

The Declarations of Neum from the Plates of Brass

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.

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The Church of Jesus Christ in Christian Fellowship

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The Church of Jesus Christ in Christian Fellowship

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Lexicon

A.....103
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Dedication

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

Acknowledgments

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.

Introduction

This book is a collection of songs, utterances, prophecies, and revelations given through a prophetess previously unknown to the modern world, identified only as “Neum,” Hebrew for “oracle.” The name of the book in English would be “The Declarations.”

Before the translation of the plates of brass, the world was only aware of this prophetess from a passing reference made by Nephi in the Book of Mormon:

“Yea, the God of Abraham, and of Isaac, and the God of Jacob yieldeth himself... to be crucified, according to the words of Neum.” -1 Nephi 5:240-241 RAV, 19:10 OPV

Based on the writings, it appears that Neum lived after Israel to the north was conquered, but before the southern nation of Judah fell. It would appear that she followed a group of people that believed the prophet Zenock, as she claims to be a disciple of his teachings, though based on parts of the text she would have lived after him. She also appears to live at a time after the priesthood was taken from the sisters, as she points out that the daughters of Miriam have been removed from the positions given them in the Torah.

That said, we know that there were still prophetesses when this was written, as she mentions Chuldah (also known as Huldah), who testified of the truth of 5 Moses or Deuteronomy when it was found. This would place her at the time of the prophet Jeremiah, making it one of the last books added at the end of the plates of brass, before the Lord sent Nephi and his brothers to take them. Her words were likely written by others as she appears to have given them orally, and this appears to be a collection of her divine utterances.

The book is broken into chapters based on the ancient symbols that were placed between portions of the Egyptian text. These symbols appear to be what is known today as Paleo-Hebrew. They were likely added to the text because of the promise,

“And YHVH did give unto the daughters of Israel their mitzvot through our mothers, even Miriam and Zipporah — even to learn the letters; yea, to learn to read the night skies. I say unto you now, O Israel: Teach your sons and daughters to read and no army will ever truly conquer Israel!” -Neum 14:16-18

Neum’s utterances are at times aimed at the people of Judah, warning them of what is to come, and at other times to the restoration and to those that will read her words in the last days. Her words are relevant to us today as they warn us of the sins of Judah and Israel, and they instruct us on how to build Zion, and let us know the revelations we need to restore the Sisterhood.

The Declarations of Neum

Also known as

The Oracle

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.

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 in the Last Days.

To those charged to keep these records: Keep them safe, keep them hidden until the 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 (אָלף טאָב).



Image 1: Neum Dancing in Prophecy

Neum

Also known as

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^a is our Elohim^b,
YHVH has dominion over the whole of creation;
YHVH is One^c,
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^a will you recognize Ha'Elohim^b;
who is the Creator^c?
Even as Moses^d was told:
I AM that I AM^c.
- 5 And who is YHVH?
Who is YHVH
that He should be given dominion^a
over the heavens above?
For do not all things exist
by the very will of YHVH?

1 1a See YHVH
b See Elohim
c See 5 Moses 2:5, Deu-
teronomy 6:4

4a Hebrew, "opening of
the eyes"
b See Ha'Elohim
c See Ahyeh Asher Ahyeh

d See 3 Moses 3:20,
Exodus 3:14
5a Or "stewardship;" see
1 Moses 3:40

ONE 6-13

- 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^a.
- 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^a of YHVH.
- 9 And YHVH has crowned^a you,
O Israel,
with crowns of holiness;
YHVH has set you apart^b,
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^a 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^a below all things
and shall overcome^b all things
and shall rise above^c all things.
- 13 YHVH shall have pity
for Israel,
for she shall overflow
in her afflictions;

6a Or "All" or "All things"

8a See Alma 16:54-55a

RAV, 30:44c-d OPV

9a See 4 Moses 7:23-25,

Numbers 15:37-41, Deu-

teronomy 22:12

b See 3 Moses 27:3-4,

Exodus 19:6

10a See John 1:14

12a See Psalm 68:18,

Ephesians 4:8

b See John 16:33; 3

Nephi 5:12 RAV, 11:11

OPV

c See Hebrews 2:9-18

- 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^a,
shall heal^b and strengthen^c 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 t
his 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.

15a See Elohim Shaddai
b See Jeremiah 30:17,

James 5:15
c See 3 Moses 21:3,

Exodus 15:2, Isaiah 41:10,
Mark 12:29-31

ONE 22-24

- 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!

Two



- 1 Behold, I am Neum, the Oracle,
reader of the stars—
I am she who pours out the libations^a 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^a
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^a of YHVH come to me,
calling me Neum, the oracle of Ha'Elohim^b.
- 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^a 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^a
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,

2 2a See Libations
4a See 3 Moses 39:27, 4
Moses 38:4-8

7a See Shekinah
b See Ha'Elohim
9a See Astrology
10a Hebrew masculine

noun, referring here to
the Holy Spirit; see Ru-
ach HaKodesh

Two 12-22

- 12 That your children
and your children's children
might stave off death^a at the last day.
- 13 I shall speak unto you freely;
yea, I shall give unto you the Word^a 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^a
you might break the chains^b 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^a 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^a be conquered,
and the graves^b opened.
- 21 Yea, and there will be no more death,
nor mourning,
nor crying,
nor pain;
for the old things shall have passed away^a.
- 22 Even as in death there is grief,
and in the grave there is sorrow,
YHVH shall show His compassion,

12a See Psalms 23:4,
1 Corinthians 15:55

13a See Mark 4:15
16a Hebrew, "the Most
High God;" see El Elyon

b See 1 Nephi 1:27 RAV,
1:13 OPV; 6:89 RAV, 9:45a
OPV; Alma 3:8-23, RAV,
5:6-12; 9:15-22 RAV, 12:9-
13 OPV

19a Hebrew, "Adonai"
20a Hebrew, "Sheol"
b See Ezekiel 37:12-14;
Matthew 27:52-53
21a See Chapter 21:1-4

- 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^a 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^a the life of His Israel from the grave,
surely He will take Israel into Himself;
- 26 For this One shall pay^a 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^a 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^a 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^a like unto the stars?
Even as the stars do shine with a fierceness,
they hold true in their glory.

24a 1 Thessalonians 4:16-
18 25a See Mosiah 2:28-
37 RAV, 15:1-9 OPV
26a See 1 Timothy 2:5-6

27a See Mosiah 8:81 RAV,
16:8 OPV
31a See Mosiah 11:187-188
RAV, 27:25-26 RAV; Alma

5:24 RA, 7:14a OPV; John
3:6-7
32a See 1 Peter 2:13-17
34a Hebrew, "the righteous"

Two 35-45

- 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^a than them all,
and none are envious of the glory of that star;
- 37 Therefore, might Judah be holy^a,
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^a of El Elyon^b,
those who sing praises
that they would be
even as Ha'Elohim—
- 44 Unto these are given the fruit
unto the knowing^a of good and evil.
- 45 I thank you, O YHVH,
for your eyes are awake
and they do watch over my soul!

36a See Abraham 4:16

37a See 4 Moses 14:14,

Leviticus 9:2, 1 Peter 1:16

43a See Malak

b See El Elyon

44a See Alma 15:56 RAV,

29:5 OPV

- 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^a 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^a:
- 56 For in your hands
are the souls of every living thing;
you have given the breath^a 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.

47a See 2 Kings 17:-23
55a Hebrew, "God(s)
Almighty" or "Almighty

God(s);" see Elohim
Shaddai
56a See Job 33:4; 2

Esdras 3:5, 7:59, 16:61;
Wisdom of Solomon
7:25; John 1:4, 5:24-26

Two 58-59

- 58 YHVH has listened
to the voices of those who love His name^a,
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!

58a Or “HaShem;” see
HaShem

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^a?
- 2 Do you not tremble at nor fear^a
Ha'Elohim who sees you from above?
- 3 El Elyon^a does know,
for YHVH sees all,
and His malakim^b are witnesses of all things.
- 4 The adversary^a does ask mankind:
Who is He who nourishes all?
- 5 Yet the Creator^a has planted His breath^b in all
and sent His sweet spirit
to guide all of the human race^c.
- 6 And by the Voice^a that spoke
unto our father, Abraham
and our mother, Sarah,
we do know that there is One
who is sovereign over Ha'Elohim^b;
- 7 Choice in His power,
with no beginning of days nor end of years,
YHVH is almighty and invisible,
all seeing being All^a Himself.
- 8 Blessed be YHVH,
who executes deeds of righteousness,
crowning His qaddishim^a with His love,
and His kindness, and His mercy.
- 9 My soul does cry out to praise Your Name^a,
to sing praises to El Elyon for your loving deeds,
to proclaim your faithfulness
unto Israel and unto Judah^b!

3 1a See YHVH
2a Or "honor" or "re-
spect"
3a Hebrew, "Most High
God;" see El Elyon
4a See Satan

5a See Ahyeh Asher
Ahyeh
b See Ruach HaKodesh
c Hebrew, "all of Adam"
6a See The Voice
b See Ha'Elohim

7a See Melchizedek 4:12
8a Hebrew, "Holy ones"
or "Saints"
9a See HaShem
b These likely referto
the nations, not the tribes

THREE 10-20

- 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;
- 14 You have forgiven my sins, O YHVH,
and purified me from my iniquities.
- 15 Instill in me a spirit^a of faith and knowledge,
for I am not ashamed,
though I stand in the midst
of those who would see my destruction.
- 16 Do not allow the adversary
nor the unclean spirits control^a over me;
let not pain and evil desires
conquer my bones.
- 17 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.
- 18 Yet Elohim Shaddai^a is beheld
by none in the flesh;
for what flesh can see visibly the true Elohim^a
that reigns from the heavens?
- 19 Worship YHVH who exists
from age to age,
giving to all mankind the light
through Israel,
the seed of Jacob, and Isaac, and Abraham.
- 20 Let those that seek evil's counsel
have their reward for forsaking El'Olam^a,

15a See 1 Corinthians
12:4-11; Moroni 10:8-14
RAV, 10:8-19 OPV

16a See 4 Moses 7:17-20
17a See Elohim Shadda

18a See Elohim
20a See El Olam

- 21 And even by giving your offerings unto foreign elohim^a,
you have made your sacrifices to the vanities of men
and made yourselves an abomination^b before YHVVH.
- 22 In insolence you have walked,
and I, Neum, the Oracle, have seen you;
in madness^a and folly you walked.
- 23 And I, the Oracle, have seen you
forsaking the straight path^a,
you have turned aside
and are wandering through the thorns.
- 24 Stop your vanities of the flesh,
roaming in darkness,
leave the darkness of night
and take hold of the light^a that is YHVVH!
- 25 Behold, our Elohim does speak unto us plainly,
His words shall not be for nothing!
- 26 Come, all you pursuers of the darkness and vial secrets!
Come here and behold a light
even more glorious than that of the sun;
- 27 YHVVH shines even more brightly,
therefore, come forth!
- 28 Even as our mother, Eve, did seek to taste^a of the wisdom,
in your hearts she did plant^b the seed
that you might have the knowledge of this great light!
- 29 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,
- 30 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.
- 31 The Voice did call upon me
to give you truth,
to know how this earth came into being,
- 32 And to make known unto you
that you shall not forget
the love of the Creator for this, His creation.

