel, marrow in the bones, strength in the loins and in the sinews;

40 And that the power in the Priesthood after the order of the Son of God should be upon you, and upon your posterity through all generations of time, and throughout all eternity.

41 Therefore, be fruitful and multiply; have joy in thy posterity;

42 Yea, do this and YHVH, thy Elohim, shall circumcise thy heart and the hearts of thy descendants.

43 ¶ Behold, thy feet hath been anointed, that they might be swift in the paths of righteousness and truth:

44 And the eighth thread of the Garments of the Priesthood harmonizes with the feet.

45 Thus, do not walk about after strange gods and thou shalt not stumble and fall;

46 Yea, walk after YHVH Alohym; journey by all paths, as commanded by YHVH Elohim, as spoken unto thee by Ruach HaKodesh;

47 And watch thy feet as you walk to the house of YHVH Elohim, that thou shall do so in supplication before YHVH.

48 ¶ Mankind is to remember these eight threads for all time; let them be written in thy heart:

49 Ears first, eyes second, nose third, mouth fourth, neck fifth, hands sixth, loins seventh, and feet eighth.

50 Yea, do not sin by these, for the heart is with each.

51 Behold, do consider therefore the thoughts of all that you shalt meet:

52 Love thy neighbor as thyself, for to love one another is to love YHVH Elohim.

53 Yea, do these and ye shall be blessed; So mote it be, Amen.

54 ¶ And these were the words unto Adam and Eve on the garments of the priesthood, and so too are they my words unto you, O Abraham and Sarah.

## Chapter 17

*The Torah and the Mitzvah of the Rabbi  
(Compare to Chapter 15 of the Book of Remembrance)*

1 And now I, Melchizedek shall impart unto you wisdom that thou will understand the first malau—

2 Abraham of atzluth tzedeq and Sarah of atzluth migdalah, which is one priesthood after the order of the Son of Man—

3 To give thee knowledge in these things that thou might have power in YHVH, in His Priesthood after the order of the Son of God.

4 And once I have taught thee this, which I do give unto thee freely, so too shall thou impart of these things freely to the children of men;

5 And this that they might have wisdom, that the light of YHVH should flow out, breaking free through that veil of light to destroy the darkness.

6 But be thou humble in this wisdom, Abraham and Sarah, teach these things as a parable, that the ignorant might learn, and that the wise shall know;

7 ¶ And when they that are wise shall come before thee, listen unto them, and take heed, for this wisdom is in all;

8 Hold not thy tongue when evil is spoken as truth yet keep thy peace and let that light shine above all,

9 For truth shall come softly and carry with it the peace of YHVH or it is not truth.

10 Wars and contention are the ways of our adversary, that bringer of confusion; yea, he doth wait in the darkness to devour.

11 Fear not, they that overstep the Torah shall seek justice, and the justice of YHVH they shall find, it shall not be as well for them as they do imagine in the vanity of their hearts.

12 ¶ O Abraham! O Sarah! Will you learn from the wisdom of Raphael, who is Raziel, who is the healer of YHVH, and the keeper of the mysteries of Alohym?

13 For after Adam and Eve were given the first malau—Adam of assiah tzedeq and Eve of assiah migdalah, which is one priesthood—Raphael did teach them further, saying unto them:

14 ¶ The wise, they are blessed, they who by YHVH Elohim are given the mysteries of this, the tree of knowledge of good and evil.

15 And the light of YHVH was given unto you that ye should teach all peoples the truth of YHVH;

16 Yea, and this is the key and power of the Priesthood after the order of the Son of God; and behold, this is also the very cornerstone of His glory:

17 And here is the secret word: YHVH.

18 But the world has not yet learned the secret; yet the word is like milk and honey on the tongues of the righteous.

19 Everything given of this creation is now yours to behold and to care for, YHVH hath given you dominion over them; do so in the name of YHVH.

20 As you leave this garden, the Torah shall not be foreign unto you.

21 ¶ A commandment I give ye, grasp it freely yet not from myself, for as the mitzvah of YHVH:

22 Get ye up when the sun is high up in the heat of the day and pray to that Elohim that did create you;

23 And this ye shall do neither by commandment nor to give pleasure unto yourselves, but that you should learn the character of Ha'Elohim.

24 ¶ And as you, Adam, and you, Eve, were expelled from this paradise and from the presence of YHVH, but only for a short time,

25 Ye are to turn away from all evil and walk in the path of righteousness, that by the grace of YHVH thou might see the face of Elohim again while upon this earth.

26 Thus now I do tell thee: The greatest mystery is the sanctification of YHVH;

27 And whoever is worthy shall go directly to this secret, and none shall be able to stop them, for they shall know.

28 And therefore, do I say unto thee: Reveal the secrets of Alohym only to those who serve YHVH;

29 But there shall come a time when all shall know these mysteries;

30 Yea, and every knee shall bow, and every tongue confess on the last day that the Son of Man doth reign over all things in the heavens and upon this earth.

31 ¶ Here is truth: There are three secrets that hide within the Torah, and all the mysteries do correspond to these three things.

32 The first mitzvah is the first wisdom: Glory be unto YHVH; The glory of YHVH is the first secret to be unlocked.

33 Yea, the beginning of wisdom is the glory of YHVH, which corresponds to three wisdoms: The outer wisdom, the inner wisdom, and the depth of wisdom.

34 When thou leave this garden, thou shall build a house of wisdom, and the foundation of that house shall be the Glory of YHVH.

35 The wise shall open their hearts to this secret.

36 And know too that there are only three types of secrets: The secret of the path, the secret of beginnings, and the secret of the Torah of YHVH.

37 And I say into you, and you shall say unto all those that will hear you, that these secrets may only be known by the grace of Elohim Shaddai.

38 ¶ To return unto Eden, and to bring the heavens unto the earth, thou must hear the three types of reverence:

39 The first reverence doth glorify YHVH, and the second doth glorify the Ruach HaKodesh, and the third doth glorify the face of Aviad.

40 Know too that to fear YHVH is to love Alohym and to serve YHVH and His creation in love.

41 Know ye not that mankind shall only find happiness in their creation by giving honor unto YHVH, who is the Creator?

42 Therefore, the fear of Alohym is fear of YHVH, the honor of Alohym is the honor of YHVH, and the love of Alohym is the love of YHVH.

43 And all this must be done in love; seek love in thy hearts, write love in thy hearts, and you will keep this Torah;

44 For this is the whole Torah, yea, this is the fullness of truth: Thou shalt love YHVH, thy Elohim and honor Him.

45 Yea, glorify Aviad that thou not fall into the temptation as did Lilith, for it is not permissible for mankind to serve Alohykm in temptation.

46 Stand ye in the name of Yachad Yachid Echad! See that He descends from above!

47 And it is written upon the pillars in heaven: Mankind is beloved; so it is that to love YHVH is to love thy neighbors.

48 Ruach HaKodesh, the breath of YHVH, will speak unto thee as thou walk the paths outside this garden, and shall guide thy children, even those who do obey Him;

49 Therefore, you will learn to respect Alohykm, only then will you know how to love.

50 ¶ Know too that mankind is not want to listen to foreign council:

51 Yea, mankind shall sing praises unto YHVH with ease, but will they know Him?

52 Therefore, respect the Creator of the heavens and earth all your life that as thou should know Him, thy seed too shall know YHVH.

53 Yea, write the love of YHVH in thy hearts, and carry with you always the fear of YHVH, Lord of the Hosts of Heaven, in your hearts.

54 Yea, this love is in reverence, and this reverence is the purity of YHVH.

55 ¶ And I say unto thee: All they who show reverence is favored by YHVH;

56 Yea, they who reverence the Creator and they who reverence this the creation; and more bless shall be all they who shall reverence both the Creator and His creation!

57 And all shall know these as their spirits shall be pure, having given birth to Nephesh.

58 Rejoice, therefore, in the Glory of the light of YHVH!

59 ¶ Thou hast been born from darkness into that true light, and thou have been separated from those who are yet lost.

60 And the time soon cometh that the light shall shine unto thee from the waters that thou shall honor the Elohim that did speak unto thee in this garden:

61 And that honor is the love, and with love comes the reverence, and from the reverence comes understanding;

62 And this I say unto thee: This love shall grow thousands upon thousands of generations, even to the quickening of every soul; even so, Amen.

## Chapter 18

*The Torah and the Mitzvah of the Kohen and Kohanot  
(Compare to Chapter 17 of the Book of Remembrance)*

1 And now, Abraham, father, and Sarah, mother, thou hast received the second malau—

2 Abraham of beri'ah tzedeq and Sarah of beri'ah migdalah, which is one priesthood after the order of the Son of Man—

3 Therefore; tame thine heart that thy heart might guide thee on thy journey.

4 When YHVH, El Elyon, should bless thee, and YHVH shall indeed bless thee more than He hath already blessed thee, let not thine ears be weary.

5 ¶ The things of this creation are a blessing unto the servants of YHVH yet will be as a dark veil that doth cover the eyes of all they that love this creation more than the Creator.

6 Let thy heart guide thee and make thy way straight! Listen to the Voice that thou should not be taken off that straight path.

7 They that are lost amongst the children of men may still find their way, if they will but seek the heart for counsel.

8 ¶ The love of the Creator is written upon the hearts of they who serve YHVH, let thine heart be open, listen more than thou doth speak, give honor to all they that seek it, honoring them just below YHVH, but seek not for honor to own.

9 Be known for thy gentle ways, seek to know all they that come seeking thy wisdom,

10 Struggle with all they that seek thy guidance and prepare the earth for the coming of YHVH to the earth.

11 ¶ Know that the sacrifice given unto YHVH is to be received by those in need, waste not that which thou hath been given that it profiteth not the poor and the needy.

12 Remember the widow and the fatherless child, they are given into thy care, forgive them and forget them not:

13 And in this thou shall prepare the earth for the coming of YHVH.

14 ¶ And when Adam and Eve were given the second malau, being ordained Kohen and Kohanot, YHVH sent unto them the voice of instruction from Raphael,

15 And Adam and Eve were taught about the offerings in sacrifices given for YHVH, saying:

16 ¶ There are three types of mercy: the offering of ascension, the offering of thanksgiving, and the offering of purification.

17 Justice is also divided thus into three categories: Celestial love, Terrestrial prayer, and Telesstial honor (*or reverence*).

18 And the offering of ascension corresponds to love, for these are given to feed the creation.

19 And the offering of thanksgiving is like unto a petition to the heavens, given in an abundance of joy and in gratitude towards Alohykm.

20 The offering of purification is the atonement, even as a symbol of Yachad Yachid Echad, who should die by those whom He doth love.

21 Both the offering of thanksgiving and the offering of purification are given to aid and strengthen the living body; express this love in thy prayers and pray in devotion.

22 Serve YHVH out of love and charity, and in the offering of ascension thou shalt give honor and respect to the kingdoms of Elohim, the bodies Celestial, the bodies Terrestrial and the bodies Telesstial—even those of the sun, and the moon, and the stars.

23 ¶ YHVH did not create the world with hands, but by His Word did He create all things, and this because of His infinite wisdom and His infinite glory.

24 YHVH is great in wisdom, knowing all, and infinite in mercy, loving all, and infinite in righteousness.

25 YHVH Elohim keepeth all things, filleth the upper and lower worlds, for that which is created in the upper worlds gives birth to all things.

26 YHVH, in wisdom, reveals to mankind the secrets of the creation, giving unto mankind the knowledge of good and evil to all those who eat of the fruits of that tree.

27 And now YHVH doth look out at His creation and the desolation of this world, yet he doth not repent for wickedness is not in Him.

28 ¶ Behold, all blessings come to the righteous, they who love YHVH; therefore, sing His praises and glorify His name, for His deeds are great and mighty!



29 The offering of ascension is sacrifice by petition; therefore, give unto those in need out from the Holy Place:

30 That place is blessed and will be the temple of YHVH until Yachid Yachid Echad comes.

31 When you are worshiping YHVH, your Elohim, I will bring death and healing by the will of Ruach HaKodesh,

32 And with your voice and your prayers you will be born anew in the piercing of thy heart, born of the broken heart and a contrite spirit.

33 Yea, pray for all good things, that they may give birth to Nephesh, breathing new life into the mortal body.

34 This is the very foundation of wisdom and knowledge: From wisdom, from mercy, from knowledge, from judgment;

35 And these do speak one to another for understanding is only the crown of mankind, the light of day will come to dispel the darkness.

36 ¶ Let the light heal her, for she is the Elah Asyma, the Shekinah, the Ashurah of YHVH;

37 She will conceive and give birth to a son, even the Son of Man; and his heart will be pierced, and he will stand firm before Alohym.

38 If ye will be triumphant in the service of YHVH, thou shalt leave all wealth, honor and the things of this world behind for the sake of Alohym.

39 Pray ye now unto YHVH as a true Kohen and a Kohanot of YHVH, and offer unto Him sacrifices in thanksgiving.

40 ¶ Honor and serve YHVH with great fear, to this that mankind might be saved from the curse of the earth where ye do live.

41 For what is the punishment from Eden, which is this sanctuary? I say into thee that it can be a blessing.

42 And thou shall see that Eden, she is longer than the earth and wider than the sea!

43 Do not cry out in pain, but seek relief from the grief, the hurt and the pain of this separation.

44 ¶ Do not buy that which is sold unto thee by foreigners, nor make praises to the elohim created by the hands of men.

45 ¶ Do not come to death willingly, yea, do not speak evil; but fill thy days with good and the blessings of the creation of YHVH.

46 Because thou know YHVH, and you have tasted of the goodness of YHVH, it is given unto you to save others from suffering, misery, destruction; yea, even fire and that burden of sin.

47 Once outside the garden, the wicked are prepared for judgment and question it not; so mote it be.

48 ¶ Honor YHVH, worship Him, give thy offering of purification and teach thy sons and thy daughters in the ways of Alohym.

49 Make these three offerings, the offering of ascension, the offering of thanksgiving, and the offering of purification in thy temples, making these with love, prayer and honor unto YHVH.

50 ¶ The beginning of wisdom is to fear YHVH and the love of Alohym; therefore, love thy neighbor as yourself, and love YHVH thy Elohim.

51 When strength denied you and thou found that mercy in YHVH, thy righteous hearts burned like fire;

52 Therefore, fear YHVH and keep thy mitsvoth, pouring onto YHVH thy honor and thy love.

53 From honor and love came the great flame; yea, everything was created by the Word, born of the love of YHVH.

54 ¶ Behold, thou shalt worship Elohim Shaddai: Thou shalt honor YHVH by keeping all the Torah, and to keep His Torah, thou shalt obey the Torah of love.

55 Cry out in supplication and fall down in worship before El Elyon!

56 Soften thy heart and accept YHVH without delay.

57 ¶ Avoid all evil, yet blame not the sinners; yea, thou shalt teach them the truth of YHVH;

58 For those who despise the honor of El Elyon, know that it is the judgment of Alohym to deny mercy to sin:

59 All they with ears to hear will listen to these words and understand them.

60 ¶ Now I command thee to teach thy children to refuse that which is evil, not cultivating evil in their hearts;

61 Yea, and do teach them to neglect their own desires, but to glorify the name of El Eyyon.

62 ¶ Look and see, thy house is set in the middle, between the blades of that double edged sword.

63 The Humble will pay their respects as they gather within their homes; there they shall stand before Shekinah (*the Presence*) and serve YHVH.

64 Honor YHVH, thy Elohim, in thy prayers and thou shalt find peace in thy meditations and Ha'Elohim shall save thee from all evil.

65 Hide thyself in the light of the knowledge of Elohim, living in the temple of El Elyon.

66 ¶ Ask YHVH to save thee from the trap that doth lead many of the children of men astray.

67 Return to YHVH in prayer, saying: YHVH, hear the words that come forth from out of my mouth, save us from the snare of those that lie in wait to deceive us!

68 Know that all they that pray unto El Elyon do so truly seeking the blessings of Abba Aviad Avinu and Malkath ha'Shamayim;

69 Therefor, by the grace of YHVH El Elyon I do say unto you: Go forth and multiply.

70 ¶ Elohim Shaddai sees the evil ones and will punish them in His time; therefore, be silent about those who do not seek the wisdom of YHVH:

71 Come from the secret that Abba Aviad Avinu and Malkath ha'Shamayim doth reveal unto you; so mote it be, Amen.

## Chapter 19

*The Torah and the Mitzvah of the Zaqunot  
(Compare to Chapter 19 of the Book of Remembrance)*

1 The light that is separated from the darkness, that the earth might be formed, this light is the knowledge of YHVH, and the darkness pride that sees that light as foolishness.

2 In their ignorance, the light proveth to harm those living in death; therefore death is their food and sheol becomes them.

3 Those wise in the wisdom of YHVH, let that light of YHVH overflow from their pierced heart that it should flood the earth; yet the mouth is kept silent.

4 ¶ O Abraham, O Sarah! Listen to that light as it pours through thee, for in it lay the mysteries of the creation, as thou prepare to break this world free from the bonds of darkness!

5 And having received the third malau—Abraham of yetzirah tzedeq and Sarah of yetzirah migdalah, which is one priesthood after the order of the Son of Man—

6 Thou stood at the first, and there you were given the keys to prepare this earth for the coming of the heavens, and now thou hast been prepared!

7 Now the keys have been given to you both, that ye should break this world from the bonds of darkness,

8 That the matter and spirit be one, that the heavens be brought to the earth to heal this creation.

9 ¶ Even as the water of the mercy of YHVH doth pour down from the heavens to heal the earth, and doth ascend back into the heavens that this creation might be healed in that great mercy,

10 So too doth the fire of Alohykm pour down from the heavens to cleanse the earth, and doth ascend back into the heavens that this creation might be cleansed in that great judgment.

11 This fire is the light of YHVH, it doth pour out through the inner vessel that is the heart,  
12 And it overcometh all this, and it doth penetrate all things, and it doth overcometh all things.

13 Now, open thine eyes to see that vision of YHVH prepared for thee.

14 ¶ Remember, remember, Abraham and Sarah, even as Raphael said unto our first parents:

15 Think of Elohim Shaddai and Shiloh, Yachad Yachid Echad, He that should be sent into the world.

16 This is to honor He whose name guards and protects against whispering spirits and familiar spirits;

17 Yea, thou doth live under the protection of YHVH; therefore, pray at that time that the name YHVH will be written on the hearts of the people:

18 Pray ye that the hearts of the servants of YHVH shall pick up that rod of iron, taking the Word of YHVH into their hearts,

19 To remember that holy name, that they would drive away those whispering spirits and those familiar spirits in the name of YHVH.

20 ¶ Praise God in thy prayers; yea, give thanks to the ruler of the heavens, praise the Elect of the Alohykm while thou art here upon the earth,

21 For it was written before the world was made: If the sons and daughters of Elohim are sent from heavens to earth, in glory will those that remember YHVH return to their Creator.

22 ¶ Write thy prayers in glorious letters with the flame of fire in thy heart, and restore her to her former glory, saith YHVH;

23 Therefore, by means of the nine Sefirot, one can find the crown upon the Mount of Elohim, in the House of Prayer, even the House of YHVH.

24 Bind thy thoughts to the crown and tie thy heart to the sky, for even as the judgment is the fire of heaven, by Ruach HaKodesh thou will create fire,

25 And you will see the fire in it, and you will feel this fire burning in thy heart;

26 Therefore, in the house of YHVH, fire is brought by that angel of fire, that thou should know that YHVH doth exist.

27 Take now all that thou hath learned this day and ponder it, that on the morrow thou should teach it unto the world; even so, Amen.

## Chapter 20

*The Torah and the Mitzvah of the Kohen Gadol and Kohanot Gadolah  
(Compare to Chapter 20 of the Book of Remembrance)*

1 Hear me speak, O Abraham, and thou, O Sarah! Thou hath been gifted with the fourth malau—

2 Abraham of assiah tzedeq and Sarah of assiah migdalah, which is one priesthood after the order of the Son of Man—

3 And with this thou hath been given the first of the four endowments of the Torah of Olamot.

4 Remember these words, O Abraham, and thou too, O Sarah! For now, at last, I shall share unto thee, each one of these, the words of Raphael unto Adam and Eve,

5 ¶ And after that they did receive their fourth endowment;

6 And Raphael did speak again unto Adam and unto Eve, and he did say unto them (and thus do I say unto you):

7 ¶ The Voice teaches also that Nephesh has three branches corresponding to the three names of YHVH, and that the soul is placed above the temple.

8 The covering of the throne of glory is even as a cherub in flight; therefore, let thy soul be lifted up like a cherub:

9 And know too that Ha'Elohim doth appear as the Son of Man, and even the rushing waters do sing His praises unto YHVH.

10 And the song is this: YHVH doth reign, for ever and ever!

11 Therefore, according to the written truth, honor belongs to mankind.

12 Yea, YHVH, even the Lord of Hosts, doth give the truth of Alohykm and of Ha'Elohim to the children of Elohim; therefore, give the truth to all mankind.

13 ¶ Close thine eyes! Look not at the carvings! For therein lies that daughter of Lilith, and she is tormented by the virgins and the mothers;

14 Therefore, the people will multiply and shall spread the Torah, but they will not know the Torah: judge them not in harshness, for they know not that which they do.

15 ¶ And what of those that shall worship dumb idols made by the hands of men?

16 Do not laugh, for even as the finger of YHVH did create you, O man, so too did the hands of man create the images cut from wood and stone;

17 Yet see that YHVH doth carve mankind out of the dust and breathe life into them!

18 But when a man doth put his finger into the mud and breathe his breath upon it, life doth not come; the great name of YHVH hath His holy symbols.

19 And the sign is this: man cannot bring life, but when the son of Adam doth marry the daughter of Eve, and the son of Eve doth marry the daughter of Adam, then life shall come in the new breath.

20 And so it is that Adam doth seek a helpmate, and Eve doth take him in and make him her own; and this that truth might be found within.

21 ¶ Gather thou up twelve righteous and pray together as one in the name of YHVH;

22 Do this in each of the three stages and continue on and share one with another as ye do forth in the name of YHVH.

23 Truth is written in the names of Alohym; use the power of the names by their seals while they live;

24 Yea, the seals are drawn both above and below, for the names do dwell in that temple residing in the fourth heaven.

25 The heavens and the earth must be one, for both are the creation and exist by the Word of YHVH.

26 ¶ And this holy tabernacle (*or intelligence*) hath four coverings: the first covering was the spirit; the second covering is the skin, the third covering Nephesh; and the fourth shall be a white skin, resembling the purity of YHVH.

27 They who do hear will understand, and they will be blessed with wisdom in the name YHVH; so mote it be, Amen.

## Chapter 21

*The Wisdom of Raphael who is Raziel*  
(Compare to Chapters 22-24:11 of the Book of Remembrance)

1 And I, Melchizedek, give unto thee my wisdom, that you should know:

2 Each of the four malau (*endowments*) is in its part, four malau: two of the heavens and two of the earth.

3 This first that thou hast received is that of the spring that shall lead thee into the summer, and it is for planting;

4 The second is of the summer and it is for growth, and the third in the autumn and is for the harvest;

5 The fourth is for the winter, and if thou art prepared, thou shalt live to see the spring, and if thou are not prepared, then thou shall die and be born again in that spring.

6 Praise YHVH for His mighty hand, yea, praise Alohym, even as Adam and Eve did walk earth with Ha'Elohim.

7 In the first of the Olamot, thou doth come out as a fire, burning brightly though the night,

8 To take that light of the creator and be a beacon for those lost to the mists of darkness.

9 If thou should look to thine own wisdom, thou shalt fall as men, but if thou should harken unto the wisdom of Alohym, thou shall live in the mercy of YHVH.

10 ¶ Remember the words of Raphael, hear me and I shall teach thee what Adam and Eve did hear from Raziel in their old age:

11 In the world below the heavens, below that veil of light, the offering of ascension is cast upon the altar, opening the door of generosity and humility through which all must pass.

12 As the Kohen Gadolim and the Kohen Gadolot, ye shall teach with commitment and humility.

13 Yea, this sacrifice purifies all, submitting to the fires of judgment, and dries up sins in that fire;

14 Therefore, it is similar to the washing in mercy, the resurrection of the dead.

15 The judgment of YHVH is as dry as a fire, strong in heat, a true passion without anger or rage;

16 Therefore, when thou doth look out upon the sky and read it, taking in the anger of YHVH,

17 Remember that Alohykm wants us to give unto others, even as YHVH doth give, and in such a way that it is that He, YHVH, be glorified.

18 ¶ Clean out thy dust and ashes as thou travail through the ten trials, you presented the ashes unto YHVH in prayer.

19 YHVH, the Creator of heaven and earth, reigns, therefore wear thy crown as His child.

20 YHVH shall create for thee a beautiful throne and thou shalt be in His glory in the house of the age to come.

21 ¶ And the Alohykm hath given thee almah (*a virgin*), which is the true joy of thy worship; therefore, know that the perfection of YHVH is not lost to mankind;

22 Yea, stand up according to the Voice, take heed unto El Elyon, and thou will be washed clean.

23 Yea, thou art made in perfection, but not by thy own power, for none cleans thee (*almah*) but YHVH;

24 Therefore, when the wicked seeds of mankind are planted within thy heart, cast them to the side and plant in their place the seeds of YHVH to perfection.

25 And let this be thy faith: Love thy enemies, gift of thy treasure unto those who curse thee, do good to all they who hate thee, and pray earnestly for those who seek to take thy goods or thy life;

26 Do this that the world might know that thou be the child of YHVH, the Creator, even El Elyon who reigneth over the heavens.

27 And as the Kohen Gadolim and the Kohen Gadolot, ye shall preach and teach by the Breath of YHVH unto mankind.

28 ¶ Yea, and know this: That perfection hath two paths; justice to the left and mercy to the right;

29 Even as the man doth give, and the woman shall receive that which he doth offer in righteousness, and in this shall thou live in balance.

30 YHVH doth see Adam as they are, with hands raised toward the skys; yet the Voice seeks to live in the heart.

31 When Adam doth receive the Voice as a seed to pierce the heart, Adam is that temple of the Breath (*Ruach HaKodesh*),

32 For even as Adam doth seek that Elohim that did gift him life, so too doth YHVH seek Adam, for mankind is His creation.

33 ¶ Every woman (*Eve*) shall be given the ten trials, after that Nephesh is born within, and the new name is written upon earth and in the heavens,

34 Hear with thine ears when the angel of YHVH doth speak, saying: The glory of the world is as great as its depth. East, West, North, South.

35 ¶ O, how wonderous is the light of YHVH! The light that doth destroy the darkness, breaking through that veil!

36 And this is the name of our Elohim: ONE (*UNITY*); for as it is above, so it is below, on earth, as in the heaven, and as below, so above.

37 The seal was given by YHVH even before the creation unto those who were given their authority, the teachers, and the priests and priestesses, and the blessed elders, and the high priests and the high priestesses:

38 And through constant change in degrees, mankind is renewed by YHVH in teshuvah to return unto that highest of the heavens.

39 ¶ The opening is here upon the earth; pass through the gates to know the mystery of being and return to the Alohykm that sent thee fourth.

40 And the gate has a key, and the key is the power of YHVH; and here is that key:

41 Aviad (the Father) is to the East; listen and heed His voice and revelation shall pour out unto thee;

42 And YHVH is to the West placing the sealing power into the hands of mankind, as YHVH shall give unto thee from time to time;

43 And Asyma (the Mother) is to the North in wisdom rest and renewal is with thee.

44 The breath, Ruach HaKodesh is to the South, from whence comes the fire of purification.

45 ¶ The light of all things appears as a veil above the creation, and below in the abyss darkness covers all that is created:

46 YHVH is in all and is all; therefore bow down to all; yea, arise and give thanks in thy heart when thou worship YHVH.

47 ¶ Here be glory to YHVH! Offer the offering of ascension in love, lift thyself up in honor to Elohim Shaddai.

48 Behold, contempt doth not serve YHVH; the fat and blood is to be burnt up and discarded as a peace offering,

49 The rest is to be given as food to any in need of substance in the name of YHVH that peace might be offered unto the world.

50 ¶ Serve and strengthen thy body with love and prayer, bringing the light of the Torah unto mankind;

51 For from the Torah of YHVH comes honor and wisdom; yea, honoring and serving Alohykm is the foundation of that house;

52 Therefore, do not deprive thyself of the food from that offering, great love comes from prayer and prayer comes from thy honor unto YHVH.

53 ¶ I share with thee a blessing of love and have shared with thee the mysteries of the holy priesthood after the order of the Son of Man all throughout thy life.

54 As the Kohen and Kohanot thou art one and ye art a holy people, wise in thy obedience to the mitzvoth of YHVH, and in praise unto YHVH forever.

55 ¶ And now, I do say unto thee: This is the wisdom of YHVH Elohim, teach thy people to teach the world in the name of YHVH;

56 Fight against pride and sin not with hate in thy heart, but in praise unto YHVH in prayer;

57 Yea, without His portion given unto thee, thy enemies will destroy this land and overtake all its inhabitants.

58 ¶ YHVH, the Elohim, King of kings of kings, sees in all directions; East to West, North to South, from the heavens above unto the abyss beneath, into thy heart, and in every way;

59 See now that you are not alone, because YHVH is everywhere: He sees good and bad within; therefore glorify YHVH in His righteousness,

60 Yea, bring the people of Alohykm together in YHVH, that they will not be separated; do this that they should do the work of the heavens; so mote it be.

## Chapter 22

*The Knowledge of Raphael who is Raziel  
(Compare to Chapters 24:12-40 of the Book of Remembrance)*

1 Behold, every path is blessed by Alohym; therefore, strengthen thy heart to please YHVH.

2 The heart is eternal because it is thy inheritance; they who follow the path will understand that all good things come from Allah.

3 ¶ Evil will come from that devil, the adversary who tempted you in the garden; that Satan is the enemy of truth;

4 Thou shalt strive to always preach and fight that Satan because the devil will always encourage you and tempt you to sin and do evil.

5 ¶ Truth comes from YHVH; Ruach HaKodesh, the Voice, shall always call and inspire mankind for good;

6 Therefore, thou must know that anything that teaches people to honor YHVH, to do good, to love Elohim and to serve El Elyon, is from Alohym who sent you.

7 ¶ Take the time to thank El Elyon! YHVH commanded mankind to unite and set out on the path each day, never ceasing.

8 The sinner, the thief, or the adulterer, they who are blind to the light of YHVH, the wisdom of YHVH,

9 These are they who know not how to approach the Presence of Elohim in any of the dwellings of His wisdom.

10 ¶ Remember, O man: The wisdom of YHVH who created the Torah, the reward is love; yea, worship YHVH a little and you will worship Him often.

11 Mankind should never ponder to abandon the will of YHVH, but stand before the Judge of the world, for thy tongue will be tried.

12 When mankind sees clearly, he knows that Satan rules over sorcerers and necromancers, these are the deceivers who only know the wisdom of this world;

13 Because they practice that priestcraft—the work of Satan, or works based on knowledge of Lilith and the signs of her leviathan;

14 Therefore, it is clear for those who serve Satan, that they cannot be trusted, for they are liars and deceivers, that they appear to know everything yet know nothing of YHVH,

15 Go not blind to thyself therefore with evil spells, lest you be condemned because of those who deny YHVH, the Creator.

16 ¶ YHVH did give life to the heart of mankind; therefore, open thy heart to all and respect all that doth live in the creation.

17 Know thou how to pray to the Lord of Judges, for YHVH is Lord above all; yea, say these words to end the dreams that are this work, to awaken in truth.

18 The impure do not rise to know YHVH, that Elohim who did create them, that they might know when to be ashamed in guilt, and say:

19 I have sinned, lied, spoken, or written, lest I should put myself before thy eyes.

20 ¶ Let YHVH clean thy sorrow in His mercy by meditating on the goodness of YHVH each time thou doth pray, by searching thy heart as thou doth bow down in prayer;

21 Yea, seek the perfection of YHVH, keep His mitzvot and respect all life here in the creation.

22 Do not measure thy righteousness by thy deeds, neither by that which thou should do nor by what thou didst before;

23 To do this is to be judged by every word thou shalt write and every act of grace thou might perform.

24 ¶ Know that thy honor unto YHVH doth make thee whole; thy prayer is joy in the love of YHVH is what maketh thee whole;

25 Yea, rejoice in thy prayers unto YHVH; do this and thou art loved and protected.



26 Behold, it is from that source of light, even YHVH who did give unto thee His Torah that the deepest of knowledge, all the words and deeds of all the creation, that is the mercy of the Creator; even so, Amen.

27 ¶ And what is this light that Raphael that is Raziel doth speak of? It is the fire that burneth through the day and night, that fire that can never be quenched by any veil of darkness.

28 It is that very light that burns by the wisdom of YHVH into the hearts of men and women of His creation.

29 O Abraham! O Sarah! Harken and listen, for here is wisdom: All things are given a name and names,

30 And to all things is form given in every age, every day, every hour, and every minute of the eternal creation;

31 Only intelligence is invisible, for it is an eternal force that has always lived, never to be born, and never to taste death.

32 The temples in which thou doth dwelleth must be formed eternal; therefore thy form that is an age be thy spirit given thee for it hath a beginning with no end'

33 And thy form now, even this flesh, it shall be with thee for but a day then night shall come and it shall pass;

34 But when thy soul (*Nephesh*) is born, that age and that day shall be in that very hour;

35 Yea, thou shalt be made whole in thy restitution unto YHVH in that very minute, yet night shall yet come unto thee of the flesh:

36 ¶ But fear not, O Abraham, nor thee Sarah, for thou art one flesh; yea, thou art one in YHVH;

37 Therefore, in the resurrection thou shall be made whole again, never to die again,

38 Always to be of one mind and one heart, invisible and visible, and infinite light of radiance bearing eternal testimony to the truth of YHVH.

39 ¶ Mankind is even as a star that has fallen, bound to this creation that they should feed on the struggle of this world;

40 But that star is a fire that burns by the breath of YHVH into the darkness when thou should take upon thyself new life as thou art a new creation of YHVH.

41 And out of that struggle shall the tree grow and blossom up out of thy heart, and the fruit of that tree, it does taste sweeter than honey!

42 Therefore, by the Torah doth life exist, and by YHVH that Torah; therefore seek thou not anything of this creation that is not that Torah;

43 That Torah hath been given in every age that mankind should know that Alohykm that did create them;

44 Therefore, awaken, O Abraham! Awaken, O Sarah! and eat of that tree, for thou art free to eat of its wisdom as thou art no longer Adam, nor art thou Eve that it should be forbidden thee;

45 See, therefore, that which was once hidden, and it shall be given thee, listen to that Voice and be thou wise in the things of YHVH.

## Chapter 23

### *The Eight Tasks*

*(Compare to Chapters 25-26 of the Book of Remembrance)*

1 Know thou Abraham, and thou Sarah, that these new names, given thee of YHVH, are the names of thy soul;

2 These are the names hidden in mysteries for mankind, in the temple of YHVH, which is thy heart.

3 Therefore, reach to the heavens, for I have set thee apart as the Kohen Gadol and Kohanot Gadolah of this generation;

4 Therefore speak for me, Melchizedek, the great Kohen Gadol of YHVH, El Elyon, in this age;

5 And even as I have been called and set apart, thou too hath been called and set apart; and thou art one in the name of YHVH.

6 ¶ Behold eight tasks shall I give unto thee, and these are even the same tasks that Raphael did give unto our fathers, Adam and Eve, to teach thy people to do, and each in their proper order:

7 First, begin thy rituals in prayer.

8 Second, rehearse unto all the proclamations of the Word of El Elyon.

9 Third, open thy heart to hear and to feel that thou might learn and be blessed.

10 Fourth, place oils and flowers pleasing to the nose upon thy altar to welcome YHVH into thy midst.

11 Fifth, keep thy body clean that thy hands might give in righteousness.

12 Sixth, consecrate upon the altar in supplication before Alohym.

13 Seventh, renew thy covenants that the body, mind, and spirit might be renewed therein.

14 Eight, thy feet walk into the tabernacle, yea the house of study and even the house of prayer.

15 And I say unto thee: Complete these that thou mayest return into the world of mankind in the perfection of YHVH.

16 ¶ Behold, to honor YHVH is the foundation, for it is giving up thy desire of self (*egoism*);

17 Do not praise YHVH for the sake of this world or in pretending to earn eternal glory, no; grace has saved thee, and thy work shall be as a sign unto this world.

18 When the Torah is in thy hands, read it that it should be in thy heart, and once the Torah is in thy heart, it shall change thy actions;

19 And this because by thy actions shall be poured out light of the mercy of YHVH,

20 And thy heart shall be revealed, and the light of YHVH shall be given unto others that their hearts might be changed also.

21 ¶ Was this knowledge hidden in the womb because Alohym was afraid to reveal these secrets?

22 I shall tell thee truthfully that thou not be led into temptation; for every work alone is death, otherwise how can mankind find truth?

23 Study also the letters that they should proclaim the Torah unto you, and teach your children also, that they may gain knowledge when they are young.

24 The Torah shall be written in the heart, for it is filled with all thy mitzvot; to overcome the body, conquer thy heart (*mind*) and body; know that YHVH is.

25 ¶ Yea, give YHVH all glory, and I say unto thee again: Go now and serve YHVH with love,

26 Believe with love, and teach with love, and you will be called the children of Alohym; so mote it be!

27 ¶ Keep thy mitzvoth in secret, walking with Ha'Elohim, and in keeping thy mitzvoth, do thus not in pride, but in secret—

28 Alohykm sees what thou doeth in thy hidden chambers that thou should be rewarded;

29 Therefore, pray alone, and when you pray, put on the garments of righteousness before Alohykm.

30 ¶ Behold, when mankind shall ask thee: What of justice? For thou art righteous according to the Torah of YHVH; keep the love of YHVH in thy heart, showing honor to YHVH;

31 Rejoice before Elohim, speak in honesty and wisdom; tremble in the Presence of Elohim, giving thy heart only to YHVH.

32 Do not present the truth to mankind only to save thy face before them, thou hast taken the oath; therefore, speak truth boldly for the sake of YHVH, thy Elohim.

33 ¶ Know too that everything created by human hands will disappear, all idols are in vain;

34 Therefore, let all thy deeds be of the heavens and not of the earth, that thou should obtain light from YHVH.

35 Remember that the secret is to honor YHVH Alohykm; everything was created to be known, understood, and to grant wisdom unto mankind:

36 Offer no evidence for truth, for truth is its own witness.

37 ¶ Now, I say unto thee: Take these words and write these things in a book, reveal the secrets, and reveal the power of the Son of Man that did create the universe;

38 Mankind doth love to learn secrets, and the greatest of secrets is thus: Glorify YHVH and let Ruach HaKodesh dwell in thy temple.

39 Come now and write these truths from the above on thy door that thou should know the oneness of YHVH.

40 Keep the glory of YHVH in thy heart; yea, worship Him alone for He is one and not two: Blessed be YHVH Elohim—

41 ¶ YHVH is the first and the last, YHVH is the Creator of the earth, there is no Elohim before nor after Him;

42 His is the first covenant, yea, the first word written even before the creation of the world.

43 YHVH doth rise first, and He speaks with a loud voice, for when the morning star fell at the end of his glory, seeking to be exalted above El Elyon, he did see that nothing could stand against Him:

44 YHVH alone is the beginning and the end; the Great Creator of the universe, even that which is beyond this world, and there is no end to His power.

45 ¶ Know that in the temple, Alohykm wrote the creation of all things; it is written in the Holy of Holies in the first heaven.

46 Through the gate, between that veil of darkness and that veil of light, humanity must choose their path:

47 To descends into the chaos of the abyss, serving in chaos, or to rise and climb up and bring that light of YHVH to cleanse this, the earth.

48 YHVH Elohim did give unto mankind two temples, that is, Ruach HaKodesh dwells in mankind and mankind doth rejoice to dwell in the house of Alohykm, the sanctuary of YHVH.

49 Remember too that destruction is creation; therefore, there shall be those who did live in that first kingdom only to perish in the second kingdom.

50 ¶ Everything created by YHVH was created in pairs: two worlds, heaven and earth, all enter the Garden of Eden; their paths are lit by the sun and the moon;

51 Therefore, humanity, although glorified by the Son of Man, will perish, be reborn, and fall, otherwise He alone would be left in the kingdom; so mote it be, Amen.

52 ¶ And now do I say unto thee, Abraham and unto thee, Sarah: Reach up unto the heavens eternally,

53 For thou art of that High Priesthood after the order of the Son of Man, and pull yonder heavens down here, unto this, the earth;

54 Cast thy thoughts always upward, unto that light of YHVH, which is life eternal.

55 Thou hast been given the keys, and the light that thou should see that path;

56 Therefore, seek thee the wisdom of Shekinah, turn thy thoughts unto thy heart that thy heart should be not closed unto that light.

57 Understand the symbols and the numbers that thy path should be clear, that thou should break past the veil of light that lieth between the earth and the heavens.

58 Pour that flame of the sun that the darkness should be shattered and live this day!

## Chapter 24

### *The Seven Days*

*(Compare to Chapters 27 of the Book of Remembrance)*

1 And now, I say unto thee, Abraham, and unto thee, Sarah: Take heed! Every Adam and every Eve doth have seven parts, even as the seven days of thy creation;

2 These days are the path that lead all of mankind unto that light of YHVH and the Alohym by way of Ruach HaKodesh;

3 Therefore, take heed and listen that thou might live forever, a child of Alohym thou art and shall be.

4 Even as a child, looking up at the night sky, did I wonder, sinking deeply into the mysteries of El Elyon, dreaming in my heart.

5 And as my heart did grow, I learned to walk in that pathway of the stars, for that night sky is but a reflection of the things of this earth;

6 Yea, and it is even as such: as above, so below, as below so above, for that which is above was made first in its creation; therefore, is like to that which is below:

7 But the things of this world, they have been corrupted, and though they do mirror that which is above,

8 It is by the grace of YHVH that that which is below shall be even as that which is above.

9 ¶ And thus do we have the seasons, that mankind should learn the night sky, and all seasons, and each of the months, and of the Sabbaths, they are of YHVH and all but a reflection of that which is above;

10 Therefore, all that I should teach you, and all that thou should make known unto thy children, and they unto their children's children, are the rituals celestial.

11 And the year doth begin in the spring, and so too doth these first four malau which I have given unto thee.

12 Behold, the washing and anointing are given that thou should be clean after thou has been ordained, that thy exodus from death and sin, even that death should pass over thee.

13 And this should be observed on the first new moon of the spring, and the first full moon observed also, as this is thy first month in teshuvah.

14 And when it shall be that the year hath passed, thou shall look and see; if thou has done wisely, it shall be observed that growth in degrees given thee of YHVH.

15 ¶ And so it was that Raphael did come to teach Adam and Eve that they might teach their seed of the degrees in the heavens, saying:

16 The entire world, yea, even the entire universe, was created and filled by the word of YHVH, and this creation became one within the seventh heaven.

17 Behold, YHVH is El Elyon, even Lord (*Adoni*) God (*Elohim*) over everything;

18 Therefore, YHVH is the ten Sefirot, from below the earth to beyond the heavens, and from the East to the West, and the North to the South, forever and ever.

19 ¶ The light of YHVH illuminates the thirty-two paths that reside between the Sefirot, starting with Elohim;

20 Walk these paths until you see the creation through the eyes of that Creator and thou shalt discover the most sacred names of Alohym.

21 Before the beginning was YHVH, El Elyon, He who created Ha'Elohim, giving unto Himself the name YHVH.

22 And YHVH is One, that He should make all the worlds, high, middle and low, and fulfill all according to the Torah (*instruction*) of the Father (*Aviad*);

23 Without the will of Aviad, no stones nor shapes were formed, without Asyma there was no life given them.

24 Bless YHVH! Even as Alohym, He doth live in the seventh heaven and rules over everything.

25 ¶ Think of YHVH in eternal ages; through these degrees, at the beginning of the world, mankind was given to see glory and majesty.

26 ¶ The Voice speaketh unto the heart, saying: Men do not think of the glory of heaven;

27 Even as Aviad and Shekinah instructed and as YHVH decreed, Ha'Elohim did create this world with the knowledge of Alohym in reverence;

28 Therefore, serve Yah and YHVH with all thy heart, and do good for the creation all thy life.

29 When YHVH did breathe life into mankind, Yah did say: All things are the breath of Ruach HaKodesh; and this is the first degree.

30 ¶ From the Word comes the breath, from the mouth; therefore, the soul does not find peace from pain.

31 ¶ These are the words of that same fire and water; mankind is to press their lips to the words that the noise of it should be strong!

32 And when YHVH did speak, sparks flew from the breath even as fire shooting from the rocks:

33 Wherefore, when thou shall speak in faith, the power of that fire cometh from out of thy mouths to ignite the flame of hope.

34 Is not the power of the Word like fire? This is the power of the Voice that doth come from the very breath of Elohim (*Ruach HaKodesh*).

35 And when it shall come to pass that the people shall rise from the grave and are born again in YHVH, it shall be even as the steam rising from the water (*baptism*?).

36 Even as the heat of the fire burns the old and creates the new life in every dwelling, in Nephi<sup>a</sup> is the soul born in water and fire, and mankind is born again in YHVH.

37 ¶ This is the word of YHVH: A fire that eats fire.

38 The breath of life is the glory of YHVH, who made the Word flesh.

39 Everything that is done is done through the Word of YHVH and is therefore eternally blessed.

40 They who believe in truth, even after the light of YHVH is extinguished from mankind, they will be healed:

41 The world will be healed, the earth will be filled, and creation will be completed on the day following the Sabbath of YHVH.

42 ¶ Blessed is YHVH Elohim to create all the Torah and the mitzvot given unto mankind; Elohim Shaddai: Eternal is His glory and power; so mote it be; Amen.

43 ¶ Behold, Abraham, and thou too, Sarah, that this cleansing (*Nephi*) is that seven days of creation; therefore, remember thy rest.

#### Notes:

- a. This term, Nephi shares the same root as “nephesh,” Hebrew for “soul,” and is used to describe a cleansing perhaps by burning something to purify it in a flammable liquid, this seems to be an invitation to baptism; see 2 Maccabees 1:32-36

## Chapter 25

### *Taught at the Veil*

1 Behold, even as I have taught it unto my people, I shall teach it unto you;

2 For they all, my people, did struggle upwards unto the heavens, not to leave this earth but that the will of Alohym should be done here upon the earth:

3 And for this I and they have been blessed, and we prepare, even now, to leave this plane, for the veil of light hath been rent before us, and we have been called home;

4 Therefore, our souls do travel freely into that intimate light, beyond knowledge, beyond the idolatrous whims of mankind;

5 For we have found that Torah which I do teach thee now, and wrapped ourselves in that Shekinah, resting in the love of YHVH.

6 ¶ And now I do invite thee to teach all that I have given thee and all that I shall give thee in YHVH, unto thy children, that they too should know to rend that veil;

7 And by these rituals do I teach thee, for this is how I too was taught, in the temple of El Elyon;

8 Therefore it is how I have taught my wives, and how we have taught our people; therefore, it is how thou shall be taught, and how thou shall teach it unto thy seed until that last generation.

*The rest of this chapter and remaining chapters are to be kept from the world until the temple of YHVH is built for all people, that the rituals and teachings may be shared within.*

# Sefer Zenock

## Chapter 1

*The words and visions of Zenock, ben Zenoch, for the Word of YHVH did come to him in the days when Zimriy was king over Israel; Zenock speaks, expounding the scriptures, filled with the Holy Spirit of truth.*

1 And it came to pass that Zenock (זִנְרִי) being filled with the Breath of YHVH did open his lips, saying:

2 We have been given the words of Moses, which is the teachings of YHVH through that mighty hand;

3 And this wisdom has been passed down through the servants of YHVH, even the prophets, that we would have His Word:

4 That we might seek YHVH with all of our hearts and all of our souls; to love everything that YHVH hath given us, and to hate all that which YHVH doth hate;

5 For we do know that Moses did teach us to observe to do all that our Elohim, YHVH, did instruct us;

6 Therefore, we should be like unto the sons of our father, Joseph, even Manasseh and Ephraim. and turn aside not to the right hand nor to the left.

7 Yea, and Moses did teach us to walk in all the ways YHVH, our Elohim, did instruct us, that we may live, and that it may be well with us;

8 ¶ And should we do this, Moses did even give us the Word of YHVH, saying:

9 Wherefore, thou shall do my statutes, and keep my judgments, and do them; and thou shall dwell in the land in safety.

10 And behold, ye do see the good things with which YHVH hath blessed His people;

11 Yea, and His mercy has not blessed your hearts that ye should give even as ye have been blessed or even as ye have been given;

12 Therefore, there is much injustice, and the rich do keep for themselves, and the poor, they are cast aside and discarded.

13 ¶ Yet did not Moses give unto us the Word of YHVH when he did say unto us:

14 Thy desire shall be unto thy own, lest thou be corrupt, and the hand of thy neighbors be against thee, and the cry of the poor ascend to YHVH against thee.

15 And yet the poor do cry out unto YHVH even unto this day, seeking salvation from hunger and from thirst, and for relief for their impoverishment.

16 ¶ And behold, Moses did say: Thou shalt not wrest the judgment of thy poor in his cause; but shall feed and clothe the poor among thee that my people be free, and their wants and needs be met.

17 And is there no poor amongst us? I say unto thee: Nay; the poor do scurry about in search for substance and in fear that they be molested when they have committed no crimes.

18 ¶ And Moses did say: For when thou art obedient unto my covenant thou shalt be blessed, and prosper in the land that I shall give unto thee;

19 But when thou art not faithful, then shall my wrath be poured out upon thee.

20 And ye see that we have been a blessed people, but have we kept our mitzvoth? I say unto thee again: Nay; therefore, ye have no promise.

21 ¶ And again, Moses did say unto us: And if thy brother or thy sister should wax poor and fall in decay with thee, then thou shalt relieve them;

22 Yea, though they be a stranger or a sojourner, that they may live with thee.  
23 Take thou no usury of them, or increase; but fear thy Elohim, that thy brother or sister may live with thee.  
24 Thou shalt not give them thy money upon usury nor lend them thy food or provisions for increase.  
25 And yet ye would cast me out from amongst you for saying these things? And I know you sought to destroy me, but YHVH did deliver me from out of thy hands.  
26 And yet I am one of you, for I am of the seed of Joseph through my mother, and my father be a Levite and a Priest unto this people.  
27 ¶ And seeing that I have cast aside the things of the earth, and I know ye think me mad,  
28 For I do come before thee in sackcloth and ashes for the bondage and affliction that ye have caused your brothers and your sisters to suffer before YHVH;  
29 And I say unto all of you that do hear my voice: It is YHVH who does judge all things in righteousness;  
30 Therefore, be slow to hear the cries of the widows and the fatherless no more, and cast out the poor from amongst you no more;  
31 But lift them up even as YHVH hath lifted you up; yea, do this and ye shall walk in perfection in the sight of YHVH.  
32 For in loving your fellow men and fellow women you shall not stray from the truth but will walk in the perfection of the path of YHVH, our Elohim.  
33 ¶ For YHVH hath said unto me: Thou shalt open thine hand wide unto thy brothers and sisters, to thy poor, and to thy needy in thy lands.  
34 Wherefore, if ye will heed not unto my works, listen then to the words of Moses, friend of YHVH; for he did speak truly unto our fathers and our mothers, that we would know.  
35 Shower not thy gift unto the Priest, and this I say when ye know that my father is a Priest amongst you,  
36 Wait not for the sons of Aaron to give your tithes unto the poor, or for the Priests to bless the poor with your tithes and your offerings; but give to the poor amongst you freely of yourselves!  
37 ¶ And I do say unto you this day: That when our fathers and our mothers did enter into that covenant, we too did enter therein by their blood which is in us;  
38 Therefore, all that YHVH did promise to bless them with, He should bless us with, and all that YHVH did promise to curse them with, He should curse us with.  
39 And all of Israel did enter into that covenant; therefore, all that have sinned shall confess their sins:  
40 For even as we have walked away from that truth it shall be justice that we are given.  
41 Yet YHVH doth continue to shower many among us with His blessing, and why does He bless these? That they might bestow their gifts unto another.  
42 ¶ Yea, and we see that YHVH has showered His merciful favor, blessing us with the good things of the earth;  
43 Therefore, may YHVH light up our hearts that we would see countenance of His favor that we have been given!  
44 ¶ Yet YHVH hath sent me amongst you, saying: Accursed ye shall be for your wickedness, and if ye do not repent His justice shall come among you!  
45 For the darkness of your deeds be great in His sight, and with that same mercy that ye have given shall ye receive;  
46 Therefore, all they that deny mercy unto their brothers and their sisters shall the mercy of YHVH be denied.  
47 ¶ And when you do hear the Voice of the Covenant in your hearts, saying: Would that I have peace! Know that it is the darkness of your hearts that hath brought forth His anger.  
48 And all they that have kept the covenant shall say: Amen unto your destruction, for the stubbornness of Israel shall be her justice!



49 ¶ But know too that YHVH is mercy, and that He doth cleanse us of our sins:  
50 And for this YHVH shall send His Son, that redemption should come through Him;  
51 For I have seen the redemption of Israel; and it shall be swift in the righteousness of YHVH.

52 Wherefore, know ye that all that YHVH Elohim hath built, he too will destroy, and that all that YHVH should destroy, He will build it up again.

53 ¶ For YHVH did give unto us the Sabbaths and the Holy Days, and these He did give unto us as signs that He would come unto us in the flesh.

54 And when the Son of Man will come, He will again take Israel from out of her bondage, but it shall be from the bondage of her sins.

55 And it shall be even as Moses was told of the Passover, for what shall be required of the Son of Man but that He should be taken from amongst His people?

56 But Israel shall see that justice cannot be taken nor can mercy be destroyed, and that the light of His mercy shall stand forever and ever to satisfy the demands of justice;

57 And in this ye shall know that there shall be bitter weeping and much destruction before the end should come.

58 ¶ And I know that at these words ye do desire my blood, but it shall not be spilt yet, for YHVH hath given me more to say.

59 And I know that ye will not hear nor harken unto my words; therefore I give them not for you,

60 But that they should be preserved to be heard by they of our seed, even of Ephraim and Manasseh, they that shall be called away even unto the isles of the seas,

61 And they shall read my works and shall know that it is unto them that I speak.

62 And also, unto they that are of Israel in the last days, for these words shall come forth as a warning and all they that the Breath of Elohim doeth guide to hear them.

63 ¶ Wherefore I say unto thee: Write ye my words that ye may use them as a sign against me this day, and that our seed might read them as a light in the darkness in their days.

64 For the things of YHVH are unknown to they that are the workers of darkness, though the legacy (*inheritance or portion*) of the sons and daughters of Adam be that they should know good from evil.

65 ¶ But what has mankind done with this gift but give evil for good and evil for evil?

66 And are these the ways of YHVH, our Elohim?

67 I say unto thee nay, for Moses did give unto us the Word of YHVH, saying: Thou shalt love thy neighbor as thyself.

68 And Moses did say unto us further: If a stranger should sojourn with thee in thy land, thou shalt not vex them;

69 But the stranger that dwelleth with thee shall be unto thee as one born among you,

70 And thou shalt love them as thyself; for thou wast a stranger in the land of Egypt; and I am YHVH, thy Elohim.

71 Wherefore, I would ask you: Who then is thy neighbor?

72 ¶ And again, Moses did say unto our fathers: And if a stranger shall sojourn among you and will keep the Passover,

73 According to the ordinance of the Passover and according to the manner thereof, so shall they do;

74 Thou shall have one ordinance, both for the stranger and for they that was born in the land.

75 Therefore, I do say unto you this day: Thy neighbor and the stranger, these are one in YHVH,

76 For there is but one Passover and thus one salvation for both the stranger and for they that are born in the land.

77 Wherefore, beware pride in these things, for all the creation is as one unto YHVH.

78 ¶ And when the Son of Man should come, He shall come unto His people first, and then He shall send Israel out to teach the world.

79 And why should He do this thing? Because the love of YHVH is great for this, His creation, and all of mankind He would bless through His servant, Israel:

80 Wherefore, it is in this, at the end, that YHVH shall bring us into His new creation;

81 For YHVH doth know the stubbornness of His people, and He doth pity and succor us with His grace.

82 ¶ Yet the time does soon come when we too shall see His justice and plea for His mercy, even as the poor amongst you do plea for your mercy.

83 Will you then hear their pleas that YHVH should hear your cries in your time of need?

84 And perhaps thou might say: But YHVH shall bless him for YHVH, our Elohim hath blessed me as such!

85 ¶ But I say unto you: Thou does not know the mercy nor the blessing of YHVH; for all that He does give doth belong to YHVH, think not that it be of thy strength,

86 But know that YHVH doth give freely unto they that He doth bless that these should bless they that YHVH doth send unto them:

87 Wherefore, I say again unto thee, even as Moses hath said: Thou shalt love thy neighbor as thyself;

88 Therefore, all that YHVH hath blessed thee with, He hath given that ye should bless your neighbors.

89 ¶ And again, I say unto all you who would hear my words: Harken now unto the word which YHVH hath breathed unto me.

90 And this shall be a sign: Though ye do seek to take my life, ye shall not have it,

91 But YHVH shall deliver me unto you even unto my death if it should be the will of El Elyon, once His Word hath been spoken through his servant.

92 For my words must be known and should be written down,

93 That they who shall be taken unto the isles of the seas be warned that they should know to reject the man of lies and to believe the words of the teachers of YHVH.

## Chapter 2

*Zenock tells of his vision.*

1 Even as a boy, my father did instruct me in the ways of YHVH, and he did teach me the Word of YHVH as given by His servant, Moses,

2 And I did learn of our father, Joseph and our mother, Aseneth;

3 And they did have a great knowledge of the goodness and the mysteries of God, consisting of the wisdom of Israel and the language of the Egyptians.

4 And it came to pass that I did come to know that the mysteries of the Torah would not be revealed by committing the Word to memory, nor from following the blindness of men;

5 But the truth of the Torah was a gift to be given of YHVH Elohim unto all they who do seek to uncover her face, and learn her wisdom, and her truth, and her secrets.

6 ¶ And it came to pass that as I grew, I did see that many availed themselves not to the Teachings of YHVH, our Elohim,

7 But did turn themselves unto that of idolatrous nations, and the arts and suspicions of men that do call themselves prophets, yet they do see vanity, and divine not but lies.

8 And upon seeing this, I did turn unto YHVH, the Elohim of my fathers, and your fathers, even Abraham, Isaac, and Jacob, that I should learn and know.

9 ¶ And it came to pass that after ten years of study, and of prayer, and of supplication unto YHVH, the eyes of my understanding were opened, and I did know.

10 And upon entering into the council of the quidoshim or the knowledge of the holy angels of YHVH and being filled with the mercy of Elohim Shaddai, I was privy to the Divine Wisdom.

11 Now in this time, I did travel, seeking truth from any that the Voice did direct me to seek;

12 I was given to travel four years to the north, and I did rest not for I did not find any seeking that which YHVH had sent me to find there.

13 And I did find rest to the east for three years, and I did study there, and to the west I did wonder for one year, and I did travel two years to the south.

14 And everywhere YHVH did send me, I did find the poor, and my pity I did give unto them, even until all of my substance was gone and I had nothing left of myself.

15 ¶ And it came to pass that as I did return unto the house of my father, in the seventh month of the tenth year of my travels, I did find lodging in the hut of a poor man and his wife.

16 Now this man, he being of great age, and his wife too being of a great age, they did beg for their substance, yet they did find it in their hearts to give unto me all that they did have.

