

The Plates of Brass

Traditions passed down from our fathers, recorded and preserved by the Commandments of God, to be brought forth in the Last Days. Amen.

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The Church of Jesus Christ in Christian Fellowship

David Ferriman, translator/diviner

The Church of Jesus Christ in Christian Fellowship
2018-2021



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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

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

The following is a divinely inspired translation of the plates of brass by David that began March 8, 2018. Being awoken around 2 am, he was given the first few chapters of the Book of Melchizedek. Working from there, he continued the “translation” as he found time. The Brass Plates are a part of the “coat of many colors” Jacob gave his son Joseph. It is a part of the stick of Ephraim that is to be put with the stick of Judah. This is why it was written on brass in Egyptian, the language of Joseph of Egypt, because it was not for all of the tribes. The translation of this book will be shared a little at a time as the work progresses.

The following are David’s comments on the translation process:

I’d like to explain how the translation process works. I first put myself into a meditative state using Kabbalistic techniques. From there I’m taken to a cave, if you will, lit by fire light. On a table rests the brass plates. They are a dark, brass color with the Egyptian writings and symbols shining brightly as if they were freshly carved or on fire. These become Hebrew words with no vowels as light above them. Then above this are English words, or words written in English letters. I then compare the three layers of writing to translate the documents. I have to work it out in my mind, feel what’s write. When it’s correct I feel the burning in my bosom, and with peace in my heart I move on. When I get stuck, I’ll put the Hebrew or the English version of the Hebrew into the internet to get different meanings to help with the translation. Other times I’ll feel inspired to read passages from certain books that help clarify a meaning so I can translate properly.

Sefer Torah YHVH

Also known as

The Book of the Law of the Lord

The Law of the Lord to Israel

and

Genealogy of the Seed of Ephram, & of Menessah, Who are the Stick of Joseph

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

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

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

Aleph Tav (אָת).

1 Sefer Moses

Also Known As

The Book of Beginnings

The Word of YHVH given us by His servant, Moses, who freed Israel from her bondage of doubt and disbelief.

Chapter 1

The Creator

1 The words of Ahyeh Asher Ahyeh^a which He spake unto Moses at a time when Moses was caught up into an exceeding high mountain;

2 And he saw The Creator^a face to face, and he talked with Him;

3 And Ruach Hakodesh^b was upon Moses; therefore, Moses could endure Shekinah^c.

4 ¶ And The Creator^a spake unto Moses, saying: Behold, I AM^a: YHVH Elohim Shaddai^d,

5 And Elolaum^e is my name, for I am Aleph Tav^f without beginning of days or end of years; and is not this endless?

6 ¶ And behold, thou art my son; wherefore, look; and I will show thee the workmanship of mine hands,

7 But not all; for my works are without end, and also my words, for they never cease;

8 Wherefore, no man can behold all my works except he behold all my Glory^b, yea which is to behold my crown^g;

9 And no man can behold all my glory, or my crown and afterwards remain in the flesh on the earth.

10 ¶ And I have a work for thee, Moses, my son; and thou art in the similitude of the Yachad Yachid Echad^h;

11 And the Yachad is the Messiahⁱ of the world forever and ever, full of Grace^j and truth;

12 But there is no creator beside me; and all things are present with me, for I know them all.

13 ¶ And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee.

14 ¶ And it came to pass that Moses looked and beheld the world upon which he was created.

15 And as Moses beheld the world, and the ends thereof, and all the children of man, which are and which were created, of the same he greatly marveled and wondered.

16 And The Presence^c of Elohim^k withdrew from Moses, that His Glory^b was not upon Moses and Moses was left unto himself;

17 And as he was left unto himself, he fell unto the earth.

18 ¶ And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man;

19 And he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed;

20 But now mine eyes have beheld The Creator^a, but not my natural but my spiritual eyes; for my natural eyes could not have beheld, for I should have withered and died in his presence;

21 But His Glory^b was upon me, and I beheld The Presence^c, for I was transfigured before The Creator^a.

22 ¶ And now it came to pass that as Moses had said these words, behold, the Adversary^l came tempting him, saying: Moses, son of man, worship me.

23 And it came to pass that Moses looked upon the Adversary and said: Who art thou?

24 For behold, I am a son of Elohim^k in the similitude of the Yachad^h; and where is thy glory, that I should worship thee?

25 For behold, I could not look upon The Creator^a except The Presence^c should come upon me, and I were transfigured before Him.

26 But I can look upon thee in the natural man; is it not so surely?

27 Blessed be the name of my Creator, for The Glory of Elohim^b hath not altogether withdrawn from me; or else, where is thy glory?

28 For it is darkness unto me, and I can judge between the Accuser^l and Elohim^k.

29 For The Creator^a said unto me: I have a work for thee; and also: There is no creator beside me.

30 Get thee hence, Accuser^l; deceive me not;

31 For The Creator^a said unto me: Thou art after the similitude of the Yachad Yachid Echad^h.

32 And He also gave unto me teshuvah^j when He called unto me out of the burning bush, saying: Call upon Elohim^k in the name of the Yachad^h, and worship The Creator.

33 ¶ And again, Moses said: I will not cease to call upon The Creator^a.

34 I have other things to inquire of Him; for The Glory of Elohim^b has been upon me, and it is glory (*Hod*) unto me; wherefore, I can judge between The Creator^a and thee.

35 Depart hence, thou Accuser, thou Adversary^l, thou Satan!

36 ¶ And now, when Moses had said these words, the Adversary cried with a loud voice, and went upon the earth, and commanded, saying: I am Yachad Yachid Echad^h, worship me!

37 ¶ And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of Sheol^m;

38 Nevertheless, calling upon The Creator^a, he received strength.

39 And he commanded, saying: Depart hence, Satan^l; for this one, Ahyeh Asher Ahyeh^a, only will I worship, which is given me by Ruach Hakodesh^b.

40 ¶ And now, the Adversary^l began to tremble, and the earth shook.

41 And Moses received strength and called upon the Creator^a in the name of the Yachad^h, saying to the Adversary^l: Depart hence in the name of Yachad Yachid Echad!

42 ¶ And it came to pass that this Satan^l cried with a loud voice, with weeping, and wailing, and gnashing of teeth, and departed hence, yea, from the presence of Moses, that he beheld him not.

43 ¶ And it came to pass that when the Adversary^l had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled by The Glory of Elohim^b, which beareth record of Avinuⁿ and of Yachad^h;

44 And calling upon the name of the Creator^a, he beheld again The Presence^c; for it rested upon him,

45 And he heard The Voice^o, saying: Blessed art thou, Moses, for I, Elohim Shaddai^d have chosen thee;

46 And thou shalt be made stronger than many waters; for they shall obey thy decree even as if thou wert the Creator^a.

47 ¶ And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel, my chosen peoples.

Notes:

- a. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- b. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- c. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- d. Elohim Shaddai: "God Almighty," or the Almighty God."
- e. Elolaum: "Endless Perfection," "Eternal God" or "Never ending God."
- f. Aleph Tav: The first and last letters of the Hebrew Alphabet: "the first and the last."
- g. Keter, referring to the Sefirot topmost on the Tree of Life.
- h. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- i. Messiah: "Anointed one," "Savior," or "Christ."
- j. Teshuvah: (תשובה) "return." Here rendered "Grace" and Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."
- k. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- l. Satan: "Adversary," or "Accuser."
- m. Sheol: Hebrew feminine noun, "grave" or "sepulcher." Originally the grave but became to be known as the afterlife. While some today see this term to mean "hell," it would not have had this meaning when this revelation was received.
- n. Avinu: "Father," a name for God.
- o. The Voice: Masculine noun, referring here to the Holy Spirit.

Chapter 2

The Creation

1 And it came to pass, as the Voice^a of Ahyeh Asher Ahyeh^b was still speaking, Moses cast his eyes and beheld the earth, yea, even all the face of it;

2 And there was not a particle of it which he did not behold, discerning it by Ruach Hakodesh^c.

3 And he beheld also the inhabitants thereof, and there was not a soul which he beheld not;

4 And he discerned them by The Glory of Elohim^c; and their numbers were great, even as numberless as the sand upon the seashore;

5 And he beheld many lands, and each land was called earth; and there were inhabitants on the face thereof.

6 ¶ And it came to pass that Moses called upon The Creator^b, saying: Tell me, I pray thee, why these things are so and by what thou madest them.

7 And behold, The Glory of Elohim^c was upon Moses, so that Moses stood in The Presence^d of Elohim, and he talked with God^b face to face^d.

8 ¶ And YHVH Elohim^f said unto Moses: For mine own purpose have I made these things;

9 Here is Wisdom^g, and it remaineth^h in me;

10 And by the Wordⁱ of my power have I created them, which is the Yachad Yachid Echad^j, who is full of Grace and truth^k.

11 And worlds without number have I created, and I also created them for mine own purpose; and by the Yachad^j I created them;

12 And the first all humans have I called Adam^l, which is to say mankind;

13 But only an account of this earth and the inhabitants thereof give I unto you;

14 For behold, there are many worlds which have passed away by the Word of My Powerⁱ; and there are many also which now stand, and numberless are they unto mankind^l;

15 But all things are numbered unto me, for they are mine, and I know them.

16 ¶ And it came to pass that Moses spake unto The Creator^b, saying: Be merciful unto thy servant, O Creator, and tell me concerning this earth, and the inhabitants thereof, and also the heavens; and then thy servant will be content.

17 ¶ And YHVH Elohim^f spake unto Moses, saying: The heavens, they are many, and innumerable unto man; but they are numbered unto me, for they are mine;

18 And as one earth shall pass away, and the heavens thereof, even so shall another come;

19 And there is no end to my works, neither to my words:

20 For this is my Work and my Glory^m: to bring to pass the immortality and eternal lifeⁿ of mankind^l.

21 ¶ And now, Moses, my Tzadik Yachad^o, I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak.

22 And in a day when the children of man shall esteem my words as naught and take many of them from the book which you shall write, behold, I will raise up another like unto you;

23 And my Wordⁱ shall be had again among the children of man^p, among even as many as shall believe.

Notes:

- a. The Voice: Masculine noun, referring here to the Holy Spirit.
- b. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- c. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- d. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- e. Face to face: This is a pun or sorts, as this is another way of saying "the Glory of God was upon (him/her)."
- f. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- g. Wisdom: Another play on words, as this is Chokhmah, another term for Shekinah.
- h. Remaineth: Another play on words, as a better translation would read, "and is one." This verse could also read, "The Creation is one in the Creator," saying that The Creator (the Father) and the Creation (the Mother) are one. We see this idea reflected when Christ calls himself the Groom and the Church his bride.
- i. Word: "The one that Speaks for because they are a part of," an emissary of the greater whole. Jesus Christ.

- j. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- k. Grace and truth: Grace here is "Teshuvah," the way back to God, usually translated as "repentance," "redemption," or "grace." Truth is "faithful," or "faithfulness." Both are feminine nouns.
- l. Adam: Hebrew, "mankind."
- m. Work and my Glory: Both Work and Glory here are feminine nouns, this is to say that this is what The Creator gains from the Creation.
- n. 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.
- o. Tzadik Yachad: "the righteous one set apart to unite my people." Moses is being called a Messiah, an anointed one.
- p. Children of man: those that reject or do not accept God.

Chapter 3

As Above So Below

1 And it came to pass that Ahyeh Asher Ahyeh^a spake unto Moses, saying: Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak.

2 I am the Aleph Tav^b, Elohim Shaddai^c; by the Yachad Yachid Echad^d I created these things.

3 Yea, in knowledge and wisdom created I the elohim^e, and Heavens^f, and the Earth^g upon which thou standest.

4 And the Earth, she was empty, and chaos filled her; and I caused darkness^f to come up upon the face of the endless abyss.

5 And Ruach Elohim^h moved upon The Presenceⁱ of the Waters^f, for I am Elohimⁱ.

6 ¶ And I said: Let there be Creation^g; and thus my work began.

7 And I saw the beginning of The Creation^g, and she was good.

8 And I divided the beginning^g from the end^f, and Creation^g from Creator^f, and light^g from darkness^f.

9 And I called from a task to completion, or from beginning to an ending, an age or degree; the beginning the day^f, and the end night^f.

10 And this I did by the Word^k of my power, yea even the elohim^e; and it was done as I spake.

11 And the darkness^f of evening^f was pierced by the light^g of the morning^f; and this age was the first degree.

12 ¶ And again, I said: Let there be a space dedicated in The Presenceⁱ of the Waters^f; and it was so, even as I spake.

13 And I said: Let it divide the waters^f above in the heavens^f from the waters below upon the earth^g; and it was done.

14 And the veil was made, and this divided the waters, yea, the great waters under the firmament from the waters which were above the firmament; and it was so, even as I spake.

15 And I called the firmament heaven^f; and this age was the second degree.

16 And I said: Let the waters^f under the heaven be gathered together unto one place; and it was so.

17 And I said: Let there be dry land^g; and it was so.

18 And I called the dry land earth^g; and the gathering together of the waters called I the waters^f of the sea^f.

19 And I saw that all things which had made were good.
20 And I said: Let the earth^g bring forth vegetation^f, the herb^f yielding^g seed^f, the fruit^f tree^f yielding fruit after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth^g;

21 And it was so, even as I spake; yea, the earth brought forth vegetation, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself after his kind.

22 And I saw that all things which had made were good; and this age was the third degree.

23 ¶ And I said: Let there be lights^f in the firmament of the heavens to divide the day^f from the night^f;

24 And let them be for signs of what is and what shall be, and to mark times of appointments, and for days and for years,

25 And let these lights in the firmament of the heavens give light unto the earth; and it was so.

26 And I made two great lights: the greater light to rule the day and the lesser light to rule the night;

27 And the greater light was Shamesh or the sun^f, and the lesser light was Olea or the moon^g; and Kokabim or the stars^l also were made, even according to my Word^k.

28 And I set them in the firmament of the heavens^f to give light upon the earth^g;

29 And the sun^m to watch over the day^f, and the moon^m to watch over the night^f, and to divide the light^g from the darkness^f.

30 And I saw that all things which had made were good; and this age was the fourth degree.

31 ¶ And I said: Let the waters^f bring forth abundantly, the desires, passions, and appetite that hath life, and fowl which may fly^f above the earth^g in the open firmament of heaven^f.

32 And I created the great ones: the monsters^f of the deep, and all lifeⁿ that moveth, which the waters brought forth abundantly, after their kind; and every winged fowl^f after his kind.

33 And I saw that all things which had been created were good;

34 And I blessed them, saying: Be fruitful, and multiply, and fill the waters^f in the sea, and let fowl multiply in the earth^g.

35 And this age was the fifth degree.

36 ¶ And I said: Let the earth^g bring forth the livingⁿ creatures after their kind; the beasts^f and creeping^f things, and all living creatures^f of the earth after their kind; and it was so.

37 And I made the beasts of the earth after their kind, and creeping things after their kind, and all living creatures of the earth after their kind.

38 And I saw that all these things were good.

39 And I said unto She which was with me from the beginning, for we are one from before the beginning, before the foundation of the world: Let us make mankind^o in our image, after our likeness; and it was so.

40 And I said: Let them take stewardship over the fishes of the sea, and over the fowl of the air, and the beasts of the earth, and over all the earth, and all living creatures of the earth.

41 And the elohim^e created mankind in our image and in the image of the Yachad^d; created we them, male and femaleⁿ, both the male and the female.

42 And I blessed them and said unto them: Be fruitful, and multiply, and replenish the earth, and take charge of it;

43 And watch over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth in righteousness.

44 And I said unto mankind: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree with seed; to you these shall be to eat^g.

45 And to every beast of the earth, and to every fowl of the air, and to every creeping thing upon the earth wherein I grant life, there shall be given every clean herb^f for food^g; and it was so, even as I spake.

46 And I saw everything that I had made; and behold, all things which had made were very good; and this age was the sixth degree.

47 ¶ Thus the heavens and the earth were finished, and all their struggles;

48 And in the seventh age, I ended my labors, and all things which had made: and Shabbat^p is the seventh age of all of this work;

49 And all things of The Creation^s were brought to pass by The Creator^a; and I saw that they were good.

50 And I blessed the seventh day and consecrated^q it because that in Sabbath^p I had given charge of The Creation to Adam^r; to watch over and finish in my name, that I and my Creation may be one.

Notes:

- a. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- b. Aleph Tav: The first and last letters of the Hebrew Alphabet; the Beginning and the End.
- c. Elohim Shaddai: "the Almighty God." Elohim is Hebrew for "Gods." 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 land.
- d. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- e. Elohim: "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.
- f. Masculine noun
- g. Feminine noun
- h. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- i. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- j. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- k. Word: "The one that Speaks for because they are a part of," an emissary of the greater whole. Jesus Christ.
- l. Kolob, koukab/kokob (singular), or Kokabim/kolaubeam (plural): Masculine noun: star or stars. Kolob may denote a planet that appears to be a star due to distance, or the center of a galaxy. See Abraham 3:3-10.
- m. See 1 Moses 3:27
- n. Male and female: "Able to give and to receive," male denotes the desire to give, and female the will to receive.

- o. Adam: here mankind, humans; men and women.
- p. Shabbat: “Sabbath,” to cease or to turn over; to rest and allow a task to move forward through other means.
- q. Consecrated: or “made Holy.”
- r. Adam: “mankind,” may have a dual meaning, literally Adam, the man as he is to become the Holy Ghost (see Book of Remembrance 28:29-31) and to the human race as Adam Kadmon (premortal beings) becomes, through Christ, Adam Elyon (resurrected and perfected beings).

Chapter 4

As Below So Above

1 And now, behold that these are the generations of the heavens^a and of the earth^b when they were created in the day that YHVH Elohim^c made the heavens and the earth,

2 And every plant^a of the field^a before it was in the earth, and every herb^a of the field before it grew;

3 For YHVH Elohim^c created all things of which have been spoken, spiritually, before they were naturally upon The Face^d of the earth;

4 For the LORD Elohim had not caused the Great Waters^a to rain upon The Face of the earth^b.

5 ¶ And YHVH Elohim, had created all the children of man^e and not yet a man to till the ground^f;

6 For in the upper worlds created I them, and there was not yet flesh^g upon the earth^h, neither in the waterⁱ, neither in the air^j;

7 But the LORD Elohim^c spake, and there went up a mist from the earth and watered the whole face of the ground^b.

8 ¶ And YHVH Elohim took men from the dust of the earth^k and breathed into their nostrils the Breath of Life^l;

9 And mankind became a living soul—the first flesh^g upon the earth, the first men also.

10 Nevertheless, all things were before created; and spiritually were they organized and perfected^m, according to my Wordⁿ.

11 ¶ And YHVH Elohim^c planted a garden eastward in Eden^o; and there YHVH^p put the men which had been formed.

12 And out of the earth^b, made YHVH Elohim, to grow every tree, naturally, that is pleasant to the sight of Adam^q;

13 And mankind could behold it, and it became also a living soul^r;

14 For it was spiritual first in the age that YHVH^p created it; for it remaineth in the sphere in which Ahyeh Asher Ahyeh^s, created it:

15 Yea, even all things which were prepared for the use of mankind^q; and the men saw that it was good for food.

16 ¶ And YHVH Elohim^c planted the Tree of Life^t also in the midst of the garden, and also the Tree of Knowledge of Good and Evil^u.

17 And YHVH Elohim caused a river^v to go out of Eden^o to water the garden; and from thence it was parted and became into four heads^w.

18 And YHVH Elohim called the name of the first Pison, and it compasseth the whole land of Havilah, where YHVH^p created much gold;

19 And the gold of that land was good, and there was bdellium^x and the onyx^y stone.

20 And the name of the second river was called Gihon, the same that compasseth the whole land of Ethiopia.

21 And the name of the third river was Hiddekel, that which goeth toward the east of Assyria.

22 And the fourth river was Euphrates.

23 ¶ And YHVH Elohim^c took the humans^q from out of the world of man^e and put them into the Garden of Eden^o, to dress it and to keep it.

24 ¶ And YHVH Elohim offered unto the men^q teshuvah^z, saying: Of every tree^a of the garden thou mayest freely eat;

25 But of the Tree of the Knowledge of Good and Evil^u, thou shalt not eat of it.

26 Nevertheless, thou mayest choose for thyself, for it is given unto thee, but remember that I forbid it;

27 For in the day thou eatest thereof thou shalt surely die.

28 ¶ And The Creator^s said unto mine Yachad Yachid Echad^{aa}, that it was not good that these men^q should be alone; wherefore, should a help meet be given for them.

29 And out of the earth^b, YHVH^p brought into the Garden every clean beast^b of the field^a and every clean

fowl^a of the air^a and offered them that they should come unto Adam^q to see what they would call them.
 30 And they were also living souls; for YHVH breathed into them the breath of life^l and offered that whatsoever Adam^q called every living creature, that should be the name thereof.
 31 And mankind gave names to all cattle, and to the fowl of the air, and to every beast of the field;
 32 But as for Adam^q, there was not found a helpmate^a for them.
 33 ¶ And YHVH Elohim^c saw that Adam flowed over with sadness, and they slept^b;
 34 And YHVH ^p rent the veil and found Ishshah^{bb} (*Eve*);
 35 And YHVH brought this one from the hillside, out of the world of man^e; and bringing her from the lower to the upper world, closed up the veil.
 36 And YHVH sealed up the flesh^{cc} in the stead thereof; which is to say that YHVH Elohim^c brought forth an equal to be one with them from among the children of man;
 37 And this one, which YHVH Elohim^c had taken out from among the children of man, and breathed life; and brought this woman into The Presence^d of Elohim^{cc}, and she was given unto them, Adam^q; and they were given unto her.
 38 And Adam^q said: This we know now is bone of our bones and flesh of our flesh; which is to say that she is like us.
 39 And Adam said: These shall be called Ishsha^{aa}, because she too was taken out of world of man^e;
 40 Therefore, shall one leave their father and their mother and shall cleave unto the other—and these shall be one flesh^{dd}.
 41 And they are both naked in their innocence, and they were not ashamed.

Notes:

- a. Masculine noun.
- b. Feminine noun.
- c. 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. Thus “Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”
- d. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- e. The children of man: a term denoting humans that do not know God.
- f. To till the ground: an expression representing the idea of mankind gaining God’s wisdom (Chokhmah).
- g. Flesh: here denoting relationship, as in a blood relative; specifically a relationship with God: God’s people.
- h. Earth: here denoting the Sephirot Chokhmah, wisdom, the Divine Feminine.
- i. Water: here denoting the Sephirot Chesed, or the Mercy and Grace of Jesus Christ.
- j. Air: here denoting the Sephirot Da’at, or knowledge, the Divine Masculine.
- k. Dust of the earth: the lowest form of wisdom, those seeking the Living God.
- l. The Breath of Life: here denoting life in God, being Born Again.
- m. Organized and perfected: The words used here appear to describe a high quality, perfect, garment; maybe spirit bodies.
- n. Word: “The one that Speaks for because they are a part of,” an emissary of the greater whole. Jesus Christ.
- o. Eden: a name for the Divine Feminine, the Creation, and the Earth.
- p. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- q. Adam: mankind.
- r. A living soul: here denoting that a thing is capable of serving God.
- s. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- t. Tree of Life: En Sof, or the Tree holding the Sefirot, see 1 Nephi 3:46-47 RAV, 11:8-9 OPV
- u. Tree of Knowledge of Good and Evil: Free agency, the wisdom from the Divine Feminine, the Light of Christ.
- v. A river: here denoting the flow of mercy given us form God.
- w. Four heads: the One God as four, or the Godhead as one: Father, Mother, Son, Spirit.
- x. Bdehlium: a beautiful smell.
- y. Onyx stone: a spiritual healing stone of protection.
- z. Teshuvah: (תשובה) “return.” The return back to God, usually translated as “repentance,” “redemption,” or “grace.”
- aa. Yachad Yachid Echad: “The Only Begotten” or “Only Legitimate one who unites us.” A reference or title for Jesus Christ.
- ab. Ishshah: “the woman,” Eve.
- ac. Sealed up the flesh: they became one flesh, they were bonded in marriage.
- ad. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- ae. See Mark 10:6-8; John 17:11, 20-22-23; Ephesians 5:28-32.

Chapter 5

The Fall

1 And Ahveh Asher Ahveh^a, spake unto Moses, saying: That Accuser^b, whom thou hast ordered in the name of mine Yachad Yachid Echad^c, is the same which was from the beginning;

2 And he came before me, saying, Behold I; send me.

3 I will be thy Yachad; and I will redeem all of Adam^d, that one soul shall not be lost;

4 And surely I will do it; wherefore, give me thine honor.

5 ¶ But behold, my Yachad^c, which was my beloved and chosen from the beginning, said unto me, Avinu^e: Hineni^f; thy will be done, and The Glory^f be thine forever.

6 Wherefore, because that Adversary^b rebelled against me and sought to destroy the agency of Adam^d, which YHVH Elohim^h had given them,

7 And also that The Creator^a should give unto him mine own power; by the power of mine Yachad^c it was caused that he should be cast down;

8 And he became Satan^b, yea, even the devilⁱ, the father of all lies, to deceive, and to blind Adam^d, and to lead them captive at his will, even as many as would not hearken unto my Voice^j.

9 ¶ And now, this devil was as a serpent^k, and more subtle than any beast of the field which YHVH Elohim^h, had made.

10 And after the first^l had left the Garden, that Adversary^b put into his heart to beguile Eve; for he had drawn away many^m after him.

11 And Eve he sought also; for he knew not the mind of Elohim^p; wherefore, he sought to destroy the Creation^m.

12 ¶ And the Adversary said unto the Ishshahⁿ: Yea, hath Elohim^p said: Ye shall not eat of every tree of the garden, and he spake with the tongue of a serpent.

13 ¶ And the woman said unto this serpent: We may eat of the fruit of the trees of the garden;

14 But of the fruit of the tree which thou beholdest in the midst of the garden, Elohim hath said: Ye shall not eat of it; neither shall ye touch it, lest ye die.

15 ¶ And the serpent said unto the woman: Ye shall not surely die;

16 For Elohim^p doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as the elohim^q, knowing good and evil.

17 ¶ And when the woman^o saw that the Tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise,

18 She took of the fruit thereof, and did eat, and gave also unto her husband^r with her; and he did eat.

19 And the eyes of them both were opened, and they knew that they had been naked;

20 And they sewed fig leaves together and made themselves aprons^s.

21 ¶ And they heard the Voice^j of YHVH Elohim^h as they were walking in the garden in the cool of the day.

22 And Adam and his wife went to hide themselves from the presence of YHVH Elohim^h amongst the trees of the garden.

23 ¶ And YHVH Elohim^h called unto Adam^d and said unto them: Where goest thou?

24 And they said: I heard thy Voice^j in the garden and was afraid because we beheld that we were naked; and we hid ourselves.

25 ¶ And YHVH Elohim^h said unto Adam^d: Who told thee that thou wast naked?

26 Hast thou eaten of the Tree whereof it was given charge unto thee that thou shouldest not eat; if so, thou shouldest surely die?

27 ¶ And the man^r said: The woman^o whom thou gavest me, and decreed that she should remain with me; she gave me of the fruit of the Tree; and I did eat.

28 And YHVH Elohim^h said unto the woman^o: What is this thing which thou hast done?

29 ¶ And the woman^o said: The serpent^k, Satan^b beguiled me, and I didst eat.

30 ¶ And YHVH Elohim^h said unto that Accuser^b: Because thou hast done this, thou shalt be cursed above all cattle^t and above every beast^t of the field;

31 Upon thy belly^t shalt thou go, and dust^t shalt thou eat all the days^t of thy life^u.

32 And I will put enmity between thee and the woman^o, between thy seed and her seed;

33 And they shall bruise thy head, and thou shalt bruise his heel.

34 ¶ Unto the woman YHVH Elohim^h said: I will greatly multiply thy sorrow and thy conception^v;

35 In sorrow thou shalt bring forth children^v; and thy longing shall be to thy husband^r, and he shall care

and provide for thee.

36 ¶ And unto Adam YHVH Elohim^h said: Because thou hast hearkened unto the voice of thy wife^o and hast eaten of the fruit of the tree of which I offered thee in teshuvah^w, saying: Thou shalt not eat of it, cursed shall be the groundⁿ for thy sake;

37 In toil shalt thou eat of it all the days of thy life^u.

38 Thorns also and thistles^x shall it bring forth to thee; and thou shalt eat the herb of the field;

39 By the sweat of thy face shalt thou eat bread until thou shalt return unto the ground, for thou shalt surely die;

40 For out of it wast thou taken; for dust thou wast, and unto dust shalt thou return.

41 ¶ And Adam called his wife's name Eve, for she was the mother of all living;

42 For thus has YHVH Elohim^h, called the first of all women, which are many.

43 Unto Adam and also unto his wife did YHVH Elohim^h make coats of skins and clothed them.

44 ¶ And the The Creator^a said unto Yachad^c: Behold, mankind^d has become as one of us, to know good and evil;

45 And now, lest they put forth their hand and partake also of the Tree of Life^y, and eat, and live forever, let us send them forth from the Garden of Eden to till the groundⁿ in the lands from whence they were taken.

46 For as YHVH Elohim^h liveth, even so these words cannot return void, for as they go forth out, they must be fulfilled;

47 And so the people^d were thus driven out of The Presence^z of Elohim^p;

48 And YHVH^{aa} placed at The Presence of the east of the garden of Eden, cherubim^{bb} and a sword of flame, which turned every way to guard the pathway towards the Tree of Life.

Notes:

- a. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- b. Satan: "Adversary," or "Accuser."
- c. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- d. Adam: "mankind."
- e. Avinu: "Father," a name for God.
- f. Hineni: 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."
- g. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- h. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- i. Devil: one unworthy of worship, a head demon; one who leads humans astray, a tempter.
- j. The Voice: Masculine noun, referring here to the Holy Spirit.
- k. See Book of Remembrance 2:32-34; 4:18; 7:8, 11
- l. The first: May be Lilith, See Book of Remembrance 5:25
- m. Many: It is unknown who this "many" are, they might be everyone outside the Garden.
- n. Feminine noun.
- o. Ishshah: "woman," Eve, representing the will to receive.
- p. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- q. Elohim: "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.
- r. Husband: Adam, representing the desire to bestow.
- s. See Book of Remembrance 9:35-36
- t. Masculine noun.
- u. Both masculine and feminine noun.
- v. Conception: here referring to new desires, the pain being the difficulty in receiving, the will to receive being the natural "female" desire.
- w. Teshuvah: (תשובה) "return." The return back to God, usually translated as "repentance," "redemption," or "grace."
- x. Thorns and thistles: both masculine, here showing that it will be harder to bestow, which is the natural "male" desire.
- y. Tree of Life: En Sof, or the Tree holding the Sefirot, see 1 Nephi 3:46-47 RAV, 11:8-9 OPV
- z. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- aa. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- ab. Cherubim: Hebrew: כְּרֻבִים, 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.

Chapter 6

The Redemption

1 And it came to pass that after YHVH Elohim^a had driven them out, that mankind^b began to till the earth, and to take charge over all the beasts of the field;

2 And to eat their bread by the sweat of their brow, as YHVH^c had decreed; for Eve also, the wife, did labor with them.

3 ¶ And Adam knew his wife, and she bare unto him sons and daughters.

4 ¶ And it came to pass that YHVH Elohim^a called unto the man, Adam; and Adam answered, saying: Hineni^d;

5 And Adam and Eve hearkened unto the Voice^e of Yah^f and called upon their sons and daughters to walk in teshuvah^g.

6 And thus all things were confirmed unto Adam and Eve by an holy ordinance^h, and the proclamation of Shalomⁱ was preached;

7 And a decree sent forth, that the Good Newsⁱ should be in the world until the end thereof.

8 And mankind hearkened unto the Voice^e of Yah^f and called upon their sons and daughters to walk in teshuvah^g.

9 And the Proclamation of Shalomⁱ began to be preached from the beginning, being declared by holy angels sent forth from the Presence^j of Elohim^k, and by The Voice of Yah, and by The Gift^l of Ruach Hakodesh^m.

10 And these began to share the Proclamation of Shalomⁱ, and thus did they multiply and replenishⁿ the earth.

11 And from that time forth, the sons and daughters of Adam began to divide, two and two^o, in the land, and to till the land, and to tend flocks; and they also begat sons and daughters.

12 ¶ And Adam called upon the name of YHVH^c, and Eve also, his wife;

13 And they heard the Voice^e of YHVH from the way towards the garden of Eden, speaking unto them;

14 And they saw Him not, for they were shut out from The Presence^j of Elohim^k.

15 And YHVH^c gave unto them teshuvah^g that they should worship YHWH^c their Elohim, and should gift the firstlings of their flocks for an offering^p unto YHVH.

16 And they, Adam^b, were obedient unto of YHVH in teshuvah.

17 ¶ And after many days, an angel of YHVH appeared unto this man, Adam, saying: Why dost thou gift this, thy offering, unto YHVH^c?

18 And Adam said unto him: I know not, save YHVH spake it unto me.

19 And then spake the angel saying: This thing is a similitude of the sacrifice of the Yachad Yachid Echad^q of Avinu^r, which is full of Grace and truth^s;

20 Wherefore, thou shalt do all that thou doest in the name of YHVH^c.

21 And thou shalt walk in teshuvah^g and call upon Elohim^k in the name of the Yachad^q forevermore.

22 ¶ And in that day, the Spirit of YHVH^t fell upon the man Adam, which beareth record of Elohim^k Avinu^r, Shekinah^j, and Yachad^q, saying: I AM^m, the Yachad Yachid Echad of Elohim, from the beginning, henceforth and forever; Aleph Tav^u;

23 Even as thou hast fallen, thou mayest be redeemed, and all mankind^b—even as many as will receive.

24 ¶ And in that day, Adam blessed YHVH in The Presence^j of Elohim, and was filled even by the Spirit of YHVH,

25 And the man Adam began to prophesy concerning all the families of the earth, saying: Blessed be the name of YHVH^c; for because of my transgression, mine eyes are opened;

26 And in this life I shall have joy^v, and again, in the flesh I shall see my Creator^m.

27 ¶ And Eve, his wife, heard all these things and was glad, saying: Were it not for our trespass, we never should have had seedⁿ and never should have known good and evil, and the joy of our teshuvah^g, and the eternal life which YHVH^c giveth unto all the obedient.

28 And Adam and Eve blessed the name of YHVH^v; and they made all things known unto their sons and their daughters.

29 ¶ And that Accuser^w came among their sons and daughters, saying: I am also a Yachad Yachid Echad^q;

30 And that Adversary^w commanded them, saying: Believe it not.
 31 And they believed it not; and they loved Satan^w more than their Creator.
 32 ¶ And mankind^b, having seen the light and comprehended it not began from that time forth to be carnal, sensual, and devilish;
 33 For these had known of Elohim^k yet sought out the desires of the flesh.
 34 ¶ And YHVH Elohim^a, called upon Adam, which is it say mankind, everywhere by Ruach Hakodesh^m, and offered unto them teshuvah^g; in tikkun ha-olam^x
 35 And as many as believed in Yachad^q and repented of their sins should be saved;
 36 And as many as believed not and walked not in teshuvah should be damned.
 37 And the Word^y went forth out of the Mouth of Elohim^z in a firm decree; wherefore, they must be fulfilled.
 38 And the man, Adam, ceased not to call upon Yah^f; and Eve also, his wife.

Notes:

- a. 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. Thus “Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”
- b. Adam: “mankind,” here both speaking of the man Adam, and symbolically to all of mankind, men and women.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- d. Hineni: 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.”
- e. The Voice: Masculine noun, referring here to the Holy Spirit
- f. Yah: Yah Hei, Yah representing The Creator or the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- g. Teshuvah: (תשובה) “return.” The return back to God, usually translated as “repentance,” “redemption,” or “grace.”
- h. See the Book Remembrance 10-21
- i. The Proclamation of Shalom: “the proclamation of peace,” or “the Gospel,” or “the good news.”
- j. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- k. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- l. The Gift: Masculine noun, “the endowment;” referring here to the connection between mankind and the God as a wedding dowry.
- m. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- n. Multiple and replenish the earth: This as a dual meaning both to say that Adam and Eve had children, and that they facilitated the conversion of souls to God (See Book of Remembrance 17:59). In the Kabbalistic sense, it refers to the creation of righteous desires.
- o. Two and two: or “two by two” which is just to say they divided up, the males and the females.
- p. It is unclear if this refers to a ritualistic animal blood sacrifice or if they were given to the poor.
- q. Yachad Yachid Echad: “The Only Begotten” or “Only Legitimate one who unites us.” A reference or title for Jesus Christ.
- r. Avinu: “Father,” a name for God.
- s. Grace and truth: Grace here is “Teshuvah,” the way back to God, usually translated as “repentance,” “redemption,” or “grace.” Truth is “faithful,” or “faithfulness.” Both are feminine nouns.
- t. Spirit of YHVH: the pre-mortal Jesus Christ as the Spirit of YHVH is YHVH Himself.
- u. Aleph Tav: The first and last letters of the Hebrew Alphabet.
- v. Feminine noun.
- w. Satan: “Adversary,” or “Accuser.”
- x. Tikkun ha-olam: more commonly “tikkun olam,” meaning “for the sake of repairing the world.”
- y. Word: “The one that Speaks for because they are a part of,” an emissary of the greater whole. Jesus Christ.
- z. The Mouth of Elohim: or “the Mouthpiece of Elohim,” another way of saying prophets of God or evangelists.

Chapter 7

The Oath

1 And Adam was intimate with Eve, his wife; and she conceived and bare Cain^a, which is to say: acquired in pain;

2 And the woman said: I have gotten a man from YHVH^b; wherefore, he may not reject the words of YHVH.

3 But, behold; Cain hearkened not, saying: Who is YHVH, that I should know him?

4 ¶ And she again conceived and bare his brother Abel^c, which is to say: my breath; and Abel hearkened unto The Voice^d of YHVH^b.

5 ¶ And Abel was a keeper of sheep^e, and Cain was a tiller of the ground^f.

6 And Cain loved the Accuser^g more than YHVH.

7 And by the voice of Lilith^h, the Adversary^g commanded him^a, saying: Make an offering unto YHVH^b.

8 ¶ And it came to pass that Cain brought of the fruit of the groundⁱ an offering unto YHVH^b.

9 And Abel, he brought the best^j from among the firstlings^k of his flock^l, and YHVH had respect unto Abel and to his offering;

10 But unto Cain and to his offering YHVH turned His gaze away, for this sacrifice was unto the man^m, and not unto YHVH.

11 ¶ Now the Adversary^g knew this, and it pleased him, for he desired another in the flesh to pollute the seed.

12 And Cain was very wroth, and he became defiant, having failed.

13 ¶ And YHVH^b said unto Cain: Why art thou wroth? Why is thy face blackⁿ, and thy soul sleepeth^o?

14 If thou doest what is pleasing, thou shalt be exalted; and if thou doest refuseth, sin lieth at the door^k.

15 Seek not to fulfill they own desires (*Ego*), but take possession of thyself, or that Accuser^g shall have thee;

16 And except thou shalt hearken unto the Word^p of my teshuvah^q, I will deliver thee up; and know thou that this shall be unto thee according to thy desire:

17 For behold, thou art the ruler over him^g; and from this time forth, thou shalt be the father of his lies^r;

18 And thou shalt be called Perdition^s, for thou wast also before the world^t;

19 And it shall be said in time to come that these abominations^u were had from Cain, for thou hast rejected the greater counsel which was had from Elohim^v:

20 And this is the curse which shall be upon thee, except thou enter into teshuvah^q.

21 And Cain was wroth and listened not any more to The Voice^d of YHVH^b, neither to Abel his brother, who walked in holiness before YHWH^b;

22 And Adam also and his wife mourned before YHVH because of Cain and his brethren.

23 ¶ And it came to pass that Cain took one of his brother's daughters to wife, and they loved the Accuser^g more than YHVH;

24 And Cain desired the wife of Abel, his twin; and thus knowing that YHVH should not give her unto him, for YHVH Elohim^w shall not divide that which is sealed to give unto another,

25 Thus Cain, desiring to make a way, sought counsel from that serpent^g that has deceived so many.

26 And that Adversary^g said unto Cain: Swear unto me by thy throat; and if thou tell it, thou shalt die;

27 And swear thy brethren by their heads and by Elohim Chaiyim^x, that they tell it not; for if they tell it, they shall surely die:

28 And this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

29 And the Accuser^g swore unto Cain that he would do according to his commands:

30 And all these things were done in secret.

31 ¶ And Cain said: Truly I am Mahan^y, the master of this great secret, that I may murder and get gain;

32 Wherefore, Cain was called Master Mahan; and he gloried in his wickedness.

33 ¶ And it came to pass that Cain went into the field, and Cain talked with Abel, his brother;

34 And it came to pass that while they were in the field^k, Cain rose up against Abel, his brother, and slew him.

35 And Cain gloried in that which he had done, saying: I am free; surely all that belongeth to my brother shall fall into my hands.

36 ¶ And it came to pass that YHVH came unto Cain, and said: Where is Abel, thy brother?

37 And Cain said: I know not; am I my brother's keeper^z?

38 And YHVH said: What hast thou made this day? Listen! For the voice of thy brother's blood calls out unto me from the ground^j;

39 And now, thou hast brought the very curse^{aa} that I had spoken unto thee before upon thine own head;

40 For the earth^j hath opened her mouth to receive thy brother's blood from thy hand:

41 And now, when thou tillest the soil^k it shall not henceforth yield unto thee her strength; a vagabond and a fugitive shalt thou be upon the earth^j.

42 ¶ And Cain said: That Accuser^g, he tempted me because of my brother's flocks^q; and I was wroth also,

for his offering thou didst accept, and not mine;

43 And now my guilt^k is greater than I can carry!

44 Behold, thou hast driven me out this day from The Presence^{bb} of Elohim^v, and Thy Face shall be as a secret kept from me; and I shall be a fugitive and a vagabond in the earth^j;

45 And it shall come to pass that he that findeth me will murder me; and this because of mine iniquities; for I have murdered, and these things are not hid from YHVH^b.

46 ¶ And YHVH^b said unto him: No! For whosoever shall slay thee have also done murder, just as you; vengeance^k shall be taken on them sevenfold^j;

47 And this because the sheading of the blood of man only leads to the sheading of more blood.

48 And YHVH^h gave charge unto Cain a sign^j, lest any finding him should smite this one^a.

49 ¶ And Cain was shut out from The Presence^{bb} of Elohim^v with his wife and many of their kin;

50 And these dwelt in the land^p of Nod^{sg}, on the east side, even the Face^{cc} of Eden.

Notes:

- a. Cain: Chayn
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Abel: "Habel"
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. Keeper of sheep: here representing his ministry.
- f. Tiller of the ground: here representing his own selfish desires.
- g. Satan: "Adversary," or "Accuser."
- h. See Book of Remembrance 5:39
- i. Fruit of the ground: here referring to his own selfish desires; an offering of sin, not a sin offering.
- j. Feminine noun.
- k. Masculine noun
- l. Of his flock: here referring to his desire to give and receive in the name of God.
- m. Or to himself, referring to Egoism.
- n. Face black: or "skin black." The term here refers to his presence, but unlike the feminine Shekinah, this is a male (selfish) and fallen presence. When the scriptures refer to dark skin, this merely means someone or a people that once had the light of God, the Shekinah, but lost this light.
- o. Soul sleepeth: he has been drawn into Egoism.
- p. Word: "The one that Speaks for because they are a part of," an emissary of the greater whole. Jesus Christ.
- q. Teshuvah: (תשובה) "return." The return back to God, usually translated as "repentance," "redemption," "grace."
- r. The father of his lies: this is to say that we cannot blame Satan for our actions. Good or bad, the consequences are ours because the decisions are ours.
- s. Perdition: the final state of ruin, the opposite to salvation.
- t. Before the world: We come here to recognize our true state, See Abraham 3:25-16, Book of Remembrance 2:18-22
- u. Abominations: Feminine noun; sin, detestable act, or object of loathing: anything that takes us away from teshuvah.
- v. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- w. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- x. Elohim Chaiyim: "the living God."
- y. Mahan: "great one," or "master of a great secret."
- z. My brother's keeper: or "is it up to me to keep my brother safe?"
- aa. See 1 Moses 7:21-23.
- bb. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Also known as the Hai.
- cc. Land of Nod: "Nod" means "to wander." Seeing that this is saying they wandering in front of Eden, this is to say they walked in blindness, as they no longer knew the Lord.
- dd. Face: or "front," denoting a direction, here the side of the Garden opposite of the back.