21a See Elohim of man
b Hebrew, "loathsom"
or "detestable"
22a Or "insanity"
23a A translation of

"Israel" from the Hebrew,
"Yashar El" meaning
"straight to God"
24a See Moroni 7:18 RAV,
7:19 OPV

28a See 1 Moses 5:17-19,
Genesis 3:6
b See Book of Re-
membrance 9:13-15

THREE 33-43

- 33 YHVH is El Elyon, the true King,
He who did bring all things into existence,
saying: Let it be;
and it was so.
- 34 For YHVH did establish all things,
even this earth you stand upon,
plucking it up and placing it.
- 35 And so it is that there is Elohim^a then
who does send the rain,
and the winds,
and the storms,
and the earthquakes;
- 36 YHVH is the Lord of heaven,
King over the earth,
and One^a with all things.
- 37 Though the Elohim may have seed,
and these be immortal,
then we be the seed of YHVH;
therefore, by YHVH, death^a has no sting.
- 38 But the elohim of man are born and do die,
for having no power
they have nowhere to stand among Ha'Elohim.
- 39 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.
- 40 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^a which was made.
- 41 Yea, in YHVH is the reward^a,
and the reward is life,
and the life is the light^b of mankind^c.
- 42 Again, it is YHVH that brought into being
the countless multitudes that live in the deep^a,
- 43 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.

35a See 1 Moses 3:2-3
36a See 5 Moses 2:5,
Deuteronomy 6:4
37a See 1 Corinthians
15:55-57

40a See John 1:1-3
41a Hebrew, "besorah,"
meaning "message" or
"Gospel"
b See John 1:4

c Hebrew, "Adam"
42a Or "abyss"
44a Or "soul"
b Hebrew, "mankind"

- 44 And it is YHVH
that did breathe the breath^a of life into Adam^b,
and that did appoint Adam to care for this,
His creation.
- 45 And all things that can be understood,
and all things that cannot be understood,
these are the creation of YHVH.
- 46 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.
- 47 Dwelling in the heavens,
YHVH did place before Adam^a
a much greater reward of good,
- 48 But for the evil and the unjust,
they do bring upon themselves war
and pestilence
and their woes.
- 49 You, Adam^a:
Why do you exalt yourselves in vanities
only to be rooted out by the Oracle of YHVH?
- 50 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.
- 51 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?

47a See Adam
49a Here denoting the

human race

Four



- 1 O Israel^a! O Judah^b! O Zion^c!
You were even as Adam and as Eve,
the first^d people created to know YHVH^e,
that mankind^f might see the salvation of YHVH;
- 2 Yet do you worship or fear^a Ha'Elohim^b,
to keep the Torah^c and the mitzvot^d?
or do you bow down to dumb idols
of wood and stone?
- 3 Do you stand to offer sacrifice
to the living Elohim^a?
or do you sit before the doors
of empty temples?
- 4 Consider the soothsayers^a,
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^a of Wisdom;

4 1a Here likely the nation of Israel; see Israel
b Here likely the nation of Judah
c See Zion
d See 1 Moses 2:12, Genesis 3:6-7, Book of Remembrance 4:14

e See YHVH
f Hebrew, "Adam"
2a Or "honor" or "respect"
b See Ha'Elohim
c Hebrew, "Teachings," "Instructions," or "Law"
d Hebrew, "calling,"

"commandment, or "religious duty"
3a See Elohim
4a A form of divination using necromancy and priestcraft
8a See Proverbs 2:6

- 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^a,
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^a;
- 14 Two-tongued,
adulterous,
idolatrous,
evil-hearted,
taking only for themselves—
- 15 Will no one endowed with wealth
and goods give^a 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.

11a See Ahyeh Asher
Ahyeh

13a See Satan
15a See Luke 12:33-34

See Deuteronomy 31:28-
29 Isaiah 1:2-9

FOUR 19-28

- 19 Judgement shall come unto you by the Eternal Savior^a,
even the Son^b 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^a over you,
will profit from your sorrows,
will have you seeking the Messiah in your ruin
that you will not^b 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^a;
one will hang with no sin,
and one will be forgiven^b,
and one will reject^c truth.
- 24 And fire shall sweep over the isles^a of the seas,
and darkness shall cover the earth
for a moment,
that the earth may weep^b for her Creator.
- 25 O wretched Adam^a!
when that time shall arrive,
even the judgement of El'Olam^b,
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^a shall be opened
and shall yield up many of their dead;
- 27 And many qaddishim^a shall appear
and live,
never to again taste death.
- 28 And shortly after, Judah will be scattered^a,
and her lands taken over
and she shall weep in her sorrows.

19a See Isaiah 9:6; John 8:58

b See 1 Nephi 3:62
RAV, 11:21OPV; 3:193

RAV, 13:40b OPV

21a See Jeremiah 25:9-13;
2 Kings 24:11-12; Omni
1:26 RAV, 1:15 OPV

b See John 1:11

23a Hebrew, "yaqa;", "to
be dislocated," "alien-
ated," "executed," or
"hanged"

b See Luke 23:42-43

c See Luke 23:39-41

24a See 1 Nephi 7:7-9
RAV, 22:4 OPV; 2 Nephi
7:35 RAV, 10:20c OPV

b See 3 Nephi 4:6-17
RAV, 8:5-19 OPV

25a Hebrew, "mankind"
b See El'Olam

26a See Matthew 27:52-53

27a Hebrew, "Holy ones"
or "Saints"

28a This appears to have
happened around 70 AD

- 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^a 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^a,
for they took no pity,
and they would not heed the words of Lot^b
when he did preach unto them.
- 36 And even like Sodom,
YHVH shall send^a out the righteous
from among you, O Judah,
and give unto them new lands,
even lands upon the isles^b 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.

30a See Ezekiel 16:49-50
35a See 1 Moses 29:38-
39, Genesis 19:24-25

b 1 Moses 29:4
36a See 1 Nephi 1:26
RAV, 2:2 OPV

b See 1 Nephi 7:7-9
RAV, 22:4 OPV

FOUR 41

- 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.

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^a see you, Judah^b.
- 2 You call yourself His bride^a,
yet you are a mistress unto harlots^b,
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^a had not known.
- 5 And with a purple^a robe,
mighty, just, and in His fierceness
shall the Son of Man^b come to your children's children
after the thunder and the mighty storms^c.
- 6 Those of an evil yoke shall be destroyed,
and after shall YHVH descend^a 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^a,
by YHVH having destroyed^b the king of death,
- 9 Yet so shall it be
that in the third and fourth generations^a
that man's offspring shall perish;
- 10 For they shall forget
all that their fathers and their mothers
had seen
and born witness to.

5 1a See YHVH b Here the nations 2a See Isaiah 54:5-8 b See Ezekiel 16:27-30 4a Hebrew, "Adam" 5a Purple in this context has to do with penitence,	remembrance, royalty, and spiritual wealth b Here Jesus Christ, see Son of Man c See Matthew 27:50- 56; Mark 15:33-9; Luke 23:44-46; 3 Nephi 4:6-15	RAV, 8:5-18 OPV 6a See Ephesians 4:9-10; 1 Peter 4:6 b See Revelation 1:18 9a See 3 Moses 28:6, 47:19; 5 Moses 1:9; Deu- teronomy 5:9
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FIVE 11-20

- 11 And then shall that adversary^a
bring back the secret combinations^b of Cain,
and Sodom^c 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^a,
standing in the temple in Jerusalem,
to Her Israel,
yea, even the Divine Mother^b who does say:
- 14 Enter into the Presence^a 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.

11a See Satan
b 1 Moses 7:26-32,
8:16-17

c See Ezekiel 16:49-50
13a Arabic name mean-
ing "guardian" or "protec-

tor;" see "Asyma"
b See Shekinah
14a See Shekinah

- 21 Yea, I am the very Presence of Elohim;
the devotion you have for me,
is it greater than that which you have
for the Breath^a that is within you?
- 22 Behold, if you should be offended of these,
you do offend Unity^a,
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^a 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^a
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^a;
- 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^a
will know the path,
while those who are devious,
those with 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.

21a See Ruach HaKodesh
22a See 5 Moses 2:5,
Deuteronomy 6:4

23a Or "temple"
25a See El Elyon
27a See Psalms 16:11

29a See Micah 6:8; Alma
17:25b RAV, 37:6b OPV

FIVE 31-40

- 31 What good is the secret of YHVH?
The mystery of the wisdom of Shekinah^a?
- 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^a 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.

31a See Shekinah

36a See 4 Moses 7:25,
Exodus 19:6

Six

|

- 1 O Holy Mother^a!
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^a?
- 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^a,
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!

6 1a This may be the
Earth itself or the Divine

Feminine; See Earth, Queen
of Heaven, Shekinah

4a See Shekinah
7a See YHVH

SIX 9-17

- 9 O Elohim^a,
wipe away these,
my tears,
that my heart be content;
have mercy for all those
that live upon the footstool^b 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^a 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^a 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^a of the heavens,
Mother of YHVH,
and a virgin^b most pure!
- 17 O Divine Mother,
how you weep for
your daughter, Zion^a!
How you lament for her,
but not in vain!

9a See Elohim b See 1 Moses 22:26, Isaiah 66:1 11a Likely not the same “queen of Heaven” named in Jeremiah 7 and	44; see Shekinah 13a See 1 Nephi 3:46-58 RAV, 11:8-18 OPV 16a The sapphire is seen as the gem of Heaven, the Torah was written on sapphire, this may be a	refrance to the Divine Feminine as a Torah b Or “young woman;” see 1 Nephi 3:58 RAV, 11:18 OPV 17a See Zion
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- 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^a 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^a.
- 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^a shall come.
- 26 For it was even by the seed of Solomon
that Israel was again divided^a,
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^a will come to save^b Israel from death.

20a See HaShem
22a See 2 Nephi 12:46
RAV, 293 OPV

25a See Isaiah 11:1, Mat-
thew 1:1-16; Luke 3:23-31
26a See 1 Kings 12:20

27a See John 3:16-17
b See Mosiah 8:81
RAV, 16:8 OPV

Six 28-35

- 28 Israel shall labor
to bear her a son,
and she shall give birth
to a man-child^a,
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^a and the seas;
- 30 But Israel carries
the seed of death^a in her womb
and shall suffer from the pit^b
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^a,
they shall not escape
the roar of the waters
or the desolation^b 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.