17 Yet I could not sleep in their bed, which was but layers of old tattered rags upon the earth of their hut;

18 Therefore, I did give unto them the last of my things, this consisting of my bedding and the remainder of the provisions and I did wish to find rest upon the earth.

19 And they did protest, for they desired nothing but the comfort of their guest; therefore, I did run off, leaving all of my things, and I did find shelter in a cave not far off.

20 ¶ And it came to pass that in the morning, upon my return, I did see that the hut stood there no more,

21 Yet I could see the markings upon the ground that did show unto me that this was the very place that I had sought shelter the night before.

22 And I did throw myself unto the earth, for I did desire to know where the old man and his wife had gotten, and I did fear for their very lives.

23 ¶ And it came to pass that as I prayed, a light did descend from the heavens unto me, and I did see that an angel of YHVH stood there before me.

24 And at the first, I was sore afraid, yet the peace of Elohim did wash over me, and the messenger did speak unto me, saying:

25 YHVH hath forgiven thee thy sins, and hath called thee to teach His people; therefore, rise up, and get thee back to that cave, that I might teach thee there the things of YHVH.

26 And it came to pass that I did get myself up, and I did travel back into that cave where I had found shelter.

27 ¶ And it came to pass that when I did find again that cave, I did see that same light emanating from within.

28 And it came to pass that upon entering the cave, I did fall to prostrate myself before that angel, and did ask him of the old man and his wife, for I did still fear for their safety.

29 ¶ And the angel did speak unto me saying: Arise, and worship me not, for I am but a malak of YHVH;

30 And fear not for those whom thou doth seek, for they too are servants of YHVH; therefore thou were serving malakim unaware.

31 Behold, Ha'Elohim hath seen you, and how thou hast served Him these ten years;

32 For thou didst travel to the north four years, and then unto the east three years, and then west one year, and then unto the south for two years;

33 Now, today, in the tenth year of thy travels, step again outside this cave and look up, and thou shall find what thou doth seek.

34 ¶ And it came to pass that as I left the cave, there was a light, even brighter than the sun at noon day,  
35 And my eyes could not see of themselves the vision that was placed before me, for I beheld that the heavens did open, and within was found the whole of creation.  
36 And so it was that I did see myself once more as a boy, and then as an old man;  
37 And as I, myself, yet surrounded in the riches of the things of this world, and as myself, in poverty and despair;  
38 And as a lord over many, and as the servant of a lord who took not pity upon those that did serve him.  
39 ¶ And a voice came out of that light, saying: Zenock, I have seen thee in every form, and in each thou art faithful;  
40 Therefore, fear not, I am He who has travel with thee all these ten years, and I am the Father and the Son; I am He that sitteth upon that throne that ruleth over Ha'Elohim.  
41 And even now, thou doth bask in the Presence of Elohim, in Her divine wisdom and light; were it not so, thou couldst not see me, nor could thou bear my light;  
42 For it is the light and the life of the world, and in it is life everlasting, life eternal; for I am the well from which the water of life pours freely.  
43 And it is I that shall be lifted up upon a tree, and this that after I have been lifted up, all mankind might be drawn unto me.  
44 And I have called thee, even as I did call my servant Moses from that bush even as it was ablaze, yet it burned not.  
45 Listen now to the teachings of my malak, and thou shall learn truth, and teach this truth unto my people,  
46 And they that would listen shall write them, thy words, and preserve them that they should be brought forth at the last days as a testimony that I did call thee and that thou art my servant.  
47 ¶ And it came to pass that the heavens did close, and I did fall helpless unto the earth, weakened from the vision that I had been given.  
48 And it came to pass that when I did awaken, I did find myself looking again into the heavens,  
49 And seeing that I had no strength in me, I did lay there until I had recovered enough that I could make my way back into that cave,  
50 And there I did rest, and I did find sleep, all that time pondering the things I had seen and heard.

## Chapter 3

*The teachings of an angel of the Lord.*

1 And it came to pass that on the morning I did awaken, and was tired from hunger and thirst, for my body was weakened of the things of the flesh.  
2 And it came to pass that the angel did instruct me to go up out of that cave, and there I did find manna to eat;  
3 And when I had eaten my fill, the angel, he did instruct me to take a stick and to strike a rock, even as Moses and Aaron had; and water did flow out from it.  
4 And it came to pass that I did fall to the earth and praise YHVH for the nourishment he had provided unto me.  
5 ¶ And it came to pass that the angel did speak unto me again, saying: I am Haniel, I am he that did give unto Israel that Torah whilst in the flesh;

6 Yea, and I was taken up, for I did not give unto YHVH His due, even as thou did when the water sprang forth from that rock.

7 And it has been given me of YHVH to teach thee and to instruct thee in the ways of YHVH Elohim,

8 That thou might return and teach all they that would partake of the Breath and harken unto the Voice of Yah.

9 ¶ And now I do say unto thee, even as thou didst travel these ten years, growing in YHVH:

10 There are ten plagues that do draw mankind away from YHVH, our Elohim.

11 The first of these is Lilith, given to flee the light into the darkness; and this is the beginning of that path.

12 And the second, he is the leviathan of the abyss; these are they that care not for mankind but only for their own lives; the slanderer, they who do bear false witness.

13 The third is the secret combination, all those that would make a secret for their increase and keep it; and this was the sin of Cain.

14 And the fourth is the impurity or the adultery of mankind; they that seek to break the covenant.

15 And the fifth, she is war and bloodshed, murder for to get gain; she is even in all they that do make plans to spill blood.

16 And the sixth is the pride of the ignorant; they that have no love in their hearts for the earth, nor for the creation, nor for the wisdom of their mothers or their fathers, rejecting the wisdom of experience.

17 And the seventh is the rage of mankind, who in anger and their greed doth seek to destroy that which YHVH doth create and hath no love for their neighbors.

18 And the eighth is the Sabbath breaker; both they who do worship the Sabbath and they who do reject it.

19 And the ninth is the blasphemer, they who do take upon themselves the name of YHVH but do not walk as such.

20 And the tenth is the idol maker, even they who do know YHVH Elohim, yet they do build up the things of mankind to place them before YHVH.

21 And these are the enemies of YHVH and the enemies of Yah, therefore they are the enemies of Israel.

22 ¶ And behold, YHVH Elohim, in Wisdom and Glory, hath warned the earth of these plagues from before the beginning;

23 Yet from the beginning have these tried and tested mankind, and for this reason was this creation made, even to place mankind into the fire of temptation;

24 To burn out the wickedness even as one would burn out the dross from the silver, that ye might find comfort and be made clean by that fire of the refiner,

25 That having been made pure and righteous, thou should stand and be ready before YHVH at that last day.

26 For in this world, the light hath been mixed with the darkness, and so it was that in the beginning, the light was separated from that darkness.

27 ¶ And so it is that when a man or a woman doth take upon themselves the name of YHVH, that light is separated from the darkness, and they are made clean;

28 Therefore, I do say unto all mankind: Ye must take upon you the name of YHVH Tzidqenu Ha'Mashiach, for it is by this name that ye shall be called at that last day.

29 But know that YHVH Tzidqenu Ha'Mashiach is eternal, being from everlasting to everlasting; therefore, YHVH is beyond the understanding of mankind.

30 Wherefore, YHVH doth hide His face from they that would not see Him, and doth only reveal His face unto they that do seek Him, showing unto them only that which they might see;

31 For if YHVH Tzidqenu Ha'Mashiach were to show himself fully unto mankind, and not of the temporal, but of the spiritual, not of the carnal mind, but of the Glory of Elohim,  
32 If they were to see Him as He is, they would see the form of a man beyond all description, and beyond all comprehension.

33 ¶ And so it is that should any that come before YHVH Elohim to stand in the Presence or to see His face, they should see with their spiritual eyes, even as thou didst;

34 Therefore, thou should teach all mankind to seek the Presence and to harken unto the Voice, even as thou hast done, and the things of the spirit shall be made manifest and known unto them.

35 ¶ And I say unto thee: There are those now that do walk the earth and there shall be those in the last days also that shall seek the company of the sa'iyir and the shed,

36 And these would do so thinking they might learn from them, or take some control over them:

37 Yea, and it will even be that records shall come forth to tempt mankind that these are things of righteousness.

38 ¶ But behold, I say unto thee and all they that would hear and heed thy words:

39 These things are priestcrafts and not of Elohim, but of that devil who desireth to stir up the hearts of mankind in his deceptions;

40 And these priestcrafts were given of that Satan to drive the hearts of mankind away from the things of YHVH, that they should be fearful of Him and their fates at that last day.

41 Therefore, thou shalt abstain from this evil, that YHVH Elohim should sanctify thee and that thy body and soul be blameless at the last day,

42 And that YHVH Tzidqenu Ha'Mashiach should rase thee up, and seal thee in His light,

43 Being washed clean in the water of life, and that death should not have power over thee forever and ever; amen.

44 ¶ And it came to pass that the angel did continue to speak unto me, and to teach me the things of YHVH for many days, even that I did not keep count of them.

45 But I did write his words, and I did come forth from that cave, and did travel back to the lands of my father,

46 That I might teach you to avoid that which doth plague Israel, that the people of YHVH should keep our covenant with Him, that we should not lose our lands.

47 And would ye listen? Nay, but ye have taken me, and tried me, and paid your judges to condemn me, though I have done no wrong.

48 And it is even as the angel did speak, for in taking me you did spread the plagues of rage, and of ignorance, and of back biting, and slander.

49 Therefore, I say unto all of you this day: Come now unto YHVH, our Elohim, in teshuvah;

50 Leave behind your priestcrafts, and your wicked ways that YHVH should spare His people;

51 Lay down your pride, and come forth anew in our covenant with YHVH, that we should find safety and peace, in this, the land that YHVH did promise unto our fathers.

52 And now, do with me as ye will, for I am not in thy hand, but I am in the hands of YHVH Tzidqenu Ha'Mashiach,

53 And I know that whatever should be done unto me, it is not my will, but the will of that Elohim that did send me.

54 And I see that ye have made a record of my words, and I know that these words will be kept, that it shall be made known at that last day, that I do serve YHVH, my Elohim.

55 And YHVH shall raise up all they that do serve Him unto life everlasting, and take away death for ever and ever.

56 Therefore, if ye should take my blood, know that ye shall do it as a testimony against you at that last day; so mote it be, amen.

## Chapter 4

### *The death of Zenock.*

1 And it came to pass that Zenock did cease in his speaking, and those that had been held back as though he had been guarded round about by the malakim of YHVH were able to stand once more.

2 And so it was that they did take him, and he did fall to his judges, and was to be put to death by stoning;

3 For those that did judge him wished him strangled, for he was accused of prophesying falsely;

4 For he did say that the reign of Zimriy, king of Israel, should be short, yet because of the power of his words, none dared to put hands upon him.

5 And thus it was that the judge did say that he had worked the necromancy in talking to the malakim of YHVH, our Elohim.

6 ¶ And it came to pass that they did take this man, Zenock, from out of the city, and there the Priest did throw the first stone.

7 And it came to pass that when the stone did strike him, it cut him; yet before that stone even hit the dirt, the sky grew dark, and the priest was struck dead by lightning.

8 And so it was that they did come to place a heavy stone; yea, even a stone that was more than twice the height of him.

9 ¶ And it came to pass that before they could place that stone upon him, Zenock did look up at the storm, saying:

10 Thou art angry, O YHVH, with this people, for they do not understand of thy mercies which thou hast bestowed upon them because of thy Son.

11 And behold, this is the very root of the Torah, every word and every whit of it doth point to that great and last sacrifice;

12 And that great and last sacrifice will be the Son of Elohim, yea, infinite and eternal; and thus YHVH shall bring salvation to all who do believe on Ha'Shem.

13 And so shall it be that mercy will satisfy the demands of justice; therefore, all they who will walk in teshuvah, in this last sacrifice, shall be saved by their faith, for it is a free gift!

14 Wherefore, I do say unto thee this day: Cry unto YHVH for mercy; for YHVH is mighty to save!

15 And to do this, thou must begin to humble thyself, and continue in prayer unto YHVH;

16 Therefore, cry unto YHVH when thou art in thy fields, yea, cry over all thy herds and thy flocks.

17 And cry unto YHVH in thy house; yea, over all thy household, in the mornings, midday, and evenings.

18 And cry unto YHVH, our Elohim, even against the power of our enemies; yea, cry unto YHVH against the adversary, that one who is the enemy of all righteousness.

19 And cry unto YHVH over the crops of thy fields, that thou may prosper in the lands; cry over the flocks of thy fields, that they may increase.

20 And I say unto you: This is not all; therefore, pour out thy soul in thy canopy, and thy secret chamber, and in the wilderness.

21 And when thou cannot cry unto YHVH, let thy heart be full, drawn out in prayer unto YHVH continually for thy welfare and also for the welfare of thy neighbors.

22 And now, behold, I say unto you: Do not think that this is all thou must do,

23 For after thou hast prayed all these things, if thou should turn away the needy and the naked, and visit not the sick and afflicted, and impart not of that which YHVH hast blessed thee with, giving unto all they who stand in need;

24 I say unto thee now: That if thou should doest not any of these things, behold, thy prayers are in vain and availeth thee nothing;

25 And this because thou art as the godless ones who do deny the truth;

26 Therefore, if thou remember not to be charitable, then thou hast gone aside of that path which is straight, and it being of no worth, thou shall be trodden under the feet of men.

27 And in that day that death shall be conquered, I say unto you: That in that day, the isles of the sea shall see the people mourning, for all they who are without remorse and without pity shall be destroyed.

28 The earth shall break apart and come back together, and winds shall come and removed cities; yea, and fire shall burn them up, and the people shall sink into the seas.

29 ¶ And after he had said this, it came to pass that the people did drop the stone upon him, and he could speak no more;

30 And so it was that this man, Zenock, a prophet of YHVH, he did give up the ghost.

31 Yea, and it came to pass that his words did touch the hearts of some of the people there, and we did write his words.

32 And so it was that we did meet together in secret, that we too might not be put to death, even as Zenock, prophet of YHVH, had been put to death.

33 ¶ And it came to pass that we did write down his words to our remembrance of them.

34 And so it was that we did begin to pray, even as Zenock had reminded us,

35 And we did give of our substance to those in need, and even unto they who did not need but did ask of us,

36 And this we did that we might not be condemned of YHVH, our Elohim, but should be remembered by Him.

37 ¶ And it came to pass that we did begin to search the hills for the cave of which he did speak, searching out the record of Zenock.

38 And it came to pass that there was one in our midst, Baraq, son of Laman, who had heard the voice of Zenock in the wilderness, and who's heart was pierced,

39 Therefore, he did believe all the things that the prophet did speak, and he did tell it unto his father, and they were ordained by the hand of Zenock, both Baraq and his father, Laman;

40 And so it was that Laman had been chosen to lead the hearers of the Word, for this is what we were called that did harken unto Zenock, the prophet of YHVH.

41 And so it was that he did dream a dream in which a malak did lead him to a certain path where he did find him the cave of Zenock;

42 And it came to pass that this man, Baraq, did lead us to that cave, and there we did find the treasures of YHVH, even the word of YHVH as given through Zenock, the prophet of YHVH.

## **The Record of Zenock**

*The writings found in the cave of Zenock*

### **Chapter 5**



*The teachings of the angels of the Lord.  
(The Second Section on the Plates)*

1 And it came to pass that after traveling for ten years — and these ten years were years of much study, and of much prayer, and of much supplication unto YHVH, my Elohim —

2 That I, Zenock, (צנוך) was removed from the earth (*or removed from about the land*) and taken into a cave where I was taught in the ways of YHVH by the malakim of YHVH.

3 ¶ And it came to pass that in that day, after I had eaten of the manna of YHVH, that I did pray in thanksgiving, saying:

4 O YHVH, Creator of the earth, the heavens above, and the abyss below;

5 One who reigns over the Tehom, sovereign of the Shamyim, Thy will governs over all the Erets;

6 Peace would be thy weapon of war, for thou art crowned in all glory and have shared thy glory with Israel by thy Torah, should we but hear thy Word by it;

7 You have brought me into thy Presence, and sought to teach me by thy malakim, even as thou did teach my parents, Adam and Eve; all glory be thine: Amen and amen.

8 ¶ And it came to pass that after this, the malak, the name of him being Haniel (חַנַּיִל), did call me forth, saying unto me:

9 Behold, I shall come again in ten days; and it shall be that while thou dost wait upon my return, thou shalt meditate each day, eating only of that manna which thou shalt gather from the ground outside this cave, and drink only the water from that rock.

10 And as thou shalt do this: Thou shalt meditate facing the north the first four days, and then facing the east for three days, and then facing the west for one day, and then facing the south for two days; and then at the last, shall I return.

11 And so it was that I did meditate facing the north the first four days, and then facing the east for three days, and then facing the west for one day, and then facing the south for two days, eating only manna from the land about the cave, and only drinking water that flowed freely from the rock for these ten days.

12 And each day I did meditate upon that year that did correspond with each day, and all the things which I had learned.

13 ¶ And it came to pass that in the evening of the tenth day that the malak, Haniel, did return, and with him came another and one more.

14 And it came to pass that Haniel did ask me of my meditations, and if I had faced the north the first four days, and then facing the east for three days, and then facing the west for one day, and then facing the south for two days.

15 And thus it was that I had, and thus it was that I told him so.

16 ¶ And it came to pass that the second malak did come forth, saying:

17 I am Raziel that came unto our first parents, even Adam and Eve, to teach them their Torah and their mitzvot;

18 And I am Raphael that did stir the waters that they should be used for healing;

19 And I am Melchizedek who did bless thy father and thy mother, Abram and Sarai, and through my hand did YHVH gift unto them new names, even Abraham and Sarah.

20 And behold me, that I am in the flesh, for I was taken as was Enoch, for I did walk with YHVH, and I was taken;

21 Therefore, I have been instructed that I should bless thee, and ordain thee with the keys of Enoch and of Abraham,

22 That what thou should seal upon the earth shall be sealed in the heavens and what thou should loose upon the earth shall be loosed in the heavens.

23 ¶ And I do say now unto thee: The strong shall fall to the earth, and the mighty shall be turned to dust, therefore O man (Adam), where is thy strength?

24 For the chariot of YHVH doth ride amongst the clouds, and YHVH doth look down to smite and cut off the enemy.

25 ¶ And who is it that would strive to challenge the seat of the dominion of El Elyon? Who should, in his vanity, seek to set his throne above the stars?

26 Death seeks to judge the creation of Elohim, even that creation that was made by the very Word of YHVH, and the hand of Ha'Elohim,

27 ¶ But death shall be conquered, death shall fall before the very name of YHVH and give up all that he did take,

28 For life (Eve) shall conquer and she shall conquer in the very name of YHVH Elohim, for He is El Olam.

29 ¶ And now I shall tell thee how to conquer death: In homage to YHVH thou shall build up His temple,

30 And this shall not be a temple of wood, nor of silver, nor of gold; nor shall it be built of fine linin, nor of tables with bread to eat, nor fine things for which to honor or give glory to YHVH.

31 Nay, but this shall be a temple built not of the hands of mankind (Adam) but built of life (Eve) herself, that it cannot die.

32 For thy skin shall be the vestment of the temple of YHVH, and blood, and sweat, and tears shall be the libations of it, and the fire of thy passions shall be the coals of it.

33 ¶ What then shall be the sacrifice? O man, there shall be no suffering in this temple, but the joy of service,

34 For when thou doth lift up thy hand to help another of this, the creation of YHVH, it shall be done by the heart which was broken, and thy spirit contrite in sacrifice.

35 ¶ And only by serving this creation can YHVH be appeased, for doth not the Torah of Moses, which was given unto Israel by the very hand of YHVH, say:

36 Thou shalt love thy neighbor as thyself, I am YHVH, thy Elohim.

37 And who is thy neighbor? It is they that love thee? I say unto thee: Yea;

38 And it is they that hate thee? I say unto thee: Yea.

39 And this is not all, for it is also they that know thee not:

40 And thy neighbor is the calf that did fall into the ditch, and thy neighbor is that lamb that did fall into the well, and thy neighbor is that oxen that did fall into the snare;

41 And thy neighbor is that tree that was struck down with the ax and left to rot, and thy neighbor is that flower plucked from the field and thrown away, and thy neighbor is that fruit that was plucked up and not eaten.

42 ¶ Wherefore do I say unto thee: Love not only that which can be set up for thy benefit, but love all the creation of YHVH Elohim,

43 Do this and thou shall be perfect, even as YHVH Elohim, who's chariot doth ride in the North winds;

44 For the rains that are sent down by Ha'Elohim do water the fields of they that be good and they that be evil, that all are blessed;

45 Therefore, judge not, O man, but bless all they that stand in need and give the glory unto YHVH, your Elohim.

## Chapter 6

*The Torah holds the seeds of eternal life.*

1 And the angel did speak again unto me, saying: Behold the Torah, it was given not only unto Israel but unto the world by Moses, friend of YHVH, blessed be he:

2 For Moses did speak unto YHVH face to face, and unto Moses and Zipporah did YHVH give the Torah,

3 For the angel of YHVH did lead them up unto a high mountain, that they should be high above the clouds, that they should see the stars, for this is where the Torah is written.

4 And YHVH, your Elohim, did write them, the words of the Torah, onto two sapphire tablets that Israel should always have the Torah before them.

5 And so it was that YHVH did send them into the wilderness (*Mormon*) that they should receive (*qabbalah/Kabbalah*) the Torah and pass it down unto every generation until the end of time and times.

6 ¶ And what is this tradition (*Kabbalah*)? It is to study and know the Torah, that the covenant should be met and Israel know her mitzvoth.

7 And if those who study her mysteries cannot explain the Torah to a child, they do not know her secrets, for the mysteries are too simple for mankind to comprehend:

8 But a child shall know them, and shall understand them; therefore, if you are to know the Torah and believe the Word then you must think as a child.

9 ¶ The first story of the Torah is told in the stars and is visible in the first month of the year, in the spring;

10 Therefore, tell it as a parable unto your children and your children's children in that first month that they should learn it and that they should know it.

11 And this is the first layer of the Torah, even the surface of it; it is told that mankind may begin in the knowledge of YHVH.

12 ¶ And in wisdom is the second found, for in the second layer of the Torah is the allegory, the teachings of YHVH hinted to mankind and drawn out by the experience of life.

13 And when that knowledge of the story and the wisdom of the parable are known, then understanding comes and mankind climbs the ladder and doth piece together the puzzle.

14 And then it is that the limits of man are reached, as the Voice can be heard, and the mystery of the revelation is revealed.

15 ¶ And this is the tradition (*Kabbalah*) of Israel (*straight to God*); and why then do you wander in the wilderness (*Mormon*) first?

16 Because mankind will always seek his own heart before seeking the Voice of El Elyon.

17 But the child of Elohim knows to listen to the Voice, and hears and remembers the covenant: **All that YHVH has spoken, we will do!**

18 Wherefore, remember, remember, thy covenant, O Israel, that thou might learn thy mitzvoth and to do it.

19 ¶ The Torah of YHVH is written in perfection in the night skies, that the Word of YHVH might convert the soul to the testimony of YHVH, who wrote her.

20 And Moses did give unto Israel twelve copies, one for each tribe, each written in a language their people could understand.

21 And the oral Torah is passed down mouth to ear from generation to generation and shall be loved by Israel for all generations.

22 ¶ And the Torah of YHVH is like unto a seed, planted in the heart of mankind that the orchard of YHVH should grow up and bear fruit, which fruit is thy mitzvoth.

23 For the words of the Torah are nothing but the divine message of the heart of Israel, and he who she brings into her inner chambers, unto them is the mystery (*sod*) given.

24 Wherefore did Moses give you the Ten Words, and through these Ten Words is the Leviathan overcome.

25 ¶ And whence the Leviathan is overcome, the true King, the King of Kings, shall reveal the vision of the inner chambers and the Merkava unto them;

26 Therefore, all thy learning is from the Torah, and the Torah of YHVH is even this:

27 Thou shalt love YHVH, thy Elohim, with all thine heart, and with all thy soul, and with all thy might.

28 And it is even this: thou shalt love thy neighbor as thyself; for YHVH, is thy Elohim, therefore if you do love the Creator, then you shall love His creation.

29 ¶ And to grow this, the orchard of YHVH in thy heart, then you shall first start with a seed, and if it be a good seed, then shall you feel it begin to swell within you;

30 Therefore, as it doth proceed to swell within you, it shall grow up, to bear fruit, and you shall see that it be a good seed, for the fruit of it shall be good.

31 But if the seed that doth grow within you be a bad seed, it shall dry up thy faith, and the waters of the mercy of YHVH shall dry up, and you shall not do thy mitzvoth.

32 Wherefore, if thy seed be true, then the works of you shall be true, and if the seed be a bad seed then the works of YHVH, your Elohim, shall not be seen to come out of you:

33 For what thou doth eat and drink cannot defile you, but that bad seed planted in your heart shall defile you by what it spits up out of your mouth.

34 Wherefore shall you cast that bad seed from out of you, and cling to all that is good, and to know that which is good, learn from her, the Torah.

35 ¶ Yea, if you shall be nourished by the Word of her, then shall you pluck from the fruit of the tree of life, and eat of it, and it shall spring up a tree in thee unto everlasting life,

36 Which tree shall drink continually from the everlasting well of waters of the mercy of YHVH, and you shall never hunger nor thirst again.

## Chapter 7

### *The Chereb of the Lord.*

1 And it came to pass that the angel did speak again unto me, saying: Look!

2 And I opened up my eyes, and there I saw the angel of YHVH standing between the earth and the heavens, and in his hand was the chereb.

3 ¶ And so it was that Raziel who is Raphael did speak unto me, saying: YHVH did speak unto Moses and Zipporah in that day, saying:

4 If thou desireth the chereb, and to pass it down from generation to generation, then know that thou who desires it must first fast for three days from food and drink, except once in the evenings,

5 And when thou shall eat, thou shall first wash thy hands in salt, eating only unleavened bread, and drinking only water for three days, and this shall be thy fast:

6 On the first day that thou should fast, before thou lay down to retire, thou shall bathe once and then no more for the three days, and thy sleep shall be sweet.

7 And thou shalt pray in secret three times daily, saying: Blessed art thou YHVH, O Lord, our Elohim, who opens the gates of the firmament, and givest light to the whole world and its inhabitants, with the multitude of Thy mercies, who teachest Thy people, Israel, Thy Torah, and revealeth unto Israel the chereb. Grant me thy Torah that I, Thy servant, will be given authority over this chereb, that I shall be thy servant, that Thy will be done on earth as it is in heaven: So mote it be, Amen.

8 ¶ And now, did not Haniel teach it to thee to do so when thou should meditate facing east those three days?

9 And now you see that the Breath of YHVH be upon thee, and that you have been delivered into the Presence,

10 And that we, the malakim of YHVH are here to serve thee, should you be as a pupil to us, as thy master.

11 And your eyes have been illuminated, and your heart doth see, and now do you behold that which is hidden.

12 ¶ And I did behold that thou did wash thyself in a stream, immersing thyself in living water;

13 Therefore, because you have been born again of water and of fire, you have gone forth to fulfill all righteousness.

14 And now, because of this, ye shall die not, and are clean, and the Breath hath fallen upon thee, so long as thou doth desire to be holy unto YHVH and walk in teshuvah before YHVH, your Elohim.

15 Therefore, prepare thyself now, for you shall be given to wear the mantel of righteousness.

16 ¶ Before the beginning of the creation of this world is the crown (Keter) of YHVH,

17 And Ha'Elohim hath given thee knowledge (Da'at), from before the foundation of this world,

18 And because of this, you have received wisdom (Chokhmah) from before the creation of this world.

19 And being born again, this is the first day of thy creation, in the which you have received of the mercy (Chesed) of YHVH;

20 And because you have received of the mercy, you have been given strength (Gevurah), and this is the second day of your creation.

21 ¶ and in the first day before the creation of this world you were crowned with an eternal crown, and given the left and right eyes that you should see;

22 Therefore, in the first two days of your creation, you have been given hands, the right hand to receive in the mercy of El Elyon, and the left to take the strength of YHVH, your Elohim.

23 And being able to give and take in righteousness, in the third day of your creation, you were given compassion to see the beauty (Tif'eret) of the creation of YHVH, for YHVH is the Creator.

24 And the beauty of this, the creation of Yah YHVH, neither gives nor takes, therefore it is neither to the right nor to the left upon that tree that doth grow in faith upon thy heart.

25 ¶ Yet to see the fullness of this creation, Ha'Elohim should give thee feet to walk upon the path;

26 Therefore, the fourth day of this creation thy right foot is planted in eternity (Netzach) that you should receive of the goodness of the path.

27 And thy left foot is planted in thy submission to YHVH, for the glory (Hod) of El Elyon, that thou should receive all that Yah doth have for thee, and this is the fifth day.

28 ¶ And so it is that on the sixth day of this creation, you are given the very foundation (Yesod) that your feet shall be planted in their walk, neither going in nor out, right nor left, but straight to God (Israel).

29 And this too, like the crown of YHVH and the beauty of this creation, is neither to the right nor to the left upon that tree whose seed did grow from the Word of the Torah that was planted in thy heart.

30 Therefore, the kingdom (Malchut) is the seventh day of this creation, also being neither to the right nor to the left, for it is upon that straight path of understanding (Binah) hidden upon thy heart.

31 ¶ And behold, this is the tree that has taken root within thee, springing up unto everlasting life,

32 And this because of thy diligence, and thy faith, and thy patience with the Word of the Torah, for you have nourished it, that it hath taken root in you.

33 And the fruit of the tree of life everlasting (En Sof) is most precious, being sweet above all that is sweet, and white above all that is white, and pure above all that is pure;

34 Therefore, eat of it with patience and long-suffering, that you shall never hunger nor thirst again.

## Chapter 8

### *The Mantel of Righteousness.*

1 And it came to pass that the malak, Haniel, did come forth unto me, saying: In that day that Zipporah and I go unto the mountain of Ha'Elohim, YHVH did speak unto us, saying:

2 Ye shall make this known to men and women who are righteous and pure and faithful, whose hearts are united, and in whose mouth is no deceit;

3 They who lie not with their tongues, and who deceive not with their lips; they who grasp not with their hands and are not lustful with their eyes;

4 They who depart from uncleanness, from defilement, keeping themselves holy, and doing all that I, YHVH, their Elohim, do instruct of them.

5 And tell them that they are not to defile themselves with the dead, nor are they to sleep on the places of the dead, that they not be defiled by sleeping spirits.

6 ¶ And it came to pass that a plague did come over me, for where should we find such as these?

7 And now I do see that one such as this doth stand before me now; therefore, today take off thy cloak and you shall engrave upon it the seal, and in the middle of it you shall put the signs and the symbols.

8 And all that Raziel did teach thee is the meaning of the seal, and it is a seal between YHVH, your Elohim, and thee; for that seal is the very emanations (ספירות) of YHVH.

9 And what then is this emanation? It is the outpouring of the Ruach HaKodesh, the very breath of Elohim.

10 ¶ When YHVH Elohim created this world, El Elyon did breathe both justice (Gevurah) and mercy (Chesed) into it,

11 For being omnipotent, YHVH did know that there should be both good and evil, for there must needs be that there is opposition in all things:

12 If this were not so, there could not be life nor death, holiness nor wickedness, corruption nor incorruption.

13 ¶ And I do see that thou, Zenock, have both acted and been acted upon;

14 Therefore, you do know the taste of the bitterness of sin and death, and the sweet taste of that tree of life that doth grow within thy heart.

15 Wherefore, know too that YHVH Elohim did grant unto mankind their agency, to act for themselves;

16 Therefore, YHVH Elohim hath given you to choose, even as YHVH did give thy father, Adam, and thy mother, Eve, to choose for yourselves, good from evil.

17 And thus is the agency of mankind, and the condemnation of the world:

18 Mankind is and was from before the beginning of this creation, and being given the light, death must come to they who receive not that light.

19 ¶ And now, I shall tell thee that the image of that tree shall be carved upon the mantel of righteousness with the two symbols (*letters*) to represent that tree as seen looking up into the heavens, and as it is seen when looking down upon the earth.

20 ¶ And now, I see that you do have the herbs of the apothecary made into that holy ointment, even as Moses and Zipporah were instructed;

21 Therefore, you shall use it to anoint thy cloak, to make it holy unto YHVH, and thou shall fast for these seven days,

22 ¶ And it shall not be for you to eat of any meat, nor anything that cometh from a living thing, neither meat, nor milk, nor eggs, nor fish, nor honey;

23 Yea, but thou shall eat the meat of the plants and touch nothing that is unclean.

24 ¶ And thou shall bathe every night, washing thy hands in salt three times a day; once in the morning, once in the mid-day, and once in the evening, before thou should bathe.

25 And thou shall keep your thoughts pure, and speak peace with all that cross thy path, and I shall return unto thee in time and instruct thee further.

26 ¶ And so it was that I did fast, even as I was instructed, and I did meditate upon the Torah daily,

27 And so I did study from the words that were passed down from mouth to ear, and from the writings of the Torah upon the night sky.

28 And in my study of that Torah, given us by YHVH, our Elohim, in His great mercy, and in showering us with His great love, I did see that Ahveh Asher Ahveh did speak, and so everything is.

29 Therefore, Ahveh Asher Ahveh, the Creator, is The One Who Bestows, and we the creation are she who doth receive:

30 And this then is the condescension (Hebrew: צִמְצוּם, tzimtzum) of YHVH Elohim,

31 And by His Grace (teshuvah) mankind is given the power to both receive of the goodness of YHVH, and to grant mercy unto the creation in His name, that we take not the name of YHVH upon ourselves in vain.

32 ¶ And it came to pass that after so many days, Haniel did come again unto me, and he did ask of my cloak;

33 And so, I did offer to place my cloak in his hand, but Haniel did speak unto me, saying: Nay, but it is holy; therefore place it there before me.

34 Wherefore I did remove it from off of me, and I did place it before him.

35 And he did teach me of the use of it, and did send me to the village, that I might go unto the Priest, so to make an offering of sacrifice that I might give it to feed the poor and the needy.

36 ¶ And so it was that as I headed North, to the village I had seen along the way, I did wonder of it, for what should I give for a sacrifice unto YHVH?

37 And I did pitch my tent in the wilderness (*Mormon*) along the way.

38 ¶ And it came to pass that as I did walk along the road, I did find a young ram trapped by the way as rocks had fallen upon him.

39 And I did see and observe that though the rocks had fallen upon the he goat, I saw that his bones were not broken, and that he was fit for sacrifice;

40 Therefore, I did bind him up and take him, the ram YHVH did give unto me for a sacrifice and I did call that place Bethe Hayil YHVH (בֵּית הָאֵיל יְהוָה; House of the Ram of YHVH).

## Chapter 9

### *A Flash of Lightning*

#### *(The third section on the plates)*

1 And it came to pass that upon returning to that cave, I did come across a man of the stick of Manasseh who had pitched his tent in the wilderness (*Mormon*) whose name was Baraq, son of Laman.

2 And the Voice did speak unto me, saying: Go and enquire of this man.

3 Therefore, I did put away my cloak from before him, that I should keep holy and that he should not see my righteousness (צִדִּיק).

4 And so it was that I did come up unto him, that I should join him by his fire, saying: I come in peace, praise be unto YHVH, our Elohim, and the Elohim of our fathers!

5 ¶ And now, being alone, Baraq did speak unto me not, therefore I did speak again, saying even with an oath, that he need not fear,

6 And I did ask him why for he should go down alone into the wilderness (*Mormon*).

7 ¶ And it came to pass that he did speak unto me, saying: Why for doth thou bother me with thy words, but come and eat, and find rest with me,

8 And how shall you say that I be alone man in the wilderness; for is not YHVH Elohim with us? Is any man ever truly alone?

9 Wherefore did I speak unto him, saying: I should be honored to be in the midst of thy presence, only let me offer you of my bread also, that I should ask of you, giving back nothing in return.

10 ¶ And so it was that I did give unto him manna to eat, even the very manna that I had gathered up from out of that cave,

11 For the malak did give it to me to carry in my journey when he did send me forth, and it faileth not.

12 ¶ And it came to pass that when this man, Baraq, did eat of the manna, he was stirred up, and he did marvel, saying:

13 What is this (*manna*) that you do give unto me, for when I eat of it, I remember the Word of the Torah, which doth say:

14 YHVH shall give you in the evening flesh to eat and in the morning bread to the full, for that YHVH heareth your murmurings which ye murmur against Him.

15 ¶ And I did reply unto him, saying: And Israel called the name thereof manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey.

16 ¶ And Baraq did open his mouth again, saying: I see that you are a man of El Elyon; therefore, let us talk.

17 ¶ And I did answer him, saying: Of what should we discuss?

18 ¶ And Baraq did answer me, saying: Of the Torah, that we may both learn to know our mitzvot.

19 ¶ And I did answer him, saying: Doth thou have the secret wisdom of YHVH, or the knowledge of Yah that I might learn it?

20 ¶ And Baraq did sit upright and open his mouth, saying: I see that cloak you desired to be hidden from me; therefore, I do see thy righteousness (צדק).

21 When hence hath thou cometh, and where doth thou goest; for I do perceive that you have been in the presence of malakim;

22 Therefore, impart on me all thou hast heard, and teach it unto me, the knowledge you have acquired.

23 ¶ And so it was that I did open my mouth unto him, and being filled with the Breath of Elohim, I did speak, saying:

24 Knowledge and wisdom are as two candles of similar height and flame;

25 And when one is lit it will illuminate the room, but when the second is lit, the room will be illuminated even greater still.

26 But when that flame is put out in the morning, though the light of them shall be gone from the room to be replaced by the light of the sun, you shall still smell the smoke of it;

27 Therefore, all shall know the light that was good, and when the sun shall go down, the candles may be lit,

28 But even in the darkness, when the flames are put out, the smell of it shall be known to those that seek it and are aware.

29 My soul doth find delight then, even in the darkness of night, for the scent of the candle is there, wherefore do I know that the Breath shall come upon me, and I shall know.

30 For when the nephesh doth sleep, the Breath (ruach) shall awaken my soul to the path that the light of YHVH be poured upon me from on high.

31 ¶ And Baraq did look upon me and marvel, and he did ponder on this for a time.



32 ¶ And it came to pass that after a time Baraq did open his mouth and speak again unto me, saying:

33 How great is the number of they who take no interest in such things, for the knowledge of this world bringeth death, but the Word of the Torah bringeth life.

34 I pray that my soul is awakened, even as YHVH did breathe upon Adam that they did live, may I live also;

35 Therefore, I did come here, to read the Torah in the stars, and here did I pray that YHVH Elohim should send a servant of Yah that I might learn my mitzvoth.

36 I desire to behold Adam, as he sits with Eve upon their thrones in the Garden, rejoicing over all they who find teshuvah and seek to be Israel (*straight to God*) in their hearts and cease to do evil in the sight of Yah.

37 ¶ For my father, Laman, hath said: I dreamed a dream, and in my dream all the souls that lacked not the justice of YHVH, and all the souls that did see that mercy of YHVH;

38 And these did gather with Adam (*mankind*) and Eve (*life*) having journeyed upon the path;

39 And YHVH, our Elohim, did accept the sacrifices of all they that came unto Him with a pierced heart, being hearers of the Torah, and having fulfilled their mitzvoth.

40 ¶ And having talked with Baraq all through the night, I did see that the sun was rising; therefore, did I get up with him, and I did journey with him back to the house of his father.

## Chapter 10

### *The Creation.*

1 And it came to pass that as we walked to the house of Laman, that Baraq, son of Laman did speak unto me, saying:

2 Tzaddiq (*Righteous One*), you are wise; therefore, tell me, how should it be that everyone will study the Torah? Or are not all given to study the Word?

3 ¶ And I did reply unto him, saying: Call me not Righteous One (*Tzaddiq*), for I am but a humble man, and only YHVH is righteous.

4 It is true that all mankind shall be given to know the Torah, were it not so, her words would not be written upon the night sky;

5 Yet not all shall know her, nor shall all understand her wisdom nor her secrets; therefore, only a foolish man should say unto his brother: You do not know the Torah,

6 And this because everyone shall be given her secrets in her time, as she doth uncover herself before them, and not by the time nor by the reckoning of mankind.

7 ¶ There is one wisdom to see, one wisdom to hear, and one wisdom to know the secrets of YHVH Elohim;

8 Yet there is a greater secret still, and that is the second: to know oneself.

9 For one to know who they are, how they are created, from where they did come before this earth, and wither they shall go—

10 All shall be given such an account of this when they do stand before Ha'Elohim.

11 But to know one's own heart!

12 This is the very purpose of the Torah, and why YHVH did write it on the night sky, and why YHVH did give it to Moses with His finger upon the sapphire tablets.

13 ¶ When a person knows their own heart, then do they know YHVH Elohim and the secrets of the whole of this creation;

14 Therefore, anyone that should seek out the secrets and the mystery of the Torah, she will show them the light that is YHVH, our Elohim, and she will show them the gate to their own soul:

15 To know thy mitzvoth and to do it, this is justice, but good deeds alone shall be not a sacrifice unto salvation; by thy heart shall YHVH lift thee up on high.

16 ¶ If one should read the Torah, go and do; if thou will live the covenant then you shall hear the Voice and hearken, giving aid unto thy brother.

17 ¶ And Baraq did ask of me, saying: O Tzaddiq, is this then what our father, Abraham, did teach us of what did come before the creation?

18 ¶ And I did answer him, saying: There is nothing before Yah, nothing before YHVH, and nothing before Ha'Elohim; therefore, there can be nothing before the creation.

19 For even as Abraham did say: Michael (*one who is like God*) did speak, saying: We will go down, for there is space there.

20 And where should they go if there was no space for them?

21 ¶ And so too did Moses teach us by the Torah, saying: And the Earth, she was empty, and chaos filled her;

22 And YHVH did cause darkness to come up upon the face of the endless abyss; and Ruach Elohim did move upon The Presence of the Waters,

23 And YHVH did say: Let there be Creation; and thus did the work of creation begin.

24 ¶ Do not both of these words speak truth?

25 For by the words of our father, Abraham, this creation was always there, and even by the voice of the friend of YHVH, Moses this creation was before the beginning.

26 ¶ And Baraq did answer me, saying: O Tzaddiq, I perceive that Moses did speak truth, for did not our father, Abraham, also teach us, saying:

27 And YHVH did speak, saying: Let us go down, at the beginning; and Ha'Elohim did give shape unto the heavens and the earth.

28 ¶ And I did open my mouth unto Baraq, saying: Chasid (*faithful one*), I see this is truth, yet there is a contradiction, for how did YHVH and Ha'Elohim create that which did exist?

29 Behold, I shall tell it unto thee, even as our father, Abraham, did say:

30 YHVH was with Yah from before the beginning, and they did create Ha'Elohim, even as the Torah doth say:

31 In knowledge and in wisdom did YHVH create the Elohim, and the Heavens, and the Earth.

32 ¶ And so it was that YHVH did speak, and Ha'Elohim did obey, and thus was this creation made; therefore, all things were made by YHVH Elohim;

33 And without Him was not anything made that was made, and so it is that the four worlds were created by the very Word of YHVH.

34 ¶ The one who is like unto El (*Michael*) is full of wisdom and life, but there was another full of smoke and death, and he did seek to create darkness and strife.

35 But YHVH doth know all things; therefore, YHVH did know that a sacrifice should be made that the sun, the moon, and the stars (*Israel*) should be born.

36 Wherefore YHVH should descend below all things, and this that all should be, and if not, then nothing is.

37 ¶ And YHVH did speak unto Michael, saying: You shall go down; and Michael did go down, and this did anger the other, and this must be that there be opposition in all things.

38 ¶ And YHVH did say: I will go down, and I will be that sacrifice, that the sun, and the moon, and the stars (*Israel*) should be born.

39 ¶ And now we see that the word of the Torah, given to us by YHVH through His servant, Moses, does teach us, saying:

40 And mankind became a living soul; which is to say: And mankind became a speaking spirit.

41 ¶ And so it was that Adam did fall that mankind might be, even as our father, Abraham did teach us:

42 How can YHVH live if He is not born of a woman that He might die and take up his life again?

43 Wherefore, YHVH must first be quickened; and even so, through Him shall I and my seed be quickened, and shall live.

44 ¶ And so it is that mankind shall be saved, everyone passing through the four worlds and receiving of the ten emanations (ספירות) of YHVH.

45 ¶ And Baraq did answer me, saying: O Tzaddiq, call me not faithful one, for only YHVH is faithful.

46 But I pray thee, what then is the purpose unto YHVH for His Israel to offer up sacrifices and to do the mitzvoth if all is in vain?

47 Why then study the Word of the Torah, given us from YHVH unto Moses, and passed down unto every generation from mouth to ear, if this be not pleasing unto YHVH?

48 Does not the study of the Torah bring one to perform their mitzvoth?

49 And if a man should perform his duty, is he not loved throughout the land, blessed with good crops and with riches from Ha'Elohim above? Is this not salvation?

50 ¶ And I did open my mouth to answer him, saying: Chasid, do you not see that the wicked man may also prosper in the land by the faith of the righteous ones (*qaddish*)?

51 The well of the evil man does not run dry, nor the rain cloud cease when the rain doth move over his lands;

52 Therefore, the rewards of this world may come and go unto the just and the unjust, the righteous man and the wicked man, the faithful wife and the adulterous husband;

53 Yah, and YHVH and Ha'Elohim (יה ויהוה והאלהים) then is not a respecter of persons.

## Chapter 11

### *Eternal Life.*

1 And Baraq did ponder this for a time, and it came to pass that he did open his mouth again, speaking unto me, saying:

2 O Tzaddiq, what then are these four worlds, and how shall I know of them?

3 ¶ And so it was that I did speak unto him, saying: Hear me, Chasid, and I will tell thee only what the malakim of YHVH have uttered unto me:

4 The first is the divine understanding from before the beginning; therefore, it has no beginning and no end.

5 The second is the spirit of this creation, without which there is not life; therefore, it is all that came before the creation of this world.

6 The third is the physical form of this creation; therefore, it is all you see, touch, desire, and feel in this world.

7 The fourth is the soul that lives when YHVH doth breathe the breath of life upon us; therefore, it is to be born again.

8 And there shall come a fifth and final world, which is all four worlds being one; therefore, it is the restoration when we shall awaken unto eternal life.

9 ¶ And Baraq did speak unto me again, saying: Tzaddiq, what does this mean to awaken unto eternal life?

10 ¶ And I did answer him, saying: Behold, O Chasid, it is even as this, in this creation there is water, wind, fire, and dust (*earth*); each of these doth make up this creation:

11 The first world, it is as water, for the Torah does say: Ruach Elohim did move upon The Presence of the Waters.

12 And that second world, it is even as the wind, for the Torah does say: YHVH did breathe into the nostrils of mankind the Breath of Life; and does not the wind blow even as it goes, passing even as a shadow?

13 And that third world is as the dust of the earth, for the Torah doth say: And YHVH Elohim did take from the dust of the earth and did breathe life into mankind.

14 And the fourth world is even as fire, for the Torah does say: The flesh of Moses and Zipporah became as fire.

15 Wherefore it must be that the whole Adam, the finished Adam, the Adam Elyon must be all of these;

16 And this is not a creation that mankind can make of themselves; therefore, it must be the very work of YHVH, our Elohim.

17 ¶ And Baraq did open his mouth again unto me, saying: What then of this creation, Tzaddiq, if it hath no beginning and no end? How be it the creation?

18 ¶ And I did answer him, that his ears be open, saying: Chasid, see you not that this creation is the formation of YHVH, the foundation?

19 For YHVH Elohim is not one who did create, but is the Creator, he who (*re*)creates in His image,

20 For doth not the Torah say: Let us make mankind in our image? Therefore, YHVH Elohim, El Elyon, El Olam hath made us and (*re*)made us in the very image of Ha'Elohim.

21 ¶ And so it was that after this manner we did continue to speak one to another, mouth to ear, until we did reach the house of Laman.

## Chapter 12

### *The House of Laman.*

1 And it came to pass that we did journey to the house of Laman, and there, Laman did greet his son, kissing him upon the cheek,

2 And so it was that when Laman did see that his son was returned to him safely that he did enquire of Baraq, asking: Who is this?

3 And Baraq did answer his father, saying: My father, this is Zenock, the Tzaddiq (*Righteous One*), from him have I gained much wisdom!

4 ¶ And then did I reply unto Laman, saying: Master (*adon*), I am thy servant; but call me not Righteous One (*Tzaddiq*), for I am but a humble man, and only YHVH is righteous.

5 ¶ And Laman did answer me, saying: This is well said; therefore, call me not Lord (*adon*), for only YHVH reigneth, sitting upon the throne of His holiness.

6 ¶ And Baraq, in his haste, did speak unto his father, saying: Hear Zenock, father; for he is wise in the wisdom of El Olam!

7 ¶ And it came to pass that Laman did bring us into his house, and did offer us bread and wine; and then it was that He did speak unto me, asking:

8 Tell me then, what is the wisdom of El Olam, and how dost thou know it?

9 ¶ And I did answer him, saying: Lord, I, thy servant, shall speak it unto you, even as I do understand it;

10 But I am a simple man, so I pray thee, give me thy pity for the poorness of my speech.

11 ¶ And speaking by the Breath that was upon me, I did speak, saying: The Torah does teach us:

12 In knowledge and in wisdom did YHVH create Ha'Elohim, and the Heavens, and the Earth.

13 Wherefore, the first wisdom is this: to know YHVH Elohim, and to know YHVH is to love YHVH, our Elohim, with one heart, and with one soul, and as one wholly.

14 And this wisdom is the perfect love; yea, it is a love that changeth not, but abides with us, for this is how Elohim Shaddai loveth us, His creation.

15 ¶ And the Torah does teach us: Thou shalt love thy neighbor as thyself; I am YHVH, thy Elohim.

16 Wherefore, all of this, the creation, is our neighbor; if we do love the Creator, then we show this love by our love for this creation.

17 And this wisdom is the perfect (*or complete*) knowledge of the Creator and the creation; for how can a man take a wife that is a widow and love her but not love her children?

18 Therefore, if Israel is to love YHVH, our Elohim, then we will love all of His creation.

19 ¶ And the Torah does teach us: Let the waters under the heavens be gathered together unto one place.

20 Wherefore, even as all of Israel hath been given of the mercy of YHVH Elohim, so too shall we be one Israel;

21 For the Torah doth also say: Hear, O Israel: YHVH is our Elohim; YHVH is unity.

22 Wherefore, if YHVH be Unity, then Israel too must be unity, for Israel is the creation of YHVH, our Elohim that Ruach HaKodesh and the Shekinah be upon us.

23 And this wisdom is the perfect wisdom, that we do see the unity of all the things that YHVH Elohim hath created.

24 ¶ And the Torah does teach us: And YHVH Elohim offered unto the people teshuvah, saying: Of every tree of the garden, thou mayest freely eat.

25 Wherefore, teshuvah has been given us from the beginning; therefore, whence we know good from evil, let us do good.

26 And this wisdom is the perfect mercy of YHVH, for El Elyon did show unto us to walk upon the way.

27 ¶ And the Torah does teach us: Calling upon Ahyeh Asher Ahyeh, Moses did receive strength.

28 Wherefore we do see that in the judgement that Moses did judge, so too was he judged;

29 And the judgment of Moses was not to cast out his brother, but to cast that adversary of doubt from out of himself.

30 And I do say unto you now: That when a man knows the unity or oneness of YHVH Elohim, he knows the oneness of this creation and truly understands his mitzvoth;

31 For the Torah does teach us truth, saying: Hear O Israel: YHVH is our Elohim; YHVH is Unity.

32 And this wisdom is the perfect judgement, that we do judge not but in righteousness, which is to say, we only judge our own actions and our own deeds.

33 ¶ And the Torah does teach us: And YHVH will establish a covenant with Israel, with the circumcision of the heart, and this shall be the covenant between YHVH and Israel in all their generations.

34 When the heart is pierced, it is the birth of a soul and we are born again; and if mankind is not born again, we cannot inherit the kingdom of heaven;

35 And this is because when mankind is born again, the earth is healed, here a little and there a little, until all is as it was at the first.

36 And thus does mankind become new creatures, and such born to inherit the kingdom of Yah, which is our birthright.

37 Wherefore we see that in this does Israel perform her mitzvoth, and bring forth works of perfect righteousness (*of bring for the works to fulfill all righteousness*), exceeding all beauty.

38 ¶ And the Torah does teach us: And YHVH did bless them, and did say unto them: Be fruitful, and multiply, and replenish the earth.

39 Wherefore, so it must be that we increase our desires in righteousness, being the creation of YHVH Elohim,

40 Being transformed from a carnal and fallen state to a state of righteousness, being redeemed of YHVH, becoming His sons and daughters.

41 And now, is this not our eternal reward, to sit with Ha'Elohim and El Olam in the heavens?

42 And if the earth and the heavens be one, then the creation is finished.  
43 But we see that the heaven and the earth are not one; therefore, it is the will of El Olam who is El Elyon that all they that walk in teshuvah is to teach his brother,  
44 Wherefore, here is wisdom; yet it is not wisdom in me, but wisdom in Elohim Shaddai, even El Olam.  
45 ¶ And now, I do say unto you: The hidden wisdom is even this: when we serve our brothers we serve our Elohim; therefore, seek not to teach thy brother in wrath, but in service and in love.  
46 Wherefore, the eternal glory given mankind of YHVH Elohim is to plant thy feet firmly upon that foundation; for such is the kingdom.

## Chapter 13

*To Not Taste of Death.*

1 And it came to pass that after this, Laman did speak unto me with his heart, saying:  
2 Tzaddiq, surely thou hast walked with the malakim of YHVH, for you do speak as one who does know.  
3 ¶ And I did speak unto him with my mouth, saying: Call me not, Righteous One, for only YHVH Elohim is righteous.  
4 ¶ And then I did speak unto Laman and Baraq, son of Laman, with my heart, saying:  
5 I shall tell you of the saying of the Malakim unto me, that you might teach your people;  
6 And all they who do learn of these words, to understand them, shall know the Torah and teach it also, and they shall not fear death, and some shall not even taste of death.  
7 ¶ And here is truth: There is nothing hidden from mankind, for YHVH Elohim hath written His Torah in the night sky;  
8 But it is mankind that doth close his eyes to the teachings of YHVH, our Elohim.  
9 Mankind cannot see with their eyes, nor hear with their ears, nor know that which they hold,  
10 And why is this? This is because they only see themselves in all things and not The Creator.  
11 ¶ If mankind will but listen with their hearts, the very rocks and trees should teach us!  
12 And yet mankind builds a house upon a land they do not own,  
13 And we plant crops in a field that is not our own,  
14 And we pick up the sword to take or defend that which belongs to The Creator;  
15 Therefore, worry not what thou would do, what thou shall eat, or what thou shall wear, for YHVH Elohim did give all things unto you.  
16 ¶ Stretch not thy hand out seeking more, but give generously of all that YHVH hath given you and worry not for El Elyon is watching over, for YHVH is El Roi.  
17 And if you have hope, that hope shall tell thee the very will of YHVH, our Elohim;  
18 And when you do know the will of Elohim Shaddai, then when you say: Move up out of thy place, this creation will hear and in the name of YHVH, the Creator, will obey.  
19 ¶ And it came to pass that I did continue to speak unto Laman and Baraq, son of Laman, in this same manner all the day and all the night and even into the following day.

## Chapter 14

### *The Priesthood of Life and the Priesthood of Eternal Life.*

1 And it came to pass that when we had finished pouring over the things of YHVH Elohim, that Laman and Baraq, son of Laman, did desire to be washed clean in the living water to fulfill all righteousness.

2 Wherefore, I did take them unto a running stream, and there I did speak unto them, saying:

3 If ye be willing to mourn with those that do mourn, and comfort those that stand in need of comfort, and be willing to bear the burdens of others that they be light,

4 Then ye do truly be desirous to come into the fold of YHVH, to be called Israel.

5 ¶ And it came to pass that Laman and Baraq, son of Laman, did speak unto me, saying: This is the desire of our hearts.

6 And so it was that I did take them into the water to wash them.

7 And before washing Laman, I did pray unto El Elyon, saying: Having authority, given me of Elohim Shaddai, I do wash thee in the name of YHVH Elohim, that you be clean unto eternal life.

8 And so it was that I did take Baraq, son of Laman, into the water and I did wash him likewise that he be clean also.

9 ¶ And it came to pass that after we did come up out of the water that Laman did ask of me, saying: What is this that thou hast been given of YHVH that you should say these things?

10 ¶ And I did speak unto him, saying: The Torah, given unto us from Moses, mouth to ear, doth teach us, saying:

11 There are two Priesthoods: the Priesthood of an Endless Life; and the Priesthood of Life;

12 And so it is that in the Priesthood of an Endless Life are two Orders; and these be that of Talmidim and of the Priests and Priestesses.

13 ¶ And of the Talmidim there are four degrees; that of Mechokek (*lawgiver*) being the first degree,

14 And these are they who is the talmid, and a prophet, and a seer, and one who does reveal the will of YHVH, your Elohim, and that doth know the languages.

15 And there is one called to this first degree that doth give the Torah of God even from his mouth.

16 ¶ And there is another one called to the second degree, to be a counselor unto the other; and they are a prophet, a seer and sar:

17 And this we see in Moses, the lawgiver and Zipporah, the councilor; he being the first degree, and she being the second; and these being one, even as YHVH is One.

18 ¶ And that of tsiyr is the third degree; and these are they who are talmidim, and of these there shall be twelve;

19 And they shall be talmidim and tsiyr (*ambassadors or witnesses*) to the foreigners, and teachers in all places where the Mechokek shall send them.

20 And we did see that Moses did call twelve men and twelve women, one from each tribe.

21 ¶ and that of musar is the fourth degree, that of the evangelist; and these are seven talmidim, and tsiyr of Israel, to where they are sent.

22 ¶ And of the Priests and Priestesses of this order, there are two degrees; that of High Priests and High Priestess is the first, and that of Elder is the second degree.

23 And we know that Moses did call men and women of all the tribes to these,

24 And we do wear the tzitzits to show that Israel is a nation of kings and queens, and priests and priestesses;

25 Therefore, we know that the Levites do their duties unto YHVH, and that Ha'Elohim doth call others of the tribes, for are we not all Israel?

26 ¶ And Moses did teach us by the Word of the Torah, saying: And the Levites shall serve in the Priesthood of Life;

27 And in that Priesthood of Life there are three; that of the Priests and the Priestesses, and that of the Teachers, and that of the Shamashim.

28 And of the Shamashim there shall be three degrees, and of the Teachers there shall be five degrees; and of the Priests and Priestesses there shall be two degrees.

29 ¶ And there shall be a Chief Priest from amongst the Priests of the Priesthood of Life, and there shall be a Chief Priestess from amongst the Priestesses of the Priesthood of Life,

30 And there shall also be a first and second High Priest and a first and second High Priestess;

31 And a leader of each division (or *group*) of Priests and of each division of Priestesses, and this to every Temple throughout the land, once it be established.

32 And this Priesthood shall be divided into groups, according to the nature of their duties;

33 And there shall be those set apart in the several divisions, to guide and direct them in the mitzvot of their division.

34 ¶ And these are the words of Moses, given us by the Torah from his mouth to our ears, even unto this day.