Chapter 8

Secret Combinations

1 And Cain was intimate with his wife, and she conceived and bare Chanoch^a; and he also begat many sons and daughters.

2 ¶ And it came to pass that Cain built an encampment with a tower to watch over the land in the which they wandered, where they could plant seed and grow crops;

3 And the people came and went as they pleased, taking unto themselves that which they desired;

4 And Cain called the name of the place after the name of his son, Chanoch.

5 ¶ And unto Chanoch was born Irad^b and other sons and daughters; and Irad begat Mechuyael^c and other sons and daughters.

6 And Mechuyael begat Methusael^d and other sons and daughters; and Methusael begat Lemech^e.

7 ¶ And Lemech took unto himself two wives: the name of one being Adah^f, and the name of the other, Tzillah^g;

8 For behold, Lemech made that same oath with the Adversary^h that his forefather, Cainⁱ, had taken;

9 And having sealed the oath in blood, the Adversary came to him, venturing him to take unto himself^f another wife, as a possession to satisfy his own lusts.

10 ¶ And Adah bare Yabal^k; he was the father of such as dwell in tents, and they were keepers of cattle;

11 And his brother's name was Yubal^l, who was the father of all such as handle the harp and organ.

12 And Tzillah, she also bare Tubal Qayin^m, an instructor of every artificer in brass and iron; and the sister of Tubal Qayin was called Na'amahⁿ.

13 ¶ And it came to pass that Lemech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lemech; hear the words of my mouth;

14 For I have slain a man to my wounding, and a young man to my hurt;

15 And again he boasted: Yea, and if Cain shall be avenged sevenfold^o, truly Lemech shall be seventy and sevenfold!

16 For Lamech, had entered into the oath with that Adversary^h after the manner of Cainⁱ;

17 Wherein he became Master Mahan^p: master of that secret combination, which was administered unto Cain by that Accuser^h,

18 ¶ And Irad, the son of Chanoch, having known their secret, began to reveal it unto the sons and daughters of Adam and Eve^q;

19 Wherefore, Lamech, being angry, slew him— not like unto Cain his brother Abel for the sake of getting gain; but he slew him for the oath's sake;

20 For, from the days of Cain, there was a secret combination; and their works were in the dark, and they knew every man his brother;

21 Wherefore, YHVH^r cursed Lamech and his house and all they that had covenanted with the Accuser^h; for they kept not the teshuvah^s of Elohim^t.

22 ¶ And it displeased YHVH^r, and He ministered not unto them;

23 And their works were abominations^u and began to spread among all the children of man^v; and it was among the sons of man, and among the daughters of man.

24 These things were spoken because that Lemech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.

25 Wherefore, Lemech was despised, and cast out, and came not among the sons of men, lest he should die;

26 And thus the works of darkness began to prevail among all the sons of men.

27 ¶ And YHVH^r cursed the earth with a sore curse and was angry with the wicked, with all the sons of men whom he had made;

28 For they would not hearken unto The Voice^w nor believe on Yachad Yachid Echad^x;

29 Even Him whom it was declared should come in the meridian of time, He who was prepared from before the foundation of the world.

Notes:

- a. Chanocha: Enoch, "dedicated."
- b. Irad: "the dragon."
- c. Mechuyael: Mehujael, "smitten of God."
- d. Methusael: "man of God."
- e. Lemech: Lamech, "man of strength."
- f. Adah: "adornment."
- g. Tzillah: Zillah, "shadow."
- h. Satan: "Adversary," or "Accuser."
- i. See 1 Moses 7:31-35
- j. A wicked corrupted form of polygamy, rejecting oneness, as the man is taking the second wife, not the couple as one.
- k. Yabal: Jabal, "on course" as in the flow of water.

- l. Yubal: Jubal, “a ram,” likely signifying that he made music with a ram’s horn.
- m. Tubal Qayin: Tubal-Cain, “the pain of the earth.”
- n. Na’amah: or Naamah, “peasant.”
- o. See 1 Moses 7:53
- p. Mahan: “great one,” or “master of a great secret.”
- q. Sons and daughters of Adam and Eve: the people of God upon the Earth; or the Church of God; See Book of Remembrance 17:59, 21:3, 27:1
- r. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- s. Teshuvah: (תשובה) “return.” The return back to God, usually translated as “repentance,” “redemption,” or “grace.”
- t. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- u. Abominations: Feminine noun; sin, detestable act, or object of loathing: anything that takes us away from teshuvah.
- v. Children of man: Those that had never known the LORD God, or that knew God and fell away.
- w. The Voice of Yah: the voice Elohim, likely YHVH.
- x. Yachad Yachid Echad: “The Only Begotten” or “Only Legitimate one who unites us.” A reference or title for Jesus Christ.

Chapter 9

Passing down

1 And the man, Adam, knew his wife again, and she bare a son; and they called his name Seth^a.

2 And Adam glorified the name of YHVH^b, for they said: Elohim^c hath appointed us another seed instead of Abel whom Cain slew^d.

3 ¶ And Ahyeh Asher Ahyeh^e revealed himself unto Seth; and he rebelled not, but gave an acceptable offering as had his brother Abel^f;

4 And unto him also was born a son, and he called his name Enos^g.

5 And then began mankind^h to call upon the name of the LORD^b, YHWH, once more; and YHVH blessed them.

6 ¶ And a Book of Remembranceⁱ was kept in the which was recorded in the language^j of Adam, for it was given unto as many as called upon Elohim^c to write by Ruach Hakodesh^k in the spirit of inspiration;

7 And by them their children were taught to read and write, having a language to converse with YHVH^b which was pure and undefiled^l.

8 ¶ And a genealogy^m was kept of the children of Elohimⁿ.

9 And from the book of the generations of Adamⁱ, we read: In the day that The Creator^e organized Adam Kadmon^o, and in the likeness of Yah^p were they made,

10 Yea, in the image of the Yod^p and the Hai’s^p own bodies, male and female, The Creator organized them:

11 And Elohim^c blessed them, and called their name Adam^h in the day when they were created;

12 And these became living souls in the land^m, upon the footstool^q of YHVH^b.

13 ¶ And Adam and Eve ascended^t together on their path back to Elohim one hundred thirty degrees^s as they grew in Grace^u;

14 And at this time, they, Adam and Eve, begat a son in their own likeness, after their own image^v, and called his name Seth^a.

15 And the days of this man, Adam and Eve, after they had begotten Seth, they ascended to the eight hundredth degree^s.

16 Now this man Adam and Eve, spake by the spirit of prophecy as they were moved upon by the Spirit of YHVH^w;

17 And they, Adam and Eve, begat many sons and daughters; which is to say that many men and women became sons and daughters of YHVH^b in their generation.

18 And in all the days that Adam and Eve lived, they ascended to nine hundred and thirty degrees^s before they gave up the ghost.

19 ¶ Seth^a and Azurah^x, his wife, ascended towards heaven one hundred and five degrees, and these begat Enos^g, and prophesied in all his days;

20 And they taught their son Enos in the ways of Elohim^c, wherefore, Enos prophesied also;

21 And Seth continued in teshuvah^u after he begat Enos, ascending^t to eight hundred and seven degrees^s, and they begat many sons and daughters.

22 ¶ And the children of man^y were still numerous upon all the face of the land.

23 And in those days the Adversary^z had great dominion among the children of man and raged in their hearts; and from thenceforth came many wars and bloodshed.

24 And a man's hand was against his own brother in administering death because of secret works^{aa}, seeking for power;

25 And it came to pass that in that day, YHVH^b caused the rivers to overflow and overwhelm mankind;

26 And a third of the people were consumed by the waters and the famine that followed.

27 ¶ And Seth and Azurah together ascended towards heaven in teshuvah nine hundred and twelve degrees^s; and Seth died.

28 And Enos his wife Naom^{cc} lead the residue of the children of Elohim^c out from the land which was called Shulon, and there they dwelt in a land of promise;

29 And they ascended to the ninetieth degree in teshuvah^u when Enos was intimate with his wife, Naom, and these bore Cainan^{bb};

30 And when the children of Elohim arrived at the land of promise they, Enos and Naom, called the land Cainan after their own son.

31 And Enos and Naom ascended^t together in teshuvah eight hundred and fifteen degrees^o, and they begat many sons and daughters;

32 And together Enos and Naom ascended in teshuvah to nine hundred and five degrees before she died.

33 ¶ And Cainan married Melkah^{dd} and together ascended in teshuvah^u to seventy degrees;

34 Cainan and Melkah watched over the children of Elohimⁿ with much wisdom, even to have power over spirits and demons;

35 And they wrote these secrets on tablets of wood and stone to preserve them.

36 And Cainan knew his wife and she begat Mahalelel^{ee} and other sons and daughters.

37 And Cainan and Melkah lived after they begat Mahalelel, and together they did ascend in teshuvah eight hundred and forty degrees^o; and these begat sons and daughters of Elohimⁿ.

38 And Melkah died, and Cainan continued to ascend unto heaven in teshuvah^u nine hundred and ten degrees^o; and he died.

39 And Mahalelel married Dinah^{ff}, and together they ascended towards heaven in teshuvah to sixty-five degrees; and he was intimate with his wife and they begat a son, Jared^{gg}.

40 And Mahalaleel ascended further after he and Dinah begat Jared, rose in teshuvah eight hundred and thirty degrees, and they begat sons and daughters.

41 And Dinah grew in teshuvah eight hundred and ninety-five degrees^o before they died.

42 ¶ And Jared married Baraka^{hh} and together they ascended to one hundred and sixty-two degrees^o before they begat Enoch.

43 And Jared and Barakah together ascended after they begat Enochⁱⁱ to eight hundred degrees; and they begat sons and daughters;

44 And Jared and his wife, Barakah, taught Enoch in all the ways of Elohim^c, and YHVH Elohim came to him and ordained him Tzadik Yachad^{jj}.

45 And it came to pass that all the degrees of teshuvah^u that Jared and Barakah found were nine hundred and sixty-two; and they died.

46 And Enoch married a third time and took for a wife Yydnah^{kk}, and together these ascended sixty-five degrees;

47 And Enoch was intimate with his wife, and they begat Methuselah^{ll}, who was the grandfather of Noah^{mmm}.

48 And all the degrees^s of Enoch and his wives, Ydrisⁿⁿ and Yydnah, in teshuvah were four hundred and thirty; and they were taken, and so too was Zion; for these walked with Elohim.

49 And it came to pass that Methuselah, this son of Enoch and Yydnah, and his wife, Adnah^{oo}, were not taken, that the covenants of YHVH^b might be fulfilled which had been made to Enoch;

50 For YHVH truly covenanted with Enoch that the man Noah should be of the fruit of his loins.

51 And it came to pass that Methuselah and Adnah ascended together one hundred and eighty-seven degrees^s in teshuvah.

52 And Methuselah was intimate with Adnah, his wife, and they together begat Lamech^{pp};

53 And Methuselah ascended with Adnah after they begat Lamech, seven hundred and eighty-two degrees.

54 And these begat sons and daughters; and thus the people of Elohim were still upon the earth all the days of Methuselah;

55 And they ascended nine hundred and sixty-nine degrees^s; and he died.

56 And Lamech and his wife, Ashmuah^{qq}, ascended to the one hundred and eighty-two degree in teshuvah^u.

57 And Lamech and Ashmuah begat a son, and they called his name Noah^{mmm}, saying: This son shall

comfort us concerning our work and toil of our hands because of the ground which YHVH hath cursed.
 58 And Lamech and Ashumah ascended after they begat Noah, five hundred and ninety-five degrees^s, and they begat no other sons and daughters.
 59 And all the degrees of Lamech and Ashmuah were seven hundred and seventy-seven; and they died.
 60 And Noah and Na'amah^r ascended to the four hundred and fiftieth degree and begat Japheth and Shem and Ham and their daughters.
 61 And Noah and his wife and their sons hearkened unto YHVH and gave heed; and they were called the children of Elohim^c.
 62 ¶ And this is the record of the sons of Adam^h; from the man Adam and Eve , who was the son of YHVH Elohim, unto Noah and Na'amah who brought mankind^h out of the flood, as recoded in the Book of Remembranceⁱ.
 63 And all these were preachers of righteousness, and spake, and prophesied, and called upon all mankind everywhere to enter into teshuvah.
 64 And faith was taught unto the children of man^y, and all those that received became the sons and daughters of Elohimⁿ, yeah even from the Garden to Zion, and after Zion had fled until the flood.

Notes:

- a. Seth: Actually Sheth, "appointed."
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- d. See 1 Moses 7:34
- e. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- f. See 1 Moese 7:9
- g. Enos: actually Enosh, "the mortal man."
- h. Adam: "mankind," sometimes referring to both to the man Adam, and/or symbolically to all of mankind, men and women.
- i. Book of Remembrance: not to be confused with the Book of Remembrance, book of revelations David had in January 2016.
- j. Masculine noun.
- k. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- l. Pure and undefiled: "pure," a feminine word meaning "clean," not mixed with other writings or languages; whole or intact, it was an evolved or "complete" language; not barbaric.
- m. Feminine noun.
- n. Children of Elohim: In the original text of 1 Moses "children of Elohim" would be translated to children of God in pure English, but a better translation would 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.
- o. Adam Kadmon: premortal or spirit beings. See Chapter 3 Note r.
- p. Yah: the Hebrew letters "Yah" and "Hei," Yah representing the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- q. Footstool: masculine noun, see Isaiah 66:1.
- r. Priesthood: feminine noun, refers to our connection with God.
- s. Degree: feminine noun, here representing elevation in Grace. Grace grants us salvation and moves us to do the works of exaltation.
- t. Deveikuth: in modern Hebrew this term means to cling, but here is means to ascend referring to one's closeness to God as they pierce the veil, growing in grace.
- u. Teshuvah: (תשובה) "return." The return back to God, usually translated as "repentance," "redemption," or "grace."
- v. There own image: here meaning this is their literal offspring, not like their other "children" that were converts of the Church of God, see Book of Remembrance 17:59.
- w. Spirit of YHVH: the premortal Jesus Christ as the Spirit of YHVH is YHVH Himself.
- x. Azurah: "Beauty from above," or "beautiful sky."
- y. Children of man: Those that had never known the LORD God, or that knew God and fell away.
- z. Satan: "Adversary," or "Accuser."
- aa. The secret works: see 1 Moses chapters 7-8.
- bb. Cainan: actually "Kenan." A reflection of, in a poetic sense. Likely meaning referring to an offspring being similar to their parents.
- cc. Naom: "pleasantness."
- dd. Melkah: feminine for royalty, "queen."
- ee. Mahalelel: "praise God."
- ff. Dinah: "a judge"
- gg. Jared: actually Yarodh, meaning "decent" or "to descend from."
- hh. Barakah: "blessing."
- ii. Enoch: actually "Chanokh." Meaning "dedicated," or "teacher."
- jj. Tzadik Yachad: "the righteous one set apart to unite my people." Noah is being called a Messiah, an anointed one.
- kk. Yydnah: meaning "to assend," or "ascended." This may be a play on words as Enoch ascended to heaven.

ll. Methuselah: or Methu'shelach, "man of the sword."

mm. Noah: actually Noach, meaning "comfort."

nn. Ydris: meaning "prophetess," or "seer."

oo. Adnah: meaning "pleasure."

pp. Lamech: or Lemech. Meaning "to make low," likely referring to the fact that Methuselah and Ydris were unable to stay with Zion.

qq. Ashmuah: meaning "mediator," this may be a play on words

rr. Na'amah: meaning "pleasant."

Chapter 10

The Warning

1 And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth, yet he took this glory unto himself;

2 And there came forth a great famine into the land, for YHVH^a cursed the earth with a sore curse, and many of the inhabitants thereof died.

3 And when the children of Elohim^b began to multiply on the face of the earth and daughters were born unto them, the sons of man^c saw that these daughters were fair; and they took them wives even as they chose.

4 ¶ And it came to pass that YHVH^a said unto Methuselah: Thy daughter and the daughters of thy sons have sold themselves;

5 And behold, mine anger is kindled against the children of man^c, for they will not hearken to my voice.

6 ¶ And it came to pass that Methuselah, and Lamech, and Noah went forth prophesying and taught the things of Elohim^d, even as it was in the beginning^e.

7 ¶ And YHVH said unto Noah: My Spirit^f shall not always strive with mankind^g, for these shall know that all flesh must die,

8 And I will give unto mankind my teshuvah^h, and in this they might ascendⁱ to the one hundred and twentieth degree^j;

9 And if mankind doth accept this teshuvah, I shall wash^k them clean in the waters^l of my mercy^m one degree at a time, but they shall be cleanⁿ from the first degree;

10 But if these do not accept my teshuvah, I will send my waters^l as the floods^o upon them.

11 ¶ And in those days there were nephilim^p on the earth, and they sought Noah to take away his life;

12 But YHVH^a was with Noah, and the power^q of YHVH was upon him;

13 And YHVH ordained Noah Tzadik Yachad^r after his own order and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.

14 ¶ And it came to pass that Methuselah and Lamech grew old, and thus Noah called unto the children of man preaching unto them teshuvah^h, but they hearkened not unto his words;

15 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of Elohim^b;

16 Look upon us and see, for have we not taken unto ourselves the daughters of men, marrying into this covenant^s?

17 Look upon us and see, are we not alive in the flesh: eating, and drinking, and marrying, and given in marriage, living upon the very Breath of Ahyeh Asher Ahyeh^t?

18 And look, see that our wives bear unto us children; and the same are mighty men, which are like unto them of old, men of great renown!

19 And they hearkened not unto the words of Noah, calling him the fool and using the vain things of this world to show as a sign one to another that he was a false prophet;

20 And those that had left the Covenant kept not their garments clean but wiped the filth of their hands upon them, even the very daughters of Noah saying: He is touched.

21 ¶ And Elohim saw that the wickedness of mankind, and that these had become great in the earth;

22 And everyone of these was lifted up in the imagination of the thoughts of his heart, being only evil continually;

23 And they turned the wisdom given them from the prophets which had been given unto them by the very angels of heaven, against one another and against the earth;

24 Yea, even to hurt the earth and her creatures, and she moaned in pain as these claimed dominion over all of them as their though it were their birthright.

25 ¶ And it came to pass that Noah continued his preaching unto the people, saying: Hear me and harken ye, giving heed unto my words:

26 Believe, and let go thy sins; ascendⁱ in teshuvah, and be washed clean in the name of Yachad Yachid Echad^u, the Messiah^v, even as our fathers did; and ye shall receive Ruach Hakodesh^w, that ye may have all things made manifest;

27 And if ye shall do it not, the floods^o shall come in upon you!

28 Nevertheless, they hearkened not unto his words, but laughed one with another, making merry and making jest thus strengthening their own resolve in their sins.

29 And Noah and his wife were moved to pity, and their hearts were pierced, and they bowed before YHVH^a, asking for protection from those that sought their lives, and pouring out the grievings of their hearts.

30 ¶ And it came to pass that YHVH came unto Noah and Na'amah saying unto them: I will blot out these humans whom I have created from off the face of the earth^x;

31 Yea, every human being, and every beast of the forests and of the fields, and all the creeping things, yea and even the fowls of the air;

32 For I am grieved at what these have become, and that thou hath called upon me for safety, for these have sought thy lives.

33 ¶ And thus Noah and his family found grace^h in the eyes of YHVH^a; for Noah and Na'amah were justⁿ, being made perfect in in their generation;

34 And Methuselah and Adnah, and Lamech and Ashmuah, and Noah and Na'amah and their sons Shem^y, Ham^z, and Japheth^{aa} and their wives walked with Elohim^d.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Children of Elohim: In 1 Moses "children of Elohim" would be translated to children of God in pure English, but a better translation would 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.
- c. Children of man: Those that had never known the LORD God, or that knew God and fell away.
- d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- e. See Book of Remembrance 19:5; 21:12.
- f. Ruach: the breath of spiritual life. This verse is speaking of the daughters that left God for worldliness, forgetting their faith.
- g. Adam: "mankind," sometimes referring to both to the man Adam, and/or symbolically to all of mankind, men and women.
- h. Teshuvah: (תשובה) "return." The return back to God, usually translated as "repentance," "redemption," or "grace."
- i. Deveikuth: in modern Hebrew this term means to cling, but here is means to ascend referring to one's closeness to God as they pierce the veil, growing in grace.
- j. Degree: feminine noun, here representing elevation in Grace. Grace grants us salvation and moves us to do the works of exaltation.
- k. Shataph: was off, flood way, wash way, overflow: stating that God's mercy will be overwhelming.
- l. Mayim: "waters." Water represents Chrsit's mercy, the Sefirot Chesed, and YHVH/Jesus Christ Himself.
- m. Chesed: "mercy." Chesed is the first Sefirot in the attribute of action in the Kabbalistic Tree of life. It represents the right hand of God, being the right hand on the Tree of Life. It also represents the first day of creation, separating the light from the darkness.
- n. Zakah: clean, blameless, just (justified), or pure in a moral sense.
- o. Flood: Masculine noun, here referring to drowning in Chesed because we are not worthy and will not accept Christ's Grace.
- p. Nephilim: "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, Korihor in the Book of Mormon; the children of man that had been children of Elohim but turned away. An early term for "antichrist."
- q. Priesthood: here referring to the power of God given to mankind.
- r. Tzadik Yachad: "the righteous one set apart to unite my people." Noah is being called a Messiah, an anointed one.
- s. Berith: "covenant," feminine noun referring to the agreement between mankind and God.
- t. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- u. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- v. Messiah: "Anointed one," "Savior," or "Christ."
- w. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- x. Face of the earth: or "this land." This may be a washing the whole earth, or just the destruction of the land of Cainan and perhaps the surrounding areas.
- y. Shem: meaning "his name," or "the name."
- z. Ham: actually "Cham," meaning "he that will protect" or "protective wall," or "to surround."
- aa. Japheth: actually "Yepheth," meaning "may he extend."

Chapter 11

The Flood

1 And it came to pass that Lamech, the father of Noah, died, and Ashmuah, his wife, would not be comforted; and not but a few moons after she too died.

2 And it soon came to pass that Adnah the mother of Lamech went the way of the earth, she having lived to see her grandchildren marry, and Methuselah and Noah and Noah's wife and children mourned.

3 Yeah, and it came to pass in that same year that Methuselah too passed away;

4 And thus all the children of Elohim^a who knew YHVH^b, died in that year before YHVH^b poured out that flood^c upon them save it be Noah and his wife, and their sons and their son's wives;

5 For YHVH willed them to pass on that they not endure this thing that YHVH Elohim^d should bring upon the land^e, as He had so declared to do by the mouths of the prophets and prophetesses;

6 For behold, the earth was corrupt before Elohim^f; and it was filled with maliciousness^g.

7 And Elohim looked upon the earth^e, and behold, it was corrupt, for all flesh had corrupted its way upon the land^e.

8 ¶ And it came to pass that Elohim said unto Noah and Na'amah: The end of all flesh is come before me; for the earth is filled with wrong doing^g;

9 And behold, all living things will I bring to ruin that all living flesh from off the land^e.

10 And I say unto thee therefore: make thee an ark^h of wood; and nestsⁱ shalt thou make in the ark,

11 And thou shalt cover these nests within and without as though thou would a house, yet ye shall seal it up;

12 And the length of the ark thou shalt make three hundred cubits^j, the width of it fifty cubits^k, and the height of it thirty cubits^l.

13 And windows there shall be none, and though shall make a tsohar^m unto me that ye shall have light in the ark as though it were midday.

14 And thou shalt thou make to the ark, and one cubit from above shalt thou finish it; and in the side thereof thou shalt set an opening;

15 And within the ark a lower, second, and third chambers shalt thou make.

16 ¶ And lo, I, even I AMⁿ, shall advance upon thee in a flood^c of water^o upon the land^e to destroy all flesh, wherein is the breath of life^p, from under heaven; everything that liveth on the earth^e shall die.

17 But with thee will I establish my covenant^q, even as I have sworn unto thy father, Enoch, that of thy posterity shall come all nations.

18 And thou shalt come into the ark^h, thou and thy sons, and thy wife, and thy sons' wives with thee.

19 ¶ And of all living thing of all flesh^r, two of every kind shalt thou bring into the ark to keep alive with thee; they shall be male and female^s.

20 Of fowls^t after their kind, and of cattle^u after their kind, of every creeping^r thing of the earth after his kind; two of every kind shalt thou take into the ark to keep alive^v.

21 And take thou unto thee of all food^w that is eaten^x; and thou shalt gather food of every kind unto thee in the ark, and it shall be for food for thee and for the animals:

22 Of every beast^u that thou shalt take for food, thou shalt take to thee by sevens, each and its mate, and of beasts that are not to be eaten by two, each and its mate;

23 Of fowls also of the air, by sevens, each and its mate the same, both for food and to keep seed alive upon the face of the earth^e:

24 For it shall be that in seven days^z will I cause it to rain upon the earth forty days and forty nights^{aa};

25 And I shall wipe clean from the face of the earth^e everything that thou hast done^{bb}.

26 ¶ Thus did Noah and his family do, according to all that Elohim gave unto them.

27 ¶ And YHVH^b came again unto Noah and Na'amah in their six hundredth degree^{cc}, saying: Come thou and all thy house into the ark^h; for thee only have I seen righteous before me in this generation.

28 And Noah and Na'amah and their sons and their sons' wives did according to all that YHVH^b commanded them;

29 And Noah went in, and his sons, and his wife, and his sons' wives with them, into the ark expecting the waters^o of the flood^{dd};

30 And with them they brough the beasts^u, and the fowls^t, and everything that creepeth upon the earth^e there went in into the ark, male and female^s, even as Elohim^f commanded them;

31 And they went unto Noah and Na'amah into the ark, two and two of all flesh wherein is the breath of life^p; and YHVH^b shut them in.

32 ¶ And it came to pass that after seven days^z the waters^o of the flood^{c/dd} were upon the earth^e;
 33 And all the fountains of the great abyss broke open, and the veil^{ec} between the earth and the heavens was rent apart^{ff}, and the waters^o were upon the lands^e forty days and forty nights^{aa}.
 34 And the children of man assembled together, even the daughter of Noah and Na'amah, and their husbands came with them, and these came unto Noah to the ark'
 35 And they called to Noah, saying: Open thy doors for us that we may come in unto thee in the ark and that we shall not die!
 36 And Noah, with a voice to be heard over the thunders and the rains, answered them, saying: Have thou not all rebelled against YHVH^{d?}
 37 And hath thou not reveled in thy sins, saying: Look upon us and see, are we not alive in the flesh:
 38 Eating, and drinking, and marrying, and given in marriage, living upon the very Breath^p of Ahyeh Asher Ahyeh^{n?}
 39 And thus I say unto thee now that YHVH hath not brought upon you this evil, to destroy and cut you off from the face of the earth^e, but ye have brought it upon thyselfes.
 40 Is not this the very thing that was prophesied unto thee from years back, that I and my father, and my father's father sayeth unto thee?
 41 And thou would not hearken to the Voice of YHVH^d, and now doth thou desire to live upon this land^e?
 42 ¶ And these cried out unto Noah, saying: We are ready walk with thee in teshvah^{gg} unto YHVH; but open thy doors for us that we may live!
 43 And Noah answered them, saying: Behold now that thou seeth the trouble of thy souls thou seeketh teshuvah^{gg} unto YHVH?
 44 And I ask thee, why did thou not seek teshuvah in the time of thy probation that YHVH Elohim^d did give unto thee?
 45 And now thou cometh unto me to preserve thy lives, now also YHVH shall not listen to thee, neither will give thee ear, and thou shall not be granted thy wish^{hh}.
 46 ¶ And the children of man approached the ark to take unto them efforts to break in, for they could not bear the rain upon them;
 47 But YHVH^b had sealed up the ark in His mercy, and thus Noah and his wife, Na'amah, and their sons, and their sons' wives, these were preserved unto Elohim^f in Yahⁱⁱ.

Notes:

- a. Children of Elohim: In 1 Moses "children of Elohim" would be translated to children of God in pure English, but a better translation would 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Flood: Masculine noun, here referring to drowning in Chesed because we are not worthy and will not accept Christ's Grace.
- d. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- e. Face of the earth: or "this land." This may be referring to the whole earth, or just the land of Cainan and perhaps the surrounding areas.
- f. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- g. Malicious: Masculine noun also meaning "violence" or "wrong doing;" sin.
- h. Ark: feminine noun meaning "box," or "chest."
- i. Nests: living quarters.
- j. Shin/300: This letter of the Hebrew Aleph-bet represents the Holy Spirit's fire and transformative abilities; it's three branches look like flames. There are three pillars of the tree of life, each reaching upwards, like flames. They purify and changing us as we grow in Christ's grace.
- k. Nun/50: This Hebrew letter represents the soul created as we are born again; humility, as it bows both above and below; and the "fish" that swims in the "waters" of the Torah, like the fish we must be flexible to the changes God has for us.. It is a sign of being bound to God's will, rather than to our Ego's.
- l. Lamed/30: This Hebrew letter translates to "learning." It is shaped like a shepherd's staff, and represents the heart, being at the center of the Aleph-bet. It represents the burning bosom, where the Holy Spirit speaks to us. We learn not merely with the mind, but by revelation from God to our hearts, minds, and souls.
- m. Tsohar: a precious stone or orb that glows in the dark. See Ether 1:60-68 RAV, 3:1-6a OPV.
- n. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- o. Mayim: "waters." Water represents Christ's mercy upon those in the ark, it is the Sefirot Chesed, and YHVH/Jesus Christ Himself.
- p. Ruach: the breath of spiritual life. This verse is speaking of the daughters that left God for worldliness, forgetting their faith.

- q. Berith: “covenant,” feminine noun referring to the agreement between mankind and God.
- r. Flesh: here denoting desires, the will to bestow and receive the things of the world that are pleasing to God..
- s. Male and female: here denoting the (male) desire to bestow and the (female) will to receive.
- t. Fowls are flying creatures, noun masculine, the touch the air, the earth, and the water. The air represents knowledge and the Divine Masculine; and they walk on the land, feminine noun, representing wisdom and the Divine Feminine. Fowl feed from or swim in the waters, masculine noun representing God’s mercy and the Divine Son.
- u. Land animals represent the desires on the earth, wisdom.
- v. Keep alive: we are to keep our good desires worldly desires with us as we are born again, washed clean, as we are still a part of this world.
- w. Maakal: masculine noun that mean “food,” “provision,” or “something to eat.” This represents the things of this world that we give of ourselves, the things that we bestow that are good.
- x. Oklah: feminine noun referring to food or eating, representing the things of this world that we take into ourselves, the good things we wish to receive.
- y. Children of man: Those that had never known the LORD God, or that knew God and fell away.
- z. Seven days: signifying a period of creation.
- aa. Forty days and forty nights: 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. The flood then represents our baptism after conversion, the grace we received and the new beginning of our perfection in Christ.
- bb. That thou hast done: or “that mankind has made.” This denotes all our sins being removed from us by God in the symbol of baptism.
- cc. Degree: feminine noun, here representing elevation in Grace. Grace grants us salvation and moves us to do the works of exaltation.
- dd. Shataph: was off, flood way, wash way, overflow: stating that God’s mercy will be overwhelming.
- ee. Veil: the veil that separates us from God, the earth from the heavens.
- ff. Rent apart: Denoting the heavens opening to that we may meet God as we are born again. This may be referring to Noah and Na’amah and their sons and their sons’ wives receiving the Second Comforter.
- gg. Teshuvah: (תשובה) “return.” The return back to God, usually translated as “repentance,” “redemption,” or “grace.”
- hh. Or “petition.”
- ii. Yah: the Hebrew letters “Yah” and “Hei,” Yah representing the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).

Chapter 12

Washed Clean

1 And it came to pass that the flood^a was forty days^b upon the land^c, and the waters^d increased and bare up the ark^e, and it was lifted up above the earth^c.

2 And the waters prevailed and increased greatly in the land^c, and the ark^e went upon the face of the waters.

3 ¶ And the waters prevailed in abundance upon the land; and all the haughty hills^f under the whole heavens were covered;

4 And Yah^g could reach down to the ark from the veil that had been rent between the heavens and the earth as the waters^d prevail.

5 And the hillsides were covered, and the valleys were filled up all around about and there in, and all lustful things that moved upon the face of the earth^c ceased;

6 Both of fowl^h, and of cattleⁱ, and of beastsⁱ, and of every creeping thingⁱ that creepeth upon the earth^c, even all mankindⁱ.

7 All who had lived in that land that YHVH^k had breathed the breath of life^l but did rejected that life^m, these they died in their wrath;

8 And every that lived that went against the natural order was destroyed which was upon the face of the land^c:

9 Both humans^j, and cattleⁱ, and the creeping thingsⁱ, and the fowls^h of the air; and they were destroyed from the earth^c;

10 And Noah and Na’aham and they that were with them in the ark^e were the remnant, all the rest being blotted out.

11 ¶ And the waters^d prevailed on the earth one hundredⁿ and fifty^o degrees^p;

12 And Elohim^q was mindful Noah and Na’amah and all that were with them in the ark;

13 And Elohim kept the oath that had been made between YHVH^k and Adam^j upon the earth^c, and the waters^d began to subside.

14 The fountains also of the great abyss were closed up, and the veil^r between the heavens and the earth

was again sealed, and the downpouring from heaven was withheld;

15 And the waters^d returned from off the lands and were abated, for in the mercy of Yah^g and of Elohim^q all had been made clean.

16 ¶ And it came to pass that the ark^e rested in the new creation, and in Yah, YHVH^k nourished her upon the mountains of Ararat.

17 And the waters decreased until Yah, in the unity of Elohim^q, awoke the hilltops with life once again.

18 ¶ And it came to pass, at the end of forty days^b, that Noah and Na'amah prayed unto YHVH to unsealed the door of the ark which he had made^s, and it was done even as they asked;

19 And Na'amah sent forth a raven^t as the ambassador to seek and return, which went forth to and fro sharing his wisdom until the waters^d were dried up from off the earth^c.

20 And then she also sent forth a dove^s from Noah to see if the waters were abated from off the face of the ground;

21 But the dove found no rest for the sole of her foot, and thus she returned unto them into the ark, for the waters had not fully receded from off the face of all the land^c;

22 And Noah put forth his hand, and took her, and so too let her come and go as she pleased to and fro about the ark.

23 And they stayed about the ark yet other seven days^v, and again they sent forth the dove out of the ark;

24 And the dove came unto him in the evening, and lo, in her mouth an olive leaf plucked off;

25 And thus did Noah and Na'amah know that the waters had abated from off of the earth^c.

26 And they stayed yet other seven days^v and upon the seventh day she went forth, that dove, which returned not again unto them anymore.

27 ¶ And it came to pass that in the second^w month, on the seven^x and twentieth^y day of the month, was the earth dried;

28 And the waters^d were dried up from off the earth^c, and thus in this new creation they did celebrate this as the first day of the first month of the new year;

29 And Noah and Na'amah their family did remove the covering^z from off the ark^e and looked; and they behold, the face of the ground^c was dry.

Notes:

- a. Flood: Masculine noun, referring to drowning in Chesed because God's mercy will be overwhelming.
- b. Forty days and forty nights: 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. The flood then represents our baptism after conversion, the grace we received and the new beginning of our perfection in Christ.
- c. Face of the earth: or "this land." This may be referring to the whole earth, or just the land of Cainan and perhaps the surrounding areas.
- d. Mayim: "waters." Water represents Christ's mercy upon those in the ark, it is the Sefirot Chesed, and YHVH/Jesus Christ Himself.
- e. Ark:
- f. Masculine noun, denoting the desire to bestow.
- g. Yah: the Hebrew letters "Yah" and "Hei," Yah representing the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- h. Fowls are flying creatures, noun masculine, the touch the air, the earth, and the water. The air represents knowledge and the Divine Masculine; and they walk on the land, feminine noun, representing wisdom and the Divine Feminine. Fowl feed from or swim in the waters, masculine noun representing God's mercy and the Divine Son.
- i. Land animals represent the desires on the earth, wisdom, seeking or representing the Divine Feminine. See h: Fowles.
- j. Adam: "mankind," sometimes referring our most complex desires.
- k. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- l. Ruach: the breath of spiritual life. This verse is speaking of the daughters that left God for worldliness, forgetting their faith.
- m. Children of man: Those that had never known the LORD God, or that knew God and fell away.
- n. Kof.100: 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.
- o. Nun/50: This Hebrew letter represents the soul created as we are born again; humility, as it bows both above and below; and the "fish" that swims in the "waters" of the Torah, like the fish we must be flexible to the changes God has for us.. It is a sign of being bound to God's will, rather than to our Ego's.
- p. Degree: feminine noun, here representing elevation in Grace. Grace grants us salvations and moves us to do the works of

- exaltation.
- q. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
 - r. Veil: the veil that separates us from God, the earth from the heavens.
 - s. See 1 Moses 11:14
 - t. Male noun, denoting the desire to bestow.
 - u. Feminine noun, denoting the will to receive.
 - v. Seven days: signifying a period of creation.
 - w. Bet/2: representing the temple and the creation story.
 - x. Zayn/7: representing the Sabbath, and struggle; the sword of truth and nourishment. It reminds us of the very struggle between our worldly nature, and the god created spirits with as we reject worldliness for Godliness.
 - y. Kaf/20: representing Keter, the crown on the Tree of Life, and the outstretched hand ready to receive the tokens of God.
 - z. Remove the covering: or "came out from their tents."

Chapter 13

A New Creation

1 And it came to pass that Elohim^a spake unto Noah and Na'amah saying: Go forth out of the ark^b, thou and thy sons, and thy sons' wives that are with thee,
 2 And lead out with these, every living thing that is with thee of all flesh^c;
 3 Even the of fowl^d of the air, and the cattle^e, and of everything that creepeth upon the earth^f,
 4 That these may breed abundantly in the land^f and be fruitful, and multiply upon the earth.
 5 And Noah and Na'amah went forth, and their sons, and his sons' wives with them,
 6 And so too did every living beast^e, every creeping thing^e, and every fowl^d upon the earth^f, after their kinds, went forth out of the ark, even as Elohim spoke it.
 7 ¶ And Noah built an altar unto YHVH^g, and they took of every healthy beast, and of every healthy fowl that these could spare, and gave them as an offering to YHVH^g upon the altar;
 8 And Noah and Na'amah and their sons and their sons' wives did eat and gave thanks unto YHVH^g, and rejoiced in there hearts.
 9 And Ahyeh Asher Ahyeh^h came unto Noah and Na'amah and spake to these, and blessed them;
 10 For YHVH had smelledⁱ the sweet savor^j of their offering, and said in their hearts:
 11 Never again shall I curse the ground^f because of my children, Adam^k, nevertheless, the intentions of their^k hearts^j is evil^l from birth^m.
 12 And never again shall I smite all living creatures^l as I have done.
 13 ¶ And Noah and Na'amah answered unto YHVH^g, saying: We shall call on the name of YHVH^g, that the ground shall not again be smitten anymore for the sake of mankind^k;
 14 And we shall keep the Covenantⁿ we have made with YHVH Elohim that while the earth remaineth it shall not be smitten as it has been done this day;
 15 And at seedtimeⁱ and harvestⁱ, and in the coldⁱ and in the heatⁱ, and summerⁱ and winterⁱ, and dayⁱ and nightⁱ may we never cease^o to remember the Covenantⁿ.
 16 ¶ And Elohim^a blessed Noah and Na'amah, and their sons and their son's wives and said unto them: Be fruitful and multiply, and replenish the earth;
 17 And upon every beast^e of the earth^p, and upon every fowl^d of the air^a, upon all that moveth upon the earth, and upon all the fishes^r of the waters; into thy hands^l are these delivered^s.
 18 Every moving thing that liveth shall be food^l for thee; even as the green herb; have I given thee all things;
 19 But the blood^l of all flesh, which I have given you for meat, ye shall not eat; yea, and the blood shall be sealed^t upon the ground^f, which taketh life thereof, and the blood;
 20 And surely, blood shall not be shed, except for meat, or to save thy lives;
 21 And know too that I say unto thee: The blood of every beast will I require at thy hands^u.
 22 ¶ And whoso sheddeth man's blood, I will seek his blood; for mankind shall not shed the blood of their fellows, for mankind was made in the very image of Elohim;
 23 And in teshuvah I give unto thee that everyone's^k sibling shall preserve the life of mankind^k;
 24 And thou art all one race of humans^k, for in the image of Yah^v have I made mankind.
 25 And now, I say unto thee: Be ye fruitful and multiply; breed abundantly throughout the land^f and multiply the children of Elohim therein.
 26 ¶ And Elohim spake again unto Noah and Na'amah, and to their sons and their sons' wives with them,

saying:

27 And behold, I will confirm my covenant^l with thee, even that which I made unto thy fathers, Adam and Eve, and Enoch and Aadan^w, and Ydris and Yydnah, concerning your seed after all those that shall follow after thee;

28 And it shall come to pass that every living creature that is with thee, of the fowl^d and of the cattle^e, and of the beast of the earth that is with thee, yeah, all that shall go out of the ark,

29 These shall not altogether perish; neither shall all flesh be cut off any more by the waters^x of a flood^y; neither shall there anymore be a flood to destroy this land^f;

30 And I shall establish my covenant with thee, even as I made unto they fathers and mothers, concerning the remnants of thy posterity.

31 ¶ And Elohim made a covenant with Noah and Na'amah, saying: This shall be the token^l of the eternal covenant^l I make between me and thee, and for every living creature with thee:

32 I will set my archers^l in the cloud; and she shall be for a token^l of the eternal covenant^l between The Creator^y and the Creation.;

33 And it shall come to pass that when I bring my archers over the earth^f, that the these shall be appear in the clouds;

34 And they shall stand ready in witness as a reminder unto thee of this my covenant, which I have made between me and thee, for every living creature of all flesh.

35 And the waters shall no more become a flood to destroy all flesh.

36 And my archers shall be in the cloud and shall bear the signs and tokens;

37 And I will look upon it, that I may remember the Everlasting Covenant which I made unto thy fathers,

38 That when mankind should walk in teshuvah, Zion should again come on the earth, the city of Enoch, which I have caught up unto myself.

39 ¶ And this is mine Everlasting Covenant: that when thy posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

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

41 And this is mine Everlasting Covenant, which I made with thy all they that came before thee, and this Everlasting Covenant shall I make with all thy seed for time and all eternity.

42 And the archers shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth.

43 And Elohim said unto Noah and Na'amah: This is the token of the covenant which I have established between me and thee, for all flesh that shall be upon the earth.

Notes:

- a. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Female singular with a male plural.
- b. Ark: feminine noun meaning "box," or "chest."
- c. Flesh: here denoting desires, the will to bestow and receive the things of the world that are pleasing to God..
- d. Fowles are flying creatures, noun masculine, the touch the air, the earth, and the water. The air represents knowledge and the Divine Masculine; and they walk on the land, feminine noun, representing wisdom and the Divine Feminine.
- e. Land animals represent the desires on the earth, wisdom, seeking or representing the Divine Feminine. See d: Fowles.
- f. Face of the earth: or "this land." This may be referring to the whole earth, or just what was once the land of Cainan and perhaps the surrounding areas.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- h. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- i. Smelled: or "accepted" or "quickly understood."
- j. Masculine noun, representing the desire to bestow.
- k. Adam: "mankind," sometimes referring our most complex desires.
- l. Feminine noun, representing the will to receive.
- m. The intentions of their hearts is evil from birth: This is to say that man naturally desired to bestow (hearts) only that which will them to receive (evil).
- n. Berith: "covenant," feminine noun referring to the agreement between mankind and God.
- o. Never cease: all of the items listed in verse 15 are masculine, the desire to bestow while the Covenant is feminine, the will to receive. This verse is stating their desire that everything they give will be of God that all they receive will be from God.
- p. The earth here representing the wisdom of the Divine Feminine, Hai.
- q. The air here representing the knowledge of the Divine Masculine, Yod.
- r. Fish: masculine noun representing our will to bestow mercy, as the waters represent God's mercy and the Divine Son.
- s. Combining the knowledge of the Divine Masculine Iair_, the wisdom of the Divine Feminine (earth), the mercy of

YHVH/Jesus Christ (waters), and the judgment of the Holy Ghost gives s Binah, the hidden Sefirot: the understanding of Keter, the crown of God's infinite nature, to us as finite beings.

- t. Sealed: This term denotes a pact between mankind and the animals we kill, that we will not do so in vain, but with reverence as that which we kill becomes a part of us, sealed to us in death for good or evil depending on our intent. The idea of talking a life, even to save a life, is sacred as all life is sacred; of man or beast, or .vegetation as they too are God's creation and we are their stewards.
- u. See Doctrine and Covenants 86:2b CoC, 89:12-13 CJCLdS.
- v. Yah: the Hebrew letters "Yah" and "Hei," Yah representing the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- w. Aadani: "of the earth." Aadani was not mentioned in the genealogies in previous chapters where it was stated Enoch had three wives.
- x. Mayim: "waters." Water represents Christ's mercy upon those in the ark, it is the Sefirot Chesed, and YHVH/Jesus Christ Himself.
- y. Flood: Masculine noun, here referring to drowning in Chesed because we are not worthy and will not accept Christ's Grace.
- z. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."