28a A purely righteous desire 29a See Mark 4:39	30a See 2 Corinthians 3:6 b See 1 Nephi 7:29 RAV, 22:14b OPV 33a See 1 Moses 11:27-33,	Genesis 7:1-12 b See 3 Nephi 4:6-15 RAV, 8:5-18 OPV
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Seven



- 1 YHVH^a hath divided the creation into seven parts^b:
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^a,
the violence,
the lie,
the treachery,
the lust,
and the perdition.
- 4 But the lights of the stars
were given^a to mankind
for a memorial
of the name YHVH,
- 5 And this that the hidden things
of the mysteries
of the light^a 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^a 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,

7 1a See YHVH
b "Ages" or "days"
3a "Lifeless" or "desert"

4a See 1 Moses 3:23-25,
Genesis 1:14
5a See John 1:4-5; Mo-

roni 7:17-18 RAV, 7:18-19
OPV
7a See Revelation 11:18

SEVEN 8-17

- 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^a,
She who was hidden^b
but not forgotten,
She shall be remembered
once again.
- 11 But before She will return,
there shall come a man^a
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 YHVH
and give them as gifts
to other elohim,
the elohim of men.
- 13 And 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^a 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,

10a See Shekinah
b See Zenos 5:19-20

11a A false prophet
15a The restoration of

our understanding of the
Divine Feminine

- 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^a
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^a 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^a,
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^a.
- 27 As Miriam did teach us:
Everything depends upon fate^a
even the Torah,
for such is the will of YHVH.

19a See Ruach HaKodesh

21a See 2 Moses 21-33

23a Or “months;” He-
brew months are from
new moon to new moon

26a Or “power”

27a Above the Egyptian
ankh, the “key of life,”
on the plates are מקרה

“chance” במזל “luck,” above

these is the English,

“fate;” this may be a

reference to the name

“Asyma” used in this text

for the Mother Goddess



Image 2: Neum Reading the Stars

- 28 And so it was
that the daughters of Miriam
would lead all of Israel
to celebrate YHVH
when He did bring
the moon^a 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^a
and Kymah^b,
and Ayish^c in Mezarim^d
sharing with us their tales
of love,
of woe,
and of glory,
as Kymah moves about
around the earth.

28a See Psalm 81:3
34a See Kesil

b See Kymah
c See Ayish

d See Mezarim

SEVEN 35-39

- 35 And as we can see,
Tzedeq^a,
Ma'adym^b,
Chochevet^c,
and Kochav^d
do move
in their own ways,
and Lebanah^e
and Chamah^f
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.

35a See Tzedeq	planets, it seems likely	other planets, and that it
b See Ma'adym	that it refers to the	is listed here like a name
c Likely a feminine	planet Venus; see Choch-	for a specific thing; see
variant of the otherwise	evet	Kochav
masculine word for star,	d Likely a reference to	e Hebrew, "moon"
Kochav, due to its posi-	Mercury due to due to its	f Hebrew, "sun"
tion in this list with other	position in this list with	

Eight



- 1 And so it is
that when mankind should build
that they do take one stone^a
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^a down,
and the rocks fall heavy upon the earth.
- 4 And so it is
that when mankind uses two stones
to hold^a up another,
it is the keystone^b;
- 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^a 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?

8 1a 1 Peter 2:5

3a See Ephesians 2:14

4a See Galatians 6:2

b See Zechariah 4:7,

Matthew 16:18

6a See Astrology

EIGHT 11-20

- 11 And behold, Adam^a was not created for the stars,
but the stars for mankind;
and Miriam was taught to read^b 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^a,
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^a
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,

11a Hebrew, "Mankind"
b See 4 Moses 38:8

13a A term for the Torah
17a See Doctrines of the

Saints 10 (all Sections)

- 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^a
and of the sins of mankind
shall be cast out of Israel.
- 24 And then will the sisters
lead in Israel once again,
and the true knowledge
of El'Olam^a
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 come to pass,
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^a given them
of YHVH.
- 28 It is true that not all the people
will reject evil,
yet the will of YHVH
shall move ever forward,
- 29 And the sisters will feel
the call of YHVH
from the very breath^a of Elohim
within them.

23a See Zenos 10:2
24a Hebrew, "the Ever-
lasting God" or "Eternal

God"
27a Hebrew, "toqeph;"
power, strength, or energy

29a See See Ruach Ha-
Kodesh

EIGHT 30-37

- 30 And truth shall roll forth
to conquer all the nations,
in every tongue
and language
that can grasp the ways of Israel^a;
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^a.
- 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^a
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.

30a See Doctrines of the
Saints 2g

24a See Matthew 10:11;
Luke 10:5-6

35a See Doctrines of the
Saints 18 (all sections)

Nine



- 1 O Daughters of Israel!
O Daughters of Zion!
May the seed of Miriam^a
reclaim their birthright!
- 2 May the compassion of Ha'Elohim^a
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^a!
- 4 Might that YHVH^a
will lift us up,
even from death,
for YHVH is the Elohim^b 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 judgement^a 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?

9 1a The Sisterhood of the Levitical Priesthood 2a Hebrew, "the gods" 3a See 4 Moses 41:3, 5	Moses 13:7-8, Deuter- onomy 15:7-9 Matthew 6:22-23	4a See YHVH b See Elohim 6a See Matthew 7:1-5, Romans 14:10-23
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NINE 8-17

- 8 For it is not in Adam^a
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^a of the Creator;
- 10 And what will Adam do
that she should live?
- 11 For she who has violated
the mitzvoth of the Creator^a
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^a
the heavens and the earth,
and forever is YHVH,
from everlasting to everlasting^b.
- 17 And the purpose of creation
YHVH has opened up
to all they that will listen
and seek after truth,

8a Hebrew, "mankind"
9a Hebrew: a calling,
commandment, or reli-
gious duty

11a See Ah'yeh Asher
Ah'yeh
16a See 1 Moses 3-4,
Genesis 1-2

b See Psalms 90:2;
Moroni 7:21 RAV, 7:22 OPV
17a See James 1:2-3;
Ether 5:7 RAV, 12:6b OPV

- 18 And YHVH tests^a His sons
and His daughters
that they may see
that they are worthy
of their inheritance.
- 19 And YHVH does not forget,
but does^a 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^a is the time to learn of YHVH;
- 22 Therefore, walk today in teshuvah^a
and harden not your hearts,
that the great plan^b 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^a and the prophetesses are about,
take heed to our warnings!
- 26 And because we have forgotten^a 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^a people!
Why will you not heed
the voice of YHVH?
Why do you see this as naught?

19a See 1 John 1:9
21a See Alma 16:228
RAV, 34:32 OPV

22a See Teshuvah
b See Alma 9:42-43
RAV, 12:25 OPV
25a See 1 Nephi 1:3b

RAV, 1:4b OPV
26a See Jeremiah 18:15
27a See Deut.31:27

NINE 28-32

- 28 And even now,
at this late hour,
YHVH has shown unto me
a great and marvelous thing
concerning that which
must shortly^a come.
- 29 And when the day does shortly come,
these things shall roll forth among you,
and much truth will be lost
and hidden^a 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^a 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.

28a See 1 Nephi 1:26-27
RAV, 2:2-3 OPV

29a See Avahr 7:30,
8:16-19

31a See Kabbalah

Ten



- 1 Look now at the soothsayers^a,
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^a,
- 5 And so it was that the son was sent out
into a foreign land
and there 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^a 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 1a A form of divination using necromancy

and priestcraft
4a Or "how this world

works"
8a Or "remember"

TEN 10-21

- 10 And so it was
that he took to become a beggar,
for no one knew^a 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^a 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^a,
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^a 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^a,
and by the breath of Ha'Elohim^b
you will understand it;
- 19 But in your foolishness
this parable is as a vision
that is sealed^a 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.

10a Or "remembered"

12a See John 3:16-17

13a See Sabbath of

Passover

16a See Acts 7:55-56;

Hebrews 1:3, 12:2; 1 Peter

3:22; Moroni 9:28 RAV,

9:26 OPV

18a See YHVH

b See Ha'Elohim

19a See Deuteronomy

32:34; 1 Nephi 3:250 RAV,

14:26b OPV; 2 Nephi

12:97 RAV, 30:17 OPV

- 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^a
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^a,
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^a roof
upon the head of it.

26a See Ecclesiasticus
22:9-11

28a Literally “broken
building”
29a See 2 Nephi 12:12-13

RAV, 28:9-11 OPV; Mat-
thew 24:24; 2 Peter 2:1

TEN 30-39

- 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^a 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
who did create you!
- 36 For YHVH is not changeable,
but YHVH is unchangeable^a
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^a no more
that you will hear
the voice of YHVH,
and His mercy will be
waiting for your teshuvah^b.
- 39 And all the lights of the stars
shine in testimony
as for a memorial of HaShem^a;

31a See Luke 19:10; 4 Ne-
phi 1:36 RAV, 1:34a OPV
36a See Moroni 8:19
RAV, 8:18 OPV

38a See John 1:4-5; Mo-
roni 7:18 RAV, 18:19 OPV
b Hebrew, "return;"
see Teshuvah

39a Hebrew, "The
Name," a name or term
for God; see HaShem

- 40 Therefore, listen,
I pray you, to these words,
for hidden within them
are the things of YH^VH
and the mysteries^a
of the light that shines
that you might avoid
the ways of darkness^b.
- 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^a of all things
shall be known unto you.

40a See 1 Nephi 2:67
RAV, 8:23 OPV; Avahr
8:8-10

b See Moroni 7:17
RAV, 7:18 OPV

42a See Genesis 1:1; 2
Nephi 1:95 RAV, 2:14b
OPV; John 1:3



Image 3: Neum Seeing the Last Days in Vision

Eleven



- 1 And now I, Neum, the Oracle, shall speak
unto my children,
even the children of Joseph^a
that shall read my words in the last days.
- 2 Hear me now, O Israel^a!
Hear the words written so long ago;
for I see you,
though I do not understand what I see;
YHWH 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 YHWH,
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^a of every generation of mankind^b?
- 5 Yea, look now and ponder^a 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?