35 Wherefore, when ye should ask of me: What is this that thou hast been given of YHVH that you should say these things?

36 Know then that it is the Priesthood of Endless Life that YHVH hath bestowed upon me, by the hands of His malakim, for in the hands of YHVH Elohim are all the keys given of Yah;

37 Therefore, I am of they who are called by the order of Yah, yea, even after the order of His Son.

38 ¶ And it came to pass that I did lay my hands upon Laman and Baraq, son of Laman, and pass down these very same keys, in the wisdom of YHVH and for a wise purpose unto YHVH.

39 And then did Laman and Baraq, the son of Laman, go back down into that living water and wash one another even after the same manner in the which I had washed them clean.

## Chapter 15

### *The Vision of Zenock.*

1 And it came to pass that Baraq did ask me of the wars of the nation of Israel, for Israel and Judah are not one, saying:

2 Is it the end? And how shall it be that the end should come?

3 ¶ And it came to pass that I did bow down unto YHVH Elohim in prayer, and when I had opened my eyes, I was in vision.

4 ¶ And in the last days I did see a great army that did overthrow a foreign power, that peace should be proclaimed throughout the land;

5 For in the last days, after the Yachad Yachid Echad should come, for the Yachad (*the one who unites us*) is the very Messiah of the world, full of Grace and truth forever and ever;

6 And I did see that after the Yachad did come, that the Levites were forbidden to sacrifice blood, except it should be for the meat of them to feed the poor;



7 For the Yachad, who is the Messiah of the world, should be the last sacrifice of blood, and the covenant of Abraham shall again be remembered, that of the broken heart and contrite spirit.

8 ¶ And I did see that when that mighty army did break the chains of their oppressors, they did cry out unto the people, saying:

9 Go thy way! Go back to your homes! And we shall be your protection; therefore, fear not!

10 And I did see that the people did go about their way, and they did look to the strength of that mighty army that stood in the name of YHVH Elohim, and troubled themselves not.

11 ¶ And I did see in my vision that it came to pass that the armies did close up the temples and would not let the people in, even as the Levites today let not the people of Israel in.

12 But behold! I did see that because of that great and everlasting sacrifice of the Yachad, YHVH did call up all of Israel into His house, and there YHVH did bless them;

13 Yet that army would not let the people into the temples of YHVH, though they be the people of Israel;

14 Yea, and only they that were faithful unto that great army would they let pass through the gates.

15 ¶ But I was in vision; therefore, they could not keep me out of their temples, and I did see, and I do know.

16 And behold, I did see that there in those temples, that they did sacrifice the blood of calves, and of goats, and of rams, and of the fowl of the air unto YHVH, and the people did know it not.

17 ¶ And YHVH Elohim was displeased; therefore, YHVH did call upon His seers, and His prophets and His prophetesses.

18 ¶ And these did speak unto the people, saying: See now, O people of Israel!

19 These mighty armies defend our borders with a strong and mighty hand, yet they do not serve YHVH, our Elohim.

20 And YHVH hath cried out unto us, saying: Wherein do they give alms to the poor? Wherein do they seek to unite my Israel, saith YHVH?

21 By these do they reject my sacrifice, the blood of the Yachad Yachid Echad being spilt in vain,

22 For these do sacrifice the blood of the beasts of the field and the fowl of the air, thus taking my name in vain, saith YHVH.

23 ¶ Did I not say: And your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings;

24 But ye shall offer for a sacrifice unto me a broken heart and a contrite spirit; for behold, by me redemption cometh, and in me is the Torah of Moses fulfilled;

25 Therefore, whoso walketh in teshuvah, to come unto me even as a little child, these will I receive; for of such is the kingdom of Yah.

26 Behold, for such I have laid down my life and have taken it up again; therefore, repent, and come unto me, all ye ends of the earth, and be saved.

27 ¶ And I did ask, saying: What is this?

28 ¶ And I did see the angel of YHVH before me, and he did show unto me that Yachad Yachid Echad;

29 That when He shall walk this earth, that He should feed the poor, and He should heal the sick, and He should raise the dead,

30 And many more things shall He do when He will walk this earth, so many that I cannot write them all.

31 ¶ And I saw Him, the Yachad Yachid Echad; and men did come to take Him, and I asked again, saying: What is this?

32 ¶ And the angel of YHVH did answer me, saying: Behold, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob yieldeth Himself as a man into the hands of wicked men.

33 And I did see and behold that this man was taken to be lifted up.

34 ¶ And I did see that YHVH Elohim shall surely visit all the house of Israel at that day, 35 Some with His voice because of their righteousness, unto their great joy and salvation, and others with the thunderings and the lightnings of His power.

36 Yea, and by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.

37 ¶ And as for those who are at Jerusalem, they shall be scourged by all people;

38 And this is because they did crucify the Elohim of Israel and turn their hearts aside, rejecting signs and wonders, and the power and glory of the Elohim of Israel;

39 ¶ And now, because they would turn their hearts aside, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.

40 Nevertheless, when that day cometh that they no more turn aside their hearts against the Holy One of Israel, then will YHVH remember the covenants which He did make unto their fathers;

41 Yea, and all the earth shall see the salvation of YHVH, and every nation, kindred, tongue, and people shall be blessed.

42 ¶ Wherefore, I do know that the Messiah, the very Yachad Yachid Echad, shall come among the children of men,

43 To take upon Himself the transgressions of His people, and that He shall atone for the sins of the world; for I have seen it.

44 And I did ask with my heart, saying: What then of the nation of Judah and her people, shall YHVH, our Elohim forget His covenant with her?

45 ¶ And the angel of YHVH did speak unto me, saying: Which is the greater servant, they who serve their master for the sake of their reward, or they who do what is required them because it is their mitzvoth?

46 In other words: Which is the greater servant, they who doth serve their master for the sake of reward, or the servant who doth serve that the task be done in righteousness?

47 Behold, I say unto you: That they who do what is required them for the sake of the covenant shall have not but the reward of the covenant,

48 But they who do their mitzvoth because the kingdom of Heaven is born inside of them, to these come the true reward:

49 For the glory of Heaven truly doth belong to them, and none can ever take their birthright from them,

50 And great shall be their inheritance for they shall be given all that Yah YHVH hath.

51 ¶ Wherefore, worry not, for YHVH shall be ever watchful over His Israel.

52 Though the world will scorn them, yet YHVH Elohim does not forget His Israel, and the world shall see the love YHVH does have for His people.

## Chapter 16

*The Vision of Zenock, continued.*

1 And now, having been granted an understanding of these things, I was taken again in vision unto the last days.

2 And I did see that the people of YHVH Elohim, they that would be Israel, they did find peace in their hearts insomuch that the mighty arm of they who did overthrow the first oppressors were themselves overcome; and they did flee from before Israel.

3 And they did not make war with weapons nor with arms, but they did live in such peace that any that were sent to make war with them were converted by the power of the voice of their hearts;

4 For these did not focus on their words, but on their actions, and their works were the works of El Olam, and El Alohykm, which is to say, The All Powerful Ones.

5 ¶ And though war did continue all around Zion, no one did dare to contend with Zion, for she was Israel in her heart and the fear of men was not in her.

6 And any armies that did dare to fight against Zion only saw their men throw down their weapons of war and run, fleeing to Zion;

7 Therefore, the mighty arm of mankind did teach his people against Zion and did say unto them:

8 Who is Zion? Run off! For none can find her! And they that do shall be devoured by her cunning.

9 And this made the people afraid, yet those that did seek Israel, these I did see that the Voice did bring them into Zion.

10 ¶ And though Israel should be shattered and scattered, I did see that YHVH did bring them all home in Yachad Yachid Echad, the very Messiah of the Heavens and the Earth.

11 And I did see that all the wars of mankind did melt away from before my eyes, and in their place, I did see a new heaven and a new earth.

12 ¶ And the Zion of the Heavens did come down, and was one with the earth, and the new Jerusalem, the city of peace, did bridge the creation with her Creator, never again to be apart.

13 And El Olam, seated upon His throne, did look into the eyes of His Bride and say: All things are made new!

14 ¶ And the gates of the city of Zion, even that New Jerusalem, were always open, and the gates did not close from evening until morning, nor from morning til evening,

15 And all they who did desire to enter did flow in freely, for they that were unclean desired it not, for they were sore afraid.

16 ¶ And then did I ask the angel of YHVH, saying: What is this?

17 ¶ And the Malak of YHVH did answer me, saying: Behold, from the beginning was the Torah taught unto mankind, and unto all they who did feel of the Breath of Ha'Elohim, being hearers of the Voice and doers of the Word also, are given the soul of the Torah.

18 But the soul of the Torah is given only unto they who do seek after her, for she is not hidden yet must be revealed for the plainness of her;

19 For the soul of mankind doth delight in the plainness that they might learn the things of YHVH, and after this manner doth YHVH Elohim work amongst the children of mankind.

20 And the plainness of the soul of the soul of the Torah is written in the words of the Torah,

21 And the Word is passed down from mouth to ear unto all they that have ears to hear, and written upon the night skies for all they who do have eyes to see.

22 ¶ The whole of creation is in mankind; the creation and the Breath of YHVH too be in mankind, should they seek to live;

23 Therefore, what one man will do unto another he does unto himself, and the gift that one woman gives unto another she doth give unto herself.

24 Wherefore, know that when one does judge another, they do only judge themselves;

25 Therefore, judge only in righteousness which is to judge only to be thyself purified in YHVH Elohim.

26 ¶ And speaking unto the angel of YHVH with my heart, I did speak, saying: What is this? And what is this to do with what El Olam hath shone unto me?

27 ¶ And the angel of YHVH did answer me, saying: Behold, in the last days the restoration shall come,

28 And it shall be a restoration of all things (tikkun olam), and this is what you did see before thine eyes.

29 And the restoration is even as this: At the first mankind did seek to force his will on Ha'Elohim,

30 But mankind (*Adam*) is created in the image of Ha'Elohim, not Ha'Elohim in the image of mankind;

31 Therefore, the works of mankind done for salvation freely given in the covenant are in vain;

32 But the love of YHVH Elohim given in the Torah, for all they who do learn their mitzvoth and do keep it, unto these are given to drink from the living waters of eternal life.

33 And by the restoration of Israel shall the light of the Messiah shine forth to heal this, the creation of YHVH;

34 And then shall all that was broken be restored, and the waste places rebuilt, and the ruins of the earth shall be made a garden; yea, this earth shall be Eden once again.

## Chapter 17

### *The Marriage of Zenock and Sarah*

1 And it came to pass that I did notice the daughter of Laman and the sister of Baraq, for the beauty of her radiance did shine like that of the sun, and her eyes, they did overcome me insomuch that I did desire to take her as my wife.

2 And Laman, the son of Zenos, did see me looking upon Sarah, and he did give her unto me to be my wife, and I did let her possess me that I should be her husband.

3 ¶ And it came to pass that she did bare unto me four sons, and she did name them Joseph, and Zenoah, and Jacob, and the youngest of our sons she did name Zenos;

4 Yea, and she did also bear me two daughters, and she did name the first Makhlah, and second she did name Rachel after our mother, the most beloved of the wives of our father, Jacob.

5 And Joseph was the first-born of us, and Rachel the youngest of our seed, and I did bless them and set them apart.

6 Yea, and I did bless my wife, and I did set her apart, a High Priestess unto YHVH, El Elyon, and the Voice did give unto her a new name, even Lyaurah (*Hebrew, ליאורה "a light unto me," "illumination" or "enlightenment"*).

7 ¶ And it came to pass that after I did dwell with them in the house of Laman, serving him for ten years, that the angel of YHVH did come unto me, desiring that I should return to that cave.

8 ¶ And it came to pass that as we traveled, the Voice did speak unto me, and we did stop by merchants as they were resting in the wilderness in their travels.

9 And I did speak unto Lyaurah, and she did know and she did understand, for she did know the ways of YHVH, our Elohim.

10 And taking her hand, and placing it into the hand of that merchant, I did say unto him: Behold, thou art my brother, and she your wife, and these, thy children; so it must be that the Torah be kept,

11 For Moses did say: And if brethren dwell together and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; the brother of her husband shall go in unto her, and take her to him to wife, and perform the duty of a brother of that husband unto her.

12 And now, you are also of the seed of Joseph; therefore, you are my brother, and I, I shall not live; therefore, behold my brother, this thy wife, and these thy children.

13 ¶ And it came to pass that he did swear an oath unto me to keep them and to serve them all the days of his life,

14 And that all that he had should be given unto them, for his wife was barren and they had no seed, and they had gone before Ha'Elohim, even as our father, Abraham and our mother, Sarah, seeking heirs.

15 And the angel of YHVH did speak unto them in a dream, saying El Olam did have seed for him, and that they should be given him in the wilderness;

16 Therefore, this day the things of YHVH Elohim were come to pass, and he did rejoice for his petition had been granted.

17 And it came to pass that I did return unto that cave a lone man, knowing my fate.

## Chapter 18

### *The Journey to the Cave*

1 And it came to pass that as I did continue my journey back to that cave, I was alone.

2 ¶ And it came to pass that as I walked, I was no longer alone, for one that appeared unto me as a man walked beside me, to tempt me;

3 And as we walked, he did speak unto me, saying: Behold, my son, Zenock, thou should not fear death, for by me, if thou should desire it, thou shall live forever.

4 And I did not speak unto him, for I did see him as he was, and I knew that he was not a man.

5 ¶ And he did speak again unto me, saying: Dost thou desire death then?

6 ¶ And I did open my mouth at this to speak, saying: I desire nothing more than the will of YHVH, my Elohim.

7 ¶ And he did speak unto me again, saying: Know not that I am thy creator?

8 It is I that did create all things, not YHVH nor Ha'Elohim, and it is I that did give knowledge unto thy father, Adam, and thy mother, Eve, for I am thy creator:

9 And I did give it unto them, the fruit of that tree to eat; therefore, did I not create them?

10 And by that knowledge am I not wisdom? And by the very hands of thy fathers and thy mothers, did I not create this world?

11 ¶ And I did open my mouth again unto him, saying: I have stood in the Presence, and She is beyond thy light,

12 And I have been taught by Ha'Elohim and the Malakim of El Olam; therefore, I know that thou art not the Creator: Get thee behind me, thou accuser!

13 But he departed not, but continued speaking, saying: Thou speak of Ha'Elohim, yet it is I that did make thy father Adam and thy mother Eve to be gods:

14 Behold, that wicked god, YHVH; he did rebel against me, saying: I am the Creator, and I shall save them!

15 Yet he did give unto thee flesh, and I, I shall restore thee to spirit, from whence thou came.

16 ¶ And I did speak again unto him, saying: Because of YHVH, my Elohim, and the Yachad Yachid Echad my soul has been birthed inside of me,

17 And I who have ever lived shall never die, and this body shall be restored again when He shall come in the flesh, and die upon that tree, and rise again that I too shall rise again;

18 Therefore, even as I have lived from before forever, so too shall I rise up after Him and take again this flesh,

19 From corruptible into incorruptible, never to die again, and take my place at His side.

20 And under the covering of His wings, the nations shall find peace in His light.

21 ¶ And so it was that Samyaza (שמזאי) did speak again, saying unto me: And how was this messiah set apart?

22 And why should He be sent into this world? And who are His gods (Elohim)? And to what realm shall you be sent?

23 And if this world be made after that which is incorruptible, how then is it corruptible? Why has your Elohim made that which is weak, and thou saying He shall save now it?

24 ¶ And I did open my mouth and speak unto him again, saying: Get thee behind me, thou Satan.

25 Hear now: YHVH is my Elohim, YHVH is Unity, YHVH is ONE, by the providence of YHVH is the creation governed.

26 YHVH is the visible and the invisible; therefore, that which is beyond YHVH is vanity, for there is nothing beyond YHVH: YHVH is One.

27 Nothing is above YHVH, none rule over YHVH, everything exists by YHVH, and nothing doth exist but by YHVH, for YHVH is El Olam.

28 Even thou, O Satan, were created by YHVH, but YHVH was not created;

29 Therefore the Yachad Yachid Echad is the Only Begotten, which is to say the only one to walk this earth fulfilling all the Torah; and I do nothing but His bidding;

30 Therefore, thou art a fool to think thou art wisdom; thou are not made in His likeness, but to tempt mankind:

31 And by your hand mankind did not fall, for you have not power here but that which thou art given;

32 Therefore, any power over my father Adam, and my mother Eve was not anything thou could take, but only that which thou was given,

33 For you are nothing before them, and even less than nothing before YHVH, our Elohim.

34 And I also am nothing before El Olam, yet I was created in the very image of Ha'Elohim, for even as Moses did say:

35 And YHVH did speak unto She which was with YHVH from the beginning, for Ha'Elohim are one from before the beginning, before the foundation of the world: Let us make mankind in our image, after our likeness; and it was so.

36 And art thou made of the dust of this earth? No. You, O adversary, are not even made of the shadows of this world, you are permitted by YHVH to be in it, but not a part of it;

37 Therefore, you have no power here, no authority over Ha'Elohim nor over mankind;

38 Therefore it is YHVH that hath all power over life and death, the heavens and the earth, paradise and sheol.

39 And Samyaza did speak again unto me in much anger, so that the very ground did shake, saying:

40 I am wisdom, I am the womb of the universe, from me was everything that is come into being birthed,

41 I am the Mother and the Father, I am the first among men, I am the very breath of Ha'Elohim;

42 Yea, I am thrice and thrice (6) masculine, thrice and thrice (6) in knowledge in power, and thrice and thrice (6) named;

43 Therefore I am the eternal realms, I am the invisible realms, I am the virgin most pure,

44 I am life everlasting, and if thou wilt but bow down and worship me, thou shall not die, but live forever and glory be to me and to my name.

45 And at this, because I did see him for who he was, for my eyes were open in grace and truth and purpose, inclination and precept and remembrance, understanding and love and thinking, knowledge and peace and wisdom:

46 And I did see that he was perdition from before the creation of this world, and that he was once in the light, but not of that light;

47 Therefore I did know and at this I did say unto him: Get thee behind me, Satan; in the name Yeshua Ha'Mashiach, Jesus who is the very Christ, depart from before me, thou and thy minions.

48 And it came to pass that I did return to my journey to that cave once again a lone man, accepting of my fate.

## Chapter 19

### *The Cave*

1 And it came to pass that after a few days journey I did return back to that cave alone.

2 ¶ And it came to pass that as I entered, that I was no longer alone, for there stood before me one of the noble and great ones, a malak of YHVH.

3 And he did speak unto me, saying: Behold, I am Ariel; therefore, hear thou through me the voice of YHVH.

4 And I shall declare it unto you; for after ten years of study, and of prayer, and of supplication unto YHVH, the eyes of thy understanding were opened, and thou didst know.

5 For thou wast given to travel four years to the north, and to the east for three years, and to the west for one year, and two years to the south; and in thy travels thou did walk upon the thirty-two paths.

6 And behold, my name is Uriel; for by the light of YHVH thou shall see, and thou shall write down that which I shall tell thee that mankind might know.

7 ¶ When mankind is born again, their heart being pierced, they begin to journey upon the path;

8 And the path is written upon the night sky that mankind should remember and not forget,

9 For the ladder is given unto every generation, even as Moses, friend of YHVH, did lead Israel by the path for forty years in the wilderness.

10 And now, I shall tell it unto thee, even as I did teach it to thy father, Adam and thy mother, Eve;

11 And they did teach it unto all of their children, and their children's children, even until Enoch, and in the city of Zion he did teach it unto the people of YHVH.

12 And through his son, Noah, it was passed down until Melchizedek did teach it unto thy father, Abram who is Abraham and thy mother, Sarai who is Sarah;

13 And they did teach it unto their sons and their daughters until Moses and his wife, who did learn it from the father of Zipporah, even Jethro.

14 But it has become lost unto Israel, as to the meaning of it, and it shall be lost; therefore thou shall write it up that it should be read and studied, and learned by Israel in the last days.

15 ¶ In the beginning was YHVH, and YHVH did create the elohim through the emanations, and YHVH is Elohim;

16 And of the elohim, the ten emanations that YHVH did create, YHVH did keep one hidden (*understanding*), and all the emanations being one; therefore, there are ten emanations not nine and not eleven, and these are twelve.

17 And these emanations are seen in the divine, the temporal, and every human being that has ever walked this earth, that does now walk this earth, and ever will walk this earth;

18 And this because all things that are made are the very creation of YHVH, and all is in all, and all doth be all, for all is one, even as YHVH is One (or YHVH is United).

19 And these are the twelve emanations: eternal compassion (in temptation and in teshuvah) — eternally knowing — eternally wise—

20 Eternally merciful — eternally just — eternal honor — eternal grace — eternal foundation — eternal sovereignty —

21 Eternally knowing — eternally eternal, eternally infinite, eternal light; and is this not YHVH Elohim?

22 ¶ And there are ten emanations, and they may be seen reflected in the heavens as they move about in their own ways, and one is this earth upon which thou standeth,

23 And they tell mankind of the beginnings of the days and the beginnings of the months and the beginnings of the years, and the years of Jubilee;

24 And there are twenty-two symbols (*letters*) written upon the night sky, and all may be seen within the year, and these do mark the Holy Days and the seasons; and together these are the thirty-two paths.

25 And one is the emanation of divine creation, and one is the emanation of knowledge and wisdom, and one is the emanation of wisdom and knowledge,

26 And one is the emanation of merciful love and kindness, and one is the emanation of strength and judgment (*discipline*), and one is the emanation of beauty in harmony,

27 And one is the emanation of victory in endurance, and one is the emanation of glory in humility, and one is the emanation of the covenant in foundation,

28 And one is the emanation of sovereignty in the kingdom, and one is the emanation of understanding, and one is the emanation of eternal life.

29 ¶ And the garden of the thirty-two paths and these hold the three pillars: On the left is the Torah of Sapphire and the covenant; knowledge, strength, and majesty: Love YHVH, thy Elohim.

30 On the right is the Torah of Emerald and of the temple; wisdom, mercy, and endurance: Love thy neighbor, for this is the creation of YHVH, thy Elohim.

31 In betwixt these is the Torah of Marble and the straight path to God (Israel); harmony, foundation, and the kingdom: Love thyself, for thou art created in the very image of thy Elohim.

32 All of these are one path in thirty-two paths of the Torah, the Rituals, and the very Kingdom of YHVH Elohim; straight is the gate and narrow is the way which leadeth unto eternal life.

## Chapter 20

### *The Thirty-Two Paths*

1 And the first path is **Keter**, the path of eternal light and life, the opening of the gate, returning to the light of YHVH Elohim, the beginning of the journey towards the divine reality.

2 And the second path is Aleph, from Keter to Chokhmah and Chokhmah to Keter; the path of revealed wisdom, the revelation from the Breath of YHVH into mankind.

3 And the third path Bet, from Keter to Da'at and Da'at to Keter; the path of divine knowledge, to know by the very Breath of YHVH, breathed into mankind.

4 And the fourth path is Gimel, from Keter to Tif'eret and Tif'eret to Keter; the path of divine kingship and queenship, for in Israel every man is king and every woman is queen and so it is that the tzitzit is worn.

5 And the fifth path is **Da'at**, the path of knowledge of good and evil, teaching us to see between truth and lies or reality and deception, leading mankind to judge themselves in righteousness by the authority and power given by YHVH.

6 And the sixth path is **Chokhmah**, the path of wisdom and revelation, the revealed Word of YHVH, the great urim and thummim.



7 And the seventh path is Dalet, the path from Chokhmah to Da'at and Da'at to Chokhmah; the path of **Binah**, understanding, the path of hidden mysteries revealed to those faithful to YHVH Elohim.

8 And the eighth path is Hei, the path from Chokhmah to Chesed and Chesed to Chokhmah; the path of purity of faith, the refining balance between the creation and the Creator.

9 And the ninth path is Vav, the path from Da'at to Tiferet and Tiferet to Da'at; the path of sanctification, the connection between the Creator and the creation through the covenant.

10 And the tenth path is Zayin, from Chokhmah to Tiferet and Tiferet to Chokhmah; the path of the Shekinah, in wisdom standing in the Presence of YHVH Elohim.

11 And the eleventh path is Chet, the path from Da'at to Gevurah and Gevurah to Da'at; the path of the divine fire, baptism by fire, divine inspiration and spiritual rebirth.

12 And the twelfth path is **Chesed**, the path of mercy and divine vision; the mercy of YHVH giving birth to prophetic clarity and insight from the washing away of sin in teshuvah.

13 And the thirteenth path is **Gevurah**, the path of oneness, through the fire of the atonement of the Son of Man, the Creator becomes one with His creation.

14 And the fourteenth path is Tet, the path from Chesed to Gevurah and Gevurah to Chesed; the path of revelation, the light of divine wisdom given in the spirit of prophecy and revelation.

15 And the fifteenth path is Yod, the path from Chesed to Netzach and Netzach to Chesed; the path of divine order, the formation of the structure of this creation.

16 And the sixteenth path is Kaf, the path from Chesed to Tiferet and Tiferet to Chesed; the path of overcoming, the victory of the light over darkness and order over chaos.

17 And the seventeenth path is Lamed, the path from Gevurah to Tiferet and Tiferet to Gevurah; the path of divine judgment, through the Voice, YHVH doth speak and His secrets are made known.

18 And the eighteenth path is Mem, the path from Gevurah to Hod and Hod to Gevurah; the path of divine mediation (the path of the High Priest and High Priestess), through the power of YHVH given unto mankind (the Priesthood) the flow of divine power comes from the heavens to fill the earth.

19 And the nineteenth path is **Tiferet**, the path of beauty and hidden power; when the High Priest and High Priestess make the will of YHVH known, the miracle is seen.

20 And the twentieth path is Nun, the path from Tiferet to Netzach and Netzach to Tiferet; the path of the covenant, the foundation of all righteousness is a longing to stand in the Presence of YHVH.

21 And the twenty-first path is Samech the path from Tiferet to Yesod and Yesod to Tiferet; the path of the seeker, the quest for divine truth is rooted in YHVH.

22 And the twenty-second path is Ayin, the path from Tiferet to Hod and Hod to Tiferet; the path of *spiritual* devotion, standing in faith mankind shall never let go of the rod of that tree that leads to eternal life.

23 And the twenty-third path is **Netzach**, the path of endurance; the adversary will bring temptations and trials, but in YHVH Elohim truth shall outlast these.

24 And the twenty-fourth path is **Hod**, the path of creation; through humility and submission to the will of YHVH mankind will do the will of YHVH and fulfill their creation.

25 And the twenty-fifth path is Peh, the path from Netzach to Hod and Hod to Netzach; the path of overcoming, to know thyself, O man, is to deny thyself – thy ego – and to give up thyself to YHVH, love triumphs over sin and death.

26 And the twenty-sixth path is Tzaddi, the path from Netzach to Malchut and Malchut to Netzach; the path of rebirth, through the Son of Man all are born anew, all they who come unto YHVH in teshuvah.

27 And the twenty-seventh path is Qof, the path from Netzach to Yesod and Yesod to Netzach; the path of service, to serve mankind is to serve YHVH, to serve YHVH Elohim is to serve this creation.

28 And the twenty-eighth path is Resh, the path from Hod to Yesod and Yesod to Hod; the path of nature (*or the path of the divine creation of this world*), YHVH rules over this world, for it is His creation, and the earth His footstool.

29 And the twenty-ninth path is Shin, the path from Hod to Malchut and Malchut to Hod; the path of the sacred body, the flesh of mankind is the temple of YHVH, for the Breath doth dwell within.

30 And the thirtieth path is **Yesod**, the path of support (*foundation*), here Zion will be gathered, one soul at a time.

31 And the thirty-first path is Tav, the path from Yesod to Malchut and Malchut to Yesod; the path of eternal truth, divine knowledge and wisdom are eternal truth unchangeable.

32 And the thirty-second path **Malchut**, is the path of the kingdom; the path of ascension is to return to that Elohim who did create all living and who does know the beginning from the end; amen and amen.

## Chapter 21

### *The Sefirot*

1 And the first path is called **Keter**, for it is the crown of YHVH and YHVH is El Elyon over all Ha'Elohim, and the light of the crown of YHVH is from before the beginning,

2 For it hath no beginning and no ending; therefore it is not comprehensible unto mankind.

3 And the first path is eternal life, and in the sky the Crown (*Keter*) is represented by Chamah, which is Shinehah the sun, for the light of the sun doth dispel the darkness of the night.

4 And the Crown (*Keter*) of YHVH is light beyond seeing, and knowledge beyond knowing, and wisdom beyond wisdom, and understanding beyond comprehension, and is this not eternal?

5 Therefore, it is through this light that all paths are illuminated, and all paths may be seen,

6 And the first path does light the way back to that Ahyeh Asher Ahyeh who did create all things.

7 ¶ And the sixth path is called **Chokhmah**, for Hei, she is the wisdom of YHVH, and the Presence of YHVH is the Shekinah (*Mother*) over all of creation, and the light of her wisdom is from before the beginning,

8 For YHVH hath no beginning and no end, therefore YHVH cannot be created, but is El Olam;

9 Therefore when in the Presence of YHVH, mankind becomes wise in the things of YHVH.

10 And the sixth path is wisdom and intuition (revelation), and in the sky she is represented by Chochevet, Ayelet ha'Shachar (*Doe of the Dawn/Venus*) for she doth chase the sun, and for many moons she will rise with him, and for many moons she will set with him.

11 And the Wisdom of YHVH is wisdom beyond knowledge, and revelation beyond seeing;

12 Therefore it is through the seer stone, that great urim and thummim, that the will of YHVH is made known by Malkath ha'Shamayim (the Queen of Heaven).

13 ¶ And the fifth path is called **Da'at**, for Yod, he is the knowledge of good and evil, and the Father is even as a star that doth wander about the heavens to gather up His Israel,

14 For what father looketh not after his seed?

15 Therefore, the Father doth send the Son of Man to gather up His Israel.

16 And the fifth path is the study of the Torah and the knowledge given therein; therefore, in the sky he is represented by Kokhav Khamma (Mercury), the witness of Elohim.

17 And the knowledge of YHVH Elohim is the revelation and the rock that Israel shall build her house upon,

18 For what rock is greater than the knowledge of YHVH who is El Olam?

19 ¶ And the twelfth path is **Chesed**, for he is the mercy and divine vision of YHVH, and Yachad Yachid Echad, the Son, is sent to be rejected but he will be made known by the Father,

20 For what father loveth not his son? And thus in the Son will the Father be well pleased.

21 And the twelfth path is the mercy of YHVH, and in the sky he is represented by Sikkuth (*Saturn or tent*) for he is a protector and the mercy;

22 And the vision of YHVH doth cover mankind, hiding many sins in His love and kindness.

23 And the mercy of YHVH is the fruit of righteousness and the fruit born out of the womb of wisdom.

24 ¶ And the thirteenth path is **Gevurah**, for he is the strength and divine justice of YHVH, and by the holy fire of the Breath of Elohim (Ruach HaKodesh) is mankind judged,

25 For by the fire of the atonement of the Son of Man, the Creator becomes one with His creation through the Torah and the Covenants.

26 And the thirteenth path is the righteousness of YHVH, and in the sky he is represented by Tzedeq (*Jupiter or justice*);

27 For at the last days, all nation shall be gathered before YHVH Elohim to be divided to the right or to the left;

28 And the mercy of YHVH shall go with all they who do seek it, and all they who choose it not shall be cast out from before Ha'Elohim, for YHVH is One.

29 ¶ And the twenty-ninth path is Shin, the path from Hod to Malchut and Malchut to Hod is also found in the hidden path from Chokhmah to Gevurah and Gevurah to Chokhmah:

30 The path of the sacred body, the flesh of mankind is the temple of YHVH, for the Breath doth dwell within Binah.

31 ¶ And the twenty-sixth path is Tzaddi, the path from Netzach to Malchut and Malchut to Netzach is also found in the hidden path from Da'at to Chesed and from Chesed to Da'at:

32 The path of rebirth, through the Son of Man all are born anew, all they who come unto YHVH in teshuvah will find Binah.

33 And the light of Binah doth rise up unto Keter, upon the fourth path which is Gimel for in Israel every man is king and every woman is queen, into that divine manifestation revealed where Gimel doth meet Dalet,

34 For the path of hidden mysteries is revealed unto those faithful to YHVH Elohim.

35 ¶ And the nineteenth path is **Tiferet**, for he is the harmony and divine balance of YHVH,

36 And by the unity and the divine compassion of YHVH Elohim is the salvation of mankind found.

37 And the nineteenth path is the atonement of YHVH, and in the sky he is represented by Lebanah, which is Olea (*the Moon, or to ascend—to go up*);

38 For the light of Lebanah is but a reflection of that of Chamah which is but a reflection of the light of Kolob;

39 And the unity of YHVH shall go with all they who do seek it, and all they who choose to partake of the fruit of the tree of life shall walk the path of Ha'Elohim, for YHVH is One.

40 ¶ And the twenty-third path is **Netzach**, for he is the eternal victory and divine endurance of YHVH,

41 And by the endurance and the divine splendor of YHVH is the victory of life found.

42 And the twenty-third path is the eternity of YHVH, and is unseen in the Shamayim (*sky*) represented by the Shamayim a Kokaubeam (*star*) invisible to the eyes of mankind;

43 For the light of the Shamayim is forever and ever, and the Kokaubeam continues and never endeth;

44 And the splendor of YHVH shall go on forever and ever, and the eternity of El Olam is never-ending, and so are His endowments.

45 ¶ And the twenty-fourth path is **Hod**, for he is the eternal splendor and divine majesty of YHVH,

46 And by the honor and the divine grandeur of YHVH is the submission of the creation found in the obedience to the will of YHVH.

47 And the twenty-fourth path is the glory of YHVH, and is unseen in the Shamayim (*sky*) represented by the Shamayim a Kokaubeam (*star*) invisible to the eyes of mankind;

48 For the splendor of the Shamayim is forever and ever, and the Kokaubeam continues and never endeth;

49 And the glory of YHVH shall go on forever and ever, and the eternity of El Olam is never-ending, and so is His Torah.

50 ¶ And the thirtieth path is **Yesod**, for he is the eternal foundation and divine rock and the footstool of YHVH,

51 And by the establishment and the divine foundation (*Hebrew, yesad, base or support*) of the priesthood of YHVH is the structure of the everlasting covenant with the creation found.

52 And the thirtieth path is the rock of YHVH, and is unseen in the Shamayim (*sky*) represented by the Erets (*Earth*) the life of mankind;

53 For the creation of Elohim Shaddai doth receive the light of YHVH, to take in the warmth and life of the love of YHVH;

54 And upon the foundation of YHVH shall all things be built and the creation shall become one, even as is the Creator.

55 And the thirty-second path **Malchut**, for he is the kingdom and divine sovereignty and the dominion of YHVH,

56 And by the establishment of the soul of mankind is the work and glory of YHVH for in you is the kingdom found.

57 ¶ And the thirty-second path is the life of YHVH, and is this creation, both you, O man, and all of thy kind, and all of the beast of the fields, and the fowl of the air, and the fish of the sea, and all the plants, yea and all life where here upon this Eden rests.

58 For the creation of YHVH Elohim doth receive the light of YHVH, to take in the warmth and life of the love of Adonai who is HaShem;

59 And in the kingdom of YHVH shall all things be one and the creation shall be Eden, resting in the Shekinah forever and ever.

60 ¶ And all of the symbols (*letters*) in the night skies do create the paths between these, connecting the earth to the heavens, and the heavens to the earth, and the earth and the heavens to mankind.

61 And each has its songs and its stories, and all are but a reflection of the thirty-two paths thou, Zenock, have walked upon as thou hath taken up the Chereb.

62 And the thirty-two paths, they are the rituals, and they are the covenant, and they are the Torah, for they are the Chereb of YHVH;

63 And they are the oneness of YHVH Elohim, and the oneness of the creation, and the oneness of the Creator and this creation;

64 Therefore, walk them daily, walk them in prayer and supplication, walk them in holiness, and in kindness, meekness, and in love.

65 For this Tree of Life is but a representation of the love of YHVH, and the seed of it is planted in the hearts of mankind that they might see light separated from the darkness that her fruit might be born out.

66 ¶ Wherefore I do say unto thee again: Walk these thirty-two paths daily, meekly, in submission, in patience;

67 Yea, walk them full of love, submissive to all things which YHVH Elohim seeth fit to inflict upon thee, even as a child doth submit to a parent.

68 And behold, if thou wilt do this, thou shalt be found blameless before Ha'Elohim, loving thy fellow man and serving YHVH thy Elohim by serving thy neighbor who is this creation.

69 ¶ And this is the Torah and the covenant, that ye the creation be one, even as YHVH thy Elohim is One.

70 And if thou wilt but keep this love in thy heart always then the covenant is fulfilled in you, and YHVH Elohim is El Olam Elohim Shaddai, and doth always keep His covenants.

71 And when the love of YHVH is found in the hearts of mankind, there will be no more wars nor strife,

72 But the will of YHVH Elohim will be done on this earth even as in the Heavens: So mote it be, and Amen.

## Chapter 22

### *The Covenant*

1 And it came to pass the malak of YHVH, Ariel, did place before me a band of silver (*an amulet*) and etched into the face of it I did read:

2 ¶ By the covenant between mankind, YHVH has kept:

3 By the Chereb and the covenant is the creation revealed.

4 Great are they who take the covenant to keep it.

5 The Creator and the creation are one in the covenant and the rituals.

6 Gracious is YHVH to all those who do love Him and remember Him.

7 Showing mercy to all those who love Him and keep His Torah.

8 They who take upon themselves the Chereb of YHVH, YHVH will know them.

9 The Eternal One doth never forget but doth always remember.

10 The grace of YHVH is blessing His Chereb more than any others.

11 His Presence keeping away from any snare, or any evil.

12 For our redemption is in YHVH.

13 And YHVH is our Elohim.

14 YHVH is our restorer (*preservation*).

15 YHVH is our rock.

16 YHVH bless and keep you.

17 YHVH cause His face to shine upon you and be gracious to you.

18 YHVH lift up His face towards you and give unto you His shalom (*peace*).

19 ¶ And it came to pass that I did take that band of silver and roll it up upon my arm, that I should wear it and be blessed in the Presence of YHVH, my Elohim.

20 And it came to pass that Ariel did speak it unto me, saying: They who take upon themselves the Chereb, even as did Moses and Zipporah, may have such protection;

21 But know that these are the words etched upon thy soul and to wear them upon thy flesh is but an echo of thy inward covenant, even as are all signs and tokens, rituals and protections.

22 And remember this day that all this hath been done as thou did desire to stand in the Presence of YHVH and to keep the covenants and the rituals of thy fathers and thy mothers.

23 And it came to pass that Uriel did speak again unto me, saying: Zenock, son of Zenoch, son of Levi and of Joseph; what is thy duty in this place?

24 And I did answer him, saying: It is my covenant to keep the inner door open that all they who are desirous to learn of YHVH may know to their life or to their peril.

25 ¶ And it came to pass that Ariel did give (*or presented*) unto me a sword, and with it he did speak again unto me, saying:

26 This is the implement of thy office, for it doth represent the Chereb given unto mankind from YHVH Elohim through Moses, friend of YHVH and Zipporah, High Priestess of El Elyon.

27 Keep it at thy post, let it never draw blood; for though the day shall come that the people of YHVH shall sell their cloaks to buy a sword, only two shall be needed,

28 For the meaning (*purpose*) of the sword is to count them righteous before YHVH, though they shall be seen as transgressors before the world;

29 Therefore, let not the sword of thy covenant draw blood or it should stain the Chereb of thy soul and remove the priesthood of it, and it shall cease to protect thee.

30 And now, have thou faith enough for this?

31 And I did answer him, saying: Yea, thou knowest that I do, and I shall walk unto death a free man before YHVH.

32 ¶ And it came to pass that Uriel did continue to speak unto me, saying: Thou shall continue thy duty, and write all that I have spoken unto thee,

33 And thou shall draw out all the signs and tokens that thou hast been given, that all they who should read these, thy words, shall know them;

34 For all they who do enter into the Priesthood of YHVH shall know one another by the signs and the tokens given them, and these shall be given one unto the other that they shall know.

35 And they shall be taught the orders of prayer, but the true order of prayer shall be for the High Priest and the High Priestess,

36 Even as it was in the days of Adam and Eve, and Enoch and Aadani and Yydnah and Ydris, and Noah and Na'amah, and Melchizedek and Yiskah (יִסְכָּה, *Hebrew*, "to see" or "to look") and Puyah (פֹּיֵיחַ *Hebrew*, "to shine"), Moses and Tharbys (חֲרִבְעַס, "strength") and Kaashet, and Adoniah (אֲדֹנִיָּה, *Hebrew*, "lord" – feminine, "master"), and Zipporah.

37 And they did call down the heavens, even Keter, Da'at, and Chokhmah, to the earth, through each of the days of creation, even Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod, into that Sabbath day that is Malchut;

38 And in the true order of prayer, the High Priest and the High Priestess do also pull the heavens to the earth, the Crown to the Kingdom,

39 To know and make known the will of YHVH, that it should be done in all things, that the will of YHVH Elohim be done on the earth even as in the heavens.

40 And the words that are spoken are even thus: Pe le-El (*pronounced: Pai Lai Ale*), O God, Hear the Words of My Mouth!

41 And when the High Priest and the High Priestess speak as one, in the Presence of YHVH, they are heard from on high, and they become as an urim and thummim.

42 And thus are the flocks cared for, and the widows and the orphans fed, that the wants of the needy are met: So mote it be, Amen and Amen.

## Chapter 23

### *The Record*

1 And it came to pass that I did even as I had been instructed, writing down all that had come to pass and all that I had been instructed to write.

2 And so it was that I found myself still living there in that cave;

3 And there YHVH did bless me with living water and with manna for my soul, and El Elyon did bless me with food and water for my nourishment.

4 ¶ And it came to pass that Ariel did again come unto me, to teach and instruct me, that I might write it down for the learning of all they who would find these records and partake of them.

5 And I did speak unto him, saying: Ariel, lion of El Olam, where are they whom I shall teach?

6 ¶ And it came to pass that Ariel did speak unto me, saying: These words are for those that shall read these, thy records; therefore, take up and write as thus:

7 ¶ There are but two paths for mankind to walk: the path of life and the path of death;

8 The path of life is even as a tree that, planted as a seed in thy heart, doth grow up to bear good fruit, and it tasteth sweet;

9 But the path of death doth dig its way down, to corrupt thy heart to the defiling of the soul;

10 For once a man *or a woman* knoweth good from evil that soul is born inside of *them*, and should that soul be corrupted then is that path unto perdition wrought.

11 Likewise, it is so that there are two Priesthoods: the Priesthood of an Endless Life and the Priesthood of Life;

12 And the Priesthood of life is that Priesthood given unto the Levites by their lineage, and it is given unto mankind unto the planting of that seed and to encourage the growth thereof;

13 And that Priesthood of Endless Life hath no beginning of days nor end of years, therefore it cannot be passed down by the blood, but must be given of YHVH Elohim by the Chereb;

14 And this is given unto all they who do confess and taste of the fruit of that tree and see that it is good, and that it be desirous above all other fruit;

15 And these will then desire of those whom they love, that they too should partake of it, and this is the Priesthood of Endless Life made manifest.

16 And they who are called to this Priesthood of Endless Life, these are called after the Order of Melchizedek and the Order of Migdalah; and these are called Morah Ha'Tzedek and Morah Ha'Migdalah.

17 ¶ And the way of life is even this: Love YHVH, thy Elohim for He hath made thee and brought thee up, and love thy neighbor as thy self, for all that thou doth see is the creation of YHVH Elohim, and to love the Creator is to love His creation.

18 And how doth one love this creation? Bless all they who curse you, pray for they who would persecute you, fast for thy enemies and those who would use you;

19 For if thou would love they who hate thee, how should an enemy overtake thee? Therefore, give peace for violence, love for apathy, and kindness for hate;

20 Give unto others not their needs, but their wants, when another ask of thee, hold it not back from them—yea, fulfil the desires of their hearts that are pure and just.

21 Hold not thy hand outstretching to take from others when thou hath enough, but to give to all they who do ask of thee;  
 22 And unto they who seek to give of themselves unto thee, let them give freely that Ha'Elohim should see their good deeds, but take not in gluttony;  
 23 And if thou hath enough, take in love to give in love unto another, they to who it has been given to suffer the greater want.  
 24 Go not give to receive, do not take more back than thou hath loaned out (*do not charge interest*), especially to thy brother or thy sister in Israel.  
 25 Do this and YHVH Elohim shall be thy witness in all things, that thou art pure.  
 26 ¶ Even as thy father, Joseph when tempted in Egypt, flee from before all that is evil, be honest in all thy dealings that thou should not be led into theft;  
 27 Be thou meek, and patient, and merciful, and true to thy word, and of a peaceful countenance, and kind;  
 28 Fear not the words of men but give honor and glory to YHVH for He is El Elyon.  
 29 Walk with the righteous and the humble, listen not to the words of the flatterer.  
 30 Judge only in righteousness that thou might be a bringer of peace and not one to cause division nor divisiveness.  
 31 Bear not the burden of hypocrisy upon thy shoulders, and teach not these words to any if thou desire not to live them for thyself.  
 32 This is the path of life, it leadeth unto Endless Life, and all they who do walk it shall be given freely of the gifts of the Breath of Elohim: offer up now thy confession.

## Chapter 24

### *The Confession of Zenock*

1 I do honor virtue, committing no sin against YHVH Tzidqenu (יהוה צדקנו *YHVH Our Righteousness*).  
 2 I do not benefit from violence, but live in the peace of Oseh Shalom (עשה שלום *Maker of Peace*).  
 3 I do not steal or take from the creation unjustly, but live with gratitude of Ahyeh Asher Ahyeh (אחיה אשר אחיה *The Creator*).  
 4 I do not harm the creation, nor have I slain men or women, but affirm that all life is sacred being the creation of Abba Ha'Briy'ah (אבי הבריאה *Father of Creation*).  
 5 I have not taken grain from those in need, but have given in the name of YHVH Yir'eh (יהוה יראה *YHVH will provide*).  
 6 I go forth not to take HaShem YHVH (השם יהוה *The Name YHVH*) in vain, but give all offerings in light, love, and truth.  
 7 I live in truth, taking nothing from the temples of Ha' Kodesh Israel (קדוש ישראל *the Holy One of Israel*) without the blessing of YHVH.  
 8 I speak the words from my mouth with sincerity of heart, speaking no vain thing in the name of YHVH Ameth (יהוה הוא אמת *YHVH is Truth*).  
 9 When I take of the earth, I take only that which I need to fulfill my wants and to fulfill the desires of Bora Olam (בורא עולם *Creator of the World*), my Elohim.  
 10 I offer words of blessing, cursing not save it be the will of Ahman Ha'Olam (אמון העולם *Master Architect of the World*).  
 11 I rest in the peace of YHVH, breaking not my oaths nor taking the name Shalom YHVH (שלום יהוה *Peace of YHVH*) in vain.



12 I seek to do good to those who **Kodesh Israel** (קדוש ישראל *Holy One of Israel*) doth bring upon my path, causing none to weep but to praise the Holy One of Israel and give honor and glory to Kodesh Israel.

13 I have been given dominion over all living things upon the earth by **Ha'Rachaman** (רחמן *the Merciful One*), therefore I honor the creation, and drink not the blood of it.

14 **Ve'Daiyan Israel** (ודין ישראל *Protector/Judge of Israel*) knows that I can be trusted, and that I do no murder, nor kidnap, nor taking anyone by force.

15 I till the earth in the name of **Elohim Shaddai** (אלוה שדי *Almighty God/gods*), that I should not be burdensome unto others, and I am the gardener (Hebrew, *abad* עבד *servant or worshiper*) of the earth.

16 I do not share gossip, but I keep the council of **YHVH Adoni Ha'Shaboth** (יהוה אדון השבת *YHVH, Lord of the Sabbath*).

17 I do not bear false witness, nor do I slander, but speak well of others in the name of **Ha'Yohtzar Ha'Or** (היצר האור *He Who did Fashion/Create the Light*).

18 Refraining from anger, I do turn away from wrath, being quick to listen, slow to speak, that I might produce the righteousness of **Tzur Israel** (צור ישראל *Rock of Israel*).

19 **YHVH Raphacha** (יהוה רפאך *YHVH Heals/Restores*), I look not after the wife of another that I might not be tempted, but flee from before the temptress even as did my father, Joseph.

20 I take no concubines (Hebrew פִּלְגֶּשׁ *piylegesh, can mean "paramour" or another love, here meaning sexual slaves*) but delight in the wife of my heart, that I might be pure in heart, seeking after only **El Roi** (אל ראי *God Who Sees Me*) for all of my days.

21 I do take joy in the name **Ben Enosh** (בן-אנוש *Son of Man*), and my hope is in the Son of Man (*Adam*), that I would talk with Him in the paths of righteousness towards understanding.

22 I walk forward in **El Elyon** (אל עליון *The Most High God*), not resting on mankind nor doing the labors of men.

23 I am moved by the compassion of **YHVH El Racham** (יהוה אל רחום *YHVH God of Loving-kindness*), my bowels being filled with compassion towards my fellow man.

24 I strive for reproof from my brother, listening to the voices of they who do offer me reproof in the name **Gevurah** (גבורה *Strength/Justice*).

25 I do seek after the bond of peace, I do seek after the harmony of **Malchut** (מלכות *Kingdom*) with all mankind, and most especially with the Israel of YHVH.

26 I seek after truth in all its forms for all truth doth come from **Ruach HaKodesh** (רוח הקודש *the Holy Spirit*).

27 I love **Yachad** (יחד *harmony or unity*) for **Yachid** (יחיד *singular or the One [set apart]*) loved us first, and I seek after the love of **Echad** (אחד *unified or bringing together*) that I might bask in that love and share it forth as a light unto the world (Yachad Yachid Echad, *the Unifier set apart to unite us all*).

28 I seek not the sword of my anger, but the rock of **Yesod** (יסוד *Foundation*), which is a sword of justice and of mercy.

29 I seek after the wellbeing of others before myself, that I should not become a wrathful spirit that doth stirreth up strife but be a **Chereb** (חרב *sword or tool*) in the hands of **Emeth** (אמת *Truth*).

30 I bite not nor seek to devour another, that I not be consumed by hate but stand in **The Presence of the Waters** (פני המים *Panie HaMayim, or The Face of the Waters*).

31 I forgive those that do wrong me, for I have wronged **Chesed** (חסד *Mercy*), and I have been forgiven; therefore, I do forgive even as I have been forgiven.

32 I strive to hear **The Voice** (הקול *HaKol a name for the Holy Spirit*), and to stand in the Presence (*Shekinah*) of Elohim that I should feel the Breath of YHVH and harken unto The Voice.

33 I seek compassion for others, not to conceal my sins but to confess them, that I might prosper in **Da'at and Chokhmah** (דעת *Knowledge and חכמה Wisdom*).

34 I seek to do good in all things in the name of **Tiferet** (תפארת *Beauty*), and not after my own will that I should walk into my own doom.

35 I curse not they who would hang their grievances over me, but offer blessings in **Keter** (כתר *Crown*) that my enemies should prosper even as do they whom I do loveth.

36 I damn not the pathways of the blessings of **Netzach** (נצח *Eternity*) towards my neighbors but ask of **Hod** (הוד *Glory*) to bless them even as He hath blessed me.

37 I speak only of the good they who **El Olam** (אל עולם *Everlasting God or Eternal God*) doth send to cross my path and ask YHVH to bless them and not curse them.

38 I praise the Mother and Father, **Yah** (יה *The Father God and the Mother Goddess*), that their blessings poured out unto me should be seen and others not praise me, giving all glory where it be due.

39 I do humble myself before **Avinu** (אבינו *Our Father*) and give all thanks unto Him.

40 I do not take from the dead, but I do honor **Elohim Chaivism** (אלהים חיים *the living God*), and I give unto them their do, not cutting myself for their sake.

41 I confess with the words of my mouth that the Torah is not fulfilled in me, but that salvation comes only by the grace of YHVH, and the works of **Elolaum** (אלעולם *Endless Perfection, Never ending God*) are given through us despite (*notwithstanding or regardless of*) all we may do.

42 I do raise up the cup of salvation, given me to drink by **En Sof** (אין סוף *Never Ending Light*), confessing of my own nothingness in the eyes of the Infinite by these 42 names of YHVH.

*More to be translated from the plates of brass as the work of the Lord moves forward...*

# The Visions and Parables of Zenos

## Chapter 1

*Zenos, lost in the wilderness, prepares for death,  
but instead sees the angel of the Lord and is given a vision of God.*

1 And in the day that I, Zenos, did find myself alone in the wilderness, being driven off course, for I did wonder many days alone;

2 And it came to pass that in the day that I had lost all hope for the salvation of my life, I did pray into YHVH for the forgiveness of my sins and for the salvation of my eternal soul.

3 Yea, and I did pour my heart out unto YHVH for my family, yea even for the sake of my wife and children, yea and for my friends and my neighbors,

4 Yea, and for my servants, and for the strangers that did come to dwell among us in the land, and even for those that hateth me;

5 Yea, and I did pray for all mankind, that my soul might be pure before YHVH, for the Torah doth proclaim: Hear, O Israel: YHVH *is* our Elohim, YHVH is One (*or united*).

6 And so too doth the Torah proclaim: And thou shalt love YHVH thy Elohim with all thine heart, and with all thy soul, and with all thy might.

7 Holy ye shall be (*or become*), for I, YHVH Elohim, am holy.

8 Every man and every woman shall fear and respect their Mother the earth, and their Father in the Heavens, for these are the Creator, and ye, their creation, shall keep my Sabbaths; I am YHVH thy Elohim.

9 Be not adulterers, turning unto idols, neither make unto yourselves molten gods, for I am YHVH thy Elohim.

10 And when ye shall make thy peace offerings in sacrifice unto YHVH, ye shall offer it at your own will that I might find them acceptable to me.

11 And the Torah doth say also: If a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you,

12 And thou shalt love them as thyself; for ye were strangers in the land of Egypt, and I am YHVH, your Elohim.

13 And the Torah says also: Ye shall observe all my statutes, and all my judgments, and do them; I am YHVH.

14 And it came to pass that after I had prayed, being prepared to return to that Elohim who did create me, I beheld that the angel of YHVH came to me saying: I am come being sent from YHVH,

15 Chen (חן) be unto thee, and shalom, from He that is, and eternally was, and shall come in the flesh;

16 And from the seven malak who are cherubim (*angels*) which are called to stand before His throne, saying: Unto YHVH be glory and dominion forever and ever; So mote it be, Amen.

17 And this they say, for when YHVH shall come with in the flesh His friends shall wound him, and shall pierce him through;

18 And when He shall descend from the clouds every eye shall see Him, and all the blood of man upon the earth shall wail, whether with joy in their faith or in sorrow of their sins; So mote it be, Amen.

19 And it came to pass that the angel of YHVH gave unto me a scroll, saying: Take thee this scroll and eat it, for it is thy call from YHVH unto thee.

20 And I took it, and I ate of it, and it was bitter, and the pain of it was bitter, yet it was also sweet, as it were honey upon my tongue.

21 And it came to pass that having eaten the scroll, when the angel of YHVH spoke, my eyes were opened and I heard as it were a loud voice, as the sound of a shofar, saying: I am Ahveh Asher Ahveh, and I have called thee and set thee apart;

22 Therefore write what I shall show unto thee; and it is for thy seed, and for thy brothers, even the seed of Joseph and of Ephraim, and of Manasseh;

23 And thy words shall be written down and you shall go forth and warn my people; and these words which thou shalt write, they shall be lost unto the world,

24 But these words shall not be lost unto me, for I shall keep them and preserve them; and at the Last Days they shall be brought forth to teach mine Israel;

25 Therefore, read these, my words, unto thy brethren and unto thy seed, and declare teshuvah in my name unto all the land that mine peoples might be spared;

26 And say thou unto them that I shall spare them not should they come not to me in teshuvah.

27 And I say unto thee, Zenos, that mine peoples shall reject me, and this must be that they be scattered to the four winds, that the blood of my chosen people should cover all the earth.

28 And it came to pass that after the angel of YHVH had finished speaking I fell at his feet to worship him,

29 And the angel of YHVH said unto me: Standest thou, and worship me not, for I am the malak (*servant*) of YHVH; therefore, worship Elohim in the spirit of revelation and prophecy.

30 And it came to pass that as I turned to see the voice that spake unto me, the angel of YHVH was gone from before me;

31 And in his place I saw as it were ten and seven flames; and from these seven burned more brightly than the others;

32 And in the midst of these I saw one who was like unto the Son of Man, clothed with in garments from His crown (*keter*) to his feet which touched the earth (*malchut*);

33 And girt about the chest (*binah*) with a girdle of gold, his heart being anointed;

34 And His eyes were full of wisdom (*chokmah*) and knowledge (*da'at*), as they were flames of fire;

35 And his feet were as eternal glory (*hod and Netzach*), never departing to the right nor to the left, but ever forward;

36 And in his right hand was mercy (*chesed*), and in his left judgment (*gevurah*);

37 And his countenance (*yeshod*) was as the sun shineth in his strength;

38 And I saw as it were seven stars come from out of his mouth, and each of these held in their hands and in their mouths a sharp two-edged sword.

39 And when I saw Him, I fell back to the earth and trembled.

40 And it came to pass that the angel of YHVH spoke unto me again, saying: Fear not; for what thou beholdeth is א Aleph-Tav; the beginning and the end, the Creator and His Creation; and in Him are the keys of sheol (*death and hell*);

41 And I shall tell thee of the vision thou hast seen, of the things which were, and that are, and shall come to pass, and thou shalt write it;

42 For the mystery of the seven flames are the seven angels of the seven dispensations which ruleth over the seven days of YHVH.

## Chapter 2

*Zenos is given another vision explaining his vision of God, he sees the heavens as they prepare the earth.*

1 And it came to pass that after the angel of YHVH had spoken I looked, and I beheld a window opening in the heavens,

2 And the voice which I had heard like that of a shofar spake again unto me, saying: Come thou, and ye shall see that thou might understand that vision of which thou hast seen,

3 Yea, come and see that thou mayest know that which came before, and that which must be.

4 And I was taken away in the spirit, and I beheld as it were a throne in the heavens, and a Man (*Ahmen*) and a Woman (*Shekinah*) who sat upon the throne;

5 And They had in one hand a great sapphire upon which was written the Torah and in the other a great emerald upon which were written the mysteries of the temple;

6 And round Their throne I saw as it were twenty-four smaller thrones, and upon these sat twenty-four elders, clothed in their purity and prepared to be sent fourth as instructed by YHVH;

7 And out of these I saw as it were lightnings and thunderings coming forth, and these were the voices of the seven fires burning before the throne, which are the seven angels of the seven dispensations.

8 And before the throne I saw as it were the great urim and thummim where upon the eyes of Elohim rests;

9 And all about the thrones were four beasts whose eyes saw before and behind by the means of the great urim and thummim:

10 And the first beast was like a lion, being as it were the fire of judgment (*gevurah*), and standing towards the south;

11 And the second beast was like an ox, being as it were the earth grounded in wisdom (*chokhmah*), and standing towards the north;

12 And the third beast wore the face of a man, being as it were the waters flowing in mercy (*chesed*) and standing towards the east;

13 And the fourth beast was like an eagle in flight, being as it were in the air with heavenly knowledge (*da'at*) and standing towards the west.

14 And I saw that these four beasts were of six wings, and were full of eyes, and they were in constant motion day and night.