Chapter 14

The Veil

1 And the sons of Noah that went forth of the ark were Shem, and Ham, and Japheth;

2 These were the three sons of Noah, and of them was the charge given to teach the whole earth teshuvah^a, and to finish the creation.

3 ¶ And Noah began to till the earth^b, and he was a husbandman, yea a man of the soil^b; and he planted a vineyard^c.

4 And Noah and his wife and their sons did build a temple, or a dwelling place for the things of YHVH Elohim^d, and there in the Holy of Holies^e and he, Noah, and his wife Na'amah drank of the wine they had made and were in vision, conversing there with YHVH^f;

5 And he and his wife were uncovered within this tabernacle, which is to say that they had divested of their outer robes and were in their holy garments^g as had been handed down by Adam and Eve^h;

6 And Ham entered unannounced and he saw the nakednessⁱ of his father and mother, for he knew not these things before YHVH;

7 And told his brethren without; and Shem and Japheth took a garment, and laid upon both their shoulders, and went backward, and covered the nakedness of their father and mother,

8 Yeah, they placed a veil^b between they and them, that none could see in;

9 And they saw not their father's nor their mother in their purityⁱ.

10 ¶ And Noah and Na'amah awoke from their visions and knew what their youngest son had done unto them;

11 And Noah said: Cursed be the children of Ham; yea and a servant of servants^j shall these be unto their brethren and to foreigners;

12 For a veil^b of darkness^l has covered him, that he has seen the things of YHVA unannounced and with the eyes of man.

13 And he said, Blessed be YHVH^f the God^k of Shem! and Elohim^m shall enlarge Japheth, and he shall dwell in the tents^c of Shem; and Canaan shall attend to him.

14 And in that day, Ham left them with his wife and family to wander the earth,

15 And as they left, Ham took with him those garments that Noah his father and Na'amah his mother had worn;

16 And these he took, and hid them this secret from his brothers that he might have power over them for he understood not the curse.

17 But because they were taken and not given, and thus there was no power in them, for the things of YHVH^d must be endowed upon His servants,

18 And behold, this was the darkness of his father's curse upon him: that he and his children would have a form of godliness but deny the power thereof, until the day that they would return again to YHVH in teshuvah^a;

19 And this because in that day Ham did reject The Presence^p of Elohim^m, and because they left their family they did not know and thus could no longer teach them or be taught the things of God^m.

20 ¶ And Noah lived after the flood, and he and his wife Na'amah lived to reach the nine hundred and fiftieth degree; and they died.

21 And the angels wept, and it was said that in the day that Noah was born into the world, his skin was as red as a blooming rose;
 22 And the hair upon his head was long, and thick, and white as wool;
 23 And that they beheld his eyes pierced them as the rays of the sun,
 24 Yea and that when his eyes first opened, he lit up an entire room, and they beheld that very house was very full of the light of Ruach Hakodesh;
 25 And all present and his birth did open their mouths in praise of YHVH^d in righteousness.
 26 And these things and more did they say, for truly was Noah and Na'amah the Tzadik Yachadⁿ of that generation.

Notes:

- a. Teshuvah: (תשובה) "return." Here rendered "Grace" and Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."
- b. Feminine noun
- c. Masculine noun
- d. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- e. Holy of Holies: קֹדֶשׁ הַקְּדוּשִׁים (Qodesh HaQodasim) or "the sacred of the sacred," or "the inside of the inside;" a room or place in a tabernacle or temple dedicated to meeting with God.
- f. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- g. See Book of Remembrance
- h. See Book of Remembrance
- i. Or "he saw them in revelation."
- j. See Mark 9:35
- k. El: God
- l. Darkness: here referring to worldliness.
- m. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- n. Tzadik Yachad: "the righteous one set apart to unite my people." Noah is being called a Messiah, an anointed one.
- o. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- p. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.

Chapter 15

The Generations

1 And these are the genealogies of the sons of Noah and Na'amah: Shem, Ham, and Japheth; and unto them were sons born after the flood.

2 The sons of Japheth were Gomer, and Magog, Madai, and Javan, and Tubal, and Meschech, and Tiras;

3 And the sons of Gomer were Ashkenaz, and Riphath, and Togarmah; and the sons of Javan were Elishah, and Tarshish, Kittim, and Dodanim;

4 And by these were the coastlands and the isles of the Gentiles divided in their lands, each one by the same tongue, or in other words by the language that they spoke, and their culture and influence, and each after their own families and clans and peoples, and each in their own nations.

5 And the sons of Ham were Cush, and Mizraim, and Phut, and Canaan;

6 And the sons of Cush were Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah were Sheba and Dedan.

7 And Cush begat Enmer Kar^a who is Nimrod^a; and this one began to be a mighty one in the earth,

8 And he was even a mighty hunter unto YHVH^b in the land: wherefore, it is said: Even as Nimrod, the mighty and strong one in the sight of YHVH upon the land.

9 And Nimrod began a kingdom, and the beginning of his kingdom was in Babel, and reached unto Erech, and Accad, and Calneh in the land of Shinar.

10 Out of that land went forth Asshur and they built Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same was a great city.

11 Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, out of whom came Philistim and Caphtorim.

12 And Canaan begat Sidon, his firstborn, and Heth, and the Jebusite, and the Amorite, and Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and Zemarite, and the Hamathite;

13 And after this were the families of the Canaanites spread abroad.

14 And the borders of the Canaanites were from Sidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboiim even unto Lasha.

15 These were the sons of Ham, each one by the same tongue, or in other words by the language that they spoke, and their culture and influence, and each after their own families and clans and peoples, and each in their own nations.

16 Unto Shem also, which was the elder, children were born; and he was the father of Eber, and even to him were children born.

17 And the children of Shem were Eber, and Elam, and Asshur, and Arphaxad, and Lud, and Aram.

18 And the children of Aram were Uz, and Hul, and Gether, and Mash:

19 And Arphaxad begat Salah, and Salah begat Eber; and unto Eber were born two sons and the name of one was Peleg; the other, Joktan.

20 And Peleg was a mighty man, for in his days was the land split and divided up.

21 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophar, and Havilah, and Jobab; and these were the sons of Joktan.

22 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

23 These were the sons of Shem, each one by the same tongue, or in other words by the language that they spoke, and their culture and influence, and each after their own families and clans and peoples, and each in their own nations.

24 These were the families of the sons of Noah, after their generations, in their nations; and by these were the children of Elohim divided on the earth after the flood, each after their own families and clans and peoples, and each in their own nations.

Notes:

- a. Enmer Kar/Nimrod: Possibly the ancient and legendary Sumerian king, "Enmerkar" (NMR) in Sumerian is the same as NMR in Hebrew, "Nimrod." "Kar" is "hunter," making his name "Enmer the hunter." Nimrod means "Rebel" in Hebrew and Nimrod is known as a mighty hunter.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.

Chapter 16

The Warning and the Seduction

1 And it came to pass that the people of the lands where the children of Noah and Na'amah dwelt were of the same language and of the same speech^a in worshipping YHVH Elohim^b.

2 For Noah and Na'amah had endeavored to teach their children the ordinances of YHVH^c, and the Law of YHVH that they might know it, they and their children, and their children's children.

3 And so to did they admonished them against fornication, uncleanness, and all iniquity before YHVH which had brought the flood down upon the land.

4 And they did teach them to place even a third of their excess upon the altar of YHVH^c; that the poor should be fed, and the wants of the needy should be met, and that the widow and the fatherless should not go without;

5 And they did warn them of the curse that should fall upon any who should stretch out their hand to take a portion they had not received, or in other words, they did teach their children not to steal.

6 And they did warn them against envy, covetousness, and jealousies; for Noah and Na'amah had feared that their descendants might fall prey to their price to the shedding of human blood^d.

7 And Noah and Na'amah had warned them, even with a strong warning, that though YHVH^c had made a covenant with them that the land should not receive a flood so great as before even again, that should they stray from the path of teshuvah^e that YHVH had offered then, that they should be destroyed.

8 And each time, after teaching and instructing their children, Noah and Na'amah would say: For thus did Enoch teach his son Methuselah, and Methuselah his son Lamech, and Lamech did teach all this unto me as his father had bidden him; and now I do teach you, my children, even as Enoch taught his children.

9 And Enoch did, in his generation, teach these sayings unto all that were Zion, for these are the commandments that teach us the Law of YHVH;

10 And he did testify it unto his children and his children's children, until the day they were taken unto Elohim^f.

11 And it came to pass that as the children of Noah and Na'aham and their children's children had gone out into the world to possess their portions, the sa'iy^r and the shed^g did come amongst them;

12 And these began to seduce the men and women, and they did torment them with pains, and all manner of suffering even unto death^h.

13 And it came to pass that the children of Elohim^f did pour their hearts out unto YHVH and He did send forth Raphael, the angel of healing, to help banish the sa'iy^r and the shed^g from out of the lands.

14 And it came to pass that the children of man had again grown strong in numbers, and so too then the sa'iy^r and the shed^g through them.

15 And Raphael did go forth to heal the sick and did remind the children of Elohim of all the remedies of the plants, that they might resort to these as was needed,

16 And they did write these down in a book, that they should have his wisdom forever, and this they did pass down from generation to generation.

17 And unto those with the gift to heal, and those with the gift of being healed, to these Raphael did give some of the wood from the branches of the tree of life, and the hope of the sa'iy^r and the shed^g was frustrated.

18 And Raphael went his way, by the direction of YHVH; and the children of Elohim and the children of man did go on about their ways, and so the spread of the corruption of mankind did begin again to increase,

19 For whilst Noah and Na'amah still lived, they had three sons, one of which was cast from my presence; and his name was Ham.

20 And it came to pass that it became known to Ham that his father had cursed him, and thus he, being ashamed, fled with his wife, Neelatamauk;

21 And it came to pass that their family did build a village and did settled there, and he did name it after his wife.

22 And it came to pass that Ham begot Crush, who begot Enmerⁱ when he was great of age;

23 And it came to pass that Crush did give unto his son the very garments with which YHVH Elohim^b had given unto Adam and Eve^j upon their leaving the garden.

24 And Cush himself was given them of Ham, for Ham had taken them unknownst to Noah and Na'aham and had kept them concealed,

25 And these he had passed on to his first-born son, who had kept them hidden; and when Enmer did reach his twelfth year, his father, Crush, did give them unto him.

26 And it came to pass that Enmerⁱ was a mighty hunter before YHVH, and he did use hidden knowledge unknown to the sons and daughters of man, but known to the children of Elohim, of which his forefather Noah was.

27 And Enmer saw the glory of YHVH^c was upon the garments that had been given him, and he did seek to be worthy of their purchase.

28 And it came to pass that YHVH Elohim^b saw that Enmer wished to bless the land, and so it came to pass that YHVH did bless him;

29 And he became known as Enmer Karⁱ, for he was a mighty hunter, even one mighty and strong before YHVH^c.

30 And it came to pass that YHVH did give unto him in a dream, and YHVH Elohim^b did call him to hunt not for the meat of animals but for the souls of man unto YHVH;

31 Yea, and when he awoke, he did pick up his bow, and rent it twain, and did begin to call out as his forefathers had done saying: Pe le-El^{k!}

32 And it came to pass that Elohim sent the angel of YHVH before him and by the voice of the angel YHVH did send him out into the land to teach by the Word of the Holy Spirit.

33 And Enmer Kar did go forth unto his people as their king and did preach the Word of YHVH unto them, and many of their numbers were converted.

Notes:

- a. Of Same language and the same speech, literally: “of the same tongue.”
- b. 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. Thus “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.”
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- d. Ratsach: רצח, “Murder.” the shedding of innocent blood.
- e. Teshuvah: (תשובה) “return.” The path through Christ back to God, usually translated as “repentance,” “redemption,” or “grace.
- f. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. sa’iyr and the shedd: שַׁיִר Hebrew: “hairy” maybe satyr or demon, and שֵׁד “demon” or “devilish spirt.”
- h. The original writing on the plates of brass implies either spiritual or physical death, or both.
- i. Enmer Kar/Nimrod: Possibly the ancient and legendary Sumerian king. “Enmer” (NMR) in Sumerian is the same as NMR in Hebrew as Nimrod. “Kar” is “hunter,” making his name “Enmer the hunter.” Nimrod means “Rebel” in Hebrew and Nimrod is known as a mighty hunter.
- j. See Book of Remembrance 13:3
- k. See Book of Remembrance 16:5
- l. Children of Elohim: In 1 Moses “children of Elohim” would be translated to children of God in traditional English, but a better translation would 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.

Chapter 17

The Word of Peace

1 And it came to pass that the descendants of Noah and Na’amah did appoint princes over each of their kingdoms;

2 And Enmer Kar^a was chosen for those of the seed of Ham, and Joktan was chosen for those of the seed of Shem, and Phenech was chosen for those of the seed of Japheth.

3 And strangers did come into their lands; and some had been made fellow citizens, and some had been made servants, and some had been made slaves, for the seed of Noah and Na’amah did not all follow^b the Law of YHVH.

4 And it began to be said across the lands: Behold, the time is coming and yet is nigh when neighbor shall be against neighbor, and brother against brother: for the last days^c are here; and so one must carry on war against the other!

5 And it came to pass that Enmer Kar did call his people together, and unto them he said: Behold, my people, the people of this land given us of YHVH^{d!}

6 We who possess the knowledge of the Law of YHVH, have been entrusted with the inner keys of the sanctuary, from whom those outside our lands have been withheld;

7 We who possess the wisdom of both the earth and the heavens have been called to build a house unto YHVH^e, and with this key^f we shall open the door.

8 I pray that we would continue to fear YHVH^d, that we should no more fear mankind, and we shall be well content; for our actions^g have proved we fear YHVH, and He has protected us from all others.

9 Therefore, I say unto thee, my people, that we should do no wrong one to another, yet I see that ye first hide your sins, that no human eyes may see;

10 Yet we know that YHVH who sees all things everywhere, and everything, from creation to creation, at all times doth see our sins; therefore, why should we hide our sins from our kindred?

11 Speak pleasantly then, one to another, and speak kindly to every one of us; in pacifying anger, in seeking peace, and in pursuit with our brethren *and sistren*, and so too then with all the world:

12 And by this means we shall gain favor and good feelings of understanding in the sight of YHVH Elohim and in the sight of all mankind.

13 And behold ye, that I wish the travelers and the sojourners to learn from the action I now order ye to perform:

14 How abhorrent dishonesty is to mine eyes; for it should be that we may be the peacemakers^h and spread good feelings in this, our land, for we too come as pilgrims upon the earth,

15 And all we possess belongs to YHVH^d, yet He continues to bless us continually, and to increase the pleasures^g of our sojourn upon the earth.

16 Should we then think, therefore, that to take from a man only to present to YHVH that which is His own be a sin?

17 Behold thou, that ye might think this should be allowed; but I would rebuked thee by the teachings of our fathers; for YHVH^d is just and condemns such and act.

18 For did not our forefathers teach us that a curse should fall upon any who should stretch out their hand to take a portion they had not received?

19 And if it is not given freely then is this not theft?

20 And if it is theft, then it is not of YHVH Elohimⁱ, and thus we too should declare that it is not of us.

21 But if a man should give willingly, then all should be blessed, for no harm was given, and no harm was taken.

22 And so it is that we who are guided by righteousness and justice in all the doings of YHVH^d may justly do that which we see Him do in his unbounded charity towards His creation;

23 Therefore I say unto thee: Strive not to exalt thy own standing by speaking ill of thy neighbors, go not to thy sleep bearing hate towards thy fellow man,

24 But ask YHVH^d to forgive all they that have done thee harm, for the man that shall seek the sins of his brother shall be judged even so by YHVH.

25 Therefore, go thee by thy way and do thy duty, hide not thy sins in thy pride,

26 But find teshuvah^j quickly, and judge not thy brother nor thy sister that we might discover peace here upon our lands in these, the last days^c.

Notes:

- a. Enmer Kar/Nimrod: Possibly 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.
- b. The original text seems to imply that the people of Enmer made the immigrants fellow citizens, Joktan’s people made them servants, and Phenech’s people made them slaves. However, the spiritual impression I get is that this is not literally true, as there was some of each happening in all three kingdoms, but these represent the majority of what was happening in the land.
- c. See 1 Moses 19:4, The end wasn’t actually coming, but the people believed falsely that they were living in the end times.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- e. House unto YHVH: a temple to the Most High God.
- f. This key: Likely the priesthood of God.
- g. He is teaching a works based gospel, a prosperity gospel; the foundation he is setting is not stable.
- h. Peacemakers: osei shalom (עושי שלום), “makers or doers of peace.”
- i. 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. Thus “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.”
- j. Teshuvah: (תשובה) “return.” The path or the way back to God, usually translated as “repentance,” “redemption,” or “grace.”

Chapter 18

The Poor Widow's Sons

1 And it came to pass that Enmer Kar did gather his people as one in YHVH^a, and each were given charge over their duties that they might be one, even as was Zion^b.

2 And unto some was it given to plow the fields, and to plant, and to harvest, and to give fruits and grains to the storehouses;

3 And unto others was it given to herd the beasts of the fields, and give milk and meat that the storehouses should be full;

4 And unto others was it given to build houses that all might have a place to lay their heads at night, and to build houses for worship, and tabernacles, and other such buildings that the people might gather and have shelter from the storms;

5 And to others was it given to make walls, and unto others was it given to make all manner of weapons of war and these to protect all that they had made and were making;

6 And to others was it given to keep the peace and to pass judgement unto those that did break the laws.

7 And each went about their duties, seeking to prepare themselves and their lands for the wars they knew would come^c, and to protect themselves from the desolations they knew should be in the last days^c.

8 And it came to pass that many journeyed from the east towards Babel; and as they journeyed from the east, they found a plain in the land of Shinar and dwelt there in the plain of Shinar.

9 And it came to pass that these came into the lands of Babel and the people of Babel feared that these had come to bring the wars and desolation they knew should come at the last days^c.

10 And it came to pass that many of the strangers were gathered up and thrown into prisons, and these strangers began to suffer, for they knew not that the end was nigh^c.

11 And it came to pass that a certain widow and her sons were among those cast into prison, and these were brought before a judge;

12 And there the widow's oldest son was commanded to pay homage to he that sitteth upon the judgement seat and to YHVH^a, their Elohim^d.

13 But the widow knew not the Elohim^d of their land, and she said unto her children: Behold this man that desires that we should bow to his image;

14 Yet know I not their elohim^d; and so it should be that we shall not bow but for the fear of our gods.

15 And it came to pass that when her oldest son refused to bow, he was immediately led out to stand ready with those set apart for execution,

16 And that same judge brought forth the widow's second son, and upon him was made the same request.

17 And the second son replied unto the judge: My brother boweth not, neither then shall I bow down before thee.

18 And the judge grew angry in the face of his defiance and asked the second son why he should not bow.

19 And the second son answered him saying: Because thou hast found us, a widow and her fatherless sons, strangers in this strange land, seeking safety and refuge; yet thou hast offered us none but prison and death;

20 Why for shouldest I bow unto thee? But I shall walk unto my death freely.

21 And the bravery of his words angered the judge, and this son too was sent off to be put to death.

22 And so it was unto the third, and the fourth, and the fifth, and the sixth, and even unto the seventh son.

23 And it came to pass that the record keeper did soften his heart towards the widow and her sons;

24 And the record keeper came before the judge saying: Behold, these art young, and hast seen but little of the joys of life that we here that are blessed of YHVH^c have been privy,

25 Therefore, should we not save them, and raise them up in the goodness of YHVH that their futures should be that these wouldst make a joyful noise unto YHVH?

26 But the judge pitied them not, saying: Let the poor widow's sons be slain.

27 Then spoke the widow saying: O, thou cruel judge! Who art thou that destroys these innocent, young lives?

28 And she fell down as if dead and pleaded unto the judge: If thou must take a life away, take thou my life, and put me to death before the lives of my sons.

29 And the judge answered unto her saying: Nay, this I canst not do, for the Law forbids it, saying; Envy, covetousness, and jealousies are sins that shall lead men to fall prey to their price, even to the shedding of human blood.

30 And the widow replied saying: O thou that should quote such a law!

31 And who art thou to be so particular to regard which of these your laws, as thou should see fit; for it is thy own greed and covetousness that shall leave me a lone widow.

32 I curse thee, and thy elohim that hath no pity upon the poor and the down trodden.

33 And hearing this, the judge remembered the words of the record keeper, saying: should we save them, and raise them up in the goodness of YHVH^a? And he sought to hide his sin,

34 And he ordered the widow be put to death with her sons that she not spread word of his shame, and the king, Enmer Kar knew of it not.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Zion: the city of Enoch. See Enoch 36:33.
- c. See 1 Moses 19:4, The end wasn't actually coming, but the people believed falsely that they were living in the end times.
- d. Elohim: "Gods." Here referring both to YHVH as the God of the land when the first letter is capitalized, and to "gods" generically when it is not. Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we receive God.

Chapter 19

The Twelve Righteous

1 And it came to pass that as Enmer Kar^a, seeing that his forefather, Noah, had survived the floods^b, desired to save his people from the flood of sin that choked the world even as a great serpent;

2 And they said one to another: Come, let us go forth; yea, let us make brick and burn them thoroughly; and they had brick for stone, and they had tar for mortar.

3 And the people did begin to build a temple unto YHVH^c, that they might make sacrifices in the name of YHVH Elohim^d.

4 And it came to pass that those of his people that were not converted, the children of man, began again to grow in strength and began to call away the children of Elohim; yet they did still continue to build the temple;

5 But these were foolish in their thoughts, for they thought that it was the sacrifices of the temple that would save them, for they did not understand it was the chen of YHVH^e from which salvation cometh.

6 And it came to pass that the people of Babel had begun to hide their sins in their pride, and to focus on the feelings of their hearts, and not The Voice^f, for they did glory in the pride of their hearts;

7 And these did believe that it was their works, and their own courage that did bring them that peace and security that they did seek.

8 And so it was that the people who would be as Zion^g did fall away by their pride, and their envy, their covetousness, and by their jealousies even to the shedding of human blood.

9 And thus it was that secret combinations^h did again creep in; for these did not their works in righteousness, but believed only upon their good feelings, and the mighty words of Enmer Kar;

10 And so it was that these were deceived from the beginning, even unto the belief that they did dwell in the last daysⁱ.

11 And it came to pass that the people remembered the words of their forefathers prophesying that Yachad Yachid Echad should come before the last days;

12 And the people did believe that the last days were upon them, and thus it came to pass that their star gazers and astrologers went seeking signs.

13 And it came to pass that the priests and the wisemen forgot YHVH^c, worshiping Elohim^j in name only,
14 And so it was that these wise men came unto Enmer Kar telling him that he must be that Yachad Yachid Echad^k that should come.

15 And Enmer Kar began to boast of his own strength, and knowing that he had been in the presence of an angel he did take more than his due.

16 And it came to pass that Enmer Kar did begin to say at the first that he was Tzadik Yachah^l, or in other words, the Yachad of that generation^l;

17 And the people looked to their king as though he were a god, though he was but a man;

18 And many were quick to speak, saying: Behold Enmer Kar, the mighty hunter! Behold the Yachad Yachid Echad^k that has come to redeem his people!

19 And it came to pass that these were a people living in peace, for they knew no nation mightier;

20 And because they had done their duties, these had become wise in all the wisdom of the earth; and in their wisdom they did become prideful and vain.

21 Yet these still lived in fear, for in fear alone did they do their duties, and not for the love of YHVH^c, nor for their fellow man.

22 And it came to pass that the people remembered the words^m of their king, Enmer Kar, saying: we have been called to build a house unto YHVH and with this key we shall open the door!

23 And so it was that the people came before their king saying: Let us go and build us a temple, even one that should reach unto heaven, and let us make us a great name upon all the earth.

24 For these understood not that the temple of YHVH should bring the heavens to the earth, and not the earth to the heavens.

25 And the people used their wisdom in architecture and masonry to make bricks, and to plan for and make a temple, but it was not unto YHVH but unto Amarutu who is Mardoचाiosⁿ.

26 But there were among the people twelve righteous men, and these refused to join in the building of the temple;

27 And these knew the secrets of the temple of YHVH, but they refused to give them unto the priests of Amarutu.

28 And it came to pass that these men were seized by the people, and brought before the three judges, who were high priests of Amarutu.

29 And it came to pass that the chief judge, whose name was Laadan, said unto these twelve righteous: Why for shall ye not loosen thy tongues that we might build this temple as a tower unto heaven, and the elohim that has blessed us?

30 For should it not be that Enmer Kar might return again to his home, and that we, his people should join him in safety there?

31 And the twelve did elect from among them one to be their voice, and his name was Tzophar, and through his voice they gave their refusal.

32 And Tzophar stood before them saying: We shall not make bricks, nor remain with you, for we know but one YHVH, and Him we do serve.

33 And Laaden the judge flew into a passion of anger against the twelve righteous men and would that they be thrown into a fire, yet he desired the secrets of YHVH that he might sell them.

34 And it came to pass that he did grant unto them seven days in prison, and at that time he would call them forth to answer him again.

35 And it came to pass that these twelve righteous men were thrown in with eleven prisoners who were strangers to the land, and with these did they pray unto YHVH unto deliverance.

36 And it came to pass that Tzophar did cry out saying: YHVH who liveth from eternity to eternity, in whom we trust, we swear an oath unto thee that we shall not depart to walk to the right, nor to the left, save it be according to thy desire; and should we die in this place, then may it be even according to Thy desire.

37 And the eleven men that had not known YHVH before that day did stand and watch in amazement.

38 And it came to pass that after seven days Laadan sent again for the twelve righteous men, and again he asked them to share their wisdom and their knowledge.

39 And it came to pass that Tzophar stood again before the judge, this time saying: We shall give thee our counsel.

40 And Laadan was much pleased, and he sat greedily upon his throne awaiting the words of the twelve righteous.

41 And Tzophar spoke unto them saying: Exercise brotherly *and sisterly* love, for all of Adam is one family; give to those that need without judgement, nor to indebt, nor for reward;

42 Truth is the name of YHVH, for He is truth, therefore be true in all things; go forth not rashly, neither flee in cowardice, but stand firm in YHVH;

43 Let reason be thy guide in YHVH, listening always for the Breath of Elohim^o; give not to thy passions, but reign them and guide them that thou be true to thine heart, and not a whim of the flesh;

44 Do that which is right before YHVH at all times, and give unto others their due; all things ye have been given are of YHVH Elohim, and unto Him are all things due;

45 Know ye these things, forget them not, but write them upon thy hearts, and the words written upon thy tongue shall be pure and holy before YHVH.

46 And it came to pass that when Laadan heard these words he did grow angry at the twelve righteous men, for he understood not the Word of YHVH.

47 And it came to pass that he did cause that they should be put in the fire of the furnace used to bake the bricks;

48 Yet when the time came, before these could be placed into the flames, the earth shook with a great earthquake that did shake the very foundation of the lands, and tore asunder the work the people had done in building their temple.

49 And it came to pass that The Voice^f came to the twelve righteous men, and they were told to take their families and flee to the north and to the east,

50 And these were not seen neither heard from again; but the eleven prisoners, these did not forget them.

Notes:

- a. Enmer Kar/Nimrod: Possibly 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.
- b. See 1 Moses 12:29
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- d. 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. Thus "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."
- e. Chen: Hebrew (חן) "grace." The Grace of YHVH is the Grace of Jesus Christ: see John 1:17; Romans 3:24; Jacob 3:8 RAV, 4:7 OPV.
- f. The Voice: Masculine noun, referring here to the Holy Spirit.
- g. Zion: the city of Enoch. See Enoch 36:33.
- h. See 1 Moses 8.
- i. See 1 Moses 19:4, The end wasn't actually coming, but the people believed falsely that they were living in the end times.
- j. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- k. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- l. Tzadik Yachad: "the righteous one set apart to unite my people." Moses is being called a Messiah, an anointed one.
- m. See 1 Moses 17:7
- n. Amartutu who is Mardochaios: Hebrew מרדוך, Another name for Mahan. See 1 Moses 7:31-32, 8:17.
- o. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.

Chapter 20

The Tower

1 And so it was that as the people went about working on their temple, there was a great earthquake that did destroy that which they had built, even unto the very foundation.

2 For Michael had gone before Yah Elohim, saying: Behold, the people is one, and they have all one desire; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

3 Let us then go down, and there confound their tongues^a that they may not understand one another's speech.

4 And YHVH said: Come, we shall descend and bring shame upon their lips, that they shall not listen one to another, and this shall scatter them.

5 And YHVH went down, seeing the city and the tower which the children of men were building.

6 And YHVH said: Behold, the people are the same, and they all have the same desire and the same tongue; and this is the tower they begin to build;

7 And now, nothing will be restrained from them which they have imagined, except I, YHVH, confound their tongues, that they may not understand one another's desires.

8 And thus it shall be that I, YHVH, shall scatter them abroad from upon all the face of this land out unto every quarter of the earth.

9 And so it was that YHVH did cause that the earth should quake greatly, and with the tower destroyed their good feelings turned to bitterness and blame.

10 And it came to pass that in the confusion many of the wicked scattered, and the prisoners were freed;

11 And the few that were righteous in the land did flee, some to the north, others to the east; but the chief architects, be they of YHVH Elohim or of Mammon, did flee into the land of Egypt.

12 And so it came to pass that the people of Babel were overtaken by the very strangers they had sought to oppress; yea, rather than accepting these as their own these strangers did become another nation from within.

13 And the people of Enmer Kar had themselves become a new nation, even the nation of their pride, that came unto them in great numbers, and behold the secrets of the temple were to be lost unto those of the world.

14 And from thence did YHVH Elohim scatter them abroad, upon all the face of the land, and unto every quarter of the earth;

15 And they that remained were confounded and left off to rebuild their tower in the ruins of the old; for they hearkened not unto YHVH;

16 Wherefore, is the name of it called Babel^d because YHVH Elohim was displeas^d with their works and did there confound the tongue of all the land.

17 And it came to pass that Enmer Kar did turn his wrath towards YHVH Elohim, for his wife had been about her way laboring at the tower when it fell, and she was slain.

18 And it came to pass after this that Enmer Kar was given a new name, even Nimrod^b; for he did rebel against YHVH;

19 And he went about the people calling himself the giver of life and death, and he who should cause the sun to rise from the east and to set again in the West.

20 And it came to pass that Nimrod did take unto himself a new wife from among this new nation, Sammu Amat; and she did become their high priestess and did lead them forth into iniquity.

21 And Sammu Amat did follow the path of Lilith to become the whore of Babylon, for she did lead her people far from their true love, YHVH Elohim:

22 And she did go about saying that the last days had come, that great tribulation, and that their works had led them to over come it;

23 And the people did believe that Nimrod had done the works of Yachad Yachid Echad^c, and was a god, and did save them; and thus by their own vanities did they deceive themselves.

24 And the people of Babel in the land of Shinar did build again on top of the temple destroyed by YHVH, and Nimrod and Sammu Amat did take peace from the land, demanding tribute and making war against their neighbors.

25 And the people cried unto the heavens, but Raphael would not come to heal the land, for these had rejected YHVH Elohim.

Notes:

- a. Tongue: Hebrew lishshan (לִשָּׁן), masculine noun. This generally means “speech” or “language.” This also refers to desires, as in communicating the same desires.
- b. Enmer Kar/Nimrod: Possibly 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.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- d. Babel: This term is a play on words as in Akkadian the term is “Bāb-ilim,” meaning “gate of God,” while in Hebrew it is bālal (בָּלַל) confusion, or jumbled.
- e. Yachad Yachid Echad: “The Only Begotten” or “Only Legitimate one who unites us.” A reference or title for Jesus Christ.

Chapter 21

The Greatest of These

1 And these were the generations of Shem: And Shem begat Arphaxad two years after the flood; and Shem lived after he begat Arphaxad to bring forth many sons and daughters.

2 And Arphaxad begat Salah; and Arphaxad begat other sons and daughters.

3 And Salah begat Eber; and after he begat Eber he begat other sons and daughters.

4 And Eber begat Peleg; and after he begat Peleg he begat other sons and daughters.

5 And Peleg begat Reu and he begat other sons and daughters.

6 And Reu begat Serug; and after he begat Serug he begat many sons and daughters.

7 And Serug begat Nahor and other sons and daughters.

8 And Nahor begat Terah; and after he begat Terah he begat other sons and daughters.

9 And Terah begat Abram, Nahor, and Haran.

10 Now these were the generations of Terah: Terah begat Haran, Nahor, and Abram; and Haran begat Lot.

11 And Nahor and Abram took them wives;

12 And the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah;

13 And the name of Abram's wife was Sarai, but Sarai was barren, and she bare no child.

14 Now Terah was an idolater and he did make idols with his hands and did sell them as they traveled;

15 But Abram remembered YHVH Elohim^a that did save his forefathers from the flood, and desired to serve YHVH^b alone.

16 And it came to pass that there was a famine in the land, and Haran died before his father, Terah, in the land of his nativity, in Ur of the Chaldees.

17 And it came to pass that Terah did speak unto Abram saying: When thou shall see death come upon me what shall thou worship after I am gone?

18 And Abram replied, saying: We shall worship YHVH Elohim^a, the Elohim^c of our fathers, for YHVH^b is our Elohim and we devote ourselves to Him.

19 And it came to pass that Abram would not bow before the elohim^d that his father made, nor would he bow to the kings of the earth, for he saw these as works of the Creator and unworthy of worship.

20 And Terah was angry and said unto Abram: What of these elohim that have blessed us?

21 And Abram answered him saying: These Elohim have not blessed us, but we have blessed them! For these are thy creation, and the wealth they grant us is not for our labors nor for their love of us.

22 Behold thy idols of wood, that they do burn and protect themselves not; fire may burn these, yet we may subdue the fire;

23 And they that thou hast cut from stone, these sink to the bottoms of the waters and canst not save themselves; yet we may cut into the earth and change the very course of the waters; therefore are we not greater than thy elohim?

24 Yea, and I will not call them YHVH^b, for the fire and the waters subside them and they are subject to us.

25 More worthy of worship is the sun, for with it illuminates the whole of this creation and brings life from its warmth;

26 Yet the sun I shall not worship, nor place among the elohim^d the moon or the stars, for these must hide themselves and at times dim their lights.

27 Hear O my father, I shall seek before thee Ahyeh Asher Ahyeh^e who created all the elohim:

28 For behold, who else was it but YHVH who made the heavens, and the sun, and the moon, and the stars?

29 Who else but YHVH is it that has dried the earth in the midst of the many waters?

30 Yea, and who but YHVH is it that has caused me to seek Him out, who but that Elohim that shall reveal Himself by Himself?

31 And it came to pass that Terah began to plot at this time against his son.

Notes:

- a. 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. Thus “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.”
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Elohim: Hebrew: “gods,” here referring to idols.
- e. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”

Chapter 22

The Offering and the Promise

1 And it came to pass that in the land of Egypt^a those that had followed Nimrod^b but had escaped the tower^c did rule over the lands.

2 And it came to pass that when they in the land of Chaldea did hear Abram speaking highly of YHVH^d these did fear, and they did cause that he should be taken;

3 And these wicked priests of Pharaoh that were about in the land did grab all they that would not bow down before the elohim^e of Pharaoh^f.

4 And the priests of Pharaoh did cause that he, Abram, should be put to death;

5 And these did lay him upon the altar of their elohim^e, for they did fear that their elohim did destroy the tower, and Terah did not prevent them.

6 And there upon the altar The Voice^g of YHVH^d came down from the heavens as a stream of fire, calling out: Abram, Abram!

7 And Abram said: Here am I!

8 And The Voice^g said: Thou art searching for the Elohim of elohim^h, the Creatorⁱ, the understanding of thy heart^j: behold! I am He.

9 And the angel of YHVH^k did come and take him, calling him by name, saying: Hear O Abram, and behold the strength of YHVH!

10 And I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest not of;

11 And this because these have turned their hearts away from me, to worship the elohim of their hands, and the elohim of Pharaoh;

12 Therefore, I have come down to visit them, and to destroy these that hath lifted up their hand against thee to take away thy life.

13 Behold, I will lead thee by my hand, and I will take thee in, and seal upon thee my name, even as I did thy fathers; and my power shall be over thee, and I shall be with thee.

14 Therefore, Abram, get thee out of this land, and from thy kindred, and from thy father's house unto a land that I will show thee;

15 And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing;

16 And I will bless them that bless thee and curse them that curse thee; and in thee shall the families of the earth be blessed.

17 And it came to pass that YHVH^d did teardown the altars of the elohim^e of that land, utterly destroying them, and He did smite the priests that they died;

18 And there was great mourning in Chaldea, and word was sent unto the court of Pharaoh, and these too did grieve, but they knew not of YHVH's hand nor of Abram.

19 And the faith of Abram was so great that upon that day he did rise to the seventy-fifth degree.

20 And Abram and Sarai, his wife, and Lot, the son of Haran, his brother's son, and Advu, the wife of Lot, and went forth from Ur of the Chaldees to go into the land of Canaan; and Terah tarried with them.

21 And it came to pass that they did come unto Haran and dwelt there.

22 And it came to pass that the famine debated, and that Terah did not find teshuvah^l, but continue to worship the elohim^e of his hands; or in other words, the elohim of his own creation.

23 And it came to pass that Abram, and Lot, his nephew, did pray unto YHVH, and the angel of YHVH^k did appear unto them,

24 And the angel of YHVH said unto Abram: Arise, and take Lot with thee; for my own purposes do I take thee away out of Haran,

25 And I shall make thee my Sharath^m and my Ro'ehⁿ to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they shall hearken unto my voice.

26 For I am YHVH, your Elohim; I dwell in the heavens; the earth is my footstool; my name is YHVH, and I know the end from the beginning; therefore, my hand shall be over thee.

27 And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations,

28 And thou shalt be a blessing unto thy seed after thee, that by their hands shall my Voice^s be heard in all nations;

29 And I shall bless them through thy name; for as many as receive the news of this message shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father.

30 And I shall give thee power to seal on earth unto heaven, and to bless them that bless thee, and curse them that curse thee;

31 And in thee and in thy seed I give unto thee a promise: that this right shall continue in thee, and in thy seed after thee shall all the families of the earth be blessed, even with the blessings of eternal life.

32 And it came to pass that Abram departed, as YHVH had spoken unto him; and Lot desired to attend him.

33 And Abram took Sarai, his wife, and Lot, his brother's son, and Lot's wife, Advu, and all their substance that they had gathered, and the souls that they had received in Haran;

34 And they went forth to go into the land of Canaan; and into the land of Canaan they came.

35 And it came to pass that Abram passed through the land unto the place of Sichem and the plain of Moreh; and the Canaanites were then in the land.

36 And YHVH^d came unto Abram and said: Unto thy seed will I give this land.

37 And there he did build an altar unto YHVH, who had appeared unto him.

38 And it came to pass that Abram removed from thence unto a mountain on the east of Bethel, and pitched his tent, leaving Bethel on the West; and Hai was on the East;

39 And there too he built an altar unto YHVH and called upon the name of YHVH; and Abram journeyed, going on still toward the South^o.

Notes:

- a. Egypt can represent the world, or worldliness; the desire to receive for one's self alone.
- b. Enmer Kar/Nimrod: Possibly 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.
- c. See 1 Moses 20.
 - d.
 - e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
 - f. Elohim: Hebrew: “gods,” here referring to idols.
 - g. 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.
 - h. The Voice: Masculine noun, referring here to the Holy Spirit.
 - i. The Elohim of elohim: Hebrew: “the God of gods,” or “the Gods over the gods,” or “God(s) over the council of gods.”
 - j. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
 - k. The understanding of thy 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. This statement is referring to the idea that Abram knew God from the inside out, knowing without knowing how he knew; an understanding, the balance between knowledge and wisdom.
 - l. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
 - m. Teshuvah: (תשובה) “return.” The path through Christ back to God, usually translated as “repentance,” “redemption,” or “grace.”
 - n. Sharath: Hebrew: “servant” or “minister.”
 - o. Ro’eh:
 - p. Negev: South represents the fire of God’s judgment, the Holy Spirit. This direction refers to Abram and Sarai seeking purification from God through the Holy Spirit.

Chapter 23

The Law and the Sacrifice

1 And it came to pass that there was a famine in the land; and Abram went down into Egypt^a to sojourn there, for the famine had become most grievous in the land.

2 And it came to pass that as Abram journeyed towards Egypt as they came near to enter into that land, YHVH^b came unto Abram^c saying: Behold, Sarai^c, thy wife, is a very fair woman to look upon;

3 Therefore, it shall come to pass that when the Egyptians^d shall see her, they will say: She is his wife; and they will slay thee, that they might have her, yet these shall save her alive;

4 Therefore, see that ye do on this wise: Thou shall speak unto her, that she shall say unto the Egyptians that she is thy sister, and thy soul shall live; and this ye shall do for a wise purpose unto me.

5 And YHVH Elohim^e showed^f unto him the urim and thummim^g, stretching out His divine hand, and shewed unto Abram many things; yea even many marvels;

6 And Abram was shown^h the sun, the moon, the stars, and their places and their purpose in the heavens; for these do show unto man the stories of the past and are given for signs and seasons; for omens and wonders.

7 And the angel of YHVH did say unto the man: the night that thou wast born the stars rained in the sky, and four stars took flight to one another to cause a great light, and this to know that mine servant was born into the world.

8 And Abram did look into the urim and thummim^g and did behold many things^h that came to pass before the world was, and many things that should come, and he did marvel.

9 And it came to pass that Abram told Sarai all that YHVH^b had shown unto him.

10 And after this he said unto her: Behold, now I know thee to be a fair woman to look upon;

11 Therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say: This is his wife; and they will kill me, but they will save thee alive;

12 Say then, I pray thee, unto them: I am his sister, that it may be well with me for thy sake, and my soul shall live because of thee; and this I ask for a wise purpose unto YHVH.

13 And it came to pass that when Abram and Sarai^c and their people did come into Egypt^a, the Egyptians^d beheld the woman, Sarai, that she was very fair.

14 And the princes of the court of Pharaohⁱ also saw her and commanded her to be brought before Pharaoh^j; and Sarai was taken into Pharaoh's house.

15 And Pharaoh entreated Abram well for her sake^k; and he was given sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

16 And he did give Abram a place that he might have Pharaoh's ear, and Abram did teach many things to Pharaoh, for YHVH Elohim^e had commanded him so;

17 And Abram did show unto Pharaoh the sky and its secrets, and he did teach Pharaoh of YHVH^b, and Pharaoh was pleased with what he was shown of Abram.

18 And it came to pass that the elohim of that land^l did send plagues unto Pharaoh and his house from the day that Pharaoh knew^m Sarai, even great plagues because of Sarai, the wife^m of Abram and Pharaoh.

19 And Pharaoh called Abram to stand before him, saying: What hast thou done unto me in this thing?

20 And Abram confessed that which he had done, saying that this was a wise purpose^m unto YHVH^b Elohim.

21 But Pharaoh feared his own elohim^l, and not YHVH Elohim^e, saying: Why didst thou not tell me that she was thy wife? Why sayest thou: She is my sister?

22 Yea, and didst thou do this that I might have taken her unto me to wife? And now she has lain with two men, and is taking hold of two men, as if I, Pharaoh, would be her concubine.