11 1a Or the tribe of
Joseph, likely the Latter
Day Saints
2a See Israel

4a See 5 Moses 13:11,
Deuteronomy 15:11
b Hebrew, "Adam"
5a This list seems to both

echo and contrast scrip-
tures like 5 Moses 20:20
and Leviticus 24:17-23;
see Matthew 5:42-48

ELEVEN 8-17

- 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^a was heard by His children,
and the Voice gave mankind much wisdom
and understanding:
- 10 YHVH uncovered our ears^a 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^b.
- 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^a
and His Mother^b
do sit upon their thrones
in the heaven above the heavens,
- 14 And His Asherah^a 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,

9a See The Voice

10a See Jarom 1:6 RAV,
1:3a OPV; Ezekiel 12:2;

Matthew 13:9-13

b Hebrew, "the Ever-
lasting God"

13a See Ahman

b See Shekinah

14a See Asherah

- 18 For we have not honored our covenant^a,
and over the land YHVH did give us,
we have not made Him our ruler:
- 19 And though Ha'Elohem^a is honored
among Israel,
His holy people —
among Israel,
His chosen people —
we have become a people of works^b
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^a
in the Messiah,
the Great Ha'Kohen^b 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,

18a See 3 Moses 27:7,
Exodus 19:8

19a See Ha'Elohim

b See Isaiah 1:13-17;

Alma 3:69-70 RAV, 5:41b-

42 OPB; Ephesians 2:8-
10; James 2:14-20

22a See Isaiah 25:8; Alma
13:46-47 RAV, 22:13 OPV;
Revelation 1:18

b Or "Tzadok HaKo-
hen;" Hebrew, "Righteous
Priest," "Great Priest,"
"High Priest" or "Great
High Priest"

ELEVEN 28-37

- 28 And Amariah begot Achytub,
and Achytub begot Tzadok.
- 29 And it was Tzadok Ha’Kohen
in the days of our kings^a, David and Solomon,
who were mighty before YHVH,
yet in their pride even they
did sin against YHVH.
- 30 And Tzadok^a begot two sons,
Ahimaaz who was High Priest over Israel,
and Zenoch^b;
- 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 begot Zenock^a,
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^a 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^a offers up His mercy,
will you accept it, O Israel,
with the first and last^b great sacrifice –
that of the broken heart and contrite spirit^c?

29a See 1 Chronicles 24:3
30a Traditionally,
Tzadok or Zadok is said
to have 2 sons, Ahimaaz
and Azariah; however,
1 Chronicles 5:35 states
Azariah is the son of
Ahimaaz

b Hebrew זְנוּךְ
32a Hebrew, זֶנוֹךְ or
Tzenock/Tzenoch
34a Based on Neum
14:12, Neum lived in or
after 622 BC, meaning in
her day they would have
sought after the priests

after the line of Zenoch
and not Zenoch himself
37a Jesus Christ, see
Hebrews 4:14-16
b See Jeremiah 31:31-
43, Hebrews 10:11-18
c See 3 Nephi 4:49c-50
RAV, 9:20 OPV

- 38 I ask those of you that are wise to ponder:
 If Adam^a 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^a 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.

38a Hebrew, "mankind"
 43a See The Voice

Twelve



- 1 And now I, Neum, the Oracle, shall speak
unto my people the words which I have been given
of the Voice^a of El'Olam^b.
- 2 So says YHVH^a unto you:
I have blessed you,
and I have set you apart,
my Israel;
yet you have squandered my gifts
and torn^b my people in two;
- 3 You have made my holy days unclean^a,
and burn up the meat of your sacrifices,
and the smoke is not pleasing unto me,
for ash and dust cannot feed^b my people!
- 4 To make an atonement,
your sacrifice must be pure,
and for the sacrifice to be pure
my people must be pure^a;
- 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^a 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?

12 1a See The Voice
b Hebrew, "the Ever-
lasting God"
2a See YHVH

b See 1 Kings 12, 2
Chronicles 10
3a See Proverbs 21:27,
Isaiah 66:3, Malachi 1:10

b See Isaiah 1:16-17
4a See 4 Moses 8:14,
Leviticus 20:26
8a See Isaiah 55:9

- 10 You come before me with gifts,
yet it is I that created all things,
what need^a 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^a
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^a 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^a,
you shall say:
Blessed are you, YHVH,
for through the Great Ha'Kohen
does our salvation come!

10a See Hosea 6:6; Psalm 51:16; Jeremiah 7:21-23; 3 Nephi 4:49b RAV, 9:19b OPV; Hebrews 10:4-10

11a See 3 Moses 27:7, Exodus 19:8
14a See Jeremiah 31:31, Ezekiel 16:60, Hebrews

13:20; see Everlasting covenant
18a See Mosiah 9:41-42 RAV, 18:10-11 OPV

TWELVE 19-23

- 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 to will you give
unto all that 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.

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^a,
- 3 The very heavens^a 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^a of men shall be as a poison
that will drain the earth^b of its 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^a of the creation shall be sold,
and that great leviathan
shall rise up out of the deep^b
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,

13 2a May be symbolic of people waking up to the reality of God; see Joel 2:1-2, Revelation 6:12-14

3a See Matthew 24:29, Hebrews 12:25-29, Isaiah 13:13, 2 Peter 3:10-12
4a See Proverbs 11:28, Matthew 6:24, Mark 8:36,

James 5:1-5
b See Matthew 24:7, Revelation 8:7-12, 16:9
6a Or "life"
b Or "abyss"

THIRTEEN 9-18

- 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^a
shall take for themselves many^b wives,
even the wives of they who serve under them,
- 11 And they shall call^a themselves prophets,
but they shall defile themselves
with these women,
and shall break^b the hearts
of the daughters of Zion.
- 12 ¶ But the daughters of YHVH shall arise,
and these shall be given the stones^a,
even as YHVH^b did command Israel,
teaching^c again their daughters
to take upon them
their Thummim
and their Urim^d;
- 13 And the Voice^a shall come forth with them,
and they shall speak even with tongues of fire.
- 14 ¶ And behold, it shall be known
by that stone^a that the priestess
shall hold in her left-hand,
yea even that stone
which is on the left side of her;
- 15 And it^a shall be uncovered^b
before the whole congregation
until the priestess is finished
in her utterance.
- 16 Yea, and after the Breath^c 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^a;
- 18 And then you, the congregation, shall ask,
in the name of the Eternal Father^a if her words be true;

10a See Priestcraft
b Wives and women as
property
11a See 2 Timothy 4:3-4
b See Jacob 2:46 RAV,
2:35b OPV
12a See 3 Moses 38:34-38
b See YHVH
c See 4 Moses 37-42

d See Urim & Thummim
13a See The Voice
14a An onyx stone, the
thummim; see 4 Moses 41:7
15a The onyx stone
b Hebrew, "galah;"
literal and physical act of
revealing oneself or

uncovering oneself "na-
ked" to God's revelation
16a See See Ruach Ha-
Kodesh
17a Seeking a group rev-
elation; see 3 Moses 27:7,
Exodus 19:8
18a Hebrew, "Aviad;"
"Father of Eternity"

- 19 And if you will ask with a pierced heart,
in faith^a,
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^a.
- 21 ¶ And if it needs be
that she makes some miracle
in the name of YHVH,
then she shall take the stone^a
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^a of Israel,
shall dwell there among the congregation;
- 24 And they shall be the Shekinah^a,
for they do dwell in the Presence^a of YHVH.
- 25 Remember what YHVH has said^b
unto the daughters of Zion:
And they made for them the mitṣpaḥath^b
of gold^c,
and blue^d,
and purple^e,
and scarlet^f,
and fine twined linen^g.

19a See Moroni 10:5
RAV, 10:4b-5 OPV

20a See Elohim

21a Quartz; 4 Moses 41:14

23a See El'Olam

24a See Shekinah

25a See 3 Moses 38:30-34

b A kind of veil or

shawl the reached from
the forehead, over the
back of the head or to the
hips and could fall even
lower; like a modern tallit
c Representing the
transcendence of mankind
d Representing the
eternal unity of God

e Representing the
compassion and kingship
of God

f Representing the
passion and the fire of
the Holy Spirit

g This may be referring
to any plant based fabric

THIRTEEN 26-35

- 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 mitpāḥath,
which were joined to two of its corners
for fastening it.
- 28 And the curious girdle of her mitpāḥath
that was upon it was of the same,
according to the work thereof;
of gold,
and 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 mitpāḥath 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 lead 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.

Fourteen



- 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^a spoken unto you:
YHVH is angry,
for Israel will not accept
the mercy of the Son;
- 3 And you have threatened^a 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^a?
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^a,
for unto him has been given
the High Priesthood.

14 2a See Zenock 1:44-46

3a Or "did threaten;"
based on the name of
Sefer Zenonck, he likely
died around 886-876 BC
as it states that his death
came "in days when Zim-

riy was king;" Zimri, was
king for 7 days or 7 years
depending on the trans-
lation of 1 Kings 16:15, this
may be refering to the
teachings of Zenock and
not Zenock himself

6a See Raphael

7a Hebrew, "teacher of
righteousness" or "the
righteous teacher;" this
term is tied to Melchize-
dek and the Brotherhood
of Christ

FOURTEEN 8-15

- 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'Migdalaha;
- 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^a has spoken it unto me.
- 10 Wherefore, here me this day,
O Israel;
yea, hear the words of El'Olam^a,
even as you did hear them
in the of days of old
from the prophetesses:
- 11 Yea, from Zipporah^a,
and Miriam^b,
and from Rahab^c,
and from Deborah^d,
- 12 And from Abigail^a,
and from Noadyah^b,
and from Beulah^c,
and even from Chuldah^d
who did testify
of Sefer Ha'Torah^e;
- 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^a
that were taught unto their parents
by Raziel^b:
- 15 For in the day that
the earth was created,
the letters were written
upon the night sky,

8b Hebrew, "teacher from the tower/watch tower," or "the high teacher;" This term "migdalaha" is used in Songs of Solomon 4:4, 7:5, and 8:10; in modern English is would be "Magdalene, and the title	appears to be tied to the Sisterhood of Christ 9a See The Voice 10a See El'Olam 11a See 4 Moses 37-42 b See 3 Moses 21 c See Joshua 2:1 dSee Judges 4:4 12a See 1 Samuel 25:23-31	b An unknown prophetess c An unknown prophetess d See 2 Kings 22:14-17 e 5 Moses or Deuteronomy 14a Or "symbols" b See Raziel
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- 16 And YHVH did give
unto the daughters of Israel
their mitzvot^a
through our mothers,
even Miriam and Zipporah—
- 17 Even to learn the letters;
yea, to learn to read the night skies^a.
- 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 that show her affection.
- 23 She does hide her face in a veil,
for her beauty is like no other;
for she is wild^a,
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.

16a Hebrew, a calling,
commandment, or reli-

gious duty
17a See 4 Moses 19:14

23a Hebrew, “shiggay-
on,” a passionate song

FOURTEEN 27-28

- 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.

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^a
that light
from the darkness.
- 3 And when mankind is given
to know good from evil^a,
or to separate the light
from darkness,
so it is that they can tell
the Presence^b from the adversary^c.
- 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^a
that does break
through the darkness,
you shall behold
the pathways
white and delightsome^b,
- 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^a tablets is inscribed the Torah,
and upon the emerald^b tablets
are the secrets^c of the temple of YHVH.