15 And as they were in motion about the thrones, they, each of them as one, said: Holy, holy, holy, Elohim Shaddai, the very Father;

16 And Shekinah, Holy is She who dwelleth in the place which is no place, beyond the infinite height and depth, the infinite of all directions embraced by the Tree of Life;

17 And YHVH the fruit of Her tree, the Yachad Yachid Echad who was, and is, and is to come.

18 And the beasts did give glory and honor in thanks, and the four and twenty elders did fall down before Him who liveth forever and ever.

19 And I beheld that not all did worship, but there was one like unto a great serpent, even a leviathan, and he did cause that a third of the host of heaven should follow after him.

20 And I saw as it were a great war in heaven, and Michael and his angels did fight against the leviathan;

21 And the leviathan fought and so too his angels, and they prevailed not; neither was their place found anymore in heaven.

22 And the great leviathan was cast out, that Satan (*accuser*), he that deceiveth the whole earth; and his angels were cast out with him.

23 And the leviathan was wroth with Shekinah, therefore he did go down to make war with the remnant of her seed, they which keep the Torah and remember the name YHVH;

24 And all that dwell in darkness upon the earth shall worship the leviathan, and their names are not written in the book of life from the foundation of the world.

25 And it came to pass that I saw as it were in the midst of the thrones, and elders, and the four beasts, there stood one like unto the Son of Man as a Lamb, waiting to be sent forth to be slain;

26 And from Him came the seven angels of the seven dispensations, being sent forth into all the earth by the Son of Man, whose blood should be spilt upon the rock, for terrible are the works of mankind.

27 And it came to pass that I heard a voice like unto a shofar call from out of the temple of heaven, saying to the seven angels of the seven dispensations: Go thy ways, and pour out the vials of the wrath of YHVH upon the earth.

## Chapter 3

*Zenos sees the spiritual vision of the first dispensation,  
that of Adam and Eve overseen by Michael the archangel who is Adam.*

1 And there came Michael, one of the seven angels of the seven dispensations, with a vile;  
2 And he spoke unto me, saying: Come I will show unto thee the judgment of she who prostituteth herself upon the many waters, with whom the nations of the earth have committed fornication;

3 Yea, and the whole earth hath she made drunk with the wine of her fornication.

4 And it came to pass that I was carried away in spirit into the wilderness, and there I saw as it were a woman who sat upon a red serpent, yea even that leviathan;

5 And written upon the leviathan were the names of blasphemy unto Elohim Khayyim;

6 And the leviathan had, as it were, seven heads and ten horns, and this to mock the seven and ten flames.

7 And though she was naked, the woman appeared to be adorned in scarlet, red and purple, and wearing gold, and precious stones, and pearls;

8 And in her right hand she held as it were a golden chalice which was full of abominations and her fornication, and in her hair and her fingers were filthiness;

9 And her name is Lilith, and she is the mother of idolaters, and she and Cain walk the earth teaching mankind the abominations written upon their great serpent.

10 And it came to pass that I saw as it were the woman lying with Cain, intoxicated by their sins, drunk as it were with the blood of qaddish (*the holy ones or the saints*), and in the blood of all those that died, martyred.

11 And it came to pass that the angel of YHVH spoke unto me, saying: I shall tell thee the mystery of Lilith, and of the leviathan and his seven heads and his ten horns;

12 And the serpent that thou sawest shall ascend out of the abyss, being perdition.

13 And here is wisdom: The seven heads are seven lying tongues on which the woman sitteth that shall oppose the seven angels of the seven dispensations, each one in their turn;

14 And they are seven rulers of man: five are fallen, and two are yet to come;

15 And the ten horns are ten rulers with no power, but they receive power as kings upon the earth for one hour as they join with the leviathan;

16 And these being perdition are as one mind, giving their strength and their power unto Lilith and her leviathan,

17 For these have made war with Yah, and YHVH shall overcome them, for he is Mashiach Ha'Mashiach, Yachad Yachid Echad, the Great High Priest (*of?*) Melchizedek.  
 18 An the waters where upon Lilith rested are peoples and nations of the earth;  
 19 And the ten horns which thou sawest upon the leviathan, these shall hate Lilith, and shall make her desolate, stripping her naked, and burning her with fire,  
 20 And this because YHVH shall put in their hearts to fulfil His will, even unto their own detriment should they not return in teshuvah, for the Word of YHVH shall be fulfilled.  
 21 And it came to pass that I saw as it were Shekinah; and she was clothed in a fire as bright as the sun, and she did wear upon her head a crown of twelve stars;  
 22 And I beheld that she was in pain, carrying her child, and the child was ready to be delivered.  
 23 And it came to pass that when the leviathan saw that he was cast unto the earth, he persecuted Shekinah as she sought to bring forth the man child.  
 24 And it came to pass that Lilith and Cain and all those that followed after them worshipped the leviathan, saying: Who is like unto the leviathan?  
 25 And: Who is able to make war with him?  
 26 And: He doeth great wonders, even showering the earth with fire from the heavens,  
 27 And so did these deceive the men of the earth by his priestcrafts called miracles,  
 28 And it came to pass that Lilith and Cain went about saying to the men to make idols to worship the leviathan.  
 29 And it came to pass that I saw that Michael had opened one of the seals, and I heard, as it were the sound of a shofar,  
 30 And then I heard the beast that was as a lion say: Come and see!  
 31 And I saw as it were a man sitting upon a white horse, and unto him was given a crown, and I beheld that he went forth conquering, and to conquer.  
 32 And it came to pass that I saw Michael sounding his shofar, and there followed hail and fire mingled with blood,  
 33 And the abaddon (*devils*) were cast lose upon the earth, and they burnt up the third part of the trees and all the green grass.  
 34 And it came to pass that YHVH Elohim called Adam and Eve and their sons and daughters to say unto all they that worshiped the leviathan: YHVH knows thy works, and thy labors, and He shall not long be patient;  
 35 For how many days more dost thou think YHVH will bear them which are evil?  
 36 And thou hast listened to them which say they are holy men and women, and are not, and YHVH hast found them liars.  
 37 And YHVH has seen they that have left their first love; and He has known them but has crossed out their name.  
 38 And to these YHVH says: Remember, O remember, from whence thou art fallen, and repent, and do again thy first works;  
 39 And if thou will not, I will come unto thee quickly, and will remove thy fire out of its place, except thou walk again in teshuvah.  
 40 And unto they that overcometh shall I give them to eat of the tree of life, which ye left behind in the Eden of Elohim.  
 41 And it came to pass that Michael went forth, and poured out his vial upon the earth;  
 42 And there fell a noise as a loud crying, and they which had the mark of the leviathan upon them, and which worshipped his image, were cursed with a sore curse.

## Chapter 4

*Zenos sees the spiritual vision of the second dispensation,  
that of Enoch and his wives overseen by Zaphkiel or Metatron, the archangel who is Enoch.*

1 And it came to pass that I beheld Zaphkiel open the second seal, and I heard the beast like unto an ox say: Come and see!

2 And it came to pass that I saw as it were another horse going out that was red, and power was given to him that sat thereon to take peace from the earth;

3 And that mankind should war and should kill one another, and there was given unto him a great sword.

4 And it came to pass that Zaphkiel who is Metatron sounded his shofar, and I saw as it were a great mountain burn with fire, and it was cast into the sea,

5 And the third part of the sea became blood; and death became the third part of the creatures which were in the sea; yea, and a third part of the ships were destroyed.

6 And it came to pass that I saw as it were the leviathan, being red in color, the same as before, with his seven heads and ten horns, and I beheld that he now had seven crowns upon his heads.

7 And I saw, as it were, his tail had drawn up the third of the stars of heaven, and these were cast down upon the earth, and these had spawned the iyrin.

8 And it came to pass that I saw as it were the leviathan standing before Shekinah; and she was with child, ready to be delivered;

9 And the leviathan stood ready with his teeth bared, as to devour her child as it should leave the womb;

10 But to my astonishment, I saw as it were two wings were given to Shekinah, like that of an eagle, and she did fly into the wilderness,

11 And I saw as it were that she hid there in safety and was nourished far from the face of that serpent Lilith.

12 And it came to pass that there was power given to the leviathan to speak blasphemies even unto the whole earth, save it be the city in the wilderness where Shekinah did dwell;

13 But unto the rest of the world, death was given them that would not worship the image of the leviathan;

14 And these made war with one another but lived in fear of the city in the wilderness wherein Shekinah dwelt.

15 And it came to pass that Metatron poured out his vial upon the sea; and it became as the blood of a dead man, and everything that did live in the sea died.

16 And I saw great works of darkness, and tribulation, and poverty—even unto those that were rich of the things of the world.

17 And it came to pass that the angel of YHVH said unto me: Fear not any of those things which thou shalt suffer;

18 For YHVH has given thee life, and unto all that overcometh the world, these shall not see the second death.

## Chapter 5

*Zion and Shekinah flee the Earth.*

1 And it came to pass that I saw as it were Eden, who is Shekinah, who is the Tree of Knowledge of Good and Evil, which is to say wisdom (*Chokhma*), and the Tree of Life;



2 And the seven malak who are cherubim (*angels*) the seven angels of the seven dispensations went down from the heavens into the earth to do the will of YHVH in the whole earth.

3 And it came to pass that when Adam and Eve in their generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekinah, the whole earth was radiant from one end to the other with her splendor,

4 And her splendor was greater even than that of the sun at midday, and it blinded the leviathan, and Lilith as she rode upon him;

5 And as these traveled, they brought darkness, and the worship of the sun, the moon, and the stars;

6 And the worship of the earth, and the worship of the works of the hands of men, which are to worship the leviathan.

7 And it came to pass that I saw as it were the seven angels of the seven dispensations come before the throne of Elohim, saying: Elohim Shaddai, what shall we do with the children of Adam?

8 For we see that these art gone to worship idols in fornication with Lilith and her leviathan, even that great beast of blasphemy against thy name;

9 And what shall we do to cleanse the earth of this abomination, and to lay waste unto the inhabitants of the earth who worship idols?

10 And it came to pass that YHVH Elohim lifted up His Shekinah from the earth, from the midst of the idol worship, and there Her name was Zion.

11 And I saw as it were the seven angels of the seven dispensations with armies and the hosts of heaven camped as it were roundabout the earth in camps of thousands and tens of thousands hosts;

12 And I saw as it were that these fetched their shofars and took the horns in their hands and surrounded the Shekinah of YHVH with songs.

13 And it came to pass that Zion ascended to the high heavens, as it is written, and Enoch was lifted up to heaven together with Shekinah.

14 And the angel of YHVH came unto me saying: When the Lamb desired to be lifted up upon that tree for the sins of mankind, He first sent Michael the Prince to prepare the earth for YHVH;

15 And then he sent Zaphkiel who is Metatron to gather all they that would follow YHVH and to carry them in Shekinah and in great glory in a fiery chariot with horses of flame and fire, driven by malak of glory.

16 And it came to pass that I saw as it were YHVH lifting Enoch up to the high heavens together with Shekinah;

17 And it came to pass that I saw as it were that when these reached the high heavens, the sapphires whereupon was written the Torah were aflame as though to be burned up in a consuming fire,

18 And I puzzled in amazement, wondering what flames could devour the Torah in fire?

19 And it came to pass that there came a voice as thunder from the Throne in Heaven saying: Fear not; for because all the children of man have denied me and my kingdom, and have gone a whoring after Lilith, worshipping idols, I have removed my Shekinah from among them and have lifted Her up on high;

20 But these whom I have taken from among them are mine elect, even the inhabitants of the Zion come out of the world, and these are equal to one with another in faith, in righteousness, and in perfection.

21 And so I have taken these from the earth which is my creation under all the heavens unto my bosom, and these shall I return in the last days;

22 For these from the generation (*dispensation*) have I preserved from the Flood, lifting them upon the wings of the wind, taking my Shekinah to the highest heaven that she may sit with me again upon my throne;

23 And unto she is given the key to the gates of understanding, and subtlety, and life, and grace, and kindness, and love, and meekness, and preservation, and mercy, and honor;  
24 And these are given Her that mankind may learn to worship YHVH in wisdom and knowledge unto understanding; And in understanding unto mercy and instruction; and in mercy and instruction unto beauty, love, and kindness, and unto victory in my kingdom;  
25 And this is the foundation , and this is to walk in teshuvah unto splendor;  
26 And I have adorned mankind with all these good and praiseworthy things; and unto Israel more than all the children of heaven.

## Chapter 6

*Zenos sees the spiritual vision of the third dispensation,  
that of Noah and Na'amah overseen by Gabriel the archangel who is Noah.*

1 And it came to pass that I saw that Gabriel followed Michael and Metatron, saying: All those who shall worship the leviathan, receiving his mark on their forehead, or in their hand, these shall feel the wrath of YHVH poured out unto thee from the cup of his indignation;  
2 These things saith He which holdeth in his hands that sharpened two-edged sword;  
3 For He knows thy works, and where thou dwellest; therefore, hold thee fast the name YHVH, and speak not His holy name in vain!  
4 Eat not anything sacrificed unto idols, for this is to commit adultery and fornication, but walk thee in teshuvah;  
5 Or I shall come at thee quickly, and when ye least expect, and will fight against thee with the sword of my mouth.  
6 But to they that overcome shall be given to eat of the hidden manna, and the fruit of the tree of life,  
7 And unto these shall be given a new name written upon a white stone, and no one shall look upon the stone and see in it except they that do receive it;  
8 For the new name given unto the qaddish (*holy ones or saints*) of YHVH is thy call to service to YHVH in His Holy Priesthood, and the white stone is thy urim and thummim.  
9 And it came to pass that I saw that Gabriel opened the third seal, and I heard the beast with the face of a man say: Come and see!  
10 And I saw as it were a black horse, and his rider bore a pair of balances in his right hand, and a sword in his left.  
11 And it came to pass that Gabriel sounded his shofar, and there fell a great fire from heaven, and it fell upon the third part of the waters on the earth, and a third part of the waters beneath the earth;  
12 And the waters came forth as a great flood, and many died because of the waters, that there should be a new birth from the cleansing.  
13 And it came to pass that Gabriel poured his vial out upon the waters; and they became as blood.  
14 And it came to pass that I heard Gabriel say: Thou art righteous, YHVH, which art, and was, and shalt be, because thou hast judged thus.  
15 For these have made war against thy people, YHVH, and shed the blood of thy servants the prophets, and thou hast given them blood to drink; for they are worthy.  
16 And it came to pass that I saw, as it were, Shekinah in the wilderness, in the place prepared for her of YHVH, and there I saw that His Shekinah was fed for sixty years.

17 And it came to pass that the leviathan spat water out of his mouth as a it were a flood after Shekinah, that he might cause her to be carried away of the waters.

18 And the earth did help Shekinah, for the earth did open her mouth swallowing up the flood which the leviathan did cast out of his mouth that the waters could not reach up unto Her.

19 And the leviathan opened his mouth to blasphemy against YHVH Elohim, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

20 And it came to pass that after the waters had subsided he caused all mankind to receive a mark upon their right hand, or in their foreheads as an oath and covenant that none might buy or sell, save they the mark, or the name of the leviathan, or the number of his name.

21 And this mark was like unto that with which Cain had been marked by YHVH, to make a mockery of the things of Elohim.

22 And the mark of the leviathan is Vav Samekh Mem ( ,םסו666), and the name of the leviathan is Samael *who is Samyaza*.

## Chapter 7

*Zenos sees the spiritual vision of the fourth dispensation,  
that of Melchizedek and his wife (wives?) overseen by Raphael the archangel who is  
Melchizedek.*

1 And it came to pass that I saw as it were the Son of Man standing upon a great mountain, and the strength of Zion with Him;

2 And with Him I saw as it were one hundred forty and four thousand qaddish (*holy ones or saints*), these having the Holy Name of Elohim written in their foreheads.

3 And it came to pass that I heard the angel of YHVH saying: Here are they that keep the commandments of Elohim, in their faith in YHVH.

4 And it came to pass that I saw as it were Lilith about the earth calling herself a prophetess, teaching and seducing qaddish (*holy ones or saints*) to commit fornication, and to eat things sacrificed unto idols;

5 And though YHVH had given her space to repent of her fornication, she repented not;

6 And I saw that great tribulation awaited those that went with her into her bed to commit adultery with her, except they repent of their deeds.

7 Yea and YHVH did slay her children with death when she left the garden, refusing to return; for YHVH gives unto all, yea everyone, according to their works.

8 But unto they that overcometh, and keeping the Word and the works of YHVH unto the end, to these will He give power and dominion;

9 For these YHVH shall rule with the rod of iron; and he shall be their potter, and they His chosen vessels that He shall mold and form for these He shall receive from Elohim;

10 And these that shall be given Him shall be as His morning stars.

11 And it came to pass that Raphael opened the fourth seal, and I heard the voice of the beast as an eagle in the air saying: Come and see!

12 And I saw as it were a pale horse whose rider is Death; and sheol (*death and hell*) came after them;

13 And power was given them over the fourth part of the earth, to kill with a sword, and with hunger, and with death, and with the beasts of the earth.

14 And it came to pass that Raphael blew upon his shofar, and the third part of the sun, and of the moon, and of the stars were smitten;

15 Yea, and as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise, and the earth was covered in darkness for it would receive not the light.

16 And it came to pass that I saw the angel Moroni flying through the midst of heaven, saying with a loud voice: Woe unto the inhabitants of the earth for there are three more angels yet to sound!

17 And it came to pass that Raphael poured out his vial upon the sun; and power was given unto him to scorch men with the judgment of fire.

18 And mankind was scorched with a great heat, and cursed the name of Elohim, and they repented not, nor did they come to give Him glory.

19 And it came to pass that I saw as it were Shekinah where she was sent away into the wilderness, and I beheld that she brought forth a man child; and he is to rule all nations with a rod of iron and his name is King of Peace;

20 And by this King of Peace was Shekinah able to travel again from the earth to the heavens.

21 And it came to pass that her child was caught up unto Elohim, even as Enoch, and to the thrones I had seen afore.

22 And it came to pass that power was given unto the leviathan and Lilith and Cain to make war with the people of YHVH, and to overcome them;

23 For they had conquered all kindreds, tongues, and people except those ruled over by the King of Peace until Abraham, the servant of YHVH, was born.

## Chapter 8

*Zenos sees the spiritual vision of the fifth dispensation,  
that of Moses and his sister Miriam overseen by Haniel the archangel who is Moses.*

1 And it came to pass that Haniel opened the fifth seal, and I beheld all the souls that have been and were yet to be slain for Israel, and for the testimony which they held.

2 And it came to pass that they cried with a loud voice, saying: How long will ye judge unjustly, and accept these wicked people?

3 Defend the poor and fatherless: do justice to the afflicted and needy; yea, deliver the poor and needy and rid them out of the hand of the wicked!

4 And it came to pass that white robes were given unto each of them; and these were told that their patience was to be rewarded,

5 Yea, and that these should rest yet for a little season, for now is the blessed day that the Torah is given unto mankind.

6 And it came to pass that Haniel sounded his shofar, and I saw as it were a star fall from heaven unto the earth, and the key to the bottomless pit was given him.

7 And it came to pass that Haniel opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

8 And there came out of the smoke ten plagues upon the earth, and unto them was given power to harm the men that would keep Israel from her Elohim.

9 And they were commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree;

10 But only those men which have not the seal of YHVH in their foreheads, yea even those that did not observe the Passover, yea even they without the blood of the Lamb upon their doors.

11 And it came to pass that in those days did men seek death, yet did not find it, for though they desired to die, death fled from them; and thus were the abaddon (*devils*) loosed upon the earth.

12 And it came to pass that Haniel poured out his vial upon the seat of the leviathan; and his kingdom was full of darkness;

13 And these gnawed their tongues from the pain of it and blasphemed the Elohim of heaven because of their pains and their sores, and repented not of their deeds, but cursed the Torah of YHVH (*The Law of the Lord*).

14 And it came to pass that a loud voice as thunder came saying unto the earth: I know thy works, be watchful, and strengthen the things which remain, for I have not found thy works perfect;

15 Receive ye, therefore the Torah and hold fast to it, and walk in teshuvah before YHVH, and behold, there is more yet to come.

## Chapter 9

*Zenos sees the spiritual vision of the sixth dispensation,  
that of Jesus Christ and his wife Mary Magdalene overseen by Zadkiel the archangel who is  
John the Baptist.*

1 And it came to pass that I heard again a loud voice from heaven as loud as thunder and sounding as a shofar, saying: Now is come salvation, and strength, and the kingdom of our Elohim, and the power of His anointed one, the Mashiach Ha'Mashiach;

2 For Satan, the accuser of mankind shall be cast down, and the leviathan shall be overcome by the blood of the Lamb;

3 Therefore rejoice, ye heavens, and ye that dwell in them, and all the earth below.

4 And it came to pass that the angel of YHVH said unto me: Look!

5 And I saw as it were a tree of exceeding beauty, and the tree and its fruit was of an exceeding purity;

6 And about the path that did lead to the tree I saw as it were a great mist, and a river of filthy water, and on the other side of that water a great temple dedicated to the leviathan.

7 And it came to pass that the angel of YHVH said unto me: Look!

8 And I looked again toward the tree, but she had gone from before my presence, and in her place, I beheld again Shekinah.

9 And I saw as it were the Heavens open; and the angel of YHVH came down and stood before me; saying: Behold, the woman which thou seest, is the mother of YHVH, after the manner of the flesh.

10 And I saw as it were Shekinah bearing a child in her arms.

11 And the angel said unto me: Behold the Lamb of YHVH, yea, even the Eternal Father!

12 Yea, behold the love of YHVH which liveth in the hearts of the children of men!

13 And it came to pass that I saw as it were a rod of iron leading to the fountain of living waters and the tree of life, even the white tree alive in the midst of the House of YHVH, Holiness to YHVH;

14 And it came to pass that the angel of YHVH said unto me: The Tree of Life is Shekinah that bears the fruit of YHVH; and the waters, His mercy.

15 And it came to pass that I saw and beheld the prophet which should prepare the way before Him, wash him in tevilah (*baptism*);

16 And after that he was washed clean, the Heavens did open, and Ruach Ha'Kodesh did fall upon Him from the heavens descending.

17 And it came to pass that the angel of YHVH spake unto me, saying: Look!

18 And I saw as it were the Lamb of Elohim, that he was taken by the people; yea, even Elohim Olam, was judged of the world; and He was lifted up and slain for her sins.

19 And it came to pass that after He was slain, I saw the multitudes of the earth, that they were gathered together to fight against the Lamb and those qaddish (*holy ones or saints*) He did call to serve Him;

20 And I saw as it were the multitude of the earth gathered together as it were in that great temple dedicated to the leviathan.

21 And it came to pass that the angel of YHVH came unto me, saying: They that serve the leviathan hath gathered together here to fight against the Lamb and His qaddish (*holy ones or saints*).

22 And it came to pass that I saw as it were the temple of the leviathan, which is the pride of the world; and it fell in its haughtiness, and the fall thereof was exceedingly great.

23 And it came to pass that the angel of YHVH spake unto me, saying: Behold the fountain of filthy water, and the depths thereof, these are the abyss of sheol (*death and hell*);

24 And the mists of darkness are the temptations of Lilith, which blindeth the eyes, and harden the hearts of the children of men, leading them away that they become lost that they might perish;

25 And the temple of the leviathan is filled with vain imaginations, and the pride of the children of men.

26 And a great and a terrible gulf divides the justice of YHVH who is the Lamb given in sacrifice from before the beginning of the world, henceforth and forever.

27 And thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the Lamb and the qaddish (*holy ones or saints*) of YHVH!

28 And it came to pass that the angel of YHVH spake unto me saying: Look!

29 And I saw as it were many nations and kingdoms after the order of man,

30 And the angel of YHVH spoke unto me again saying: These are the nations and kingdoms of the Gentiles.

31 And it came to pass that I saw as it were the sands of the sea, and the leviathan rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy;

32 And it came to pass that he did leadeth mankind into captivity, yea and all did go into captivity;

33 And vengeance was his name, saying: He that killeth by the sword must be killed by the sword!

34 But Israel is to learn patience and faith, for many did I see that were wounded by the sword and did live, and this because of the Mashiah Ha'Mashiah to come.

35 And it came to pass that I saw as it were they which walk in teshuvah, the qaddish (*holy ones or saints*) no longer defiled with women or in other words, transgressing the Torah of YHVH; for these are virgins (*pure*).

36 And I saw, as it were, that all they that should follow the Lamb whithersoever he goeth, these were redeemed from among men, being the firstfruits unto Elohim from the Lamb.

37 And it came to pass that in their mouth was found no guile; yea, and they are without fault before the throne of Elohim.

38 And seeing this, the mercy of YHVH, I cried out saying: Thou hast turned away thy judgments, because of thy Son!

39 And the Lamb spoke unto me saying: Behold, I have set before thee an open door, and no man can shut it;

40 For though thou hast little strength, thou hast kept my word, and hast not denied my name.

41 And because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

42 And it shall come to pass that when Zadkiel shall opened the sixth seal there shall be a great earthquake; and the sun shall become black as the depths of a great well, and the moon become as blood;

43 And the stars of heaven shall fall unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

44 And the heaven shall depart as a scroll when it is rolled together; and every mountain and island of the seas shall be moved out of their places.

45 And it came to pass that after these things I saw as it were four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

46 And I saw the angel Moroni ascending from the east, having the seal of Elohim Hayyim;

47 And it came to pass that he cried with a loud voice to the four angels, who were the four beasts standing on the four corners of the earth, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads.

48 And I saw that there should be sealed one hundred and forty-four thousand of all the tribes of the children of Israel.

49 Of the tribe of Juda should be sealed twelve thousand, of the tribe of Reuben should be sealed twelve thousand, of the tribe of Gad should be sealed twelve thousand,

50 Of the tribe of Aser should be sealed twelve thousand, of the tribe of Nephtalim should be sealed twelve thousand, of the tribe of Manasses should be sealed twelve thousand.

51 Of the tribe of Simeon should be sealed twelve thousand, of the tribe of Levi should be sealed twelve thousand, of the tribe of Issachar should be sealed twelve thousand,

52 Of the tribe of Zabulon should be sealed twelve thousand, of the tribe of Joseph should be sealed twelve thousand, and of the tribe of Benjamin should be sealed twelve thousand.

53 And it came to pass that Zadkiel sounded his shofar, and I heard a voice from the four horns of the golden altar which is before Elohim, saying to Zadkiel: Loose the four angels which are bound in the great river Euphrates.

54 And it shall come to pass that the four angels shall be loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men;

55 And the number of the army of the horsemen were too numerous than I could count, nor could I number them.

56 And it shall come to pass that by these will the third part of mankind be killed, by the fire, and by the smoke, and by the brimstone, which shall be issued out of their mouths;

57 And their power is in their mouth, and upon their tongues, and in their tails; for their tails were like unto serpents whipping about, and their heads with sharp teeth, and with these they do hurt.

58 And it came to pass that the rest of mankind which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk;

59 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

60 And it came to pass that Zadkiel poured out his vial upon the great rivers and the waters in them dried up.

61 And I saw as it were three unclean spirits leap out from the mouth of the leviathan and out of the mouth of Cain,

62 And these spirits of abaddon (*devils*) went about working false miracles unto the kings of the earth and unto the whole world,

63 For they shall gather to battle Elohim Shaddai, gathering these together to control all trade and commerce upon the earth;

64 For these shall be they who shall hand the Lamb of YHVH to be sacrificed upon the tree, and knowing not what they do, these shall scourge him and mock him for the sake of the leviathan.

65 But they shall not kill Him, for He is YHVH, and He is the master of life and death;

66 And before He shall be taken up, He shall heal the sick, and the blind He shall cause to see, and even the dead shall He raise;

67 But in the time that He shall choose, He will give up the ghost gladly that we might live, and on the third day shall He take back His own life, for the keys of Sheol (*death and hell*) are His.

68 And it shall come to pass, and the day shall come that the kings of the earth, and the great men, and the rich men, and every bondman, and every free man shall hide themselves in the dens and in the rocks of the mountains;

69 And these shall say unto the mountains and rocks: Fall upon us, and hide us from the face of He that sitteth on the throne, and from the wrath of the Lamb;

70 Yea, and these shall say: The great day of His wrath is surely come; and who shall be able to stand?

71 And YHVH Elohim shall surely visit all the House of Israel at that day;

72 Some with His voice, because of their righteousness, unto their great joy and salvation;

73 And others, with the thunderings and the lightnings of his power; by tempest, by fire, and by smoke, and vapour of darkness, and by the opening of the earth, and by mountains which shall be carried up;

74 And all these things must surely come.

75 And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by Ruach Ha'Kodesh, to exclaim: The God of nature suffers.

76 And those at Jerusalem shall be scourged by all people because they crucify YHVH, and turned their hearts aside, rejecting signs, and wonders, and power and glory of YHVH;

77 And because they turned their hearts aside and have despised HaKadosh Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations;

78 Nevertheless, when that day cometh that they no more turn aside their hearts against the HaKodesh Israel then will He remember the covenants which He made to their fathers;

79 Yea, then will He remember the isles of the sea; yea, and all the people which are of the House of Israel, will I gather in, saith YHVH, from the four quarters of the earth;

80 Yea, and all the earth shall see the salvation of YHVH; every nation, kindred, tongue, and people, shall be blessed.

## Chapter 10

*Zenos sees the spiritual vision of the seventh dispensation,  
that of Joseph Smith Jr. and his wives Emma Smith and Eliza Snow,  
overseen by Ariel the archangel who is also known as Uriel.*

1 And it came to pass that I saw the last days, and woe to the inhabitants of the earth and of the sea!

2 For the Leviathan and Lilith and Cain and their abaddon (*devils*) shall come unto you, and these shall come forth with a great wrath, because they knoweth that they hath but a short time left.



3 And it came to pass that I saw as it were a great beast at the last day like unto a leopard ready to pounce, and his feet were as the feet of a bear prepared to maul, and his mouth as that of a lion waiting to devour.

4 And it shall come to pass that the leviathan will give him power and great authority and fame in the world of man, his name being known for both good and evil among mankind.

5 And it shall come to pass that one of his heads shall be wounded as it were unto death;

6 And his deadly wound shall be healed; and because of this all the world shall wonder after the leviathan and Lilith.

7 And it came to pass that I saw as it were another beast coming up out of the earth; and he had two horns like a lamb, and he spake as the leviathan.

8 And he shall make use of all the powers of the first beast before him and shall cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

9 And here is a great secret: the great beast is the church of abaddon (*church of the devils*), and though it shall be thought destroyed in reformation, it shall even live;

10 And the second beast shall be as the first, and shall teach that there is no Elohim, and great shall be his evangelists in the sight of mankind.

11 And the prophets of these beasts shall serve the leviathan, and these shall come into Israel as Pride, Ego, and Sin, lusting after the things of the flesh;

12 For behold, I say unto you that there are save two churches only: Israel (*the Church of Christ*) and the church of abaddon (*church of the devils*); and these are not the gatherings of men, but are in them the men that are gathered.

13 And this is why YHVH hath said unto those who breathe neither cold nor hot: I would thou wert cold or hot;

14 Therefore unto those that art lukewarm, being neither cold nor hot, I will spew thee out of my mouth.

15 For these are the rich of this world who say: I am rich, and increased with goods, and have need of nothing;

16 Yet these are wretched, and miserable, and poor, and blind, and naked, being lukewarm, neither hot nor cold, for they are indifferent, with no love in their hearts for their fellow man.

17 Therefore, I say unto these: Give thy gold unto the poor that thou mayest be rich and I shall dress thee in white garments, that thou mayest be clothed in righteousness.

18 And it shall come to pass that when Ariel shall open the seventh seal, there will be silence in the heavens for a short time.

19 And it came to pass that I saw as it were the seven angels of the seven dispensations which stood before YHVH Elohim; and to them were given seven shofars.

20 And it came to pass that another angel came and stood at the altar, and there, with the burning of frankincense, he offered the prayers of all the qaddish (*holy ones or saints*) upon the golden altar which was before the throne of Elohim.

21 And the smoke of the incense, which came with the prayers of the qaddish (*holy ones or saints*), ascended up before YHVH Elohim out of the angel's hand.

22 And the angel took fire from off the altar and cast it into the earth which did bring thunder, and lightning, and an earthquake.

23 And it came to pass that the seven angels of the seven dispensations placed their shofars to their lips prepared to sound again, for this shall be the final dispensation before the coming of Yahshua Ha'Mashiach (*Jesus Christ*).

24 And it came to pass that I saw the angel Moroni fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

25 And he did call out with a loud voice, saying: Fear YHVH, and give glory to Him; for the hour of his judgment is come;

26 Bow down and worship Him that made the heavens, and the earth, and the sea, and the fountains of waters.

27 And it came to pass that Uriel followed after him, saying: Sodom is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication,

28 And she helped not the poor, nor the widowed, giving not of her bread, but was full of the pride of her abominations.

29 And I saw as it were a white cloud, and upon the cloud one sat like unto the Son of Man, having a golden crown (*keter*) upon His head, and a sharp sickle in His right hand.

30 And it came to pass that Haniel came forth from out of the heavenly temple, crying with a loud voice to him that sat on the cloud: Thrust in thy sickle, and reap!

31 And: See that the time has come for thee to reap; for the harvest of the earth is ripe.

32 And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

33 And it came to pass that Sandalphon came forth from out of the temple which is in heaven, he also having a sharp sickle.

34 And it came to pass that Moroni came out from the altar, which had power over fire; and called out with a loud cry to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

35 And it came to pass that Sandalphon thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of YHVH.

36 And it came to pass that I saw as it were that the winepress was trodden, and blood came out of the winepress, and the winepress was full, yea and even runneth over.

37 And it came to pass that I saw Raziel who is Raphael come down from heaven, clothed with a cloud;

38 And a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire;

39 And he had in his hand as it were a small book, and he opened the book, and he planted his right foot in the mercy of YHVH, and his left foot in the wisdom of Shekinah;

40 And Raziel cried out with a loud voice, and the other six of the seven malak who are cherubim (*angels*) over the seven dispensations cried with him.

41 And it came to pass that when the seven angels of the seven dispensations had uttered their voices, I heard them with voices as it were lions, saying:

42 May YHVH brighten our eyes with the light of His Torah, with wisdom (*Chokhma*) and knowledge (*Da'at*) may He place in our hearts His understanding (*Binah*) that all may be worthy to greet Him; for He will enlighten they that hear!

43 Awaken therefore the heart (*Tiferet*) with eternal victory (*Netzach*), to make the heart shine with brilliance (*Zohar*).

44 And more did they say that I am forbidden to say, but their words are sealed up.

45 And it came to pass that Arael who is Uriel sounded his shofar and there were great voices in heaven, saying: The kingdoms of the earth are become the kingdoms of YHVH, and he shall reign forever and ever.

46 And I saw as it were the twenty-four elders which sat before the throne of Elohim fell upon their faces,

47 And these worshipped YHVH, saying: We give thee thanks, YHVH Elohim Shaddai, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

48 And it came to pass that Uriel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying: It is done.

49 And I heard as it were numerous voices of men and women in heaven, saying: Alleluia! Salvation, and glory, and honor, and power, unto YHVH our Elohim, for true and righteous are His judgments!

50 And he hath judged Lilith, who did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand! Alleluia!

51 And the twenty-four elders and the four beasts all fell down and worshipped the Elohim that sat on the throne, saying, Amen; Alleluia!

52 And a voice came out of the throne, saying: Praise our Elohim, all ye Their servants, and ye that fear YHVH, both great and small.

53 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia! And the YHVH Elohim omnipotent reigneth;

54 Therefore, let us be rejoicing in the day of our salvation, and give honor to Him, for the marriage of the Lamb is come, and Shekinah hath made herself ready.

55 And to her was granted that she should be arrayed in fine linen, clean and white, and the fine linen is the righteousness of qaddish (*holy ones or saints*).

56 And the angel of YHVH said: Blessed are they which are called unto the marriage supper of the Lamb.

57 And it came to pass that beholding all this, I fell to the earth saying: Thou art merciful O Elohim, for thou hast heard my prayer, even when I was in the wilderness;

58 Yea, thou wast merciful when I prayed concerning those which were mine enemies, and thou didst turn them to me;

59 Yea, O YHVH, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

60 And again, O Elohim, when I did turn to my house thou didst hear me in my prayer, and when I did turn unto my closet, O YHVH, and prayed unto thee, thou didst hear me;

61 Yea, thou art merciful unto thy children, when they cry unto thee to be heard of thee, and not of men; and thou wilt hear them;

62 Yea, O Elohim, thou hast been merciful unto me, and heard my cries in the midst of thy congregations;

63 Yea, and thou hast also heard me when I have been cast out, and have been despised by mine enemies;

64 Yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger, with speedy destruction;

65 And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me;

66 Therefore I will cry unto thee in all mine afflictions; for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.

## Chapter 11

*The parable of the roots and the branches.*

1 And it came to pass that, the vision having ended, the angel of YHVH came unto me gain saying: Open thy mouth and speak thee the Word of YHVH that thou shalt cry unto this nation.

2 And it came to pass that I, Zenos, opened my mouth and began to prophesy, saying: Hearken O ye House of Israel, and hear the words of me, a prophet of YHVH!

3 For behold, thus saith YHVH, I will liken thee, O House of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.

4 And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he sayeth: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

5 And it came to pass that he pruned it, and digged about it, and nourished it, according to his word.

6 And it came to pass that after many days, it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.

7 And it came to pass that the master of the vineyard saw it, and he sayeth unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me;

8 And we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned.

9 And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will;

10 And it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.

11 Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire, and burn them, that they may not cumber the ground of my vineyard.

12 And it came to pass that the servant of the Lord of the vineyard, having done according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree.

13 And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree;

14 Wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing;

15 Wherefore, go thy way; watch the tree, and nourish it, according to my words.

16 And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee;

17 And I do it, that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof, against the season, unto myself, for it grieveth me that I should lose this tree, and the fruit thereof.

18 And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and pleasure.

19 And it came to pass that that after much time had passed, the Lord of the vineyard sayeth unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

20 And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor.

21 And it came to pass that the servant sayeth unto his master: Behold, look here; behold the tree.

22 And it came to pass that the Lord of the vineyard looked and beheld the tree, in the which the wild olive branches had been grafted; and it had sprang forth, and began to bear fruit.

23 And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

24 And he sayeth unto the servant: Behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength;

25 And because of the much strength of the root thereof, the wild branches hath brought forth tame fruit.

26 Now if we had not grafted in these branches, the tree thereof would have perished.

27 And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up, against the season, unto mine own self.

28 And it came to pass that the Lord of the vineyard sayeth unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree

hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self.

29 And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he sayeth unto the servant: Behold these.

30 And he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good.

31 And he sayeth unto the servant: Take of the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self,

32 For behold, this long time have I nourished it, and it hath brought forth much fruit.

33 And it came to pass that the servant sayeth unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

34 And the Lord of the vineyard sayeth unto him: Counsel me not! I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

35 And it came to pass that the Lord of the vineyard sayeth unto his servant: Look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first,

36 But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up, against the season, that I may preserve it unto mine own self.

37 And it came to pass that the Lord of the vineyard sayeth again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.

38 And he sayeth unto the servant: Look hither, and behold the last; yea, behold: this have I planted in a good spot of ground, and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit; and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others.

39 And it came to pass that the Lord of the vineyard sayeth unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.

40 But behold, the servant sayeth unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

41 And it came to pass that the Lord of the vineyard, and the servant of the Lord of the vineyard, did nourish all the fruit of the vineyard.

42 And it came to pass that a much time had passed away, and the Lord of the vineyard sayeth unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard;

43 For behold, the time draweth near, and the end soon cometh, wherefore, I must lay up fruit, against the season, unto mine own self.

44 And it came to pass that the Lord of the vineyard, and the servant, went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree.

45 And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number.

46 And the Lord of the vineyard saith: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season, much fruit.

47 But behold, this time it hath brought forth much fruit, and there is none of it which is good.

48 And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor: and now, it grieveth me that I should lose this tree.

49 And the Lord of the vineyard sayeth unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

50 And the servant sayeth unto his master: Behold, because thou didst graft in the branches of the wild olive tree, they have nourished the roots, that they are alive, and they have not perished; wherefore, thou beholdest that they are yet good.

51 And it came to pass that the Lord of the vineyard sayeth unto his servant: The tree profiteth me nothing, and the roots thereof profiteth me nothing, so long as it shall bring forth evil fruit.

52 Nevertheless, I know that the roots are good; and for mine own purpose I have preserved them; and because of their much strength, they have hitherto brought forth from the wild branches, good fruit.

53 But behold, the wild branches have grown, and have overran the roots thereof; and because that the wild branches have overcome the roots thereof, it hath brought forth much evil fruit;

54 And because that it hath brought forth so much evil fruit, thou beholdest that it begineth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

55 And it came to pass that the Lord of the vineyard sayeth unto his servant: Let us go down into the nethermost parts of the vineyard and see if the natural branches have also brought forth evil fruit.

56 And it came to pass that they went down into the nethermost parts of the vineyard.

57 And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first, and the second, and also the last; and they had all become corrupt:

58 And the wild fruit of the last, had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

59 And it came to pass that the Lord of the vineyard wept, and sayeth unto the servant: What could I have done more for my vineyard?

60 Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted, and now, these which have once brought forth good fruit, have also become corrupted;

61 And now, all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire!

62 And behold, this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard.

63 And thou beholdest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.

64 And thou beholdest that a part thereof, brought forth good fruit; and a part thereof, brought forth wild fruit.

65 And because that I plucked not the branches thereof, and cast them into the fire, behold, they have overcome the good branch, that it hath withered away.

66 And now behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof hath become corrupted, that they bring forth no good fruit:

67 And these I had hope to preserve, to have laid up fruit thereof, against the season, unto mine own self.

68 But behold, they have become like unto the wild olive tree; and they are of no worth, but to be hewn down and cast into the fire, and it grieveth me that I should lose them.

69 But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it?

70 Nay; I have nourished it, and I have digged it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long; and the end draweth nigh.

71 And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire, that they should be burned.

72 Who is it that hath corrupted my vineyard?

73 And it came to pass that the servant sayeth unto his master: Is it not the loftiness of thy vineyard? Hath not the branches thereof overcame the roots, which are good? And because that the branches have overcame the roots thereof?

74 For behold, they grew faster than the strength of the roots thereof, taking strength unto themselves; behold, I say, is not this the cause that the trees of thy vineyard hath become corrupted?

75 And it came to pass that the Lord of the vineyard sayeth unto the servant: Let us go to, and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard;

76 For I have done all, yea and what more could I have done more for my vineyard?

77 But behold, the servant saith unto the Lord of the vineyard: Spare it a little longer.

78 And the Lord saith: Yea, I will spare it a little longer; for it grieveth me that I should lose the trees of my vineyard; wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard,

79 And let us graft them into the tree from whence they came, and let us pluck from the tree, those branches whose fruit is most bitter, and graft in the natural branches of the tree, in the stead thereof.

80 And this will I do, that the tree may not perish, that perhaps I may preserve unto myself the roots thereof, for mine own purpose.

81 And behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive;

82 Wherefore, that I may preserve them also, for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them.

83 Yea, I will graft in unto them the branches of their mother tree (*Shekinah*), that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong, that perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

84 And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild; and they also took of the natural trees which had become wild and grafted into their mother tree (*Shekinah*).

85 And the Lord of the vineyard sayeth unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft, according to that which I have said.

86 And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.

87 And this I do, that perhaps the roots thereof may take strength, because of their goodness; and because of the change of the branches, that the good may overcome the evil;

88 And because that I have preserved the natural branches, and the roots thereof; and that I have grafted in the natural branches again, into their mother tree;

89 And have preserved the roots of their mother tree (*Shekinah*), that perhaps the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard;

90 And perhaps that I may rejoice exceedingly, that I have preserved the roots and the branches of the first fruit;

91 Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit.

92 Wherefore, let us go to, and labor with our might, this last time: for behold, the end draweth nigh; and this is for the last time that I shall prune my vineyard.

93 Therefore graft in the branches: begin at the last, that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, and the last and the first, that all may be nourished once again for the last time.

94 Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh, and if it so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow;

95 And as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof;

96 And ye shall not clear away the bad thereof, all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard, for it grieveth me that I should lose the trees of my vineyard;

97 Wherefore, ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard;

98 And thus will I sweep away the bad out of my vineyard, and the branches of the natural tree, will I graft in again, into the natural tree; and the branches of the natural tree, will I graft into the natural branches of the tree;

99 And thus will I bring them together again, that they shall bring forth the natural fruit: and they shall be one.

100 And the bad shall be cast away; yea, even out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

101 And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him and brought other servants; and they were few.

102 And the Lord of the vineyard saith unto them: Go to, and labor in the vineyard, with your might; for behold, this is the last time that I shall nourish my vineyard;

103 For the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

104 And it came to pass that the servants did go to it, and labor with their might; and the Lord of the vineyard labored also with them: and they did obey the commandments of the Lord of the vineyard, in all things.

105 And there began to be the natural fruit again in the vineyard, and the natural branches began to grow and thrive exceedingly, and the wild branches began to be plucked off, and to be cast away;

106 And they did keep the root and the top thereof, equal, according to the strength thereof.

107 And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit;

108 And they became like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

109 And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he calleth up his servants and sayeth unto them: Behold, for this last time have we nourished my vineyard;

110 And thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning; and blessed art thou.

111 For because that ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and hath brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away,



112 And behold, ye shall have joy with me, because of the fruit of my vineyard;  
113 For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it;  
114 Wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.  
115 And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered;  
116 And the good will I preserve unto myself; and the bad will I cast away into its own place;  
117 And then cometh the season and the end; and my vineyard will I cause to be burned with fire.  
118 And in the day that YHVH shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the qaddish (*holy ones or saints*) of YHVH shall go forth in his power, to nourish and prune his vineyard; and after that, the end soon cometh.  
119 And how blessed are they who have labored diligently in His vineyard; and how cursed are they which shall be cast out into their own place, and the world shall be burned with fire.

## Chapter 12

### *The Parable of the Banquet.*

1 And it came to pass that Zenos spoke again another parable in prophecy, saying: And it came to pass that the Lord of the vineyard had two sons, and the first was selfish, and would eat at foreign tables, learning the ways of idolaters and eating unclean food.  
2 And the second was faithful and did only eat at his father's table, and there in his father's house he was permitted to remain.  
3 And unto the faithful son did the Lord of the vineyard say: Let thy garments always be white and let not oil be wanting for thine head.  
4 And it came to pass that the Lord of the vineyard made for a banquet and invited all, even the travelers and strangers;  
5 But the unfaithful son was told he should not come, not of his deed but by the wounding of his pride, and so he went away in shame;  
6 Therefore, he did go about telling false rumors about his Father, the Lord of the vineyard.  
7 And it came to pass that the Lord of the vineyard hired a great number of laborers to work in his vineyard.  
8 And it came to pass that the Lord of the vineyard did gather the laborers taking them into the midst of his vineyard (*pardes*), yet he told them not what their wage should be by the work there, and this that the they might not be neglectful;  
9 And it came to pass that when the evening was come the Lord of the vineyard did call each one of them, asking: Where within my vineyard didst thou labor?  
10 And it came to pass that one answered unto him, saying: I labored in the east of the garden under a certain tree, and the Lord of the vineyard said: Unto thee shall be given a single gold piece.  
11 And unto another who had labored in the west part of the garden under another tree, he said: Unto thee shall be given two hundred gold pieces;

12 And thus it was throughout all of his servants, each being given that which they were due.

13 And it came to pass that his servants came unto him saying: Why didst thou not say unto us the price of hire within thy vineyard?

14 But the Lord of the vineyard answered them saying: How then should my vineyard be cared for?

15 Wouldst not my servants only look after that part of my vineyard that giveth the greatest reward? And the rest of my vineyard would fall then to the wayside and should surely die?

16 But if thou shall be about my business, I shall see who doth care for the most precious parts of my vineyard, and when evening doth come I shall reward them.

17 And it came to pass that there was one among them who worked with much vigor, greater so than all the others, and yea even more than he was tasked.

18 And it came to pass that the Lord of the vineyard went forth and took this the good servant by the hand and walked about the vineyard and he did talk with him.

19 And it came to pass that when evening came, all the laborers came to the Lord of the vineyard to receive the reward of their labors;

20 And that good and faithful servant came with them, and the Lord of the vineyard paid him a full day's wage.

21 And it came to pass that the other laborers complained one to another, saying: Behold we have worked from morn until eve while this that one hast worked but a few hours, and yet the master has given him a full day's pay?

22 And it came to pass that the Lord of the vineyard said: Who art thou to envy?

23 Doth not the Torah say: Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's?

24 So too didst my good and faithful servant do more in a few hours than thou didst, who toiled all day.

25 And it came to pass that the Lord of the vineyard sent word to all saying: Wash ye, make ye clean, and anoint yourselves, and wash your clothes and prepare yourselves for the banquet; yet he did not appoint a time.

26 And it came to pass that the faithful among them made themselves ready and waited at the entrance of the vineyard.

27 And these did say: In the Master's vineyard, nothing will be wanting, and there need be no signs of preparation, yet the feast may be at any time.

28 And it came to pass that the foolish among them did prepare themselves not, for these did listen to the pride of the wicked son who set forth to place his name above that of the Lord of the vineyard.

29 And it came to pass that these foolish did say: There cannot be a great banquet without much commotion and trouble, and the gathering of stores and provisions;

30 Therefore, we need not disturb ourselves until we see the signs; therefore, we shall be watchful of the signs that we may know.

31 And it came to pass that they joined themselves with their fellows, and thought not too feed the poor, but went away seeking after signs, and took no thought of the word of the Lord of the vineyard.

32 And each went about their way, and the foolish did make much gossip about those that stood ready, and did seek unto themselves the signs and wonders, reading much into nothing.

33 And it came to pass suddenly, the word of the Lord of the vineyard: Let all come to the banquet!

34 And the servants of the Master hastened the wise and the faithful and pressed them to come at the bidding of the Lord of the vineyard.

35 Then those that had prepared themselves, came in their honor and their glory, and those fools that had not prepared themselves, came in their pollution and uncleanness.

36 And the faithful servant came last, for he stood ready and ensured that all were present and presented before the Lord of the vineyard.

37 And it came to pass that the Lord of the vineyard did rejoice over the wise and faithful that had done according to his bidding, and who, moreover, had honored the beauty of His vineyard;

38 And it came to pass that the Lord of the vineyard was angry with those who had taken no heed of his word, and who had polluted his vineyard with all the uncleanness that clung about their garments, and who had treated it with contempt.

39 And it came to pass that these cried out saying: Let us in, for we went seeking thee, we looked for thy signs and wonders!

40 Then the Lord of the vineyard came saying: Those that have prepared themselves for my presence, and were ready when I called, shall come and feast at my table, and those that did not prepare themselves shall not eat at the banquet;

41 And those that did not, but listened instead to my foolish son, were not prepared and therefore are not worthy.

42 And it came to pass that the wise among them thought that they might depart, for these were in fear of the great wrath of the Lord of the vineyard,

43 And it came to pass that the Master replied: No, but ye shall stay in my vineyard, for ye are worthy of it,

44 Yea, sit and eat at the banquet table; and eat and drink resting, while these stand upon their feet, and are smitten, and look on, distressed, and let thy garments at all times be white.

45 And it came to pass that after I had finished speaking, I stood in wonder over the banquet in the vineyard.

46 And it came to pass that as I stood wondering, the heavens were again opened unto me, and there I saw as it were a new heaven and a new earth, and I didst behold that the first heaven and the first earth were passed away.

47 And I saw as it were Zion, the holy city, coming down from Elohim out of heaven, and Shekinah prepared as a bride adorned for Her husband.

48 And I heard a great voice out of heaven saying: Behold, the temple of YHVH is with Adam, and YHVH shall dwell with them, and they shall be his people;

49 And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

50 And I saw as it were They that sat upon the throne saying: Behold, I make all things new; therefore prepare thyselfes for that which is to come; So mote it be; even so, Amen, and Amen.

51 And the vision was closed unto me, and the angel of YHVH said unto me: All these things that thou hast seen are of the heavens,

52 For all things happen in the realm of the heavens at the first, and then upon the earth, that all things be as one.

53 Therefore I, Zenos, say unto thee, prepare ye for the great and dreadful day of YHVH!

54 Yea, keep thy garments clean and stand ready for the day when the earth and the heavens shall again be one.

# Neum

## *The Oracle or the Declarations*

*A collection of the utterances of the Oracle of YHVH, who did dance in prophecy to know the will of YHVH for His Israel and the children of Judah.*

## One



1 YHVH<sup>a</sup> is our Elohim<sup>b</sup>,  
YHVH has dominion over the whole of creation;  
YHVH is One,  
YHVH is Unity.

2 By YHVH was the world created;  
the creation of YHVH is One,  
by the providence of YHVH  
is the creation governed.

3 Lift up your eyes on high and behold!  
Who is it that has created all things?  
Lift up your eyes on high and see!

4 By the pathakh azeen<sup>c</sup> will you recognize Ha'Elohim<sup>d</sup>;  
who is the Creator<sup>e</sup>?  
Even as Moses<sup>f</sup> was told:  
I AM that I AM.

5 And who is YHVH?  
Who is YHVH  
that He should be given dominion  
over the heavens above?  
For do not all things exist  
by the very will of YHVH?

6 YHVH is the visible and the invisible which you seek;  
therefore, that which is beyond YHVH is vanity,  
for there is nothing beyond YHVH:  
YHVH is One.

7 To seek after one thing is to seek after all things;  
all is One in YHVH,  
in YHVH are all things One;  
YHVH is the beginning,  
YHVH is the End.

8 What shall I liken unto YHVH?  
What shall I testify unto you concerning YHVH?  
From the beginning of creation,  
all things have testified of YHVH.

9 And YHVH has crowned you, O Israel,  
with crowns of holiness;  
YHVH has set you apart, O Israel, with His Torah  
that you should ascend on high,  
a holy people unto YHVH.

10 And so YHVH does say to you:  
My people must first be brought low;  
then shall I descend  
and enter into your walls below.

11 Let this console you and comfort you, O Israel:  
YHVH shall descend  
and become like you in all things;

12 YHVH shall descend below all things  
and shall overcome all things  
and shall rise above all things.

13 YHVH shall have pity for Israel,  
for she shall overflow in her afflictions;

14 And though your afflictions shall be like that of the sea,  
there shall be remedy and healing for you, O Israel!

15 And when you shall ask: Who shall heal me?  
And when you shall ask: Who shall strengthen me?  
YHVH, even Elohim Shaddai, shall heal and strengthen you.

16 O seed of Jacob!  
It is YHVH that stands between you and death!  
It is YHVH that watches over you and protects you!

17 If you will but seek after this one thing,  
you will seek after all things:

18 In YHVH are all things One,  
all is One in YHVH;  
YHVH is the End,  
even so, YHVH is the Beginning.

19 That which you seek is the visible and the invisible,  
for such is YHVH;  
therefore, there is nothing beyond YHVH but that which is in vain,  
for YHVH is One.

20 All things exist by the very will of YHVH;  
therefore, unto YHVH is given dominion over the heavens above.

21 And by the providence of YHVH is the creation governed,  
for by YHVH was the world created;  
the creation of YHVH is One.

22 YHVH is our Elohim,  
YHVH has dominion over the whole of creation;  
YHVH is One,  
YHVH is Unity.

23 A profound mystery shall be revealed to you today;  
all the knowledge and all the wisdom of this world is even as this:  
The children of the world know nothing,  
even unto this day.

24 Listen therefore to the decree of Neum,  
for the cries of the Oracle are the decree of YHVH;  
listen and stand ready,  
all those that hear these words!

**Notes:**

- a. Tzaddikimare: Hebrew, "the righteous"
- b. Elohim: Hebrew, "Gods"
- c. Pathakh azeen: Hebrew, "opening of the eyes"
- d. Ha'Elohim: Hebrew, "the gods"
- e. The Creator: Hebrew, "Ahyeh asher Ahyeh," or "I am that I am"
- f. See 3 Moses 3:20, Exodus 3:14

## Two



- 1 Behold, I am Neum, the Oracle,  
reader of the stars—  
I am she who pours out the libations for YHVH;
- 2 I am she who still dances in prophecy  
when the daughters do sing,  
and the young men do play their harps  
and beat their drums.
- 3 You know me, O Judah;  
yea, you know that I do prophesy truly;  
for has not all that I have been told to say among you been true?
- 4 The remnant of the daughters of Miriam<sup>a</sup> do mock to shame me,  
for the sons of Aaron have silenced their voices,  
but YHVH shall be heard!
- 5 If the mouths of the daughters of Miriam be silenced,  
then the mouths of the other daughters of Israel shall be opened:
- 6 For I am not of the seed of Levi,  
but am a daughter of Joseph and of Manasseh;
- 7 Yet did the Presence of YHVH come to me,  
calling me Neum, the oracle of Ha'Elohim.
- 8 Behold, when your daughters were sick with child,  
did I not pour out libations  
for deliverance of healing and restoration?
- 9 When your young men did prepare for war,  
did I not read the stars for them  
to guide them home to safety?
- 10 When your herds did wander off a far way,  
did I not give unto you the words of the Voice<sup>b</sup>  
that you did retrieve them?
- 11 Wherefore, I say unto you this day:  
Listen to the Oracle of YHVH,  
give ear that you might hear,

- 12 That your children  
and your children's children  
might stave off death at the last day.
- 13 I shall speak unto you freely;  
yea, I shall give unto you the word of YHVH,  
that you shall have these sayings among you:
- 14 And this that you shall stand up,  
and give heed, O Judah!  
That all those who would understand  
these proverbs and these intrigues,
- 15 And all those who would cut through  
to dig out the knowledge,  
and all those who would hold fast  
to these mysteries and these wonders,
- 16 That by the strength of El Elyon<sup>c</sup>  
you might break the chains of death and hell,  
seeing past all those who do walk in naivety.
- 17 And even those who are devious  
in their dealings with their fellows,
- 18 Yea and the stiff necked,  
the hardheaded and hardhearted,  
those intertwined with the customs of fools;
- 19 Even these shall see at the end,  
that would deny YHVH in the flesh,  
even these shall see and shall know  
that YHVH is Lord<sup>d</sup> and King  
over all.
- 20 And the inheritance of the wise  
shall be salvation from death  
by the power of YHVH,  
for by Him shall death<sup>f</sup> be conquered,  
and the graves opened.
- 21 Yea, and there will be no more death,  
nor mourning,  
nor crying,  
nor pain;  
for the old things shall have passed away.



- 22 Even as in death there is grief,  
and in the grave there is sorrow,  
YHVH shall show His compassion,
- 23 So great is His unfailing love for His Israel  
that YHVH shall bind up her wounds.
- 24 And when the time does come,  
the dead shall hear the voice of the Son of Man,  
and those who hearken unto the Voice shall live.
- 25 And even as YHVH, in His infinite mercy,  
shall redeem the life of His Israel from the grave,  
surely He will take Israel into Himself;
- 26 For this One shall pay our ransom,  
for He is our Elohim forever and ever:
- 27 And so it is that YHVH will be our guide  
even unto death,  
that He swallow up death forever,  
having redeemed us  
and taken away our destruction.
- 28 And now I would ask you:  
What good is the mystery to you,  
all they who search for the beginnings of knowledge?
- 29 Why is the heart honored,  
for it is that which governs the body of man?
- 30 Does the heart hear when the Voice speaks unto the heart,  
when the Oracle tells the parable?
- 31 Why is the heart precious to the soul  
when it is the birth of the soul  
that reveals the true heart of mankind?
- 32 Why is a prince set apart,  
to look down upon his brother as a ruler?  
Is it not YHVH that gives the king his reign?
- 33 And the prince is born without strength,  
yet he dominates his brothers with a whip that cost him nothing.
- 34 How are the tzaddikimare<sup>s</sup> like unto the stars?  
Even as the stars do shine with a fierceness,  
they hold true in their glory.