23 And now the law has been made, but shall not be fulfilledⁿ, else our wives^o shall fall prey to ideas^p.

24 Now therefore, behold, I say unto thee: Take thy wife and goⁿ thy way.

25 And Pharaoh commanded men^q concerning him; and they sent Abram away, and Sarai, and all that they had.

26 And Abram and Sarai went up out of Egypt taking all that they had, and Lot and his wife with them, unto the South^r.

Notes:

- a. Egypt can represent the world, or worldliness; the desire to receive for one's self alone.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Abram and Sarai: Here representing a level or degree of our desire to bestow (Abram) and our will to receive (Sarai); these are righteous, reaching at least the 75th degree (see 1 Sepher Moses 22:16) but have not yet been born again as Abraham and Sarah.
- d. Egyptians: these can represent our greedy, selfish or self-centered desires.
- e. 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. "Eloh" is Hebrew for goddess, and "im" is plural masculine. Thus "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."
- f. Showed: or "showed him how to make," or "showed how to use."
- g. Urim and Thummim: Hebrew (אורים ותמים): "Lights and Perfections." A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely. See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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)
- h. See Abraham 3 in the CLCLdS Pearl of Great Price
- i. The princes of the court of Pharaoh can represent the main or leading worldly desires, lust and consumption.
- j. 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.
- k. Pharaoh is bribing Abram to buy Sarai as property, not realizing that this is God's will, rather than pulling Sarai down. This is an attempt to bring Pharaoh up, to the upper world of righteous desires.
- l. Elohim of that land: this represents the false gods, or base desires, that Pharaoh follows. Abram has taught Pharaoh God's ways and given him Sarai, the righteous will to receive and Pharaoh is longing for the worldly things that he loses in seeking the higher things of God. YHVH Elohim is the Creator, and controls all things, so he is allowing this to happen, the "gods of that land" to do this to test Pharaoh's resolve.
- m. Pharaoh and Sarai consummated their relationship, making the marriage legal and binding. This makes Sarai a queen over Egypt and everything this represents, which is a wise purpose in the Lord.
- n. In other words, Pharaoh is not rejecting the fact that he married Sarai but is rejecting her by sending her back to the higher desire that is Abram.
- o. Wives: the Egyptian women, these can represent our worldly or greedy desires to receive.
- p. Or, "will think they can control us." The fear that our desires to receive will control us: referring to addiction. May refer to a past matriarchal ruling class and a fear of returning to a matriarchy.
- q. The desires of Pharaoh and Egypt overpower the righteous desires of Abram and Sarai, they are sent away to grow stronger.
- r. Negev: South represents the fire of God's judgment, the Holy Spirit. This direction refers to Abram and Sarai seeking purification from God through the Holy Spirit.

Chapter 24

Two Paths

1 And now it was even as YHVH^a had promised; for Abram and Sarai^b were very rich in cattle, in silver, and in gold.

2 And they went on their journey from the south^c, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, unto the place of the altar which he had made there at the first; and there Abram called on the name of YHVH.

3 And Lot and Advu, his wife, also went with Abram, and they too had an abundance of flocks, and herds, and tents;

4 And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.

5 And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle, that they could not dwell together.

6 And Abram said unto Lot: Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen; for we are brethren:

7 Therefore, separate thyself, I pray thee, from me; if thou go to the left hand, then I will go to the right; if thou go to the right hand, then I will go to the left, for is not the whole land before us?

8 And so, let us then call upon YHVH^a for instructions on wither we should go.

9 And it came to pass that they did call upon YHVH, and they did listen to The Voice^d which said: Abram, send thee my servant Lot into the lands of Sodom and Gomorrah, to offer them teshuvah^e that they might cease their lustful and violent works^f unto their destruction.

10 And this He said for the Canaanite and the Perizzite dwelled then in the land, and these knew not YHVH.

11 And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere before YHVH destroyed Sodom and Gomorrah, like as the garden of Eden, yea even as the land of Egypt.

12 Then Lot chose him all the plain of Jordan, as he had been told, and Lot and Advu journeyed east^g; and they separated themselves the one from the other.

13 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain and pitched his tent toward Sodom that he and his wife might learn of them and teach them of YHVH^a and His teshuvah^e.

14 But the desires of Sodom were exceedingly wicked^f before YHVH, and YHVH was angry with them.

15 And YHVH said unto Abram after Lot was separated from him: Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward;

16 And remember the covenant which I will make with thee; for it shall be a new and everlasting covenant^h; and thou shalt remember the days of Enoch, thy father;

17 For all the land which thou seest I give thee and to thy seed forever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, thy seed shall also be numbered.

18 Arise, walkⁱ through the land in the length of it and in the breadth of it, for I will give it unto thee.

19 Then Abram removed his tent and came and dwelt in the oaks of Mamre, which was in Hebron, and built there an altar unto YHVH.

20 And it came to pass that Abram journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

21 And Abram said again of Sarai, his wife: She is my sister; and so it was that Abimelech, king of Gerar, sent for and took Sarai.

22 But the elohim^j of Abimelech came to him in a dream by night and said unto him: Behold, thou hast taken a woman which already has many husbands, for she is Abram's wife, and they have done this before.

23 And Abimelech awoke, saying: I shalt return her unto Abram; for if I do it not, and should I die Abram shall sit upon my throne!

24 Therefore, Abimelech arose early in the morning, and called his servants, and told them all these things in the secret of their confidence; and the men were sore afraid.

25 And Abimelech called Abram before him the following day and said: Wilt thou slay me to take unto thyself this righteous nation?

26 What hast thou done unto us? And in what have I offended thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done things unto me that ought not to be done.

27 What sawest thou, that thou hast done this thing? Behold, didst thou not say unto me: She is my sister? And she, even she herself, said: He is my brother!

28 And by her beauty and the integrity of my heart and innocence of my hands have I done this thing.

29 And Abram said unto him: Yea, I know that thou didst do this in the integrity of thy heart; for I am a prophet; and I shall pray for thee, and thou shalt live;

30 For I seek not thy throne that thou should surely die, thou and all that thou hath are thine, all but Sarai which is also mine.

31 But we have done this thing because I thought assuredly the fear of Elohim Shaddai^k was not in this place and they would slay me for my wife's sake, and this we did also for a wise purpose in YHVH^l;

32 And yet, indeed, she is my sister; the daughter of my father, but not the daughter of my mother; and she became my wife.

33 And it came to pass, when Elohim caused me to wander from my father's house, that I said unto her: This shall be thy kindness which thou shalt show unto me: At every place whither we shall come, say of me: He is my brother; and this we did for a wise purpose in YHVH.

34 And Abimelech took sheep and oxen, and men servants and women servants, and gave unto Abram, and also gave unto him Sarai, their wife.

35 And Abimelech said: Behold, my land lies before thee; dwell wherever it pleaseth thee; but speak not again of these matters that this law be forgotten.

36 And unto Sarai he said: Behold, I have given thy brother a thousand pieces of silver; and he shall give unto thee a covering for thy eyes, and it shall be a token unto all that thou mayest not be taken again from Abram, thy husband.

37 And this he said in anger, that she be reproved, for he understood not the will of YHVH Elohim^m.

38 And it came to pass that Abram prayed unto Yahⁿ; and YHVH^a healed Abimelech, and his wives, and his maidservants, and they bare unto him children;

39 For until that day YHVH had fast closed up all the wombs of the house of Abimelech that upon seeing the power of YHVH given Abram he might know the true Elohim^o,

40 But feeling slighted his eyes remained shut tight, peering with his heart only to see that he be not deceived by Abram and Sarai again.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Abram and Sarai: Here representing a level or degree of our desire to bestow (Abram) and our will to receive (Sarai); these are righteous, reaching at least the 75th degree (see 1 Sepher Moses 22:16) but have not yet been born again as Abraham and Sarah.
- c. Negev: South represents the fire of God's judgment, the Holy Spirit. This direction refers to Abram and Sarai seeking purification from God through the Holy Spirit.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. Teshuvah: (תשובה) "return." The path through Christ back to God, usually translated as "repentance," "redemption," or "grace."
- f. See Ezekiel 16:49-50
- g. Kedem: East represents the past, knowledge, God the Father (the Divine Masculine). The direction refers to Lot and Adu seeking knowledge and experience.
- h. New and everlasting covenant: A covenant written and sealed upon our hearts, binding the earth and heaven to bring the heavens to the earth. The sealing power.
- i. Abram is asked to walk in all for directions, symbolically saying that we must accept all four aspects of God- Y: Da'at: Knowledge-Air-East-Avinu אבינו (God the Father); Chokhmah:-Wisdom-Earth-North-Shekinah שכנה (God the Mother); V: Chesed:-Mercy-Water-West-YHVH יהוה (Jesus Christ); and H: Gevurah:-Judgement-Fire-South-Michael מיכאל (Holy Ghost).
- j. Elohim: this represents the false gods, or base desires, that Abimelech follows. YHVH Elohim is the Creator, and controls all things, so he is allowing this to happen, the "gods" to do this to test Abimelech's resolve and to try and thwart the will of YHVH.
- k. Elohim Shaddai: "the Almighty God." Elohim is Hebrew for "Gods." 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 land.
- l. See 1 Moses 23:4.
- m. 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. Thus “Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”

- n. Yah: the Hebrew letters “Yah” and “Hei,” Yah representing the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- o. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 25

Taken and Given

1 And it came to pass, in the days of Amraphel, king of Shinar, and Arioch, king of Ellasar, and Chedorlaomer, king of Elam, and Tidal, king of nations, that these kings made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zeboiim, and the king of Bela;

2 All these, even Bera, Birsha, Shinab, Shemeber, and the king of Bela were joined together, united in a secret oath of priestcraft^a, in the valley of Siddim, which is at the salt sea;

3 For twelve years they had served Chedorlaomer, but in the thirteenth year these did rebel against him.

4 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their Mount Seir, unto Elparan, which was by the wilderness.

5 And they returned and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites and also the Amorites in Hazezontamar.

6 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela;

7 And these joined battle with them in the valley of Siddim; with Chedorlaomer, king of Elam, and with Tidal, king of nations, and Amraphel, king of Shinar, and Arioch, king of Ellasar—four kings against five.

8 And the valley of Siddim was filled with slime pits; and the kings of Sodom and Gomorrah fled and fell there; but they that remained fled to the hill country, and unto the mountains.

9 And it came to pass that the four kings did seize all the goods, taking all the goods of Sodom and Gomorrah and all their food and provisions and went their way.

10 And they took Lot, Abram's nephew, and Advu, Lot's wife, for they did dwell in Sodom; and they took them and their goods and departed.

11 And there came one that had escaped and told Abram, the Hebrew, the man of YHVH^b; for he dwelt in the land of the oaks of Mamre, the Amorite, brother of Eschol and brother of Aner; and these were bound by a treaty with Abram.

12 And when Abram heard that Lot and Advu and their people were taken captive, he armed three hundred and eighteen of his trained men, and all these were born in his own house, and pursued unto Dan.

13 And he came unto them by night, and divided himself against them, he and his men, and smote them, and pursued them unto Hobah, which was on the left hand of Damascus.

14 And he brought back Lot, his brother's son, Advu, Lot's wife, and all their goods, and the women also, and the people.

15 And the king of Sodom also went out to meet him after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which was the king's dale.

16 And Melchizedek, king of Salem^c, brought forth bread and wine; and he did brake the bread and blessed it; and he blessed the wine, he being the High Priest of El Elyon^e.

17 And he gave to Abram, and he blessed him, saying: Abram, thou art blessed, for thou art a man of the most high God^e, possessor of heaven and of earth;

18 And blessed is the name of El Elyon, which hath delivered thine enemies into thine hand.

19 And Abram gave unto Melchizedek^c in tithes from all he had taken, to care for the poor and the needy in and about the land.

20 And the king of Sodom said to Abram: Give me the persons and take the goods to thyself.

21 But Abram said to the king of Sodom: I have lifted up my hand unto YHVH^b, the El Elyon^c, the Creator^f: the possessor of heaven and earth,

22 And I have sworn an oath that I will not take of thee from a thread even to a shoe latchet and that I will not take anything that is thine, lest thou should say: I have made Abram rich,

23 Yea, I shall take of thee nothing, save only that which the young men have eaten; but unto the men which went with me, Aner, Eschol, and Mamre; let them take their portion.

24 And it came to pass that Melchizedek lifted up his voice and blessed Abram, he being the high priest and the keeper of the storehouse of Yah^g, appointed to receive tithes for the poor.

25 And it came to pass at that time, that Abimelech and Phicol, the chief captain of his host, spake unto Abram, saying: Elohim is with thee in all that thou doest!

26 Now, therefore, swear unto me here that, by the help of El Elyon, thou wilt not deal falsely with me, nor with my son, nor with my son's son; but that, according to the kindness that I have shown unto thee, thou shalt do unto me and to the land wherein thou hast sojourned.

27 And Abram said unto him: I will swear.

28 And Abram reproved Abimelech because of a well of water which Abimelech's servants had violently taken away.

29 And Abimelech said: Thou didst not tell me; and I know not who hath done this thing; neither yet have I heard that it was done until this day.

30 And Abram took sheep and oxen and gave them unto Abimelech; and both of them made a covenant.

31 And Abram set seven ewe lambs of the flock by themselves.

32 And Abimelech said unto Abram: What wilt thou do with these seven ewe lambs which thou hast set by themselves?

33 And he said: Seven ewe lambs shalt thou take at my hand, that they may be a witness unto me that I have digged this well.

34 And because we shall swear, both of us, wherefore the name of that place will be Bearsheba;

35 And thus they made a covenant.

36 Then Abimelech and Phicol, the chief captain of his hosts, rose up, and he sent men to plant a grove in Bearsheba, and to call there on the name of YHVH; and then to returned unto their lands.

37 And Abram worshiped El'olamⁱ.

Notes:

- a. Secret oath of priestcraft: See 1 Moses 7:29
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Melchizedek: "King or Peace," see Book of Melchizedek
- d. Negev: South represents the fire of God's judgment, the Holy Spirit. This direction refers to Abram and Sarai seeking purification from God through the Holy Spirit.
- e. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- f. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- g. Yah: the Hebrew letters "Yah" and "Hei," Yah representing the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- h. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- i. El'olam: Hebrew (אֱלֹהִים), "the Most High God."

Chapter 26

The Blessings

1 And it came to pass that Abram took his things, and his people, and departed back towards his own lands.

2 And it came to pass that in his journeys the word of YHVH^a came unto Abram in a vision, saying: Fear not, Abram; for I shall be thy shield;

3 I will be thy exceedingly great reward, even according to the blessings of my servant, Melchizedek^b, I will give unto thee.

4 And Abram said: YHVH Elohim^c, what wilt thou give me, seeing I and Sarai, my wife, go childless?

5 For Eliezer of Damascus was made to be the heir of my house and all that I possess; and because thou hast given us no seed, one born as a servant in my house is mine heir.

6 And behold, the word of YHVH came unto Abram again, saying: This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

7 And YHVH Elohim^b brought him forth abroad and said: Look now toward the heavens and count the stars, if thou be able to number them; I say unto thee, even so shall thy seed be.

8 And Abram believed YHVH^a, and it was credited to him as righteousness, and he said: YHVH Elohim, how wilt thou give me this land for an everlasting inheritance?

9 And YHVH reminded Abram of the visions given him in the urim and thummim^d, saying: I, YHVH, brought thee out^c of Ur of the Chaldees to give thee this land to inherit it;

10 And though thou wast as dead, yet am I not able to give it thee? And if thou shalt die, yet shalt thy seed possess it.

11 Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

12 And after this vision had left him, Abram took unto him all these, and he cut them, dividing them in the midst, and he laid each piece one against the other; but the birds he did not divide.

13 And he did burn them upon the altar, and those that were with him did eat, but when the fowls came down upon the carcasses, Abram drove them away, and that which was not eaten continued to burn and to smoke.

14 And when the sun was going down, it came to pass that a deep sleep fell upon Abram; and lo, a great terror and darkness fell upon him.

15 And YHVH^a spake, and awoke Abram back to the vision, saying: Abram, thou shalt die and go to thy fathers in peace; thou shalt be buried at a good old age;

16 Know of a surety that after this, thy seed shall be a stranger in a land in which they shall serve the strangers, and they shall be afflicted and serve them four hundred years.

17 And know also that this nation whom they shall serve will I judge; and afterwards shall they come out with great substance; but in the fourth generation they shall turn back to come hither again.

18 And the vision left him again, and Abram began again to sleep.

19 And it came to pass that when the sun went down and it was dark, behold, a smoking furnace and a burning lamp remained in the midst of those pieces which Abram had divided.

20 And it came to pass that Abram awoke from his sleep and looked forth into that light that shined in the darkness^f and saw the days of the Son of Man and was glad; and his soul found rest.

21 And Abram remembered all that YHVH had shown him in the urim and thummim^d saying: I have found the Shalom of YHVH^g, for the day cometh that the Son of Man^h shall live:

22 Yet how can He live if He is not born of a woman that He might die and take up his life again?

23 He must first be quickened; and even so, through Him shall I and my seed be quickened, and shall live.

24 And in that same day YHVH^a made an Everlasting Covenantⁱ with Abram, saying: Unto thy seed have I given this land:

25 From the river of Egypt unto the great river Euphrates, and from the land the Kenites, and the Kenazites, and the Kadmonites, and Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

26 And it came to pass that in the morning Abram returned home in peace.

27 Now Sarai, Abram's wife, had born them no sons; yet she had with her an Egyptian woman, a princess, even a daughter of Pharaoh, she being given of Pharaoh unto Sarai, who was called Hagar^j.

28 And it came to pass that after hearing all that YHVH^a had said unto Abram, Sarai said unto her husband: Behold now, YHVH hath closed me up from bearing thee seed;

29 I pray thee, go in unto this woman with me from Egypt, and take her also as thy wife, for she is worthy by her birthright; and do this that perhaps we may obtain children by her.

30 And Abram hearkened unto the voice of Sarai, his wife; for even so had she hearkened unto him in gaining two husbands whilst they were in Egypt.

31 And Sarai, Abram's wife, took Hagar, the Egyptian woman, and gave her to her husband, Abram, to be his wife, sealing them together in the covenant of YHVH^k.

32 And Abram went in unto Hagar, and she conceived; and when she saw that she had conceived, Hagar began to look upon herself with much pride of heart, and began to despise their wife, Sarai, seeing her as lesser in her eyes;

33 For it was that she, Hagar, thought that she should give Abram a son, and that her child should rule when Abram was taken in death.

34 And Sarai said unto Abram: I have made a grave mistake; I have given this woman from Egypt^l into thy bosom,

35 And when she saw that she had conceived, I was despised in her eyes for she now sees herself as above me in her station: YHVH^a judge between me and thee.

36 But Abram said unto Sarai: Behold, this, our wife, is in thy hands; and we have made a covenant^k between she and us and YHVH; wherefore, we cannot send her away,

37 And now she is thy equal in our bond, and no servant to be beneath thee; therefore, fix this thing between she and thee; and I place this firmly in thy hands.

38 But Sarai was sorrowed by the words of their husband and she listened not, and she dealt harshly with Hagar; and so great was her affliction that she fled from before the face of Sarai.

39 And an angel of YHVH^m, being named Barlechiⁿ, found her by a fountain of water in the wilderness, by the fountain in the way to Shur,

40 And Barlechi said unto her: Hagar, from hence comest thou, and whither wilt thou go?

41 And Hagar answered: I flee from the face of my lady, Sarai.

42 And Barlechi said unto her: Return to thy lady and submit thyself unto her hands; for YHVH^a will multiply thy seed exceedingly, so that it shall not be numbered for multitude:

43 Behold, thou art with child, and shalt bear a son, and shall call his name Ishmael^o because YHVH hath heard thy afflictions;

44 And he will be a wild man; and his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

45 And Hagar asked the name of the angel of YHVH^m.

46 And Barlechi spake unto her, saying: Knowest thou that Elohim^p seest thee?

47 And she said: I know that thou art sent from El Roi^q, for YHVH^a, the Elohim^p of my husband and all his house, has seen me;

48 And I have also here looked and seen; and truly in this place have I seen one who looks after me^q.

49 And there was a well between Kadesh and Bered near where Hagar saw the angel, wherefore, the well was called Bearlahai'roi^r after the angel of YHVH^m, for a memorial to the seed of Abram.

50 And it came to pass that Hagar bore Abram a son; and Abram and Hagar did called their son's name Ishmael, by the words of Barlechi, the angel.

51 And Abram had reached the eighty-sixth degree and Sarai the eighty-third when Hagar bare Ishmael to Abram.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Melchizedek: "King or Peace," see Book of Melchizedek, see 1 Moses 25:24
- c. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- d. See 1 Moses 23:5; Urim and Thummim: Hebrew (האורים והתמים): "Lights and Perfections." A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely.

See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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)

- e. See Moses 22:10
- f. The fire was used for divination, though Abram had an urim and thummim, the Lord gave him another way, a second witness, of the Messiah to come. This may be because the burning fire was a light in the darkness, just as Christ is a light in the darkness.
- g. Shalom of YHVH: (שלום יהוה), "Peace of God," or "Peace of YHVH."
- h. Son of Man: Hebrew: Ben Adam (בֶּן־אָדָם), here a name for Jesus Christ.
- i. Everlasting covenant: A covenant passed down from generation to generation. A covenant of the earth from the heavens.
- j. Hagar: Hebrew (הַגָּר). Based on the text the impression is given that Hagar is Sarai's daughter, or if Sarai adopted Hagar, taking in one of Pharaoh's daughters as her own. What is clear is that Hagar was not a servant or slave owned by Sarai.
- k. The covenant of YHVH: Here representing the marriage covenant, sealing Abram, Sarai, Hagar, and YHVH as one.
- l. Egypt can represent the world, or worldliness; the desire to receive for one's self alone.
- m. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- n. Barlechi: Hebrew (בְּאֵר־חַיִּים), "source of living water."
- o. Ishmael: Yishmael (יִשְׁמָעֵאל). "God hears."
- p. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- q. El Roi: (אֵל רֹאֵי), "The God who sees me."
- r. Bearlahai'roi: (בְּאֵר לְחַי רֹאֵי), To look or to see, the living one who sees, or miraculous.

Chapter 27

The Covenant of Circumcision

1 And it came to pass that YHVH Elohim^a did bless Abram and Sarai and Hagar, and did give unto them riches, and honor, and lands for an everlasting possession, according to the covenant^b which had been made, and according to the blessing wherewith Melchizedek^c had blessed Abram.

2 And when Abram had reached the ninety-ninth degree, and Sarai had reached the ninety-eighth degree, it came to pass that the High Priest, Melchizedek, took Abram and Sarai and did teach them all he knew of YHVH Elohim^a, that Abram and Sarai might possess hidden wisdom unto YHVH^d.

3 But their wife, Hagar, he did not teach; for she would not cease to worship the elohim^e of her old land, even the gods of the hands of man.

4 And it came to pass that in that day, that YHVH said unto Abram and Sarai, saying: I am Elohim Shaddai^f, and thou shalt come before my Face^g uprightly and be complete^h before me;

5 And through my servant, Melchizedek^c, I will make my covenant^b between me and thee, and I will multiply thee exceedingly.

6 And YHVH Elohim^a spoke to Abram through His servant, Melchizedek, as he prayed over him, blessing him, saying: My people have gone astray from my precepts and have not kept mine ordinances, which I gave unto their fathers;

7 And they have not observed mine anointingⁱ, and the tvilah^j wherewith I appointed^k them in teshuvah^l,

8 But these have turned from this, my commandment^k, and taken unto themselves the washing of children, the burning of flesh unto ash, and the sprinkling of blood.

9 But as for thee, behold, I will make my covenant^b with thee, and thou shalt be a father of many nations;

10 And this covenant I will make with thy children that it may be known among all nations.

11 And thy name shall no more be called Abram, but I shall give thee and new name, and thy wife Sarai also:

12 And thy name shall be called Abraham^m; for a father of many nations have I made thee:

13 And I shall make thee exceedingly fruitful; and I will make nations of thee, and kings shall come of thee and of thy seed.

14 And I will establish a covenant^b with thee with the circumcision of the heartⁿ, and it shall be my covenant between me and thee, and thy seed after thee in their generations.

15 And thou mayest know of a surety forever that children are not accountable before me until they are of age, for a babe cannot walk, nor child comprehend the weightier matters.

16 But as for thee, thou shalt walk in teshuvah^l, observing to keep my Law and all my covenants wherein I covenanted with thy fathers, and thou shalt teach thy children the same;

17 And thou shalt keep the commandments which I have given thee with mine own mouth and I shall be thy Elohim^o and the Elohim of thy seed after thee.

18 And I will give unto thee and thy seed after thee a land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; for so long as they shall know and keep their Elohim;

19 Therefore, thou shalt keep my covenant^b, thou and thy seed after thee in their generations.

20 And this shall be my covenant which ye shall keep between me and thee and thy seed after thee: Every child among you shall be taught to become circumcisedⁿ;

21 And when every child is eight days old, they shall be blessed and instructed in teshuvah^l, that they may be circumcised of the heartⁿ when they come of age—yea, every child forever in all generations^p:

22 They that are born in the house, or bought with money of any stranger which is not of thy seed:

23 They that are born in thy house and they that are bought with thy money must needs be taught, and my covenant shall be even woven into thy skin for a new and everlasting covenant^q:

24 And when thy children come of age, they shall be given the token of the covenant between me and thee.

25 And the uncircumcised, they who shall not circumcise their heartsⁿ, these souls shall be *spiritually*^r cut off from the people and shall not learn my signs and tokens; for these hath broken my covenant.

26 And Melchizedek^c said these and many other words unto Abram; and after this, Melchizedek came unto Sarai, Abraham's wife, and he blessed her, saying: Sarai, thou shalt no longer be called Sarai, but Sarah^s shall be thy new name.

27 And I will bless thee, and YHVH^d will give thee a son, and thou shalt call his name Isaac; and I will establish my covenant^b with him also, even the new and everlasting covenant^q with his seed after him.

28 Yea, I will bless thee, and thou shall be blessed, for thou shall be known as the mother of nations; kings and queens and many people shall come out of thee;

29 And as thou art a queen over Egypt^t, and other lands, thy seed shall be a royal people;

30 And because thou art a Priestess, and thy husband a Priest, thy children with him shall be a royal priesthood, given them by the law of the Patriarchal and Matriarchal priesthood established by the covenant, that shall be passed down by the blood through thy seed unto the ends of the earth.

31 And it shall be through thy seed who shall have claim over the earth through Egypt^t and the heavens through my priesthood that the heavens shall be brought unto the earth in tikkun olam^u; that the creation shall be completed:

32 Therefore, I give thee thy duty to teach these things unto thy children that when they come of age their walk shall be in teshuvah^l with me, and their hearts shall be circumcisedⁿ;

33 And when they do come of age, they that shall not reject the covenant but shall be my covenant people, unto these shalt thou give my signs and tokens, even as I did give them unto thy ancestors^v.

34 And Sarah wondered in her heart: How should this be? For she was barren.

35 And Abraham did fall on his face and called upon the name of YHVH^d, and rejoiced, and said in his heart: There shall a child be born unto me and Sarah, though she is barren of me, she shall still conceive.

36 And Melchizedek^c said: Sarah, thy wife, shall bear thee a son, and it shall be as YHVH^d has spoken.

37 And Abraham said unto YHVH before Melchizedek: O, that Ishmael might live uprightly before YHVH Elohim^a!

38 And Melchizedek answered him in the spirit of prophecy and revelation, saying: As for Ishmael, Elohim^c hath heard thee;

39 Behold, he shall be blessed, and YHVH^d will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and Elohim^o will make him a great nation.

40 But this covenant will be establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year, unless Ishmael^w and his seed should come to El Elyon^x through Isaac, for they too shall be of thy seed.

41 And Melchizedek gave unto Abraham and Sarah all that had been passed down from Adam^y and Eve^z from the beginning, even the keys, and the signs, and the tokens.

42 And it came to pass that after this, Melchizedek left off talking with them; and Elohim^o went up from Abraham and Sarah.

Notes:

- a. 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. Thus “Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”
- b. Berith: (בְּרִית); an alliance or treaty, here a divine constitution or ordinance with signs or pledges. Melchizedek is blessing Abram before giving him the Initiatories and Endowments.
- c. Melchizedek: “King or Peace,” see Book of Melchizedek, 1 Moses 25:24.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- e. Elohim: Hebrew: “gods,” here referring to the gods of Egypt.
- f. Elohim Shaddai: “the Almighty God.” Elohim is Hebrew for “Gods.” 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 land.
- g. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- h. Tamim: (תָּמִים) Hebrew: “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.
- i. Mishchah: (מִשְׁחָה) Hebrew: to consecrate a portion.
- j. Tevilah: (טְבִילָה) Hebrew: “washing/baptism.” A ritual washing, full body immersion in “living water,” for abluition.
- k. Tsavah: (צַוָּה). Hebrew: “Invite,” or instruct explicitly; to lay charge upon, give charge to, “command,” “order.”
- l. Teshuvah: (תְּשׁוּבָה) Hebrew: “return.” The path through Christ back to God, usually translated as “repentance,” “redemption,” or “grace.”
- m. Abraham: (אַבְרָהָם) Hebrew: “exalted father.”
- n. Circumcision of the heart: (וּמְלֶטֶם אֶת עֲרֻלְתָּהּ) Hebrew: “circumcise the foreskin your heart.” God is asking for a broken or cut heart. See 3 Nephi 4:49 RAV, 9:20 OPV.
- o. Elohim: (אֱלֹהִים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- p. All generations: This isn’t an Abrahamic covenant; it is the Covenant of Christ that we all make in every generation from the beginning to the end of time. See t: New and Everlasting Covenant.
- q. New and everlasting covenant: A covenant written and sealed upon our hearts, binding the earth and heaven to bring the heavens to the earth. The sealing power.
- r. Spiritually: The text implies that they will be cut off by not being taught the endowments, this word was added by inspiration to clarify the text in English.
- s. Sarah: (שָׂרָה) Hebrew: “princess” or “Elect Lady.”
- t. Egypt can represent the world, or worldliness; the desire to receive for one’s self alone. Here is represents the earth while Abraham represents the heavens, their marriage uniting heaven and earth.
- u. Tikkun olam: The original text of the plates of brass speak of healing and completing the creation. The diviner/translator used this term as it equates to these in a simpler term. A more accurate translation of this portion of the verse would be: “... that the heavens shall be brought unto the earth in healing completion; that the creation shall be eternally finished.” 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.”
- v. Thy ancestors: literally “forefathers.”
- w. “Ismael” here was originally “Isaac” in the text, this was changed by inspiration after prayer as it appeared to be an error.
- x. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- y. Adam: Hebrew for mankind, here referring both to the man Adam and to all the patriarchs and prophets from Adam and Eve to that day; this is saying the Melchizedek had and gave them all the keys of the priesthood for all generations.
- z. And Eve: This was implied and added in per revelation. See x Adam above.

Chapter 28

Promises Made

1 And it came to pass that Abraham took Ishmael, his son, and all males that were born in his house, and all that were bought with his money, and circumcised the flesh of their foreskin^a as a reminder^b of the covenant^c Elohim^d had made with them.

2 And Abraham was in the ninety-ninth degree and Ishmael in the thirteenth degree when they were circumcised in the flesh of their foreskin, and this they did in remembrance of the covenant^c.

3 And on the same day Abraham and Ishmael were circumcised, all the men of his house, which were born in his house, and bought with money of strangers, were also circumcised with him.

4 And all they that rejected the covenant were offered a sum of money, and he goats and she goats, and camels, and sent on their way from out of Abraham's lands; but there was none of the men that did not partake in the covenant^c.

5 And it came to pass that the angel of YHVH^e appeared unto Abraham in the plains of Mamre as he sat in his tent door, in the heat of the day and recovering from the wound of his hands^f, saying: Behold!

6 And Abraham did lift up his eyes and looked, and lo, three men stood by him;

7 And when he saw these men, he ran to meet them from his tent door, and bowed himself toward the ground, saying: My brethren, if now I have found favor in your sight, pass not away, I pray you, from thy servant.

8 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread and comfort ye your hearts; after that you shall pass on; for this is why ye have come to your servant.

9 And they said: Go and do as thou hast said.

10 And Abraham hastened into the tent unto Sarah and said: Make ready quickly three measures of fine meal, knead, and make cakes of bread upon the hearth.

11 And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man; and he hastened to dress it.

12 And he took butter, and milk, and the calf, which he had dressed, and set them before them; and he stood by them under the tree, and they did eat.

13 And they said unto him: Where is Sarah, thy wife?

14 And Abraham answered: Behold, she is there, in the tent.

15 And one of them blessed Abraham, and he said: I will certainly return unto thee from my journey; and lo, according to the time of life, Sarah, thy wife, shall have a son.

16 And Sarah heard him in the tent door, and now Abraham and Sarah had heard this promise many times before, and not seen it fulfilled, therefore, Sarah had given up on this, believing her womb to be closed to her husband;

17 Therefore, Sarah laughed within herself, thinking: After all of these years, my womb is still empty of Abraham's seed, and how then shall I conceive of him?

18 And the man asked of Abraham: Why does Sarah laugh? Is anything too hard for YHVH^g?

19 And the men revealed themselves to be malakim^h of YHVH^g, and the first spoke again saying: At the time appointed, behold, I will return unto thee from my journey, which YHVH hath sent us; and according to the time of life thou mayest know that Sarah shall have a son.

20 Then Sarah denied her laughter, saying: I laughed not; for she was afraid.

21 And he said: Nay, but thou didst laugh.

22 And the malakim^h rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way.

23 And the first malak^h said unto Abraham: YHVH said unto us: Because the cry of Sodom and Gomorrah is great and because their sinⁱ is very grievous, I will destroy them;

24 And YHVH will send you, and ye shall go down now and see that their iniquities are rewarded unto them; and ye shall have all things done altogether according to the cry of it, which is come unto me.

25 And if ye do it not, it shall be upon your heads; for I will destroy them, and you shall know that I will do it, for it shall be before your eyes.

26 And the malakim^h, which were holy men and were sent forth after the order of El Elyon^j, turned their faces from thence and went toward Sodom.

27 But Abraham stood yet before the angel of YHVH^e, remembering the things which had been told him.

28 And Abraham drew near to Sodom and prayed unto YHVH^g, calling upon his name, saying: Wilt thou destroy the righteous with the wicked? Wilt thou not spare them?

29 Perhaps there are fifty righteous within the city, wilt thou also destroy and not spare the place for the fifty righteous that may be therein?

30 O, may that be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked; O YHVH, may that be far from thee, for shall not the Judge of all the earth do that which is right?

31 And the angel of YHVH^e spoke unto Abraham, saying: If there be fifty righteous within the city of Sodom, then I will spare all the place for their sakes.

32 And Abraham answered and said: Behold, now I have taken upon me to speak unto my Lord^k, which is able to destroy the city and lay all the people to dust and ashes:

33 Will Thou spare them, perhaps there lack five of the fifty righteous? Wilt thou destroy all the city for their wickedness if thou should find there forty-five righteous?

34 And the angel of YHVH^e said: I will not destroy it, but will spare them.

35 And Abraham spake unto him again, saying: Perhaps there should be forty found there?

36 And the angel of YHVH said: I will not destroy it for forty's sake.

37 And he pleaded again, saying: O, let not my Lord^k be angry, and I will speak: Perhaps there shall thirty be found there?

38 And the angel of YHVH said: I will not destroy them if thou shalt find thirty there.

39 And Abraham said: Behold, now I have taken upon me to speak unto my Lord again: Wilt thou destroy them if perhaps there shall twenty be found there?

40 And the angel of YHVH^e spoke again saying: I will not destroy them for twenty's sake.

41 And Abraham said: O, let not my Lord^k be angry, and I will speak yet but this once: Perhaps ten shall be found there?

42 And the angel of YHVH answered again saying: I will not destroy them for ten's sake, but should there be less than this, behold I shall tell these to flee the city, and should they not look back in longing of that sinful place I shall not destroy them.

43 And the angel of YHVH^e when along his way; and Abraham went his way back unto his wives and their son.

44 And it came to pass that Abraham returned unto his tent in peace^l.

Notes:

- a. Circumcised the flesh of their foreskin: Hebrew *mul* (מול). 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..."
- b. As a reminder: Abraham was circumcised and had all the men circumcised not as a part of the covenant, but as a reminder that their hearts were circumcised.
- c. Berith: (ברית); an alliance or treaty, here a divine constitution or ordinance with signs or pledges. Melchizedek is blessing Abram before giving him the Initiatories and Endowments.
- d. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- e. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- f. Literally: "the wound of his own making."
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- h. Malak (singular) Malakim (plural): Hebrew meaning "angel," "envoys," or "messenger." 1 Moses 28:26 describes these malakim as "holy men."
- i. See Ezekiel 16:48-49
- j. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- k. My Lord: the term YHVH is here replaced in the text with Adonai (אדני), which means "Lord" in Hebrew. This is likely because it was the angel of YHVH that answered him, and he was then addressing the angel. In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is "shalam (שלם)," meaning "to be complete" or "sound." Not to be confused with "adon" (אדון), "mare" (מֶרֶא), or gebir (גביר) which also mean "Lord," but in the sense of domineering, and in a master, or rabreban (רבִּרְבָּן), which means "lord," or "noble."
- l. Shalom: Hebrew (שָׁלוֹם) "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 Community of Christ Doctrine and Covenants 163:2a

Chapter 29

Promises Kept

1 And it came to pass that the malakim^a that had left Abraham did come to Sodom in the evening; and they found Lot sitting in the door of his house in the city of Sodom.

2 And Lot, seeing the malakim, rose up to meet them; and he bowed himself with his face toward the ground.

3 And Lot said unto them: Behold now, adonai^b, turn in, I pray ye, into your servant's house, and tarry all night, and wash your feet; and ye shall rise up early and go on your way.

4 And this he had spoken, for he knew of the wickedness^c of Sodom, for the people had not heard his cries unto them unto teshuvah^d, and he did seek to protect them, not knowing that these were malakim^a.

5 And they said: Nay; but we will abide in the street all night.

6 And Lot pressed upon them greatly; and they turned in unto him and entered into his house; and he made them a feast and did bake unleavened bread; and they did eat;

7 But before they lay down to rest, the scorers of the city of Sodom surrounded the house, even they which were both male and female, old and young; even the people from every quarter.

8 And they called unto Lot and said unto him, mockingly: Where are the men which came in unto thee this night? Bring them out unto us that we may consider them and take them to our liking^e.

9 And Lot went out of the door unto them, and shut the door after him: and said, I plead with you as I am one of you^f, do not so wickedly; for they are now with me and it would be a dishonor to my name should something happen to them.

10 And they said unto him: Stand back! And they were angry with him.

11 And they said among themselves: This one man came in, to sojourn among us, and he is a foreigner among us; and now he thinks himself to be our judge? Now we will deal worse with him than with them! And they pressed forward as to break down the door.

12 Now this was after the wickedness^c of Sodom, for they had no love for their fellow man, and the foreigner among them was not welcome to dwell therein.

13 And Lot said: Behold now, I have two daughters which are betrothed and other daughters which are wed to men of this great city, and see ye that I am one of you^f;

14 I beg, pleading with ye, my people, for Elohim^g cannot justify his servant in this thing;

15 Wherefore, let me plead once again, that unto these men ye do nothing, that they may have peace in my house; for these have come under the shadow of my roof.

16 Wherefore, they came unto Lot, saying: We will have the men and thy daughters also; and we will do with them as seemeth us good.

17 And the people were angry with Lot and came near to break the door; but the malakim^a of El Elyon^h, which were holy men, put forth their hands, and pulled Lot into the house unto them, and shut the door.

18 And the people were smote with blindness, both small and great, that they could not come at the door;

19 And they were angry, so that they wearied themselves to find the door, but in their blindness they could not find it.

20 And these, the malakim^a, said unto Lot: Hast thou any here besides thy wife, and thy sons-in-law, and thy sons, and thy daughters?

21 And Lot answered them: Nay.

22 And they commanded Lot, saying: Whatsoever thou hast in the city, thou shalt bring out of this place,

23 For we will destroy this place, for the cry of them is waxen great, and their abominations have come up before the face of YHVH Elohim; and YHVH hath sent us to destroy it.

24 And Lot went out and spake unto his sons-in-law, which married his daughters, and said: Up, get ye out of this place, for YHVHⁱ will destroy this city.

25 But unto his sons-in-law he seemed as one that mocked.

26 And when the morning came, the malakim^a hastened Lot, saying: Arise and take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city.

27 And while he lingered, the malakim laid hold upon his hand, and upon the hand of Advu, and upon the hand of his two daughters, YHVHⁱ being merciful unto them, and they brought them forth and set them down^j without the city.

28 And it came to pass, when they had brought them forth abroad, that they said unto them: Escape for your lives; look not behind you, neither stay you in all the plain; but escape to the mountain, lest you be consumed.

29 And Lot said unto one of them, O, no, adonai^{b1}! Behold now, thy servant has found grace in thy sight,
30 And thou hast magnified thy mercy which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil overtake me, and I die.

31 Behold now, here is another city, and this is near to flee unto, and it is a little one; O, let us escape thither, and may YHVHⁱ not destroy it, and our souls shall live.

32 And the malakim^a said unto him: See, I have accepted thee concerning this thing also, that I will not overthrow this city of which thou hast spoken; haste thee, escape thither, for I cannot do anything until thou hast fled.

33 And the name of the city was called Bela; and the sun was risen upon the earth when Lot entered into Bela.

34 And YHVHⁱ did not destroy Sodom until Lot had entered into Bela.

35 And then, when Lot had entered into Bela, YHVH rained upon Sodom and upon Gomorrah; for the malakim called upon the name of YHVH for brimstone and fire from YHVH out of heaven.

36 And thus they overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

37 But it came to pass, when Lot fled, his wife, Advu, looked back from behind him and was consumed, for she longed for the vanities of Sodom.

38 And Abraham got up early in the morning to the place where he stood before YHVH; and he looked toward Sodom and Gomorrah and toward all the land of the plain; and behold, lo, the smoke of the country went up as the smoke of a furnace.

39 And he looked too over towards Salam, and it was gone, for in that same day did YHVH Elohim take Melchizedek and his people, even as he had done with Enoch and his people.

40 And it came to pass that when Elohim^g had destroyed the cities of the plain, that The Voice^k spake unto Abraham, saying: I have remembered Lot and sent him out of the midst of the overthrow, that the seed of thy brother might not be destroyed when I overthrew the city in which Lot dwelt.

41 And Abraham was comforted.

42 And Lot went up out of Bela and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Bela.

43 And he dwelt in a cave, he and his two daughters, and upon seeing all the destruction they, Lot's daughters, did believe themselves to be alone upon the earth.

44 And the firstborn said unto the younger: Our father has become old, and we have not a man on the earth to marry us, to live with us after the manner of all that live on the earth;

45 Therefore, come, let us make our father drink wine; and we will lie with him, that we may preserve the seed of our father.

46 For these did not know, nor did they understand, being left alone in that cave for too long by the fear of Lot, their father.

47 And it came to pass that they did wickedly and made their father drink wine that night; and the first went in and lay with her father; and he perceived not when she lay down nor when she arose.

48 And it came to pass on the next day, that the first said unto the younger: Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in and lie with him, that we may preserve the seed of our father.

49 And they made their father drink wine that night also; and the younger arose and lay with him; and he perceived not when she lay down nor when she arose.

50 Thus were both the daughters of Lot with child by their father; and the first bare a son and called his name Moab; and the younger, she also bare a son and called his name Ben-ammi.

Notes:

- a. Malak (singular) Malakim (plura): Hebrew malak (מַלְאָךְ) meaning "angel," "envoys," or "messenger." 1 Moses 28:26 describes these malakim as "holy men."

- b. Adonai: Hebrew (אדני), “Lord.” In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is “shalam (שָׁלַם)” meaning “to be complete” or “sound.” Not to be confused with “adon” (אֲדוֹן), “mare” (מָרָא), or gebir (גִּבִּיר) which also mean “Lord,” but in the sense of domineering, and in a master, or rabreban (רַבְרָבָן), which means “lord,” or “noble.”
- c. See Ezekiel 16:48-49
- d. Teshuvah: (תשובה) Hebrew: “return.” The path through Christ back to God, usually translated as “repentance,” “redemption,” or “grace.
- e. Consider them and take them to our liking: The text here implies they that the citizens of Sodom didn’t like foreigners and wished to harm them for being there.
- f. I am one of you: Lot is stating that he is not a foreigner but a fellow citizen.
- g. Elohim: (אֱלֹהִים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- h. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- i. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- j. Set them down: The text seems to imply that Lot, Advu, and their unmarried daughters were somehow lifted up into the air in some supernatural way and set down where they could escape.
- k. The Voice: Masculine noun, referring here to the Holy Spirit.

Chapter 30

Two Nations

1 And it came to pass that YHVH^a visited Sarah as he had said, and that YHVH did bless Sarah even as he had spoken by the mouth of Melchizedek^b and the malakim^c;

2 And Sarah did conceive from Abraham and did bare a son at the set time of which the malakim of Elohim^d had spoken to them.

3 And Abraham and Sarah called the name of their son Isaac^e; and Abraham circumcised^f his son Isaac, he being eight days old;

4 And Abraham blessed his son, and Sarah did begin to teach him of the covenant^g, even as they had covenanted^h with Elohim that they should do.

5 And Abraham and Sarah did obtain together the one hundredth degree when their son Isaac was born unto them.

6 And Sarah said: Elohim^d has made me to rejoice; and also all that know me will rejoice with me.

7 And she said unto Abraham: Who would have said that Sarah should have given thy children suck but YHVH^g? For I was barren unto thee, but YHVH promised, and I have borne a son.