15 2a See 1 Moses 3:7,
Genesis 1:4
3a See 1 Moses 5:44,
Genesis 3:22
b See Shekinah

c See Satan
5a See Alma 15:51 RAV,
28:14 OPV; Moroni 7:18
RAV, 7:19 OPV
b See 2 Nephi 12:86

RAV, 30:7b OPV
8a See 3 Moses 30:21,
32:1, 11, Zenos 2:5
b See Zenos 2:5
c See Sefer Melchizedek

FIFTEEN 9-17

- 9 And when Moses was given^a the Torah,
Israel was not ready,
and so it was
that the tablets were broken
and destroyed^b by
the very hand of Moses.
- 10 And so it was
that Moses was commanded
to make a second^a 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^a,
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^a
that unites the right and the left,
and written upon it is the heart.
- 13 And there are thirty-two^a 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^a of the earth,
and the Eden of the heavens,
and these are one creation.

9a See 3 Moses 29:26, Exodus 32:15 b See 3 Moses 30:26, Exodus 32:19 10a See 3 Moses 32:1, Exodus 34:4 11a See El'Olam	b See Covenant 12a Hebrew, "shen;" "tooth" or ivory;" this could refer to almost any shining stone; associated with purity and immor- tality	13a In Kabblalah the 22 letters in the Aleph-bet plus the 10 Sefirot; see Book of Remembrance 31:1-9, Melchizedek 24:19 17a See Eden
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- 18 And that creation is thus:
 Life nephesh^a which is the birth of the soul,
 life ruach^b which is the breath and awareness of Ha'Elohim,
 life neshamah^c which is the understanding of YHVH,
 life chayah^d which is the oneness of YHVH,
 and life yechidah^e which is life the eternal creation of YHVH.
- 19 And these may be seen
 in the En-Sof Adam Kadmon^a:
 intelligence,
 spirit,
 flesh,
 soul,
 and yachid –
 the eternal life given olam ha'ba^b;
- 20 Therefore, know O Israel,
 that there is no beginning
 nor end to life
 for there is not beginning
 or ending to YHVH
 or of 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^a YHVH destroys;

18a Hebrew, "soul"
 b Hebrew, "breath" or
 "wind"
 c Hebrew, "soul"
 d Hebrew, "life"
 e Hebrew, "soul;"

denoting being one with
 God
 19a 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
 b Hebrew, "the world
 to come;" the resurrection
 24a See Job 1:21

- 25 YHVH Elohim is the Creator,
and YHVH, our Elohim, is destroyer;
yet all that YHVH destroys
YHVH heals^a;
- 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^a 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^a of the earth,
and sealed within the hearts^b of the righteous,
yet they shall know it not^c.
- 35 And the warmth of that fire shall gather them,
that they shall find safety and peace in Zion^a:

25a See 1 Peter 2:24; 2
Nephi 63:1-33 RAV, 9:13
OPV
32a See 5 Moses 32:6,
Deuteronomy 30:6

34a Or “altar;” see 1 Moses
16:4, we are the altar of
God, the temples of God;
see 1 Corinthians 3:16
b See 2 Corinthians

1:21-22, Ephesians 1:11-14
c See 3 Nephi 4:50 RAV,
9:20b OPV
35a See Zechariah 8-14

- 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.

Sixteen



- 1 And now, Judah,
prepare for your slumber!
In your wickedness
you have forgotten YHVH^a,
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^a
upon Israel and upon all people:
- 5 And when your sons and your daughters
shall awaken^a,
they shall see,
for they shall prophesy of truth.
- 6 And your men shall dream^a 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^a together all these sayings,
for the Voice^a has spoken again to mankind!
- 8 For there had been a silence^a in the heavens
as the earth was prepared for that last hour^b to unfold.
- 9 But then the moon^a shall shed her light
again upon the earth,
that there should no longer be darkness
in the night,

16 1a See YHVH

4a See Ruach HaKodesh

5a See 2 Moses 21:25,
27:7; Isaiah 51:9; Alma
5:38 RAV, 7:22 OPV;

Ephesians 5:14

6a See Joel 2:28, Acts 2:17

7a Likely a call to gather
up the scriptures to come
forth at the last days

b See The Voice

8a See Revelation 8:1

b Or "that last time"

9a A full moon, likely
referring to Neum 7:28

- 10 And winged messengers^a shall make noise
and the earth shall hear them.
- 11 And when the priesthood of YHVH
shall be restored^a unto the earth
it shall not ever again leave her.
- 12 And in the last days there shall be those that 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^a leave the earth,
but shall fill^b it,
spreading like a fire
to consume the righteous
in the power of YHVH!
- 15 And they that do rise at midnight
to meditate on the mysteries of YHVH
and the secrets of El'Olam^a,
unto them shall a portion be given.
- 16 All they that do dwell in the garden
and do walk about the orchard^a
shall be given a lamp,
and all they that 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^a,
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^a,
who is the seed of Israel:
- 20 For Israel shall repent,
and Ephraim be remembered,
for he is a delightful child,
and a precious^a son unto El'Olam;

10a See Malak
11a See Melchizedek
2:20; Revelation 5:10;
Avahr 21:2-5, 25:5-8
14a See Hebrews 7:7

b See Doctrines of the
Saints 69a:71; Book of
Remembrance 27:36
15a See El'Olam

16a See Pardes
18a See Zenos 11, Jacob 3
RAV, 4 OPV
19a See 2 Moses 32
20a See Jeremiah 31:0

SIXTEEN 21-30

- 21 Therefore, I have seen
that through the seed of Ephraim^a
Israel shall be restored.
- 22 And he shall bring forth
the garment of his father,
even the cloak^a 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^a
eaten once more.
- 28 And then shall Adam^a and Eve^b 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^a in El Elyon
the neshamah^b rises
and truth and light are freely given
and received in YHVH,
and Israel is free.

21a See Jeremiah 31:6-9
22a See Coat of many colors

27a See Tree of life
28a See Adam
b See Eve

30a Or "one"
b Hebrew, "soul"

Seventeen



- 1 The name of YHVH^a, the Creator^b,
is written and engraved^c
above,
below,
and on all sides
of this, the creation,
for it is His;
- 2 And the shekhinah^a of YHVH
is in the Tabernacles^b,
and in the temples,
and in the tents^c of the tallitot^d:
Seek Her^e 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^a?
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^a
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^a:
- 8 Because they be a stiff-necked people,
it shall be that when they shall keep my mitzvot,
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;

17 1a See YHVH
b See Ahveh Asher
Ahveh

c Or "carved"
2a Hebrew, "dwelling
place" or "settling," de-

noting the presence of
God in a place
b Or "tents"
c See 1 Moses 36:13; See
1 Nephi 1:46 RAV,
2:15 OPV

d See Tallit
e See Shekinah
4a Hebrew, "Most High
God"
6a See Elohim of man
7a See 4 Moses 37:15-18

SEVENTEEN 10-20

- 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^a,
and what then shall be the fate of Judah
if we do not^b 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^a 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^a:
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?

13a See 2 Kings 17

b See Yoma 9b, Babylonian Talmud

17a The first Temple was destroyed around 586 BC when Nebuchadnezzar, the King of Babylon,

conquered Jerusalem; see 2 Kings 25:9-17
19a See Lamentations 1:8

- 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^a
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^a 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^a 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^a forth
from His secret place,
- 26 And all they that go about
in search of Truth
are given the secret^a doctrines,
and they sing
in hymns of worship.
- 27 And this is even as Abram and Sarai
that 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.

21a See Jeremiah 31:33;
2 Corinthians 3:1-6; Writ-
ings of Moroni 13:23 (6e)
22a See El'Olam
23a This may be the 7

Sefirot of creation on the
tree of life in the Book
of Remembrance 33; or
wisdom, understanding,
purpose, power, knowl-
edge, reverence, righ-

teous judgement listed in
Isaiah 11:2-4; or both
25a See Psalm 117:105,
Matthew 5:16, John 9:5
26a See Book of Reme-
brance 26:21

SEVENTEEN 29-33

- 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.

Eighteen



- 1 And now, Judah,
I will prophecy unto you once again;
for I am the oracle of YHVH,
and YHVH^a is the hope of Israel;
- 2 Therefore, I say unto you:
How firm^a is the foundation
build upon YHVH, our Elohim^b!
- 3 And upon this shetiyyah^a
is^b Zion built:
By the Chozeh^c,
even those who do seed.
- 4 And this is the rock
whereupon this earth was created
and built up,
and in it is the life of Israel;
- 5 For if mankind were to open their eyes too see,
then the adversary^a would have no^b power
over the hearts of mankind,
and the unknown would be known:
- 6 For the seer^a does know,
and does testify
that there is one above all,
and one below,
- 7 And one between two,
and two who do beget a third,
and that the three become one,
- 8 And that one sends forth
the divine light and life.
- 9 And there is seen six on the one side
and six upon the other
(the visible and invisible^a work).

18 1a See YHVH
2a See Isaiah 28:16, Jeremiah 29:11, Matthew 7:24
b See Elohim
3a Hebrew, "rock;" or
"foundation stone," the

rock that is the foundation of the world
b Here indicating past, present and future, or all time
c Hebrew, "a seer"

5a See Satan
b See Alma 21:140 RAV,
48:17 OPV
6a See Seer
9a See Romans 1:20,
Colossians 1:16

EIGHTTEEN 10-20

- 10 And the six do rise
to become twelve,
and the twelve do reveal
the twenty-two symbols^a,
- 11 And the six are a part of the ten elohim^e
from the first day of the creation,
and the ten are the one.
- 12 And this is the shetiyyah
where upon Zion does dwell;
and therefore, wake up, O Judah,
- 13 And wake up your brothers,
even Israel;
- 14 For you will be judged^a in your slumber.
- 15 And when the body is defiled^a
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^a,
and His is over all things,
even life and death;
- 17 Therefore, YHVH is the hope^a 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.

10a Luke 12:40 E
11a Here referring to the
10 sefirot or the 10 ema-
nations of God; see Book
of Remembrance 33
14a See Psalm 121:4,

Jacob 2:64 RAV, 3:11 OPV,
Luke 12:40
15a Or “when the body
dies”
16a See El Elyon

17a See Psalms 131:3; Jer-
emiah 17:13; Alma 15:33
RAV, 27:28b OPV; Judith
9:11; Ecclesiasticus 34:14;
1 John 3:3; Writings of
Moroni 12:43 (13c)

Nineteen



- 1 And now, I shall speak
unto all those that 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^a?
- 3 No, but the sin was to take
before that thing was given;
therefore, it was their shame,
and the shame of Adam^a
could not be hidden.
- 4 And this, O Judah,
is the secret of sin:
For Adam and Eve were told
not to take^a for themselves,
and yet they did take
before their time.
- 5 They did know,
yet they did not understand;
and therefore the adversary^a
did deceive^b them.
- 6 And thus, they could not rescue themselves;
for they understood not
what should come^a 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^a 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.