35 Shining in their glory,  
they strive not to contend with one another as mankind does,  
but find peace in the light of one another,  
and contentment as the others shine even brighter than they.

36 And there is one that shines brighter than them all,  
and none are envious of the glory of that star;

37 Therefore, might Judah be holy,  
even as YHVH, our Elohim, is Holy;

38 Might Judah be righteous  
that there will be peace in Israel,  
even as there is peace in the Heavens.

39 Who could say they are as the stars I read in the night sky?  
Not a soul in Judah,  
no—

40 For El Elyon hath given the seed of Jacob her strength  
that her fate shall not be tied to the stars  
like all the other nations of His creation.

41 Yet who among you seeks the presence  
of Light and Understanding  
that is given of Ha'Elohim?

42 The path of remembrance without foundation  
is without the depth of understanding.

43 Those taught by the angels of El Elyon,  
those who sing praises  
that they would be even as Ha'Elohim—

44 Unto these are given the fruit  
unto the knowing of good and evil.

45 I thank you, O YHVH,  
for your eyes are awake  
and they do watch over my soul!

46 You have rescued me from the passion of idle talkers,  
from the company of those who would seek  
the pleasant words of flattery  
that lead souls away.

47 Israel to the North, you hath let slip away,  
but they are not hidden from you!

48 Save therefore the soul of the poor  
who they planned to destroy  
by spilling the blood of your servant.

49 I walked this walk for you,  
YHVH, my Elohim,  
but they did not know this.

50 They laughed at me,  
sought to shame me  
with lies from their mouths!

51 But you didst support the soul  
of the poor and the weak,  
you did save me from their harsh arms,

52 You redeemed me amid their taunts;  
from the wicked I do not fear destruction.

53 Surely even the maggot can praise you, YHVH,  
and the worm remembers your love and kindness;

54 Yet they who have tasted of death but returned have forgotten you,  
and your people have stumbled,  
having forgotten to sing your praises.

55 Your kindness has been revealed unto them,  
and your righteousness has enlightened them,  
Elohim Shaddai:

56 For in your hands are the souls of every living thing;  
you have given the breath of life unto all flesh.

57 Deal with us, O YHVH, according to your goodness,  
according to your great mercy,  
and according to your many righteous deeds.

58 YHVH has listened to the voices of those who love His name,  
and He has not deprived them of His love  
nor of His kindness;

59 Yet His mighty arm shall be swift in dealing with Judah,  
should she not remember her place,  
and return to her covenant!

**Notes:**

- a. Daughters of Miriam: See 3 Moses 39:27, 4 Moses 38:4-8
- b. The Voice: Hebrew masculine noun, typically referring to the Holy Spirit
- c. El Elyon: Hebrew, "the Most High God"
- d. Lord: Hebrew, "Adonai"
- e. Death: Hebrew, "Sheol"
- f. Tzaddikimare: Hebrew, "the righteous"

## Three



- 1 O those of flesh who are of yourselves nothing:  
Why do you so quickly exalt yourselves,  
living in the flesh  
and having no eye unto the glory of YHVH?
- 2 Do you not tremble at nor fear  
Ha'Elohim who sees you from above?
- 3 El Elyon does know,  
for YHVH sees all,  
and His malakim<sup>a</sup> are witnesses of all things.
- 4 The adversary<sup>b</sup> does ask mankind:  
Who is He who nourishes all?
- 5 Yet the Creator has planted His breath<sup>c</sup> in all  
and sent His sweet spirit  
to guide all of the human race<sup>d</sup>.
- 6 And by the Voice that spoke  
unto our father, Abraham  
and our mother, Sarah,  
we do know that there is One  
who is sovereign over Ha'Elohim;
- 7 Choice in His power,  
with no beginning of days nor end of years,  
YHVH is almighty and invisible,  
all seeing being All Himself.
- 8 Blessed be YHVH,  
who executes deeds of righteousness,  
crowning His qaddishim<sup>e</sup> with His love,  
and His kindness, and His mercy.

9 My soul does cry out to praise Your Name,  
to sing praises to El Elyon for your loving deeds,  
to proclaim your faithfulness  
unto Israel and unto Judah!

10 And do I say:  
There is no end to my praise of you, YHVH.

11 I was near death for my sins,  
and they did sell me off captive;  
but you did save me, O YHVH,  
according to your great mercy.

12 And I have loved Your Name, YHVH,  
and in you have I found my strength  
and my protection.

13 When I remember your might, my heart is brave  
and upon your mercies I do lean;  
you have forgiven my sins, O YHVH,  
and purified me from my iniquities.

14 Instill in me a spirit of faith and knowledge,  
for I am not ashamed,  
though I stand in the midst of those that would see my destruction.

15 Do not allow the adversary nor the unclean spirits control over me;  
let not pain and evil desires conquer my bones.

16 O YHVH, you are my praise!  
I shall sing and praise you all day long;  
my desire is ever that my brothers and my sisters of Judah  
would rejoice with me.

17 Yet Elohim Shaddai<sup>f</sup> is beheld by none in the flesh;  
for what flesh can see visibly the true Elohim  
that reigns from the heavens?

18 Worship YHVH who exists  
from age to age,  
giving to all mankind the light  
through Israel,  
the seed of Jacob, and Isaac, and Abraham.

19 Let those that seek evil's counsel  
have their reward for forsaking El'Olam,

20 And even by giving your offerings unto foreign elohim<sup>h</sup>,  
you have made your sacrifices to the vanities of men  
and made yourselves an abomination before YHVH.

21 In insolence you have walked,  
and I, Neum, the Oracle, have seen you;  
in madness and folly you walked.

22 And I, the Oracle, have seen you  
forsaking the straight path<sup>i</sup>,  
you have turned aside  
and are wandering through the thorns.

23 Stop your vanities of the flesh,  
roaming in darkness,  
leave the darkness of night  
and take hold of the light that is YHVH!

24 Behold, our Elohim does speak unto us plainly,  
His words shall not be for nothing!

25 Come, all you pursuers of the darkness and vial secrets!  
Come here and behold a light  
even more glorious than that of the sun;

26 YHVH shines even more brightly,  
therefore, come forth!

27 Even as our mother, Eve, did seek to taste of the wisdom,  
in your hearts she did plant the seed  
that you might have the knowledge of this great light!

28 And I, the Oracle shall show you but a sliver of this light,  
to tell you of the beginning unto the end,  
even from the first generation of Adam,  
even down to the very last day,

29 This I shall prophesy:  
what has been,  
what is now,  
and what shall yet befall Israel and the world  
through the seed of Adam and Eve.

30 The Voice did call upon me  
to give you truth,  
to know how this earth came into being,

31 And to make known unto you  
that you shall not forget  
the love of the Creator for this, His creation.

32 YHVH is El Elyon, the true King,  
He who did bring all things into existence,  
saying: Let it be;  
and it was so.

33 For YHVH did establish all things,  
even this earth you stand upon,  
plucking it up and placing it.

34 And so it is that there is Elohim then  
who does send the rain,  
and the winds,  
and the storms,  
and the earthquakes;

35 YHVH is the Lord of heaven,  
King over the earth,  
and one with all things.

36 Though the Elohim may have seed,  
and these be immortal,  
then we be the seed of YHVH;  
therefore, by YHVH, death has no sting.

37 But the elohim of man are born and do die,  
for having no power  
they have nowhere to stand among Ha'Elohim.

38 And these gods of man,  
they do fall before Ha'Elohim,  
they are nothing before El' Elyon;  
YHVH did not create them,  
they are but the shadows of man.

39 And Ha'Elohim is one,  
and YHVH is the most exalted of Ha'Elohim,  
for all things were made by Him;  
and without him was not anything made which was made.

40 Yea, in YHVH is the reward,  
and the reward is life,  
and the life is the light of mankind.

41 Again, it is YHVH that brought into being  
the countless multitudes that live in the deep,

- 42 And all the beasts  
and the creeping things  
and all living things on the earth,  
and all that spread their wings to inhabit the skies.
- 43 And it is YHVH that did breathe the breath of life into Adam,  
and that did appoint Adam to care for this,  
His creation.
- 44 And all things that can be understood,  
and all things that cannot be understood,  
these are the creation of YHVH.
- 45 And who of mortal flesh can know all these things?  
I tell you: None knows them  
save YHVH,  
who from the beginning has made them.
- 46 Dwelling in the heavens,  
YHVH did place before Adam a much greater reward of good,
- 47 But for the evil and the unjust,  
they do bring upon themselves war  
and pestilence  
and their woes.
- 48 You, Adam<sup>k</sup>:  
Why do you exalt yourselves in vanities  
only to be rooted out by the Oracle of YHVH?
- 49 Be ashamed of making idols,  
do not in your madness take away your children;  
only evil elohim desire the bones of the fruits of your loins  
in the smokes of their fires.
- 50 Even as the wife of treachery  
that should sell her children unto foreign nations  
as slaves have you become,  
and how else should the good husband deal with such as this?



## Notes:

- a. Malankim: Hebrew, “angels” or “messengers”
- b. Adversary: Hebrew, “Satan;” or “accuser”
- c. Breath: Hebrew, “Ruach HaKodesh;” or “Holy Breath;” a name for the Holy Spirit
- d. Human race: Hebrew, “Adam;” or “mankind”
- e. Qaddishim: Hebrew, “Holy ones” or “Saints”
- f. Elohim Shaddai: Hebrew, “Gods Almighty,” or “Almighty God”
- g. El’Olam: Hebrew, “the Everlasting God”
- h. Foreign elohim: false or lesser gods, the gods of other nations
- i. The straight path: a translation of “Israel” from the Hebrew, “Yashar El” meaning “straight to God”
- j. Reward: Hebrew, “besorah,” meaning “message” or “Gospel”
- k. Adam: Hebrew, “mankind;” here denoting the human race

## Four



1 O Israel! O Judah! O Zion!

You were even as Adam and as Eve,  
the first people created to know YHVH,  
that mankind might see the salvation of YHVH;

2 Yet do you worship or fear Ha’Elohim,  
to keep the Torah and the mitzvot?  
or do you bow down to dumb idols of wood and stone?

3 Do you stand to offer sacrifice to the living Elohim?  
or do you sit before the doors of empty temples?

4 Consider the soothsayers, those teachers of sin:  
Repeat aloud the parable,  
declare now the mystery even as we speak;  
then you will know if you have understood.

5 Know that YHVH sees you  
and will reward you by your hearts,

6 Yet in your foolishness  
the vision I have been given is sealed up from you,  
and you have not understood  
the eternal mysteries in their fullness;

7 You have not become wise  
in your understanding of the Torah  
and the ways of YHVH;  
and why is this?

8 It is because you have not properly understood  
the origin of Wisdom;

9 But if you should unseal the vision that I have been given,  
then you shall know,  
then shall you understand!

10 To hear the parable, to see the mysteries  
you must first give up all your wisdom,  
for you are wise unto the things of this world,  
and they are but the errands of fools!

11 Hear now what wisdom is:  
Wisdom is to know the Creator,  
to feel of His love,  
and to love even as He loves;

12 What greater wisdom can there be than this?  
And yet, who is Judah  
that her neighbors should fear her?

13 Judah is a wicked people  
who takes pride in crafty ways;  
scoundrels who belong to the liar;

14 Two-tongued, adulterous, idolatrous, evil-hearted,  
taking only for themselves—

15 Will no one endowed with wealth  
and goods give any part to another?

16 Will any give of their substance  
for the wants of the poor,  
the hungry,  
the naked,  
the widows,  
and the orphans?

17 And because of this, O Judah,  
your daughters shall have secret lovers  
to keep her child from hunger,  
and there is no husband to gain,  
for your sons are drunken fools!

18 You think that this mighty kingdom rests  
in the power of this world,  
forgetting of the immortal King  
and therefore, you, Judah, will fall.

19 Judgement shall come unto you by the Eternal Savior,  
even the Son of the Eternal Father  
who created the heavens and the earth.

20 And YHVH sees where you stand, Judah;  
a people that delights in the blood of the innocent,

21 Other men will reign over you,  
will profit from your sorrows,  
will have you seeking the Messiah in your ruin  
that you will not know when He does appear.

22 And as a holy prince shall YHVH come into His creation,  
to wield the scepter of His righteousness  
over all the earth;  
yet you will know Him not.

23 Three will share their fates when He is crucified<sup>a</sup>;  
one will hang with no sin,  
and one will be forgiven,  
and one will reject truth.

24 And fire shall sweep over the isles of the seas,  
and darkness shall cover the earth  
for a moment,  
that the earth may weep for her Creator.

25 O wretched Adam!  
when that time shall arrive, even the judgement of El'Olam,  
the King of creation, shall be turned back in His mercy,  
for so great is the Mercy of YHVH.

26 And YHVH will forgive His creation,  
and the graves shall be opened  
and shall yield up many of their dead;

27 And many qaddishim shall appear  
and live,  
never to again taste death.

28 And shortly after, Judah will be scattered,  
and her lands taken over  
and she shall weep in her sorrows.

- 29 This I have seen,  
if Judah does not return  
and move away from her whoredoms.
- 30 And even now, Judah, you are like Sodom,  
that wicked city that was destroyed for their greed:
- 31 Sodom did have  
even as much pride as they did lack charity  
in those days;
- 32 For we do know that they had  
bread and wine in abundance,  
and they still would not sustain  
the poor and the needy.
- 33 And so it was that she who supplied  
the poor man with bread  
was cast into the fire and burned to ashes,
- 34 And no one took notice of her or pitied her,  
and her cries ascended to the heavens,  
and their sins were great before YHVH.
- 35 And so it was that the great cities were destroyed,  
for they took no pity,  
and they would not heed the words of Lot  
when he did preach unto them.
- 36 And even like Sodom,  
YHVH shall send out the righteous  
from among you, O Judah,  
and give unto them new lands,  
even lands upon the isles of the seas.
- 37 And now, Judah,  
you who's mothers and fathers  
YHVH did bring out of Egypt to this land:  
When did you forget YHVH  
and lay waste unto the stranger?
- 38 Wherefore, in a flash of gleaming fire is your destruction coming,
- 39 You shall be burned with torches  
and carried out of the land  
that YHVH has given to our fathers and our mothers.

40 Your long days have become shortened,  
your false and useless idols  
feeling no shame.

41 But they who fear the true El'Olam shall inherit life,  
and forever dwell in the fields of paradise,  
feasting on the sweet bread  
and looking on throughout the heavens.

**Notes:**

- a. Crucified: Hebrew, "yaqa;," "to be dislocated," "alienated," "executed," or "hanged"

## Five



1 Hear me, O men of Israel:  
the eternal King reigns!  
And even as the sun looks down upon the lands,  
so too does YHVH see you, Judah.

2 You call yourself His bride,  
yet you are a mistress unto harlots,  
and so then shall you come to naught,  
falling to ruinous misfortunes.

3 But in your suffering,  
you shall have fame in later generations,  
and even into distant lands.

4 And those that shall escape this suffering  
shall be sent to prosperous lands  
that mankind had not known.

5 And with a purple robe,  
mighty, just, and in His fierceness  
shall the Son of Man come to your children's children  
after the thunder and the mighty storms.

6 Those of an evil yoke shall be destroyed,  
and after shall YHVH descend in His mercy.

- 7 But first shall the soil of these distant lands  
be wet with blood and rain,  
for your seed shall drink much murder.
- 8 And the righteous will rejoice,  
for they shall be spared,  
by YHVH having destroyed the king of death,
- 9 Yet so shall it be  
that in the third and fourth generations  
that man's offspring shall perish;
- 10 For they shall forget  
all that their fathers and their mothers had seen  
and born witness to.
- 11 And then shall that adversary  
bring back the secret combinations of Cain,  
and Sodom<sup>a</sup> shall again rise  
against the house of Israel.
- 12 Reject the adversary, O Israel!  
Reject the false traditions  
carried in by the winds  
from foreign lands!
- 13 Remember the words of Asyma<sup>b</sup>,  
standing in the temple in Jerusalem,  
to Her Israel,  
yea, even the divine mother who does say:
- 14 Enter into the Presence here  
in this temple of holiness,  
in worship of YHVH,  
in respect for thyself,  
and all that herein dwell.
- 15 For I need not thy devotion,  
but thy sincerity of heart,  
for it is truth that shall purify thee.
- 16 Yea, it is not thy understanding  
that hath brought thee unto this house this day,  
but thy thirst for knowledge  
and wisdom,  
and understanding.
- 17 Enter not by thy fears,  
not by thy sins,

not by thy hatred,  
but with a broken heart and a contrite spirit;

18 That through the mercy of YHVH  
these impurities shall be cut out,  
and this that you shall find strength.

19 You may look upon me as thy Mother,  
and as thy Sister,  
and as thy Wife,  
and as thy Daughter,

20 But look not upon me as one to look down upon  
or that should look down upon thee.

21 Yea, I am the very Presence<sup>c</sup> of Elohim;  
the devotion you have for me,  
is it greater than that which you have  
for the Breath that is within you?

22 Behold, if you should be offended of these,  
you do offend Unity,  
who is YHVH.

23 If you should be One  
and stand in the Presence,  
it is understanding  
that you shall take with you.

24 Wherefore, I say unto you:  
Enter this house this day with respect  
for all those that dwell here in,  
and for yourself;  
do this and it shall be well for you.

25 I will speak freely to you,  
and I will give you the sayings of El Elyon  
that you may share them among you,  
though they will be mocked and scorned by you.

26 Yet all those who would understand will know  
and share them as parables  
to teach all that would listen,  
and as riddles to those  
that would hold fast to truth.

27 And all those who would infiltrate the hidden mysteries,  
all those seeking the beginnings of knowledge,  
even those who would hold fast to the secret pleasures;

28 These shall know truth when they find it  
and shall teach truth in ways understood by the Godly.

29 And all those who will walk in simplicity  
will know the path,  
while those who are devious,  
those with a stiff necks, with hard hearts,  
they who do lay with the harlot,

30 These are the customs of fools,  
and they will lose the inheritance of Israel.

31 What good is the secret of YHVH?  
The mystery of the wisdom of Shekinah<sup>c</sup>?

32 All who search for the beginnings of knowledge,  
do you seek wisdom?  
What is understanding to you?

33 Why is the heart sought in strength  
when the fool cannot hear the parable?

34 What good is the puzzle to you  
if even when the solution is found,  
it is not understood?

35 What good is wisdom without knowledge?  
Knowledge without understanding?

36 Should the prince be our ruler  
when the king can be found?

How can we be a nation of kings  
if we are without strength?

37 The whip that dominates costs nothing,  
for the one does rule when the many accept his rule;  
and who is the greater king,  
the king of men or the Lord of Hosts?

38 Who among us can say  
that they seek light and illumination  
in the Presence of our Elohim?

39 And by the angels of YHVH,  
all those who praise Elohim Shaddai  
that they would know the good from evil,  
shall know truth.



40 Any plan that lacks mercy lacks justice.

**Notes:**

- a. Sodom: sodomy or sodomites; those who are like the people destroyed by God that lived in Sodom; see Ezekiel 16:48-50
- b. Asyma: Arabic name meaning “guardian” or “protector;” a similar name, Ashima, is used in 2 Kings 17:30 for a male pagan deity; it is also a West Semitic goddess of fate
- c. Shekinah: Hebrew, “The Presence,” or “the dwelling place of God”

## Six

|

1 O Holy Mother!

Never was there a place unknown unto thee!

2 Never was there one that desired mercy

that you showed not mercy unto them!

3 Who are they that have not asked for your mercy?

Shall Judah be denied thy shield and thy protection?

4 Who are they that have not found solace in you?

In your Presence?

5 Who are they that have not found succor in your bosom?

Or solace in your womb?

6 And who is Israel

that she shall be denied your succor

and your solace

that your child should be shattered

and scattered about unto the foreign winds?

7 O YHVH, I pray thee!

Give unto me thy hope,

for it is not vain!

8 O Holy Mother,

give unto me your succor and your solace,

for your peace is even an eternal peace!

9 O Elohim,

wipe away these, my tears, that my heart be content;

have mercy for all those that live upon the footstool of YHVH,  
and have mercy upon Israel!

10 For my heart is content  
to kneel at your footstool,  
to gain favor in your sight.

11 My desire, YHVH,  
is but to come into your Presence,  
to see that beautiful Mother,  
the Queen of the Heavens,

12 To dance in Her orchards,  
and to gather up the fruits of Her garden,  
and to delight in the flowers of Her fields!

13 O Mother of the lamb of sacrifice!  
Bride of the Heavens!  
Even as YHVH is the very Father of Israel,  
so too are you her Mother.

14 How I long to stand in your Presence,  
to rest my wounds  
in the healing power  
of your flowing waters!

15 O fountain of healing!  
O wellspring of grace!  
You are a home of peace  
unto my soul.

16 You are the most precious gem of the heavens,  
Mother of YHVH, and a virgin most pure!

17 O Divine Mother,  
how you weep for your daughter, Zion!  
How you lament for her,  
but not in vain!

18 For she shall return unto YHVH  
weeping in her sorrows,  
humbled in her defeats;

19 Yet YHVH shall be glorious,  
yea, YHVH shall ever be undefeated.

20 YHVH, I invoke you in my mourning,  
for I know this: In your name have I been spared.

21 You, Zion, shall scorn me,  
and leave me forgotten;  
but YHVH shall remember.

22 The enemies of YHVH shall falter into eternal anguish,  
yet YHVH shall even make a way for these!  
And in this shall Israel be forever remembered.

23 For it is by the seed of Abraham, and Isaac, and Jacob;  
and by the seed of Judah, and Peretz, and Chetzron;

24 And by the seed of Ram, and Ammynadab, and Nahshon;  
and by the seed of Shalmon, and Boaz, and Obed,

25 And by the seed of Jesse, and David, and Solomon  
that salvation shall come.

26 For it was even by the seed of Solomon that Israel was again divided,  
but through the seed of David shall Israel be made whole again;  
so speaks YHVH,  
so mote it be, Amen and amen!

27 And in that day shall Israel feel pains,  
even as a woman in labor,  
for a son will come to save Israel from death.

28 Israel shall labor to bear her a son,  
and she shall give birth to a man-child,  
and her pains shall bring joy eternal.

29 Her son, O how great he shall be!  
Even a counselor with power,  
a man with the power to control the wind and the seas;

30 But Israel carries the seed of death in her womb  
and shall suffer from the pit in her horror.

31 And the foundations of the walls of the temple will shake  
even as a mighty boat being whipped about  
upon the face of the waters.

32 Clouds shall grow dark,  
like those in the storms of the seas,  
and those that live upon the islands  
shall flee in terror:

33 But shall even as in the great flood,  
they shall not escape the roar of the waters  
or the desolation of the lands.

34 The wise men of Judah,  
their wisdom confounded,  
lost in the abyss as the windows of heaven are opened,

35 But in their own self-conceit  
shall those windows be bolted shut unto them.

## Seven



1 YHVH hath divided the creation into seven parts:  
the rocks,  
the seeds,  
the seas,  
the seasons,  
the humans,  
the holy,  
and the purification;

2 In these first six there are both light and darkness,  
but in the seventh is the Sabbath of YHVH,  
and in the seventh are all made whole.

3 And the darkness that would corrupt the seven creations:  
the sand,  
the sterile<sup>a</sup>,  
the violence,  
the lie,  
the treachery,  
the lust,  
and the perdition.

4 But the lights of the stars  
were given to mankind  
for a memorial of the name YHVH,

5 And this that the hidden things  
of the mysteries of the light shining forth  
to end the ways of darkness,

6 And that which is hidden  
from upon the earth  
shall be made known.

7 And in the last days,  
there will be times of great heat upon the earth  
where it was once cold,  
and periods of cold upon the earth  
where there was once great heat,

8 And mankind no longer shall see  
the breaking of day  
nor the coming of night,  
and the earth,  
she shall not sleep.

9 And this will be the beginning of the end,  
that time when Israel will be gathered back;  
for the blood of Abraham shall cover the whole earth.

10 And the Divine Mother<sup>b</sup>,  
She who was hidden but not forgotten,  
She shall be remembered once again.

11 But before She will return,  
there shall come a man  
who will remind the daughters of Zion of their place,  
yet not to free them, but to enslave them.

12 For he shall take the things of YHVVH  
and give them as gifts to other elohim,  
the elohim of men.

13 He shall take the very things of nature  
and give them unto your sisters and your daughters,  
as if they were his to give.

14 And he shall see his own greatness  
and shall be called Father by many.

15 And this he shall do  
that works of darkness be spread forth,  
that when the light shall come  
to free the daughters of Zion,  
they should reject that light.

16 But behold,  
the light of YHVH shall cut through the darkness,  
and the light shall be divided from the darkness,  
that even the very shadows cast therein will vanish.

17 And the daughter of Zion will awaken  
and will teach her sister truth,

18 That they shall remember  
all that YHVH did give them,  
that the sons of Aaron  
shall keep them away no more.

19 And the daughters of Zion shall listen to the Voice  
and shall know the ordinances of YHVH,

20 And this that they might restore  
the daughters of Israel  
to the ways of YHVH.

21 Behold the night skies!  
See as the sun moves  
through the thirteen constellations,

22 Twelve for the sons of Israel  
and one for her daughter;  
yet the skies,  
they do rest upon twelve pillars.

23 And so it is  
that the year divided into twelve parts<sup>c</sup>,  
moving from moon to moon;

24 Yet the daughter is given her due  
when the sons,  
upon their path,  
do stray in their seasons.

25 And by this does Israel know  
when to plant seeds,  
and when to harvest,

26 For it is not for mankind to know the times  
nor the seasons,  
but YHVH has set them in their places  
by His own strength<sup>d</sup>.

27 As Miriam did teach us:  
Everything depends upon fate<sup>e</sup>

even the Torah,  
for such is the will of YHVH.

28 And so it was that the daughters of Miriam  
would lead all of Israel to celebrate YHVH  
when He did bring the moon into its fullness  
in the night skies.

29 And so too shall it be that in the last days,  
the daughters of Israel shall lead us once again  
in worship and in ritual,  
and in learning.

30 Just as there is a path from east to west  
for the sun to travel across the earth each day,

31 She does travel from the north to the south  
until the shortest day,  
giving up her warmth,  
and from the south unto the north  
until the longest day;

32 And this that she should bring us  
Her warmth and light.

33 So too is there a path  
for every star in the night sky,  
and of the constellations  
they do tell us  
when to prepare for war,  
and when to make our bread.

34 Yea, and the stars do tell us their stories,  
with Kesil<sup>f</sup>  
and Kymah<sup>g</sup>,  
and Ayish<sup>h</sup> in Mezarim<sup>i</sup>  
sharing with us their tales of love,  
woe,  
and glory,  
as Kimah moves about around the earth.

35 And as we can see,  
Tzedeq<sup>j</sup>, Ma'adym<sup>k</sup>, Chochevet<sup>l</sup>, and Kochav<sup>m</sup>  
do move in their own ways,  
and Lebanah<sup>n</sup> and Chamah<sup>o</sup> to light our way.

36 The great light of YHVH coming from Chamah,  
the warmth of His life-giving light;

Lord of Hosts  
and King of the heavens and the earth!

37 The mercy of YHVH  
does pour down upon us,  
gently and generously;

38 In its time,  
and its season,  
the heavens do bestow  
the love of YHVH  
in their way.

39 Give glory to YHVH,  
for the face of our Elohim  
is light and love.

#### Notes:

- a. Sterile: "Lifeless" or "desert"
- b. Or "Shekinah"
- c. Twelve parts: or "months"
- d. Strength: of "power"
- e. Fate: above the Egyptian ankh, the "key of life," are 2 Hebrew words: מְקֶרֶת chance and בְּמוֹל luck, above these on the parchment is the English, "fate;" this may be a reference to the name Asyma used in this text for the Mother Goddess
- f. Kesil: (כְּסִיל) the exact identification is debated among scholars, but it is often associated with the constellation Orion.
- g. Kimah: (כִּימָה) is commonly identified with the Pleiades, a prominent cluster of stars in the constellation Taurus
- h. Ayish: (אֵישׁ) likely refers to either Ursa Major (the "Big Dipper") or Arcturus (the "North Star"); also mentioned in Job 9:9 and Job 38:32
- i. Mezarim: (מְזָרִים) likely refers to a set of celestial objects or specific constellations, perhaps those found in the Zodiac
- j. Tzedeq: (צֶדֶק): This term is often associated with the planet Jupiter, the word itself means "righteousness" or "justice"
- k. Ma'adym: (מְאָדִּים): This is the Hebrew name for the planet Mars. The word "Ma'adym" derives from the root "אדם" (adam), meaning red, which coincides with the reddish appearance of Mars in the night sky
- l. Chochevet: (כּוֹכַבֵּת): likely a feminine variant of the otherwise masculine word for star (Kochav), due to its position in this list with other planets, it seems likely that it refers to the planet Venus
- m. Kochav: (כּוֹכַב): means "star" in Hebrew, is likely a reference to Mercury due to its position in this list with other planets, and that it is listed here like a name for a specific thing
- n. Lebanah: (לְבָנָה): This is the Hebrew word for the Moon
- o. Chamah: (חַמָּה): This is the Hebrew word for the Sun

## Eight





1 And so it is that when mankind should build  
that they do take one stone  
and place it upon another stone;

2 And upon these stones,  
they do set another stone;  
and this they do,  
one upon another,  
until their wall is complete.

3 Yet when mankind pulls but one stone,  
the wall does fall down,  
and the rocks fall heavy upon the earth.

4 And so it is that when mankind uses two stones  
to hold up another,  
it is the keystone;

5 And these they do place over the waters  
and to connect the lands,  
many feet and hooves may travel over it,  
that mankind might be joined as one.

6 So too are the stars in the sky,  
as they move and weave their tales,  
speaking unto us;

7 When mankind does read the stars to build up walls,  
behold they will see but wars and ruin.

8 But when mankind refuses to serve the stars,  
but to make the stars the servants of mankind,  
then we see that the stars do warn us!

9 O Israel,  
O Judah!  
O Adam!  
When will we heed the warnings of the stars?

10 For these do not claim us,  
but we them;  
for were they not given us of YHVH?

11 And behold, Adam was not created for the stars,  
but the stars for mankind;  
and Miriam was taught to read them  
that we should know!

12 For the secrets are written,  
but the sisters are now lost,  
being forbidden to look,

13 And so it is that they no longer know the secret of the way,  
nor do they understand the things of old.

14 And because of this,  
the daughters of Israel do not know  
what should come upon them,

15 So they could not rescue themselves  
for they are left without the secret of the stars.

16 But I say unto thee,  
O sister of Israel,  
O daughters of Zion!  
This shall be a sign that surely shall come to pass:

17 When the sources of evil men are shut up,  
and wickedness of the oppression of Aaron banished,

18 That you will be in the presence of righteousness,  
your priesthood restored in the last days:

19 The daughters of Zion shall come forth  
from the darkness into the presence of light,  
and the power of men cannot stop them,

20 For as the smoke vanishes and is no more,  
so too shall the wickedness  
of the men of Israel  
vanish forever,

21 And the righteousness of YHVH  
will be manifest  
like the sun.

22 The mouths of the daughters of Zion shall be opened,  
the sisters of Israel shall gather,  
and the world will be made firm;

23 And all the followers of sin  
and the secrets of Lilith and Cain  
and of the sins of mankind  
shall be ran out of Israel.

24 And then will the sisters lead in Israel once again,  
and the true knowledge of El'Olam shall fill the earth,  
and there will not be any more of the folly of mankind in Zion.

25 And I say unto you this day:  
That all that I have spoken will surely happen,  
and it is a true oracle of YHVH;

26 And those that will read these words in the last days  
shall know that this thing cannot be averted,

27 For it is the very will of YHVH  
that Israel's daughters and her sisters  
shall regain their strength  
and their authority given them of YHVH.

28 It is true that not all the people will reject evil,  
yet the will of YHVH shall move forward,

29 And the sisters will feel the call of YHVH  
from the very breath of Elohim within them.

30 And truth shall roll forth to conquer all the nations,  
in every tongue and language that can grasp the ways of Israel;  
for the true ways of Israel are the ways of YHVH.

31 And in that day,  
what nation will rise to oppress Zion?  
Can Zion oppressed be overtaken  
by another that is not stronger than they?

32 And by this shall you know Zion in the last days:  
She shall be a nation  
that will not oppress her neighbor,

33 And they shall be a people  
that does not rob the wealth of the poor,  
nor their labors,  
but shall seek to have all things common among them.

34 But before Zion can be built,  
Israel must find Zion in their hearts,  
that they be purified  
and become a people of peace.

35 And in that day  
shall the gifts  
of the daughters of Zion be restored

with their priesthood;  
and the keys of the law of Sarah shall be given  
and understood;

36 For the keys of the law of Sarah are so named  
that we, the daughters of YHVH,  
shall not lose our birthright,  
nor be taken in by the world.

37 And the daughters of Zion  
shall be given revelation upon revelation  
until all is restored,  
even as it was at the first.

## Nine



1 O Daughters of Israel!  
O Daughters of Zion!  
May the seed of Miriam reclaim their birthright!

2 May the compassion of Ha'Elohim come unto us,  
that the Lord of hosts shall bear His mighty right hand,  
that the very king of Heaven  
places His blessing upon you forever!

3 Mighty One,  
shield us from the harm of hate,  
and from the harm of intention,  
and shield us from the evil eye!

4 Might that YHVH will lift us up,  
even from death,  
for YHVH is the Elohim of life!

5 Shield us from all those that would rise against us,  
to slander us with their words;  
guard us against backbiting  
and bitterness,  
and woe.

6 For what should we call one who's every deed  
pretends to be of righteous  
yet who's judged is impure?

7 And what shall we say of one  
who would chase after the things of the earth,  
and not after what is wise  
or that which is righteous?

8 For it is not in Adam that wisdom is hidden;  
wisdom is hidden,  
except it be the wisdom of a cunning evil,  
the schemes of giving for one's own gain.

9 And this is a thing that must never be done,  
but instead we must accept the mitzvoth  
of the Creator;

10 And what will Adam do  
that she should live?

11 For she who has violated the mitzvoth of the Creator  
shall have their names taken from the mouth of YHVH,  
and He shall not know them;

12 Therefore listen,  
all of you who will hold true  
to the secrets of eternity,  
for they are wonderful!

13 And hear the desires behind every deed,  
for YHVH does know the truth of your purpose.

14 Yea, and YHVH knows every secret  
that lies in the heart of Adam  
and reads every thought.

15 YHVH does know every secret,  
for YHVH is Lord over all.

16 YHVH is the Creator,  
for from long ago YHVH did establish  
the heavens and the earth,  
and forever is YHVH,  
from everlasting to everlasting.

17 And the purpose of creation  
YHVH has opened up  
to all they that will listen  
and seek after truth,

18 And YHVH tests His sons and His daughters  
that they may see  
that they are worthy  
of their inheritance.

19 And YHVH does not forget,  
but does forgive  
those that give unto Him every secret,  
and the truth of every deed;

20 And what use has YHVH for these things?  
For YHVH did create all people  
and knows their deeds.

21 Wherefore, I say unto all those that hear the voice of the oracle:  
That this life is the time to learn of YHVH;

22 Therefore, walk today in teshuvah  
and harden not your hearts,  
that the great plan of redemption will be understood,  
and it has been brought about unto you.

23 And I say into all of you now:  
That this life is the time to prepare to meet YHVH;  
and today is the day for mankind to perform their labors;

24 For the day of salvation draws nigh,  
and our enemies are even now at our borders.

25 Look even now and see  
that angels are declaring it  
unto many at this time in our land,  
and the prophets and the prophetesses are about,  
take heed to our warnings!

26 And because we have forgotten the old ways,  
the ways of YHVH and His Torah,  
because we will not receive the word  
of YHVH at this time,  
we shall be taken.

27 O you wicked, and perverse, and stiff-necked people!  
Why will you not heed the voice of YHVH?  
Why do you see this as naught?

28 And even now, at this late hour,  
YHVH has shown unto me a great and marvelous thing  
concerning that which must shortly come.

29 And when the day does shortly come,  
these things shall roll forth among you,  
and much truth will be lost and hidden up,  
that Israel might return again to YHVH  
in the last days;

30 Therefore, watch and be ready,  
guard up your homes.

31 Keep hidden and teach in secret  
the truths of YHVH  
that your children might know  
and tell their children,

32 Until the day shall come  
that the mysteries of YHVH  
shall be brought again to the light.

## Ten



- 1 Look now at the soothsayers,  
those teachers of sin  
that have corrupted our ways!
- 2 I will now speak to you in a parable;  
hear my words and teach them to your children,  
tell them to teach these words to their children;
- 3 And this that when the time comes,  
then you will know  
if any have truly understood.
- 4 And it came to pass that a rich man desired to teach his son  
all the things of the world,
- 5 And so it was that the son was sent out  
into a foreign land  
where he studied and learned all that he could  
until he was a grown man.
- 6 And it came to pass that the man returned  
to show his father all that he had learned,  
that his father would be proud!
- 7 But when he reached his village,  
he did not find his father in the village,  
and so it was that he asked of his neighbors for his father's whereabouts;  
but they refused him.
- 8 Returning to his house,  
his father's servants did not know him,  
and thus they did cast him out into the streets.
- 9 And it came to pass that for all of his learning,  
the man had no money,  
and could not see his father in that land:
- 10 And so it was that he took to become a beggar,  
for no one knew him  
and none would hear him.
- 11 But the man would not beg for money,  
he told all that would hear him of his father,



- 12 For so great was the love of the father  
that he had sent out his son into the world.
- 13 And it came to pass that after many months came the Passover,  
and the man returned again unto the house of his father,
- 14 And there a seat was saved for him,  
for his father was there,  
and he did know him.
- 15 And upon seeing his son again,  
the father said unto his son:  
I have set apart this seat for you;
- 16 Come now and sit upon my right hand,  
for I see how you have gone out among these people,
- 17 And though they knew you not,  
they will know you now,  
for in you am I well pleased.
- 18 Study now my words,  
the words of Neum,  
for they are the words of YHVH,  
and by the breath of Ha'Elohim  
you will understand it;
- 19 But in your foolishness  
this parable is as a vision  
that is sealed up from you,
- 20 For to understand the mysteries of YHVH  
you must become wise  
in the understanding of YHVH:
- 21 For you have not properly understood the Creator  
nor His Wisdom.
- 22 But if you should unseal the vision,  
then you will know of the things to come  
and that they are all of YHVH  
to your salvation.
- 23 Hear now what wisdom is:  
And it came to pass that a young man  
on his way to gather up water from a certain well  
that had been with his family for many generations;

- 24 And on his way,  
he did see many beautiful flowers,  
and trees filled with fruits.
- 25 As he walked,  
he was tempted by the beauty of the flowers  
and by how delicious the fruit appeared,  
and eventually he did wander from the path.
- 26 And it came to pass that as he wandered  
farther away from the path,  
the boy became lost,  
for the forest grew dark  
and he could not see.
- 27 And because he could not see,  
he could no longer enjoy the beauty of the flowers,  
nor eat of the fruit,  
for he could not see it to find them.
- 28 And it came to pass that he stumbled upon an old shack<sup>a</sup>,  
and he dared not to enter,  
for the boy thought that inside he might find his ruin  
from some unseen force.
- 29 But the rain began to fall from the skies,  
and he hurried into the shack for shelter  
only to find that there was no roof upon the head of it.
- 30 And as the rains fell upon him  
in the darkness of the shack,  
he began to lose all hope, and to weep,  
and to grow angry for his foolishness.
- 31 But outside of the woods,  
his father had come seeking him,  
knowing that he had been gone too long  
and not returned with the water.
- 32 And in his pride,  
he hid from the voice of his father,  
and would not follow after him,  
though he knew that his father would guide him  
back to the path.
- 33 And it came to pass that the pleas of the father grew,  
and the pride of the boy subsided,

34 And he did open the door to the shack  
and ran forth after the voice of his father.

35 O Israel!  
May you release your pride  
and run back to that Elohim that did create you!

36 For YHVH is not changeable,  
but YHVH is unchangeable  
from eternity to eternity:

37 Wherefore, the love of YHVH is unchanging  
and shall not grow cold for His Israel;

38 Therefore, know, all of you  
that when you seek the darkness no more  
that you will hear the voice of YHVH,  
and His mercy will be waiting for your teshuvah.

39 And all the lights of the stars  
shine in testimony  
as for a memorial of HaShem;

40 Therefore, listen, I pray you, to these words,  
for hidden within them are the things of YHVH  
and the mysteries of the light that shines  
that you might avoid the ways of darkness.

41 And when the times of heat and of thirst do come,  
and when the times of cold and of hunger do come,

42 Then the breaking forth of the day  
and the coming of the night shall be counted,  
and the origins of all things  
shall be known unto you.

**Notes:**

- a. Old shack: literally “broken building”

1 And now I, Neum, the Oracle, shall speak  
unto my children,  
even the children of Joseph  
that shall read my words in the last days.

2 Hear me now, O Israel!  
Hear the words written so long ago;  
for I see you, though I do not understand what I see,  
YHVH makes you known unto me,  
and I see your sin.

3 And what is this sin?  
You have forgotten to read the stars,  
and to observe the holy days of YHVH,  
and Her Sabbaths,

4 Your love for one another has waxed cold;  
the rich eat while the poor go hungry and naked –  
yet is this not the sin of every generation of mankind?

5 Yea, look now and ponder this:  
How can one understand without knowledge?  
How can one listen without hearing?

6 How can one be wise without learning?  
How can one hear while speaking?

7 How can one receive mercy without giving mercy?  
How can one give a gift without a willingness to receive a gift?

8 How can one seek justice without they themselves accepting justice?  
How can one have strength without bending to the winds?

9 YHVH spoke  
and the Voice was heard by His children,  
and the Voice gave mankind much wisdom  
and understanding:

10 YHVH uncovered our ears that we may hear,  
our eyes that we may see,  
our mouths that we may eat and gain strength,  
our feet that we might run to those in need,  
and our hands that we might serve El'Olam.

11 YHVH created understanding  
for all who seek knowledge and truth,  
that they might know all wisdom  
that has been given from eternity to eternity:

12 Truth may not be changed,  
and the mercy of YHVH is neither hidden  
nor locked up behind the waters  
that we should receive Him not;

13 For YHVH is El Elyon,  
and His Father<sup>a</sup> and His Mother<sup>b</sup> do sit upon their thrones  
in the heaven above the heavens,

14 And His Asherah<sup>c</sup> does sit with Him  
and presides in the council of Ha'Elohim.

15 And YHVH is known well for His patience;  
see how many times He has forgiven Israel  
and taken Judah under His mighty arm:

16 And YHVH is known well for the might of His great anger,  
and He has turned His wrath against the enemies of Israel.

17 And even as YHVH is known well  
for His numerous acts of mercy towards Israel,  
He too will be made known as terrible in His wrath  
against His people,

18 For we have not honored our covenant,  
and over the land YHVH did give us,  
we have not made Him our ruler:

19 And though Ha'Elohem is honored  
among Israel, His holy people —  
among Israel, His chosen people —  
we have become a people of works  
and not a holy people.

20 Israel has become great in the blessings of YHVH,  
and in seeing our splendor  
yet forgotten the Voice of the covenant.

21 Yet we too shall know the mercy of YHVH,  
for His righteous anger against us shall pass  
and our people shall be humbled  
but not utterly destroyed.

22 And when this era of wickedness is at an end,  
and evil is abolished in the Messiah,  
the Great Ha'Kohen<sup>c</sup> shall make the final sacrifice.

23 And we know the genealogies:  
Abraham begot Isaac,  
and Isaac begot Jacob,  
and Jacob begot Levi,

24 And Levi begot Qohath,  
and Qohath begot Amram,  
and Amram begot Aaron,

25 And Aaron begot Eleazar,  
and Eleazar begot Phinehas,  
and Phinehas begot Abishua,

26 And Abishua begot Buqi,  
and Buqi begot Azzi,  
and Azzi begot Zerahiah,

27 And Zerahiah begot Meraioth,  
and Meraioth begot Azaryhu,  
and Azaryhu begot Amariah,

28 And Amariah begot Achytub,  
and Achytub begot Tzadok.

29 And it was Tzadok Ha'Kohen<sup>e</sup>  
in the days of our kings<sup>f</sup>, David and Solomon,  
who were mighty before YHVH,  
yet in their pride even they did sin against YHVH.

30 And Tzadok begot two sons,  
Ahimaaz who was High Priest over Israel,  
and Zenoch;

31 And Zenoch was made a priest in the lands of Joseph,  
and there he served us in a temple of our lands.

32 And Zenoch<sup>g</sup> begot Zenock<sup>h</sup>,  
the seer and prophet.

33 Even as we, in this day,  
do write the words of Zenock, the son of Zenoch,  
we do not understand them.

34 And even as we do seek out Zenoch the priest  
to make sacrifices unto YHVH,  
I see that you, in the last days,  
do seek out the priests  
that you might accept the sacraments of YHVH.

35 But even as the people do not harken unto Zenock  
and his brethren, the prophets,  
nor will they give heed unto my words,  
they will be gathered and kept  
as a testimony against them;

36 So you do gather up the words,  
but will you listen?  
Will you heed them?

37 When the Great Ha'Kohen offers up His mercy,  
will you accept it, O Israel,  
with the first and last great sacrifice –  
that of the broken heart and contrite spirit?

38 I ask those of you that are wise to ponder:  
If Adam has a good tree,  
one that does grow up,  
even into the heavens,  
will he not love it?

39 And if Adam does love it,  
will he not care for the soil about it?

40 And when Adam sees that the tree grows  
heavy with the best fruit each year,  
watching it grow in the rains of autumn and in the spring,  
but sees it thirst in the heat of the summer,  
will he not give it water?

41 And will Adam not see to protect it,  
and to keep it safe?

42 And will he not see fit  
to multiply the seeds of the tree  
and to nurture that orchard,  
to grow it and protect the branches of it?

43 For even as the Voice has come  
unto the prophets and prophetesses of your generation,  
so to have they come through the voice of all generations;

44 Therefore, when the days shall come  
that all that has been shall be gathered into one,  
stand watch that you will be ready.

## Notes:

- a. Father: "Ahman"
- b. Mother: Shekinah
- c. Asherah: the consort of Yahweh in the ancient Semitic religion, this does not appear here to me the Mother Goddess, Shekinah or Asyma; She was known to have been worshiped in ancient Israel, but while she shares the name of a Semitic goddess, like YHVH, the Israelite Asherah should not be confused with that foreign deity
- d. Great Ha'Kohen or Tzadok HaKohen: Hebrew, "Righteous Priest," "Great Priest," "High Priest" or "Great High Priest"
- e. See 1 Chronicles 24:3
- f. Zenoch: Hebrew, זִנּוּךְ
- g. Zenock: Hebrew, צִנּוּךְ

## Twelve



1 And now I, Neum, the Oracle, shall speak  
unto my people the words which I have been given  
of the Voice of El'Olam.

2 So says YHVH unto you:  
I have blessed you,  
and I have set you apart, my Israel;  
yet you have squandered my gifts  
and torn<sup>a</sup> my people in two;

3 You have made my holy days unclean,  
and burn up the meat of your sacrifices,  
and the smoke is not pleasing unto me,  
for ash and dust cannot feed my people!

4 To make an atonement,  
your sacrifice must be pure,  
and for the sacrifice to be pure  
my people must be pure;

5 And for my people to be pure before me  
you must be clean before me,  
and to be clean before me  
you must wash yourselves in my mercy.

6 And what is my mercy?  
It is the mercy of Israel;  
for in Zion there are no rich and no poor,



7 There are none that shall go naked  
or be turned away hungry,  
or fearful of the wrath of another.

8 But my ways are not your ways;  
therefore, how are you my Israel?  
Who are you that you would be my people?

9 Where in you can be found  
the mercy my servant Abraham showed  
in feeding all that came unto him?

10 You come before me with gifts,  
yet it is I who created all things,  
what need have I for your sacrifices?

11 The sacrifice of your heart  
is to give of your blood to help one another,  
this is the Covenant of your mothers and fathers  
that they did make with me.

12 And in the days of your purity,  
you will give without ceasing,

13 And the food of Israel will be pure,  
even as manna from the heavens,  
and the widow will give thanks,  
and her children shall not go hungry.

14 And in that day that you shall clean yourselves before me,  
I shall offer unto you a new and everlasting covenant,  
and Israel will again be my people.

15 The purity of the righteous shall be known throughout all the earth,  
as there shall be no want in Zion,  
and no judgement given to those in need.

16 And to the poor shall be given the best gifts,  
and the best food;  
and there shall be no rich among you,  
that there shall not be any poor.

17 Do this and I shall establish a statute of my atonement among you,  
and even as you go into the waters dirty,  
you shall come up out of the waters clean.

18 And as you come forth from the waters, you shall say:  
Blessed are you, O YHVH,

for through the Great Ha’Kohen does our salvation come!

19 By your purity, O YHVH,  
and by your glory is my salvation come!

20 And even as I have given you, my children,  
so too will you give unto all who are in need.

21 But now my wrath is set,  
for I have sent my prophets and prophetesses  
to give you my words;  
but you, Judah and Israel,  
would not hear them.

22 For I have not changed my words,  
but you have sought to change them;

23 I have not transgressed against you,  
my chosen people,  
but you have transgressed against me;  
therefore, you shall not know peace,  
even so, Amen.

**Notes:**

- a. See 1 Kings 12, 2 Chronicles 10

## Thirteen



1 And now I, Neum, the Oracle, shall speak again  
unto those that shall read these, my words,  
at the last days:

2 Look and see,  
for it shall come to pass that in the last days  
the earth shall tremble,

3 The very heavens shall be moved  
in the wrath of YHVH,  
and the creation shall moan;

- 4 For the world shall fall ill to the iniquity of mankind;  
yea, the greed of men shall be as a poison  
that will drain the earth of life,  
and she shall become sick:
- 5 To and fro shall the earth shake,  
and the nations shall tremble;  
but in their greed mankind shall avail it as not;
- 6 Smoke shall fill the earth,  
and the blood<sup>a</sup> of the creation shall be sold,  
and that great leviathan shall rise up out of the deep<sup>b</sup>  
and choke the life.
- 7 Yea, the sea shall be emptied,  
and the rivers moved;  
the forests shall be burned up,  
and the mountains torn down;  
the winds shall destroy,  
and the rain shall be as a poison.
- 8 And there shall come a famine in all the lands,  
for the greed of mankind will steal away the food for the poor,  
and the widows shall go hungry,
- 9 And not merely for a want of food,  
but for a lack of love in the hearts of men;  
yea, their hearts shall wax cold.
- 10 And the leaders of men  
in their priestcraft  
shall take for themselves many wives,  
even the wives of they that serve under them,
- 11 And they shall call themselves prophets,  
but they shall defile themselves with these women,  
and shall break the hearts of the daughters of Zion.
- 12 But the daughters of YHVH shall arise,  
and these shall be given the stones,  
even as YHVH did command Israel,  
teaching again their daughters  
to take upon them their Thummim and their Urim;
- 13 And the Voice shall come forth with them,  
and they shall speak even with tongues of fire.
- 14 And behold, it shall be known  
by that stone that the priestess shall hold in her left-hand,

yea even that stone  
which is on the left side of her;

15 And it shall be uncovered before the whole congregation  
until the priestess is finished in her utterance.

16 Yea, and after the Breath<sup>c</sup> has gone out of her,  
you shall keep her words and write them,

17 And the people of the congregation  
shall bow down unto the earth  
and shall pray as one;

18 And then you, the congregation shall ask,  
in the name of the Eternal Father<sup>d</sup>  
if her words be true;

19 And if you will ask with a pierced heart,  
in faith,  
being filled with that same Breath,  
then the Voice shall tell it unto you.

20 And once you know it to be true  
that a prophetess has spoken unto you,  
then you shall hear her words,  
and harken not unto any who would counsel rebellion  
against YHVH, our Elohim.

21 And if it needs be that she makes some miracle  
in the name of YHVH,  
then she shall take the stone that she shall have in her right-hand,  
even that stone which is on the right side of her;

22 And when the priestess comes forth  
to make manifest the will of YHVH,  
it shall even be as flames of fire  
coming forth from that stone of her right-hand;  
and this because it is the Urim.

23 And after this,  
when she goes up to draw near unto the people,  
YHVH,  
our Elohim,  
the El'Olam of Israel,  
shall dwell there among the congregation;

24 And they shall be the Shekinah<sup>e</sup>,  
for they do dwell in the Presence of YHVH.

- 25 Remember what YHVH has said<sup>f</sup>  
unto the daughters of Zion:  
And they made for them the miṭpaḥath  
of gold,  
and blue,  
and purple,  
and scarlet,  
and fine twined linen.
- 26 And they did beat gold into thin plates  
and cut it into wires,  
to work it in the blue,  
and in the purple,  
and in the scarlet,  
and in the fine linen  
with cunning work.
- 27 And they made shoulder pieces for the miṭpaḥath,  
which were joined to two of its corners for fastening it.
- 28 And the curious girdle of her miṭpaḥath  
that was upon it was of the same,  
according to the work thereof;  
of gold, blue, and purple, and scarlet, and fine twined linen  
even as YHVH did command Moses and Zipporah;
- 29 And they did put them  
upon the shoulders of the miṭpaḥath for them,  
an urim and thummim,
- 30 That they should be stones for a memorial  
to the congregation of Israel  
of the faith of the daughters of Israel,
- 31 That they did not need a sign  
when YHVH was ready to lead Israel from Egypt.
- 32 Wherefore, daughters of Zion:  
In the last days,  
do not be led away in priestcraft,
- 33 But let the urim and thummim rest upon thy shoulders  
and take again your place in Israel.
- 34 Let not men lead you astray into wicked priestcrafts,  
taking you from your husbands,  
leaving you broken hearted.

35 See that the widows and the fatherless are cared for,  
that the treasures of the creation of YHVH is dispersed,  
that none go hungry or are afraid;  
amen and amen.

**Notes:**

- a. Blood: or “life”
- b. Deep: or “abyss”
- c. Breath: or Ruach HaKodesh
- d. Father: Hebrew, “Aviad;” “Father of Eternity”
- e. Shekinah: Here refering to the congregation filled with the Holy Spirit
- f. See 3 Moses 38:30-34

## Fourteen

7

1 And now Judah,  
I, Neum, the Oracle,  
have spoken unto you again and again,  
but I know that you will not heed my words:

2 It is even as Zenock has already spoken unto you:  
YHVH is angry,  
for Israel will not accept the mercy of the Son;

3 And you have threatened this man,  
the son of a priest of YHVH  
and a prophet of YHVH  
with death,  
and for what?

4 Would you slay him  
when he does beg for the life of Israel?  
And for the very life of Judah?

5 Know you not that he does not speak out against you,  
but in favor of YHVH  
and by the will of YHVH,  
even as you do hear me speak it?

6 Do you not understand  
that this man, Zenock, has been ordained  
by the hands of the angel Raphael?

This he has testified,  
and his deeds do bear witness!

7 Wherefore, it is said by those that do follow him  
that he is Morah Ha'Tzedek<sup>a</sup>,  
for unto him has been given the High Priesthood.

8 And I say unto you further:  
That I am a disciple of that Zenock, the very same;  
and have been ordained by his hand Morah Ha'Migdalah<sup>b</sup>;

9 Therefore, if you would slay him,  
would you do well to slay me also?  
But this I know that you will not do,  
for the Voice has spoken it unto me.

10 Wherefore, here me this day, O Israel;  
yea, hear the words of El'Olam,  
even as you did hear them in the days of old  
from the prophetesses:

11 Yea, from Zipporah,  
and Miriam,  
and from Rahab,  
and from Deborah,

12 And from Abigail,  
and from Noadyah,  
and from Beulah,  
and even from Chuldah  
who did testify of Sefer Ha'Torah<sup>c</sup>;

13 Yea, from all of them and more,  
do you not remember?  
How quickly you forget your mothers,  
O Israel!

14 And it was by their sins  
that the children of Adam and Eve did forget the letters<sup>d</sup>  
that were taught unto their parents by Raziel:

15 For on the day that the earth was created,  
the letters were written upon the night sky,

16 And YHVH did give unto the daughters of Israel their mitzvot  
through our mothers,  
even Miriam and Zipporah—

17 Even to learn the letters;  
yea, to learn to read the night skies<sup>e</sup>.

18 I say unto you now, O Israel:  
Teach your sons and daughters to read  
and no army will ever truly conquer Israel!

19 The letters have been with Israel from the beginning,  
and though their shapes may change,  
to know them is to know YHVH, our Elohim;

20 Therefore, I do say unto you this day:  
To know the letters  
is to know the mysteries of YHVH;

21 Yea, teach the letters unto your children  
and they will know the secret doctrine.

22 The Torah is revealed to every generation,  
to those who love her;  
yea, her voice is as a still whisper,  
her message only given unto they who show her affection.

23 She does hide her face in a veil,  
for her beauty is like no other;  
for she is wild,  
and none may possess her;

24 Yet she does love Israel,  
even as YHVH does love Israel,  
and she will not forsake us,  
nor will she abandon Judah;

25 Yea, she will teach us all she knows  
if we will but ask her;  
her light will illuminate the path O Israel,  
if you will open your eyes to see her.

26 And how can you see that which you do not love?  
To love her, is to know her,  
and to know her, O Israel,  
you must know the letters.

27 I say into you again:  
If you will not learn the letters of the Torah,  
she will stay hidden from you,  
in spite of her love for you;



28 Therefore, O Israel, seek to learn the letters  
and breathe into the Torah deeply,  
loving her with your heart,  
and she will take you by your hand  
and lead you back home to YHVH.

**Notes:**

- a. Morah Ha'Tzedek: Hebrew, "teacher of righteousness" or "the righteous teacher;" This term is tied to Melchizedek and the Brotherhood of Christ
- b. Morah Ha'Migdalah: Hebrew, "teacher from the tower/watch tower," or "the high teacher;" This term "migdalah" is used in Songs of Solomon 4:4, 7:5, and 8:10; in modern English it would be "Magdalene," and this title appears to be tied to the Sisterhood of Christ
- c. Sefer Ha'Torah: 5 Moses or Deuteronomy
- d. Letter: or "symbols"
- e. See 4 Moses 19:14

## Fifteen



- 1 And what shall the Torah teach you, O Israel?  
What secrets should she desire you to learn from her?
- 2 From the very beginning, Moses taught  
that YHVH did divide that light from the darkness.
- 3 And when mankind is given to know good from evil,  
or to separate the light from darkness,  
so it is that they can tell the Presence from the adversary.
- 4 And so it is that Israel too must give herself unto YHVH,  
that He should divide the light from the darkness,  
and it shall be given us to know.
- 5 And in that light that does break through the darkness,  
you shall behold the pathways white and delightful,
- 6 Think not that they are as water,  
for they are not paths in mercy  
but of life itself;
- 7 That of the flesh is not that of the spirit,  
for in the flesh lies death  
and in the spirit life.

8 And so it is that there are two sets of tablets:  
Upon the sapphire tablets is inscribed the Torah,  
and upon the emerald tablets is the secrets of the temple of YHVH.

9 And when Moses was given the Torah,  
Israel was not ready,  
and so it was that the tablets were broken  
and destroyed by the very hand of Moses.