8 And it came to pass that the child grew and was weaned;

9 And in that day that Isaac was weaned, Abraham made a great feast; and Sarah saw the son of Hagar, the Egyptianⁱ, which Hagar had borne unto Abraham, cruelly scorning him, to show unto him his dominance; and Sarah was troubled;

10 Wherefore, she said unto Abraham: Cast out this Egyptian woman and her son; for YHVH Elohim^j has said that the son of this woman shall not be heir with my son, Isaac, and yet there he is making to mock him in cruelty.

11 And this thing was very grievous unto Abraham because of his sons, for he feared that Ishmael should do harm unto Isaac.

12 And The Voice^k said unto Abraham: Let it not be grievous in thy sight because of thy son and because of thy wife, Hagar; in all that Sarah has said unto thee, hearken unto her voice, for in Isaac shall thy seed be called;

13 But fear not for Ishmael, for the son of Hagar will I make a nation also for he is thy seed,

14 And the day shall surely come when they too shall partake of their inheritance because of the seed of thy son with Sarah, even Isaac.

15 And Abraham rose up early in the morning, and took bread and a bottle of water, and gave unto Hagar; and she took the child, and he sent her away; and she departed and wandered in the wilderness of Bearsheba.

16 And it came to pass that the water was spent in the bottle; and she cast Ishmael under one of the shrubs, and she went and sat herself down over against the child, a good way off, as it were a bowshot; for she said: Let me not see the death of my child.

17 And as she sat over away from her son, she lifted up her voice, and wept.
 18 And Elohim^d heard her cries; and the angel of YHVH^l called to Hagar out of heaven and said unto her: What troubles thee, Hagar?
 19 Fear not, for Elohim hath heard the voice of Ishmael where he lieth.
 20 Arise, therefore, and lift him up, and hold him in thine hand; for *Allah*^m will make of him a great nation.
 21 And Elohim^d opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave her son to drink.
 22 And Elohim was with Ismael; and he grew, and dwelt in the wilderness, and became an archerⁿ;
 23 And he dwelt in the wilderness of Paran, he and his mother, and he took him a wife out of the land of Egypt.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Melchizedek: “King or Peace,” see Book of Melchizedek, 1 Moses 25:24.
- c. Malak (singular) Malakim (plura): Hebrew malak (מַלְאָךְ) meaning “angel,” “envoys,” or “messenger.” 1 Moses 28:26 describes these malakim as “holy men.”
- d. Elohim: (אֱלֹהִים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Isaac: Hebrew Yitschaq (יִצְחָק), “he laughs.”
- f. Circumcised the flesh of their foreskin: Hebrew mul (מולד). 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...” This was done not as a part of the covenant, but as a reminder that his heart should be circumcised.
- g. Berith: (בְּרִית); an alliance or treaty, here a divine constitution or ordinance with signs or pledges.
- h. See 1 Moses 27:21
- i. Egyptian: these can represent our greedy, selfish or self-centered desires.
- j. 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. Thus “Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”
- k. The Voice: Masculine noun, referring here to the Holy Spirit.
- l. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- m. Allah: Arabic: (ٱللَّهُ), 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. The term written in Egyptian is actually the hieroglyphs Heka-ka, which basically translated to Heka: “magic,” 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 over this hieroglyph is “Elohim” (אֱלֹהִים) 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 I 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.
- n. Nimrod was also an archer, this may be in the text to show that while he had the truth, he did not fully embrace it, much like Nimrod.

Chapter 31

The Climb or The Ascension

1 And it came to pass that after Hagar was sent away that Abraham and Sarah took another wife, and her name was Qeturah^a and she bore him six sons who’s names were: Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
 2 And it came to pass that Abraham gave gifts unto these sons, and sent them away from Isaac, his son with Sarah, while he yet lived, eastward, unto the east country;
 3 And Abraham did continue to care for Hagar and Ishmael, and Qetuah and her sons as was his obligation; and he did fulfill all his duties unto them;

4 But to Isaac was given the covenant, and so it was that it was Sarah's son by him that he kept nearest to his heart, and unto the others a portion was given and these he sent on their way; and this made Sarah to rejoice in her heart.

5 And it came to pass that after these things, Ha'Elohim^b did call unto Abraham, and said unto him: Abraham!

6 And Abraham answered, saying: Lo! Behold, here am I^c.

7 And Ha'Elohim said: Take now thy beloved son, Isaac, whom thou lovest the most of all thy seed, and get thee into the land of Moriah;

8 And there, ascend upon one of the mountains of which I will tell thee, and there thou shalt offer thy son fully unto me.

9 And after this, Abraham worried and pondered: How shall I separate my son Isaac from Sarah, his mother, that I may take him up for to sacrifice him as an offering unto YHVH^d?

10 And Abraham came into Sarah's tent, and he sat before his wife, and as she saw him, being troubled, she spoke unto him, saying: My son, Isaac, is grown; it is time that he learn the mysteries of YHVH Elohim^e, even that which Melchizedek^f did teach unto us;

11 Now tomorrow, I pray thee, go forth and take him to the mountain of YHVH, and there he will learn the ways of YHVH;

12 For thou shall teach our son to know YHVH^d by the signs and tokens^f given us, as well as to know that when he prayeth continually before YHVH, Ha'Elohim will answer him;

13 Therefore, do this, I pray thee, that our son will know the way of serving YHVH, his Elohim.

14 And Abraham was troubled in his heart no more for getting his son away from his mother, for he had seen the will of YHVH manifest before his eyes;

15 Yet this was still a hard and terrible thing he thought to do, and there rose up much sorrow within the man Abraham.

16 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and went unto the place of which God had told him.

17 And it came to pass that on the third day, Abraham lifted up his eyes and saw the place afar off, and they rose up and gathered up wood that he should burn an offering to YHVH^d.

18 And Abraham said unto the two young men: Abide you here with the ass, and I and my son will go yonder, and worship, and then come back here to you again.

19 And Abraham took the wood for the offering and laid it upon Isaac's back; and he took the fire in his hand, and his athame^g, and Isaac his son; and they walked up, united together in their purpose.

20 And Isaac spoke unto Abraham, his father, and said: Father?

21 And Abraham said, Here am I^c, my son.

22 And Isaac said: Behold the fire and the wood, but where is the lamb for an offering?

23 And Abraham said: My son, Elohim will personally provide a lamb unto us for the offering; and the two of them went on, both of them together, united in their purpose.

24 And it came to pass that they came to the place of which Ha'Elohim^b had shown unto Abraham; and Abraham built an altar there and laid the wood in order.

25 And Isaac spoke unto to his father, saying: Bind me securely and place me there upon the altar lest, in fear I turn and move, or break loose from the force of the knife^g upon my flesh to profane the offering.

26 And Abraham bound Isaac, his son, and Isaac struggled not; and Abraham laid his beloved son on the altar, upon the wood, and stretched forth his hand to take up the knife^d with the intent to slaughter his son:

27 And the angel of YHVH^h called unto Abraham out of heaven, saying: Abraham! Abraham!

28 And Abraham said: Here am I^c!

29 And the angel of YHVH said: Lay not thine hand upon thy son, neither do thou anything to harmⁿ him;

30 For thou knowest that thou fearest Elohim, seeing thou hast not withheld thy beloved son, thine only Isaac, son of Sarah from thy seed, from me.

31 And at noⁿ time did I say that thou should slay thy son, but this thou feared for the great love that thou hast for Him;

32 And behold: ye both now see that was a similitude of Ha'Elohim^b and the Yachad Yachid Echad^j which shall be sent, the Messiah^j of the world forever and ever.

33 And as Abraham understoodⁿ, he lifted up his eyes and looked; and he beheld, behind a thicket, there was a ram, and he caught it by his horns;

34 And Abraham went, and took the ram, and offered him up for an offering in the stead of his son; and he and Isaac did eat of it in remembrance of the Son of Man that should come.

35 And it came to pass that Abraham told Isaac of his vision^k in the fire that night as the fire burn on and began to teach his son all he knew^l of YHVH Elohim^e.

36 And Abraham called the name of that place YHVH Yir'eh, or YHVH Will Provide; for on the mountain of YHVH it shall be provided.

37 And the angel of YHVH^h called unto Abraham out of heaven the second time, saying: Thus saith YHVH: A covenant had been made in the heavens before the world was by (*made, created by*) Ha'Elohim^b,

38 That because this Adam^m hath done this thing, and hast not withheld his beloved son, the only son of Abraham and Sarah, from me,

39 And even though I did not ask of it, yet thou wast willing to give him, and that in offering to thy Elohim, I will bless thee for thy son's life, but not by his deathⁿ;

40 And in this covenant which Ha'Elohim has made before thou wast born ye shall be blessed, Adam^m, in multiplying.

41 And before the world was, thou was told: I will multiply thy seed as the stars of the heavens and as the sand which is upon the seashore;

42 And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed because thou should obey my Voice^o.

43 And behold, I knew this of thee before we made the covenant here upon this earth, you and I, and because I knew, I made an everlasting covenant, and even an new and everlasting covenant with thee and with thy household, and with every generation to spring forth from thee unto the end of the earth.

44 But know thou this, and teach it unto thy seed and them to teach their seed after thee, unto every generation unto the end of the earth: I, YHVH^h, take no joy in the shedding of bloodⁿ;

45 Yea, and all life is precious unto me, therefore know ye, both thou and thy seed, that I shall never require the sacrifice of thee, or thy seed, nor of any of thy family, nor any other Adam^m;

46 For such is an abomination unto me, and life should never be shed except to save a life, even as thy father and mother, Noah and Na'amah, taughtⁿ thee.

47 And it came to pass that after he had finished instructing his son, Abraham and Isaac returned unto the young men, and they rose up and went to Bearsheba; and Abraham dwelt at Bearsheba.

Notes:

- a. Qeturah: Hebrew (קטורה), "incense." Also spelled "Keturah."
- b. Ha'Elohim: (האלוהים) 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.
- c. Hinneh: Hebrew (הנה), "Lo!" "Behold," "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!"
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD
- e. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- f. See 1 Moses 27
- g. Athame: a sacrificial knife dedicated to God. 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.
- h. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- i. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- j. Messiah: "Anointed one," "Savior," or "Christ."
- k. See 1 Moses 26:20
- l. Teach his son all he knew: This is reminiscent of 1 Moses 27:2 and may suggest that here Abraham is ordaining Isaac and giving him his Initiatories and Endowments, or at least beginning to, giving his the first or second degrees.
- m. Adam: Here "man," or "human."

- n. See 1 Moses 13:20-22
- o. The Voice: Masculine noun, referring here to the Holy Spirit.

Chapter 32

In Mourning

1 And it came to pass that after these Isaac was anointed, and Abraham had returned home that it was told unto Abraham, saying: Behold, Milcah, she hath also borne children unto thy brother Nahor; Huz is his firstborn, and Buz is his brother.

2 And Kemuel is the father of Aram, and Chesed, and Haza, and Bildash, and Jidlaph, and Bethuel; and Bethuel begat Rebekah.

3 These eight Milcah did bear to Nahor, Abraham's brother; and his concubine, whose name was Reumah, she bare also Tebah, and Gaham, Thahash, and Maachah.

4 And now it came to pass that Abraham was along in years, and YHVH^a had blessed him in every way.

5 And so, it came to pass that Abraham said unto Evad^b, the most trusted servant of his house, that ruled over all that he had: Put forth, I pray thee, thy hand under my hand, and I will make thee swear before YHVH, the Elohim^c of heaven and the Elohim of the earth, that thou shalt go unto my country and to my kindred and take a wife unto my son Isaac;

6 For my son must not take a wife unto of the daughters of the Canaanites among whom I dwell; for these are idolaters and should these lead him astray, I will not have kept the Covenant^d.

7 And Evad said unto him: Perhaps the woman will not be willing to follow me unto this land; therefore, should I return thy son again unto the land from whence thou came?

8 And Abraham said unto him: No, thou shall not bring my son to that land, for YHVH^a, Elohim^b of the heavens, which took^c me from my father's house and from the land of my kindred, and which spoke unto me, and that swore unto me, saying: Unto thee will I give this land^f.

9 And YHVH Elohim^g shall send an angel before thee, and thou shalt take a wife unto my son from that land:

10 And if the woman will not be willing to follow thee, then thou shalt be clear from this thine oath; only bring not my son to that land but keep him here.

11 And Evad put his hand under the hand of Abraham and swore unto him an oath^d concerning the matter.

12 And it came to pass that Evad took ten camels of Abraham when he arose the next morning, and he went to Mesopotamia, unto the city of Nahor,

13 And he did depart with many gifts for and offering to the family of the woman that YHVH^a should send him too, for all the goods of Abraham were in his hand.

14 And it came to pass that Sarah too was on in years, and so it was that not much time had passed after the servant of Abraham had left that Sarah died; and thus ended the years of the life of Sarah;

15 And Sarah had reached the one-hundred and twenty-seventh degree^h when she died.

16 And Sarah had been the High Priestess, ordained by Melchizedek, in her generation; the great Matriarch, and beloved Sisterⁱ to all in every generation:

17 And she was the sister of Abraham being the daughter of his father but not his mother, and our Sister in Wisdom^j, for she did walk and talk as one with *the* Shekinah^k upon the earth;

18 And Shekinah was truly with her, and thus it is that she is both Mother and Sister to the very souls of all mankind^l, even as Eve before her, as these find rest in the divine light and life.

19 And so it is that all who shall live by the Shekinah that hears our please into Ha'Elohim^m will find rest in her beautyⁿ; therefore the children of Elohim will have no fear over whatsoever shall come to pass.

20 And Abraham lamented and mourned for Sarah, and he wept for her, his wife which was dead.

21 And Abraham stood up from before his dead and spoke unto the sons of Heth, saying: I am a stranger and a sojourner with you;

22 And give unto me a possession of a burying place with you, that I may bury my dead out of my sight, for I can bear to look upon her no longer.

23 And the children of Heth answered Abraham, saying unto him: Hear us, my lord^o; thou art a mighty prince among us, one chosen of Elohim;

24 Therefore, bury thou thy dead in the choicest of our sepulchers; none of us shall withhold from thee his sepulcher, but it shall be given thee that thou mayest bury thy dead.

25 And Abraham stood up and bowed himself to the people of the land, and to the children of Heth; and he communed with them, saying: If it be your mind that I should bury my dead out of my sight, hear me!

26 And Abraham entreated Ephron, the son of Zohar, saying: Give unto me the cave of Machpelah, which thou hath in the end of thy field, and I shall pay as much money as it is worth, if thou will give it me for a possession to use as a burying place among you.

27 And now Ephron the Hittite answered Abraham in the audience of the children of Heth, among all of them that went in at the gates of the city, saying: Hearken, my lord, and hear me;

28 The field I give thee and the cave that is therein; I give it thee in the presence of the sons of my people; and I give it thee; therefore, bury thy dead.

29 And Abraham bowed himself down before the people of the land, and he spoke unto Ephron in the audience of the people of the land, saying: I pray thee, hear me; if thou wilt take it of me, I will give thee money for the field, and I will bury my dead there; but I will give thee money for it.

30 And Ephron answered Abraham, saying unto him: My lord, hearken unto me; the land thou shalt have for four hundred shekels of silver; what shall that be betwixt me and thee? Bury, therefore, thy dead.

31 And Abraham hearkened unto Ephron; and Abraham weighed unto Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, which was current with the merchant.

32 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field and that were in all the borders round about were made sure unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of the city.

33 And after this, Abraham buried Sarah, his wife, the wife of kings, and mother of the righteous, in the cave of the field of Machpelah, for he could bear to look upon her flesh no longer for the pain of it.

34 And the field and the cave that was therein were made sure unto Abraham for a possession of a burying place by the sons of Heth.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Evad: Hebrew (עבד), “servant.”
- c. Elohim: (אֱלֹהִים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Berith: (בְּרִית) an alliance or treaty, here a divine constitution or ordinance with signs or pledges. Abraham is referring to the new and everlasting covenant, the covenant written and sealed upon our hearts, binding the earth and heaven to bring the heavens to the earth. See 1 Moses 27:23.
- e. See 1 Moses 22:13-16.
- f. See 1 Moses 22:36.
- g. 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. Thus “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.”
- h. Degree: feminine noun, here representing elevation in Grace. Grace grants us salvations and moves us to do the works of exaltation.
- i. Sister: Hebrew, “achoth” (אָחוּת).
- j. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- k. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- l. Adam, Hebrew, “mankind.”
- m. Ha’Elohim: (הָאֱלֹהִים) 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.
- n. Or “radiance.”
- o. Adonai: Hebrew (אֲדֹנָי), “Lord.” In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root

is “shalam (שָׁלַם),” meaning “to be complete” or “sound.” Not to be confused with “adon” (אֲדוֹן), “mare” (מָרָא), or gebir (גְּבִיר) which also mean “Lord,” but in the sense of domineering, and in a master, or rabreban (רַבְרֵבָן), which means “lord,” or “noble.”

Chapter 33

Given to Drink

1 And it came to pass that Evad, the servant of Abraham, knew not of the death of Sarah, but was about his journey when he stopped to make his camels to kneel down without the city by a well of water at evening, the time that women go out to draw water.

2 And he prayed, saying: O YHVH^a! Elohim^b of my lord^c, Abraham, I pray thee this day, that thou wouldest show kindness unto my lord Abraham and send me good speed.

3 Behold, I stand by the well of water, and the daughters of the men of the city come out to draw water;

4 And so, let it come to pass that the damsel to whom I shall say: Let down thy pitcher, I pray thee, that I may drink, and she shall say: Drink, and I will give thy camels drink also, let her be the one whom thou hast appointed for thy servant Isaac.

5 And thereby shall I know that thou hast showed kindness unto my lord, Abraham.

6 And it came to pass, before he had done speaking, that behold, Rebekah^d came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

7 And the damsel, being a young maiden, was very fair to look upon, such as the servant of Abraham had not seen, neither had any man known the like unto her,

8 And he beheld her as she went down to the well, and filled her pitcher, and came up.

9 And Evad ran to meet her and said: Let me, I pray thee, drink^e a little water of thy pitcher.

10 And she said: Drink, my lord^f; and she hastened, and let down her pitcher upon her hand, and gave him drink.

11 And when she had done giving him drink, she said: I will draw for thy camels also until they have done drinking.

12 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.

13 And the man, wondering at her, held his peace, pondering in his heart whether YHVH^a had made his journey prosperous or not.

14 And it came to pass that as the camels had finished drinking, that the man took a gold earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold, and gave them to her;

15 And Evad did ask her: Whose daughter art thou? Tell me, I pray thee; and is there room in thy father's house for us to lodge in?

16 And she spoke unto him, saying: I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor.

17 And she continued to speak, saying unto him: We have both straw, and food enough, and room to lodge in.

18 And the man bowed down his head and worshiped YHVH^a.

19 And he said: Blessed is YHVH, Elohim^b of my lord Abraham, who hath not left my lord destitute of Mercy^g and Truth; and when I was in the way, YHVH led me to the house of my master's brethren.

20 And the damsel ran to the house and told her mother these things.

21 And Rebekah had a brother, whose name was Laban; and Laban ran out to the man, unto the well.

22 And it came to pass when he saw the earrings, and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying: Thus spake the man unto me, and I came unto the man, and behold, he stood by the camels at the well,

23 And he said: Come in, thou blessed of YHVH^a; wherefore standest thou without? For I have prepared the house and room for the camels.

24 And the man came into the house, and he unburdened his camels and gave straw, and food for the camels, and water to wash his feet and the men's feet that came with him.

25 And there was set before him food to eat; but he said: I will not eat until I have told mine errand.

26 And Laban said: Speak on.

27 And he said: I am Abraham's servant; and YHVH hath blessed my lord greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses.

28 And Sarah, my lord's wife, bare a son to my master; and unto him hath he given all that he hath.

29 And my lord made me swear, saying: Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house and to my kindred and take a wife unto my son.

30 And I said unto my lord: Perhaps the woman will not follow me?

31 And he said unto me: YHVH^a, before whom I walk, will send his angel with thee; and he will prosper thy way;

32 And thou shalt take a wife for my son of my kindred and of my father's house; then shalt thou be clear of my oath.

33 When thou comest to my kindred, and if they give thee not a wife for my son, thou shalt be clear from my oath.

34 And I came this day unto the well and said: O YHVH, Elohim^b of my lord Abraham, if now thou wilt prosper my way which I go,

35 Behold, I stand by the well of water; and it shall come to pass that when the young maiden cometh forth to draw water, and I say to her: Give me, I pray thee, a little water of thy pitcher to drink,

36 And if she should say unto me: Both drink thou, and I will also draw for thy camels, the same is the woman whom YHVH hath appointed out for my lord's son.

37 And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well and drew water.

38 And I said unto her, Let me drink, I pray thee.

39 And she made haste, and let down her pitcher from her shoulder, and said: Drink, and I will give thy camels drink also; and so it was that I drank, and she made the camels drink also.

40 And I asked her and said: Whose daughter art thou?

41 And she answered me, saying: The daughter of Bethuel, Nahor's son, whom Milcah bare unto him.

42 And I gave the earrings unto her to put into her ears and the bracelets upon her hands.

43 And I bowed down my head, and worshiped YHVH, and blessed YHVH, the Elohim of my lord, Abraham, who had led me in the right way to take my master's brother's daughter unto his son.

44 And now, if thou wilt deal kindly and truly with my lord, tell me; and if not, tell me, that I may turn to the right hand or to the left.

45 Then Laban and Bethuel answered and said: The thing proceedeth from YHVH; we cannot speak unto thee bad or good.

46 Behold, Rebekah is before thee; take her and go; and let her be thy lord's son's wife, as YHVH hath spoken.

47 And it came to pass that, when Abraham's servant heard these words, he worshiped YHVH, bowing himself to the earth;

48 And Evad brought forth jewels of silver, and jewels of gold, and raiment, and gave to Rebekah.

49 He gave also to her brother and to her mother many precious things, and they did eat and drink, he and the men that were with him, and tarried all night.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Adon: Hebrew (אֲדֹנָי), "lord."
- d. Rebekah: Hebrew (רִבְקָה) Ribqah, "to bind."
- e. Compare this to John 4:7-26.
- f. Adonai: Hebrew (אֲדֹנָי), "Lord." In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is "shalam (שָׁלַם)," meaning "to be complete" or "sound." Not to be confused with "adon" (אֲדֹנָי), "mare" (מָרָא), or gebir (גְּבִיר).

which also mean “Lord,” but in the sense of domineering, and in a master, or rabreban (רַבְרָבָן), which means “lord,” or “noble.”

g. Chesed: Hebrew (חסד), “mercy.”

Chapter 34

Journey Home

1 And it came to pass that when they arose up in the morning, Evad, the servant of Abraham, said: Send me away unto my lord^a.

2 And the brother and mother of Rebekah said: Let the young maiden abide with us at the least ten days, perhaps more; and after that she shall go.

3 And the chief servant of Abraham said unto them: Hinder me not, seeing YHVH^a hath prospered my way; send me away therefore, that I may go unto my lord; and this young woman, that she shall meet her husband.

4 And they said: We will call the damsel and inquire at her mouth.

5 And they called Rebekah, and they said unto her: Wilt thou go with this man?

6 And she answered them: I will go, for we do see that it is surely the will of YHVH Elohim^c, and who are we to deny they that created us?

7 And they sent away Rebekah, their sister, and her nurse, and Evad, and his men;

8 And they blessed Rebekah and said unto her: O thou, our sister, be thou blessed of thousands, of millions; and let thy seed possess the gate of those who hate them.

9 And Rebekah arose, and her damsels, and they rode upon the camels and followed the man; and Evad took Rebekah and went his way.

10 And it came to pass that when they arrived, Isaac came from the way of the well Bearlahai'roi; for he dwelt in the south country.

11 And Isaac had gone out to meditate in the field at eventide, for he sought to know his fortune;

12 And there he was given a dream, a vision of YHVH; and in his vision he did see the sun and the moon, and there was a crown upon the head of his father, Abraham;

13 And there came from the heavens a large man that shined as the light, and Isaac saw that this man was the very Father of Light.

14 And the Son of Man took light greater than the sun from his head, and yet left the rays behind with the Man.

15 And the sun and the moon and the stars lamented, saying: Take not away thy glory from us, for only from thee have we power.

16 And that Man answered them saying: Weep not that I take thy light from out of thy house, for it is taken up from thy troubles unto rest and that ye shall be lifted up upon high and exalted.

17 And he saw that they lift his father, Abraham up from a narrow space to a wide place; yea, and they did raise up him from darkness to light; and he saw his mother, Sarah, even more beautiful, pure and delightsome than in life, and there she did wait with many others for her husband.

18 And Isaac said: I beseech thee, YHVH, turn also thy rays upon me!

19 And there, in the vision, he was taken up, and he thought he saw YHVH Elohim, summoning the archangel Michael, and saying unto him: Go down, Michael, to thy seed;

20 Go thou unto Abraham, my beloved friend; and there thou shall tell him of his death;

21 And behold, thou shalt call unto him saying: Depart thee from this world, and go forth to YHVH, thy Elohim^d.

22 Then Isaac saw, and heard Michael saying: Hear, O righteous Abraham; it is given thee to know, O most honored Abraham, that thy sojourn is done, and thou shalt leave this, the earth, and thy soul shall dwell with El Elyon^e.

23 And Isaac saw that the light of the sun became his father, and the moon likewise is Sarah his mother.

24 And the Man bearing light sent who His Son, who descended from the heavens, from Ha'Elohim^f who is the most righteous soul, from whom all Law is given.

25 And Isaac saw that Michael went down, and he said unto the friend of YHVH: This day shalt thou depart from this life; and, behold, the days of thy sojourn here are fulfilled.

26 And Abraham said unto him: Amen^{g!} Be it so; thou art kind, good Father; open thy gates, Father, that I may not weep too long for my son, nor weep any longer for my wives.

27 And Michael took Abraham into a chariot of cherubim^h, and brought him up into the heavens, and led him upon the clouds together with sixty angels;

28 And the chariot flew over all the creation; and Michael drove it forth, and it went up into the heavens.

29 And Isaac was taken from his dream, knowing that his father too should die; and there he was prompted to raise up; and he lifted up his eyes, and saw, and beheld the camels coming.

30 And Rebekah lifted up her eyes; and when she saw Isaac, she lighted off the camel; for she said unto the servant: What man is this that walketh in the field to meet us?

31 And the servant said: It is my lord^a; therefore, she took a veil and covered herself.

32 And the servant told Isaac all the things that he had done.

33 And Isaac brought her into his mother Sarah's tent and took Rebekah; and she became his wife, and he loved her.

34 And Isaac was comforted after his mother's death.

35 And it came to pass that Abraham, being well pleased in seeing his son, Isaac, the son of his Sarah, comforted by Rebekah, that then Abraham did give up the ghost, even as Isaac had divined:

36 And Abraham died in a good old age, an old man and full of years, and was gathered to his people;

37 And Abraham, friend of YHVH, entertainer of angels, lived to reach the one hundred and seventy-fifth degree.

Notes: add Father of Light, Michael, and Son of Man

- a. Adon: Hebrew (אֲדֹנָי), "lord."
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- e. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- f. Ha'Elohim: (הָאֱלֹהִים) 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.
- g. Amen: Hebrew (אָמֵן), "verily," "truth," or "truly."
- h. Cherubim: Hebrew: כְּרֻבִים, 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.

Chapter 35

The Well of Living Water

1 And it came to pass that Abraham's sons, Isaac and Ishmael, did bury Abraham with Sarah, his wife, in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which is at Mamre, in the field which Abraham purchased^a of the sons of Heth.

2 Abraham had left everything he owned to Isaac; for Abraham had given gifts to his other sons^b given him of his other wives, and he did send them away from his son Isaac to the land of the east^c.

3 And it came to pass that there was a famine in the land, and Isaac went unto Abimelech, king of the Philistines, unto Gerar;

4 For the angel of YHVH^d did appeared unto him, saying: Go not down into Egypt^e; but dwell in the land which I shall tell thee of:

5 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries, for thou art of the oath^f made between YHVH Elohim^g and Abraham, thy father;

6 And thus it shall be that thy seed shall multiply as the stars of the heavens, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed,

7 And because Abraham did obey my Voice^h and kept my charge, my Law, my statutes, and my commandments.

8 And so it was that Isaac and his wife, Rebekah, did dwell in Gerar.

9 And the men of that place asked him concerning his wife, and Isaac remembered that his father, Abraham had saidⁱ of his mother, Sarah: She is my sister; and this he knew had been done for a wise purpose in YHVH;

10 And he feared to say: She is my wife, lest the men of the place should kill him to take Rebekah unto themselves because she was fair to look upon;

11 Therefore he said unto these men: She is my sister.

12 And it came to pass that Abimelech, king of the Philistines, remembered also Abraham and Sarah and how they had said the same, and he did spy upon them;

13 And after they had been there for some time, one morning when they thought they were alone, he looked out his window and saw, and he beheld that Isaac was caressing Rebekah, as his wife.

14 And Abimelech called Isaac and said: Behold, surely Rebekah is thy wife! And why then didst thou say unto us: She is thy sister?

15 And Isaac spoke unto him, saying: I said it because I feared lest I die because of her great beauty.

16 And Abimelech said: What is this thou hast done unto us? One of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us for thy deception.

17 And Abimelech charged all his people, saying: He that toucheth this man or his wife shall surely be put to death.

18 Now it came to pass that Isaac sowed in that land, and in the same year he did receive a hundredfold; for YHVH did blessed him.

19 And the man waxed great, and went forward, and grew until he became very great; for he had many flocks, and herds, and laborers; and so it was that the Philistines envied him.

20 And it came to pass that the Philistines took dirt and filled up all the wells which had been dug in the days of Abraham, his father, that they were dried up.

21 And Abimelech said unto Isaac: Go from us; for thou art much mightier than we.

22 And it came to pass that Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

23 And Isaac dug again the wells of water, which had been dug in the days of Abraham, his father, that the Philistines had stopped after the death of Abraham; and he called the names of these after the names by which his father had called them.

24 And Isaac's servants dug in the valley and found there a well of springing water;

25 And it came to pass that the herdsmen of Gerar did argue with Isaac's herdsmen, saying: The water is ours! And Isaac called the well Eseq^j because they fought with him.

26 And they dug another well and they contended with him for that also; and he called the name of it Sitnah^k.

27 And it came to pass that Isaac removed he and his people from thence and dug another well; and for that they strove not; and he called the name of it Rechoboth^l;

28 And Isaac said: For now YHVH^m hath made room for us, and we shall be fruitful in the land; and he went up from thence to Bearsheba.

29 And the angel of YHVH^d appeared unto him the same night, saying: I am the Elohimⁿ of Abraham, thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

30 And be thou not troubled therefore of the wells, for so it is also that when YHVH Elohim^g helpeth man to find the well of living water, so too doth the pride of man come, saying: This well is mine!

31 And thus they contend with one another over the source of living water which floweth and giveth freely.

32 Therefore, it pleaseth me that thou should dig up the well, and then to give it up, that source of life, to avoid contending with those that would offend thee.

33 And Isaac built an altar there, and called upon the name of YHVH^m, and pitched his tent there; and there Isaac's servants dug a well.

34 Then Abimelech went to him from Gerar, and Ahuzzath, one of his friends, and Phichol, the chief captain of his army.

35 And Isaac said unto them: Wherefore come ye to me, seeing ye hate me and have sent me away from you?

36 And they replied, saying: We saw certainly that YHVH was with thee; and we said: Let there be now an oath between us, even between us and thee, and let us make a covenant with thee:

37 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good and have sent thee away in peace; thou art now the blessed of YHVH.

38 And Isaac made them a feast, and they did eat and drink.

39 And they rose up very early in the morning the following day and swore one to another; and Isaac sent them away, and they departed from him in peace.

40 And it came to pass the same day that Isaac's servants came and told him concerning the well which they had dug, and said unto him: We have found water, and he called it Shibah^o.

Notes:

- a. See 1 Moses 32:26-33
- b. See 1 Moses 31:1-4
- c. East can represent knowledge (Da'at) and the Divine Masculine.
- d. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- e. Egypt can represent the world, or worldliness; the desire to receive for one's self alone.
- f. New and everlasting covenant: A covenant written and sealed upon our hearts, binding the earth and heaven to bring the heavens to the earth. The sealing power.
- g. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- h. The Voice: Masculine noun, referring here to the Holy Spirit.
- i. See 1 Moses 24:21
- j. Eseq: Hebrew (עִשָּׂק), "contention."
- k. Sitnah: Hebrew (שִׂטְנָה), "hostility."
- l. Rechoboth: Hebrew: (רְחֹבוֹת), "broad places."
- m. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- n. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- o. Shibah: Hebrew (שִׁבְעָה), "an oath;" from the root sheba (שָׁבַע), "seven."

Chapter 36

Jacob and Esau

1 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac; and Isaac was in the fortieth degree when he took Rebekah to wife, the daughter of Bethuel, the Syrian of Padan-aram, the sister to Laban, the Syrian.

2 And it came to pass after the death of Abraham, that Ha'Elohim^a blessed his son Isaac; and Isaac dwelt towards the well, 'Bearlahai'roi.

3 And Isaac entreated YHVH^a for his wife, that she might bear children, for she was barren; and YHVH did smell of the incense that Isaac sent up, and was entreated of him, and Rebekah, his wife, conceived.

4 And it came to pass that the children struggled together within her womb; and she said: What is this that is happening with me? And if I am with child, why is it thus with me?

5 And she went forth to her sacred place to burn incense, and to seek the face of YHVH.

6 And the angel of YHVH^c came before her, saying: Two nations are in thy womb, and two peoples shall be separated from thy bowels;

7 And it shall be that one shall be conquer the other, making firm his strength and courage; and so it shall be that the elder shall serve the younger.

8 And it came to pass that when her days to be delivered were fulfilled, lo! She beheld that it was as the angel of YHVH had spoken, there were twins in her womb:

9 And the first came out a healthy, and red in color, with hair all over him, like unto a hairy garment; and they called his name Esau^d.

10 And after this, came his brother out, his hands grasping onto Esau's heel; and his name was called Jacob^e.

11 And Isaac had entered into the sixtieth degree when she bore them, and she in the sixty-fifth.

12 And it came to pass that when the boys were grown that Esau was a cunning hunter, a man of the earth and of the field;

13 And Jacob was a peaceful man, whole and blameless^f; for Jacob did dwell in a tent^g.

14 And Isaac favored Esau because he did eat of his wild game; but Rebekah favored Jacob.

15 And it came to pass that Esau went in the field to hunt when Amraphél, a descendant of Nimrodⁱ, king over Babel, was hunting with his men in the field in the cool air of the morning times.

16 And Amraphél began to observe Esau all the days, for a jealousy was formed his heart against Esau.

17 And as Esau went about the field to hunt, and he found Amraphél walking in the wilderness with two of his strong men;

18 And Esau saw that all the mighty men and people of Amraphél were with him in the wilderness;

19 But they had removed at a distance from him, and they went from him in different directions to hunt.

20 And Esau, seeing that he was being hunted, concealed himself from Amraphél, and he began to likewise hunt him in the wilderness.

21 And Amraphél and the men that were with him came to the place where Esau was hidden, and it came to pass that Esau came up suddenly from his where he was hidden, and he smote off the head of Amraphél.

22 And Esau began to fight with a mighty fierceness against the two men that were with Amraphél, that they should not called out to their people;

23 And Esau did prevail against them and smote them to death with his own sword.

24 And Esau knew that Amraphél's people, and his might and strong one were at a distance, therefore he fled, thereby escaped unbeknownst to them;

25 And Esau took with him the garments of Adam that had been takenⁱ by Ham, and passed down and given unto Amraphél, as his forefather, Nimrod, hand been given.

26 And Esau ran off and concealed the holy garments in his house.

27 And one of the mighty men of Amraphél, who had left him found their king and the two men that were with him lying dead in the wilderness, and none could find he that had slain them.

28 And it came to pass that in that day, Jacob was boiling a pottage; and Esau came from the field, and he was weary from hunger.

29 And Esau said unto Jacob: Feed me, I pray thee, with that same rosy pottage; for I am faint from hunger.

30 (And so it was that Esau was also called Edomⁱ.)

31 And Jacob, being cunning replied unto his elder brother: Sell me this day thy birthright.

32 And Esau did plead unto him, saying: Behold, I am at weary of hunger even unto death; and what then shall this birthright profit me?

33 And Jacob said: Swear to me first this day.

34 And Esau did go unto hos house and did take up the garment of Adam and gave them to his brother, Jacob, and did swear unto him; and so it was that he sold his birthright unto Jacob.

35 Then Jacob gave Esau bread and some of that stew; and Esau did eat, and drink.

36 And when he had his fill, Esau did rise up, and walked off, for he understood not what he had done in selling his birthright nor in giving up the holy garments of his fathers.

37 And it was by means this that the garments of Adam and Eve were given back into the hands of the descendants of Shem, to whom Noah and Na'aham would have given them;

38 And all this was done, even as the angel of YHVH had told their mother, Rebekah, that the elder brother should come to serve the younger.

39 And it came to pass that Esau took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, the Hittite, which was a grief of mind unto Isaac and to Rebekah.

Notes:

- a. Ha'Elohim: (האלהים) 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- d. Esau: Hebrew (עֵשָׂו), "Esav," meaning "hairy;" from Hebrew asah, "to do," "to press," or "squeeze."
- e. Jacob: Hebrew: (יַעֲקֹב), "Yaaqov," meaning "to follow," "to be behind" or "to supplant," "circumvent," "assail," "overreach;" from aqeb, "heel."
- f. A peaceful man, whole and blameless: or "a righteous man."
- g. See 1 Nephi 1:46RAV, 2:15 OPV. This may refer to the temple, or a personal temple such as a tallit.
- h. Enmer Kar/Nimrod: Possibly 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.
- i. See 1Moses 14:15.
- j. Edom: Hebrew (עֲדָמָה), "red;" from adom, "red" or "rudy."

Chapter 37

Ishmael

1 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian bore unto Abraham; and these are the names of the sons of Ishmael, according to their generations: the firstborn of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, and Hadar, and Tema, Jetur, Naphish, and Kedemah.

2 And these are the sons of Ishmael, and these are their names by their towns and by their strongholds, twelve princes^a according to their tribes.

3 And Ishmael lived a full life, and in his old age he gave up his last breath and died, yet before he did die, Ishmael was visited by his brother, Isaac;

4 And the mouth of Isaac was opened to speak the words of YHVH Elohim^b, saying: A blessing I place upon thee and thy seed that shall come after thee.

5 The day shall come at the last when men *and women* everywhere will hear of wars and rumors of wars;

6 And nation will fight against nation, and kingdom against kingdom, for mankind shall have become a blight upon the earth bringing forth earthquakes, plagues, and it shall be as though the very stars shall divert from their courses.

7 An in that day shall three sons of Hagar go forth in righteousness unto the people of Ishmael; and these three will come down out of the land in swiftness;

8 For the people of Ishmael shall be a people of submission, yet each shall fall in opposition and in defiance of their brethren.

9 For YHVH Elohim^b shall send them a prophet, the Tzadik Yachad^c of that generation, to teach them the submission of YHVH,

10 And there shall be infinite and innumerable multitudes that shall bow to him—yet the Son of Man^d they shall know not, not at the first.

11 And in many places, yea even diverse places, and in all nations shall the sons of Ishmael deny the Yachad Yachid Echad^e, and yet the holy gifts will follow them; and every sacrifice will be acceptable to YHVH in their arrogance.

12 And the sons of Ishmael will cry out with a great voice, boasting and saying: Where art thy Elohim^f?

13 And they shall roar as lions against the children of Isaac, though they shall too be the blood of Abraham.

14 And YHVH^s will extend His hand toward the children of Ishmael as a great sound from heaven, and by the voice of an angel from the heavens;

15 And then shall YHVH raise up His head and set his fury against the sons of Ishmael.

16 And it shall come to pass that YHVH shall gather two young men of the sons of Ishmael and He will raise them up as fire burning the field of dry reeds, being burnt up; and they shall be preserved by the mercy of YHVH.

17 And from fire, which shall be the judgement of YHVH, in the nation of Ishmael, will remain only three houses:

18 And in the first house shall the sons of Ishmael serve the sword and dwell in captivity, and will desire to see their father, Ishmael and will not find him.

19 And in the second house there will be many altars built up and found acceptable to YHVH Elohim in all the civilized world;

20 And unto them shall be given that all the mountains will be inhabited; and the bread and the wine and the olive oil and the gold and the silver will increase in them over all the earth;

21 And it shall come to pass that these shall throw away their weapons of war that they might till the soil and to spill blood never again;

22 And men shall come from all the ends of the earth to make war with these, the second house of Ishmael, but war shall not find them.

23 And in the third house shall the walls be torn down, and the doors shall be opened, and they shall see a great scepter arise from the children of Isaac and all they that have been dispersed shall be gathered together;

24 And all the children of Abraham shall be gathered together and they will come to Yachad Yachid Echad^d, their King, and then shall the Son of Man^d rule in all the earth.

25 And then shall the time come that there will be an abundance of grain, and wine, and olive oil shall overflow their vessels, as none have seen since the foundation of the world.

26 And the seed of the tree YHVH planted upon all the earth will be complete, and the land will be fruitful and will produce her fruits a hundredfold.

27 And upon hearing these words Ishmael was offended, thinking his younger brother should steal his birthright even unto the end of days;

28 Yet to Hagar came the judgment of the covenant through her husband, Abraham, and through Sarah the mercy, as she was blessed of Melchizedek.

29 And it came to pass that Ismael died in the presence of all his brethren, and YHVH Elohim took him into his mercy, yea and he was taken up unto His people.

Notes:

- a. See 1 Moses 27:39.
- b. 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. Thus “Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as “the LORD God,” and may denote that YHVH is a part of the Elohim collective “One God.”
- c. Tzadik Yachad: “the righteous one set apart to unite my people.” A prophet, likely Mohammed, is being called a Messiah, an anointed one.
- d. Son of Man: Hebrew: Ben Adam (בֶּן־אָדָם), here a name for Jesus Christ.
- e. Yachad Yachid Echad: “The Only Begotten” or “Only Legitimate one who unites us.” A reference or title for Jesus Christ.
- f. Elohim: (אֱלֹהִים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.

Chapter 38

The Deception and the Blessing

1 And it came to pass that when Isaac was old and his eyes had grown dull, and he had become blind; he called Esau, his eldest son, and said unto him: My son.

2 And Esau said unto him: Behold, here am I^a.

3 And Isaac said: Behold^a, now I am old, I know not the day of my death; therefore, take, I pray thee, thy quiver and thy bow and go out to the field and take me some venison, and make me savory meat, such as I love, and bring it to me, that I may eat; and do this that my soul may bless thee before I die.

4 And now, Rebekah heard that which Isaac said unto Esau, his son, and it came to pass that when Esau went to the field to hunt for game to bring unto their father, Rebekah came unto Jacob, her son, saying: Behold, I did overhear thy father speak unto Esau, thy brother;

5 And your father did say unto him: Bring me venison and make me savory meat, that I may eat and bless thee in the face of YHVH^b before my death.

6 Now, therefore, my son, listen to my voice and do according to that which I command thee:

7 Go now to the flock and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat and that he may bless thee before his death.

8 And Jacob replied unto Rebekah, his mother, saying: Behold, Esau, my brother, is a hairy man; and I am a smooth man; perhaps my father will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing.

9 And his mother returned to him, saying: Am I not a Priestess of El Elyon, the Most High God? Why should I do this, except YHVH hath bade me; therefore, obey my voice and go fetch me them.

10 And Jacob went out and fetched the two kid goats and brought them to his mother; and his mother made savory meat, such as his father loved.

11 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and she bade Jacob to remove the garments of Adam and Eve that Esau had taken and sold unto him for the soup; and she put the garments of Esau upon Jacob, her younger son;

12 And she put the skins of the kids of the goats upon his hands and upon the smooth of his neck; and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

13 And then came Jacob unto his father, saying: My father!

14 And he said, Here am I^a; Who art thou, which of my sons art thou?

15 And Jacob lied unto his father, saying: I am Esau, thy firstborn; I have done according as thou asked me.

16 Arise, I pray thee; sit, and eat of this game that I have hunted, that thou should bless me, even unto thy very soul.

17 But Isaac thought he might have been tricked, and asked his son: How is it that thou hast found meat so quickly, my son?

18 And Jacob answered him, saying: YHVH^b, thy Elohim^c, brought it to me.

19 And Isaac was not pacified and said unto Jacob: Come near unto me, I pray thee, and kiss me, that I may feel thee, my son, and by this shall I know if thou be my very son Esau or not.