19 2a Hebrew, "Adam"
3a Hebrew, "mankind"
4a See 1 Moses 4:25,
Genesis 2:17

5a See Satan
b See 1 Moses 9-18,
Genesis 3:1-6, Book of
Remembrance 7-8

6a See 1 Corinthians
15:20-22
8a Or "when evil is giv-
en, evil is taken"

NINETEEN 10-21

- 10 What nations
should want to be oppressed by their neighbor?
Who that is weak
wishes to be ruled by those that 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 what 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^a is shut up,
and wickedness is bound up,
and righteousness does abound,
the light of YHVH 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 that are hungry.
- 19 And this shall be
because the Father shall come in the flesh,
even the Son^a of the Eternal Father.
- 20 And though He will be our king,
we will not be His people,
and we will despise Him,
and mock Him,
and send Him away.
- 21 And He will teach^a us,
and will heal^b the sick,
yet His deeds will be judged^c impure.

16a Enoch 38:46-47, Revelation 20:1-4, Writings of Moroni 8:6 (3) 19a 1 Nephi 3:62 RAV,	11:21a OPV, 2 Nephi 6:10 RAV, 9:5c OPV, John 14:9-11 21a See Matthew 5	b See Matthew 4:23-24 c See Matthew 27:1-26, Mark 15:1-15, Luke 22:13-25, John 19:1-16
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Image 4: Neum Dancing in Vision

NINETEEN 22-33

- 22 He who gave us the Torah^a,
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^a 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^a,
we cannot^b kill him,
for He is our Elohim!
- 26 And He should rise on the third^a day
and take many up with Him.
- 27 And in the last days He will come again,
even as He did leave^a they that 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^a
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 through 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.

22a Hebrew, "Teachings," Instructions," or "Law"	25a See John 19:30 b See John 20:15-18	27a See Acts 1:11, Avahr 5:17-24
23a See Ephesians 1:3-6	26a See Luke 24:46-47	30a See Acts 2:17

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.

Twenty



- 1 And in that day,
when YHVH^a shall come unto the earth,
there shall be such a joy
among the malakim^a of the heavens!
- 2 For YHVH is willing to reconcile with you,
O Israel,
His hand is stretched out
towards all those that 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^a,
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^a,
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^a.
- 8 Yet when Israel should be restored
unto her former glory,
then shall YHVH come again
unto His bride^a,
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 that walk
upon that straight path^a to our Elohim.

20 1a See YHVH

b See Malak

4a Deuteronomy 10:17,

1 Timothy 6:15

6a See Zenos 10:56-57,

Revelation 19:7-8

7a Hebrew, "nokri;"

foreigners

8a See Zenos 12:47, Reve-

lation 21:2, 9

9a See Yashar-El,

- 10 And their love shall be so great
that their fire^a 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^a,
but shall be forever faithful
unto her first love.
- 12 O Israel,
O Judah!
Why do you go a lusting
after other elohim^a
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^a
and quail^b?
- 16 And when we did thirst,
did El'Olam^a not send forth
Moses and Aaron
to strike^b the rocks
that we might drink?
- 17 And even now,
YHVH has living water^a for you,
but you will not drink it,
for it seems bitter to you.

10a See 3 Moses 47:16,
Exodus 12:22; 2 Nephi
13:17 RAV, 31:13d OPV;
Matthew 3:11; Luke 3:16;
3 Nephi 4:50 RAV, 9:20b
OPV; Mormon 3:33 RAV,
7:10b OPV

11a Or "apostacy"
12a See Elohim of man
15a See 3 Moses 22:31-35,
Exodus 16:15
b See 3 Moses 44:36,
Exodus 16:13
16a See El Olam

b See 3 Moses 50:12-
13, Numbers 20:11
17a See Song of Solomon
4:15; 1 Nephi 3:68 RAV,
11:25a OPV; Jeremiah
2:13, 17:13; John 4:10, 7:38

TWENTY 18-27

- 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^a 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^a 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^a,
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^a 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.

20a See Isaiah 1:11
21a See Psalm 81:3

24a See Elohim Shaddai
26a Or “against”

27a See 1 Corinthians
15:53-55

Twenty-one



- 1 As I have said to you:
The heavens,
as they are crowned with stars,
teaches^a 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
that seek to be free;
- 4 But in heaven,
it will be the slaves
and the servants that are free,
and those that were free
will be as servants
to those that 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^a 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 that are healthy do die,
taken even when we do not suspect.
- 8 But in the heavens, there is no^a 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^a:

21 1a 1 Moses 3:24, Genesis 1:14
6a See Matthew 22:30,

Doctrines of the Saints
17d:8-12

8a See Revelation 21:4
9a See YHVH

TWENTY-ONE 10-19

- 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^a should not need
to come into this earth.
- 12 But it is even as I have said,
and this I do know,
for El'Olam^a 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^a did gather
and watch over the works,
and YHVH Elohim^b 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^a 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^a her husband,
- 19 But should she love another,
and reject the covenant,
then her seed shall resemble
her adulterer.

11a See Son of man

12a See El'Olam

b See Elohim Shaddai

13a See Ha'Elohim

b See YHVH Elohim

15a See 3 Moses 27:7

Exodus Exodus 19:8

18a See Matthew 7:15-20

- 20 For Israel is not owned
but YHVH does loves 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^a Elohim^b,
yet He is El Elyon^c,
and has been patient towards you,
O Judah,
- 24 YHVH does not desire your destruction,
but does call you back in teshuvah^a!
- 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.

23a See 3 Moses 28:6,
Exodus 34:14 Mosiah

7:114a RAV, 13:13 OPV
b See Elohim

c See El Elyon
24a See Teshuvah

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^a.
- 2 You remember the holy days^a,
but forget your oaths
to be a holy^b people
to YHVH^c, who is holy.
- 3 You pour out your libations^a,
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^a.
- 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 YHVH does have for you
and your sons and your daughters,
then you will cry out
in the joy^a of your redemption.
- 7 And at the end of days,
the wars^a shall see their endings,
and the temples will again
be consecrated to YHVH Elohim;
- 8 And the true arts^a will be taught again,
and truth will be written upon pillars
that will rise into the skies,

22 1a Hebrew, "im-moralities" or "wicked schemes"
2a See 3 Moses 33:19, Exodus 34:23

b See 4 Moses 8:14, Leviticus 20:26
c See YHVH
3a See Libations
4a See Ha'Elohim
6a See Isaiah 35:1-10;

3 Nephi 4:51a RAV, 9:21 OPV; Hebrews 9:12; Mormon 3:29 RAV, 7:7 OPV
7a See Isaiah 2:4
8a Or Kabbalah

- 9 And YHVH 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 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 YHVH Elohim^a
is the one who does consecrate^b
and does purify^c all
that would walk in His gardens
and tend to His fields.
- 16 And all will see and know
the glory^a of YHVH
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.

15a See YHVH Elohim
b See Micah 4:13, He-

brews 10:9-10
c See Helaman 2:31

RAV, 35 OPV; 1 John 1:7-9
16a See Ruach HaKodesh

TWENTY-TWO 20-25

- 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 by 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.



Image 5: Neum Facing the Light

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^a to keep my Torah^b and my mitzvah^c thou did so as one, my child, and thou came to life, being filled with my Breath^d, yea, even the Holy Spirit^d;

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^a, to sound the trumpet and to bring forth the everlasting gospel^b,

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^a? Behold, it is the very same Gospel that thou, my Israel, did speak^b 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^a 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;

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

14 And thus was the record of the Lehites 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^a 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^a.

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^a, 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^a 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, lest I come again to destroy it.

29 ¶ And I gave these records, even the plates of brass, to the

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

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.

Lexicon

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 12:1-2.

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, 32:13.

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 32:13.

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, 32:13.

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 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, נאף, “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 אהיה אשר אהיה. “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 23:62.

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 33:9.

Aleph/I: 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 (eem), 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 21:20.

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 37:4. 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 10.

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 11:19.

Asherah: The consort of Yahweh in the ancient Semitic religions. This pagan goddess was known to have been worshiped in ancient Israel, as prophets of the Lord spoke out against the practice. It should be noted that references to Asherah found in the five books of Moses of the Old Testament are not found in the five books of Moses from the plates of brass.

This name does appear in the Hebrew letters in flame that rest over the plates of brass during translation, and in English on the parchment. However, this seems to denote Mother Goddess, Shekinah who at other times appears to go by the name Asyma. In this context, the Divine Feminine appears to "share" the name of one or more Semitic goddesses, just as YHVH shares the same or a similar names of Yahwah and El. This is likely to help with understanding of Her divine nature in a particular context. However, the Israelite Asherah should not be confused with that foreign deity.

For the pagan goddess see Exodus 34:13, Deuteronomy 16:21 (compare to 4 Moses 5:7).

Used as a reference to the Divine Feminine see 1 Moses 47:12, Neum 11:14

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 12:1-6.

Asyma: Arabic name meaning “guardian” or “protector.” It is also a West Semitic goddess of fate. This name is used in the plates of brass to denote a Mother Goddess.

In Neum 7:27, above the Egyptian ankh, the “key of life,” are 2 Hebrew words: מְקָרָה "chance" and בְּמָזַל "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 Divine Feminine.

See Neum 5:13, Remembrance 2:11.

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 33:42.

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: Ayn 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.

Ayish: Likely refers to either Ursa Major (the “Big Dipper”) or Arcturus (the “North Star”).

See Job 9:9, 38:32; Neum 7:34.

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 bālāl, “confusion,” or “jumbled.”

Baptism: See Tevilah.

Behold: See Hinnah.

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. This 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, physical 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 1:23.

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 understand 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, 33:35-37.

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 Rauch 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 2:13-16.

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.

C

Cardinal Directions: East, North, West, South; the four aspects of God:

- Y: Da'at: Knowledge~Air~East~Avinu (God the Father)
- H: Chokhmah:~Wisdom~Earth~North~Shekinah (God the Mother)
- V: Chesed:~Mercy~Water~West~YHVH (Jesus Christ)

- 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.

Chamah: The Hebrew word for the Sun.

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 1896. 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 30-36.

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: כְּרֻבִּים, 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 Al-phabet. 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 6:1-4.

Chochevet: A feminine variant of the otherwise masculine word for star (Kochav). Due to its position in this list with other planets in Neum 7:35, it seems likely that it may refer to the planet Venus.

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 halves 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, 33:5-8.