10 And so it was that Moses was commanded  
to make a second set of tablets,  
also of sapphire,  
upon which is written the Torah:

11 And the Torah of sapphire is the right hand of El'Olam,  
and the covenant;  
and the Torah of emerald is the left hand of El'Olam,  
even life;

12 And betwixt these is the Torah of marble  
that unites the right and the left,  
and written upon it is the heart.

13 And there are thirty-two paths  
cut from that same marble  
that does connect them,  
and this is the very tree of life.

14 And this tree can only be found  
when mankind should eat  
from that tree of the knowledge of good and evil;

15 For only then can the light be divided from the darkness,  
and the earth formed from out of that void.

16 And I, Neum, the Oracle, have seen the tree  
as I have walked about the garden in vision;

17 And there is the Eden of the earth,  
and the Eden of the heavens,  
and these are one creation.

18 And that creation is thus:  
Life nephesh<sup>a</sup> which is the birth of the soul,  
life ruach<sup>b</sup> which is the breath and awareness of Ha'Elohim,  
life neshamah<sup>c</sup> which is the understanding of YHVH,

life chayah<sup>d</sup> which is the oneness of YHVH,  
and life yechidah<sup>e</sup> which is life the eternal creation of YHVH.

19 And these may be seen in the En-Sof Adam Kadmon<sup>f</sup>:  
intelligence,  
spirit,  
flesh,  
soul,  
and yachid –  
the eternal life given olam ha'ba<sup>g</sup>;

20 Therefore, know O Israel,  
that there is no beginning nor end to life  
for there is not beginning or ending to YHVH  
or His creation.

21 Why then is Israel given the Torah of sapphire, Judah?  
We keep the sapphire temple,  
when shall we be given the Torah of emerald?  
And what of the Torah of marble?

22 O Judah! O Israel!  
Do you not know that these are given?  
The mysteries of YHVH are before our eyes,  
if we will but see them!

23 YHVH did know that the first tablets should be destroyed,  
and would it have been better for them not to be given?

24 I say unto you: No,  
for YHVH knows all things,  
therefore YHVH creates and YHVH destroys;

25 YHVH Elohim is the Creator,  
and YHVH, our Elohim, is destroyer;  
yet all that YHVH destroys YHVH heals;

26 Therefore, there is a wisdom in YHVH  
that the first Torah was given,  
for in the letters written upon the tablets  
are the covenant between Israel and our Elohim.

27 And had the Torah not been written  
by the hand of YHVH  
there should be no day and no night,  
no earth and no sky;

- 28 For the heavens and the earth,  
they do belong to YHVH,  
the Creator.
- 29 And the Torah of sapphire cannot be destroyed,  
for it is written upon the heavens,  
as they who read do know;
- 30 And the Torah of Moses was written  
by the finger of YHVH  
that the stories should be known  
when the stars would no longer be read,
- 31 For the Torah shall forever be told from mouth to ear,  
but these shall change as Israel does forget her Elohim.
- 32 And this Torah was first given unto the whole earth,  
but mankind would not circumcise their hearts,  
and thus was Israel set apart;
- 33 Therefore, through Israel shall the creation be finished,  
and Eden restored,  
but not yet:
- 34 For in the last days,  
the Torah of sapphire shall be written upon the hearth of the earth,  
and sealed within the hearts of the righteous,  
yet they shall know it not.
- 35 And the warmth of that fire shall gather them,  
that they shall find safety and peace in Zion:
- 36 And though Babylon  
shall seek to make war with them,  
they shall not find them;
- 37 And when Zion shall be found,  
their peace shall be so great  
that all nation shall fear them.
- 38 And this shall they say:  
War not against Zion,  
for should our people see their way,  
they shall leave us and serve us no more!
- 39 And El'Olam shall stand on high,  
and YHVH shall be in their high places,

and the Presence of Elohim shall go before them,  
for they shall be one.

**Notes:**

- a. Nepesh: Hebrew, "soul"
- b. Ruach: Hebrew, "breath" or "wind"
- c. Neshamah: Hebrew, "soul"
- d. Chayah: Hebrew, "life"
- e. Yechidah: Hebrew, "soul;" denoting being one with God
- f. En-Sof Adam Kadmon: En-Sof is Hebrew, "infinite;" a name for God in Kabbalah and Adam Kadmon is the pure potential, together this would be the eternal person
- g. Olam ha'ba: Hebrew, "the world to come;" the resurrection

## Sixteen



- 1 And now, Judah, prepare for your slumber!  
In your wickedness you have forgotten YHVH,  
but YHVH has not forgotten Israel.
- 2 When a man or woman sleeps,  
their soul does for a time leave them,  
as their spirit rests and their body slumbers.
- 3 And ascending on high,  
YHVH gives an account  
of the deeds and acts of men;
- 4 Therefore, in the last days  
shall Israel awaken from their slumber,  
and YHVH shall pour out His Ruach HaKodesh  
upon Israel and upon all people:
- 5 And when your sons and your daughters shall awaken,  
they shall see,  
for they shall prophesy of truth.
- 6 And your men shall dream dreams,  
and your women shall see visions,  
and your elders shall know truth and testify,  
and YHVH shall cease to hide His face.

- 7 And the herald shall cry out:  
Assemble and gather together all these sayings,  
for the Voice has spoken again to mankind!
- 8 For there had been a silence in the heavens  
as the earth was prepared for that last hour to unfold.
- 9 But then the moon shall shed her light again upon the earth,  
that there should no longer be darkness in the night,
- 10 And winged messengers shall make noise  
and the earth shall hear them.
- 11 And when the priesthood of YHVH  
shall be restored unto the earth  
it shall not ever again leave her.
- 12 And in the last days there shall be those who say:  
What the Lord has given,  
He did take away again,  
but come unto me,  
and I will restore Zion to her glory and fullness!
- 13 But behold, I have seen,  
and I am the oracle of YHVH,  
therefore I do know;
- 14 This priesthood should never leave the earth,  
but shall fill it,  
spreading like a fire  
to consume the righteous in the power of YHVH!
- 15 And they who do rise at midnight  
to meditate on the mysteries of YHVH  
and the secrets of El'Olam,  
unto them shall a portion be given.
- 16 All they who do dwell in the garden  
and do walk about the orchard  
shall be given a lamp,  
and all they who would put oil therein  
shall be a light upon the path.
- 17 And these shall taste the fruit of that tree,  
and it shall be sweet!

18 And the bitterness of the rotten seeds shall be rooted out,  
that the good fruit should not be contaminated,  
and that tree be purified.

19 And the name of that fruit shall be Ephraim,  
and even the seed of Joseph,  
who is the seed of Israel:

20 For Israel shall repent,  
and Ephraim remembered,  
for he is a delightful child,  
and a precious son unto El'Olam;

21 Therefore, I have seen  
that through the seed of Ephraim  
Israel shall be restored.

22 And he shall bring forth the garment of his father,  
even the cloak of many colors,

23 And it shall be given again unto Israel  
that the Torah of emerald should be made known.

24 And when the Torah of Sapphire,  
which is the covenant,  
is read again,

25 And the Torah of emerald,  
which is life eternal,  
is acted upon.

26 Then shall the Torah of marble  
be opened up onto you,  
O Israel.

27 And the thirty-two paths of the righteous  
shall be walked in the garden  
and the fruit of the tree  
eaten once more.

28 And then shall Adam and Eve shall be one  
that Ruach HaKodesh shall dwell in Israel  
for this is the temple of YHVH,  
our Elohim;

29 For though Babylon shall burn the holy house  
and plunder its riches,

they cannot steal the treasures  
hidden within.

30 When Adam and Eve are united<sup>a</sup> in El Elyon  
the neshamah rises  
and truth and light are freely given and received in YHVH,  
and Israel is free.

**Notes:**

a. United: or “one”

## Seventeen



1 The name of YHVH, the Creator,  
is written and engraved  
above, below, and on all sides  
of this, the creation,  
for it is His;

2 And the Shekhinah<sup>a</sup> of YHVH is in the Tabernacles,  
and in the temples,  
and in the tents of the tallitot:  
Seek Him there.

3 And at the first, in Israel, there was only the Tabernacle,  
but with kings came the desire  
to tie down the dwelling place of YHVH:

4 And who could contain El Elyon?  
Not you, O man!

5 Yet YHVH did allow the temples to be built;  
yet these were not built for YHVH,  
but for Israel!

6 And what thanks did you give?  
Letting strange elohim into these holy places;

7 And so it shall be that when Israel shall fall,  
and she shall fall,



even as YHVH declared,  
for did He not say<sup>c</sup>:

8 Because they be a stiff-necked people,  
it shall be that when they shall keep my mitzvoth,  
they shall be blessed upon the face of this land,

9 And there shall be none to molest them  
nor to take away from them  
the land of their inheritance;

10 And they shall be a blessed people  
upon the promised land forever:

11 And nothing, save it shall be iniquity among them,  
shall harm or disturb their prosperity  
upon the face of this land forever:

12 But if iniquity shall abound,  
cursed shall be the land for their sakes;  
but unto the righteous,  
it shall be blessed forever.

13 And we see that Israel to the north has fallen,  
and what then shall be the fate of Judah  
if we do not keep the Torah?

14 What shall be our fate  
when we pollute the temples of YHVH?

15 What shall be our fate  
when we do go burning incense to other strange elohim?

16 Would we not share their fate?  
For we too are Israel,  
the seed of Jacob.

17 And this I know,  
for I have seen the temple in Jerusalem,  
that holy dwelling,  
burnt, and ransacked,  
and the things of YHVH brought out to mock Israel.

18 And YHVH has shown me,  
and I have seen our enemies go before us,  
mocking.

- 19 And then shall a man of YHVH come forth, saying:  
All who honored her debase her  
because they have seen her nakedness.
- 20 And why should YHVH protect  
the resting place of the Torah  
that is not kept in your heart,  
O Israel?
- 21 Wherefore, YHVH shall again remove  
the ark of the testimony from Israel;  
yea He will take it away  
and then it must be written upon our hearts,  
O Judah:
- 22 This I have foreseen,  
and this warning you shall ignore;  
and yet this is for a wise purpose in YHVH,  
for El'Olam does know.
- 23 And you shall see, O Judah,  
that the house of YHVH is built in Her wisdom,  
for YHVH does know  
that Shekinah did build the house of YHVH  
in seven pillars;
- 24 And YHVH does hold up Her seven pillars,  
and His waters,  
they nourish them,  
and the righteous do eat of the fruit therein.
- 25 And in the darkness,  
a light does shine forth  
from His secret place,
- 26 And all they that go about in search of Truth  
are given the secret doctrines,  
and they sing in hymns of worship.
- 27 And this is even as Abram and Sarai who left Egypt  
and ascended into the mysteries of YHVH,
- 28 And were reborn Abraham and Sarah  
and learned Her secret wisdom  
and were true and faithful in their worship.
- 29 O Israel, O Judah!  
O that you would also be true and faithful to YHVH  
who did keep the covenant of our fathers and our mothers!

30 But were we faithful?

No.

And because we have asked for this divorcement.

31 YHVH will watch over us

as it is we who have retreated back into Egypt;

32 But the Torah of YHVH shall never be taken,

so long as we keep her written in our hearts:

33 And in this shall the Word of YHVH be written

upon all the creation that is around us,

and upon our hearts within;

in this is the salvation of Israel.

## Notes:

- a. Shekhinah: Hebrew, “dwelling place” or “settling,” denoting the presence of God in a place
- b. Tallit (tallitot, plural): The Hebrew word here is actually sukkot, or “tents;” the English was given as both tallitot and tents to clarify that God sees the tallit as a holy place where the Presence of God may dwell
- c. See 4 Moses 37:15-18

## Eighteen

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- 1 And now, Judah,  
I will prophecy unto you once again;  
for I am the oracle of YHVH,  
and YHVH is the hope of Israel;
- 2 Therefore, I say unto you:
- 3 How firm is the foundation  
built upon YHVH, our Elohim!
- 4 And upon this shetiyyah<sup>a</sup> is<sup>b</sup> Zion built:  
By the Chozeh<sup>c</sup>, even those who do see<sup>d</sup>.
- 5 And this is the rock  
whereupon this earth was created and built up,  
and in it is the life of Israel;
- 6 For if mankind were to open their eyes to see,  
then the adversary would have no power  
over the hearts of mankind,  
and the unknown would be known:
- 7 For the seer does know,  
and does testify  
that there is one above all,  
and one below,
- 8 And one between two,  
and two who do beget a third,  
and that the three become one,
- 9 And that one sends forth  
the divine light and life.

- 10 And there is seen six on the one side  
and six upon the other  
(the visible and invisible work).
- 11 And the six do rise to become twelve,  
and the twelve does reveal the twenty-two symbols,
- 12 And the six are a part of the ten elohim<sup>c</sup>  
from the first day of the creation,  
and the ten are the one.
- 13 And this is the shetiyyah where upon Zion does dwell;  
and therefore, wake up, O Judah,  
and wake up your brothers,  
even Israel;
- 14 For you will be judged in your slumber.
- 15 And when the body is defiled<sup>f</sup>,  
the soul does flee from out of it:
- 16 But in YHVH comes new life,  
and then death shall be no more;  
for YHVH is El Elyon,  
and His is over all things,  
even life and death;
- 17 Therefore, YHVH is the hope of Israel.
- 18 And though your children shall not see His hope,  
it will dwell within them,  
that their children,  
and their children's children  
shall find it.
- 19 And though you shall be cast out,  
and thrown down,  
you will find YHVH again,  
and you will revere Him once more.
- 20 So says Neum, the oracle of YHVH.

**Notes:**

- a. Shetiyyah: Hebrew, "rock;" or "foundation stone," the rock that is the foundation of the world
- b. Is: here indicating past, present and future, or all time
- c. Chozeh: Hebrew, "a seer"
- d. See: Hebrew, "ra'ah;" literally, "to see;" used to describe one who tends, leads, feeds, and protects his flock of sheep

- e. Elohim: here referring to the 10 sefirot or the 10 emanations of God
- f. Defiled: or “dies”

## Nineteen



- 1 And now, I shall speak  
unto all those who are wise,  
if you would but listen:
- 2 And what is wisdom but to know good from evil?  
Was this not the sin of mankind?
- 3 No, but the sin was to take before that thing was given;  
therefore, it was their shame,  
and the shame of Adam could not be hidden.
- 4 And this, O Judah, is the secret of sin:  
For Adam and Eve were told not to take for themselves,  
and yet they did take before their time.
- 5 They did know,  
yet they did not understand;  
and therefore the adversary did deceive them.
- 6 And thus, they could not rescue themselves;  
for they understood not  
what should come to pass,  
and thus is mankind cast from the garden.
- 7 Likewise, O Judah, was Israel taken,  
and so too shall Judah be thrown down.
- 8 And here is the sign that these things must come to pass:  
When evil was<sup>a</sup> given,  
evil was taken,
- 9 And when the widows and the fatherless were hungry,  
they were not fed  
even though you had an abundance of food,  
O Judah.

10 What nations should want to be oppressed by their neighbor?  
Who that is weak wishes to be ruled by those who are stronger?

11 Where is the righteous man that has not taken from his neighbor?  
Come now and defend our borders!

12 But there is no one that shall come to your aid this time,  
O Judah;

13 For you did not understand the things of old;  
therefore, you could not foresee that which is to come.

14 Who can come and rescue  
the people that cannot see  
things as they truly are?

15 But not all is in vain,  
I shall tell you of another sign,  
O Judah:

16 When evil is shut up,  
and wickedness is bound up,  
and righteousness does abound,  
the light of YHWH shall shine forth like the sun.

17 And it will come to pass  
that truth shall fill the world,  
and the world shall see no more war,

18 But the strong will protect the weak,  
and those with food shall feed all who are hungry.

19 And this shall be  
because the Father shall come in the flesh,  
even the Son of the Eternal Father.

20 And though He will be our king,  
we will not be His people,  
yet we will despise Him,  
and mock Him,  
and send Him away.

21 And He will teach us,  
and will heal the sick,  
yet His deeds will be judged impure.

22 He who gave us the Torah,  
through the hands of Moses,  
shall we reject and cast out

and give unto our enemies  
that He should be put to death:

23 But He is our Father,  
even the Father of our salvation,  
and He will take upon Himself all our sins,

24 And this He will do because of His great love for us,  
and for our father, Abraham  
and our mother, Sarah.

25 And I have seen that He will return to us,  
for He is the master of life and death;  
and though He will die,  
we cannot kill him,  
for He is our Elohim!

26 And He should rise on the third day  
and take many up with Him.

27 And in the last days He will come again,  
even as He did leave they who loved Him  
when He did walk the earth.

28 And though the children of our Father shall proclaim His peace,  
they shall endure violence;  
yet this is but for a time;

29 And when Zion is come into them,  
their peace shall be so great  
that all will fear them:

30 And there will be no more wars against Zion,  
for her daughters will teach the children to see  
and the fathers will teach the children to know,

31 And all that would make war against Zion  
will fear that their people would see them,

32 For should they see Zion  
they would throw down their swords  
and covenant never to shed blood upon the earth again.

33 And what can you say, O Judah of this?  
Will you be Zion?  
No.



34 And so it shall be that Judah will fall to her enemies,  
that the blood of Israel shall be spread among all the earth,  
that the salvation of YHVH must come.

**Notes:**

- a. Or: when evil is given, evil is taken
- b. Is: here indicating past, present, and future, or all time

## Twenty

4

1 And in that day,  
when YHVH shall come unto the earth,  
there shall be such a joy  
among the malakim<sup>a</sup> of the heavens!

2 For YHVH is willing to reconcile with you, O Israel,  
His hand is stretched out  
towards all those who do love Him.

3 Take His hand, O Judah,  
and declare your love reconciled  
in the restoration of all things;

4 Refuse not the hand of the Lord of lords,  
that death shall not overtake you.

5 The love of YHVH for Israel  
is even as the love of a husband to His bride,  
and without this marriage the world should not exist:

6 For YHVH is the husband,  
desiring only to bestow unto his bride,  
that she, in her love,  
should receive all that He does have.

7 But when Israel should refute His love,  
and not receive of His fullness,  
then the love of YHVH should be given to another,  
even unto the gentiles<sup>b</sup>.

8 Yet when Israel should be restored unto her former glory,  
then shall YHVH come again unto His bride,  
and take her unto Himself;

9 And their love shall be eternal,  
and there shall be neither Judah nor gentile,  
for all shall be Israel who walk  
upon that straight path to our Elohim.

10 And their love shall be so great  
that their fire will never be extinguished,  
but all that Israel should desire  
will YHVH give unto her:

11 And this because she will never again look unto another's eyes  
lusting in adultery,  
but shall be forever faithful  
unto her first love.

12 O Israel, O Judah!  
Why do you go a lusting after other elohim  
created by the hands of men?

13 Why does your faith stray as an adulterous heart  
when YHVH desires nothing  
but to give you all that is in the heavens and the earth?

14 What more could these false elohim give  
but doubt and troubles,  
leaving your hearts longing for the days  
when YHVH would hear us when we cried out?

15 For did YHVH not hear our cries  
for food in the wilderness  
and give us manna and quail?

16 And when we did thirst,  
did El'Olam not send forth Moses and Aaron  
to strike the rocks  
that we might drink?

17 And even now,  
YHVH has living water for you,  
but you will not drink it,  
for it seems bitter to you.

18 But His water is sweet to the taste,  
and His manna does make us to never hunger again;

- 19 Therefore, let go of these false elohim,  
worship not your vain sacrifices.
- 20 For YHVH is full from the fatted rams  
because you do burn them up  
and do not feed the poor among us.
- 21 His daughters come not before Him at the full moon anymore,  
and his sons come to Him on the new moons with vain sacrifices:
- 22 Wherefore, seek you, O Judah,  
the mercy of YHVH  
and to be His hands once more;
- 23 Make the widows your mothers and your wives, O Israel;  
make the orphans your sons and your daughters, O Judah!
- 24 Plead their case before Elohim Shaddai,  
and the mercy that you would give them  
shall YHVH, your Elohim, return to you  
even seven fold;
- 25 And seven times upon seventy times shall you be blessed, O Judah,  
but will you hear?  
And if you do hear, will you listen?
- 26 And YHVH will turn His mighty hand toward you,  
but you shall not be wiped from the face of this earth,
- 27 But you shall be sent out, O Israel,  
that this creation might be turned  
from corruptible into incorruptible,  
for this is the power of YHVH  
unto salvation.

**Notes:**

- a. Malak (Malalim, plural): Hebrew, “angels” or “messengers”
- b. Gentiles: Hebrew, “nokri;” foreigners



- 1 As I have said to you:  
The heavens,  
as they are crowned with stars,  
teach us her mysteries.
- 2 By this we know  
that order cannot come from the earth to the heavens,  
but all truth must come from the heavens to the earth.
- 3 And this we can see clearly,  
because on this earth there are servants and slaves  
who seek to be free;
- 4 But in heaven,  
it will be the slaves and the servants who are free,  
and those who were free will be as servants  
to those who were unjustly enslaved upon the earth.
- 5 And here upon the earth,  
a daughter born is given by her father to another man;
- 6 But in the heavens,  
no woman will be given nor taken,  
but she will be free  
to be even as she desires in her heart.
- 7 And here upon the earth,  
the living do become sick,  
and even those who are healthy do die,  
taken even when we do not suspect.
- 8 But in the heavens, there is no death,  
but the creation will live forever,
- 9 And none will grow old,  
and none will grow sick,  
and death will be forgotten,  
swallowed up in YHVH:
- 10 For upon the earth, life is eaten,  
and death is abundant,  
but in the heavens, love shall abound forever,  
and life is eternal,

11 If it were not so,  
the Son of man should not need come into this earth.

12 But it is even as I have said,  
and this I do know,  
for El'Olam has shown it to me;  
for He is Elohim Shaddai,  
and He cannot lie.

13 Know that this earth was created  
for a great purpose in YHVH,  
and Ha'Elohim did gather and watch over the works,  
and YHVH Elohim did declare them good;

14 And the union of the earth and the heavens  
is even as the union between a husband and his wife,  
and the union between Israel and YHVH  
a wife and her husband.

15 And Israel is neither given, nor is she taken,  
but she did come to YHVH of her own will,  
and she did cry<sup>a</sup> out to YHVH, saying:

**16 All that YHVH has spoken, we will do!**

17 Likewise, the earth has cried out to the heavens,  
and is faithful to YHVH  
and to Ha'Elohim,  
and shall be rewarded in their union.

18 And what seed does Israel bear?  
If her love be YHVH,  
then her seed shall resemble her husband,

19 But should she love another,  
and reject the covenant,  
then her seed shall resemble her adulterer.

20 For Israel is not owned  
but YHVH does love her,  
and she is free to reject her husband,

21 But when she does forget her promise:  
All that YHVH has spoken, we will do!

22 Yet YHVH does not forget His love for her,  
O Israel,  
and He will wait for her restoration to come.

23 YHVH is a jealous Elohim,  
yet He is El Elyon,  
and has been patient towards you,  
O Judah,

24 YHVH does not desire your destruction,  
but does call you back in teshuvah!

25 The day of His wrath is coming,  
yet His restoration will also come,  
and you will see that He has been faithful  
and that He loves His Israel;  
amen and amen.

**Notes:**

- a. See 3 Moses 27:7

## Twenty-two



1 O Judah, how I lament your woes!  
You have demanded justice  
without mercy for your enemies;  
and now you will be given justice  
for your own crimes.

2 You remember the holy days,  
but forget your oaths to be a holy people  
to YHVH, who is holy.

3 You pour out your libations,  
and the smoke rises from the fires of your sacrifice,  
but the water is polluted,  
and the smoke is a bitter scent.

4 You have robbed the poor,  
and stolen the food of the hungry,  
and think that burning up the fat of cows and rams  
will quench the hunger of Ha'Elohim.

- 5 But know that every woman cries  
in the pain of her labor when she gives birth,  
and you, O Judah, shall cry in pain  
as you give birth to the children of your distress.
- 6 Yet when you do see, O Judah,  
the love that YHWH does have for you  
and your sons and your daughters,  
then you will cry out  
in the joy of your redemption.
- 7 And at the end of days,  
the wars shall see their endings,  
and the temples will again be consecrated to YHWH Elohim;
- 8 And the true arts will be taught again,  
and truth will be written upon pillars  
that will rise into the skies,
- 9 And YHWH will come down from the clouds  
and the earth, she will receive Him.
- 10 And then will the heavens and the earth be one,  
and hymns of joy will be sung forever and ever:
- 11 For the heavens will be open  
and the treasures of the heavens poured out upon this earth!
- 12 And Israel will abandon her pride,  
and the daughters of Zion will be given their due,
- 13 For the days of their oppression will have ended,  
and they will be lifted up by the right hand  
and crowns placed upon their heads.
- 14 And their tears shall be wiped away forever,  
and their hearts shall not be broken again.
- 15 And this because YHWH Elohim  
is the one who does consecrate  
and does purify all  
that would walk in His gardens  
and tend to His fields.
- 16 And all will see and know the glory of YHWH  
and will bow down before Him  
and shall proclaim His salvation.

17 And then shall all the earth see  
the love YHVH has for His bride,  
even Israel,

18 And shall see her salvation  
from the beginning to the end.

19 And having repented of her sins,  
she will go forth unto YHVH forever and ever,  
never again to taste of death or sin.

20 And Israel shall say:  
YHVH has called me back,  
He is my redeemer!

21 Though I did turn my back on Him,  
He never did look away,  
and in His compassion,  
He has brought me back:

22 And though I did hide my face  
for a time and times,  
with everlasting compassion  
YHVH did remember me!

23 And my love is forever for YHVH,  
He is my husband,  
and our love will never be broken.

24 And then shall the poor be fed,  
and the fatherless be cared for,  
and there shall not be rich nor poor;

25 But all will be one in YHVH,  
even as it was in the beginning;  
even so, amen and amen.



# Dictionary

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## A

### **Abib / Aviv**

The first month on the Hebrew calendar, called Nisan (from the Babylonian calendar), the seventh civil month, today. It is the first month of the year, according to the Torah, and is the month of the first fruits and of Passover. Abib/Nisan occurs in March–April on the Gregorian calendar.

*See 2 Moses 23:13; 3 Moses 33:13, 39:13, 40:1, 50:1; 4 Moses 1:1, 8:9, 9:1-4; 5 Moses 14:1-4; Exodus 12:1-*

### **Abomination**

Hebrew feminine noun identifying a selfish desire; sin, detestable act, or object of loathing; anything that takes us away from teshuvah, the love of God.

### **Adam**

Hebrew אָדָם, "human," or "mankind." This can denote the man Adam, the couple Adam and Eve, a man, mankind generally, a person, or people. As the human race, this is Adam Kadmon (premortal beings) that becomes, through Christ, Adam Elyon (resurrected and perfected beings). As Adam, he is Michael the archangel (Doctrines of the Saints Appendix 1:11, 2:7, 7 Joseph 5:11, Book of Remembrance 7:15). He may be the Holy Ghost, the Apostle Brigham Young taught, "It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost" (Journal of Discourses 1:51). While this echoes the Book of Remembrance, it may merely be symbolic. As the human race, we are Adam Kadmon (premortal beings), and become, through Christ, Adam Elyon (resurrected and perfected beings).

The Hebrew translated as "Adam" is connected with other Hebrew words, helping to clarify the meaning. Two of the words connected with Adam are אָדָם (adom) meaning "red" and אֲדָמָה (adamah) "ground," or "earth." This tells us that Adam or mankind is somehow associated with both the color redness and the earth, as to say that we, Adam, belong to the earth.

In the Hebrew there is a difference between the creation of Adam and the creation of Eve. While Adam is created (Hebrew, yatzar, Genesis 2:7, meaning "fashioned") similar to a potter fashioning vessels from clay. Eve is created (Hebrew, banah, Genesis 2:22, meaning "built") as a divine creation. This term is used throughout the first chapters of Genesis. The Hebrew verb banah is from the word binah, "intelligence." This suggests that from the beginning woman was endowed with a superior sense of wisdom, tying Eve to the Shekinah.

*See also 1 Moses 2:12; Genesis 2:19; 1 Corinthians 15:22, 45; Doctrines of the Saints Appendix 1:11, 2:7; 7 Joseph 5:11; Book of Remembrance 7:15; Journal of Discourses 1:51; Eve, Male and Female, Ruach HaKodesh.*

#### **Adar**

The twelfth month on the Hebrew calendar, the sixth civil month today. In leap years, it becomes the thirteenth month, Adar-bet or Adar II. It is known as a month of celebration and happiness. Adar occurs in February–March on the Gregorian calendar.

*See 2 Moses 26:4, 32:1*

#### **Adar-aleph**

The twelfth month on the Hebrew calendar is Adar-aleph or Adar I, which is the sixth civil month today.

In leap years, Adar-bet or Adar II becomes the thirteenth month, keeping the holy days of this month. The leap year is determined by the harvest.

*See 2 Moses 32:1*

#### **Adar-bet**

In leap years, Adar-bet or Adar II becomes the thirteenth month, keeping the holy days of this month. The leap year is determined by the harvest.

*See 2 Moses 26:4, 32:1*

#### **Adonai**

Hebrew, “Lord.” In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is “shalam,” meaning “to be complete” or “sound.” Adonai should not to be confused with “adon,” “mare,” or gebir, which also mean “Lord,” but in the sense of domineering, and in a master, or “rabreban,” which means “lord,” or “noble.” At times, people in the scriptures call the angel of the Lord Adonai. This is likely to show respect without worshipping the angel.

After the fall of Judea to Babylon, the people stopped using the name, YHVH, for God. Adonai was one of the replacement terms used in place of the name in the scriptures.

#### **Adultery**

Hebrew masculine noun, זָנָה, “naaph,” can refer to a man having sex or a sexual relationship with a married woman; also used to describe the worship of idols as God views our relationship/covenant with Him as a marriage covenant.

#### **Adversary**

*See Satan.*

#### **Ahyeh Asher Ahyeh**

Hebrew אֱהִיָּה שְׂרָא אֱהִיָּה. “The Creator,” or “I AM that I AM,” “I AM (the One) that Makes/Creates.” or “I am the Existing One.” The modern pronunciation is ’ehye ’āšer ’ehye. This appears to be a name for YHVH, Jesus Christ.

*See 1 Moses 1:1, 3 Moses 3:20, Exodus 3:14, John 8:58, Doctrines of the Saints 15d:4, Book of Remembrance 23:6*

#### **Air**

Can denote the wind or air in the classical sense, the Holy Spirit as the wind or breath of God. The element of air is represented as the Sefirot Da’at, or knowledge—Heavenly Father, or the Divine Masculine.

*See 5 Moses 2:7, 12:16; Book of Remembrance 33:*

#### **Aleph/1**

Aleph (or alef, or alif) is the first letter of the Hebrew Alphabet. It signifies the number one, or 1,000 when referring to years. Aleph shows us the Oneness and Unity of God, either as the trinity, one God acting as many, or as the Godhead, many Gods acting as one. The unity of God cannot be divided. This perfect unity, being one as Christ pleaded for his disciples to be one, represents perfection beyond human comprehension (John 17:11). It also represents the fact that God, as the Creator, is the source of everything.

Some draw Aleph is two Yods; one above and one below, with a diagonal line, Vav, between them. This represents the sealing power: as above so below, as below so above, as Christ ask in his introductory prayer (Matthew 6:9-13). This teaches us that the higher world and the lower world are connected. Aleph is the essential symbol of beginnings: the Alpha. Jewish Kabbalah ties aleph to the element of air, and thus El Abba and Da’at. It signifies the path between Keter and Chokhma in the Tree of Life. Aleph also represents the Fool in the tarot’s major arcana.

It is said by the Midrash that Aleph is humble, because though it is the first letter, it was not the letter to start the Torah.

#### **Aleph Tav**

The first and last letters of the Hebrew Alphabet; the Beginning and the End. Some see it as a symbol or signature of Jesus Christ found in the Hebrew Bible (the Torah or Old Testament). In Hebrew, Aleph Tav serves as the preposition like the Hebrew עם (em), meaning “with.” It is also a feminine pronoun. Based on the Biblical text, both may be correct, depending on its use in the writings.

#### **Allah**

Arabic, “God;” name for God used by Arabic people of different religions since pre-Islamic times. It is commonly known as the term for God by both Arab and non-Arab Muslims and Arab Christians. In 1 Moses 30:20 the term “God” is translated to “Allah” is the hieroglyphs Heka-ka in Egyptian, which can be translated as Heka: “magic” and ka: “vital force,” denoting the power or being(s) that existed before the creation and division of the heavens and the earth.

The hieroglyph for Heka-ka appears as a man in temple garb holding a staff with two snakes, much like Moses in the Torah (see Numbers 21:8) with two arms above his head forming a square. In the flames (God's translation to Hebrew) over this hieroglyph is "Elohim" which is Hebrew for "Gods" which can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

However, when translating David was moved by the Holy

Spirit to translate Heka/Elohim to Allah here to denote that the Elohim of Abraham, Isaac, and Jacob is the same Elohim of Abraham and Ishmael, called "Allah" in their tongue.

**Amarutu**

*See Mahan*

**Amen/So mote it be, Amen**

Hebrew (אמן) "verily," "truth," "truly." "So Mote it be" is from the Old English "so mot hyt be" (so it must be), a way of saying "Amen" still used by Masons and other groups today. "So mote it be, Amen" is the same as saying "Amen, and amen."

**Amethyst**

The stone of Gad, in Kabbalah this stone is believed to bring patience and peace to oneself. It is a stone of healing and said to connect mankind to the divine.

*See 2 Moses 26:8; 3 Moses 38:12; 4 Moses 41:10; Exodus 28:19, 39:12; Revelation 21:2*

**Angel of YHVH**

a messenger of YHVH that appears repeatedly throughout the first four Books of Moses, the Tanakh or Old Testament, and the New Testament on behalf of YHVH. Some believe this may also be the Angel of the Presence mentioned in Isaiah 63:9, though this is more likely Raphael, as the Presence is a reference to the Divine Feminine, of which Raphael is the representative. Although it is believed by some that this angel is the premortal Jesus Christ, YHVH Himself, this angel tells Moses not to make supplication with him, and places himself below the Divine Council in 4 Moses 37: Some Rabbinical traditions hold that Zadkiel is the angel of YHVH, it may be they Zadkiel reports to the Angel of YHVH.

*See Zadikiel.*

**Anoint**

Hebrew, "mishchah," "to consecrate a portion." The ritual act of sprinkling, dousing, or "washing" a person or object with any perfumed oil. This can be done to introduce a divine influence or presence, or as a part of an initiation ritual. It may also be used as a form of medicine for healing (sometimes known as unction), or to rid a person or items of dangerous spirits or demons. Jesus, the Christ, is "The Anointed One."

**Ariel**

Hebrew, “lion of God” also known as Uriel “God is my light” or Malachim; an archangel, divine messenger of the Holy Spirit. Ariel represents the Sefirot Tiferet and is likely Joseph Smith Jr., prophet of the restoration.

*See 2 Moses 2:34-38; 4 Moses 30:11, 32:57, 39:6; Zenos 1*

#### **Ark**

There are two types of arks mentioned in the scriptures.

One is the Hebrew “aron,” meaning “coffin” or “chest” used for the ark of the covenant. The other well known ark is Noah’s ark; Hebrew, “tebah,” meaning “box” or “chest.”

*See Ark of the Covenant, Noah's Ark.*

Ark of the Covenant, Ark of God, or Ark of the Testimony: Hebrew “aron,” meaning “coffin” or “chest.” A sacred relic of the Israelite peoples. It has been described as a wooden chest covered by pure gold with an elaborate lid called the Mercy seat. It is believed to have housed the two stone tablets of the Ten Commandments, Aaron's rod, and a pot of manna. This Ark was created according to the pattern given to Moses by God when the Israelites were encamped at the foot of Mount of Elohim, called Mount Sinai in the Torah/Old Testament.

*See 3 Moses 37:1-9, 39:4, 13-16, 35-36; 5 Moses 6:1-6; Exodus 25:10-22, 26:33; 30:6, 40:20-21; Numbers 7:89; Deuteronomy 31:25- 26; Jeremiah 3:15-17; Hebrews 9:3-5, Revelation 11:1*

#### **Astrology**

From the Hebrew, "nakh'ash;" "to practice divination, or observe signs." This can refer to the idea that the stars take away human free will. According to the Zohar, " Everything is dependent upon astral influences, even the Torah" (Idra Rabba).

Israelite astrology teaches that the stars can speak to mankind, but that they cannot rule Israel, as YHVH has given the Israelites free agency. It is forbidden for one to let the stars dictate one's life, yet there are times with God will speak to us through them by prophecy and revelation. We must see the clear divide between gaining the stars' "influence" on people (permitted) and the worshipping of the stars or any heavenly bodies (prohibited).

In Jewish/Israel astrology there are 12 constellations, like Greek astrology. These break down to: Nisan (ṭaleh) Aries, Iyar (shor) Taurus, Sivan (te'umim) Gemini, Tammuz (sarṭan) Cancer Av (arieh) Leo, Elul (betulah) Virgo, Tishri (moznayim) Libra, Cheshvan ('akrab) Scorpio, Kislev (keshet) Sagittarius, Tevet (gedi) Capricorn, Shevat (deli) Aquarius, and Adar (dagim) Pisces.

*See 4 Moses 19:14, 20:23, 35:2, 38:4; Genesis 1:14; Ezekiel; 1:1; Matthew 2:9-10, Revelation 12:1-*

#### **Athame**

A sacrificial knife dedicated to God. The Smith family is known to have at least one athame, the Mars Dagger. This was a silver dagger with the symbol of Mars that belonged to Hyrum Smith (See Early Mormonism and the Magical World View, Quinn, Figure 43). Before Christ, the athame was used to sacrifice animals.

It represents judgment, fire, and the Holy Spirit. With the exception of Levites, modern athames should be made with a covenant not to be used to shed blood and are desecrated if blood touches them.

In temples of the Church of Jesus Christ of Latter-day Saints, for example, a finger is used in place of an athame for cutting the prayer circle to add someone entering after the circle has been closed.

*See 1 Moses 31:19, Book of Remembrance 33:4*

#### **Atonement**

Hebrew, “kippur” from “kaphar;” “to cover over,” or “to pacify.” Atonement is a spiritual concept taught in scriptural and Kabbalistic texts. The process of atoning allows for a transgression to be forgiven or pardoned. People can achieve atonement through teshuvah, repentance, which is followed by a confession to God and sometimes to the person harmed and restitution. The atonement of Jesus Christ both acts as our restitution and encourages us to take action to right wrongs when harm has been committed. It should be understood that Jesus, being the Savior of the world, has allowed for universal forgiveness through His death. Doctrines of the Saints 42 teaches that the atonement is unlimited in extent, offering universal reconciliation, meaning that all but perdition will eventually come to salvation through the atonement of Jesus Christ.

*See Leviticus 23:28 Alma 19:97 RAV, 42:15 OPV; Romans 5:11 Sin, Teshuvah.*

#### **Av**

The fifth month on the Hebrew calendar, the eleventh civil month today. It is sometimes referred to as Menachem Av, “Comfort of Fathers.” Av occurs in July–August on the Gregorian calendar.

#### **Avinu**

Hebrew, “Our Father,” a name for God, mainly the Divine Masculine. Similar to Abba.

#### **Awmen/Ahman, Son Awmen/Son Ahman**

According to Doctrines of the Saints 45b, Awmen is the true name for God the Father and means “the being which made all things in all its parts” (vs 2). The Son Awmen “is the greatest of all the parts of Awmen which is the Godhead the First Born” (vs 4). This word, Awmen, has been spelled a number of ways, including Ahman.

*See 1 Moses 45:12; Doctrines of the Saints 45b.*

#### **Ayin/70**

is the sixteenth letter of the Hebrew Alphabet. It signifies the number sixteen. Ayin means “eye” or “to see” in Hebrew. This letter represents the light itself; not physical light, but the spiritual light that came from YHVH, the light of the creation. The top of the letter represents our two eyes, how we see. In Kabbalah, there are three different forms of light:

- Ain Soph at the top of the Tree of Life, the “uncreated light,” or the light from before the creation
- Ain Soph Aur, the Ray of Creation, Jesus Christ, the light of the world

- Ain Soph as the Ray of Creation, the light shining in the darkness to heal the creation, the light of the unconsciousness, subconsciousness, in the depths of the mind

Ayin asks us to see beyond the physical, opening our eyes to truth, taking us from darkness to the light. Through this letter, we can break through the walls of our finite limitations to see God's truths.

## B

### **Babel**

This term is a play on words as in Akkadian the term is Bāb-ilim, meaning “gate of God,” while in Hebrew it is bālal , “confusion,” or “jumbled.”

### **Baptism**

*See Tevilah.*

### **Behold**

*See Hinneh.*

### **Berith**

Hebrew, “covenant;” a feminine noun referring to the agreement between mankind and God.

*See Everlasting covenant.*

### **Bet/2**

Bet (or Beth, Beith, Beh, or Vet) is the second letter of the Hebrew Alphabet. It signifies the number two. Bet is the first letter of the story of creation, starting the entire Torah with Bereshit; “In the beginning...” Thus Bet represents duality; a Creator and the created, a giver (God) and a receiver (the creation). This duality creates the possibility for opposites; good and evil, heaven and hell, hot and cold, yes and no, man and woman, etc.

Bet literally means house, and even looks like a type of dwelling. It is used to represent our kli, vessel that holds darkness until filled by God’s light. Within us it represents the “house” or temple of the Holy Spirit (1 Corinthians 3:16). According to Jewish legend, Bet was chosen by God to begin the Torah.

Thus Bet is the tool bringing forth all of the other letters, which is to say first we build a temple for the Holy Spirit, then his fire cleans us and helps us grow in Christ’s grace.

### **Born again**

Also known as the pierced heart denoting that a thing is capable of serving God. Being born again is a type of spiritual rebirth, or the birth of the soul. The pierced heart is a prayer, the true prayer. I is not a vocal prayer, or a prayer recited in our minds. It is a prayer in our hearts; it is a sincere plea to God inscribed in our very souls. This prayer comes to us the moment, in our most desperate hour, we realize we are nothing without God and desire nothing more than to be one with God (Avahr 2:11-17). In this moment we are Born Again.

Being born again merges our eternal spiritual selves and our mortal, physically selves giving birth to the soul. God answers this plea the moment one's heart is broken. We pray in our hearts for deliverance, and God obliges us immediately (Alma 3:25-29 RAV, 5:12-14 OPV). Christ's Grace will continue to help unify us until he has fully perfected us, body and soul, at the resurrection.

*See 1 Moses 4:8; 4 Moses 23:1; Mosiah 11:187-188 RAV, 25-26 OPV; Alma 3:85-88 RAV, 49-50 OPV; John 3:3-7; 1 Peter 1:2*

#### **Binah**

Hebrew, "Understanding." Resting between but below Da'at and Chokhma, and between but above Chesed and Gevurah, Binah is the understanding that comes from Da'at (knowledge) and Chokhma (wisdom). It can only be reached after one is cleansed by Chesed (God's mercy) and Gevurah (God's Holy Fire/Judgement). Binah is the Holy Spirit giving us intuitive understanding, contemplation by Christ's Grace. It is the womb, a temple inside us housing the Spirit of God. It is the birth of the soul.

In a mundane way, Binah may also be seen as deductive reasoning. It is God helping us understanding one idea pondering or gazing at another one. Binah can be a rational process that within a person which guides us to develop an idea to its fruition. Thus scientific breakthroughs and revelation giving us guidance can both be Binah; understanding from divine knowledge and wisdom given us by God.

*See Book of Remembrance 1:21, 33:35-3*

#### **Black, face or skin**

The term "black" in the scriptures refers to the presence of pride, egoism, or sin. This is a male (selfish) and fallen presence. When the scriptures refer to dark skin in a negative way, it refers to someone or a people that once had the light of God, the Shekinah, but lost this light. As modern readers we should remember that the people of both the Bible and the Book of Mormon had literal dark skin.

*See 1 Moses 7:13; 27:23; Alma 1:103-104 RAV, 3:5-6 OPV;*

#### **The Breath or The Breath of Elohim**

*See Ruach HaKodesh.*

#### **The Breath of Life**

This denotes life in God, being Born Again, or the pierced heart.

*See Born again.*

#### **Bridegroom**

In the scripture this can be a title for Jesus Christ, the Bridegroom of the Church (Christians).

*See Jeramiah 31:31-33; Isaiah 54:4-6, 3 Nephi 10:12-14 RAV, 22:4-6 OPV; Ezekiel 16:8-14, 60; Hosea 2:13-1*



## **Bul**

The eighth month on the Hebrew calendar, known as Marcheshvan or Cheshvan and is the second civil month today.

It is seen as a month of darkness and decay. Cheshvan occurs in October–November on the Gregorian calendar.

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# **C**

## **Cardinal Directions**

East, North, West, South; the four aspects of God- Y: Da'at: Knowledge~Air~East~Avinu (God the Father); H: Chokmah:~Wisdom~Earth~North~Shekinah (God the Mother); V: Chesed:~Mercy~Water~West~YHVH (Jesus Christ); and H: Gevurah:~Judgement~Fire~South~Michael (Holy Ghost).

The East represents the knowledge of God given to mankind.

The North represents the Presence of God, or God receiving our prayers. The West represents the Mercy of God. The South represents the fire of God's judgment, the fire that purifies the righteous and the hellfire that burns the damned.

## **Chag HaAsif**

*See Sabbath of Chag HaAsif.*

## **Chereb**

Hebrew, "sword" or "tool." In the plates of brass, Moses is given the chereb by God via the angel of YHVH (3 Moses 3:29). Later the Chereb of Moses appears to be laid out in 4 Moses 30- 36, which is titled "The Chereb of Moses."

The Sword of Moses is also the title of an apocryphal Jewish book of magic edited by Moses Gaster in Israel in 189 This "sword" is a list of magical names divided into 136 sections, for various magical uses. This should not be confused with the Chereb of Moses, 4 Moses 30-3

## **Chereb of truth**

Hebrew "Chereb emeth," meaning "sword of truth," "tool of truth," "sword of faithfulness," or "tool of faithfulness."

*See 2 Corinthians 6:7, Ephesians 6:17, Doctrine of the Saints 118g:5-8; Chereb.*

## **Cherubim**

Hebrew: כְּרוּב, the ninth or lowest class of angels. According to the Book of Ezekiel they are represented to have two pairs of wings, and four faces: a lion, an ox, a human, and an eagle with straight legs, and the soles of their feet hooved, like a bull, gleaming like polished brass.

When creating the ark of the covenant, the text of the plates of brass are clear that the cherubim were one male and one female in a sexual embrace. This is also mentioned in the Talmud, which explains this as God loving Israel “as the love between a man and a woman” (Yoma 54a).

*See Ezekiel 10:14*

**Cheshvan**

*See Bul.*

**Chesed**

Hebrew, “mercy.” Chesed is the first Sefirot in the attribute of action in the Kabbalistic Tree of life. The Bahir states, “The fourth is the charity of God, His merit and his Kindness (Chesed) to all the world. This is the Right Hand of the Blessed Holy One” (Bahir IV:144). As Christians, we see God’s Mercy as the right hand of God as Jesus Christ. Chesed then is the Sefirot that manifests God’s absolute, unlimited benevolence and kindness.

Chesed is the Alpha and the Omega, the Beginning and the Ending of the Law.

Chesed teaches extend mercy to others as God has extended mercy to us. We go the extra mile, are faithful to our covenants with God and are forgiven of past deeds (Mosiah 2 RAV, 4 OPV). Chesed enables us to pick up our cross and follow Christ, as he makes our burdens light.

*See Book of Remembrance 17:20, 29:6-8, 33:13-15,*

**Chet/8**

Chet (or Cheth, or Het, or Heth, or Khet, or Kheth) is the eighth letter the Hebrew Alphabet. It signifies the number eight. Het represents infinite possibilities, reminding us of our ability to rise and go beyond our human nature. In Kabbalah it is related to “neshamah,” the Hebrew term for soul, literally translated as “breath” (Genesis 2:7). Thus it also represents our free agency to choose good (light, freedom) or evil (darkness and slavery to Ego).

Chet is an eternal revolving gateway, it gives us the power to enter the higher levels, and access to the mysteries of God, and a return to human consciousness. In the ancient world, Chet actually looked like a ladder, as in Jacob’s ladder. Representing the number 8, it also signifies transcending nature, moving to the next stage of teshuvah. in the form of the seven days of the creation. It is essential that we humans break through Ego, to spiritual realization. As we grow in Christ, Chet may be used to guide us from Grace to Grace.

**Children of Elohim**

In the original text of 1 Moses 9:8, “children of Elohim” would be translated to children of God (or Gods) in pure English, but a better translation may be Children of Christ, or Christians. These are the opposite of the children of man, or those that do not have a relationship with God through Jesus. Unlike the Book of Mormon, this translation did not Christianize the text.

**Children of man**

Or “children of men,” or “sons and daughters of man.” A term denoting humans that do not know, reject, or do not accept God; gentiles. Also can be those that lead others away from God.

*See 1 Moses 4:5, 8:23, 9:23, 64, Genesis 6:1-*

#### **Chokhmah**

Hebrew, “wisdom.” Chokhmah is the uppermost of the Sefirot of the right line or kav yamin (Hebrew for “Right Line”) in the Tree of Life. This Sefirot possesses two faces: the higher being the feminine half of Abba Ila’ah (“the higher father”), or in other words, our Heavenly Mother, the Queen of Heaven. The lower being the Mother of Yisrael/Israel, which is to say the mother of the Body of Christ, or the Church of God (Revelation 12:1-2). Chokhma is associated with Eden and the tree of knowledge of good and evil (wisdom, knowing right from wrong). This wisdom holds the keys to God’s light and must be “unlocked” by Da’at, knowledge (God the Father). Together, the male and female have unite to create within us Binah; understanding, through the mercy of Christ and the fire of the Holy Ghost.

More than merely meaning wisdom, Chokhma breaks down into two words: koach (potential) and ma (what is). Just as God said in Genesis, “man has become like us, able to know good from evil”, Chokhma sees the divine potential in us to, through Christ, inherit all that the Father and Mother have.

#### **Circumcised/Circumcision**

Hebrew “mul.” Circumcising the flesh of their foreskin. Referring to cutting off a part of the foreskin of the penis. This is forbidden in the Jewish Torah, Leviticus 19:28 which reads in part, “Do not make incisions or cuts in your bodies for the soul...” Circumcision was done not as a part of the covenant, but as a reminder that one's heart should be circumcised. What God wants from us, men and women, is a circumcised heart.

*See 1 Moses 27:21; Book of the Law of the Lord 9; Genesis 17:1- 27; Deuteronomy 10:16, 30:6; Jeremiah 4:4; Acts 15:1-41; Romans 2:29; Doctrines of the Saints 14b; Book of Remembrance 13:37, 29:6-8, 33:5-*

#### **Circumcised the flesh of their foreskin**

Hebrew, “mul” (male), “mulah” (female). Referring to cutting off a part of the foreskin of the penis. Evidence suggests that circumcision was practiced in the Middle East as early as the 4th millennium BC by the Sumerians and the Semites. Circumcision was also done by the Egyptians, possibly as early as 2400–2300 BC. 1 Moses 28 and Genesis 17 describes the circumcision of Abraham and the males in his house. However, 1 Moses 27 implies that what God is actually looking for is the circumcision of the heart. With circumcision being a common practice in his time, Abraham may have misunderstood.

Circumcision is technically forbidden in the Jewish Torah, Leviticus 19:28 which reads in part, “Do not make incisions or cuts in your bodies for the soul...” However, it is a tradition in many parts of Judaism, even at the time of Jesus Christ.

*See Circumcision of the heart.*

#### **Circumcision of the heart**

Hebrew: “circumcise the foreskin your heart.” God is asking for a broken or contrite heart. In the scriptures we are told to “circumcise” our hearts. God wants us to come to Him willingly, to choose to follow Him because of our love for Him. And with that love He wants us to have a heart that will do as He asks.

*See Deuteronomy 10:16, 30:6; 2 Nephi 6:67 RAV, 9:33 OPV; Jeremiah 4:4; 3 Nephi 4:49 RAV, 9:20 OPV; Romans 2:25-29, 1 Corinthians 7:19; Colossians 2:10-1; Born again.*

#### **Coat of many colors**

Hebrew, “kuttoneth,” feminine noun referring to a tunic, or garment or coat, or cloak, and “passim,” meaning both long-sleeve and many colors. This tunic is the coat of many colors given to Joseph by his father, Jacob when he was endowed. This phrase likely refers to the length of the tunic, and its design. The text also implies that it was long enough to go past the knees.

*See 2 Moses 2:14, 3:17, 26, 4:17, 21, 8:41; Genesis 37:3, 23, 3*

*See also, Tunic.*

#### **Covenant**

Hebrew, “berith,” an alliance or treaty; a divine constitution or ordinance with signs or pledges. In the scriptures, we see God making a number of covenants with mankind. These begin with covenants with Adam and Eve, and continue with Enoch, then the Noahic Covenant, a number of specific covenants with Abraham, and then again with all of the Israelite people.

We also see other covenants in the scriptures between people, various treaties and agreements between people and nations in the ancient world. In the Book of Mormon, the New Testament, and Doctrines of the Saints (Book of Commandments/Doctrines and Covenants) we find a new covenant with the house of Israel, this New Covenant is the “replacement” or “final fulfilment” of the Old Covenant preJesus Christ, which exists to help us understand and fulfill the covenants between Israel and God. See also Everlasting covenant, and New and everlasting covenant.

#### **Complete**

Hebrew, “tamim;” “Complete,” “blameless,” “whole,” or “intact.”

*See Matthew 5:43-48, 9:12; Enos 1:10-11 RAV, 1:8 OPV; 3 Nephi 5:89-92 RAV, 12:43-48 OPV.*

#### **Cup of Elohim**

In the ancient Near East, “cup” was used as a metaphor for fate. It is a feminine noun, representing both the Divine Feminine and the will of God.

*See 2 Moses 25:20, 30:1*

#### **Curse**

To wish or desire evil against someone, or to call for mischief or injury to fall upon an object, a person or a group of people.

*See Genesis 3:14-17, 4:11; Alma 1:120-115 RAV, 3:14b-19, OPV, 12:25 RAV, 17:15 OPV; Helaman 5:41-49 RAV, 13:30-37a OPV; Matthew 25:41; Mark 11:14; Revelation 22:3; Doctrines of the Saints 21:38, 26a:4-6, 35b:21, 64c:21, 78:95, 89:3-4, 93a:28, 106:47, 113:23*

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## D

### Da'at

Hebrew, “knowledge.” Da’at is the uppermost of the Sefirot of the Left line or kav smol (Hebrew for left line), the line severity in the Tree of Life. It is associated with memory and concentration, powers which rely upon one’s recognition.

In the Zohar, Da’at is referred to as “the key that includes six.” This “key” opens all six attributes of the heart. Combining with Chokhmah (Hebrew, “wisdom”) creates Binah (Hebrew, “understanding”). Knowledge may be gained by all, and wisdom may be obtained as well. Only by combining the two, through Christ’s grace and the Holy Spirit can we see with our third eye and gain true understanding. With the knowledge of God, and the six attributes open, our kli spills God’s light into the invisible Sefirot, Binah (understanding) and into the world.

Da’at helps us then on two levels: the lower level (mundane) and the higher level, Da’at Elyon (Hebrew for higher knowledge) or Da’at hane’elam (Hebrew for hidden knowledge).

The lower connects us to the intellect within the realm of emotion. This enhances one’s ability to act in accordance with the Law in truth and righteousness. The higher knowledge helps us on the mortal plain by giving us hidden knowledge from Keter, above Da’at on the Tree.

*See Book of Remembrance 1:20-21, 29:7-8, 33:9-1*

### Dalet/4

Dalet (dāleth, Daleth or Daled, or Dallet) is the fourth letter of the Hebrew Alphabet. It signifies the number four.

Dalet literally means “door” or “gate,” representing the doorway between Ego (the sin, or general state of selflessness) and the altruism/humility we must obtain to pass through it (2 Nephi 14:5 RAV/32:4 OPV, Matthew 7:7, Revelation 3:20). Through our internal Dalet we pass through the gates and return to the power of the Aleph, becoming a part of the oneness and unity of God.

Dalet is shaped as a man bent over in humility and receptiveness. It represents the nullification of Ego. It is through this humility we gain the understanding that as humans, we have nothing of our own (Mosiah 2:28-36 RAV, 4:16-21 OPV). We are dependent entirely on God. With this understanding we gain the diligence required to receive the light. Representing structure, Dalet is in the form of a grid; a horizontal and vertical line. It gives us structure and form, which represent the need to study and learn. This also gives it a stair-step-like appearance.

Our knowledge and growth builds the stairway within us to heaven. Dalet is one of the names of God in Judaism. Four is also the actual number of Gods in the trinity or Godhead. It denotes the four elements and the four corners of the earth.

#### **Daughter of Zion**

This phrase typically refers to Israel, the term “daughter” implying that God is a loving father to His people. However, Book of the Law of the Lord 35:4a calls the daughter of Zion to arise, and calls upon the “Tower of the Flock,” a term for the Magdalene Priesthood. Section 118d:9, 1183:10, and 118g:28 of Doctrines of the Saints calls apostles Victoria Ramirez and FayEllen Ely, and matriarch Anni Rose daughters of Zion. Section 124:45 calls for three women (or one woman with three titles) to represent the Divine Feminine, one being the Daughter of Zion. This may refer to all of Israel, the women of Israel, a prophetess, or a variety of these.

*See 2 Moses 30:13; Book of the Law of the Lord 35:4-6; 2 Kings 19:21; Isaiah 1:8, 44, 52:2, 10:32, 62:11, Jeremiah 4:31; Zechariah 2:10, Zechariah 9:9; 3 Nephi 9:75 RAV, 20:37 OPV; Moroni 10:28 RAV, 10:31 OPV; Writings of Moroni 11:41; Lectures 4:7; Book of the Law of the Lord 35:4-6; Doctrines of the Saints 78:14, 118d:9, 118e:10, 118g:28, 124:4*

#### **Degree**

Hebrew feminine noun, in Mormon Kabbalah it represents elevation or growth in Grace. Grace grants us salvation, moving us to do the works of exaltation. According to Jewish Kabbalah there are 125 degrees we may grow in. Mormon Kabbalah teaches there are 1,000 degrees and the atonement of Jesus Christ takes us through all of these. The number 125 would then be the most anyone may obtain one their own, through Christ.

#### **Desires**

In Kabbalah the male represent the will to bestow and female the desire to receive. Our first desire should be to bestow and receive should be for and to God. Our desires grow in strength as represented by plants (lowest), animals (lesser) people (greater) and family members (greatest).

*See 3 Moses 33:14-1*

#### **Devil**

one unworthy of worship, a head demon; one who leads humans astray, a tempter. See Satan.

#### **Dispensations**

The concept of dispensations can include the arrangement of divisions in Biblical history, and periods of time when God gave or restored priesthood authority to men and women on the Earth. The Visions and Parables of Zenos break these times into eight dispensations:

Adam and Eve

Enoch and Aadani, Yydnah, and Ydris

Noah and Na'amah

Melchizedek and his wife (wives?)