20 And Jacob came close to his father, Isaac and kissed him;

21 And Isaac felt him, saying: The voice is Jacob's voice, but the hands are the hands of Esau; and he discerned him not because his hands were hairy as his brother Esau's hands.

22 And Isaac asked him again: Art thou my very son Esau?

23 And Jacob lied a third time, saying: I am.

24 And Isaac did pray unto YHVH^b in his heart; and he did smell the scent of the raiment his son wore, and said: The smell of my son is as the smell of a field which YHVH hath blessed

25 And being thus pacified, Isaac said: Bring the meat near to me, and I will eat of my son's venison, I shall bless thee, giving thee a blessing from my very soul unto thy soul.

26 And Jacob brought the meat near to his father, and Isaac did eat; and Jacob brought him wine, and Isaac drank.

27 And Isaac blessed his son, saying: Ha'Elohi^d give thee of the dew of heaven, and the fatness of the earth, and an abundance of grains and wines;

28 And many tribes shall serve thee, and nations bow down before thee; and thou shall be a lord over thy brethren, and even thy mother's sons shall bow down to thee and thy seed;

29 And unto those that would curse thee and thy seed shall be accursed, and to those that would bless thee and thy seed shall come a blessing;

30 And unto thee I do give the keys of the kingdom of heaven; and whatever thou shall bind on the earth shall be bound in the heavens, and whatever thou loose upon earth shall be loosed in the heavens.

31 And it came to pass that Esau, Jacob's brother, came in from his hunting soon after Isaac did finish blessing Jacob.

32 And Esau also had made a savory meat, and did bring it unto his father, and said unto Isaac: Let my father arise and eat of his son's venison, that thy soul may bless me.

33 And his father, Isaac, did say unto him: Who art thou?

34 And Esau answered him, saying: I am thy son, thy firstborn, Esau.

35 And Isaac trembled very exceedingly and said: Who was it then that had hunted the game, and brought it to me, and I have eaten of all before thou camest? For I did eat and have blessed him; and indeed, he shall be blessed, for this was the will of YHVH in all things.

36 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry and said unto his father: Bless me, even me also, O my father!

37 And Isaac was saddened and said unto his first born: Thy brother came with subtlety and hath taken away thy blessing, as I knew he should, but in my heart I wished it not so;

38 Yet the will of YHVH has been done despite the selfish desires of my flesh.

39 And Esau said in his bitterness: Is not he rightly named Jacob? For he hath supplanted me these two times: He took away my birthright; and behold, now he hath taken away my blessing.

40 And then unto his father he pleaded: Hast thou not reserved a blessing for me?

41 And Isaac answered his son and said unto Esau: Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him.

42 And what shall I do now unto thee, my son?

43 And Esau lifted up his voice and wept before his father, saying: Hast thou but one blessing, my father? Bless me, even me also, O my father.

44 And Isaac, his father, answered and blessed him, saying: Behold, thy dwelling shall be the fatness of the earth and of the dew of heaven from above; and by thy sword shalt thou live and shalt serve thy brother;

45 And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Notes:

- a. Hinneh: Hebrew (הִנֵּה), "Lo!" "Behold," "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!"
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God.
- d. Ha'Elohim: (הָאֱלֹהִים) 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.

Chapter 39

The Ladder

1 And it came to pass that because Jacob had taken his birthright, and the holy garments, and his blessing, that Esau hated Jacob.

2 And because of the blessing wherewith his father blessed him, Esau said in his heart: The days of mourning for my father are at hand; then will I slay my brother Jacob.

3 And these words of Esau, her elder son, were told to Rebekah by the angel of YHVH^a, and she sent and called Jacob, her younger son.

4 And it came to pass that when she did see him, she did say unto him: Surely Esau, thy brother, doth comfort his pity by plotting to kill thee!

5 Now, therefore, my son, obey my voice and arise; flee thou to Laban, my brother, to Haran, and tarry with him a few days, until thy brother's fury subsides;

6 For in time shall thy brother's anger turn away from thee, and he shall forget that which thou hast done to him; then I will send and fetch thee from thence.

7 And Rebekah went unto her husband, Isaac, saying: I am dreading to my very life that my son might take to marriage of the daughters of Heth;

8 If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life be unto me?

9 For have I not taught my sons of YHVH^b? and these women worship the elohim^c made of the hands of men.

10 And Isaac called Jacob, and blessed him, and charged him, saying unto him: Thou shalt not take a wife of the daughters of Canaan as thy brother Esau hath done.

11 Arise, go to Padan-aram, to the house of Bethuel, thy mother's father, and from amongst these take thee a wife from thence of the daughters of thy mother's brother, Laban.

12 And Elohim Shaddai^d shall bless thee, and make thee fruitful, and multiply thee, that thou shall be a great company of people,

13 And then shall thou be given of Elohim^e the blessings of our father, Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which Elohim did give us being the very seed of Abraham.

14 And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel, the Syrian, the brother of Rebekah, Jacob and Esau's mother.

15 And it came to pass that Esau saw that Isaac had blessed Jacob again, sending him away to Padan-aram to take him a wife from thence,

16 And that their father had blessed him, commanding him, saying: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed their father and mother and was gone to Padan-aram.

17 And it came to pass that Esau, seeing that the daughters of Canaan pleased not Isaac his father, went unto the seed of Ishmael with his wives to take unto himself another *wife*.

18 And it came to pass that Esau took Mahalath, a daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife, and she too was not of the Covenant, she being of the seed of Sarah, but not of Abraham as was Isaac, Jacob, and Esau.

19 And it came to pass that Jacob went out from Bearsheba and went toward Haran, and when the sun was set he did find a suitable place to tarried all the night;

20 And he took a certain stone from the ground, placing it beneath his head for a pillow, and lay down in that place to sleep.

21 And it came to pass that he dreamed a dream and beheld a vision: and he saw a ladder set up on the foundation^f, stretching from the earth unto the heavens, Yashar-El, even the straight path unto Ha'Elohim^g;

22 And the ladder had ten, and twelve, steps, making for twenty-two steps in all:

23 And three of the ten were Mothers and Fathers from which the wind^h and the fire of the Spirit, and water with its mercy came out;

24 And the other seven of the ten were in duplication, being the seven days and the seven seasonsⁱ;

25 And twelve were the heavens themselves, and were the signs given mankind, and their passions, thrusting forth in all direction.

26 And all these were a tree deeply rooted into the earth and stretching upwards into the heavens:

27 And the tree was a flame, yet it did not burn; for this was the fire of the judgment, with the very flames rolling to the north and to the south, and sealed unto the east and the west.

28 And lo^j, he did see the malak^k of Elohim, and even the very Melek Olum^l ascending and descending the straight path, speaking in the tongues of the cherubim^m.

29 And behold, YHVH stood above, saying: I am Ahyeh Asher Ahyehⁿ; the Creatorⁿ; YHVH^b, the Elohim^e of Abraham, thy father, and the Elohim of Isaac; the land whereon thou liest, to thee will I give it and to thy seed:

30 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

31 Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee.

32 And when Jacob awoke from out of his sleep he said: Surely YHVH Elohim is in this place; and I knew it not.

33 And he was sore afraid and said: How formidable is this place! This is none other but the house of Elohim, and this place is a gate or portal to the heavens!

34 And Jacob rose up early in the morning, and took the seer or holy stone that he had used for his pillows, and set it up for a pillar^o, and poured special oils upon the top of it.

35 And he named that place Bethel, for that place was the house of Ha'Elohim^g.

36 And Jacob on that very spot he made an oath, saying: If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, that I come again to my father's house in peace, then shall YHVH be my Elohim;

37 And where I place this stone, which I have set for a pillar, shall be built a temple, the House of Elohim, for YHVH and for El Elyon and for Shekinah;

38 And of all that Ha'Elohim shall give me, I will surely give a tenth back unto these.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- c. Elohim: (אֱלֹהִים) Hebrew: "gods." Here referring to pagan gods made of human hands.
- d. Elohim Shaddai: "the Almighty God." Elohim is Hebrew for "Gods." 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 land.
- e. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Yesod: (יְסוּד) Hebrew feminine noun. One of the Sefirot on the Tree of Life.
- g. Ha'Elohim: (הָאֱלֹהִים) 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.
- h. Wind: or breath.
- i. Seasons: or dispensations.
- j. Hinneh: Hebrew (הִנֵּה), "Lo!" "Behold," "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!"
- k. Malak (singular) Malakim (plura): Hebrew malak (מַלְאָךְ) meaning "angel," "envoys," or "messenger." 1 Moses 28:26 describes these malakim as "holy men."
- l. Malak Olam: Eternal Holy Man
- m. Cherubim: Hebrew: כְּרֻב, 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.
- n. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- o. Pillar: (מִצְבֵּה) Hebrew feminine noun.

Chapter 40

Given in Marriage

1 And it came to pass that Jacob continued on his journey until he came into the land of the sons of the east.

2 And it came to pass that when he arrived in the land of the sons of the east Jacob looked and beheld a well in the field;

3 And there were three flocks of sheep lying near the well; for the sheep were watered out of that well; and a large stone sat upon the mouth of the well.

4 And the shepherds would gather all the flocks here, and they would roll the stone from the mouth of the well, and watered the herds, and then roll the stone again upon the mouth of the well.

5 And Jacob said unto these shepherds: My brethren, from whence are ye?

6 And they replied unto him, saying: From Haran.

7 And Jacob asked them: Know ye Laban, the son of Nahor?

8 And they replied, saying: Yes, we know him.

9 And Jacob asked them: Is he well?

10 And they said: He is well; and behold, here cometh Rachel, his daughter, with the sheep.

11 And Jacob said: Behold, it is yet high day; neither is it time that the flocks should be gathered together; water ye the sheep, and go, and feed them.

12 And they said: We cannot until all the flocks be gathered together and until they roll the stone from the well's mouth; then we water the sheep.

13 And while Jacob spoke with them, Rachel came with her father's sheep; for she kept them.

14 And it came to pass that when Jacob saw Rachel, the daughter of Laban, his mother's brother, and their sheep, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother.

15 And Jacob kissed Rachel, and lifted up his voice, and wept; and he told Rachel that he was a kinsman of her father, and that he was Rebekah's son; and she ran and told her father.

16 And it came to pass that when Laban heard the tidings of Jacob, his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.

17 And Laban looked upon his countenance and said unto him: Surely thou art my bone and my flesh!

18 And it came to pass that after Jacob had abode with Laban the space of a month, Laban said unto Jacob: Because thou art my kin, shouldest thou serve me for naught? Tell me, what shall thy reward be?

19 And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel; and Leah was tender-eyed; but Rachel was beautiful and well-favored.

20 And Jacob loved Rachel and said: I will serve thee seven years for Rachel, thy younger daughter.

21 And Laban said unto him: It is better that I give her to thee than that I should give her to another man; abide with me.

22 And it came to pass that Jacob served Laban for seven years for Rachel; yet it seemed unto him but a few days for the love he had for her.

23 And it came to pass that after seven years, Jacob said unto Laban: Give unto me my wife, for my days of serving thee are fulfilled, and I desire that I should be with her.

24 And Laban gathered together all the people of the place and prepared a great feast; but in the evening Laban took Leah, his daughter, and brought her to Jacob; and she went in and lay with him.

25 And it came to pass that in the morning, behold, Jacob saw that it was Leah that had been given^a him.

26 And he went unto Laban, saying: What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou deceived me?

27 And Laban said: It is not done in our country, to give the younger daughter before the firstborn; therefore, I pray thee, give her this week, and we will give thee Rachel also if thou will covenant thy service unto me yet other seven years.

28 And Jacob did so and fulfilled her week; and Laban gave him Rachel, his daughter, to wife also; and Jacob went in also and lay with Rachel.

29 And Laban gave unto his daughter Leah, Zilpah, his handmaid, to be a handmaid for her; and Laban gave to Rachel, his younger daughter, Bilhah, his handmaid, to be her maid.

Notes:

- a. Jacob was tricked into being a polygamist. The marriage to his first wife was a deception that likely hurt their relationship.

Chapter 41

The Bounty

1 And it came to pass that Jacob served Laban yet seven more years, as he had covenanted for Rachel; and Jacob loved Rachel more than Leah.

2 And it came to pass that YHVH^a opened the womb of Leah; yet Rachel was left barren:

3 And Leah conceived and bore a son; and she called his name Reuben^b; for she said: Surely YHVH hath looked upon my affliction; now, therefore, my husband will love me.

4 And it came to pass that she conceived again, and bore a son, saying: Because YHVH hath heard that I was unloved, therefore I have been given this son also; and she called his name Simeon^c.

5 And it came to pass that she conceived again, and bore a son, saying: Now this time will my husband be joined unto me because I have borne him three sons; wherefore was his name called Levi^d.

6 And she conceived again and bore a son; and she said: Now will I praise YHVH; therefore, she called his name Judah^e.

7 And it came to pass that after this she bore her husband no more sons for a time.

8 And when Rachel saw that she could bare Jacob no children, Rachel envied her sister and said unto Jacob: Give me children, or else I shall die!

9 And Jacob's anger was kindled against Rachel; and he said: Am I in the place of Elohim^f, who hath withheld from thee the fruit of the womb?

10 And she said unto her husband: Behold my handmaid Bilhah; go in and lie with her; and she shall bear thy seed, that I may also have children by her.

11 And it came to pass that Rachel gave Jacob Bilhah, her handmaid, to wife; and Jacob went and lay with her; and Bilhah conceived and bore Jacob a son.

12 And Rachel said: Elohim hath judged my case, and hath heard my voice, and hath given me a son; wherefore she called his name Dan^g.

13 And Bilhah, Rachel's handmaid, conceived again and bore Jacob a second son; and Rachel said: With great wrestlings have I wrestled with my sister, and I have prevailed; and she called his name Naphtali^h.

14 When Leah saw that she was not bearing, she took Zilpah, her handmaid, and gave her unto Jacob to wife.

15 And it came to pass that Zilpah bore Jacob a son; and Leah said: A troop cometh; and they called his name Gadⁱ.

16 And it came to pass that Zilpah bore Jacob a second son; and Leah said: Happy am I, for the daughters will call me blessed; and they called his name Asher^j.

17 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah.

18 Then Rachel said to Leah: Give me, I pray thee, of thy son's mandrakes.

19 And Leah said unto her: Is it a small matter that thou hast taken my husband? And wouldest thou take away my son's mandrakes also?

20 And Rachel said: Therefore, he shall lie with thee tonight for thy son's mandrakes.

21 And Jacob came out of the field in the evening; and Leah went out to meet him and said: Thou must come in and lie with me; for surely I have hired thee with my son's mandrakes.

22 And Jacob lay with Leah, his first wife, that night; and God hearkened unto Leah, and she conceived, and bore Jacob the fifth son.

23 And it came to pass that Leah said: God hath given me my hire because I have given my handmaid to my husband; and she called his name Issachar^h.

24 And it came to pass that Leah conceived again and bore Jacob the sixth son; and Leah said: Elohim hath endowed me with a good dowry;

25 Now will my husband dwell with me, because I have borne him six sons; and she called his name Zebulun^l.

26 And it came to pass that afterwards she bore a daughter and called her name Dinah^m.

27 And it came to pass that Elohim remembered Rachel, and hearkened to her and opened her womb; and she conceived, and bore a son, and said: Elohim hath taken away my shame!

28 And she called his name Joseph, and it is this same Joseph, even our very father, that should be sent by YHVH unto Egypt and that should save Israel, the people of YHVH; and this is the record of his people, even unto this day.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Reuben: (רֹאשׁוֹן) Hebrew: "Behold, a son."
- c. Simeon: (שִׁמְעוֹן) Hebrew: "That hears or obeys, that is heard."
- d. Levi: (לֵוִי) Hebrew: "Attached," or "joining."
- e. Judah: (יְהוּדָה) Hebrew: "praised" or "praised one."
- f. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. Dan: (דָּן) Hebrew: "judge."
- h. Naphtali: (נַפְתָּלִי) Hebrew: "my wrestling."
- i. Gad: (גָּד) Hebrew: "Happiness, Luck, Fortune."
- j. Asher: (אָשֶׁר) Hebrew: "happiness," or "blessed."
- k. Issachar: יִשָּׂשכָר (יִשָּׂשכָר) Hebrew: "reward."
- l. Zebulun: (זְבוּלוֹן) Hebrew: "prince."
- m. Dinah: (דִּינָה) Hebrew: "judged" or "vindicated."
- n. Joseph: יוֹסֵף (יֹסֵף) Hebrew: "He will add."

Chapter 42

Flocks and Flight

1 And it came to pass that when Rachel had borne our father, Joseph, that Jacob said unto Laban: Send me away, that I may go unto mine own place and to my country.

2 And give unto me my wives and my children, for whom I have served thee, and let me go; for thou knowest my service which I have done thee.

3 And Laban spoke unto him, saying: I pray thee, if I have found favor in thine eyes, tarry; for I have seen that YHVH^a hath blessed me for thy sake; therefore appoint me thy wages, and I will give it.

4 And Jacob said unto him: Thou knowest how I have served thee and how thy flocks were with me, for it was little which thou hadst before I came, and it is now increased unto a multitude; and Ha'Elohim^b hath blessed thee since my coming.

5 And now, behold, when shall I provide for mine own house also?

6 And Laban asked again: What shall I give thee?

7 And Jacob answered him, saying: Thou shalt not give me anything; if thou wilt do this thing for me, I will again feed and keep thy flock.

8 I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.

9 So shall my righteousness answer for me in time to come when it shall come for my hire before thy face;

10 And every one that is not speckled and spotted among the goats and brown among the sheep, that shall be counted as thine.

11 And Laban covenanted with him, saying: Behold, I would it might be according to thy word.

12 And he removed that day the he goats that were ring-streaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

13 And Laban set three days' journey betwixt himself and Jacob; and Jacob fed the rest of Laban's flocks.

14 And Jacob took him rods of green poplar and of the hazel and chestnut tree, and pilled white streaks in them, and made the white appear which was in the rods.

15 And he prayed over the rods^c, blessing them as to make them holy, and set the rods before the flocks in the gutters in the watering troughs when the flocks came to drink, that they that came to drink should conceive in abundance.

16 And it came to that the flocks that came before the rods, these did conceive, and they brought forth cattle ring-streaked, speckled, and spotted, even as he had prayed.

17 And Jacob did separate the lambs and set the faces of the flocks toward the ring-streaked and all the brown in the flock of Laban; and he put his own flocks by themselves and put them not unto Laban's herds.

18 And it came to pass that whensoever the stronger cattle did conceive, that Jacob laid the rods that had been blessed of the power of YHVH^a before the eyes of the cattle in the gutters, that they might conceive among the rods.

19 But when the cattle were feeble, he put them not in; and so it was that the feebler were Laban's, and the stronger Jacob's.

20 And because of this, Jacob increased exceedingly and had much cattle, and maidservants, and menservants, and sheep, and camels, and asses.

21 And it came to pass that Jacob heard the words of Laban's sons, saying: Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

22 And Jacob beheld the righteous countenance of Laban had fallen^d, and behold, it was not toward Jacob anymore.

23 And the angel of YHVH^c came unto Jacob, saying: Return unto the land of thy fathers and to thy kindred; and YHVH^a will be with thee.

24 And Jacob sent and called Rachel and Leah to the field unto his flock, and he said unto them: I see that your father's countenance as fallen, that it is not toward me as before; but the Elohim^f of my father hath been with me:

25 And ye know that with all my power I have served your father, and your father hath deceived me and changed my wages ten times; but Elohim has intervened that he could not hurt me.

26 And if he said thus: The speckled shall be thy wages, then all the cattle bare speckled; and if he said thus: The ring-streaked shall be thy hire, then bare all the cattle ring-streaked; and even so Elohim hath taken away the cattle of your father and given them to me.

27 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes and saw in a dream; and lo, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled.

28 And the angel of Ha'Elohim^b spoke unto me in a dream, saying: Jacob.

29 And I said: Here am I.

30 And the angel said: Lift up now thine eyes and see, for all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled; for I have seen all that Laban doeth unto thee.

31 I have been sent by Ha'El of Bethel^g, where thou anointed the pillar and where thou vowed a vow unto YHVH; now arise, get thee out from this land, and return unto the land of thy kindred.

32 And Rachel and Leah answered and said unto him: Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers?

33 For our father hath sold us and hath quite devoured also our dowry; and all the riches which Elohim hath taken from our father was ours and our children's;

34 Therefore, whatsoever Ha'Elohim^b hath said unto thee thou must do, and we, thy wives, are with thee, our husband.

35 Then Jacob rose up and set his sons and his wives upon camels; and he carried away all his cattle and all his goods which he had gotten; the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- b. Ha'Elohim: (האלהים) 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.
- c. By blessing the rods he made them holy objects.
- d. Had fallen: or had gone away, or had left him.

- e. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- f. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. Ha'El of Bethel: (אֵל בֵּית־אֵל) Hebrew, "the God of the House of God," or "the God over the temple."

Chapter 43

A Covenant of Peace

1 And it came to pass that when Laban went out to shear his sheep he saw that some of the elohim^a made by the hands of man were gone, for so it was that Rachel had stolen the images that were her father's;

2 And he saw too that Jacob had snuck away while Laban was unaware, in that he told him not that he intended to flee.

3 And Jacob and his family and their people fled with all that they had, all that belonged to them, and the idols Rachel had taken unaware to Jacob and Laban.

4 And seeing this, it came to pass that on the third day after Jacob had fled, Laban rose up, and he took his kinsmen with him and pursued after Jacob;

5 And they passed over the river, and set his face toward the mount Gilead, and it came to pass that after seven days' journey, and they overtook him in the mount Gilead.

6 But behold, in that very same night, the fear of Elohim^b came to Laban in a dream, saying unto him: Take heed that thou speak not to Jacob either good or bad.

7 And now it came to pass that the next morning, Laban overtook Jacob.

8 And Jacob had pitched his tent in the mount; and Laban with his brethren pitched in the mount of Gilead.

9 And Laban said to Jacob: What hast thou done, that thou hast stolen away unawares to me and carried away my daughters as captives taken with the sword?

10 Why didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tambourine, and with harp?

11 And why hast thou not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing.

12 It is in the power of my hand to do you hurt; but the Elohim of thy father spoke unto me yesternight, saying: Take thou heed that thou speak not to Jacob either good or bad.

13 And now, though thou wouldest needs be gone because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

14 And Jacob answered and said to Laban: It was because I was afraid; for I said, Peradventure thou wouldest take by force thy daughters from me.

15 With whomsoever thou findest thy elohim^a, let him not live; before our kinsmen discern thou what is thine with me, and take it to thee.

16 And Jacob said this thinking nothing had been taken falsely from Laban, for he knew not that Rachel had stolen the idols hoping that she should bear her husband more sons.

17 And Laban went first into Jacob's tent, and then into Zilpah's tent, and into Bilhah's tent, and into Leah's tent; but he found them not.

18 And then, when he had gone out of Leah's tent, he entered into Rachel's tent; and Rachel, who had taken the images and put them in a camel's saddle and sat upon them.

19 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women^c is upon me.

20 And Laban searched all the tent save it be where she sat but he found them not.

21 And he searched all over and roundabout the camp, but he found not the images.

22 And Jacob was angry and rebuked Laban, saying: What is my trespass? What is my sin, that thou hast so hotly pursued after me?

23 And now thou hast searched all my things, and what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us both.

24 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

25 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night.

26 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

27 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters and six years for thy cattle; and thou hast changed my wages ten times.

28 Except the Elohim of my father, the Elohim of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty.

29 Ha'Elohim^d hath seen my affliction and the labor of my hands and rebuked thee yesternight.

30 And Laban answered and said unto Jacob: These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine;

31 And what can I do this day unto these, my daughters, or unto their children, which they have borne?

32 Now, therefore, come thou; let us make a covenant, I and thou; and let it be for a witness between me and thee.

33 And Jacob took a stone and set it up for a pillar.

34 And Jacob said unto their kinsmen: Gather stones; and they took stones and made a pillar; and they did eat there upon the it.

35 And Laban called it Yegar Sahadutha^e; but Jacob called it Galed^f.

36 And Laban said: This mound shall be a witness between me and thee this day;

37 And the name of it is also the Watchtower, Mitspah^g, for Laban said: YHVH^h watch between me and thee when we are absent one from another;

38 But if thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, Elohim is witness betwixt me and thee:

39 Behold this pillar, which I have cast between me and thee; it is a witness that I will not pass over this mound to thee, and that thou shalt not pass over this pillar unto me for harm;

40 The Elohim of Abraham, and the Elohim of Nahor, the Elohim of their father, judge betwixt us.

41 And Jacob swore by the fear of the Elohim of his father, Isaac.

42 Then Jacob offered sacrifice upon the mount and called his brethren to eat bread; and they did eat bread and tarried all night in the mount.

43 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed and returned unto his home.

Notes:

- a. Elohim: Hebrew: "gods," here referring to idols.
- b. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Custom of women: (תְּרֵדָה נְשִׂימ) Menstruation, her menstrual cycle.
- d. Ha'Elohim: (הָאֱלֹהִים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Yegar Sahadutha: (יָגַר שְׁהָדוּתָא) Hebrew: "stones of the testimony."
- f. Galed: or Galeed (גֵּלְעָד) Hebrew: "witness-pile."
- g. Mitspah: (מִצְפָּה) Hebrew: "watchtower."
- h. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.

Chapter 44

Angels, Israel, and Esau

1 And it came to pass that after Jacob had gone on his way from Galed that the malakim^a of Elohim^b met him.

2 And when Jacob saw them, he said: Herein dwell the hosts of Elohim.

3 And he called the name of that place Machanayim^c, for he saw that it was a bridge joining the two worlds: the heavens and the earth, and that he and his people were protected by the hand of Ha'Elohim^d.

4 And Jacob, in knowing this, he did send messengers before him to Esau, his brother, unto the land of Seir, the country of Edom.

5 And he commanded them, saying: Thus shall ye speak unto my lord^e Esau: Thy servant Jacob saith thus: I have sojourned with Laban and stayed there until now;

6 And I have oxen, and asses, flocks, and menservants, and women servants; and I have sent to tell my lord, that I may find grace in thy sight.

7 And the messengers returned to Jacob, saying: We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

8 Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks, and herds, and the camels, into two bands.

9 And after this Jacob said: If Esau comes to the one company and smites them, then the other company which is left shall escape.

10 And then Jacob did pray aloud, saying: O Elohim of my father Abraham, and Elohim of my father Isaac; YHVH, which did say unto me: Return unto thy country and to thy kindred, and I will be good by thee:

11 Yet I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this, and now I am become two bands.

12 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mothers with their children.

13 And for a surety thou hath said: I will surely do thee good and make thy seed as the sand of the sea, which cannot be numbered for multitude.

14 And he lodged there that same night and took of that which came to his hand a present for Esau, his brother:

15 Two hundred she goats and twenty he goats, two hundred ewes and twenty rams,

16 Thirty milking camels with their colts, forty heifers and ten bulls, twenty she asses and ten foals.

17 And he delivered them into the hand of his servants, every drove by themselves, and said unto his servants: Pass over before me and put a space between the droves.

18 And he commanded the foremost, saying: When Esau, my brother, shall meet thee and ask thee, saying: Whose art thou? And whither goest thou? And whose are these before thee?

19 Then thou shalt say: They be thy servant Jacob's; it is a present sent unto my lord Esau; and behold, also he is behind us.

20 And so commanded he the second, and the third, and all that followed the droves, saying: On this manner shall ye speak unto Esau when ye find him.

21 And say ye, moreover: Behold, thy servant Jacob is behind us.

22 For he said: I will appease him with the present that shall go before me, and afterward I will see his face; peradventure he will accept me.

23 So went the present over before him; and he himself slept that night in the company.

24 And he rose up that night and took his wives and his children, and these passed over the ford of Yabboq^e; and he took them, and sent them over the brook, and sent them over with that which he had.

25 And then it was that Jacob was left alone.

Notes:

- a. Malak (singular) Malakim (plura): Hebrew malak (מַלְאָךְ) meaning "angel," "envoys," or "messenger." 1 Moses 28:26 describes these malakim as "holy men."
- b. Elohim: (אֱלֹהִים) Hebrew: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Machanayim: (מַחֲנַיִם) Hebrew: "two camps."
- d. Ha'Elohim: (הָאֱלֹהִים) 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.
- e. Adon: Hebrew (אֲדֹנָי), "lord."

f. Yabboq: (יַבְבֹּק) A river east of the Jordan river.

Chapter 45

Adam who is not Adam

1 And it came to pass that there came unto him a man who was not a man^a, and he sat and spoke to Jacob all the night;

2 And Jacob wrestled with himself over the things he had done, for both good and evil, until the breaking of the day, for he feared that death would come to him by the hand of his brother, Esau.

3 And when the man who was not a man saw that he prevailed not towards Jacob, he touched the hollow of his own thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with himself, and he was awakened by the pain of it.

4 And he who was a man but not a man said: And now I must go, for the day breaketh.

5 But Jacob implored him, saying: I cannot let thee go from before me, except thou bless me.

6 And he asked him: What is thy name, I pray thee?

7 And he replied unto him: Jacob.

8 And he who is a man but not a man blessed him, saying: Thy new name shall be Israel^b; for thou hast struggled with Ha'Elohim^c and with men and have been given power of both;

9 And thy children shall too be called such so long as they stay upon my straight path;

10 For the righteous are blessed and they are those to whom the Holy One shall cause to see visions and to dream dreams;

11 Therefore, be wise and know that in dreams Adam^d is forewarned and preserved from judgments and calamities, for the soul may speak to the flesh in the time of sleep.

12 And Jacob asked him: Tell me, I pray thee, thy name.

13 And he who is a man but is not a man said: Wherefore is it that thou dost ask after my name? But it is Ben Ahman^e, the very Son of Ahman^f.

14 And there in that place where Ben Ahman did bless him, Jacob called the name of it Penuel^f, saying: I have seen Elohim^c face to face, and my life is preserved.

15 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

16 And Jacob lifted up his eyes and looked; and behold, Esau came, and with him four hundred men.

17 And Jacob divided the children unto his wives, their mothers: unto Leah, and unto Rachel, and unto Bilhah, and unto Zilpah.

18 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph, even our father, hindermost to keep them safe.

19 And he passed over before them and bowed himself to the ground seven times until he came near to his brother.

20 And it came to pass that Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

21 And Esau lifted up his eyes, and saw the women and the children, and said: Who are these with thee?

22 And Jacob answered him, saying: The children which Ha'Elohim^c hath graciously given thy servant.

23 Then Jacob's two wives that had been given him of Rachel and Leah came near, they and their children, and they bowed themselves.

24 And Leah also with her children came near and bowed themselves; and after came our humble father, Joseph, and our mother, Rachel; and they bowed themselves.

25 And Esau asked him: What meanest thou by all this drove which I met?

26 And Jacob said: These are to find grace in the sight of my lord.

27 And Esau said: I have enough, my brother; keep that thou hast unto thyself.

28 And Jacob replied, saying: Nay, I pray thee, if now I have found grace in thy sight, then receive these, my gifts at my hand; for when I saw the face of Elohim, my only request was to know that thou wast pleased with me.

29 And Esau accepted the gifts, and offered unto Jacob gifts also, saying: Take, I pray thee, my blessing that is brought to thee because Elohim hath dealt graciously with me, and because I have enough; and Esau urged him, and he took it.

30 And Esau said: Behold, our father doth yet live; therefore, let us take our journey together unto him; yea, let us go and I will go before thee.

31 And Jacob said unto him: My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die.

32 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord again.

33 And Esau said: Let me now leave with thee some of the folk that are with me.

34 And Jacob said: What needeth it? Let me find grace in the sight of my lord.

35 And so Esau returned that day on his way, leaving his brother and went not unto their father.

Notes:

- a. A man who is not a man: Literally “Adam not Adam.” Likely a name for God.
- b. Israel: Yisrael (ישראל) Hebrew: “the straight path to God,” or “God strives,” or “triumphant with God,” or “God shall fight.”
- c. Ha'Elohim: (האלהים) 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.
- d. Adam: Here “mankind,” or “humans.”
- e. Ben Ahman: or Ben Awmen or Son of Ahman or Son of Awmen. (בן אמן) A name for Jesus Christ, see Revelation Book 1 page 144.
- f. Ahman: or Awmen. (אמן) A name of God, see Revelation Book 1 page 144.
- g. Penuel: (פנואל) Hebrew: “Face of God.”
- h. Elohim: (אלהים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 46

The Gift or The Endowment

1 And it came to pass that Jacob journeyed with his people unto Isaac, his father, unto that place where Abraham and Isaac sojourned.

2 And it came to pass that Isaac, his father, met Jacob and his wives there and he blessed them.

3 And Isaac endowed Jacob with the very power Melchizedek had given Abraham, and Abraham had given Isaac.

4 And blessing him, Isaac said: Thy name is Jacob; thy new name shall be Israel; and this shall be given thee for a sign and token that all might know the peoples of YHVH Elohim^a.

5 And Isaac blessed him further, saying: Elohim Shaddai^b shall bless thee; therefore, be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

6 And the endowment^c which YHVH Elohim gave thy fathers Abraham and Isaac, to thee will it be given, and to thy seed after thee shall be given the land, as they are worthy of it.

7 And these gifts^c shall be of great worth because they are from the very foundation of the Law of Elohim YHVH, and by the Law are all things governed;

8 As mankind is willing to learn the Law, the world shall endure, therefore observe the trees at the evening of the day, and the dawn of the morn:

9 And this is when the Shekinah shall love thee and this is when Ruach Hakodesh^d might place thee in the garden of Eden of the very heavens, to converse with thee in righteousness.

10 And all the trees in the grove of Shekinah^e rejoice and chant their praises to the glory of Her, and of Her Husband, and of *their Son*, the Yachad Yachid Echad^f:

11 And there is one Elohim above all, and YHVH^g shall wear the crown^h in the day that death shall be defeated.

12 And one is below all these things, and seeks to destroy the soulⁱ of mankind, even as it is born of the flesh and spirit in the Mercy^j of YHVH Elohim.

13 And there is one that shall stand between the two; the Ruach Hakodesh^d that stands between the soul and spirit to pass Judgment^k on mankind.

14 And through the Judgment two beget a third, the soul is born and lives to love the Eternal Law of Ha'Elohim^l.

15 And the spirit and the flesh and the soul, these three become one man *or one woman*; and this one is belonging to the kingdom of YHVH Elohim;

16 And as one, Adam^m made whole shines forth the divine light of life.

17 And through the light that is poured out the visible heavens and the earth are again united:

18 One becomes two, which becomes three, which are one, shining in all six directions, rising in twelve, reaching the heavens.

19 And from twelve become twenty-four, yet only twenty-two are seen by mankind; and in these were all things created by Ha'Elohim.

20 Therefore, sleep not my son, for if thou shalt sleep thou will know these things not, for those that sleep are blind to the creation.

21 And what shall happen when thou shall be in the presence of the great judge of Ha'Elohim? For all must answer to their deeds.

22 And when the flesh shall be taken, the soul shall flee to Ha'Elohim on high and if the Law be fulfilled then the gates of heaven remain opened to them.

23 After this, Jacob pondered over all he had seen, and pondered over these things his father, Isaac, had blessed him with:

24 And as he did, the angel of YHVHⁿ appeared unto him, and made a covenant with him, and kissed his head, and called him by name, calling him: friend.

25 And as it is written in the Testament of Jacob, the angel of YHVH completed the covenant with him and with his seed forever, who are all they that believe on YHVH Elohim in righteousness.

26 And the Ruach Hakodesh^c went up from Isaac, and the angel of YHVH looked on.

27 And it came to pass that but a few days from this, Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him;

28 And before Isaac died, he had reached the hundred and eightieth degree.

Notes:

- a. 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. Thus "Elohim may be male and female as a word with a feminine singular and a masculine plural. YHVH Elohim is typically is translated as "the LORD God," and may denote that YHVH is a part of the Elohim collective "One God."
- b. Elohim Shaddai: "the Almighty God." Elohim is Hebrew for "Gods." 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 land.
- c. Endowment: (נָדָה) Hebrew, "gift," from Zabad (נָבַד), Hebrew, "endow with" or "to bestow upon."
- d. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- e. Shekinah: (אֲשֵׁרָה) Hebrew: Asherah; not the female Phoenician goddess, but the Divine Feminine worshiped by the Israelites. The translation to Shekinah is by inspiration.
- f. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- h. Keter, referring to the Sefirot topmost on the Tree of Life.
- i. Soul: nephesh (נֶפֶשׁ) Hebrew, feminine noun.
- j. Chesed: Hebrew (חֶסֶד), "mercy," feminine noun. One of the Sefirot on the Tree of Life
- k. Din: (דִּין) Hebrew, "judgement." Here representing Gevurah: Hebrew: (גְּבוּרָה), "strength," the essence of judgment and limitation, corresponding to the element of fire.
- l. Ha'Elohim: (הָאֱלֹהִים) 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.
- m. Adam: Here "mankind," or "humans."
- n. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

Chapter 47

Life and Death

1 And it came to pass that on the morrow the angel of YHVH^a said unto Jacob: Arise, go up to Bethel, and dwell there; and make there an altar unto that Elohim^b that appeared unto thee when thou feared the face of Esau, thy brother.

2 Then Jacob said unto his household and to all that were with him: Put away the strange gods that are among you, and be clean, and change your garments;

3 Let us arise and go up to Bethel; and there I will make an altar unto Ha'Elohim^c who answered me in the day of my distress and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hands and all their earrings which were in their ears; and Jacob buried them in an empty and barren field which was near Shechem.

5 And they journeyed; and the terror of Ha'Elohim was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 And it came to pass that as they journeyed to Bethel they were but a little way from Ephrath; and Rachel travailed, but she was with child and she had great difficulty in her labor.

7 And it came to pass, when she was in hard labor, that the midwife, Deborah, said unto her: Fear not; thou shalt have this son also.

8 And it came to pass, as her soul was departing, that she called his name Ben-oni^d; but his father called his name Benjamin^e.

9 And Rachel died and was buried on the way to Ephrath; and Jacob wept and set a pillar upon her grave.

10 And it came to pass that Jacob came to Bethel, he and all the people that were with him.

11 And there he built an altar and called the place El-Bethel because there Ha'Elohim^c appeared unto him when he fled from the face of his brother.

12 And it came to pass that Deborah, Rebekah's nurse, died; and she was buried in Bethel under an oak, for she had been a mighty woman of YHVH^f and a servant of Shekinah^g;

13 And in the grove near the tree the women built a dwelling place^h for to honor Her, *the Shekinah*, and planted walnuts and certain flowers; and they did dance all around it.

14 And Jacob set up a pillar in that same grove, in the place where he talked with Ben Ahman, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.

15 And in these things which they did, both the men and the women, YHVH Elohim^a was pleased.

16 And Jacob called the name of the place where Elohim spoke with him Bethel.

17 And there, at the altar, Jacob blessed his wife, Leah, with the same endowments he had been given; and she his other wives each in turn, and Dinah, the daughter of Leah, which she bare unto Jacob.

18 And so to did Jacob bless their sons, even as they came of age, and each was given their endowments in turn.

19 And now, the sons of Leah were: Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun;

20 And the sons of Rachel were: Joseph, our father, and Benjamin;

21 And the sons of Bilhah were: Dan and Naphtali;

22 And the sons of Zilpah were: Gad and Asher.

23 And these are the sons of Jacob, which were born to him and his wives.

24 And it came to pass the Jacob took his wives, all but Rachel who he had buried, and his children and his people and all that they possessed and journeyed to Sukkoth.

25 And there he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father; and he erected there an altar and called it El'Elohim'Ysraelⁱ.

26 And he built him a house, and made booths for his cattle; therefore, the name of the place is called Sukkoth.

Notes:

a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

- b. Elohim: (אֱלֹהִים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Ha'Elohim: (האלהים) 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.
- d. Ben-oni: (בן־אוני) Hebrew: “son of my sorrow.”
- e. Benjamin: Binyamin (בְּנִימִין) Hebrew: son of the right hand.”
- f. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.
- g. Shekinah: (אשרה) Hebrew: Asherah; not the female Phoenician goddess, but the Divine Feminine worshiped by the Israelites. The translation to Shekinah is by inspiration.
- h. Dwelling place: bayith (בית) Hebrew: “house” or “temple” and matstsebeth (מַצֵּבֶת) Hebrew: monument” or “pillar.” This seems to be a minor temple.
- i. El'Elohim 'Ysrael: (אֵל אֱלֹהֵי יִשְׂרָאֵל) Hebrew: “the God of Gods over Israel.”

2 Sefer Moses

Also Known As

The Book of Joseph

The record of our father, Joseph, son of Jacob and Rachel, savior of Israel as written by the hand of Moses.

Chapter 1

The Birth of Two Nations

1 And this is the remembrance of the generations of Joseph, the son of Jacob, the son of Isaac, the son of Abraham; which account was written by the hand of Moses by the Word of YHVH^a:

2 And it came to pass that as Rachel, the wife of Jacob, went drawing water from the well, the angel of YHVH^b came before her saying: Fear not handmaiden of YHVH, for thou art a chosen vessel to bear a choice branch unto YHVH.

3 And Rachel said unto the angel of YHVH: I know not what you say, my Lord^c

4 And the angel said unto her: Jacob, thy husband, shall be a tree of life reaching unto all the earth; yea, and over the high walls shall his branches reach: even unto the isles of the sea which are afar off;

5 And his seed shall rule all lands and trample down all people, for YHVH Elohim Shaddai^d shall make strong his seed.

6 And Rachel, see that thy reproach is taken away from thee; and thou shalt bare a son, and thou shalt call his name Joseph^e;

7 For YHVH, the Elohim of you and of your seed, shall make of him two great nations, yea, even mighty nations before YHVH^a.

8 ¶ And after she had seen and heard these things, Rachel ran down unto her husband Jacob and said unto him: YHVH hath taken away my reproach, and hath opened up my womb,

9 And I shall bare thee a son, which we shall call Joseph, and he shall be two great and mighty nations before YHVH!

10 ¶ And when Jacob heard he knew not what to think, but he went and did make an offering unto YHVH.

11 Then Jacob cried out, saying: O YHVH Elohim^f, yea, even El Elyon^g, the Creator^h of the heavens and the earth, surely through my seed shall Ye show Thyself faithful of the promises made unto my fathers!

12 And YHVH did hear Jacob, and the angel of YHVH did appear unto Jacob over the offering saying: Jacob, Jacob, YHVH is well pleased with thee!

13 Thou shalt be given a son, and ye shall call his name Joseph, for he shall be a great and mighty nation before YHVH;

14 And out of the loins of thy son, Joseph, shall YHVH bring many sons and daughters into His glory, and salvation unto many of thy seed and all of the seed of thy father, Abraham.

15 ¶ And it came to pass that Rachel did bring forth a son, and they called his name Joseph.

16 And it came to pass that the angel of YHVH appeared unto Jacob in a dream saying: Jacob, thy son Joseph shall be two great and mighty nations in the hand of YHVH;

17 And these nations shall be greater than any nations upon the face of the earth; and yet only a remnant shall see my face and live.

18 Behold, wisdom shall increase in the latter days and mankind shall make mighty weapons of war; yea, even terrible weapons which shall touch the power of El Elyon^g;

19 And the seed of Joseph shall believe a lie, even that the terrible weapons shall be had for to make peace, and the protection of their lands;

20 And woe unto them, for the people shall be deceived!

21 ¶ And then Jacob awoke, and the spirit of YHVHⁱ took Jacob, and showed unto him a vision, saying: Behold, the mighty men of the earth shall lay an awful scheme by the word of their god;

22 Yea, even that they should destroy YHVH in that day that He shall visit mankind to judge the sons of men and reward them according to their works.

23 And all nations shall gather as one in the heart of the earth to make war with YHVH, even the almighty King of the heavens and the earth.

24 Woe, woe, woe unto the chief princes of the earth, who have made gold their god and a lie their refuge!

25 For they have said among themselves: YHVH is no god that we should fear, for by our mighty power have we become gods ourselves and have spread abroad over all of the earth!

26 Yet they shall be judged and cut off from among the sons of Jacob, sayeth YHVH, for the wicked plot in vain.

27 And they shall drink from the cup of vanity which they have grasped: for I, YHVH, shall utterly destroy them all by the very light of my presence.

28 And lo, those who plot in vain have over them a king; even he whose name is the liar from the beginning, even that Adversary^j, he who was a morning star in my presence^k.

29 But this Satan^j shall be bound, that accuser^j; even he who has granted them their great authority;

30 And so too shall Lilith^l, that serpent that giveth them their crowns and who hath whispered lies into their ears like a cunning serpent which lieth in the dust.