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, 32. 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 pre-Jesus 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, 30:13.

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.

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’lam (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, 33:9-12.

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 selfishness) 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.

Daughters of Miriam: A term for the sisters of the Levitical Priesthood.

See 3 Moses 39:27; 4 Moses 38:4, 39:1; Neum 2:4, 7:28

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, 118b: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, 124:45.

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.

Demon: A fallen angel, agent of Satan.

See 1 Moses 16:11.

Desires: In Kabbalah the male represent the will to bestow and female the desire to receive. Our first desire should be to bestow and to receive should be directed to and for God. Our desires grow in strength as represented by plants (lowest), animals (lesser) people (greater) and family members (greatest).

See 3 Moses 33:14-16.

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:

1. Adam and Eve
2. Enoch and Aadan, Yydnah, and Ydris
3. Noah and Na'amah
4. Melchizedek and his wife (wives?)
5. Moses and Zophorah, and Moses' sister Miriam
6. John the Baptist and Mary Magdalene (wife of Jesus)
7. Joseph Smith Jr. and Emma Smith
8. 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. The divinely translated 4th and 5th Moses appear to 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 1:14. 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.

D'rash: Hebrew, “concept.” In this third level of the Pardes we seek more wisdom by comparing the literal and symbolic meanings with other scriptural references. D'rash or Midrash, is how we apply both p'shat and remez. Here we take multiple verses and put them together to make a “new scripture” with deeper meaning. We gain much by reading these scripture passages in the light of p'shat and remez. Separately they each teach us wisdom. By adding d'rash, we put them together and find deeper truth.

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.

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 4-5.

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, 30:1.

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:10.

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 of our 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: or “Elolaum;” 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.

Elolaum: or El’Olam; Hebrew, “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; "life.: 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.

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 123.

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, 47:12. 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, 33:16-18.

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 46-47. 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, 10:30.

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 (*Psalms 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, and no one was allowed to enter except the High Priest, and even he would only enter once a year on Yom Kippur, 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 may 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 3:4.

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 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 6.

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, 68:38.

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; 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 35:10. 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.

Iton: Arabic, “There is a river.” In the Writings of Moroni the term is used to describe “a condition of joy, peace, love, light, truth, and exaltation.”

See Writings of Moroni 14:14.

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.

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 5.

Jophiel: See Haniel.

K

Kabbalah: Kabbalah, Hebrew קבלה comes from the root קבל meaning “reception.” While there are many meanings to the term Kabbalah, including “reception,” “tradition,” or “correspondence,” the idea of receiving is one common understanding between all the various schools. Historically speaking, Jewish Kabbalists developed their own sacred texts and use classical Jewish scriptures to explain and use mystical teachings. Though there are many schools, in modern Judaism Lurianic Kabbalah is most widely taught and practiced.

During the Renaissance, Christian scholars became very interested in Jewish mysticism, especially Kabbalah. These scholars saw the Jewish people as having secrets that they believed they, the Jews couldn’t understand because of their rejection of Jesus as the Messiah. They then took Jewish ideas and reinterpreted them to fit with Christian theology. For example, the upper three Sephirot on the tree of life became the Trinity, with the other seven the earthly world. And this does fit, as the lower seven are the days of Creation. One of the beautiful things about the Sefirot is that they can be interpreted in so many ways.

During this same time period, Hermetic Qabalah arose alongside Christian Cabala, creating what we see today, a variety of Esoteric Christian, non-Christian, or even anti-Christian schools. Hermetic Qabalah draws on not only Kabbalah, but astrology, Alchemy, Pagan religions, neoplatonism, Gnosticism, hermeticism, and more. Hermetic

Qabalah differs from the Jewish form in being a more admittedly syncretic system, however it shares many concepts with Jewish Kabbalah. It is the underlying philosophy and framework for a number of magical societies, like the Golden Dawn, and the Fellowship of the Rosy Cross.

Mormon Kabbalah is a new concept that arose in March of 2018 when the Lord told David Ferriman to unite God's people in Kabbalah. With the understanding of repentance as "teshuvah," returning to God, and the Kabalistic understanding that Israel means "Yashar-El, the path Straight to God," Mormon Kabbalah becomes a path of building a personal relationship with God, the very nature of true repentance. It is a return to the "marriage covenant" between Israel and God, with a broken heart and a contrite spirit. The secret tradition of Kabbalah based in this would be love.

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 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.

Kesil: The exact identification is debated among scholars, but it is often associated with the constellation Orion.

See Neum 7:34.

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, 33:1-4.

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.

Kochav: Hebrew, "star;" likely a reference to Mercury in Neum 7:35 due to its position in the list with other planets, and that it is listed there as a name for a specific thing.

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 as an example of Jesus Christ.

See 1 Moses 3:27; Abraham 3:3-10.

Kymah: (Kimah) Commonly identified with the Pleiades, a prominent cluster of stars in the constellation Taurus.

See Neum 7:34.

L

Lamed/30: Lamed (or Lammed or Lamedh) is the twelfth letter of the Hebrew Alphabet. It signifies the number 30. 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 17). 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:10-14.

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.

Lebanah: The Hebrew word for the Moon.

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 2:17.

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 or 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 2:11-22.

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.

Lucifer: See Satan

M

Ma'adym: The Hebrew name for the planet Mars. The word "Ma'adym" derives from the root "אָדָם" (adom), meaning red, which coincides with the reddish appearance of Mars in the night sky.

See Neum 7:35.

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 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 closest 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 7:36-50. 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 106:1-35.

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 6:8.

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).

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, to bring that energy back around in a circle and back up the Tree of Life.

See Book of Remembrance 29:13, 33:31-34.

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 11:1-9.

Marcheshvan: See Bul.

Mayim: Hebrew, “waters.” Water represents Christ’s mercy, the Sefirot Chesed, and YHVH/Jesus Christ Himself. See Chesed.

Melchizedek: Hebrew, “King or 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.

Mezarim: Likely refers to a set of celestial objects or specific constellations, perhaps those found in the Zodiac.

See Neum 7:34.

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:12.

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 600. 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 kalf, 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 11:13–21. 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, 11:20.

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 Mitatron 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, 6:1.

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 12:7. According to Zenos Chapter 3 Michael was called to oversee the first dispensation of mankind here upon the earth. If Jesus, the Son, 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, 28:24-31.

Mishchah: Hebrew, “to consecrate a portion.” See Anoint.

Mitzvah: (plural, mitzvot) 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 mitzvah: 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 through obtaining the Sacraments

Social:

- Give to the poor
- Worship with family, friends, and neighbors
- Worship together on the holy days
- 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 are no longer 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 keseh, 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 retuned with Israel to make thier covenant with God. It is unknown where this mountain is today, though there are speculations.

See 3 Moses 3:1, 27:1-7, Exodus 19.

The Mouth of Elohim: or “the Mouthpiece of Elohim,” another way of saying prophets of God or evangelist.

See 1 Moses 6:37.

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 took this vow at some point 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, 33:22-23.

Neum: Hebrew (נִּזְמָה), “utterance, declaration, revelation.” This term is typically used to describe the words of prophets and prophetesses while in an ecstatic state.

See Genesis 22:16; Numbers 14:28; 2 Samuel 2:3; Proverbs 30:1; 1 Nephi 5:240-241 RAV, 19:10 OPV.

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:28. 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; Either 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 tales as well. This story has struck much controversy as mainstream science and archaeologists claim that no physical evidence of the Ark has ever been found. (It should be noted that there are a number of people who have dedicated their lives to finding the ark and some of these have found evidences.) 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 700. 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 to listen to our Neshama, through which the Creator is always present in us.

O

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; 18:26–29.

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

Pardes: Hebrew, “orchard.” The four Pardes are P’shat (“surface”), Remez (“hints”), D’rash (“concept”), and Sod (“mystery”). In Kabbalah it is said the Torah has 70 faces, which is to say there are 70 ways of looking at each of the four Pardes. Pardes is like climbing Jacob’s ladder. An extended meaning never contradicts the base meaning, but rather expand our understanding. Because it is all a part of the same ladder, there we should see considerable overlap as we climb. Pardes takes us to the four corners of the earth, searching God’s Word for His truth. And at the very top, we take all of this inward, revealing God’s will for our true selves.

See P’shat, Remez, D’rash, Sod.

Pathakh azeen: Hebrew, “opening of the eyes.”

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; 7.11–34.

Peh/80: Peh 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 self-mastery.

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 5:34. 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 to care as much as people do as to a family's choice to be polygamists or monogamists, as long as all involved are of age, one with each other and with God, and together they work to keep their covenants with the Lord (*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 “*polloi*,” 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:

1. the power of God
2. service to others
3. 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 to 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.

P'shat: Hebrew, "surface." In the Pardes, this is the literal or direct interpretation, taking the words at their most basic and literal meaning. P'shat is the first stone in the foundation of Scriptural understanding. In any passage of scripture, we can all see and understand simply what is said. This is the plain and simple meaning of the text. We can look at it in context with the rest of the chapter. We can gain incite from the literary style, look at it from a cultural perspective, and even view it as a point in history. We know there was a creation, as all things are here now.

Keep in mind when using this approach that the authors of the scriptures are not always literal in what they say. Inanimate objects may be used at times to describe people, places, or things. It must till be understood that these are figurative. At other times inanimate objects are brought to life in the scriptures, these too are most likely figurative. The same is true of figurative statements. And, sometimes these figurative things are give to help us look a little deeper. In addition, sometimes stories are just stories the point of scripture is to help us understand God, not teach science or history.

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, 21. 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 of 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 25:1-4.

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:13.

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 5:2-4. 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.

Ra or Ra-shin: Ra is the name of the Egyptian sun god, who was a creator god, and Shin is the twenty-first letter of the Hebrew alphabet, meaning "to press, to eat, to consume." Shin is seen as a holy name and letter representing the power of God, being used by the Priests and Priestesses as a mudra as Priestly Blessings are given.

See 2 Moses 4:10; Writings of Moroni 11:8, 15-16, 22, 43, 50; HaShem.

Raziel: Hebrew, "secret of God." Also known as Raphael, who is Melchizedek.

See Raphael.

Religious socialism: A type of democratic socialism based on religious values. Scriptures such as Acts 2:44-24 (*"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need"*) and Acts 4:32 (*"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common"*) reflect this idea.

This ideology can also be found in the Book of Mormon, such as 3 Nephi 12:11b RAV, 26:19 OPV (*"And they taught and did minister one to another; and they had all things common among them, everyman dealing justly one with another"*).