Moses and Zophorah, and Moses' sister Miriam

John the Baptist and Mary Magdalene (wife of Jesus)  
Joseph Smith Jr. and Emma Smith  
The eternal reign of Jesus Christ (the eighth day of creation)

#### **Divine/Divination**

While many like to quote such passages as Exodus 22:18, Leviticus 19:26, 20:27, and Deuteronomy 18:10-11 to condemn divination, the reality is that there were two types of divination: good (spiritual gifts of God) and evil (tapping into demons or the spirits of the dead). It appears that the types of divination mentioned in Deuteronomy 18, for example, are foreign or used by worshipers of other gods. Also, the terms in Hebrew translated into English as “witch,” “enchantment,” “wizard,” etc. have lost their meaning and are not translated correctly. 4th and 5th Moses correct this problem.

There are many examples of righteous divination in the scriptures. The stars appear to exist to tell us the will of God in Genesis 1:1 The silver chalice placed in Benjamin's sack as he leaves Egypt was used for scrying (2 Moses 13:2, Genesis 44:2).

Numbers 5:11-31 uses a form of divination to prove a woman's faithfulness to her husband. Deuteronomy 33:8-10 requires Levites to use an Urim and Thummim and even various forms of sacrifice for divination. In Christianity divination uses different terms, such as dreams and visions, miracle working, and spiritual gifts to avoid the use of terms translators used for common forms of divination practices.

#### **Divine Council**

*See Hosts of Heaven, Ha'Elohim.*

#### **Dust of the earth**

Can denote the ground in the classical sense or in the lowest form of wisdom, the Sefirot Chokhmah, another term for Shekinah, to those seeking the Living God.

#### **Dybbuk**

The term “dybbuk” is derived from the Hebrew words, “dibbūq.” “the act of sticking” and “dābaq,” “to cling.” In Judaism a dybbuk is a malicious spirit that possesses the living. This spirit is believed to be the soul of a dead person. However, the evil spirit may be a son or daughter of perdition.

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## **E**

#### **Earth**

The term “earth” can denote the land, this planet, other earths or planets that hold life, or the Sephirot Chokhmah (wisdom), the Divine Feminine.

#### **Eden**

A name for the Divine Feminine, the Creation, and the Earth. The name comes from the Akkadian term “edinnu,” and the Sumerian word “edin” meaning “plain” or “steppe.” It is also closely related

to the Aramaic word meaning “fruitful,” or “well-watered.” In Abrahamic religions, the Garden of Eden, also referred to as the Garden of God, or the Terrestrial Paradise, is described in 1 Moses 4-

Some ideas on the location of the Garden of Eden include:

- The head of the Persian Gulf
- Southern Mesopotamia where the Tigris and Euphrates rivers run into the sea
- The Armenian Highlands
- The Armenian Plateau
- Iran, in or around Tabriz
- Jerusalem
- Bedford, England
- Jackson County, Missouri
- Near the town of Bristol, on the Apalachicola River in Florida
- South American mainland It is said that the Garden of Eden was the first Temple.

The Israelite temples had the Holy of Holies as representing teshuvah, the journey of the temple is the return back to God.

*See 1 Moses 4-5; Genesis 2-3; Ezekiel 28 and 31; 2 Nephi 1:105-118 RAV, 2:19-26 OPV; Book of Remembrance 5-15, 20:35, 30:*

#### **Egypt**

A nation in the Middle East that was populated sometime around or between 8000 and 6000 BC. In the Bible and the plates of brass, Egypt is mentioned as a great nation. In Mormon Kabbalah, Egypt can represent the world or worldliness; the desire to receive for one's self alone; egoism.

#### **El/Ha'El**

Hebrew, “god/the god,” or “god/the god.” This masculine term is from the Semitic word meaning “god” or “deity,” or referring the ancient Near Eastern deity, El. There are a few times when El is used for YHVH, rather than the normal Elohim (gods). The plural of El is Elim, “(male) gods.” El was the supreme god of the ancient Canaanite religion, and the name of and the supreme god in Mesopotamia's Early Dynastic Period. Many times in the Bible, El is used as a generic word for any singular god or idol, though it is used at times for YHVH.

*See 1 Moses 14:13; 2 Moses 16:18; 3 Moses 21:3, 28:6, 33:8, 45:15; 5 Moses 1:9; Deuteronomy 32:12; Psalm 44:20, 80:10, 82:1; Isaiah 57:5; Ezekiel 32:21; Malachi 2:11; Alma 12:101 RAV, 18:24 OPV.*

#### **El Elyon**

Hebrew, “The Most High God,” or “the highest God,” or “the highest of the gods.”

*See El Shaddai.*

#### **Elements**

Air, Earth, Water, Fire. Air represents knowledge and the Divine Masculine; Earth represents wisdom and the Divine Feminine. Water represents mercy and the Divine Son of God. Fire



represents strength and judgement, the Holy Spirit. That fire becomes a cleansing fire when used with the water of Christ's mercy, but hell fire to the wicked.

#### **Eloh**

Hebrew, “goddess.”

#### **Elohim**

“Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Elohim is a combination of the feminine singular (Eloh) with the masculine plural (im). Based on the texts found in both the Torah of Judea and the plates of brass, elohim is also used at times to reference lesser gods or a council of gods, and at other times foreign gods.

*See also Ha'Elohim.*

#### **Elohim as the Children of God**

“gods,” here denoting the Children of Elohim (the children of Yah, God the Father & Mother, or the Masculine and Feminine aspects of God.), or the Children of God. Can also denote the council of gods.

*See 1 Moses 3:2; 1 Kings 22:19; Job 1-2; Psalm 82:6; Acts 17:29; Romans 8:16; Alma 19:42 RAV, 40:11c OPV, Doctrines of the Saints 42:21; 53c:1*

#### **Elohim Chaivism**

Hebrew, “the living God.”

#### **Elohim of man, or elohim made of the hands of men**

Hebrew: “gods.” Typically referring to pagan gods made of human hands, idols, or lesser deities unworthy or worship. These lesser gods are likely not associated with YHVH or His council of gods.

#### **Elohim Shaddai**

“the Almighty Gods.” Elohim is Hebrew for “Gods.” Elohim can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Shaddai is generally translated as “almighty,” but means “land.” This name for God could mean “Gods of this land,” or reflect God’s role as the creator of the earth, the creation.

#### **El’Olam**

Hebrew, “the Everlasting God” or “Eternal God.”

#### **Elul**

The Sixth month on the Hebrew calendar, the twelfth civil month today. It is known as the month of harvest. Elul occurs in August–September on the Gregorian calendar.

#### **Ethanim**

The seventh month on the Hebrew calendar, the first civil month, called Tishrei today. Ethanim is the month of Rosh Hashanah. Tishrei occurs in September–October on the Gregorian calendar.

#### **Eloaum**

“Endless Perfection,” “Eternal God” or “Never ending God.”

#### **El Roi**

Hebrew, “The God who sees me.”

#### **El Shaddai**

“the Almighty God.” El is Hebrew for “God.” El can denote any member of the Godhead or Trinity individually, but most likely is used to represent YHVH. Shaddai is generally translated as “almighty,” but means “land.” This name for God could mean “Gods of this land,” or reflect God’s role as the creator of the earth, the creation.

*See El Elyon.*

#### **Enmer or Enmer Kar**

*See Nimrod.*

#### **Eve**

Hebrew, Havah or Chavah. One of Adam's first wives.

There is some debate within Judaism as to who Adam's first wife was, Eve or Lilith. According to Genesis 2 Eve was created by YHVH by taking her from Adam's side. In some English translations, this is changed to “rib.”

In the Hebrew there is a difference between the creation of Adam and the creation of Eve. While Adam is created (Hebrew, yatzar, Genesis 2:7, meaning “fashioned”) similar to a potter, fashioning a vessel from clay. Eve is created (Hebrew, banah, Genesis 2:22, meaning “built”) as a divine creation. This term is used throughout the first chapters of Genesis. The Hebrew verb banah is from the word binah, “intelligence.” This suggests that from the beginning woman was endowed with a superior sense of wisdom, tying Eve to the Shekinah.

Eve is said to be the mother of all living. Seeing that Adam and Eve were the first humans that we are aware of that God worked with, it is unclear if this refers to her physically bearing children, or spiritually introducing God and salvation to mankind.

*See Adam, Man and Woman, Lilith.*

#### **Everlasting covenant**

A covenant passed down from generation to generation. A covenant of the earth from the heavens. See also Covenant, and New and Everlasting covenant.

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## **F**

#### **The Feast of Booths**

*See Sabbath of Chag HaAsif.*

**The Feast of Unleavened Bread**

*See Sabbath of Passover.*

**Feast of Weeks**

*See Sabbath of Yom HaBikkurim.*

**Feh**

*See Peh.*

**The first born**

Taken as a carnal commandment, this idea of a first born is understood as literally the child, typically the first son. However, in Kabbalah this would be one's first desire. In Kabbalah males represent the will to bestow and females the desire to receive. Any instruction given in regards to the first born requires that our first desire to bestow and receive be for and to YHVH. Our desires grow in strength as represented by earth (basic) plants (low), animals (mid) people (greater) and family members (greatest).

**Flood**

Hebrew masculine noun, referring to drowning in Chesed because we are not worthy and will not accept Christ's Grace. The floods destroy our wicked desires while preserving our righteous desires aboard the "ark."

**Forty days and forty nights**

In the Egyptian this is represented by a symbol like a gecko, signifying a long period of time.

The number 40 represents a period of probation, trial, and chastisement. The numbers that are divided from 40 are 5 and 8, these signify (5) grace, ending of a period in (8) revival or other words, (8) a new beginning. The other numbers that are divided from 40, 4 and 10, are also significant representing (4) the creation of something new and (10) perfection or completeness.

In the forty days and nights of Noah's flood, the flood then represents our baptism after conversion, the grace we received and the new beginning of our perfection in Jesus Christ.

**Fowls**

Flying creatures, Hebrew masculine noun, that touch the air, the earth, and in some cases also the water.

**Full Moon**

The Hebrew word for moon, "lebanah," is a feminine noun. The Hebrew for "full," "maw-lay," is male yet can mean "pregnant woman." While the New Moon Sabbath was overseen by the male Levite Priests, it is believed that the Full Moon Sabbath may have been overseen by the Levite Priestess until these daughters of Miriam were shut away.

In modern Judaism, there are two full moon holy days.

The first is Tu B'Av (literally “the fifteenth of Av”), a holy day of love. The second is Tu BiShvat in Shevat, the New Year of the Trees. These likely reflect ancient Mother Goddess holy days that were rejected when Judea became monotheistic.

*See 2 Moses 26:22, 29:5; 4 Moses 34:30-32, 38:7-8, 11-12; Psalm 81:3; Doctrines of the Saints 12*

## G

### Gazelem/Gazelam

A gazelem is “a stone, which shall shine forth in darkness unto light” (Alma 17:55 RAV, 37:23 OPV). It appears to be a type of or another name for a seer stone, as Alma states the stone will allow the user to see secret works, works of darkness, and wickedness and abominations. This is likely an ancient term for a seer stone.

Joseph Smith used the name Gazelam (with an “a”) as one of his code names in certain Sections of the Doctrine and Covenants for the Church of Latter Day Saints. This name was likely based on this stone.

*See 4 Moses 30:9, 33:10, 41:6-12; Alma 17:55 RAV, 37:23 OPV; Doctrines of the Saints 43:6, 47:1 See also Seer stone.*

### Gevurah

Hebrew, “Judgement.” Gevurah is Din, the essence of judgment. If we are saved, the Holy Spirit cleanses us with Fire. However, if we are wicked we are burned as those same flames become Hellfire. Gevurah then is both God’s mode of perfecting the Saints and punishing the wicked; judging humanity in general. It is the fulfillment of the Law, and strict meting out of justice. It stands in contrast to Chesed, though Christ’s mercy in Chesed will protect us from Genurah’s fire.

It is because of Chesed that Gevurah is associated with the power to bestow goodness upon others, the cleansing fire becoming Christ’s light of Creation. Gevurah allows one to overcome the true enemies, be they from without (Satan) or from within (Ego).

*See Book of Remembrance 4:59, 29:5, 9, 33:16-1*

### Gimel/3

Gimel is the third letter of the Hebrew Alphabet.

It signifies the number three. Bet represents duality, which can create conflict, thus Ghimel becomes the resolution, the harmonizing of opposites. Aleph is the oneness of God, Bet the Father and Mother, Father and Son, Father and Mother, Christ and the Holy Spirit, etc. Ghimel links and balances these, creating the trinity or Godhead. Now we can see the Father & Mother, Son, and Holy Spirit. Ghimel is the balance between opposing powers, a letter of constant transformation. It is the change within us as we grow in Grace. It translates literally as “camel,” an animal humans use for travel. Thus, it carries us on our journey (teshuvah) back to God.

Gimel also introduces us to the opposites of giving and receiving, reward and punishment. It gives us both a balance and motion between these opposite ideas. It represents dual ideologies such as kindness and cultivation. It is said that Ghimel is shaped like a foot to represent a rich man running after a poor man to give him charity. This can be both God as the rich man giving us charity in salvation, or a human following God's command to selflessly give of all we have (Mosiah 2:28-36 RAV, 4:16-21 OPV).

#### **Glory of YHVH**

The Glory of God is portion of God's essence visible here on the earth, the terrestrial plane. This term can be used to state one is in the Presence of God, the Shekinah, or filled with the Holy Spirit. Example, the glory of YHVH filling the tabernacle in Exodus 34-35/3 Moses 46-4 It should not be seen as honor, wealth, or status, as that would be the finite, human understanding.

## **H**

#### **Ha'El**

Hebrew, "The God." Used as a term for God when speaking of one deity.

#### **Ha'Elohim**

Hebrew, "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. It can also refer to the council of lesser gods.

In the Old Testament, there are descriptions of YHVH presiding over a the assembly of Heavenly Hosts. Some interpret these assemblies as examples of Divine Council of lesser gods. Context and the Holy Spirit will guide us to the meaning of this term in its various uses.

*See 1 Kings 22:19, Job 38:7, Psalm 82:6, Abraham 3:2 (Pearl of Great Price); Hosts of Heavens.*

#### **Ha'Elim**

Hebrew, "gods" (masculine). Ha is the Hebrew equivalent of "the," El is masculine form of "god," and "im" is masculine plural.

#### **Hand of YHVH**

The Hand of Creation, or the Hand of the Creator. God's hand is all powerful, and at times shows mercy, and others judgment.

*See 2 Moses 1:16, 8:30, 35:31; 3 Moses 5:6, 3:2, 22:17, 44:27; Isaiah 19:16, 51:17, 66:2; 4 Nephi 1:19 RAV, 1:16b OPV.*

#### **Haniel**

One of the seven archangels, associated with the Sefirot Netzach. His name means "Joy of God" or "Grace of God." He is also known as Jophiel meaning "beauty of God" or "divine beauty." He was Moses in the flesh.

*See 2 Moses 15:24-28; 3 Moses 2:10-11; 4 Moses 30:12, 39:6; Zenos 8, 10:3*

### **HaShem**

Hebrew, literally “The Name.” In the Egyptian, this could be translated as “the name of ntr Ra,” Ra is the Egyptian creator god. In Hebrew the translation would be “the name El.”

The translation used, HaShem is incorrect for the time period this was written in, but corrected based on inspiration from the Lord to the translator.

### **Heart**

In the ancient world the heart was understood to be the inner part, referring to one’s will, mind, consciousness, emotions and understanding; one’s moral character and determination; the place of knowledge, memory and reflection.

### **Hei/5**

Hei (or He) is the fifth letter in the Hebrew Alphabet. It signifies the number 5, or 5,000 when referring to years.

Representing divine revelation, it is said the world was created with the utterance of Hei. In this way Hei is the feminine Goddess, the revelation. It is through the feminine we gain wisdom, and thus free will—the freedom of choice. It represents the gift of life, both created and spiritual life.

In Kabbalah, it is the symbol of feminine divinity, gentility, and specificity. In Judaism, some Jews use Hei as a way of saying “God” without actually saying the name of God. It is an abbreviation of the term “Hashem,” which means “The Name.”

Through Hei we gain the freedom of choice. We have walked through the doorway and climbed the stairway of Delet. We now gain an audience with God. No longer trapped by sin, we have regained our free agency.

### **High Priesthood**

Also known as the Melchizedek Priesthood, male, and the Magdalene Priesthood, female (Doctrines of the Saints 119:16). In Abrahamic religions, the High Priesthood is named after Melchizedek (Hebrew, “king of righteousness”), the king of Salem and High Priest of El Elyon (Hebrew, “Most High God”).

This is because the High Priesthood combines the dual position of king and Priest.

The Lord has identified the High Priesthood for women as the Magdalene Priesthood, as these women are set apart as both queens and High Priestesses. This High Priesthood, both the male and the female, are led by Jesus Christ, the One High Priest over all the earth (Psalm 110:4). All members of the High Priesthood are both representatives of and servants to Jesus Christ (Hebrews 5:6-10).

While in the time between Moses giving the Torah to Israel and the crucifixion and resurrection of Jesus Christ the Levites were the only ones with the proper authority in Israel to fill the roles of the Low or Levitical Priesthood (with the exception of times and places where there were no Levites, as seen in the Book of Mormon), the High Priesthood was available to any called of God.

The High Priesthood has been on the earth at least from the time of Adam and Eve, the first High Priest and High Priestess that we are aware of.

The purpose of the High Priesthood is to bring the Heavens to the Earth, uniting the Creator and the Creation in Jesus Christ (Doctrines of the Saints 119:10). While all those that hold the High Priesthood are High Priest/High Priestesses, the offices of these brothers and sisters are divided up based on callings: Elder, High Priest, Evangelists, Patriarch/Matriarch, Seventy (Elder), Seventy (High Priest), and four degrees of Apostles.

*See 1 Moses 25:24; 2 Moses 28:15; Book of the Law of the Lord 36; Genesis 14:18–20; Psalm 110:4; Zenos 9 header; Alma 10:7-15 RAV, 13:14-19 OPV; Luke 8:2; John 20:1-18; Doctrines of the Saints 5a-5b, 5g:22, 8b:32, 10b:4-6, 13b:31-32, 15d:17, 42:45, 118g:13, 119:3, 16; Michelle 1:60; Hebrews 5:6-10, 6:20, 7:1-21; Levitical Priesthood, Magdalene, Melchizedek.*

#### **Hinneh**

Hebrew, “Lo!” or “Behold,” or “Here am I.” This term is the combination of two Hebrew words: “hineh” and “ani,” meaning “here” and “I.” The term has a special meaning or connotation in Hebrew as it is a way of expressing readiness to fully give of one’s self. Another translation would be, “I’m at Your service!” See Hineni.

#### **Hod**

Hebrew, “Glory.” Hod is connected to prayer and submission. Rather than conqueror, Hod teaches us to subdue our passions. And, at times our prayers aren’t answered the way we want. We must submit to God’s will. What may seem like defeat in the mundane world can lead to greater success in the spiritual world.

Being a “foot,” attributes become actions to move us forward rather than backward in defeat. Hod is a “tactical” Sefirot. Hod can at times teach us what to do when “the wicked prosper,” understanding that God will ultimately win in the end. We saw this when Moroni, the last Nephite, buried the gold plates, watching over them to give them to us in the Last Days. Hod is the group, the team; the work needed to follow through on ideas and make them happen.

#### **Holy of Holies**

Hebrew, “Qodesh HaQodasimt,” meaning “the sacred of the sacred,” “the inside of the inside,” or “the Sanctuary” a room or place in a tabernacle where God appeared, or temples dedicated to meeting with God.

The Holy of Holies was covered by a veil,[8] and no one was allowed to enter except the High Priest, and even he would only enter once a year on Yom Kippur,[9] to offer the blood of sacrifice and incense.

The Holy of Holies was originally covered by a veil, and only the High Priest could enter, and once a year on Yom Kippur, the Day of Atonement. After the death of Jesus Christ the veil was torn and now all many enter. Coming into the Holy of Holies represents re-entering the Garden of Eden, returning to the Presence of God.

#### **Holy Place**

An outer sanctuary in the Tabernacle that contained a gold candlestick to the East, the show-bread to the North, the Menorah to the South, and the golden altar of incense to the West. Before the coming of Jesus Christ, only the Priest and Priestesses (eventually only the Priests) were allowed inside this room. There the Priests and Priestesses acted as representatives of the people of Israel before God.

The idea of the Tabernacle was the return of Adam and Eve (mankind) to the Garden of Eden, represented by the Holy of Holies. The Holy Place was the area just outside the Garden, where God's voice could still be heard.

#### **Holy song and dance**

Prophetic song and dance is a ritual used to open communication between mankind and God to worship or to receive revelation. "When the prophet or the prophetess dance to hear the will of YHVH, and the will of Ha'Elohim, let the Priests or the Priestess praise YHVH in dance: let them sing praises unto El Elyon with the timbrel and harp; let the praises of Ha'Elohim be in their mouths" (4 Moses 33:1-2).

When Jacob build the altar in El-Bethel the women "planted walnuts and certain flowers; and they did dance all around it" (1 Moses 47:13). In 2 Moses, Levi is told that his daughters would "sing the holy songs and dance the holy dances before YHVH" (23:17). Miriam (and Zipporah according to the plates of brass) led the women of Israel in song and dance to worship God after they crossed the red sea (Exodus 15:20/3 Moses 21:22). In 3 Moses 25: 18, "Miriam and Zipporah led the daughters of Israel in song and dance, and offered libations before YHVH." According to 2 Samuel 6:5, King David danced "before the Lord" in worship. In the Apocryphal Acts of John 95 we read "Grace danceth. I would pipe; dance ye all. Amen. I would mourn: lament ye all. Amen."

*See 3 Moses 38:40, 40:21; 4 Moses 38:7; Psalms 149:3, Psalms 150:4; Ecclesiastes 3:*

#### **Hosts of Heaven / Hosts of the Heavens or Heavenly Hosts**

Depending on the translators, the Old Testament indicates in various places that there is a council of lesser gods that reports to YHVH. This council can be seen in the first two chapters of the Job where the sons of god assemble before YHVH. Psalm 82:1 also speaks of this divine assembly, even pointing out that these are gods (elohim) in verse

Not only are these gods, but Jesus states in John 10:34 that these gods are in fact us. This is echoed in the Book of Abraham found in the CJCLdS Pearl of Great Price where, in chapter 3, "one who is like God" (vs 34) offers a plan. Here God is likely YHVH and "one who is like God" is likely Michael, as Michael is Hebrew for [one] "who is like God." This is echoed in 1 Moses 3:3 where God creates the gods, the Heavens, and this earth.

The Host of Heavens can also refer to the army of God's angels. In Joshua 5:13-15, Joshua encounters the "captain of the host of YHVH," likely Michael. He is holding a sword, appearing as a military officer. In the Book of Revelation Michael leads this army of God to victory against Satan and his forces (Revelation 12:7).



*See Abraham 4:26, 5:2; 1 Moses 3:3; Genesis 2:1; Joshua 5:13- 15; Job 1-2, 38:7; Psalm 33:6, 82; Nehemiah 9:6; Daniel 8:10; Luke 2:13; Lectures on Faith 7:6; Doctrines of the Saints 12c:14-16 & 45, 24:14-16, 68:3*

#### **Hineni**

Hebrew term typically translated as “Here am I.” However, this term has a deeper meaning, one of devotion. A better translation would be: “I heed your call, I am prepared to do whatever you ask, no matter how hard, and I understand that it will be difficult.” See Hinneh.

*See 1 Nephi 1:65 RAV, 37 OPV.*

## **I**

#### **Idols**

*See Elohim of man.*

#### **Immortality and eternal life**

both Immortality (“perpetuity” or “antiquity”) and eternal (“permanently moving forward”) are masculine nouns, showing this is what The Creator gives; life is a feminine noun, showing what the Creation receives.

#### **Israel**

Hebrew, “Straight to God.” The patriarch Jacob was given the new name Israel after he wrestled with an angel according to Genesis 32:28 and again by God in Genesis 35:1 In 1 Moses 45:8, “he who is a man but not a man” blessed Jacob, giving him the new name of Israel. While we do not know who this is, it is easy to speculate that this may be a name for the pre-mortal Jesus. Later, in 2 Moses 46:4 Jacob also gives Jacob this new name by revelation as a part of his endowment. While in the Old Testament Jacob is called Israel going forward, in the plates of brass he is still called Jacob and the people of God are called Israel.

While some say that Israel comes from the root *śarah* (Hebrew), “to rule, contend, have power, prevail over,” others say it means “a prince hast thou power with God” (KJV,) or “El (God) rules” or “judges,” or “struggles,” or “fights.” The Lord has told us in Doctrines of the Saints 2g:20-26 that Israel is “Yashar-El, the path Straight to God,” which could also be interpreted as “the straight path to God.”

*See Yashar-El.*

#### **Iyar**

*See Ziv.*

#### **Iyrin**

Hebrew, from the root “ir,” meaning “awake.” The term likely means “perdition” as these are a class of fallen angels or demons. According to the Book of Enoch, these are the demons that gave humans knowledge of magick and priestcraft.

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## J

### **Jehovah**

*See YHVH.*

### **Jesus Christ**

Likely referred to as "Jesus of Nazareth" in his lifetime. Jews of that time only had a first name, perhaps followed by the phrase "son of [their father's name]", or, as in Jesus' case, the individual's hometown. He was also known as "the carpenter's son" or "Joseph's son." He may have also been known as "Jesus, son of Joseph from Nazareth." In Hebrew, his name would have been "Yeshua," the Hebrew form of Joshua.

The modern Jesus comes from the Latin Iesus, which is from the Greek "Iēsoûs." His name means, "YHVH is salvation."

Jesus is the Christ, with Christ being a title or office as He is the Messiah. His life, death, and resurrection was prophesied from Adam's day until His birth.

Jesus taught followers that the true kingdom was not an earthly government, but an internal state of being (Luke 17:21).

He lived the exemplar life; He was and is the Torah lived. His teachings were not replacing the Torah, but to clarify its original meaning and purpose. Beyond teaching mankind the Torah, Jesus came to earth to give the greatest of gifts, the atonement.

After His final teachings, given at the Last Supper, Jesus goes to the garden Gethsemane, where He prays and takes upon himself the sins of the world. He is then tried by the Sanhedrin, Herod, and Pilate. Though he is not found guilty, the people chose to free Barabbas, a false Christ, rather than Jesus. Jesus is then beaten and taunted before made to carry His cross to Calvary or Golgotha for crucifixion. Above His head, on the cross, is the inscription, "Jesus of Nazareth, the King of the Jews." At the end, Jesus gives up the ghost, ending his own life, as no human had the power to take his life. Three days later, the atonement is completed as He returns in His true, perfected form as the God that He is. Jesus first appears to Mary and other women, but the men do not believe them until they see Him with their own eyes. After this, Jesus goes to other sheep, including those in the Book of Mormon, teaching them the Torah as he had the Jews.

In the spring of 1820, Jesus returned as predicted in the Book of Acts, coming back down from the Heavens to the young prophet, Joseph Smith Jr. This set the stage for His second coming, when he will come in glory to make the earth a paradise, returning the creation to Eden once again.

*See Matthew, Mark, Luke, John; Acts 1; 3 Nephi 4-14 RAV, 8-30 OPV; Avahr*

### **Jophiel**

*See Haniel.*

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## K

### Kaf/20

Kaf (or khaf, or kaph) is the eleventh letter of the Hebrew Alphabet. It signifies the number 20, or 500 when in its final form. Khaf literally means “palm of the hand.” It is like a cupped outstretched palm, ready to receive, like the right hand portion of the Second Token of the Lesser Priesthood, and the left hand portion of the First Token of the Higher Priesthood mudras. Kaf represents form, a form that contains the life and energy of the person using it. Being a chalice sign, it also represents Jesus Christ, and the element of water. The letter of formation, bending the straight line into a curved shape, symbolizes the crown of the Torah which is Keter.

Kaf teaches us to shape ourselves, we are liquid bending the ego to the shape our character, Christ. Kaf (representing Christ) is what gives us form. As we bend and govern our tendencies, we shape our character. We can only do this by rejecting Ego for humility. Like a potter shaping clay, Kaf recreates us in God’s image. All possibilities of containing, building, and the formation of all existence are represented.

Christ is the creator of worlds. We recreate ourselves through his mercy, if not then the fire of the Holy Spirit would burn us to cinder. Thus Kaf changes us by reminding us of who we really are.

### Keter

Hebrew, “crown.” Keter is the uppermost of the Sefirot of the middle line or kav emtsaee (Hebrew for “middle line”), the line of mildness or balance in the Tree of Life. In the Zohar, Keter is known as “the most hidden of all hidden things,” being incomprehensible to man. Only through God may the incomprehensible be known. Keter teaches us humility, “the last shall be first, and the first last” (Matthew 20:16). To see the world through the Sefirot Keter:

- one’s thoughts should be pure
- one’s temperament should be gentle
- one’s face always shining
- one’s ears should listen to hear the good in all places
- one’s eyes should not seek evil, always looking for the good in all things
- one’s nose should be free from the breath of anger
- one’s mouth speaking nothing but good, righteousness.

We see Keter through Binah, which is a reflection of this Sefirot as seen by the human soul once we are born again.

*See Book of Remembrance 13:15, 29:7-8, 33:1-*

**King of peace**

*See Melchizedek*

**Kislev**

The ninth month on the Hebrew calendar, which is the third civil month today. It is known as the month of dreams.

Kislev occurs in November–December on the Gregorian calendar.

#### **Kof/100**

Hebrew, represents the requirement of removing the husk of the superficial to reveal the holiness within, indicating the requirement for us to overcome our worldly nature emulate the Creator as we are made in His image, and to realize our true nature, our spiritual nature, beyond the mere physical.

#### **Kolob**

Koukab or kokob (singular), Kokabim or kolaubeam (plural). Masculine noun: star or stars. Kolob may denote a planet or black hole that appears to be a star due to distance, likely at the center of a galaxy, as Abraham describes our star in its orbit. Some Latter-day Saints have speculated that it is the Dog Star, others consider Kolob a planet. According to the Book of Abraham, Kolob is the heavenly body nearest to the throne of God, and is used and an example of Jesus Christ.

*See 1 Moses 3:27; Abraham 3:3-1*

## **L**

#### **Lamed/30**

Lamed (or Lammed or Lamedh) is the twelfth letter of the Hebrew Alphabet. It signifies the number 3 Lamed is translated literally to “learning,” and so that is what it represents. It’s shape is that of a shepherd’s stick, representing a pastoral staff. It is tied to Tzadikim Nistarim, the 36 righteous people that keep the world from ending. Located at the center of the aleph-bet, Lamed represents the heart (Lev לב). (In Mormon Kabbalah, this means the burning bosom, where the Holy Spirit speaks to us. Thus we learn not merely with the mind, but by revelation from God to our hearts, minds, and souls. Spiritual learning is the heart of human existence. The purpose of Mormon Kabbalah, and in fact, our mortal lives, is to learn and express spiritual teachings and practices.

Like a lighthouse high above a cliff, Lamed helps us see past the storms. Kaf shapes us, Lamed (learning) is how we are shaped. Lamed represents constant change, as we learn we grow.

Thus it teaches us to learn from everything in life, by blocking the Ego and gaining spiritual perfection through Jesus Christ, We learn the Law, the will, and ways of God, aligning ourselves with and becoming one with God.

#### **Laver**

A large basin used for ceremonial washings and other temple worship.

The Law of Carnal Commandments or the Torah of Carnal Commandments: The Law Moses and Zipporah gave Israel the second time was the same Torah, the same Priesthood as the first.

However, because of the unrighteousness of the people, they could not understand what they were given. Without being in the Presence of God (Shekinah) they could not see the spiritual side of the Torah and only saw it was an earthly law.

*See 3 Moses 23:5, 33:6-23, 34:13; Hebrews 7:11-16; Doctrines of the Saints 5c:10-1*

#### **The law of the unfaithful wife**

This is not an issue of the woman not being a virgin, but of the husband slandering his wife. In ancient custom, the parents of the bride would keep the bed sheets, and if the husband slandered their daughter, they could take him to the judge after putting some blood on the sheets, and he would be libeled for slander. This law became more important when women were put to death for not being faithful to their husbands, or future husbands.

This type of slander was seen as an attack on the woman's parents, the slander was not merely saying that she committed adultery, but also that she did not honor her parents, the greater sin in the minds of people at that time. There is no law against premarital sex in the Torah, but some parents sold their daughters to their husbands as virgins. Saying that his wife was unfaithful was an attack on her parents in this manner, as they were being accused of robbing him.

While the plates of brass do not say that the woman should be put to death, the later version of this text found in Deuteronomy 22:13-21 does demand that the woman be put to death if they were not virgins when married. It should be noted that Book of Remembrance 22:12 defines a virgin as "a pure desire to bestow." While people may have read Deuteronomy literally, this more likely was meant to be understood spiritually and "virgin" should be better defined as a righteous person rather than merely as a woman that has not been with a man sexually.

*See 5 Moses 23:13-20, Deuteronomy 22:13-21*

#### **Leap year**

*See Adar-aleph.*

#### **Libation**

Hebrew, "to pour," or "to pour out." Libations were done in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. Libations also appear in the New Testament, practiced by Jesus and others. The Greek term for libation, σπονδή, became synonymous over time with "peace treaty," as they were normally conducted in a spirit of peace.

*See 1 Moses 47:14, 3 Moses 24:11, 4 Moses 38:11-12, Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, Luke 22:20, Philippians 2:1*

#### **Lilith**

Hebrew, "of the night." Genesis 1:27 and 1 Moses 5:10 imply the idea that Adam was married before Eve. In the Bible she is mentioned in Isaiah 34:14, translated into English in many renditions as an owl. Some forms of Lurianic Kabbalah teach that Lilith was created before Adam and that Eve was created later, after Lilith's expulsion from the garden.

The Book of Remembrance does not give an order of the creation of Adam, Eve, and Lilith, but puts all three in the garden when God forbid them from eating from the tree of knowledge of good and evil (see Book of Remembrance 4:11). According to the Book of Remembrance, Lilith was the first to fall to Satan's temptation, and was the serpent that first tempted Adam.

When she failed she fled the garden and became perdition as she would not repent. Later, she tempted Cain to worship Satan and kill his brother.

*See 2 Moses 7:7, 20:21; 2 Moses 1:30, 16:21-22, 25:9; 4 Moses 41:7, 13; Zenos 3:9-17; Book of Remembrance 4:14, 5:6-40; 6:13-14; 7:30, 9:16-17, 20:35, 24:24-25; Doctrines of the Saints 14e:29-30; 2 David 2:11-2*

#### **A living soul**

One who is born again, the premortal spirit and the mortal body uniting in Christ, birthing a new life: the soul; denoting that a thing is capable of serving God.

**Lo**

*See Hinneh.*

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## **M**

#### **Mahan, Master Mahan**

“Great one,” or “master of a great secret.” a title assumed by Cain, then later by his descendant, Lamech and others. While the origins of this term are unknown, the Hebrew word “maha” translates into “destroyer.” By adding an “n,” the term takes the form of a noun.

*See 1 Moses 7:31-32, 8:16-17; 5 Moses 9:27; JST Genesis 5:16, 35 (Moses 5:30-31, 49).*

#### **Magdalene**

Mary Magdalene is the wife of Jesus Christ and witness to his crucifixion and resurrection. Luke 8:2-3 states that Mary had seven demons had been driven out of her by Jesus. It also states that she was one of the women who helped support Jesus' ministry financially, meaning she was likely wealthy. Known in some Christian traditions as the “apostle to the apostles,” Mary Magdalene is seen as the closed person to the Savior.

In many now Apocryphal texts that were popular at the time of early Christianity, Mary is portrayed as an apostle and/ or a prophetess and leader of the early movement. She was rejected by the early Catholic Church, and defamed in 591 when Pope Gregory I accused her of being the “sinful woman” who anointed Jesus's feet in Luke 7:36-5 Today we know her to be a prophetess on the same level as Melchizedek.

The term “Magdalene” is in reference to the city Magdala, which is from the Aramaic (Magdala) and Hebrew (Migdal) meaning “tower.” Magdala was a fishing city on the shore of the Sea of Galilee. Putting these two facts together may imply that “Magdalene” is in reference that Mary was

both a fisher of mankind (an apostle) and a leader (tower), a head of the Church in ancient times. Today the High Priesthood held by women is called the Magdalene Priesthood.

*See 2 Moses 28:15; Zenos 9 header; Luke 8:2; John 20:1-18; Doctrines of the Saints 5b:1-14, 48-53, 61-62, 70-70, 5g:22, 8b:32, 10b:4-6, 13b:31-32, 15d:17, 42:45, 118g:13, 119:3, 16; Michelle 1:60; High Priesthood.*

#### **Magician**

Hebrew: “chartom,” an “engraver” or “writer,” likely of spells.

*See Doctrines of the Saints 106:1-3*

#### **Malachim**

*See Ariel.*

#### **Malak (singular) Malakim (plural)**

Hebrew, “angel(s),” “envoy,” or “messenger” both human and divine. The noun derives from the root l’k, meaning “to send with a message” and is associated with and in the noun “Mel’akah,” meaning “work,” “occupation” or “craftsmanship.” 1 Moses 28:26 describes the malakim that met with Abraham and Sarah as “holy men,” while the “angel of YHVH” is literally Malak of YHVH. Thus, a malak or angel may be a human or a “supernatural” or divine being.

#### **Mal’akh Ha’Mavet**

Hebrew, “angel of death.” Some say this is Azrael, others Gabriel, but the identity of this angel is unknown. It may even be more than one angel.

*See 3 Moses 5:6, Exodus 12:23, 2 Samuel 24:16, Isaiah 37:36, Psalm 116:15, Hebrews 1:14 and Revelation 6:*

#### **Malak Olam**

Eternal Holy Man or Eternal king; Hebrew, “messenger (angel) everlasting.”

#### **Male and female**

“Able to give and to receive,” in Kabbalah male denotes the desire to give, while female the will to receive. Together these signify the duality of mankind.

*See Adam, Eve.*

#### **Malchut**

Hebrew, “Kingdom.” Malchut, the tenth of the sephirot in the Kabbalistic Tree of Life, sits at the bottom of the Tree. This Sefirot represents Eden as a symbol the Bride (the Church, the body of Christ upon the Earth). Malchut is the “first lens” of one’s third eye. Rather than emanating from God like the other Sefirot, it emanates from us, God’s creation reflecting God’s glory from within us (mankind was created in God’s image).

*See Book of Remembrance 29:13, 33:31-3*

Even though it is the last Sefirot, it is also the first “the last shall be first, and the first last” (Matthew 20:16). This creates the eternal loop between Keter and Malchut, creator and creation, God and offspring. God’s divine energy comes down and finds its expression in this realm. God grants us the priesthood, God’s power, is to bring that energy back around In a circle and back up the Tree of Life.

#### **Mandrake plant**

Hebrew, “love plant.” The ancient Hebrews believed that the mandrake plant could be used to induce conception. Some scholars believe that the Biblical mandrake may actually be the opium poppy.

#### **Manna**

Hebrew likely from the Aramaic “man hu,” meaning “What is it?” Manna is the term used for an edible substance God provided for the Israelites as they traveled in the desert. Manna is described as being like the frost left on the ground. It was flat, the size of coriander, white, and tasted bland yet sweet.

Manna kept overnight would rot, stink, and have worms in it by the morning, with the exception of manna gathered for the Sabbath. In the Quran manna is also mentioned. Sahih Muslims claim that Muhammad said they were like a “truffle” given by God (here Allah) for food, and that its juices could be used as eye medicine (Bukhari Volume 7, Book 71, Number 609). Some scholars have proposed manna may have been a type of honeydew or some form of lichen, a composite organism that arises from algae.

*See 3 Moses 22:15-21, Exodus 16:1–36, Numbers 11:1–*

#### **Marcheshvan**

*See Bul.*

#### **Mayim**

Hebrew, “waters.” Water represents Christ’s mercy, the Sefirot Chesed, and YHVH/Jesus Christ Himself. See Chesed.

#### **Melchizedek**

Hebrew, “King of Peace,” “king of righteousness,” or “my king is righteousness.” Melchizedek was the king of Salem and a High Priest of El Elyon, the Most High God.

According to The Second Book of Enoch, Melchizedek was born of a virgin by the wife of Nir, a brother of Noah. The child was born clothed, and speaking, he blessing the Lord, and was marked with a symbol of the priesthood. Later, in that same book, he was taken to the Garden of Eden and preserved from the Flood, outside of Noah's Ark.

According to revelation from Joseph Smith Jr. the title for the High Priesthood given to males and those that identify as males in this dispensation is named after him “because



Melchizedek was such a great High Priest” (Doctrines of the Saints 5b:2). In the Torah, Melchizedek is the first person to be given the title of “Kohen” (priest), with Adam and Eve being the first in the 1 Book of Moses.

*See 1 Moses 25:24; Book of Melchizedek; Genesis 14:18–20; Psalm 110:4; Alma 10:7-15 RAV, 13:14-19 OPV; Doctrines of the Saint 5b:1-4; High Priesthood.*

#### **Malchei HaMelachim**

Hebrew, “King of kings.”

*See 2 Moses 24:10, Deuteronomy 10:17; 1 Timothy 6:15; Revelation 17:14, 19:11-12, 19; Doctrines of the Saints 50b:1*

#### **Mem/40**

Mem (or Meem, Meme, or Mim) is the thirteenth letter of the Hebrew Alphabet. It signifies the number 40 both forms, but its final form can also represent 60 Mem is tied to water (and thus Christ/YHVH) as it stands for “mayim,” Hebrew for “water,” as in the waters of wisdom, knowledge, and the Torah. Mem represents manifestation, granting us the ability to “dive” into wisdom. We thirst for the Word of God: the waters of life. Water is a vital element in our lives; we are mostly composed of water and the earth is covered with it. When Mem is open it represents God’s blessings in our lives, His providence; when closed it represents the concealed part of the Lord’s Celestial rule.

Mem also represents to us the importance of balanced emotions and of humility, which is key in using Mem in meditations. Water always runs downhill, finding the lowest point. The number 40, which Mem represents, equates to the long periods of time needed for growth. It rained for “40 days and 40 nights” while Noah was in the flood, representing the time it takes to remove sin from man. Likewise, Jesus fasted for 40 days. Mem thus teaches us how to balance emotions with time and wisdom. We balance our feelings, just as one balances him or herself on a boat afloat in the waters of life.

#### **Messiah**

Hebrew, “Anointed one,” “Savior,” or “Christ.”

#### **Mezuzah**

A mezuzah, Hebrew (מְזוּזָה) (doorpost,” or (מְזוּזוֹת) (mezuzot in the plural, is a decorative case with piece of parchment called a klaf (or qelaf, קֶלֶף (inside. The decorative case will likely have the Hebrew letter Shin written upon it, the first letter of one of God’s names, Shaddai (Hebrew: Almighty). The paper, the klaf, is inscribed with specific Hebrew verses from the Torah. These verses consist of the Jewish prayer, Shema Yisrael. This prayer is Deuteronomy 6:4–9 and 11:13-2

Sometimes Numbers 15:38-41 may be added at the end as well.

The prayer is inscribed on one side of the parchment. On its reverse side of the paper “Shaddai” is written.

Many Jews, and now even Christians, will affix a mezuzah to the doorpost of their homes to fulfill the mitzvah to “write the words of God on the gates and doorposts of your house” (Deuteronomy 6:9). Some will put a mezuzah in every doorway in their home, except closets, laundry rooms, and bathrooms, etc. as these are not living spaces.

*See 5 Moses 2:11; Deuteronomy 6:9, 11:2*

#### **Metatron**

Also known as Jophiel/Yophiel or Zophiel, one of the seven archangels. Not much is known about the angel Zaphkiel.

Jews believe him to be the Archangel of Wisdom. In Mormon Kabbalah, Zaphkiel is the herald of the Sefirot Binah, which is Hebrew for understanding. According to 4 Moses and Zenos 4:4 he is Metatron (Hebrew: “one who guards”), also known as Mitatrun in Arabic.

Metatron is the angel of the veil. His name likely came from Mattara “keeper of the watch” or Memater “to guard” or “to protect.” According to Kabbalah, Enoch is given a new name when he is transfigured, and that is Metatron. In Sefer Hekhalot, also known as 3 Enoch, Enoch is transformed into the archangel Metatron. This text identifies Metatron as the angel that led Israel out of Egypt and into the wilderness (Exodus 23:21). The name Metatron, like Jesus Christ, is a modern version from the Greek.

*See 4 Moses 30:15-16, 39:6, Zenos 4-5, 6:*

#### **Michael**

Hebrew, “One Who is like God.” “And there stood one among them that was like unto God, and he said unto those, who were with him, We will go down, there for there is space there...” -Abraham 3:24 (from Book of Abraham Manuscript, page 8)

In Mormon Kabbalah, Michael is the herald of the Sefirot Gevurah. According to the Bible, Michael is one of the chief princes and protector of Israel (Daniel 10:13, 21). We know he is an archangel from the New Testament (Jude 1:9). And he is a warrior, as it was he that led the fight mentioned in Revelation 12: According to Zenos Chapter 3 Michael was called to oversee the first dispensation of mankind here upon the earth. If Jesus, the Son as the right hand of the Father is peace, then Michael, the left hand, may be war.

We also know from Doctrines of the Saints that Adam and Michael are the same person (Appendix 1:11/DoC 104:28 RLDS/CoC, 107:53-55 CJCLdS). The Book of Remembrance teaches us that he is or represents the Holy Spirit (28:24-31). However, Doctrines of the Saints 68:17 places both “father Adam” and Michael together in Joseph Smith's vision. We do not know if this is a different Adam or a different Michael or if, it being a vision, Joseph was merely guessing as to who these two were.

*See 1 Moses 20:2, 34:19-28; 4 Moses 30:7, 32:59-58, 39:6; Enoch 2:26, 2:50, 4:35, 7:42-43, 9:30, 13:4, 10, 16; Zenos 2:20, 3:1- 3, 3:29-42, 5:14; Daniel 10:13-21, 12:1-2; Jude 1:9; Doctrines of the Saints 21:35, 53c:49-52, 68:17, Appendix 1:11, 2:7; 7 Joseph 5:8-11; Book of Remembrance 2:30-31, 3:1-73, 12:10, 23:7-9, 28:24-3*

**Mishchah**

Hebrew, “to consecrate a portion.” See Anoint.

**Mitzvah**

Hebrew, a precept or commandment, a religious duty.

The term has a cultural understanding that this is in the sense of a good deed, acts of empathy and kindness. There are three types of mytzvah: philosophical, personal, and social.

Philosophical:

- To know God, and understand that God created all things
- To have no other gods
- To know the unity of God
- To respect/honor God.
- To love God.
- To pursue the passions of God placed in the heart and not stray after the eyes

Personal:

- Pray
- Follow the guidance of the Holy Spirit
- Study the scriptures
- Keep the body clean
- Keep peace in the home
- Wear the tzitzits
- Worship on the holy days

Social:

- Give to the poor
- Worship through obtaining the Sacraments
- Worship with family, friends, and neighbors
- Love all, including enemies
- Help any in need however one can

It is understood that the mitzvot known as the Law of Moses has been fulfilled in Christ, and that parts of it will no longer be in force, such as animal sacrifice.

**Mikveh**

Hebrew, a bath or baptism done in full immersion to achieve ritual purity. A mikveh should include some portion from a natural source of water.

*See Law of the Lord 11; 2 Nephi 13:7 RAV, 31:15 OPV; Mosiah 11:129 RAV, 26:22a OPV; Matthew 3:11; John 3:5-7;*

**Moon**

the Hebrew word for moon, "lebanah," is a feminine noun while the Hebrew for full, "maw-la," is male yet can mean "pregnant woman;" the Hebrew given over the Egyptian is kesh, which is masculine; see Psalm 81:3; this is likely pointing to the restoration of the Sabbath of the Full Moon; while the New Moon Sabbath was overseen by the male Levite Priests, it is believed that the Full Moon Sabbath may have been overseen by the Levite Priestess until these daughters of Miriam were shut away.

*See Doctrines of the Saints 123, see also Lebanah.*

#### **Mormon**

Hebrew, מורמן. A word of unknown origin translated by the Holy Spirit as "a wild or untamed place," or "wilderness." According to Gordon Thomasson, the toponym Mormon (MRMN) and the toponym Hermounts (HRMN) might be the same word, and can be found in the Book of Mormon referencing a wilderness infested by wild beasts: "...a place which was called Mormon, having received its name from the king, being in the borders of the land having been infested by times, or at seasons, by wild beasts" (Mosiah 9:32 RAV, 18:4 OPV). In addition, both Mormon and Hermounts may share the root RMN.

*See 3 Moses 18:14, 54:5; "What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming" by Gordon C. Thomasson, Broome Community College, in Binghampton, New York, pages 12-13 (<https://scholarsarchive.byu.edu/jbms/vol3/iss1/2/>)).*

#### **Mount Ebal**

One of the highest peaks in the West Bank, Mount Ebal is one of the two mountains in the immediate vicinity of the city of Nablus in the West Bank in Israel. After the Battle of Ai, Joshua builds an altar of natural stones on this mount and the Israelites offer up peace offerings.

*See 5 Moses 30:11, Deuteronomy 11:29, Joshua 8:31-35*

#### **Mount Gerizim**

One of the highest peaks in the West Bank in Israel. It is sacred to the Samaritans as the location chosen by God for a holy temple and the center of Samaritan religion.

*See 5 Moses 30:11, Deuteronomy 11:29-30*

#### **The Mount of Ha'Elohim**

Hebrew, "the mountain of strength," or "the mountain of the gods." The mountain where Moses first met YHVH and where he and Zipporah returned with Israel to make their covenant with God. It is unknown where this mountain is today, though there are speculations.

*See 3 Moses 3:1, 27:1-7, Exodus 1*

#### **The Mouth of Elohim**

or "the Mouthpiece of Elohim," another way of saying prophets of God or evangelist.

*See 1 Moses 6:3*

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## N

### **Nazarite**

From the Hebrew “nazir” meaning “consecrated” or “separated.” In the plates of brass this seems to be a term for those that give a portion of their lives to God, while in the Old Testament it appears to be one who gives their whole lives to God. Samson even stated “I have been a Nazarite unto God from my mother's womb,” though this may merely be stating that he never in his life cut his hair (Judges 16:17). Some see Mark 14:25 and Luke 22:15–18 as evidence that Jesus was a Nazarite or that He vowed before His crucifixion.

*See 4 Moses 35, Numbers 6:1–21*

### **Nephesh**

*See Soul.*

### **Nephilim**

Hebrew, “the fallen.” This refers to those that know the truth and have not only fallen from that truth but seek to cause others to fall. Examples: Lilith, Cain, or Korihor; the children of man that had been children of Elohim but turned away. This term may be an early term for “antichrist,” or “perdition.”

### **Netzach**

Hebrew, “Eternity.” Netzach is one of the “tactical” Sefirot. Its purpose is not directed towards itself, but rather to assist in another work. We saw this in Moses' earthly ministry when he led the Israelites out of bondage, but not into the promised land. This Sefirot marks a turning point, we may change to act as free agents for God rather than slaves to sin. Netzach marks endurance, the patience to follow through on your passions without being overcome by them (40 days in the wilderness). It is leadership, bringing others to a cause and motivating them to act. Netzach answers the questions: How shall mankind receive God's message? How can God's will be done effectively? For it was Moses that brought us the Law and the Torah. Netzach teaches us strength, endurance, long-suffering, strength, and patience.

*See Book of Remembrance 29:11, 33:22-2*

### **New and everlasting covenant**

A covenant written and sealed upon our hearts, binding the earth and heaven to bring the heavens to the earth. This term is used to describe our salvation and exaltation through the Atonement of Christ. The first principles and ordinances of the new and everlasting covenant are: faith in the Lord Jesus Christ, repentance in His name, baptism by immersion for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the Lord's Supper.

We take the Sacrament of Communion “to renew the New and Everlasting Covenant, in fellowship with the Saints of Zion” (Doctrines of the Saints 15f:6). Not to be confused with the Holy Spirit of Promise.

*See Doctrines of the Saints 17a:2 See also Covenant, and Everlasting Covenant.*

#### **Nimrod or Enmer Kar**

The son of Cush, great-grandson of Noah. Although the Bible is silent, he may possibly be the ancient and legendary Sumerian king, “Enmerkar.” NMR in Sumerian is the same as NMR in Hebrew, Nimrod. “Kar” means “hunter,” making his name “Enmer the hunter.” Nimrod means “Rebel” in Hebrew and Nimrod is known as a mighty hunter.

The inspired translation of NMR in the plates of brass is Enmer Kar, and later changed to Nimrod.

*See 1 Moses 15-20; Genesis 10:8-10; 1 Chronicles 1:10; Ether 1:22 RAV, 2:1 OPV.*

#### **Nisan**

*See Abib.*

#### **Noah's ark**

Hebrew, “tebah,” meaning “box” or “chest.” The vessel used in the flood narrative. This story is told or mentioned in 1 Moses, Genesis, The New Testament, the Book of Mormon, and the Quran. It can also be found in a number of apocryphal texts as well. This story has struck much controversy as no physical evidence of the Ark has been found. This has led to speculation of a global flood, a local flood, and no flood.

In Kabbalah the flood is symbolic, washing away egotistical desires. The structure of the Ark and the act of the flood is relative to Temple worship. The ark is built with three decks, like the three divisions of the Tabernacle.

#### **Nun/50**

Nun (or Nuun) is the fourteenth letter of the Hebrew Alphabet. It signifies the number 50, and in its final form represents 70. Nun is a symbol of both faithfulness and the reward for faithfulness, new spiritual birth, coming out of the waters of Mem.

Nun stands for humility, as it is bent both above and below. It represents the soul Neshama, the heavenly spark housed in the earthly container of the body. Nuun means “fish” in Arabic, Nun can be thought of then as the fish that swims in the waters of the Torah, represented by Mem. Connected to fertility, continuity and the ability to increase and multiply, Nun brings us out of the waters of rebirth and onto growth in Grace.

Nun also represents the 50 Gates of Wisdom of Binah, indicating the constant presence and the humility of the soul. Like the letter Nun, the soul is bent as a person in prayer, humble constantly giving light but staying hidden. Thus Nun us to be bound to the will of the Creator, not our own Egoism. We must bend to God in the things spiritual (above) and worldly (below). Through Nun we better learn to be supple and flexible, like the fish, and not to be resistant to change. Nun reminds us of listening to our Neshama, through which the Creator is always present in us.

#### **Offering or slaughter offering**

Hebrew, “zevakh.” Before the death and resurrection of Jesus Christ, a type of animal sacrifice, specifically the slaughter of an animal to God, followed by a feast or a meal. The Books of Moses from the plates of brass make it clear that all animal sacrifices were to be eaten and not wasted, with the exception of the parts of the animals that were inedible or that Israel was commanded not to eat. Burnt offerings (where the animal is burnt to ash so no one could eat it are forbidden in the plates of brass.

The meal from a slaughter offering was seen as holy, and those that would eat were required to change into clean garments when possible. The ritual would begin with the Priest's hands on the sacrificial animal, which would then be killed, its blood collected and sprinkled upon the altar. Oxen, sheep, and goats are identified in the Old Testament and the plates of brass for use in these rituals.

The fat was burnt up as a gift to YHVH. The meat had to be eaten within certain time limits, any leftovers had to be destroyed. The meals were seen as a joyful occasion. Today one would take the Sacrament of Communion.

*See Book of the Law of the Lord 8; 4 Moses 26 and 27; Leviticus 2:2, 9, 16; 5:12; 6:15; Numbers 5:26; 18:26-2*

#### **Ordinance**

Hebrew, chuqqah; an enactment or statute. An ordinance is a religious ritual used to demonstrate one's dedication to their faith. All ordinances point to Jesus Christ (Alma 10:9-10 RAV, 13:16 OPV). In the Latter Day Saint tradition, ordinances are physical acts that symbolize spiritual acts, rituals that signify the covenant between the participant and God, the Priest or Priestess, Elder, or High Priest or High Priestess representing God. Some ordinances are performed once, some weekly, monthly, yearly, etc.

*See 1 Moses 6:6, 16:2; 4 Moses 1:14, 18, 24-25; 5 Moses 1:59, 2:18; Exodus 12:14, 13:10, 18:19; Leviticus 18:30; Numbers 18:8; 2 Chronicles 2:4; Psalms 99:7, 119:91; Ezekiel 11:19-20; 2 Nephi 11:57 RAV, 25:3 OPV; Mosiah 8:7 RAV, 13:3 OPV; Alma 9:72 RAV, 13:8 OPV, 10:9-10 RAV, 13:16 OPV; Sirach 6:37; Romans 13:2; Avahr 33:17; Doctrines of the Saints 3b:3-5, 3c: Article IV, 5c:8, 5d:11-12, 7a:16, 1a:67, 30:16, 87:40, 100:4-5, 107:10, 116:13, 117:9, 119:18, 124:44*

#### **Orr Makif**

The outer surrounding light in Kabbalah, indicating the general providence of God, surrounding and sustaining all of existence; a container of all forms.

## **P**

#### **Passover**

*See Sabbath of Passover.*

#### **Peace offering**

Hebrew, “zevah shelamim.” One of the sacrifices and offerings required by God before the coming of Jesus in the flesh. There are three types of peace-offerings: the thank-offering, the votive-offering given in fulfillment of a vow, and the free-will offering.

The thank-offering was given in response to blessing or acts of divine favor. The votive offering was given at the fulfillment of a petition. The free-will sacrifice was given when one was moved by the Holy Spirit as a spontaneous show of piety. Today one would take the Sacrament of Communion and give offerings or to charitable causes.

*See 4 Moses 28, Leviticus 3; 11–3*

#### **Peh/2**

Bet (or Feh) is the seventeenth letter of the Hebrew Alphabet. It signifies the number eighty. Peh means “mouth” and is related to the letter Hei (“throat”). Because of this, Peh/ Feh refers to the power of speech in Kabbalah. This power is a double-edged sword. As it says in “Death and life are in the power of the tongue” (Proverbs 18:21).

Speech is a spiritual power that can cause good or evil, depending on how it is used. Words from a blessing can heal, while violent actions can be birthed from violent words. From Peh/Feh we learn that to control our tongues can lead to selfmastery. The shape of the Peh/Feh represents the spiritual spark that is the soul, created inside the physical body when one is born again.

#### **Perdition**

The final state of ruin, the opposite to salvation. One who is perdition, in this life or in the first estate, is one who will not take part in the glory of God in the resurrection. These will be in a state of eternal punishment and damnation.

*See 1 Moses 7:18; Daniel 12:2; John 17:12; 1 Timothy 6:9; 2 Peter 3:7; Revelation 17:8, 20:14; Alma 9:29 RAV, 12:16b OPV; Helaman 5:73 RAV, 14:18b OPV; Doctrines of the Saints 42:22, 27-39, 113:28-29; Book of Remembrance 5:3 See also Iyrin.*

#### **Pharaoh**

The term “pharaoh” was not used for the ruler of Egypt until about 1210 BC. Before the Nineteenth dynasty, “king” was the term most frequently used. And there could be (and were) multiple kings at the same time. Both the Old Testament and the plates of brass seem to use the term Pharaoh as a name or title for the king of Egypt.

More than a king, the Pharaohs were said to be an intermediary between the Egyptian gods and the people. In Mormon Kabbalah, the Pharaoh can represent our conscience or worldly thoughts or desires. He is the height of our worldly or physical desires to bestow to gain, the sun that shines light upon Egypt and the Egyptians. If we follow the path of Pharaoh, we will be led down the path of Cain.