31 And YHVH shall come and bind them with cords which cannot be loosed, and seal them up with a seal which cannot be broken;

32 For these have led them astray by their foolish wisdom, which has become folly in the sight of heaven.

33 Woe unto them! For they have tried to lay waste to Eden^m, the very garden of Elohimⁿ, and made the inhabitants of the earth to stumble exceedingly, causing them to be drunk from the cup of blindness, and to feast from the table of their rebellion;

34 Therefore, comfort thyself with these words, my beloved Israel, for verily, I, YHVH, reign supreme over all elohim^o and shall swiftly bring justice which cannot be overthrown.

35 ¶ And Jacob was astonished at all YHVH had shown him: for weak was his understanding, and without strength was his soul in the presence of YHVH^a.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. My Lord: Adonai (אדני), which means “Lord” in Hebrew. This is likely because it was the angel of YHVH speaking to her and she was then addressing the angel. In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is “shalam(שלם),” meaning “to be complete” or “sound.” Not to be confused with “adon” (אדון), “mare” (מר א), or gebir (גביר) which also mean “Lord,” but in the sense of domineering, and in a master, or rabreban (רב רבן), which means “lord,” or “noble.”
- d. Elohim Shaddai: “God Almighty,” or the Almighty God.”
- e. Joseph: Yoseph (יוסף), Hebrew name meaning “he increases” or “he will add.”
- f. 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. Thus “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.”
- g. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- h. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- i. Spirit of YHVH: the premortal Jesus Christ as the Spirit of YHVH is YHVH Himself, or this may refer to Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- j. Satan: “Adversary,” or “Accuser.”
- k. Morning Star: Helel (הילל) Male noun, Hebrew, “a shining one.”
- l. Lilith: Hebrew (לילית) feminine noun, a female night demon, usually translated into “owl” in many English versions of the

Bible. See Book of Remembrance 5:25.

- m. Eden: Hebrew (אֵדֶן) a name for the Divine Feminine, the Creation, and the Earth.
- n. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- o. Elohim: gods, here referring to lesser deities.

Chapter 2

The Dreamer of Dreams

1 And it came to pass that Joseph, the son of Rachel and Jacob, grew in stature; and Joseph was a peculiar child, full of knowledge and wisdom.

2 And it came to pass that the angel of YHVH^c appeared unto Jacob saying: Make a tunic^d for thy son Joseph, and place on it the holy emblems of the priesthood of YHVH, thy Elohim^e.

3 And thou shall lay thy hands upon him and ordain him to be a High Priest unto El Elyon^f; and instruct him in the hidden wisdom of YHVH;

4 Yea, even the hidden treasures of knowledge which have been known among your fathers, as given unto thy father Abraham, and thy mother Sarah of my servant Melchizedek;

5 For I shall cause thy son Joseph to go down into a land full of idolatry and iniquity, and there I shall cause him to be a messiah among the people for the sake of thy seed.

6 And he shall bare the power of Elyon^g, and he shall become a mighty ruler among them.

7 And through him shall I, YHVH, bless whomsoever he shall bless, and curse whomsoever he shall curse; for my name shall be in him;

8 And great shall be his name in that land; wherefore, their king shall know that he is Tzadik Yachad^h.

9 And behold, he shall seal up the blessings of the Holy Priesthood for the generations which are afar off:

10 That Elyon may have witness for Himself in the last days, before the great and final day when YHVH himself shall come and reward the sons of men according to their works, whether they be good or whether they be evil; even so must it be, Amen.

11 ¶ And it came to pass that Jacob made a tunic, even a coat of many colors^d, according to the Word of YHVH, and he placed it upon his son Joseph.

12 And Jacob did bless him with all of the hidden blessings of wisdom instructed him in the secret knowledge of YHVH, whereunto Joseph should be a High Priest of El Elyon, even at a young age.

13 ¶ And it came to pass that Jacob dwelt in the land wherein his father did reside, even the land of Canaan.

14 Now Jacob loved Joseph, the son of his old age; and when his brethren saw that their father had ordained him a High Priest of YHVH and made him a coat of many colors, they hated him and could not speak peaceably unto him.

15 ¶ And it came to pass that Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more.

16 And he said unto them: Hear, I pray ye, this dream which I have dreamed;

17 For behold, we were binding sheaves in the field, and lo, my sheaf arose and also stood upright; and behold, your sheaves stood round about and made obedience unto my sheaf.

18 And his brethren said to him: Shalt thou indeed reign over us? Which is to say: Shalt thou indeed have dominion over us?

19 And they hated him yet the more for his dreams and for his words.

20 And it came to pass that he dreamed yet another dream, and told it his brethren, and said: Behold, I have dreamed a dream more;

21 And behold, the sun, and the moon, and the eleven stars made obedience unto me.

22 And he told it unto his father and to his mother, and unto his brethren, and their sister;

23 And his father rebuked him and said unto him: What is this dream that thou hast dreamed?

24 Shall I, and thy mother, and thy brethren, indeed, come to bow down ourselves to thee to the earth?

25 ¶ And once Joseph departed, Jacob turned unto his other sons, and rebuked them saying: Joseph is a

chosen vessel whom YHVH hath chosen, and it is according to His purposes.

26 And: Who are you that you dare accuse El Elyon? Truly, YHVH hath chosen him for his own purposes and ye shall well abide under it, for this is the Word of YHVH.

27 And when Jacob had finished speaking, his sons murmured among themselves; and his brethren envied him; but his father observed the saying.

28 ¶ And it came to pass that his brethren went to feed their father's flock in Shechem.

29 And Joseph, being but fourteen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah and with the sons of Zilpah, his father's wives.

30 And it came to pass that they did mock Joseph, their brother, and placed a heavy burden upon him that he might know their displeasure.

31 And Joseph left them, and they mocked as he went his way; and Joseph brought unto his father their evil report.

32 And repenting, Jacob came again unto his son, Joseph saying: Fear not my son, as YHVH hath decreed His decree, thou shall be a prince over me and all my house:

33 Yet pride has filled thy heart; therefore, let no boasting be found at all in thy mouth, yea, neither in thy heart, lest thou fall under condemnation:

34 For YHVH Elohim hateth a proud and boastful heart; yea, and thou did come into this world naked^j, and thou shall leave it naked.

35 Wherefore, remember this, my son: YHVH exalts whom He will, and YHVH abases whom He will;

36 Therefore, thou shall keep thy heart humble before El Elyon all the days of thy life.

37 And Joseph was pierced in his heartⁱ and dared not open his mouth to ever boast again.

Notes:

- a. Knowledge: can represent God the Father.
- b. Wisdom: Can represent God the Mother.
- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- d. Tunic: Hebrew: (כְּתֹנֶת) feminine noun referring to a tunic, or garment or coat, or cloak. This tunic is the (כְּתֹנֶת פְּסִיִּים) coat of many colors, which may refer to the length of the tunic. This title implies that it was long enough to go past the knees.
- e. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God.
- f. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- g. Elyon: (עֲלִיּוֹן) The Most High, or the highest God, or the highest of the gods.
- h. Tzadik Yachad: "the righteous one set apart to unite my people." Joseph is being called a Messiah, an anointed one.
- i. Pierced in his heart: The pierced heart is a sincere plea to God inscribed in our very souls. It merges our eternal spiritual selves and our mortal, physically selves. God answers this plea the moment one's heart is broken. We pray in our hearts for deliverance, and God obliges us immediately; see Alma 3:25-29 RAV, 5:12-14 OPV.
- j. Naked: or "you came into this world with nothing and you will leave it with nothing."

Chapter 3

Brothers against Brother

1 And it came to pass that Jacob said unto Joseph: Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them.

2 And Joseph said unto him: Here am I.

3 And Jacob said unto Joseph: Go, I pray thee, see whether it be well with thy brethren and well with the flocks; and bring me word again.

4 And thus did Jacob send Joseph out of the vale of Hebron, and he came to Shechem.

5 ¶ And a certain man found him, and behold, he was wandering in the field; and the man asked him, saying: What seekest thou?

6 And Joseph said: I seek my brethren; tell me, I pray thee, where they feed their flocks.

7 And the man said: They are departed hence; for I heard them say: Let us go to Dothan.

8 ¶ And it came to pass that Joseph went after his brethren and found them in Dothan.

9 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

10 And they said one to another: Behold, this dreamer cometh! Come now, therefore, and let us slay him and cast him into some pit;

11 And we will say: Some evil beast hath devoured him, and we shall see what will become of his dreams.

12 ¶ And it came to pass that when he approached his brethren they made as to worship him and mocked him, saying: Have mercy on us O king! Save us, O mighty one!

13 And they seized upon Joseph, and Dan drew his sword as to kill him and thrust it into the side of Joseph, yet it pierced not his flesh; and they were all astonished.

14 And Reuben heard it; and he delivered him out of their hands and said: Let us not kill him.

15 And Reuben said unto them: Truly, YHVH^a hath chosen him, and the power of Elyon dwells with him;

16 Shed not his blood, therefore, but cast him into this pit that is in the wilderness, and we shall lay no hand upon him, that we might rid him out of our hands, to deliver him to our father again.

17 ¶ And it came to pass that they stripped Joseph out of his tunic, his coat of many colors^c that was on him; and they took him and cast him into a pit;

18 And the pit was empty; for there was no water in it.

19 And they sat down to eat bread; and they lifted up their eyes and looked; and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

20 And Judah said unto his brethren: What profit is it if we slay our brother and conceal his blood?

21 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh; and his brethren were content.

22 Then there passed by Midianites, merchantmen; and the brothers of Joseph drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for twenty pieces of silver; and these merchantmen brought Joseph into Egypt.

23 ¶ And it came to pass that Reuben returned to the pit; and behold, Joseph was not in the pit; and he rent his clothes,

24 And he returned unto his brethren, and said: The child is not; and I, whither shall I go?

25 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

26 And they sent the coat of many colors^a, and they brought it to their father, and said: This have we found; know now whether it be thy son's coat or no.

27 And he knew it and said: It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

28 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

29 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted.

30 And Jacob said: I will go down into the grave unto my son mourning; and so did his father weep for him.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elyon: (עֲלִיּוֹן) The Most High, or the highest God, or the highest of the gods.
- c. Coat of many colors: Hebrew: (כְּתֹנֶת פְּסִים) coat of many colors, which may refer to the length of the tunic. This title implies that it was long enough to go past the knees.

Chapter 4

Israel in Bondage

1 And it came to pass that after the band of Midianites had departed, the chief of the Midianites, whose name was Chanoch^a said unto Joseph: I see a great evil hath befallen thee; and by what means then doth

thy brethren hateth thee so?

2 And Joseph said unto him: It mattereth not, but know that I shall honor the word of my kin, for I shall serve thee all the days of my life for it is the will of El Elyon^b that I should go with you.

3 And Chanoch replied saying: So shall it be.

4 And Joseph spoke again unto Chanoch saying: But I pray thee, go unto my Father's house, and tell my father where thou shall take me, that he worry not for my safety, and that he shall see for himself that I am gone willingly.

5 For the angel of YHVH^c had come unto Joseph whilst he was in the pit and said unto him: Joseph, I have heard thy murmurings and witnessed thy afflictions, I saw thy tears, and I know thy misery.

6 And I am grieved for thy sake, and thy affliction is added to the burden of my afflictions;

7 Therefore, put thy trust in El Elyon, and fear not, for YHVH^d is with thee, and shall deliver thee from all evil.

8 And now, behold, thou shall go down into Egypt with thy masters; but fear not, for YHVH is with thee.

9 And now, thou art a High Priest of El Elyon, and thou shall become a mighty ruler among the Egyptians.

10 And I say unto thee that YHVH shall bless whomsoever thou shall bless, and curse whomsoever thou shall curse for HaShem^e shall be in thee.

11 And great shall be thy name in the land; wherefore Pharaoh shall know that thou art a prince of Elohim.

12 And many other things did the angel of YHVH say unto Joseph; therefore, he feared not but put his faith in YHVH Elohim^f.

13 ¶ And it came to pass that Chanoch feared that Joseph's brethren had tricked him, and feared reprisal from their father Jacob;

14 Therefore, Chanoch commanded one of his sons to take a servant and go to Jacob that Jacob might know that which had befallen his son, Joseph.

15 ¶ And it came to pass that when they came unto the house of Jacob, that they saw that Jacob wept bitterly;

16 And the son for Chanoch and his servant fled the house of Jacob, without fulfilling their obligation.

17 But the son of Chanoch had snuck in and had taken the coat of Joseph, for he was thought to be a beggar and mercy was given him;

18 And he folded it up in a cloth and gave it unto the servant of Chanoch.

19 And he came unto the servant, saying: We shall deliver back into Joseph this tunic that he shall believe all to be well with the house of his father and the house of my father; for surely El Elyon has ordained it so.

20 And the servant of Chanoch said: Surely my lord, I shall do it.

21 ¶ And it came to pass that Joseph rejoiced that his coat of many colors was returned unto him,

22 And thinking his father knew that he was alive, he said: O mother, mother, didst thou offer my petition unto YHVH? (For his mother was no longer alive upon the earth).

23 Didst thou take pity on me, she that bore me?

24 Arise, and come forth from the throne of YHVH, yea come forth and see thy son that hath been sold into slavery, for thou hath taken pity upon me.

25 Arise, see thy son, and weep not over my misfortune, for YHVH observes me and hath set me apart from my brethren.

26 Arise, accuse not my brethren before El Elyon, but see that YHVH hath justified this thing, and it is my path, and I shall stand with YHVH for all the days of my life.

27 And the servant of Chanoch was amazed and said: Surely this is true, and El Elyon is with him, and if YHVH be with him, then with my master also.

Notes:

a. Chanoch: Hebrew: "dedicated."

b. El Elyon: The Most High God, or the highest God, or the highest of the gods.

- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- e. 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.
- f. 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. Thus “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.”
- g. Coat of many colors: Hebrew: (קִטְנֹתָא דְּרִבְרִימָא) coat of many colors, which may refer to the length of the tunic. This title implies that it was long enough to go past the knees.

Chapter 5

Joseph in Egypt

1 And it came to pass that the Midianites sold Joseph into Egypt unto Potiphar, an officer of Pharaoh and captain of the guard;

2 And thus we see the Word of YHVH must be heard, for it was even as Joseph’s father saw^a in a vision, that Joseph should be taken and placed in a land of idolatry.

3 ¶ And it came to pass that YHVH^b was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian.

4 And Joseph found grace in the site of Potiphar, for he did see that Joseph had become a stout man and full of knowledge and wisdom.

5 And so it was that Potiphar made Joseph the overseer over his whole house, and all that Potiphar had he put into Joseph’s hand; and Joseph served Potiphar well.

6 And YHVH did greatly bless the house of Potiphar on account of Joseph, and his master saw that YHVH was with him and that YHVH made all that he did to prosper in his hand.

7 ¶ And it came to pass from the time that he had made him overseer in his house and over all that he had, that YHVH blessed the Egyptian’s house for Joseph’s sake; and the blessing of YHVH was upon all that he had in the house and in the field.

8 And it came to pass that Potiphar did leave all that he had in Joseph’s hand; and he knew not what he had, save the bread which he did eat.

9 And it came to pass that Joseph was a goodly person and well favored.

10 ¶ And it came to pass after these things, that his master’s wife cast her eyes upon Joseph; and she said: Lie with me.

11 But Joseph refused her and said unto his master’s wife: I shall surely not lie with you, for I have made an oath unto thy husband; who art thou to tempt YHVH?

12 Behold, my master knoweth not what is with me in the house, and he hath committed all that he hath to my hand;

13 There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife;

14 How then can I do this great wickedness and sin against Elohim?

15 ¶ And it came to pass, as she spoke to Joseph day by day, that he hearkened not unto her, to lie by her or to be with her.

16 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

17 And she caught him by his garment, saying: Lie with me; and he left his garment in her hand, and fled, and got him out.

18 ¶ And it came to pass, when she saw that he had left his garment in her hand and was fled forth, that she called unto the men of her house and spoke unto them, saying:

19 See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice;

20 And when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

21 ¶ And it came to pass that she laid up his garment by her until his lord came home;

22 And then it was that she spoke unto him according to these words, saying: The Hebrew servant, which thou hast brought unto us, came in unto me to mock me;

23 And it came to pass, as I lifted up my voice and cried, that he left his garment with me and fled out.

24 ¶ And it came to pass, when his master heard the words of his wife, which she spoke unto him, saying: After this manner did thy servant to me, that his wrath was kindled.

25 And it came to pass that Potiphar commanded his slaves to seek after Joseph and deliver him up.

26 And when Joseph was delivered unto Potiphar, that he did smite him upon the cheek, saying: I have appointed thee to be the master over my whole house;

27 Yea, and there is but only I alone over you: Why therefore hath thou dealt with me in this manner, to bring shame upon my house?

28 And Joseph spoke not, that he not lay shame upon his master's house by shaming his master's wife.

29 ¶ And it came to pass that Joseph's master took him and put him into prison, a place where the king's prisoners were bound; and he was there in the prison.

30 But YHVH was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

31 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the overseer of it.

32 And it came to pass that the keeper of the prison looked not to anything that was under Joseph's hand because YHVH was with him;

33 And that which Joseph did, YHVH made it to prosper.

Notes:

- a. See 2 Moses 2:5.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.

Chapter 6

Joseph in Prison

1 Now, until the time in which he was taken, Joseph had studied the Law and all the ways of YHVH^a,

2 And so it was that he had become so learned that he could impart to his brethren all that he had heard from their father, Jacob and his mother, Rachel.

3 And it came to pass that he did not stop studying when he was taken, but he also learned in Egypt that he might give good counsel in the ways of YHVH in the language of the Egyptians.

4 And it came to pass that because of this he had become the favorite of the sons of Elohim^b among these, the sons of man^c;

5 And it was because of this that the handmaids who come to serve the guards would kiss and embrace him, and he had been given charge over all of the other prisoners.

6 And it was even as the angel of YHVH^d had said, for wherever Joseph went, there was he blessed and favored.

7 ¶ And it came to pass after these things, that the chief cupbearer of the Pharaoh and his cook had offended their lord, who was the king of Egypt.

8 And Pharaoh was wroth against two of his officers, yea even against the chief of his cupbearers and against the chief of his cooks.

9 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was kept.

10 And the chief guard charged Joseph with them, and he served them; and it came to pass that they were kept there for a few days' time.

11 ¶ And it came to pass that both the cupbearer and the cook came to dream a dream, both of them; the cupbearer and the cook of the Pharaoh, which were bound in the prison.

12 And each man found his dream in the same night, each man understood not the interpretation of his dream.

13 And it came to pass that Joseph came in unto them in the morning and looked upon them; and behold, they were distraught.

14 And Joseph asked Pharaoh's officers that were with him in the ward of his master's house, saying: Wherefore look ye so sadly today?

15 And they said unto him: We have dreamed a dream, and there is no interpreter of it.

16 And Joseph said unto them: Do not interpretations belong to Elohim^e? Tell me then, thy dreams, I pray you.

17 ¶ And the chief cupbearer told his dream to Joseph and said to him: In my dream, behold, a vine was before me;

18 And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes;

19 And Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

20 ¶ And Joseph said unto him: This is the interpretation of it: The three branches are three days;

21 Yet within three days shall Pharaoh lift up thine head and restore thee unto thy place;

22 And thou shalt deliver Pharaoh's cup into his hand after the former manner when thou wast his cupbearer.

23 But think on me when it shall be well with thee and show kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house;

24 For indeed I have come willingly out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

25 ¶ And when the chief cook saw that the interpretation was good, he said unto Joseph: I also was in my dream; and behold, I had three white baskets on my head;

26 And in the uppermost basket there was all manner of baked goods for Pharaoh; and the birds did eat them out of the basket upon my head.

27 And Joseph answered and said: This is the interpretation thereof: The three baskets are three days;

28 Yet within three days shall Pharaoh lift up thy head from off thee and shall hang^f thee on a tree; and the birds shall eat thy flesh from off thee.

29 ¶ And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief cupbearer and of the chief cook among his servants.

30 And he restored the chief cupbearer unto his position again; and he gave the cup into Pharaoh's hand;

31 But he hanged the chief cook, as Joseph had interpreted to them.

32 ¶ And it came to pass that the chief cupbearer did not remember Joseph, but forgot him; and so it was that Joseph staid awhile longer in that prison.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Sons and daughters of Elohim: those that belong to the Church of Jesus Christ.
- c. Sons of man or sons of men: Those that do not belong to the Church of Christ, or Gentiles.
- d. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- e. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Literally "string up" or "tie up."

Chapter 7

The Dreams of Pharaoh

1 And it came to pass at the end of two full years, that Pharaoh dreamed; and behold, he stood by the Nile.

2 And behold, there came up out of the river seven well-favored cows that were of fatted flesh; and they fed among the reeds.

3 And behold, seven other cows came up after them out of the Nile, ill-favored and lean-fleshed, and stood by these first seven cows upon the bank of the Nile.

4 And the ill-favored and lean-fleshed cows did eat up the seven well-favored and fat cows; And Pharaoh awoke from his dream.

5 ¶ And it came to pass that he slept and dreamed a second time; and behold, seven heads of grain came up upon one stalk, fattened and ripe and good.

6 And behold, seven thin heads blasted with the heat of the east wind sprung up after them.

7 And the seven thin heads devoured the seven ripe and full heads; and Pharaoh again awoke, and he beheld that it was a dream.

8 ¶ And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt and all the wise men thereof;

9 And Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh.

10 ¶ And it came to pass that the chief cupbearer spoke unto Pharaoh, saying: I do remember my faults this day;

11 Pharaoh was wroth with his servants and put me in ward in the chief guard's house, both me and thy chief baker;

12 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation^a of his dream.

13 And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams, to each man according to his dream he did interpret.

14 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and as to the cook, he was strung up.

15 ¶ And it came to pass that after this Pharaoh sought to discover this Hebrew and sent his men about to learn what could be made known of him.

16 ¶ And it came to pass that when the Pharaoh was apprised of him, he sent and called for Joseph.

17 And the servants of Pharaoh brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

18 And Pharaoh said unto Joseph: Why didst thou pretend that thou wast a slave?

19 And Joseph looked at Pharaoh in wonder, but said nothing.

20 Then came Pharaoh again, saying: We have seen that thou art the son of a powerful man in Canaan, and thy father mourns for thee in sackcloth.

21 And Joseph saw that he had been lied to by the son of Chanoch and his servant, and that his father knew not that his son was yet alive.

22 And Joseph was sorry in his heart for his father's sake, but he kept this in his heart, and he said unto Pharaoh that he was a slave, and that he had left his father's house willingly.

23 Then Pharaoh spoke unto Joseph, saying: Thou art renown in all of Egypt as an interpreter of dreams, and that thy Elohim^b art with thee.

24 And Joseph said: Thou doth speak highly of me, and I am but a slave, yet YHVH^c is with me, and tell me therefore thy dream that I might make known unto my master, O Pharaoh, the meaning thereof.

25 And Pharaoh looked at Joseph, knowing not what to think, but he spoke unto him saying: I have dreamed a dream, and there is none that can interpret it:

26 And I have heard it said of thee that thou canst understand this dream to interpret it?

27 And Joseph answered Pharaoh, saying: It is not in me; for truly, I am but dust and ashes, and there is no wisdom in me;

28 Yet the very breath^d of YHVH El Elyon^e who is with me can tell thee the meaning thereof; therefore,

Elohim shall give Pharaoh an answer of peace.

29 And Pharaoh said unto Joseph: In my dream, behold, I stood upon the bank of the river;

30 And behold, there came up out of the river seven fattened and well-favored cows; and they fed in a meadow of reeds;

31 And behold, seven other cows came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for their sickliness;

32 And the lean and the ill-favored cows did eat up the first seven fat cows;

33 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning; and I awoke.

34 And when I slept again, I saw in my dream, and behold, seven heads of grain did come up in one stalk, full and good;

35 And behold, seven heads, withered, thin, and blasted with the heat of the east wind, sprang up after them;

36 And the thin heads devoured the seven good heads; and I told this unto the magicians, but there was none that could declare it to me.

37 ¶ And Joseph paused and listened for the breath of YHVH^d within him, and then Joseph said unto Pharaoh: Both of these dreams of Pharaoh is one dream; Ha'Elohim^f hath showed Pharaoh what shall come to pass.

38 The seven good cows are seven years; and the seven good heads are seven years; the dream is one.

39 And the seven thin and ill-favored heads of grain that came up after them are seven years; and the seven empty heads of grain blasted with the heat of the east wind shall be seven years of famine.

40 This is the thing which I have spoken unto Pharaoh: What Ha'Elohim is about to do, and Pharaoh hath been warned that he might save his people.

41 Behold, there come seven years of great plenty throughout all the land of Egypt;

42 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

43 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

44 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by Ha'Elohim, and Ha'Elohim will shortly bring it to pass.

45 ¶ Now, therefore, let Pharaoh look out a man, discreet and wise, and set him over the land of Egypt.

46 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

47 And let them gather all the food of those good years that come and lay up grains aplenty under the hand of Pharaoh and let them keep food in the cities.

48 And that food shall be for a storage to the land against the seven years of famine, which shall be in the land of Egypt, that the land perish not through the famine.

49 And the thing was good in the eyes of Pharaoh and in the eyes of all his servants.

Notes:

- a. Or "meaning," stating that both dreams meant something different.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- e. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- f. Ha'Elohim: (האלהים) 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.

Chapter 8

The Mother of Two Nations

- 1 And it came to pass that Pharaoh gathered his servants, and told them all that Joseph had said,
2 And speaking unto them, Pharaoh said: Can we find such a one as this, a man in whom the Spirit of God^a is?
- 3 And the servants of Pharaoh murmured amongst themselves saying: What manner of man is this that shall lay his neck out, for if he should fail at his task surely Pharaoh shall put him to death.
- 4 And thinking themselves wiser than YHVH Elohim^b, these, the servants of Pharaoh, spoke unto Pharaoh saying: Surely this man Joseph, he who could tell thee thy dream when all the magicians and wisemen in Egypt could not, surely he should do it.
- 5 And Pharaoh saw through their fears but also saw the wisdom in this thing; therefore, he did call again for Joseph.
- 6 ¶ And it came to pass that when Joseph came before Pharaoh that he spoke unto Joseph, saying: Forasmuch as Ha'Elohim hath showed thee all this, there is none as discerning and wise as thou art.
- 7 Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.
- 8 And Pharaoh said unto Joseph: Observe, I have set thee over all the land of Egypt.
- 9 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
- 10 And he made him to ride in the second chariot which he had; and they cried before him, saying: Bow the knee! and Pharaoh made him ruler over all the land of Egypt.
- 11 And Pharaoh said unto Joseph: I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
- 12 ¶ And Pharaoh called Joseph's name Zaphnath-paaneah^c; and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On.
- 13 And Joseph went out over all the land of Egypt, and none of Egypt's women were as beautiful as Joseph's mothers; Rachel, Rebecca, and Sarah, except Asenath.
- 14 Yea, and the sons of the princes and the sons of the kings, also, all young and mighty men did desire her,
- 15 And there was great strife among them because of her; and even Pharaoh's firstborn son too did desire her;
- 16 But Asenath set these at naught and scorned every man, she being boastful and haughty.
- 17 And it came to pass that she despised at first her husband, Joseph; for being a slave and a foreigner, she did see him as being beneath her, for she knew not YHVH^d.
- 18 ¶ And it came to pass that Pharaoh did give unto her (and unto her father) many precious things, even jewelry and fine linins;
- 19 Therefore, she did say: Blessed by my husband, first among the servants of Pharaoh and second only to Pharaoh in all the land;
- 20 But in her heart, she did not love her husband, but her love was for the precious things, and the maidens and the servants that she had been given.
- 21 And she wept and hid herself from her husband that she might know him not, for though Joseph was handsome, she desired not to be the mother of slaves.
- 22 ¶ And it came to pass that after many days, she did concede to lay with her husband, for she was the daughter of an Egyptian priest and had been taught to see wisdom;
- 23 And she did perceive the wisdom from Ha'Elohim^e in her husband and came to desire to know of YHVH.
- 24 And behold, her husband, Joseph, did teach her to petition YHVH Elohim, and she did pray, for she did see that YHVH Elohim^b was El Elyon^f, even before the elohim^g of the Egyptians.
- 25 ¶ And it came to pass that in the house of Joseph was an altar unto YHVH, like unto that which Joseph's father Jacob had made^h;
- 26 And there Asenath did pour water in libation upon it and prayed her petition unto YHVH.

27 And it came to pass that the angel of YHVHⁱ did come to her, saying: Behold thy husband, Joseph, he is a prince of Egypt;

28 For his mother, Sarah, was wife to Pharaoh in her day, and El Elyon^e, hath sent this, her son, back into this land that he might offer salvation unto the house of Egypt and unto the house of Israel.

29 Thy husband, Joseph, is a chosen vessel from among the children of men and a great blessing unto all the earth;

30 And from thee shall come two great and mighty nations in the hand of YHVH:

31 And behold, thou shalt be the mother of two mighty nations; therefore raise these, the seed of thy husband, in righteousness unto YHVH, the Elohim of thy husband, and now the Elohim of you:

32 For YHVH exalts whom He will, and YHVH abases whom He will, and who can stay his mighty hand?

33 Therefore, I say unto thee: Thou shalt name the first Manasseh and the second Ephraim, and these shall be fruitful and grow as vines throughout the whole earth.

34 And YHVH seeth all these things that He may richly reward the faithful; for YHVH delights in the righteousness of His children, that He may prosper them with all blessings;

35 Therefore, walk humbly before thy Elohim and in haughtiness no longer; for YHVH has ordained thy husband to be a savior in the land of Egypt,

36 And thy people shall bare him on their shoulders and call him blessed; moreover, thou shall preserve thy house and the holy wisdom of YHVH from destruction.

37 And when many days have passed, thy seed shall be cause for a great work of YHVH in the sight of the infidel unto the glory of YHVH.

38 ¶ And I say unto thee: Even as thy husband hath suffered, thou shalt live in abundance and prosperity all of thy days; therefore, partake of this honeycomb^j and live.

39 And after she had eaten and drunk of the honeycomb, the angel of YHVH spoke again unto her, saying:

40 Thou hast eaten of the bread of life^k and drunken from the cup of immortality; and thou hast been anointed before thou wast born to be a High Priestess to act in the name of YHVH;

41 Therefore, go unto thy husband and ask of him to teach thee all that he knoweth of YHVH and to impart upon thee the wisdom of his coat of many colors^k, for woven into it are the secret mysteries of YHVH.

42 ¶ And it came to pass that when her husband did return unto his household, that she did speak these things unto him, and he did rejoice, and did make an offering unto YHVH.

43 And it came to pass that Joseph did impart unto his wife, Asenath, all that he knew of YHVH Elohim^b,

44 And Joseph did bless and ordain his wife a High Priestess unto El Elyon, even as Melchizedek^l did his mother, Sarah, and he did give unto her all the signs and tokens; and YHVH did place a seal upon them.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. 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. Thus "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."
- c. Zaphnath-paaneah: The name may be Egyptian, but there is no known translation; some Egyptologists believe the second part of the name may contain the word 'nh "life." Targum Onkelos claimed the name meant "the man to whom mysteries are revealed" or "one who reveals mysteries." Saint Jerome gave the Latin translation "salvator mundi," "savior of the world."
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- f. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- g. Elohim: (אלהים) Hebrew: "gods." Here referring to pagan gods made of human hands.
- h. See 1 Moses 47:11, or this could be another home altar previously unmentioned.
- i. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- j. Honeycomb: In the ancient world honeycomb was a symbol of prosperity. In addition, she ate of the honeycomb and drank of the honey, this may be symbolic of the Sacrament of Communion.

- k. Coat of many colors: Hebrew: (כְּתֹנֶת פְּסִיִּים) coat of many colors, which may refer to the length of the tunic. This title implies that it was long enough to go past the knees.
- l. See 1 Moses 27

Chapter 9

Two Nations Born in Famine

1 And it came to pass that when Joseph was thirty years old, he had stood before Pharaoh, who was the king of Egypt;

2 And having gone out from the presence of Pharaoh, Joseph went throughout all the land of Egypt.

3 And in the seven plenteous years the earth brought forth her fruits by handfuls.

4 And Joseph gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the same.

5 And Joseph gathered grains as the sands of the sea, and behold, it was so numerous that he left numbering; for it was without number.

6 ¶ And it came to pass that Joseph knew his wife, Aseneth, and she conceived, and unto them were born two sons, as the years of famine were about to come in.

7 And Joseph called the name of the firstborn Manasseh: For God, said Joseph, hath made me forget all my toil and all my father's house.

8 And the name of the second Joseph called Ephraim: For God hath caused me to be fruitful in the land of my affliction.

9 And this was done even as the angel of YHVH^a had said unto Aseneth, according to the word of YHVH^b.

10 ¶ And Aseneth lifted up her voice in petition to YHVH, saying: YHVH, El Elyon^c who didst create all things, and didst call them from darkness into light, and from error into truth, and from death into life;

11 Yea, El Elyon that created the heavens above, and the earth we stand upon, and the waters of the deep; O YHVH, hear my supplication:

12 Yea, unto thee, YHVH, I present my supplication, for thou, O YHVH, didst stretch forth thy hands over me, even as a Father that loves his children in their pity and ignorance,

13 And thou hast grown as a tree within me, for the sake of thy Wisdom^d, and because of this have I abandoned the elohim^e of my fathers and destroyed their likeness;

14 For thou, O YHVH, hath delivered me from their hands, and rescued me from that serpent^f that sought to rip at me, cast me into the abyss, into the deepest depths of the Nile:

15 But I have been swallowed up in the arms of my Mother^g, and thou, O YHVH hath me when the father and mother of my flesh didst deny me;

16 For I have left behind their elohim^e for Thee, and I have no other hope save in thee, O YHVH;

17 Therefore, YHVH, renew my flesh, give me power by thy breath^h, that I should raise these, my sons, unto thee, O YHVH;

18 That they too might eat of the bread of life, and drink the cup of thy blessing, which thou has prepared for thine elect.

19 ¶ And it came to pass that the angel of YHVH^a appeared to Joseph in a dream saying: Thy sons, Manasseh and Ephraim, these shall be two mighty nations before YHVH.

20 And they shall be as two stiff-necked and rebellious goats which run away when they hear the voice of the shepherd.

21 And it shall come to pass that in the latter days they shall be a scourge and a terror and shall fight YHVH when He comes to reward the sons of men.

22 However, a remnant shall be faithful unto YHVH; and El Elyon^c shall give them the earth as an inheritance with thee after I have raised up thy bones from the dust.

23 ¶ And it came to pass not many days after this, that YHVH spoke again unto Joseph saying: Behold, the famine which shall overtake the land is at hand;

24 And when the famine has become a sore burden on thy kindred, thy brothers shall appear unto you:

25 Be merciful unto them even as I have been merciful unto thee and all shall be well with thee and thy

master's house.

26 ¶ And it came to pass that the seven years of plenteousness that was in the land of Egypt were ended.

27 And the seven years of famine began to come according to the dreams given Pharaoh of Ha'Elohim, even as Joseph had said;

28 And the famine was in all lands, but in all the land of Egypt there was bread.

29 And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians: Go unto Joseph; whatever he saith to you, do.

30 ¶ And it came to pass that the adversaryⁱ came unto Joseph tempting him to say unto the Egyptians: Behold! If thou wilt but give up your allegiance unto deceitful idols^j;

31 And if ye shall say: Blessed is YHVH who giveth bread unto all flesh, then shall I give thee bread;

32 But the breath^h of YHVH was upon Joseph, and he knew they should refuse to deny their elohim^e.

33 And the famine was over all the face of the earth; and thus it was that Joseph opened all the storehouses and sold unto the Egyptians;

34 And the famine waxed sore in the land of Egypt; therefore, Joseph let go his arrogance, and gave unto all they that came in need to buy grains;

35 And Joseph was blessed, and the people of Egypt were blessed.

36 And the Egyptians, being well fed in the famine, did go about saying: Surely ha'elohim^m hath brought a Messiah^k into Egypt, and Pharaoh hath blessed us! For they knew not YHVH Elohim^l.

37 And all countries came into Egypt to Joseph for to buy grain because that the famine was so sore in all lands.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- d. Wisdom: Here referencing the divine feminine.
- e. Elohim: (אֱלֹהִים) Hebrew: "gods." Here referring to pagan gods made of human hands.
- f. Serpent: in the Egyptian, Aapep and anient chaos deity represented the opposite of light.
- g. Mother: Here referencing the divine feminine.
- h. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- i. Satan: "Adversary," or "Accuser."
- j. Idols: Here literally "making of by hands."
- k. Messiah: "Anointed one," "Savior," or "Christ."
- l. 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. Thus "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."
- m. Ha'elohim: (אֱלֹהִים) Hebrew: "the gods." Here referring to pagan gods made of human hands

Chapter 10

A Fifth Part for Pharaoh

1 And it came to pass that there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

2 And Joseph had gathered up all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought; and Joseph brought the money into Pharaoh's house.

3 ¶ And when money ran out in the land of Egypt and in the land of Canaan, all the Egyptians came unto Joseph and said: Give us bread; for why should we die in thy presence? For the money is gone!

4 And Joseph said: Bring then unto me your livestock; and I will give you for your livestock, if money fail.

5 And they brought their livestock unto Joseph; and Joseph gave them bread in exchange for horses, and

for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their livestock for that year.

6 ¶ And it came to pass that when that year was ended, they came unto him the second year and said unto him: We will not hide it from my lord, how that our money is spent;

7 My lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies and our lands; wherefore shall we die before thine eyes, both we and our land?

8 Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live and not die, that the land be not desolate.

9 ¶ And it came to pass that Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field because the famine prevailed over them; so the land became Pharaoh's.

10 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

11 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh and did eat their portion which Pharaoh gave them; wherefore, they sold not their lands.

12 And it came to pass that Joseph said unto the people: Behold, I have bought you this day and your land for Pharaoh; lo, here is seed for you, and ye shall sow the land.

13 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

14 And they said: Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants.

15 ¶ And Joseph made it a law over the land of Egypt unto this day that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

Chapter 11

Israel in Egypt

1 And it came to pass that just as famine did fall upon the land of Egypt, so too did famine fall upon the lands of Jacob.

2 And the sons of Jacob said among themselves: We have little to eat; wherefore shall we suffer ourselves to perish with hunger in this place which has been forsaken by YHVH^a?

3 And thus did they murmur against YHVH their Elohim^b.

4 ¶ And it came to pass that when Jacob saw that there was grain in Egypt, Jacob said unto his sons: Why do ye look one upon another?

5 And Jacob said unto his sons: Behold, I have heard that there is grain in Egypt; make haste and go down unto Egypt for there must be a ruler among the Egyptians full of wisdom and knowledge of Ha'Elohim^c.

6 Pray perhaps that he shall have mercy on our souls, and shall sell grain unto you, that we live and not perish.

7 This YHVH hath provided; therefore, get you down thither and buy for us from thence, that we may live and not die.

8 ¶ And it came to pass that ten of Joseph's brethren went down to buy grain in Egypt;

9 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for Jacob was troubled, least some mischief befall his youngest son.

10 ¶ And it came to pass that the sons of Jacob came to buy grain among those that came, for the famine was in the land of Canaan.

11 And Joseph, being the ruler over the land, was he that sold to all the people of the land.

12 ¶ And it came to pass that Joseph's brethren came and bowed themselves down before him with their faces to the earth.

13 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke roughly unto them; and he said unto them: Whence come ye?

14 And they said: From the land of Canaan to buy food.

15 And Joseph knew his brethren, but they knew him not.

16 And Joseph remembered the dreams which he dreamed of them and said unto them: Ye are spies; to see the nakedness of the land ye are come.

17 And they said unto him: Nay, my lord, but to buy food are thy servants come.

18 We are all one man's sons; we are true men; thy servants are no spies.

19 And he said unto them: Nay, but to see the nakedness of the land ye into which ye are come.

20 And they said: Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not^d.

21 And Joseph said unto them: That is it that I spoke unto you, saying: Ye are spies;

22 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

23 Send one of you and let him fetch your brother; and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies.

24 And he put them all together into prison for three days.

25 ¶ And it came to pass on the third day that Joseph came unto them, saying: This do and live; for I fear Ha'Elohim^c;

26 If ye be honest men, let one of your brethren be bound in the house of your prison; go ye, carry grain for the famine of your houses;

27 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.

28 ¶ And it came to pass that they did so.

29 And they said one to another: We are verily guilty concerning our brother, Joseph, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore, is this distress come upon us.

30 And Reuben answered them, saying: Spake I not unto you, saying: Do not sin against the child? And ye would not hear? Therefore, behold, also his blood is required.

31 And they knew not that Joseph understood them, for he spoke unto them by an interpreter.

32 ¶ And Joseph turned himself about from them, and wept, and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

33 Then Joseph commanded his men to fill their sacks with grain, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

34 And they laded their asses with the grain and departed thence.

35 ¶ And it came to pass that as one of them opened his sack to give his ass fodder in the inn, he espied his money; for behold, it was in his sack's mouth.

36 And he said unto his brethren: My money is restored; and lo, it is even in my sack.

37 And their heart failed them, and they were afraid, saying one to another: What is this that Ha'Elohim hath done unto us?

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: (אֱלֹהִים) Hebrew: "gods." Here referring to pagan gods made of human hands.
- c. Ha'elohim: (אֱלֹהֵי הַיָּד) Hebrew: "the gods." Here referring to pagan gods made of human hands
- d. Or "and one is dead."

Chapter 12

Brothers United

1 And it came to pass that they came unto Jacob, their father, unto the land of Canaan, and told him all that befell unto them, saying: The man, Zaphnath-paaneah, who is the lord of the land, spoke roughly to

us and took us for spies of the country.

2 And we said unto him: We are true men; we are no spies; we be twelve brethren, sons of our father; one is not^a, and the youngest is this day with our father in the land of Canaan.

3 And Zaphnath-paaneah, the lord of the country, said unto us: Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone;

4 And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.

5 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid.

6 ¶ And Jacob, their father, said unto them: Ye hath bereaved of my sons! Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me!

7 And Reuben spoke unto his father, saying: Slay my two sons if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.

8 And Jacob said: My son shall not go down with you; for his brother is dead, and he is left alone;

9 If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

10 ¶ And it came to pass that the famine was sore in all the lands, and when the house of Jacob had eaten up the grains which they had brought out of Egypt, their father said unto them: Go again; buy us a little food.

11 And Judah spoke unto him, saying: The man did solemnly protest unto us, saying: Ye shall not see my face, except your brother be with you;

12 Therefore, if thou wilt send our brother with us, we will go down and buy thee food;

13 But if thou wilt not send him, we will not go down; for the man said unto us: Ye shall not see my face, except your brother be with you.

14 ¶ And Jacob said: Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

15 And they said: The man, Zaphnath-paaneah, asked us straitly of our state and of our kindred, saying: Is your father yet alive? Have ye another brother?

16 And we told him according to the tenor of these words; could we certainly know that he would say: Bring your brother down?

17 ¶ And Judah said unto Jacob, his father: Send the lad with me, and we will arise and go, that we may live and not die—both we, and thou, and also our little ones.

18 I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee and set him before thee, then let me bear the blame forever;

19 For except we had lingered, surely now we had returned this second time.

20 ¶ And their father, Jacob, said unto them: If it must be so now, do this; take of the best fruits in the land in your vessels and carry down the man a present—a little balm, and a little honey, spices and myrrh, nuts and almonds;

21 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

22 Take also your brother and arise; go again unto the man; and Elohim Shaddai^b give you mercy before the man, that he may send away your other brother and Benjamin.

23 If I be bereaved of my children, I am bereaved.

24 ¶ And it came to pass that the men took that present; and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph.

25 And when Joseph saw Benjamin with them, he said to the ruler of his house: Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

26 And the man did as Joseph bade; and the man brought the men into Joseph's house.

27 ¶ And the men were afraid because they were brought into the house of Joseph;

28 And the sons of Jacob said: Because of the money that was returned in our sacks at the first time are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

29 And they came near to the steward of the house of Joseph, and they communed with him at the door of the house, and said: O sir, we came, indeed, down at the first time to buy food;

30 And it came to pass, when we came to the inn, that we opened our sacks; and behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand.

31 And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks.

32 ¶ And the servant of Joseph said: Peace be to you; fear not; your Elohim^c, and the Elohim of thy father, hath given you treasure in your sacks; I had your money, and he brought Simeon out unto them.

33 And the man brought the men into the house of Joseph and gave them water, and they washed their feet; and he gave food to their donkeys.