See Leviticus 25: 35-38; Deuteronomy 15:1-5; Job 31:16-25, 28; Proverbs 28:3-28, 31:9; Isaiah 58:2-7; Ezekiel 18:7; Matthew 6:24, 19:23-24, 25:40-46; Luke 4:18; John 11:10-11; James 2:14, 5:1-6; Mosiah 13:44 RAV, 29:32a OPV; Alma 1:39 RAV, 1:26c OPV, 11:26 RAV, 16:16 OPV, 51:50 RAV, 28:13 OPV; 3 Nephi 3:15 RAV, 6:14a OPV; Doctrines of the Saints 27:21, 39b:9, 40d:3-4, 43:4, 83a:40-41.

Remez: Hebrew, "hints." This is the allegoric level of the Pardes, the hidden or symbolic meaning when we look a little deeper, just beyond the literal interpretation (P'shat). At this second level, look for the implied meaning of the text. We begin to look for the deeper meaning by looking at the text from another angle. This will uncover new and sometimes even contrasting ideas. Both can be correct, as both are different ways of looking at the same text. Words in every language have a variety of meanings. We should explore them.

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 this 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 7:55-56. 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 19:15.

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 18:13-14.

Ruach: Hebrew, “breath,” symbolically the breath of spiritual life.

See Ruach HaKodesh.

Ruach HaKodesh: Hebrew, רוח הקודש, 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 a means for God to send 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 3:73.

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 5:24.

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, 6:20-22.

Samekh/60: Samekh (or Samech) is the 15th Letter of the Hebrew Alphabet. It signifies the number 60. 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 2:14-15.

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.

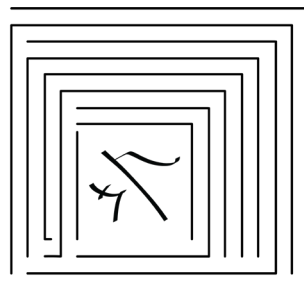
Scarlet: Can refer to immorality and sin, but also the redeeming blood of Jesus Christ. It is seen as a symbol of royalty and of indulgence. In Kabbalah a scarlet bracelet is worn on the left hand to ward off evil.

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 17:3-4.

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 the Lord 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 (Elohim, God the Father or the Divine Masculine). The seven at the top, representing the North (Elohim, the Mother or Divine Feminine). The four levels to the left, representing the West (YHVH, the Son). The two at the bottom, representing the South (the Breath of God, or the Holy Ghost or 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 ךך (Resh and Chet) for Ruach, meaning “Breath” for the Holy Spirit.

This may be that this is a “template” of sorts, and one would write in their own information on the seal. More revelation is needed.

In January, 2024, David saw this symbol online, and tracked down more information. Rabbi Moshe Cordovero used this symbol to teach and explore the tree of life and his ideas on the Sefirot. This led to a revelation on the miktabim.

See Doctrines of the Saints 132.

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 this 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 1819. 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 3:17.

Shavuot: See The Sabbath of Yom HaBikkurim.

Shabbat/Sabbath: Hebrew תבש, “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 34:12-13.

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 2:1-4.

Sheol: Hebrew, שאול, 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 8:24-58.

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” (חַטָּא). Chata’ah comes from the root word “chet” (חַט) 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 upon herself to take of the tree 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 change 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 25.

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 Moses at Mount Sinai. Sivan occurs in May–June on the Gregorian calendar.

Shin: See Sin (letter)

So mote it be: See Amen.

Sod: Hebrew, “hidden.” This fourth and final Pardes is the secret or the “mystery,” revealing the esoteric or mystical meaning. It is revealed to us by inspiration and/or revelation. In the scriptures, mysteries are hidden in plain site to those seeking to find. Sod is also revelation and inspiration. Revelation is the voice of the Lord coming speak to us, angels visiting us, directly teaching as we read Joseph Smith Jr. enjoyed in the Book of Avahr. Inspiration is the burning of the bosom, the spirit guiding us as we read Oliver Cowdery felt in Avahr 17. Both of these gifts may be ours, if we seek the Truth and Blessings of God.

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 26:20.

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 7:3.

Son of the morning: Satan is called "son of the morning" in Isaiah 14:12, however Jesus is called the "morning star" in Revelation 22:16. A "morning star" is one that outshines all others, signifying that Lucifer/Satan was once a great angel in the eyes of God.

See 2 Moses 1:28, 4 Moses 2:5, Job 38:7, Revelation 2:28.

Sorcerer: Hebrew, "kashaph;" those that practice magick or priestcraft.

See Doctrines of the Saints 106:1-35.

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 as 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 Michael, and Michael is the Holy Ghost then the Holy Ghost 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; Lectures on Faith 5; 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 temple to and an earthly house of YHWH. It was used by the Israelites from the Exodus until their conquest of Canaan.

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.

Tallit (singular) Tallitot (plural): The tallit is a fringed prayer shawl traditionally worn by religious Israelites. The purpose of the tallit is the special twined and knotted fringes, the tzitzit, attached to the four corners of the garment. The cloth of the tallit, called the beged (Hebrew for garment), is usually made from natural fibers, such as wool, cotton, or silk. According to the commandment in the Torah, a thread called a “tekhelet” (Hebrew, meaning blue, blue violet, or turquoise) is to be included in the tzitzit. Because of this, it is generally recommend that at least one of the threads be blue, indigo, purple, violet, or turquoise. A tallit may also have an atara

(Hebrew for “crown”) at the top.

The Bible does not command us to wear any special type of prayer shawl. It instructs the Children of Israel to attach “fringes” (tzitzit) to the corners of their garments to remind them of their covenants with God (*see Numbers 15:38-39, Deuteronomy 22:12*). This is very reminiscent of the reason Latter-day Saints wear their temple garments under their clothing at all times; as a symbol of their ministry, and to remind them of their temple covenants.

These passages from the Torah do not specify tying particular types or numbers of knots in the fringes. The exact customs of tying of the tzitzit and wearing the tallit are of post-biblical, rabbinic traditions.

See Tzitzit.

Tamar: Tamar was the daughter-in-law of Judah, but was rejected by all of his sons, so she came to him as a prostitute to become the mother of two of his children: the twins Perez and Zerah. Her genealogy extends to King David and from David to Jesus Christ.

See Genesis 38:6, Ruth 4:18-22; Writings of Moroni 11:50.

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 400. 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 15:13. Because we are temples of God, we wash our bodies to be worthy of the Holy Spirit. See Zenos 9:15-16.

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 34:6-7. According to Kabbalah and Judaism, they tell us how God governs the world.

1. **יהוה** YHVH: compassion before and after a person sins
2. **יהוה** YHVH: mighty in compassion to give all creatures according to their needs
3. **אל** El: God is the ruler over all, God’s mercy sometimes surpasses His own words
4. **רחום** Rachum: merciful: that mankind may not be distressed

5. וְחַנוּן VeḤanun: gracious: if mankind is already in distress
6. אֶרֶךְ אַפַּיִם Erekh Appayim: slow to anger
7. רַב-חֶסֶד VeRav Hesed: plenteous in goodness/kindness
8. וְאֵמֶת VeEmet: plenteous in truth
9. נֹצֵר חֶסֶד לָאֲלָפִים Notzer Hesed Laalafim: keeping mercy/kindness unto thousands
10. נוֹשֵׂא עוֹן Noseh Avon: forgiving iniquity
11. וּפְשָׁע VaFeshah: forgiving transgression
12. וְחַטָּאָה VeḤata'ah: forgiving sin
13. וְנִקָּה VeNakeh: acquitting or cleansing

We see these attributes mentioned throughout the scriptures. The idea here is that:

1. God loves us knowing we will sin, knowing our flawed nature.
2. God still loves us after we have sinned, He prepared teshuvah knowing that we would fall away and so made a way to return.
3. God is merciful beyond our human comprehension.
4. God is merciful, so we shouldn't over stress about our flaws, but put our faith in Him.
5. God is good to us, even when we are underserving.
6. God gives us time to see the error of our ways and come home.
7. God gives us greater blessings than we deserve.
8. God never goes back on His word; God keeps all of His promises.
9. God remembers our good deeds and tips the scales in our favor thanks to the mercy of Christ's Grace.
10. God forgives us, even when we openly rebel against Him, if we will return to Him.
11. God understands that we will unknowingly break His Laws and forgives us of this also.
12. God will always forgive us, He longs for our return home (think of the story of the prodigal son, see Luke 15:11–32).
13. 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 9:17.

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. Tiferet 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 choose 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.

Tiferet 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. Tiferet 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 Joseph) 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 is freely available online from the Church of Jesus Christ of Latter Day Saints and the Fellowship of Christ.

These books, the Jewish Torah, the Stick of Joseph, 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 seems to only come when Israel is wicked and then goes away when they repent.

See 3 Moses 45:12-17, 4 Moses 47-48, Leviticus 13-14.

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, 46.

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*).

Tzaddikimare: Hebrew, “the righteous.”

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 15:37.

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 24:8.

Tzedeq: A term is often associated with the planet Jupiter, the word itself means “righteousness” or “justice.”

See Neum 7:35.

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. It is 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.

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). In Mormon Kabbalistic 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, נמס, “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 10:9-16.

Unpardonable sin: Also known as eternal sin, the unforgivable sin, or ultimate sin is the one sin which will not be forgiven by God as this sin is the eternal refusal to repent. It is blasphemy against the Holy Spirit, the sin unto death.

The unforgivable sin has been interpreted by Christian theologians in various ways over the centuries, they generally agree that one who is fearful that they have committed this sin has not done so. Joseph Smith taught:

“All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy.”
-King Follett discourse

See Mark 3:28-29; Matthew 12:31-32,; Luke 12:10; Hebrews 6:4-6; Hebrews 10:26-31; 1 John 5:16; Doctrines of the Saints 42:37-39, 113:28-29; Perdition.

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, 16:9 OPB; 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 1:1-5.

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 sephiroth above, and transmits them to the world below. Through this, the earth is able to interact with the divine.

See Book of Remembrance 29:12, 30:28-30.

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."

YHVH Tzidqenu Ha'Mashiach: One of the names of God in the plates of brass. Tzidqenu meaning "righteousness" and Ha'Machiach meaning "the Messiah" or "the Anointed one" in Hebrew.

See Zenock 3:26; 3 Nephi 12:18a RAV, 27:5 OPV.

Yod/10: Yod (also spelled yud, yodh, jod, or jodh) is the tenth letter of the Hebrew Alphabet. It signifies the number 10. 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, YHVY (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 10. This teaches us the unity within multiplicity. This is particularly true in light of the 10 sephiroth 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 Yod.

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.

Zaiton: An Arabic term meaning "place of Olives." This may be a reference to human wealth and worldly economies.

See Writings of Moroni 12:9-15, 25-28, 34-40, 49-52; 13:2-5, 12-14, 25-29, 34-43; 04:1-11, 15-22, 17, 37-38, , 41, 48; 15:12, 21-26.

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 it 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 express an utopian idea, such 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.