#### **Pierced heart**

*See Born again.*

#### **Priestcraft**



Hebrew, kesheph; masculine noun, “sorcery.” In the Latter Day Saint movement priestcraft is seen as men and women that “preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the Welfare of Zion” (2 Nephi 11:106b RAV, 26:29b OPV).

Examples of priestcraft range from necromancy to sorcerers/sorceresses, and idolators to false prophets. It can include those that make a mockery or even a business of religion, and those teaching egoism and pride, materialism, and even those in the Churches of Christ using unrighteous dominion.

*See Alma 1:3-17 RAV, 1:2-12a OPV; 3 Nephi 7:34 RAV, 16:10a OPV, 9:105-106 RAV, 21:19-20 OPV; Doctrines of the Saints 13a 29- 40, 22g: 5-6, 106:5-35, 119:13-14; Book of Remembrance 9:18, 25-26, 16:6-7, 24:24-27, Prosperity gospel.*

### **Polygamy**

Having more than one wife or husband at the same time. Monogamy is the practice of marrying only one spouse. Polygamy is the practice of marrying multiple spouses. Polygyny is the practice of a man marrying multiple spouses.

Polyandry is the practice of a woman marrying multiple spouses. Polyculy/Polycule or group marriage is the practice of both marrying multiple spouses. There is no technical term for group marriages, but we are including these as a form of polygamy.

Polygamy is not fornication, open marriages, “swinging,” or the like with individuals having side relationships for sexual pleasure. These are emotional bonds of marriage where all involved enter into eternal covenants with the Lord.

The Law of Moses clearly allowed for polygamy. Exodus 21:10 mentions that a man may take another wife. The following verse states that she may leave him if he doesn’t care for her financially. Deuteronomy 21:15-17 is clear what to do with an estate if a man had two wives, and only likes one of them.

Deuteronomy 25:5 commands a man to marry his deceased brother’s wife, it gives no exception for him if he is already married. We know the Nephites had this Law, as 5 Moses 22:17- 19 and 25:17 mirror these chapters and verses in Deuteronomy.

We also see the example of Sarah taking multiple husbands in 1 Moses (1 Moses 21:13, 23:15-18, 24:21).

The Lord does not appear care if we are polygamists or monogamists, as long all involved are one with each other and with God, and together they work to keep their covenants with God (Doctrines of the Saints 17d:18). Monogamy appears to be the rule when men are not faithful to their wives (Jacob 2:31, 40-41 RAV, 2:23, 31-32 OPV). Polygamy is not seen as a sexual orientation by law, like heterosexuals or those of the LGBTQ community, but rather as a lifestyle. Thus, it is a choice. That said, some psychologists disagree pointing out that there are those that do identify as polyamorous as their sexual orientation. They and their partners may choose to live in a way that honors their covenants to and with God in polygamy or in monogamy.

*See Book of the Law of the Lord 44:5; 5 Moses 25:31-32; Exodus 21:10; Doctrines of the Saints 17a-e*

#### **Polyamory**

From Ancient Greek “polloí,” meaning “many,” and the Latin “amor,” meaning “love.” Polyamory is the modern term used to describe the practice of romantic relationships with more than one partner at the same time, with the informed consent of all partners involved.

Polyamory is not necessarily a form of marriage, but a lifestyle. When discussing polyamory in the Christian/ Latter Day Saint framework, the term likely refers to a group marriage. Some that believe Joseph Smith Jr. was a polygamist understand his form of polygamy to be polyamory as he allegedly married other men's wives.

Some in the polyamorous community do not like including polygamy or polygamists in their understanding of this term, especially those that see polyamory as open relationships, and not as marriages or sacred unions. This is a cultural understanding, not shared by all that involve themselves in this practice.

*See Doctrines of the Saints 17a-e; see also Polygamy.*

#### **Priesthood**

Hebrew feminine noun, refers to our connection with God, and the power of God used by mankind. In the Latter Day Saint movement, the Priesthood is a term used for three distinct things:

the power of God

service to others

the ministry (including Offices of the Priesthood).

When we pray and that prayer is answered, that is the priesthood in action.

Some things we do, as seekers, disciples, and ministers require us to hold an Office of the Priesthood to run parts of the various sects and other organizations. There are two ways we may use God's power. The first is theurgy. Theurgy is when we attempt to better ourselves through God. The second way we use God's power is thaumaturgy. Thaumaturgy is also known as “wonder working” or “miracle working.” These would be the gifts of the Spirit.

All gifts of the spirit use the priesthood and may be used by men and women alike. All miracles may be considered thaumaturgy, and some require the priesthood keys. Yet miracles may also be performed by men or women that are not ordained to the ministry, based on their faith and the grace of God. God has no limits, thus neither does the priesthood.

#### **The Presence**

*See Shekinah.*

#### **Prophet/Prophetess**

Hebrew, “nabi,” “spokesman,” “speaker,” or “prophet,” or “ydris,” “prophetess,” “seer.” A prophet or prophetess can be anyone regarded as an inspired teacher, or one proclaiming the will of God (4 Moses 33:5, 14).

In the Latter Day Saint movement, a prophet or prophetess is generally seen as one in contact with God, called to speak on the Lord's behalf, serving as an intermediary with humanity (the Church), delivering messages, or teachings from the supernatural source to other people (5 Moses 19:7, 11). Moses, being the example of a prophet, did more, bringing the will of the people to God, being a true emissary between the Lord (the Bridegroom) and the Israel (the Bride).

Moreover, the Book of Revelations states that “the testimony of Jesus is the spirit of prophecy,” making all Saints prophets (Revelation 19:10). Doctrines of the Saints 2d calls us to be a prophetic people. Doctrines of the Saints 2e echoes this, proclaiming: “God is calling for a prophetic community to emerge, drawn from the nations of the world, that is characterized by uncommon devotion to the compassion and peace of God revealed in Jesus Christ” (DoS 2e:71).

Many see a prophet as one who foresees future events, or one who utters divinely inspired revelations. And this is one understanding of a prophet. This does not, however, make a prophet all seeing, all knowing, or even necessarily a seer or a revelator. A prophet can be one that is wise teaching through the power of the Holy Spirit. We can test prophets by 5 Moses 19:14-15; Deuteronomy 18:20-22; 1 John 4:1-3; Moroni 7:4b-26 RAV, 7:5-26 OPV.

*See 1 Moses 11:5, 24:29, 37:9; 2 Moses 25:22; 3 Moses 5:12, 8:2, 21:22, 44:34, 45:8 (Numbers 12:6); 4 Moses 33; 5 Moses 10:1-6, 19:11; Jeremiah 1:9; Zenos 11:2; 1 Corinthians 12:28; Ephesians 2:19-20; Revelation 19:10; Mosiah 5:77-80 RAV, 8:16-17 OPV; Doctrines of the Saints 2d; 2e:55, 71-75; Seer, Revelator.*

#### **Prosperity gospel**

A religious belief or theology claiming that financial blessings are a reward from God for the righteous, and that faith, positive speech or feelings, and donations religious groups or leaders will increase an individual's physical and/ or financial well-being. This theology teaches the idea that our spiritual and physical realities are inseparably connected, therefore those that are saved are entitled to “the good life.”

The idea is that as we grow in grace, we will grow in wealth, and creates a theology where how we appear to others takes precedence over who we are in our hearts. This theology promotes nationalism, pride, egoism, and other “us verse them” tropes to keep the Saints against one another, making it harder to convert others to God. This theology was taught by Enmer Kar/Nimrod, leading to the destruction of his people by God.

*See 1 Moses 17-20, Priestcraft.*

## **Q**

#### **Qafim**

Hebrew, “east wind.” It was the east wind that brought the locust to plague Egypt, and it was also the east wind that saved Israel from Pharaoh's armies.

*See 2 Moses 7:5; Exodus 10:13, 14, 2 See also Mosiah 5:50 RAV, 7:31 OPV; 7:55 RAV, 12:6 OPV.*

### **Qeturah**

Also spelled “Keturah;” Hebrew for “incense.” Abraham married Qeturah after the death Sarah, his first wife. Together they had six sons. Some Jewish scholars claim that Qeturah was another name for Hagar.

*See 1 Moses 31:1-4, Genesis 25:1-*

### **Qof/100**

Qof (or qoph, khof, or Kuf) is the nineteenth letter of the Hebrew Alphabet. It signifies the number one hundred.

In Hebrew, Qof means “ape,” “monkey” or “baboon,” while in Aramaic, it means “the back of the head” or “the eye of a needle.” Qof is the symbol of both the sacred Kedushah (“holiness”), and the profane Klipah (“husk,” metaphysical barriers between ourselves and the Light of Christ). It is the first letter in the word holy, Kadosh. The letter Qof represents the constant movement of the cycles of nature: changing seasons, monthly and yearly cycles.

In Kabbalah, it is the extended left leg and head that create the difference between life and death. It can represent our ability to overcome our animalistic nature to emulate the image of the Creator, to grow in the Grace of Jesus Christ. Qof is the constant movement, circulation, and change needed to evolve and realize our true spiritual nature through teshuvah.

## **R**

### **Rabbi**

A Rabbi is both a spiritual leader and religious teacher in Israel. It is a calling of God in the Lower or Levitical Priesthood in the office of Teacher.

*See Book of the Law of the Lord 31:9, 33:21, Doctrines of the Saints 5d:3, 5f:29; 6b:1*

### **Raphael**

Hebrew, “God has healed.” Also known as Raziel, Hebrew, “secret of God.” In Islam he is called Israfil, and it is understood that he is the unnamed angel of Quran 6:73, standing ready to announce the Day of Resurrection.

Raphael is mentioned by name in the books of Enoch, Tobit, Remembrance, and it is believed that he is the angel mentioned in John 5:2- According to Doctrines of the Saints 17d:30 & 108b:11, he is Melchizedek. In art Raphael is often depicted holding a staff as it is said that he guards pilgrims on their journeys.

### **Raziel**

Hebrew, “secret of God.” Also known as Raphael, who is Melchizedek.

*See Raphael.*

### **Resh/200**

Resh (or Reish) is the twentieth letter of the Hebrew Alphabet. It signifies the number two hundred. Resh means “head,” “leader” or “beginning.” Reish is a container. In Kabbalah, it can represent oneness, and Eternity of the Creator, referring to the secrets of the Keter, the Crown. Resh represents our infinite, exponential growth, the constant flow of energy, and change in life.

#### **Resurrection**

The first resurrection began with the resurrection of Jesus (Matthew 28:1-10). This was a physical resurrection, and not merely Jesus returning in the spirit (Luke 24:36-43). At that time others rose with Him (Matthew 27:52-53). Because of this, we too will live again (Romans 5:15; 3 Nephi 11:32 RAV, 26:4 OPV). We will be given bodies to match our souls (1 Corinthians 15, Doctrines of the Saints 42).

#### **Right hand**

Hebrew feminine noun. In Kabbalah the right hand is Mercy, in Mormon Kabbalah representing Jesus Christ. In 3 Moses 21:7, 13 it seems that is term may also refer to Moses, being a right hand of YHVH. In the Bible, the “right hand” is a statement of honor and status. Jesus Christ sits at the right hand of the Father, giving Him equal status in Hebrews 1:3, 12:2; 1 Peter 3:22; Acts 7:55-5. Similarly, the right-handed path refers to teshuvah, the reunion with the Creator, our return to Eden.

#### **Rock of Israel**

Hebrew, “Tzur Yisrael;” a concept in Judaism that alludes to God.

*See 2 Moses 32:9, 2 Samuel 23:2-4, Psalm 19:1*

#### **Rod**

In the scriptures a rod can be a shepherd's or walking staff, or a divining rod; a tool blessed and endowed with the power of God.

*See 1 Moses 42:4-15; 2 Moses 25:29; 3 Moses 4:2-17, 28 (Exodus 2-9, 17), 8:17-19, 29 (Exodus 7:10-11, 20), 9:6 (Exodus 8:6), 10:3 (Exodus 8:17), 14:11 (Exodus 9:23), 15:18 (Exodus 10:13), 20:17- 33 (Exodus 14:27-31), 22:6, 49:8 (Numbers 17:8), 50:13 (Numbers 20:9-11); 4 Moses 32:5, 22-40, 34:9-11, 41:36; 1 Nephi 5:133b RAV, 17:41a OPV; 2 Nephi 2:32 RAV, 3:17a OPV; Avahr 18:13-1*

#### **Ruach**

Hebrew, “breath,” symbolically the breath of spiritual life.

*See Ruach HaKodesh.*

#### **Ruach HaKodesh**

Hebrew, הקודש רוח, Ruach meaning “breath,” “wind,” or “spirit,” and HaKodesh meaning “the holy” or “the sacred.” This phrase can be translated as “The Holy Breath,” but is also translated as “The Glory of God” or “God’s Glory.” It is used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God, and how God sends blessings to us.

According to the Book of Remembrance 9:42-45, 28:30 The Holy Ghost is Michael, but this may be symbolic.

Doctrines of the Saints 45e:5 states that the second Hai in YHVH represents the Holy Ghost. Also known as “The Breath” or “The Breath of Elohim.”

It should be noted that based on Lectures on Faith 5:2n, the Holy Spirit is the mind shared between God the Father and Jesus, God the Son. Based on this, the Holy Spirit and the Holy Ghost may not be the same person. The Holy Ghost may be a male God while the Holy Spirit may be the Presence of God, the Mother—the bond that ties the Godhead together. The male Holy Ghost may be how God bestows to us, while the female Holy Spirit may be how God receives from us, the feminine aspect of Creation that draws the divine energy into the task of rectifying and elevating the created world. If so, then when we are in the Presence of God we are with the Mother, while when we receive from the Holy Ghost we are given gifts of the Spirit from the Father.

*See Shekinah.*

## S

### **The Sabbath of Chag HaAsif**

Known today as Sukkot, this holy festival marks the end of the harvest and agricultural year in the area of Israel, and is a reminder to all of Israel of the Exodus and their travels in the wilderness.

### **The Sabbath of Passover**

Also called Pesach, Passover is a major holy day celebrating the Israelites' exodus from Egypt and slavery. This holy day occurs on the 15th the Hebrew month Aviv in the spring. The Passover Seder, or the Feast of Unleavened Bread, is feast held on Passover night to begin the holy week. All leavened foods must be thrown out and Israelites do not eat anything with leaven for 7 days to remember their journey out of Egypt.

### **The Sabbath of the Seventh Day or Shabbat**

a day set aside for rest and worship given in remembrance that God rested from creation on the seventh day or cycle. In early Christianity, the Sabbath was on Saturday, the seventh day, while Sunday became the eighth day of creation, the Lord's Day. This idea came from the resurrection of Jesus, with Sunday now being both the first and the last day.

*See 1 Moses 3:50; 3 Moses 23:1-16, 28:9-12, 33:17; 4 Moses 2, 3:12-16, 4:6, 5:20-21, 8:2-4; 5 Moses 1:16-21; Genesis 2:2-3; Exodus 31:13-17; Deuteronomy 5:12-15; Book of the Law of the Lord 1:13-26; Zenos 1:8; Mosiah 7:116-118 RAV, 13:16-19 OPV, 9:56 RAV, 18:23 OPV; Doctrines of the Saints 34, 38a:20, 93c:2-5; Book of Remembrance 3:7*

### **Sabbath of Zikhron Teru'ah**

Hebrew, “Day of Shouting.” This day marks two weeks to prepare for Yom Kippur. It is sometimes called the day of judgment, and is an opportunity to enter teshuvah before the day of enthronement.

### **The Sabbath of Yom HaBikkurim or the Feast of Weeks or Shavuot**

This week long sabbath occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). Shavuot is Hebrew for “weeks.” This time is known to Christians as the time of Pentecost.

*See 3 Moses 33:18; 4 Moses 4:7, 5:22, 9:17-20; 5 Moses 14:10- 11, 17; Deuteronomy 8:8, 16:9-11; Isaiah 9:2; Jeremiah 5:2*

#### **Samael**

Hebrew, "venom of God," or "poison of God;" an accuser (Satan), seducer, and destroyer, he is seen as the angel of death in Judaism, and as Satan in Christianity.

*See Enoch 2:31-46, 6:20-2*

#### **Samekh/60**

Samekh (or Samech) is the 15th Letter of the Hebrew Alphabet. It signifies the number 6 Samekh represents protection, support, and memory, reminding us to lean upon, support, uphold the Torah of God. The outside of the letter, a circle, represents God as the Creator, it is Orr Makif; and within the circle his creation.

God is ever present, supports and protecting that which he has made. Samekh teaches us ubuntu, to seek the good of the whole (altruism), not just one's self (Ego). Wisdom tells us that our world is not contained in merely one vessel, but in all beings, this also teaching us Tikkun Olam. Samekh helps us clean ourselves of negativity and distortions created by Ego.

#### **Saraph (singular), Seraphim (plural)**

A class or a type of celestial or heavenly being, or angel, mentioned in the scriptures. Isaiah used this term to describe a type of six-winged being, either a man or a snake, that flies around the Throne of God crying “holy, holy, holy” (Isaiah 6:1-8). The Hebrew word “saraph” means “burning.” These may be the same angels from Revelation 4:8 that say, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” The only known way to repel these angels when they are sent against mankind is to make an image of a snake on a cross or staff and look at it.

*See 3 Moses 51:6-12; Numbers 21:6-8; Deuteronomy 8:15; 6:2-6, 14:29, 30:6; Helaman 3:47-48 RAV, 8:14-15 OPV; Revelation 4:4-8; Zenos 2:14-1*

#### **Satan**

“Adversary,” or “Accuser.” There is a figure known as ha-satan (“the satan”) that appears in the Hebrew Bible as a heavenly prosecutor, a member of the sons of God, under YHVH, who prosecutes people in the heavenly court and tests the loyalty of YHVH's followers. We presume this is a different accuser than the malevolent entity known as Lucifer who exists in opposition to God we read about in other parts of the scriptures.

In the Book of Jubilees, YHVH grants Mastema authority over fallen angels to tempt humans to sin and then to punish them. In Zenos, Lucifer is called leviathan, the angel cast out of heaven that tries to tempt the earth.

#### **Scarlet**

Can refer to immorality and sin, but also the redeeming blood of Jesus Christ. It is seen as a symbol of royalty and of indulgence. In Kabbalah a scarlet bracelet is worn on the left hand to ward off evil.

*See 2 Moses 24:23, Genesis 38:28, Exodus 26:36, 2 Samuel 1:24, Proverbs 31:21, Song of Solomon 4:3, Isaiah 1:18, Zenos 3:7, Matthew 27:28, Revelation 17:3-*

#### **Seal of Moses or Miktabim of Moses**

In 4 Moses 32:42 we are told that to dedicate a cloak, coat, or robe to YHVH a seal must be put on the inside of that item of clothing. Miktab is from the Arabic, “kataba,” and means “writing.” It is used in Exodus 32:16 and Deuteronomy 10:4 to say that God wrote upon the tablets. This idea of writing is translated here as “seal” because it represents a covenant. Just as wrote upon the tablets sealing His covenant with Israel, likewise one is writing on the item of clothing to covenant with God.

The seal on the plates of brass pictured in the text reads “tsum” which means “fast,” and in to deny oneself something for God. The two letters are ancient forms of “Tsadi” and “Mem,” though Mem does not look like the known Paleo-Hebrew version.

The seven levels to the right, representing the East, represent Elohim, God the Father or the Divine Masculine. The seven at the top, representing the North, represent Elohim, the Mother or Divine Feminine. The four levels to the left, representing the West, represent YHVH. The two at the bottom, representing the South, represent the Breath of God, or the Holy Spirit. Although there were no other letters carved into the plates of brass, David (the translator) could see “El Elyon” written from the top, right corner inward for the Father and Mother, “YHVH” at the bottom left, and the two letters רה (Resh and Chet) for Ruach, meaning “Breath” for the Holy Spirit.

figure: . .

It may be that this is a “template” of sorts, and one would write in their own information on the seal. More revelation is needed.

#### **Second Coming**

The Second Coming or Second Advent or the Parousia, is a Christian, Islamic and Baha'i belief that Jesus will return again after his ascension to heaven about two thousand years ago. The scriptures are clear that no one knows the day or the hour that Jesus will return. To the Jews is event is seen as the first coming of the Messiah.

#### **Seer**

In the Bible the word seer occurs 28 times in the King James Version/ It is translated from two different Hebrew words: chozeh (2 Samuel 24:11; 2 Kings 17:13; 1 Chronicles 21:9; 25:5; 29:29; 2 Chronicles.19:2; 29:25, 30; 33:18, 19; 33:15; Isaiah 29:10; Amos 7:12; Micah 3:7) and roeh (1 Samuel 9:9, 11, 18, 19; 2 Samuel 15:27; 1 Chronicles 9:22; 26:28; 29:29; 2 Chronicles.16:7, 10; Isaiah 30:10). It is mentioned in the Book of Mormon 11 times (2 Nephi 2:10-11, 17, 25 Rav, 3:6-7, 11, 14 OPV, 2 Nephi 11:124 RAV, 27:6 OPV, Mosiah 5:74, 76-78 RAV, 8:13, 15-17 OPV, Mosiah 21:21 RAV, 28:16 OPV).



Webster's Dictionary 1828 defines "seer" first as "One who sees; as a seer of visions." And second as "A prophet; a person who foresees future events." 1 Samuel 9:9 says: "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." The Book of Mosiah states: "And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which have passed and also of things which are to come; and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them; and also, things shall be made known by them which otherwise could not be known" (Mosiah 5:77-80 RAV, 8:16-17 OPV).

*See 1 Moses 1:3,6:22,*

#### **Seer Stone**

A seer stone is a rock used for divination. Joseph Smith Jr. owned a minimum of two seer stones. He began using a seer stone as early as at least 181 It was common at that time to use seer stones in attempts to gain revelations from God.

They were also used in attempts to find buried treasure.

Both Joseph Smith Sr. and Jr. were known to use seer stones and had reputations for doing so. Some say they did so successfully, others claim they were conning people out of money. Joseph Smith Jr. would place a seer stone in a white stovepipe hat, then put his face in the hat to block the light to "see" or divine information as a form of revelation from God.

*Seer stones were used for "scrying," a form of divination.*

Scrying was used by Biblical figures such as Joseph of Egypt (Genesis 44:1-5), Miriam (see Sefer HaAggadah), the sister of Moses, and the High Priests that wore the Urim and Thummim.

*See Urim and Thummim.*

#### **Segula/segullah**

Hebrew feminine noun, "remedy," "protection," or "treasured possession." In Kabbalah, a segula is a protective charm or ritual. It is a charm of miracles that supersedes logic. In Exodus 19:5 and Deuteronomy 7:6 God refers to Israel as His segula (treasure).

*See 3 Moses 5:25, Malachi 3:1*

#### **Shavuot**

*See The Sabbath of Yom HaBikkurim.*

#### **Shabbat/Sabbath**

Hebrew תָּבַשׁ ,to cease" or "to turn over;" "to rest" or "to allow a task to move forward through other means." In the Abrahamic religions, the Sabbath of the seventh day is the day set aside for rest from certain types of work/labor to allow time for worship, and can be Saturday or Sunday.

There are other holidays or Sabbaths, including the new moon (Rosh Chodesh), Passover and Matzot, Yom Teruah, Yom Teru'ah, Yom Kippur, and Sukkot.

*See 4 Moses 2, Doctrines of the Saints 34:12-1*

#### **Shalom**

Hebrew, “peace.” This term refers to a special type of completeness or ease that can only be described as the peace of God. It is a wholeness one may only gain through Christ.

*See Doctrines of the Saints 2e:15*

#### **Shekinah**

Hebrew, שכינה. “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or Heavenly Mother, the Queen of Heaven or the Sabbath Bride. Through the Divine Feminine God receives from us, our prayers and supplication. Doctrines of the Saints 45e:5 states that the first Hai in YHVH represents the “the Mother and the very Presence of God,” also known as the Hai.

*See Melchizedek 6:19; Zenos 2:23, 3:21-23, 4:8-14, 5:1, 6:16-18, 7:19-21, 9:8-14, 10:39, 1 Moses 1:3; 6:22, 32:17-19, 39:37, 46:9-10, 47:13; 2 Moses 25:20; 3 Moses 6:19,*

#### **Shekinah of the Congregation**

The Congregation when the Holy Spirit falls upon the Saints.

*See 3 Moses 27:7, 50:8; 4 Moses 38:7; Zenos 11:83-89, 12:47; 1 Nephi 3:46-58 RAV, 11:8-18 OPV; Matthew 18:20, Acts 2:1-*

#### **Sheol**

Hebrew, שְׁאוֹל, feminine noun meaning “grave” or “sepulcher.” Originally this term was just a grave but became to be known as the afterlife, the place to which all of the dead go. While some today see this term to mean “hell,” it would not have had this meaning in Lehi's time or the time when the plates of brass were written.

#### **Shevat**

The eleventh month on the Hebrew calendar, the fifth civil month today. It is known for its heavy rains. Shevat occurs in January–February on the Gregorian calendar.

#### **Shin (Aleph-bet)**

*See Sin (letter).*

#### **Shiloh**

Hebrew: “He who is,” another way of saying “I AM THAT I AM,” a reference to the Messiah, Jesus Christ.

*See 2 Moses 24:11, 35:6; John 8:24-5*

#### **Signs and tokens**

Hebrew, “oth” (sigh or token) and “arubbah” (token or pledge). Book of Remembrance 13:31 reads, “open the door of the house of God with the hand and bind the signs and tokens by the means of it.” Later, in Chapter 14 we read, “this I did give them that they might worship me and through me the Father in Spirit and in Truth, and that through me they might return to the presence of God; and by this did that which they had made become that which they sought; even an apron of the holy priesthood that both did have access to, and with this the first signs and tokens of that priesthood” (vs 43-44).

The sign is the hand gesture or mudra given in the Priesthood endowments used for meditation to gain access to the Holy Spirit. The tokens then are the various handshakes given with their names to those in the same priesthood quorums. With these signs and tokens men and women of the priesthood may worship together in their ministry and unlock keys for use in the Lord's labors.

#### **Sin**

Sin is generally defined as “an immoral act considered to be a transgression against divine law” (<https://www.lexico.com/en/definition/sin>). The Hebrew word translated to “sin” in the Tanakh or Old Testament however is “chata’ah” (חַטָּאָה). (Chata’ah comes from the root word “chet” (חָטָא) which means to “miss the mark.” To the ancient Israelites, this meant to neglect one’s obligation, whether to man or to God.

Chata’ah is a feminine noun, meaning that it describes or represents our will to receive. When we sin, we take into ourselves a desire that is off the path to God. We, in a sense, become the Biblical Eve. In the garden of Eden, Eve wanted to have all God had to offer, even that which she was forbidden (Genesis 2:16-17, 3:1-6; Book of Remembrance 4:11-13, 7:11-24). Her sin wasn’t eating the fruit, but disregarding what God had instructed. She missed the mark by partaking the fruit of the tree before it was time (Book of Remembrance 9:42-44, Happiness Letter 1:16-17). She didn’t wait for God’s time or do it for God. She took it for herself.

Understanding the true Hebrew word, chata’ah, we gain a new perspective of “sin.” Sin isn’t a blemish; it is human error. It is us seeking our own desires rather than seeking what God desires for us. Fortunately, there is a remedy, a way back onto the path of teshuvah. Sin/chata’ah can be corrected by strengthening our relationship with God. Seeking God is what makes us Israel and puts and keeps us on that path of teshuvah. We seek forgiveness and improve our behavior as we move forward in Christ. He is the potter, and we are the clay.

*See Teshuvah.*

#### **Sin (letter) or Shin/300**

This letter of the Hebrew Aleph-bet represents the Holy Spirit's fire and transformative abilities; it's three branches look like flames. There are three pillars of the tree of life, each reaching upwards, like flames. They purify and changing us as we grow in Christ's grace.

#### **Sin offering**

Literally “purification offering.” A sacrificial offering described as fine flour or certain animals. Today the sin offering is a broken heart and contrite spirit through the sacraments of baptism and communion.

*See 4 Moses 2*

#### **Sivan**

The third month on the Hebrew calendar, the ninth civil month today. It is known as the month that God gave the Torah to the Moses at Mount Sinai. Sivan occurs in May–June on the Gregorian calendar.

#### **Shin**

*See Sin (letter)*

#### **So mote it be**

*See Amen.*

Son of Man, Son of Adam, Son of Mankind, or Like man/ Adam: Hebrew, “Ben Adam.” This term is used in a variety of ways throughout the scriptures. In the Book of Ezekiel son of Adam (or son of mankind) is used to address Ezekiel, or to show that mankind is lower than YHVH Elohim and the angels (4 Moses 53:36).

In the Book of Daniel and the Revelation of John (Daniel 7:13-14, Revelation 1:13, 14:14) it is a name for Jesus Christ, coming to signal the end of time and the beginning of the judgement of God. This idea of the Son of Man being Jesus Christ appears in the plates of brass as well with Satan pretending to be holy in 1 Moses 1:22, and Abram seeing Jesus in 1 Moses 26:2

*See Melchizedek 2:22, 36-27, 31, 7:2-4; 1 Moses 34:14, 37:24; 2 Moses 35:2; Zenos 1:32, 2:25-26, 7:1, 10:29; Isaiah 51:12b (2 Nephi 5:93 RAV, 8:12b OPV); Doctrines of the Saints 17:6, 10b:6, 12c:60-62, 12d:23; 13a:72; 26c:48; 37:6; 1 Alexei 7:*

#### **Sorcerer**

Hebrew, “kashaph;” those that practice magick or priestcraft.

*See Doctrines of the Saints 106:1-3*

#### **Soul**

Hebrew, “nephesh,” meaning “a soul,” “living being,” “life,” “self,” “person,” “desire,” “passion,” “appetite,” or “emotion.” Modern translation of the Hebrew term “nephesh” is rendered to mean a sentient creation of God. However, in Hebrew Genesis 2:7 does not state that Adam is or was given a nephesh, but that Adam became a living nephesh.

While all living creatures have a *rûach* (Hebrew for spirit), the soul or nephesh is “created” when one is born again. This is why we are “born,” as the soul is then created. Before this we are first intelligence, second spirit, and third flesh. Being born again gives birth to a new soul within us.

#### **Spirit of YHVH**

In 1 Moses, while Adam and Eve are upon the earth, the *Ruach HaKodesh*, or Spirit of God is identified at the Spirit of YHVH. This may be the pre-mortal Jesus Christ, or another name for the Holy Spirit, or the angel of YHVH. We do not know at this point. It may be reasoned that if Adam

is Michel, and Michel is the Holy Spirit then the Holy Spirit could not be on the earth while Adam lived in the flesh, however this is conjecture.

The Spirit of YHVH may also merely be another term for the Holy Spirit. In 1 Nephi 3:38 RAV, 11:1b Nephi is “caught away in the Spirit of the Lord... into an exceeding high mountain.” This appears to be a vision and the being with him the Holy Spirit. This indicates that this term may be used both for the

pre-mortal Jesus Christ and the Holy Ghost. At other times the Spirit of YHVH seems to be the light of Christ, such as when the Holy Spirit falls upon the Nephites (Mosiah 2:5 RAV, 4:3a OPV).

*See 1 Moses 6:22-24, 9:16; 2 Moses 1:2; Isaiah 11:2 (2 Nephi 9:117 RAV, 21:2 OPV); 1 Nephi 1:11a RAV, 1:12 OPV, 2:21-25 RAV, 7:14-15b OPV, 3:37-256 RAV, 11-14 OPV; Mosiah 3:3 RAV, 5:2b OPV; see also Ruach HaKodesh, Shekinah.*

#### **Spiritual Death**

Spiritual death is separation from God. It is also described in the scriptures as being damned. This is caused by sin and can be corrected through teshuvah. Only perdition die the permanent spiritual death.

#### **Sukkot**

*See Sabbath of Chag HaAsif.*

#### **Sword**

Hebrew, “tool,” “sword.” In 3 and 4 Moses this term takes on a spiritual meaning.

*See Chereb.*

## **T**

#### **Tabernacle**

Hebrew, “mishkan,” “residence” or “dwelling place.” known as the Tent of the Congregation, Tent of Meeting, Tabernacle of Testimony, or Tabernacle of Witness. The Tabernacle was a portable was a temple to and an earthly house of YHVH. It was used by the Israelites from the Exodus until their conquest of Canaan. T

The Tabernacle had an inner sanctuary called the Holy of Holies that was created by a veil suspended by four pillars. This sanctuary housed the Ark of the Covenant. It also had an outer sanctuary called the Holy Place which contained a gold lampstand, the north side had a table for the showbread, the south side housed the Menorah, holding seven oil lamps to give light, and on the west side, before the veil, was a golden altar for burning incense.

The Tabernacle was constructed of 4 woven layers of curtains and 48 15-foot wood boards that were overlaid with gold, held in place by bars and silver sockets. It was furnished with items of

value taken from Egypt. The Tabernacle was set up outside the camp so the people could direct their worship toward it.

*See 3 Moses 37; Exodus 25-31, 25-40*

#### **Tammuz**

The fourth month on the Hebrew calendar, the tenth civil month today. According to legend, Noah sent out a dove on the 17th of Tammuz to see if the flood waters had calmed, and the bird returned. Tammuz was also in this month that Moses broke the first tablets of covenant when he discovered the Israelites worshipping a golden calf. Tammuz occurs in June– July on the Gregorian calendar.

#### **Tav/400**

Tav (or Taw, or Taf) is the twenty second and final letter of the Hebrew Alphabet. It signifies 40. Tav is the last letter of *emet*, Hebrew for “truth.” The other letters of the word, Aleph, and Memis are the first and middle letter. Thus, truth is all encompassing, “from aleph to tav” or “from beginning to end.”

As the symbol of truth, perfection, and completion, it is a mark, a sign, an omen, or a seal. It represents *Tikkun Olam*, the restoration of all things or repair of the world on a grand level. More personally, it is *teshuvah*; a return to the essence and purpose of one’s life.

In Christ Tav represents completion, growth in Grace.

We must reach the end of the old before beginning again, or being born again, with the Oneness of Aleph, this is the cycle of *teshuvah*. Tav is the final letter of *Beresheet*, “In the Beginning”, the first word of the Torah. This shows us that God had the end planned from the beginning.

The Creation set in motion all of existence that all may reach their final state of perfection, their true selves. This is after all the plan, to reach the fulfillment of creation. Without the beginning, Aleph, we have met, Hebrew for “dead.”

#### **Teshuvah**

(תשובה) “return,” usually translated as “repentance,” “redemption,” or “grace.”

#### **Tet/9**

Tet (or Teth or Teith) is the ninth letter of the Hebrew Alphabet. It signifies the number nine (the number of man), or 9,000 if followed by an apostrophe. Teth literally means “basket” or “nest.” It is the symbol of the good in God’s creation.

Dealing with purity and impurity, Tet teaches us to choose the light. More than this, it also helps us see the hidden good to be found when what we perceive to be “bad things” happen.

Tet’s essence is feminine; representing femininity and pregnancy, as full-term pregnancy requires nine months. It reminds us of *Chesed*, the kindness and mercy in God’s creation (1 Nephi 3:40-41, 46-64 RAV, 11:3-4, 8-22 OPV). Everything is eternal, thanks to Christ’s atonement nothing has to be lost.

Thus, Tet is both the fruit of the tree of the knowledge of Good and Evil, and it is the fruit of the Tree of Life. By knowing good from evil we may separate the light from the darkness. By choosing the light, Christ cleans and purifies us, erasing bad deeds that were caused by our slavery to Ego. Tet allows for teshuvah.

#### **Tevet**

The tenth month on the Hebrew calendar, which is the fourth civil month today. It is known as the muddy month.

Tevet occurs in December–January on the Gregorian calendar.

#### **Tevilah**

Hebrew, “washing/baptism.” A ritual washing, full body immersion in “living water” for ablution, similar to the Christian baptism. The Torah requires washing in water, full immersion, as a means of purification in 4 Moses 19:2 and Leviticus 15:1 Because we are temples of God, we wash our bodies to be worthy of the Holy Spirit. See Zenos 9:15-1

#### **The Thirteen Attributes of Mercy or Shelosh-‘Esreh Middot HaRakhamim**

The thirteen attributes of mercy are alluded to a number of times in the Bible. Found in 3 Moses 32:13-15, and Exodus 34:6- According to Kabbalah and Judaism, they tell us how God governs the world.

יהוה YHVH: compassion before and after a person sins

יהוה YHVH: mighty in compassion to give all creatures according to their needs

אל El: God is the ruler over all, God’s mercy sometimes surpasses His own words

ורחם Rachum: merciful: that mankind may not be distressed

וְיַחֲנוּ VeḤanun: gracious: if mankind is already in distress

אֶרֶךְ אַפַּיִם Erekh Appayim: slow to anger

רַב־חֶסֶד VeRav Hesed: plenteous in goodness/kindness

וְאֵמֶת VeEmet: plenteous in truth

נֹצֵר חֶסֶד לְאֻלָּפִים Notzer Hesed Laalafim: keeping mercy/ kindness unto thousands

1 עוֹן נֹשֵׂא ֹNoseh Avon: forgiving iniquity

1 וּפְשָׁע VaFeshah: forgiving transgression

1 הַחַטָּא VeḤata’ah: forgiving sin

1 וְנִקָּה VeNakeh: acquitting or cleansing

We see these attributes mentioned throughout the scriptures. The idea here is that:

God loves us knowing we will sin, knowing our flawed nature.

God still loves us after we have sinned, He prepared teshuvah knowing that we would fall away and so made a way to return.

God is merciful beyond our human comprehension.

God is merciful, so we shouldn’t over stress about our flaws, but put our faith in Him.

God is good to us, even when we are underserving.

God gives us time to see the error of our ways and come home.

God gives us greater blessings than we deserve.

God never goes back on His word; God keeps all of His promises.

God remembers our good deeds and tips the scales in our favor thanks to the mercy of Christ's Grace.

1 God forgives us, even when we openly rebel against Him, if we will return to Him.

1 God understands that we will unknowingly break His Laws and forgives us of this also.

1 God will always forgive us, He longs for our return home (think of the story of the prodigal son, see Luke 15:11–32).

1 God will wash away our sins, we will be clean as if they never happened; however, if we do not repent there will be consequences.

*See 3 Moses 32:13-15, Exodus 34:6-7, Numbers 14:18, Joel 2:13, Jonah 4:2, Micah 7:18, Nahum 1:3, Psalms 86:15, 103:8, 145:8, and Nehemiah 9:1*

#### **Tif'eret**

Hebrew, "Beauty." Tif'eret is the bosom where we feel the Holy Spirit and where the Light of Christ overflows from our kli to fill the world. It occupies a place on the middle pillar of the Tree of Life, as it is a lower reflection of Keter. Tif'eret is a unique Sephirot as it is connected to all of the other Sephirot, with the exception of Malkuth. It is tied to all the subjective paths of the unconscious. It is the Philosopher's Stone, the restoration of all things, containing the transmutative properties. When we chose good, it allows God's light to pour from us, changing us and the world. When we choose evil it pollutes us, there by polluting the world.

Tif'eret represents the sun, it takes a central place in the Tree of Life just as the sun is at the center of the solar system. It is not the center of the universe, yet it still gives light and life. Like man, it did not create itself. Tif'eret can be seen as a metaphor for mankind's role in the creation.

#### **Tikkun ha-olam**

More commonly "tikkun olam," meaning "for the sake of repairing the world." The term, "tikkun olam," refers to the end of the seventh day of creation, the time when the Divine light that was shattered and scattered into "broken shards," these "shards" being a basis for the material world, coming back together, sealed as one in and by the Creator's power. This appears to be the very definition of "the end of days," which some call the eighth day of creation, the day Jesus Christ rose from the grave.

#### **Tishrei**

*See Ethanim.*

#### **Token**

A Hebrew feminine noun, representing the will to receive. A token is also a sign; something intended to represent or indicate something else. For example, the rainbow (1 Moses 13:42-43, Genesis 9:12-13) or the blood on the doors to ward off the angel of death (4 Moses 11-13, Exodus



12:13). Signs and tokens are also used in the Endowment rituals (1 Moses 27:41, 2 Moses 8:44, Book of Remembrance 14-23).

#### **Torah**

Hebrew, “Instructions,” “Teachings,” or “Law.” The Jewish Torah would be the 5 books of Moses found in the Christian Old Testament:

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

Coming from the nation of Judea, the Jewish Torah appears to be a combination of the Torah of Judah and the Torah of Levi.

The Torah from the plates of brass (the Stick of Ephraim) is both similar to that found in the Old Testament, yet also unique. With the exception of the fifth book, they did not have titles in the traditional sense, or chapters but were broken up by text. Listed below are their “titles” from the plates along with their inspired titles:

- 1 Sefer Moses (The Book of Beginnings): The Book of Moses, The Word of YHVH given us by His servant Moses, who freed Israel from her bondage of doubt and disbelief
- 2 Sefer Moses (The Book of Joseph): The Book of Moses, The record of our father, Joseph, son of Jacob and Rachel, savior of Israel, as written by the hand of Moses
- 3 Sefer Moses (The Book of Moses): The Book of Moses, The Record of Moses, savior of Israel; the exodus of Israel from the world, and the Marriage Covenant of Israel with YHVH, as written by the hand of Moses
- 4 Sefer Moses: The teachings of Moses and Zipporah, as given them by YHVH in Egypt and upon the Mount of Strength
- The Book of Ha’Torah (5 Sefer Moses): Sefer Ha’Torah, The Words which Moses spoke unto all Israel in the wilderness

In addition, there is also the Book of the Law of the Lord, a modern translation of the essence of the Torah of Judah. This book was translated by James Strang from 18 loose plates, according to witnesses. The text contains selections pertaining to running a church and kingdom here upon the earth. The Book of the Law of the Lord may be found in Doctrines of the Saints.

These books, the Jewish Torah, the Stick of Ephraim, and the sections of the Torah of Judah, may also be studied with the Inspired Translation of the Bible (IV), also known as the Joseph Smith Translation (JST).

#### **Tower/the Tower**

*See Magdalene.*

#### **Tzara’at**

A crippling disease that reduced people to a state of paralysis. It is traditionally translated into English as "leprosy" because the authors of the Septuagint translated the term into the Greek *lepra* (λέπρα), or "lepros." However, *tzara'at* is not a normal, scientifically understood disease, but a form of spiritual discipline. It comes when Israel is wicked and does away when they repent.

*See 3 Moses 45:12-17, 4 Moses 47-48, Leviticus 13-1*

#### **Tree of Knowledge of Good and Evil or Tree of Knowledge**

In Kabbalah, the sin of eating from the Tree of Knowledge brought the mixture of good and evil into the world. We now must separate the light (good) from the darkness (evil) inside each of us. Once the evil is separated from holiness through *teshuvah*, the *Shechinah*, or the Presence of God, can come back down to earth, where the sin of the Tree had caused Her to depart, as described in the Visions and Parables of Zenos. Knowing good from evil gives us true free agency, the wisdom from the Divine Feminine, the Light of Christ, to choose for ourselves.

*See 1 Moses 4:16, 5; Melchizedek 3-9; Genesis 2:9, 3; Visions and Parables of Zenos; 2 Nephi 1:94-121 RAV, 2:14-27 OPV.*

#### **Tree of Life**

After Adam and Eve disobeyed God, eating the fruit of the tree of the knowledge of good and evil, they were driven out of the Garden of Eden, leaving behind the tree of life, representing sin separating us from God. To prevent their access to this tree, Cherubim with a flaming sword were placed at the east of the garden as guards. This tree represents *En Sof*, or the Tree holding the *Sefirot* that was in the Garden of Eden and seen by Lehi and Nephi in vision, representing the Divine Feminine.

*See 1 Moses 4:16, 5:45, 48; Melchizedek 2:10; Genesis 2:9, 3:22-24; Zenos 2:16, 3:40, 9:5-14; 1 Nephi 3:46-53, RAV, 11:8-13 18g:20; Book of Remembrance 5:32, 4*

#### **Tsavah**

Hebrew, "invite," or "instruct explicitly," "to lay charge upon," "give charge to," "command," or "order."

#### **Tsohar**

Hebrew, a precious stone or orb that glows in the dark.

*See Ether 1:60-68 RAV, 3:1-6a OPV.*

#### **Tunic**

Hebrew, "kuttoneth." In the Garden of Eden God gave Adam and Eve tunics, *kuttoneth*, to wear (1 Moses 5:43, Genesis 3:21). This is the same term used in Exodus 28:2 when God commands that the Levites wear holy garments. In the Book of Remembrance 12:3 we see that these were the Garments of the Holy Priesthood. These garments were passed down to Noah and Na'amah, taken by Ham (1 Moses 14:4-16). Later, Esau took them back, giving them to Jacob (1 Moses 36:25-34). Then Jacob makes new garments, likely based on the original for his son, Joseph (2 Moses 2:11, see Coat of many colors). From the text we see that this tunic had symbols on it and went past the knees (4 Moses 32:1- 21, Book of Remembrance 14:28-30).

#### **Tzadi/90**

(or Tsadeh or Tsadde) 18th Hebrew Letter is the eighteenth letter of the the Hebrew Alphabet. It signifies the number ninety. Tzadi represents the Tsaddik, one who is righteous, strives to be true, loving justice and fairness, straight and fully honest.

Tsadde represents the idea that the world is broken, and every person must face their own evil and learn to restore it through the Grace of Jesus. Humility and righteousness are two of the defining traits of Tzadi. It signifies the Essence of the Creator, guiding us and dwelling within the one who is humble as the Holy Spirit.

#### **Tzadik Yachad**

“the righteous one set apart to unite my people.” Used when a prophet or leader is being called a Messiah, an anointed one.

*See 1 Moses 2:21, 9:44, 10:13, 14:26, 19:16, 3:9, 2 Moses 2:8, 15:28, and 15:3*

#### **Tzitzit**

Hebrew, "fringe." knotted ritual fringes, or tassels, worn in antiquity by Israelites. They are typically white strings with a blue thread to represent that Israel is a kingdom of priests and priestesses. The purposes of this instruction is that of a daily reminder to bring God's love into action. The white thread may represent purity, as we are made pure by God's grace. The blue likely representing the sapphire tablets, the stone God wrote the Law upon. However, the Book of Remembrance states that the white represents a "white [seer] stone" and "the sea of wisdom (Book of Remembrance 31:15).

*See 4 Moses 7:23-26, 22:14, 32:7; 5 Moses 17:21-26, 23:12; Numbers 15:37-41; Deuteronomy 22:12; Book of Remembrance 26:11; Doctrines of the Saints 114:30, 124:9-10; Chesed, Yesod.*

#### **Tzara'at**

An unknown illness commonly mistranslated as “leprosy.” Those with this illness were required to cover their faces and go into quarantine. This disease appears to be of divine origin, a curse from God.

*See 3 Moses 45:12, 4 Moses 47-48, 5 Moses 25:11, Leviticus 13- 14, Deuteronomy 24:*

## **U**

#### **Ubuntu**

Ubuntu is a Nguni Bantu term translated as “humanity towards others.” A broader understanding of the term would be “the belief in a universal bond of sharing that connects all humanity,” ([https://en.wikipedia.org/wiki/Ubuntu\\_philosophy](https://en.wikipedia.org/wiki/Ubuntu_philosophy)). In Mormon Kabalistic ideology it's Zion: “I am because we are.”

We all share the same creator, and are all the children of God, as we learn in the first book of Genesis. This bond is universal and connects all of us. The greater we understand this principle, as taught in Kabbalah, the greater we understand ubuntu and our creator.

#### **Unclean**

Hebrew, (טמא), “tame.” In both the Torah of Judea (Judah, Benjamin, and Levi) and in the Torah of Lehi (Joseph), some animals are explicitly named as pure or impure, while others are classified by other criteria. Unclean animals can range from weak, sickly, or sick animals to animals sacrificed, made for, or given to foreign gods.

In Judaism the concept of “impure animals” plays a prominent role in dietary requirements as a part of Jewish law that specifies which foods are allowed (kosher) or forbidden to eat. These laws are based upon the Books of Leviticus and Deuteronomy of the Torah (the Christian Old Testament).

Rabbinical commentaries like the Talmud have added to these laws over time to help the Jewish people better obey the commandments of God as they understand them.

The Hebrew term “tame,” or in English “unclean,” typically refers to anything that can make people sick, mostly physically but sometimes spiritually. This idea seems to be more of a temporal health code than spiritual law, similar to the Word of Wisdom.

*See 5 Moses 8:17, & chapter 11; Leviticus 11; Deuteronomy 12:15, & chapter 14; Matthew 15:10-11; Mark 7:1-5, 14-19; Acts 10:9- 1*

#### **Uriel**

*See Ariel.*

#### **Urim and Thummim**

Hebrew, “Lights and Perfections.” A holy or sacred device for divination, cleromancy, and divining oracles. They were used by the High Priest and High Priestesses to answer a question or reveal the will of God. Some scholars believe that this refers to two objects used to answer yes or no questions.

The meaning of these terms is uncertain, possibly Urim from the root word “Lights” and Thummim from the root “Innocents,” generally taken to mean “Perfections.” The terms together may also mean “revelation and truth.” The Urim and Thummim are mentioned in the Hebrew Bible as a part of the breastplate worn by the High Priest. In the plates of brass, they are also worn by the High Priestesses. They were believed to be used for divination and cleromancy.

The urim and thummim of Abraham and of the Nephites may not be the same type of urim and thummim used by the Levite Priests and Priestesses. The Urim and Thummim used to divine the translation of the lost 116 pages of Book of Lehi were not identical to the Urim and Thummim of the Old Testament. According to page 101 of Lucy Mack Smith, mother of Joseph Smith Jr.’s 1853 “Biographical sketches of Joseph Smith the prophet, and his progenitors for many generations” they were “two smooth three-cornered diamonds.” These “diamonds” were said to have been placed in silver bows that were fastened to a breastplate.

In the Latter Day Saint movement, Urim and Thummim may also refer to a seer stone, something similar to the rock Joseph Smith Jr. placed in a hat to translate the Book of Mormon. The “Urim and Thummim” actually used to divine the translation of the Book of Mormon available to readers today was given to Joseph Smith Jr. by placing his brown seer stone into a hat. This is clearly different from the bow attaching glasses to a chest plate kept with the gold plates and what is described in the Old Testament and the plates of brass.

*See 1 Moses 23:5-8, 26:21; 3 Moses 38:34, 57:8; 4 Moses 30:8; Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; Melchizedek 6:3-4; Zenos 2:8, 6:8; Ezra 2:63; Mosiah 5:72-75, 8:13 OPV; Ether 1:88-93 RAV, 3:23-28 OPV; Avahr 7:34, 24:28, 39:2, Seer Stone.*

## V

### Vav/6

Vav (or waw, or wav, or vaw) is the sixth letter of the Hebrew Alphabet. It signifies the number 6, or 6,000 when referring to years. Vav is shaped like a hook. It has the power to unite everything that is separated in creation. It represents kav, Hebrew for “window.” It connects God’s perfection to the created world. God guides existence step by step. Within us, this refers to the guidance to, eventually, the perfect unity to God through Christ. It is a window through which we may see all God has revealed. Through the window of Vav we gain the direct light of God, given to us through Christ, filling us with the Holy Spirit.

Vav contains the power to connect the heavens and earth. This is Jacob’s ladder, rooted in earth, extended into the heavens. It is the priesthood, the power of God, sent from above down to mankind, God’s created beings. It represents the six days of the creation of the world, and thus the six stages of teshuvah. Vav also reminds us of the six physical dimensions: right to left, front to back, up to down. It can teach us the state of constant presence needed to connect our own heaven and earth (physical and spiritual aspects).

### Veil of the Testimony

A curtain separating the Holy Place from the Holy of Holies inside the Tabernacle of the Congregation, and in later temples. This veil was an ornate object, woven from fine linen and blue, purple, and scarlet yarns. Figures of cherubim were embroidered on it by skilled craftsmen to represent protecting the throne of God.

This veil represents the division between God and mankind. When Jesus died upon the cross, the veil in the temple in Jerusalem was torn from top to bottom. When Jesus died for us the barrier between God and mankind was destroyed in Jesus. Any veils used today are to represent our separation from God until we accept Jesus as the Christ through our sacrifice of a broken heart and contrite spirit.

### Vet

*See Bet.*

### The Voice

Hebrew masculine noun, typically referring to the Holy Spirit.

*See 1 Kings 19:11-13; 1 Nephi 5:10 RAV, 16:9OPB; Luke 12:12; Doctrines of the Saints 26c:40; Ruach HaKodesh.*

#### **Voice of YHVH**

Another name for the Holy Spirit, see Ruach HaKodesh.

## **W**

#### **Water**

Can refer to actual water, or be used symbolically to denote the Sephirot Chesed, or the Mercy and Grace of Jesus Christ.

#### **Wilderness**

Hebrew: “mouth.” In a spiritual sense, a place between the physical plain and the spiritual plain of existence. Word: Or “Word of God.” “The one that Speaks for because they are a part of,” an emissary of the greater whole. Jesus Christ. See John 1:1-

#### **Wisdom**

In the scriptures, “wisdom” can be a play on words, as this is Chokhmah, another term for Shekinah.

#### **Wise men**

Hebrew, “chakam;” experts, sages, or skilled men.

## **X**

#### **X**

In the Greek, the word “Christ” is Χριστός. Because the first letter looks like an English X, the X has been used as an abbreviation or symbol for Christ from very early on in Christianity.

## **Y**

#### **Yachad Yachid Echad**

“The Only Begotten” or “Only Legitimate one who unites us.” A reference or title for Jesus Christ.

#### **Yah**

From Yod Hei (YH, Hebrew יה), (Yah representing The Creator or the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).

#### **Yashar-El**

Israel; Hebrew, “straight [to] God.” Of Israel, Baal HaSulam said, “Israel is he who strains himself to return to his root” (A Sage’s Fruit, Letters, Letter no. 17). The Lord has said:

“Who is the House of Israel? Who are my Covenant Peoples? And behold, I say unto thee that these are the people of Israel: these are those of Yashar-El, the path Straight to God; these are those that shall seek my face, and turn not from me; these are they that shall taste the fruit of the Tree of Life, and it shall taste sweet, and these shall not turn away; these are they who shall love the Lord their God with all their hearts, minds, and strength, and this they shall show by their love for their fellow man, and their care for the Earth and her creatures; these are they that shall do my works, and shall bring to pass the oneness of the Heavens and the Earth; these are they that to whom I shall say: Well done, my good and faithful servants.” -Doctrines of the Saints 2g:20-26

*See Israel.*

#### **Yesod**

Hebrew, “Foundation.” Yesod is the foundation God has built the world upon. Because of this, it serves as a transmitter between worlds; the sephirot above, and the mundane reality below. It is placed in the center of the Tree, light of the upper sephirot gather in Yesod and are channeled to Malkuth below through one’s third eye.

Yesod is associated with the sexual organs, the part of the body given the power of creation. While the floods drown in Noah’s time, so too did they bring life back into the world. Yesod collects the vital forces of the sephirot above, and transmits them to the world below. Though this, the earth is able to interact with the divine.

*See Book of Remembrance 29:12, 30:28-3*

#### **YHVH**

Hebrew, יהוה. Also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or Lord.

#### **YHVH Elohim**

YHVH is also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. Elohim translates to “gods” and is both male and female: “El,” Hebrew for “god” is masculine, while “Eloh” is Hebrew for goddess, and “im” is masculine. Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”

#### **Yod/10**

Yod (also spelled yud, yodh, jod, or jodh) is the tenth letter of the Hebrew Alphabet. It signifies the number 1 Yod represents or is a name for God as the creator. It represents the point from which all of creation emerges. It reminds us of the unity within multiplicity. Yod is the foundation, the hidden spark of the divine which causes everything to be. The holy name, YHVE (Yahveh), starts with Yod. It is small in size, compared to the other letters of the aleph-bet, signifying the greatness of Yodt. According to traditional Kabbalah, all of creation came forth from a single point. Thus, Yod represents God’s infinite presence within the finite world.

We see Yod as a single point, yet it represents 1 This teaches us the unity within multiplicity. This is particularly true in light of the 10 sephirot of the Tree of Life; one tree comprised of ten parts. In the Gospel of Matthew, Jesus says: “One jot shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18). The jot he is speaking of refers to the letter Yud.

**Yom HaBikkurim**

*See Sabbath of Yom HaBikkurim.*

## Z

**Zadkiel**

Hebrew, “Tzadiqiel,” “Righteousness of God” or “Grace of God.” Rabbinical tradition considers him to be the angel of mercy. Some Rabbinical traditions hold that Zadkiel is the angel of YHVH. 4 Moses states that he was “from the first day of creation” (4 Moses 30:7). Zenos 9 implies that he is John the Baptist and opened the sixth seal at the death of Jesus.

**Zayin/7**

Zayin (or zain, or zayn, or zay) is the seventh letter the Hebrew Alphabet. It signifies the number seven, or 7,000 in years. Shaped like a sword, Zayin is a paradoxical word. It means “sword,” or “weapon,” yet is derived from a root word meaning “nourishment,” or “substance.” This seemingly contradictory riddle is solved, however, as we are nourished by the sword of truth found within the Word of God (Ephesians 6:17). This allows Zayin to be the symbol of spirit, sustenance, and struggle.

Representing the seventh day, the Sabbath, Zayin brings us rest and spirituality, the completion of teshuvah, the 7 days of our spiritual creation. Signifying both the six days and six directions of physical reality, it also adds a unique seventh principle; the spirit within that activates everything physical. Thus Zayin represents the source of all movement; the impregnating principle, bringing to life all creation. Yet is is also the source of rest.

Zayin is drawn with a crown, representing the direct light of the Creator coming down to the physical world. Zayin represents the struggle between opposites, the struggle for sustenance, the struggle for existence. It reminds us of the very struggle between our worldly nature, and the God created spirits within as we reject worldliness (Egoism) for Godliness (altruism). It helps us find the balance needed to harmonize between the natural and the spiritual. It helps us understand the need for a day of rest after six days of working on teshuvah. and the creation within.

**Zion**

Hebrew, “Tsiyyon” or “Tzion,” meaning “marking.” It is also a transliteration of Sion. In Jewish law, if something is found with identifiable makings, that object must be returned to the owner. This would indicate that we, as the Church, belong to God by our marking as Zion, from the Mother through the Son.



In Arabic, Zion means “defend.” Zion is used as a name for Jerusalem (2 Samuel 5:7). In Jerusalem there is also a mountain, Mount Zion. In Kabbalah Zion is the spiritual point from which reality emerges. This Zion is located in the Holy of Holies, the connection point between God, the Creator, and mankind, the creation.

Therefore, Zion is also Eden, as the Holy of Holies represents the garden of Eden.

In the Latter Day Saint movement Zion is God's peaceful and mankind's ideal society. Because of this, the term is most often used to an idea, as the future gathering place or city of the Saints.

*See 1 Moses 9:49 & 64, 13:38-39, 16:9; 2 Moses 27:13-14; Psalms 50:2 Isaiah 2:3, 51:1, 52:8; 1 Nephi 3:187 RAV, 13:37a OPV; Mosiah 8:67 RAV. 15:29 OPV; 3 Nephi 7:43b RAV, 16:18 OPV, 9:86 RAV, 21:1 OPV; Revelation 14:1 Avahr 16:15; Doctrines of the Saints 26c:79-87,*

#### **Ziv**

Hebrew for “light,” or “glow,” Ziv is the Second month on the Hebrew calendar, called Iyar today. Iyar is the eighth civil month today. Ziv/Iyar is called the month of natural healing.

Ziv/Iyar occurs in April–May on the Gregorian calendar.