34 And they made ready the gifts for Joseph to come at noon; for they heard that they should eat bread there.

35 ¶ And it came to pass that when Joseph came home, they brought him the gifts which was in their hand into the house and bowed themselves to him to the earth.

36 And he asked them of their welfare and said: Is your father well, the old man of whom ye spake? Is he yet alive?

37 And they answered: Thy servant, our father, is in good health; he is yet alive; and they bowed down their heads and made to honor Joseph.

38 And Joseph lifted up his eyes, and saw his brother Benjamin, his own mother's son, and said: Is this your younger brother of whom ye spoke unto me?

39 And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber and wept there.

40 And he washed his face, and went out, and refrained himself, and said: Set on bread.

41 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

42 And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men marveled one at another.

43 And Joseph took and sent food unto them from his own table; but Benjamin's portion was five times so much as any of theirs; and they drank and were merry with him.

Notes:

- a. Or "and one is dead."
- b. Elohim Shaddai: "God Almighty," or the Almighty God."
- c. Elohim: (אֱלֹהִים) Hebrew: "gods." Here referring to pagan gods made of human hands.

Chapter 13

The Pit

1 And it came to pass that the following day Joseph did command the steward of his house, saying: Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth,

2 And put my cup, the silver cup in that I use to see^a, in the sack's mouth of the youngest, and there all the money given us for the grain.

3 And the steward of the house of Joseph did according to the word that Joseph had spoken.

4 ¶ And it came to pass that as soon as the morning was light, the men readied themselves for their journey beck unto the house of their father, Jacob.

5 And knowing not that Joseph could speak their tongue, Judah said unto his brethren: Surely this man is mad; therefore, let us go now before he resends his kindness.

6 And his brothers were all in agreement, all but Benjamin who did feel a longing for this man, knowing not that Joseph too was a son of Rachel; yet he harkened unto his brethren.

7 And Joseph came unto Benjamin, and speaking in the tongue of the Egyptians he placed his hand upon his brother's head, saying: El Elyon, be gracious unto thee my brother.

8 But the sons of Jacob knew not what Joseph said, yet they thanked him and were sent away, they and their asses.

9 ¶ And when they were gone out of the city and not yet far off, Joseph said unto his steward: Follow up after these men;

10 And when thou dost overtake them, say unto them: Wherefore have ye rewarded evil for good?

11 Is not this the cup whereby my lord seeth with, and indeed in which he divineth^b? Ye have done evil in so doing.

12 ¶ And it came to pass that the steward of Joseph and his men did quickly overtake them, and he space unto them the very words his master, Joseph, had given him.

13 And the brothers of Joseph said unto the steward: Wherefore saith my lord these words? Far be it that thy servants should do according to this thing.

14 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

15 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen even for the rest of our days.

16 And the steward of the house of Joseph said: Now also let it be even according unto your words; except that he with whom it is found shall be my servant; and ye shall be blameless.

17 ¶ Then they speedily took down every man his sack to the ground, and opened them.

18 And the steward of the house of Joseph searched, and began at the eldest, and left at the youngest; and so it was that the cup was found in Benjamin's sack.

19 And the steward of the house of Joseph spoke again, saying: Thinkest that ye didst know better than my master?

20 For he doeth see all, and he did even know that this famine should come; therefore, think ye that he would not know even this, and that ye should fool him twice?

21 And this he spoke, even as Joseph had instructed; and all the sons of Jacob but Benjamin were afraid, that should they be made slaves, even as they had sold their brother, Joseph;

22 And they murmured that it was even as their father, Jacob, had feared, that Benjamin should fall into some mischief.

23 And they did rent their clothes, and laded every man his ass, and returned to the city being overseen by the steward of the house of Joseph and his army;

24 And Benjamin went with them also, yet he was not troubled, for he knew.

Notes:

- a. To see: divination, Joseph may have gained visions from God through the reflections of the cup, or reflections from the liquid in the cup, or it may have been used for libations requesting visions.
- b. Divine: Hebrew nachash (נחש), "to practice divination, or observe signs."

Chapter 14

The Revelation of Joseph

1 And it came to pass that Judah and his brethren came to Joseph's house, for he was yet there; and they fell before him on the ground.

2 And Joseph said unto them: What deed is this that ye have done? Knew ye not that such a man as I can certainly divine?

3 ¶ And Judah said: What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves?

4 Ha'Elohim^a hath found out the iniquity of thy servants; behold, we are my lord's servants, both we and he also with whom the cup is found.

5 And Joseph said: Far be it that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

6 ¶ Then Judah came near unto him and said: O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

7 My lord asked his servants, saying: Have ye a father or a brother?

8 And we said unto my lord: We have a father, an old man; and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

9 And thou saidst unto thy servants: Bring him down unto me, that I may set mine eyes upon him.

10 And we said unto my lord: The lad cannot leave his father; for if he should leave his father, his father would die.

11 And thou saidst unto thy servants: Except your youngest brother come down with you, ye shall see my face no more.

12 And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord.

13 And our father said: Go again, and buy us a little food.

14 And we said: We cannot go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

15 And thy servant, my father, said unto us: Ye know that my wife bare me two sons; and the one went out from me, and I said: Surely he is torn in pieces; and I saw him not since;

16 And if ye take this also from me and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

17 Now, therefore, when I come to thy servant, my father, and the lad be not with us, seeing that his life is bound up in the lad's life,

18 It shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave.

19 For thy servant became surety for the lad unto my father, saying: If I bring him not unto thee, then I shall bear the blame to my father forever.

20 ¶ Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren.

21 For how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that shall come on my father?

22 And Joseph said unto him: Yea, and so it shall be that thee and thy seed after shall serve me and my seed for all days until that day in the which He THAT IS^b shall come unto the earth and free all bond between thy seed and my seed, that all shall be free.

23 And so shall it be that in the last days a remnant of thy seed and a remnant of my seed shall be profitable before YHVH^c.

24 ¶ And the brothers of Joseph marveled, for these words he spoke in their own tongue and not through the interpreter;

25 And Judah spoke again, saying: What manner is this? And they saw that Joseph knew all that they had said from the beginning.

26 ¶ And so it was that Joseph could not refrain himself any longer before they that stood by him; and Joseph commanded with a loud voice: Cause every man to go out from me.

27 And so it was that Joseph was alone there in the room, and he made himself known unto his brethren; and so great were his tears that even the Egyptians and the house of Pharaoh heard.

28 And his brethren were afraid, for they understood not and thought this man possessed by an evil spirit.

29 ¶ And after some time had passed, Joseph spoke unto his brethren, saying: I am Joseph. Doth my father yet live?

30 And his brethren could not answer him, for they were troubled at his presence.

31 And Joseph said unto his brethren: Come near to me, I pray you; and they came near.

32 And he said: See that it is I, and that I am Joseph, your brother, whom ye sold;

33 Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for Elohim^d did send me before you to preserve life:

34 For these two years hath the famine been in the land; and yet there are five years in the which there shall neither be plowing nor harvest.

35 And even as I did dream the dream that ye should bow before me, so did Elohim send me before you to preserve you a posterity in the earth and to save your lives by a great deliverance.

36 So now it was not you that sent me hither, but Ha'Elohim; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

37 ¶ Now make haste, and go up to our father, and say unto him: Thus saith thy son Joseph: God hath made me lord of all Egypt; come down unto me; tarry not;

38 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast;

39 And there will I nourish thee, for yet there are five years of famine, lest thou, and thy household, and all that thou hast come to poverty.

40 ¶ And still the elder brothers of Joseph, they that had sold him, knew not what to think, and they stood astonished.

41 And seeing this, Joseph spoke again unto them, saying: Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you!

42 And ye shall tell my father of all my glory in Egypt and of all that ye have seen; and ye shall haste and bring down my father hither.

43 And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck.

44 And seeing that it was Joseph, their brother, and that he bore no malice towards them, they rejoiced;

45 And Joseph kissed all his brethren and wept upon them; and after that, his brethren made arrangements with him.

46 ¶ And it came to pass that Joseph sent his brethren back unto the house of Jacob, their father, and they departed; and he said unto them: See that ye fall not out by the way.

Notes:

- a. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- b. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- d. Elohim: (אלהים) Hebrew: "gods." Here referring to pagan gods made of human hands.

Chapter 15

The Vision Given Joseph and Asenath

1 And it came to pass that after the sons of Jacob had left their brother Joseph, that Joseph and his wife, Asenath, did make an offering before YHVH^a at the altar of YHVH there in the house of Joseph.

2 And as the fire was burning the offering that they should eat it, the angel of YHVH^b appeared unto them, even standing in the fire.

3 And Joseph cried out, thinking that he should die, even as he would be reunited with his father;

4 But the angel of YHVH spoke unto him, saying: Fear not, for thou hast been chosen from all thy brethren, and even from all the sons of man which dwell here upon the earth;

5 For through thy seed shall all nations be blessed with the fruit of the earth, and the wine shall even overflow, and the milk shall run off and spoil for that vastness of it.

6 ¶ And Joseph and Asenath did bow; but the angel of YHVH said: Arise and lift up thy eyes; behold the handiwork of YHVH!

7 And the eyes of Joseph and Asenath were opened unto the vision of YHVH, and they did see many great and marvelous things.

8 And Joseph said: What is the meaning of this? It is great to behold and marvelous in my eyes!

9 ¶ And the angel of YHVH said unto them: These are lands upon which thy seed shall dwell;

10 For the land upon which thou dwelleth, and the land which the famine is upon is but one part of the creation that is the earth.

11 And behold, ye see that there are lands without number, stars without number, and worlds without number;

12 And this is the work and glory of Ha'Elohim^c: To grant unto the very children of Elohim^d all that which was theirs from the beginning; yea, even all that YHVH Elohim^e doth possess.

13 ¶ And Asenath spoke, saying: How great and mighty is YHVH, for YHVH is all knowledge^f, and all wisdom^g and all mercy^h, and all strengthⁱ; for I should never have known that this should be.

14 And Joseph and Asenath fell down and worshiped YHVH.

15 ¶ And the angel of YHVH spoke again, saying: Joseph and Asenath, if ye art faithful to YHVH all the days of thy life, and should walk in circumcision before My Face^j, ye shall be lifted up, even to the throne of Ha'Elohim, and made master workers of all wisdom, yea, even in the hidden wisdom of YHVH.

16 And together ye shall inherit the glory of YHVH, even all thy seed that shall remain faithful;

17 And in this ye shall find great joy, for YHVH delights to give his children the works of his hands.

18 And sitting upon the throne of Ha'Elohim, ye shall be the very sons and daughters of Elohim, even as thy fathers and mothers, Abraham and Sarah, and Isaac and Rebekah;

19 And YHVH Elohim shall be the Father, forever and ever, for YHVH casts the proud to the dust and exalts the humble.

20 And in the last days, the power of the wicked shall be completely destroyed by the faith of a remnant of thy seed, for YHVH delights in the throne of the faithful.

21 ¶ And the angel of YHVH said: Look!

22 And when Joseph and Asenath had looked up, they beheld a great multitude which had the appearance of the sons of men;

23 And they beheld that these did shine like the sun, and everyone of them had a crown of gold upon their heads; and these were singing and praising YHVH around His glorious throne.

24 And there was one in the midst of the throne which had his name written on him, which was Haniel^k.

25 And the angel of YHVH said unto Joseph and Asenath: Thus sayeth YHVH Elohim^c: Joseph, my son, Asenath, my daughter; these are they who glorify my name; and they shall be my sons and daughters forever.

26 And when thy seed and all the seed of Jacob shall be laid low in this land, Haniel shall come in the flesh to deliver all of the seed of Jacob, even all they that shall believe in YHVH;

27 And his name shall be Moses, for he shall draw my people from out of this land, even by my mercy shall he do this thing;

28 And he shall be the Tzadik Yachad^l of that generation and shall declare my Torah^m and make Israel once again my covenant peoples.

29 ¶ And they looked again, and saw another in the midst of them and beheld that his luster was above that of the sun at noon-day,

30 And he carried with him the breathⁿ of life, giving this light unto all they that should partake;

31 And they saw that the seed of Israel would spit on him, and curse him, and did hang him from a tree that he died:

32 And they saw too that this one was Yachad Yachid Echad^o, even the very anointed one^p; the messiah^p.

33 And the angel of YHVH^b spoke unto them, saying: And when he shall rise up on the third day, ye too shall rise from the dust and take up your inheritance with thy fathers and the mothers forever.

34 ¶ And the angel of YHVH said: Look!

35 And Joseph and Asenath looked again, and they beheld another one in the midst of the throne which had his name written on him, which was Ariel^q.

36 And the angel of YHVH said unto Joseph and Asenath: Behold the descendant of thy seed;

37 And in the last days he shall be born in the flesh, and shall be the Tzadik Yachad of that generation:

38 And he shall be a restorer of the things of YHVH and shall begin the task of that generation to make all as at first and to make ready the coming of YHVH for the second time.

39 ¶ And many other things were shown them, but these things are not to be written;
 40 Yet they may be seen by all those worthy of the vision, being called of El Elyon^r and ordained in the mysteries of YHVH.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- d. Children of Elohim: In the original text of 2 Moses "children of Elohim" could be translated to "children of God" in pure English, but a better translation would 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.
- e. 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. Thus "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."
- f. Knowledge: Can represent the Divine Masculine, or Heavenly Father on the Kabbalistic tree of life.
- g. Wisdom: Can represent the Sheline, or the Divine Feminine; Heavenly Mother on the Kabbalistic tree of life.
- h. Mercy: Can represent Jesus Christ on the Kabbalistic tree of life.
- i. Strength: Can represent the Holy Ghost or Holy Spirit on the Kabbalistic tree of life.
- j. My Face: Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- k. 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.
- l. Tzadik Yachad: "the righteous one set apart to unite my people;" a Messiah, an anointed one.
- m. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- n. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- o. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- p. Messiah: "Anointed one," "Savior," or "Christ."
- q. Ariel: "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,
- r. El Elyon: The Most High God, or the highest God, or the highest of the gods.

Chapter 16

The Vision of Jacob

1 And it came to pass that after the brothers of Joseph went up out of Egypt that they did come into the land of Canaan unto Jacob, their father,
 2 And these sons of Jacob spoke unto him, saying: Joseph is yet alive, and he is governor over all the land of Egypt.
 3 And Jacob's heart fainted, and he believed them not.
 4 ¶ And Judah and Levi took him out of the house, saying: Behold, the fame thereof was heard even unto the house of Pharaoh, saying: Joseph's brethren are come!
 5 And it pleased Pharaoh well, he and his servants.
 6 And Pharaoh said unto thy son Joseph: Say unto thy brethren: This do ye: Lade your beasts and go; get you unto the land of Canaan; and take your father and your households and come unto me;
 7 And I will give you the good of the land of Egypt, and ye shall eat the fat of the land; there for see that we art commanded.
 8 And this we shall do: take our wagons to get our little ones, and our wives, and all of our households, and bring thee and thy household, and come unto Egypt and live.
 9 ¶ And these words did Pharaoh say unto us: Regard not that which ye have; for the good of all the land of Egypt is yours.

10 Thus, we have returned unto thee, according to the commandment of Pharaoh; and look and see that thy son Joseph gave us provision for the way.

11 And behold, to all of us he gave each man changes of clothing; but to thy son Benjamin he gave three hundred shekels and five changes of clothing.

12 And see that unto thee, thy son Joseph hath sent thee after this manner: ten asses laden with the good things of Egypt and ten she asses laden with corn, and bread, and meat for thee, his father, by the way.

13 ¶ And after they told him all the words of Joseph which he had said unto them; and he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, was revived.

14 And Jacob said: It is enough; Joseph, my son, is yet alive; I will go and see him before I die.

15 ¶ And it came to pass that Jacob took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the Elohim^a of his father Isaac.

16 And there YHVH^b spoke unto Jacob in the visions of the night and said: Jacob, Jacob!

17 And Jacob said: Here am I.

18 And he said, I am Ha'El^c, the Elohim of thy father; and thou, Jacob, art Israel, for this new name did I give unto thee.

19 And I say unto thee: Fear not to go down into Egypt; for I will there make of thee a great nation.

20 And I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph's own hands shall rest thy eyes.

21 My mercy is upon thee, and thy seed and all thy household, but after a time the Egyptians shall worry of thy seed, and these shall begin to forget me;

22 And they shall see Lilith^d and Cain as nonsense and begin to wonder off after works made by the hands of men in the flesh.

23 But have faith, for thy seed shall be made free, and I shall send thy son, Levi, to free them; and like thy son Joseph he shall be a prince, but then he shall fall only to rise again a king.

24 ¶ Therefor I say: Go thee unto Egypt and fear not, for though evil doth lurk there so too doth life, and thy seed must live among the Egyptians that they might live;

25 And thy seed must live that all the world might see my face and live:

26 For in thy seed shall they be made free, by the hand of thy son Judah, in who's line shall I be born unto the world and make the clay of my creation my flesh;

27 Therefore, again I say unto thee: Get thee and thy house unto Egypt and fear not, for I am with thee.

28 Yeah, get thee and thy house unto Egypt that thy seed shall live, this is my will, and my works shall be done, and my Word shall be harkened unto and obeyed.

29 ¶ And it came to pass that when Jacob heard this, he arose and took those of his house and went on their way.

Notes:

- a. Elohim: (אֱלֹהִים) Hebrew: "gods." Here referring to pagan gods made of human hands.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Ha'El: Hebrew, "The God."
- d. Lilith: Hebrew, "of the night." See *Book of Remembrance* 5:39.

Chapter 17

Jacob in Egypt

1 And it came to pass that Jacob rose up from Beer-sheba; and the sons of Jacob carried Jacob, their father, and their little ones, and their wives in the wagons which Pharaoh had sent to carry him.

2 And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed with him:

3 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought

he with him into Egypt.

4 ¶ And these are the names of the children of Israel, which came into Egypt: Jacob and his sons, Reuben, Jacob's firstborn,

5 And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi;

6 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman;

7 And the sons of Levi: Gershon, Kohath, and Merari;

8 And the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan.

9 And the sons of Pharez were Hezron and Hamul.

10 And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron;

11 And the sons of Zebulun: Sered, and Elon, and Jahleel.

12 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three.

13 And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli;

14 And the sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah, their sister; and the sons of Beriah: Heber and Malchiel.

15 These are the sons of Zilpah, whom Laban gave to Leah, his daughter; and these she bare unto Jacob, even sixteen souls.

16 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

17 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah, priest of On, bare unto him.

18 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

19 These are the sons of Rachel which were born to Jacob; all the souls were fourteen.

20 And the son of Dan: Hushim;

21 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

22 These are the sons of Bilhah, which Laban gave unto Rachel, his daughter, and she bare these unto Jacob; all the souls were seven.

23 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

24 And the sons of Joseph, which were borne him in Egypt, were two souls; all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

25 And they brought with them all of their servants and the children of their servants; and all of these were counted as Israel, and these are not numbered.

26 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

27 And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen, and presented himself unto him; and he fell on his neck and wept on his neck a good while.

28 And Jacob said unto Joseph: Now let me die, since I have seen thy face, because thou art yet alive.

Chapter 18

Israel before Pharaoh

1 And it came to pass that Joseph said unto his brethren and unto his father's house: I will go up, and show Pharaoh, and say unto him: My brethren and my father's house, which were in the land of Canaan, are come unto me;

2 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

3 And it shall come to pass, when Pharaoh shall call you and shall say: What is your occupation?

4 That ye shall say: Thy servants' trade hath been about livestock from our youth even until now, both we and also our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

5 ¶ Then it came to pass that Joseph came and told Pharaoh and said: My father and my brethren, and their flocks, and their herds, and all that they have are come out of the land of Canaan; and behold, they are in the land of Goshen.

6 And it came to pass that he took some of his brethren, even five men, and presented them unto Pharaoh.

7 And Pharaoh said unto his brethren: What is your occupation? And they said unto Pharaoh: Thy servants are shepherds, both we and also our fathers.

8 They said, moreover, unto Pharaoh: For to sojourn in the land are we come; for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan.

9 Now, therefore, we pray thee, let thy servants dwell in the land of Goshen.

10 ¶ And Pharaoh spoke unto Joseph, saying: Thy father and thy brethren are come unto thee;

11 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell:

12 In the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my livestock.

13 ¶ And Joseph brought in Jacob, his father, and set him before Pharaoh; and Jacob, being a High Priest unto El Elyon, did bless Pharaoh.

14 And Pharaoh said unto Jacob: How old art thou?

15 And Jacob said unto Pharaoh: The days of the years of my pilgrimage are a eighty and seven years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

16 And Jacob kneeled before Pharaoh and went out from before Pharaoh.

17 ¶ And it came to pass that Joseph placed his father and his brethren and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

18 And Joseph nourished his father, and his brethren, and all his father's household with bread, according to their wants, according to their families.

19 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

Chapter 19

Manasseh and Ephraim

1 And it came to pass that the time drew nigh that Jacob must die;

2 And he called his son Joseph and said unto him: If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh and deal kindly and truly with me; bury me not, I pray thee, in Egypt;

3 But I will lie with my fathers; and thou shalt carry me out of Egypt and bury me in their burying place.

4 And Joseph answered him, saying: I will do as thou hast said.

5 And Jacob said: Swear unto me.

6 And Joseph swore unto him.

7 And Jacob bowed himself upon the bed's head for the relief of it.

8 ¶ And it came to pass after these things, that it was told Joseph, saying: Behold, thy father is sick.

9 And Joseph went unto his father, Jacob, and he took with him his two sons, Manasseh and Ephraim.

10 And these, Manasseh and Ephraim, had Joseph and Asenath raised in the knowledge of YHVH^a; and they had grown up in the ways and instruction of YHVH Elohim^b;

11 And behold, they did not deviate from the way which their father and mother taught them, neither to the right nor to the left; and YHVH was with them.

12 ¶ And it came to pass that it was told Jacob: Look, and behold, thy son Joseph cometh unto thee, he and his sons; and Jacob strengthened himself and sat upon the bed.

13 And Jacob said unto Joseph: Elohim Shaddai^c appeared unto me at Luz in the land of Canaan, and blessed me,

14 And said unto me: Behold, I will make thee fruitful and multiply thee, saith YHVH^a; and I will make of thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession.

15 And now, of thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, behold, they are mine,

16 And the Elohim^c of my fathers shall bless them; even as Reuben and Simeon, they shall be blessed, for they are mine; wherefore, they shall be called after my name.

17 And it came to pass that after this time were Manasseh and Ephraim called Israel.

18 And thy issue which thou begetteth after them shall be thine and shall be called after the name of their brethren in their inheritance in the tribes; therefore, they were called the tribes of Manasseh and of Ephraim.

19 ¶ And Jacob said unto Joseph: When the Elohim of my fathers appeared unto me in Luz in the land of Canaan, he swore unto me that he would give unto me and unto my seed the land for an everlasting possession;

20 Therefore, O my son, El Elyon^d hath blessed me in raising thee up to be a servant unto me, in saving my house from death,

21 In delivering my people, thy brethren, from famine which was sore in the land;

22 Wherefore, the Elohim of thy fathers shall bless thee and the fruit of thy loins, that they shall be blessed above thy brethren and above thy father's house;

23 For thou hast prevailed, and thy father's house hath bowed down unto thee, even as it was shown unto thee before thou wast sold by the hands of thy brethren that thou should be found here, in the land of Egypt.

24 Wherefore, thy brethren shall bow down unto thee, from generation to generation, unto the fruit of thy loins forever;

25 For thou shalt be a light unto my people, to deliver them in the days of their captivity from bondage and to bring salvation unto them when they are altogether bowed down under sin.

26 And, therefore, as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way when we were yet but a little way to come unto Ephrath;

27 And I buried her there in the way of Ephrath; the same is called Bethlehem.

28 ¶ And Jacob beheld Joseph's sons and said: Who are these?

29 And Joseph said unto his father: They are my sons, whom Ha'Elohim^f hath given me in this land.

30 And Jacob said: Bring them, I pray thee, unto me; and I will bless them.

31 Now the eyes of Jacob were dim for age, and from years of weeping bitterly for the loss of his son, Joseph, so that he could not see well;

32 And Joseph brought them near unto him; and Jacob kissed them and embraced them.

33 And Jacob said unto Joseph: I had not thought to see thy face; and lo, Ha'Elohim hath showed me also thy seed.

34 ¶ And it came to pass that when Joseph had brought Manasseh and Ephraim out from before their father, Jacob, Joseph bowed himself with his face to the earth.

35 And Joseph took them both, Ephraim in his right hand toward Jacob's left hand, and Manasseh in his left hand toward Jacob's right hand and brought them near unto him.

36 And Jacob stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, crossing his hands; for Manasseh was the firstborn.

37 And Jacob blessed Joseph and said: Ha'Elohim, before whom my fathers Abraham and Isaac did walk, Ha'Elohim which fed me all my life long unto this day,

38 YHVH^a, which redeemed me from all evil, bless the lads; and let my name be named on them and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

39 ¶ And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head.

40 And Joseph said unto his father: Not so, my father; for this is the firstborn; put thy right hand upon his head.

41 And his father, Jacob, refused and said: This I know, my son, I know it; and it shall even be as it was with me and my brother, Esau:

42 Manasseh also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

43 ¶ And Jacob blessed them that day, saying: In thee shall Israel be blessed, saying: God make thee as Ephraim and as Manasseh.

44 And so it was that Jacob set Ephraim before Manasseh.

45 ¶ And it came to pass that Jacob said unto Joseph: Behold, I die; but God shall be with you and bring you again unto the land of your fathers.

46 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

47 And it came to pass that Joseph and his sons took leave of their father, Jacob, and Joseph wept privately, that only his sons, Manasseh and Ephraim, should know.

Notes:

1 YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

2 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. Thus “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.”

3 Elohim Shaddai: “God Almighty,” or the Almighty God.”

4 El Elyon: The Most High God, or the highest God, or the highest of the gods.

5 Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

6 Ha'Elohim: (האלהים) 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.

Chapter 20

The Vision of Israel

1 And it came to pass that the angel of YHVH^a came unto Jacob, saying: Fear not, Jacob; for I am he who hath been with thee from thy youth, and it is I that named thee and thy people Israel.

2 Now, therefore, be thee not troubled for thou hast been a faithful servant unto YHVH^b, and behold thou hast seen thy son Joseph once more.

3 ¶ And then the angel of YHVH took Jacob and showed unto him all of the works of the Creator^c.

4 And Jacob spoke in amazement, saying: Surely YHVH is El Elyon^d, the Creator, the very king of all creation!

5 And who am I, and who is my father, Isaac, and my father, Abraham, that Ha'Elohim^d should choose these, and our seed from among all people, and raised us above all tongues?

6 Who are we that should bear these blessings and these burdens?

7 For we were in the mist of a great famine, but YHVH Elohim^e did prepare a way to save our seed from death,

8 And yet we shall dwell here in peace but a short time, YHVH has prepared away and shown unto me that my seed shall be taken away from these and brought back unto the land promised us.

9 O, Israel, my seed! Forget not YHVH thy Elohim, that for I have seen that we have given a heritage,

10 And least we should forget, O Israel, the very Elohim that hath made a way for our escape from Egypt back into the lands promised us by our Elohim, YHVH watcheth over us still:

11 For once we live in the land of the sons of man, least we forget that we are the children of Elohim, YHVH shall send us a witness.

12 ¶ And in that day, we shall remember YHVH, and we shall journey through the trials with YHVH to

lead us;

13 And YHVH shall watch over us, wherever we should go, and light our way in the darkness.

14 And should be keep our covenants with YHVH Elohim the more we shall be blessed!

15 And if we keep them not, YHVH shall weep for us, and still prepare a way for us, that we should see the light in the darkness should we desire to return home.

16 And Jacob wept greatly for the sake of his seed.

17 ¶ And the angel of YHVH^a spoke to him, saying: Israel, fear not: for YHVH did not send thy seed unto death, but unto life;

18 Therefore, take courage and warn thy sons, let them know to remember YHVH always that thy seed might bring forth the final act of creation.

19 And Jacob gained strength in YHVH, and his heart was full; and he praised Elohim, for though his eyes were blinded, in YHVH he had seen and lived.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- d. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- e. Ha’Elohim: (האלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- f. 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. Thus “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.”

Chapter 21

The Tribe of Reuben: Behold a Son

1 And it came to pass that Jacob called unto his sons and said: Gather yourselves together, that I may tell you what shall befall my seed in the last days;

2 Gather yourselves together and hear, ye that are Israel^a; and hearken unto Jacob, your father.

3 ¶ And filled with the breath^b of Ha’Elohim^c, Jacob spoke unto his son Reuben, saying:

4 Reuben, thou art my firstborn, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power:

5 Unstable as water, thou shalt not excel because thou wentest up to my bed, then thou didst defile it;

6 Therefore, thy throne shall be set to the East^d, and to the South^d; for thou art beneath even they youngest of thy brethren in Israel.

7 But in the ninth month^e, even as cometh the winter, thou shalt yet find thy strength, that when the spring shall come, thy seed shall be ready;

8 And thou art as the mandrake^f plant, for thy roots are strong, and the word of thy seed shall flow with power.

9 And thy seed shall seek reason, and wisdom, and not go to war quickly; yet thy seed shall too be strong in their word and known by reasoning.

10 ¶ And a red^g banner shall go out before thee and thy seed, for thou art a fire and a strength before YHVH^h; and the judgement of thy seed shall be known in the last days.

11 But thy seed shall sleep before the face of YHVH, and their rest shall be great; for even as thou went up to my couch, so too shall thy seed seek after another at the first;

12 But behold, when thy seed shall awaken! How great shall be their victory, yea how great shall be the strength of their determination!

13 And none shall stop them, for this day I have declared that the first shall be the last, and the last shall be the first:

14 And thou, thy seed shall be brought up by Ephraim, the love of thy seed for the seed of Ephraim shall be renown;

15 And thy seed shall be established with their brethren in Ephraim, and their kinship shall not be forgotten.

16 For in the last days many things shall come to light, and a voice of reason must need be heard.

17 ¶ And when it shall come to pass that Ephraim and Judah shall establish their bonds, then the seed of Reuban shall be appointed the judgment seat, to sit in their stead and to represent them in their times of need.

18 And great shall be the council of thy seed!

19 And thy daughters in that day shall surely pour out libationsⁱ upon the altar of YHVH and awaken their hearts and souls to the Elohim^j that kept them and succored them in their slumbers;

20 And thy daughters shall rule over councils and their wisdom shall be known.

21 ¶ But during the time of their slumber, they shall sleep very deeply, yea even in a great slumber in the bed chambers of another love;

22 Yet YHVH shall keep watch over thy seed until they should awaken;

23 For thy seed shall travel first to the North^d, and then to the East^d and to the West^d, and there they shall find their rest for a time;

24 But their camp shall ever be to the South^d, for there doth the breath of Elohim preside, and the fire of Elohim, and the strength of Elohim.

25 ¶ And after thy seed shall slumber for a time, El Elyon^k shall send out thy brother Ephraim to awaken thy seed, and though they shall reject him at the first, he shall strive until thy seed hath found their rest.

Notes:

- a. Israel: Hebrew, "Straight to God." See Doctrines of the Saints 2g:20-26.
- b. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- c. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- d. The four aspects of God- Y: Da'at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokhmah: -Wisdom - Earth - North - Shekinah שכילה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgment - Fire - South - Michael מיכאל (Holy Ghost).
- e. The ninth month on the Hebrew calendar is Kislev, which is the third civil month. It is known as the month of dreams. Kislev occurs in November–December on the Gregorian calendar.
- f. 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.
- g. Red: In Kabbalah red signifies fire, strength, and judgment.
- h. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- i. Libation: Hebrew, "to pour," or "to pour out." Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- j. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- k. El Elyon: The Most High God, or the highest God, or the highest of the gods.

Chapter 22

The Tribe of Simeon: He has Heard My Suffering

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Simeon, saying: Simeon and Levi are brethren; their mekerah^c are vessels of malicious violence.

2 O that my soul should never come into their secret! Mine honor shall not be united to their assembly!

3 For in their anger, they slew a man, and killed beasts for pleasure.

4 Cursed be their anger, for it was fierce, and their wrath, for it was cruel; and for this, Simeon, thy right

hand did wither; yet in thy reproach was it healed.

5 And thus, to protect thy seed, YHVH^d will divide them and scatter them in Israel;

6 Therefore, thy throne shall be imprisoned by thy brother, Judah, and set to the South^e, and he shall be thy protection;

7 For when thy brethren are driven North^e, thou shalt be protected but for a time;

8 And thou shalt be taken and scattered throughout the earth with thy brother, Judah and shall suffer with him.

9 But thy camp shall ever be to the South^e, for there doth the breath^a of Elohim^f preside, and the fire of Elohim, and the strength of Elohim.

10 ¶ And in the tenth^g month, even in the winter, thou shalt find thy strength, that when the spring shall come, thy seed should be ready;

11 And thou art as the tower, for thy strength is great, and the sword in the hand of thy seed shall flow with power.

12 And thy seed shall seek violence, being rash; therefore, they shall be held back for a time by thy brethren; yet when they shall be sent forth, they shall be a scourge of justice.

13 ¶ And in the last days, when all ye my sons shall gather in thy strength, thy seed shall be an army and the defender of Israel;

14 And a green^h banner shall go out before thee and thy seed, and the understanding of YHVH shall be with thy seed in the last days.

15 And they shall make thy boarders and shall serve to protect all they that seek Israel for protection;

16 But these should be not rash, and learn to temper their righteous justice with mercy, for YHVH loveth all the creation;

17 Therefore, remember, thou my son, a sheathed sword and a sharp tongue can win more wars by the bringing of peace:

18 But when peace should not be established, know to strike quickly, that thine enemies might know thy strength and settle in peace for they are overtaken.

19 ¶ And thy daughters shall be taught to carry the shield, and to defend the defenseless, and seek justice for they that findeth not succor;

20 And their tongues shall be as swords, and their words shall carry, and the thunderings of El Elyonⁱ shall be heard in their cries;

21 And their victories shall be swift, and they shall repent of their ways and seek justice for the creation of Elohim.

22 And the proud shall they bring low, and the haughty shall they exhume that the light of the Creator might shine brightly.

23 Wherefore, know thou, my son Simeon, that even as thy hand was withered for a time and then healed, so too shall thy seed be restored in fullness at the last days.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. Mekerah: a type of weapon.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. The four aspects of God- Y: Da'at: Knowledge ~ Air ~ East ~ Avinu אבינו (God the Father); Chokhmah: ~Wisdom ~ Earth ~ North ~ Shekinah שכנה (God the Mother); V: Chesed: ~ Mercy ~ Water ~ West ~ YHVH יהוה (Jesus Christ); and H: Gevurah: ~ Judgement ~ Fire ~ South ~ Michael מיכאל (Holy Ghost).
- f. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. The tenth month on the Hebrew calendar is Tevet, which is the fourth civil month. It is known as the muddy month. Tevet occurs in December-January on the Gregorian calendar.
- h. Green: In Kabbalah, green represents growth and renewal.
- i. El Elyon: The Most High God, or the highest God, or the highest of the gods.

Chapter 23

The Tribe of Levi: He will Unite Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Levi, saying:

2 Levi, thou used the strength of thy cunning beside thy brother, Simeon; and in this it is even as I said before: the mekerah^c of you are vessels of malicious violence.

3 For in your secret assembly, and in your anger, you slew a man, and sought death at thy pleasure;

4 Therefore, thou too shall be cursed by thy anger, and thy fierce wrath, for thy deeds were cruel.

5 But in thy penance thou sought the succor of YHVH^d and to serve YHVH, and this thy seed shall do:

6 And thus, that thy seed should serve YHVH, YHVH will divide them and scatter them throughout Israel;

7 Therefore, thy throne shall be broken apart for a time and for times, and thy seed shall serve to unite thy brethren, even as thou once divided them.

8 ¶ And when that time shall come for my children to leave this land, YHVH shall rise one up from thy seed to give my sons and my daughters the Torah^e of YHVH;

9 And he shall be taken in, as was thy brother Joseph, by the Egyptians, and they shall teach him in war; yet he shall run and hide from the face of them.

10 And his brother shall open his mouth that my son shall be heard; and his sister shall be riled up along side him, and these three shall be the salvation of Israel from Egypt.

11 ¶ And when thy brethren are driven to the North^f, and to the East^f, and to the South^f, and to the West^f, thy seed shall be with them;

12 For thou shalt be taken and scattered throughout the earth with thy brethren and shall suffer with them.

13 And in the first^g month, even when the spring shall come, thy seed shall make ready that sacrifice in righteousness.

14 And thou art as a veil between the heavens and the earth, for through thy seed shall the power of YHVH prepare the creation for the coming *down* of the heavens.

15 ¶ But when the veil shall be torn^h, thy seed shall share in these duties with thy brethren *and sistren*, yet ye shall teach them that they should know to do so in righteousness.

16 And thy daughters shall do likewise, and pour out their libationsⁱ to wash the earth clean, and find joy in the wisdom of Ha'Elohim^b and serve YHVH in righteousness;

17 And they shall sing the holy songs and dance the holy dances^j before YHVH for the pleasure of Ha'Elohim.

18 And a banner of white^k, and black^l, and red^m shall go out before thee and thy seed, for the love of YHVH shall be their foundation and their strength.

19 ¶ And in the last days, ye shall remember my holy days and teach them to thy brethren,

20 Both thy sons and thy daughters shall work with thy brother, Ephraim, to bring them back to their inheritance;

21 And thy remembrance shall be great, and thy covenants shall be restored to thee, and thou shall teach thy brethren again to remember the law of sacrifice.

22 And thy sons and thy daughters shall work as one to teach my seed, yea and even all of the creation:

23 To prepare the earth, to cleans the earth, and to love all of this, the creation of Elohim.

24 ¶ And Levi, my son, I give unto thee this charge: That thy seed shall not forget thy daughters, nor sell their birthright;

25 For at the last days, wisdomⁿ shall be forgotten, but as a whisper upon the lips of the righteous;

26 Forget not to plant the trees, and pour libations upon the altars, and burn the fire of incense that YHVH may be pleased in thy service.

27 And be in council with thy brethren, that YHVH be remembered, and that knowledge be tempered by wisdomⁿ, and that strength^o be tempered by mercy^p, that my sons and daughters might find understanding^q in YHVH:

28 For in thy cunning did thou bring much violence^r against my house; but in thy seed should thy cunning be used for the pleasure of YHVH Elohim^s;

29 And at the last days, ye shall sit upon the throne with thy brethren and be remembered as he who united Israel in YHVH.

Notes:

- a. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha’Elohim: (האלהים) 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.
- c. Mekerah: a type of weapon.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”
- f. The four aspects of God- Y: Da’at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokhmah: -Wisdom - Earth - North - Shekinah שכנה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgement - Fire - South - Michael מיכאל (Holy Ghost).
- g. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
- h. See Matthew 27:51.
- i. Libation: Hebrew, “to pour,” or “to pour out.” Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- j. Holy song and dance: See Exodus 15:20.
- k. White: represents purity from sin. See Isaiah 1:18.
- l. Black: In Kabbalah, black is one of the colors of Malkut, the Sefirot on the very bottom of the Tree of Life. Just as the top Sefirot is the Crown, the bottom is the Kingdom. It represents the Bride, the creation of God.
- m. Red: In Kabbalah red signifies fire, strength, and judgment.
- n. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- o. Gevurah: Hebrew, “strength.” Located in the center of the left column, Gevurah represents the left hand of God. In Mormon Kabbalah this sefirot represents the Holy Ghost and judgment. With the mercy of Christ Gevurah becomes a cleaning and transforming fire, without it Gevurah becomes hellfire damning us.
- p. Chesed: Hebrew, mercy,” representing God’s love, mercy, and devotional piety toward mankind. In traditional Kabbalah, Chesed represents the right hand of God, in Mormon Kabbalah this Sefirot represents Jesus Christ, the Son of God.
- q. Binah: Hebrew, “understanding;” intuitive understanding, or contemplation. In Mormon Kabbalah, the location or mystical state where all ten sefirot in the Tree of Life are united as one. Binah is the hidden sefirot located below Keter in the middle column, between Da’at, Chokhmah, Chesed, and Gevurah. Though Binah we can glimpse the infinity of Keter.
- r. See 2 Moses 31:6-11.
- s. 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. Thus “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.”

Chapter 24

The Tribe of Judah: Israel will Praise YHVH

1 And filled with the breath^a of Ha’Elohim^b, Jacob spoke unto his son Judah, saying:

2 Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee;

3 Therefore, thy camp shall be made at the East^c, yet thy throne shall be set to the South^c, and shall envelop thy brother Simeon and be his protector:

4 For when thy brethren are driven North^c, thou shalt be protected but for a time;

5 And then thou shalt be taken and scattered throughout the earth with thy brothers, Simeon and Levi, and a remnant of others of thy brethren, and shall suffer with them,

6 But by thy name shall they be known, for thy seed shall hide them.

7 ¶ And in the third^d month, even as the summer comes in, thou shalt find thy strength, that the seeds

shall be planted to feed thy brethren at the last time.

8 For thou art as a young lion; from the prey, my son, thou art gone up;

9 And thy sons shall crouch down, lying in wait, and thy daughters shall speak with the roar of a lioness—and who shall dare to stand against thy seed?

10 For kings shall burst forth from thy seed, even Malchei HaMelachim^e by way of the fruit of thy loins.

11 The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh^f shall come; and unto him shall the gathering of Israel be.

12 ¶ And I say unto thee, my son: That when the time should come, thou shalt slay thine own son in his righteousness,

13 For it should come to pass that Judah shall bind his foal unto the vine and shall bind that foal's son unto the choice vine:

14 And this, my son, ye shall do that ye wash thy garments in wine and thy clothes in the blood of grapes;

15 For their eyes, they shall darken as one with wine, and their teeth shall be white with milk;

16 Therefore, they shall not see for their own drunkenness, and their mouths shall be filled with their own words.

17 And thou shalt be driven from thy throne, and made to wonder the earth, yet thy seed shall be strong;

18 ¶ And at the last day Joseph shall send his son, Ephraim to set thee free, and a remnant of his seed shall listen;

19 But at the first thou shalt drown in thy own tongue and harken not, but a remnant shall be reminded, and thy seed shall return home.

20 But peace shall not be thy keeper, and war shall abound until that day when my brother Esau shall be remembered, and the blood of Isaac shall find peace.

21 And before that day should come, thy seed shall be driven to the North^c, and to the South^c, and to the West^c, and to the East^c;

22 And the blood of Abraham shall be as the very seed of Adam upon the earth.

23 ¶ And in the last days, when the house of Ephraim and the house of Judah shall be as one, Ephraim shall be the lawgiver, and Judah the judge, and a scarlet banner shall follow thee.

24 And thy daughters shall shine as diamonds, coming forth after being hidden for time and times;

25 And these shall be my High Priestesses and shall judge Israel with their voice as a lioness and shall bring those that would exalt themselves above Ha'Elohim^b to be made low.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokhmah: -Wisdom - Earth - North - Shekinah שכינה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgement - Fire - South - Michael מיכאל (Holy Ghost).
- d. The third month on the Hebrew calendar is Sivan, which is the ninth civil month. It is known as the month that God gave the Torah to the Moses at Mount Sinai. Sivan occurs in May-June on the Gregorian calendar.
- e. Malchei HaMelachim: Hebrew, "King of kings." See Deuteronomy 10:17; 1 Timothy 6:15; Revelation 17:14, 19:11-12, 19; Doctrines of the Saints 50b:12.
- f. Shiloh: Hebrew: "He who is," another way of saying "I AM THAT I AM," a reference to the Messiah, Jesus Christ.
- g. Scarlet: can mean 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.

Chapter 25

The Tribe of Dan: YHVH shall Bring Justice for Israel

1 And filled with the breath of Ha'Elohim^a, Jacob spoke unto his son Dan, saying: Dan shall plead for his people, that they be as one of the tribes of Israel;

2 Therefore, thy throne shall be set to the West^b, and shall move to the North^b to the Eastern^b most boarders;

3 For ye shall be one with Manasseh, the eldest son of thy brother, that thou should repent of thy treachery^c.

4 And in the eighth^d month, even before the winter should come in, thou shalt find thy strength, that when the winter should come, thy seed shall be ready;

5 For thou art a serpent by the way, an adder in the path that biteth the horse's heel, so that his rider should fall to the West^b.

6 And many shall come to thy shore and shall lay with thee and shall teach thy seed of strange elohim^e.

7 And in that day that thy seed shall be taken to the South^b, and in that day that thy seed should be taken to the North^b, war shall travel with thee and the fruit of thy loins shall cry out.

8 ¶ And at the last days shalt thou gather them up unto YHVH^f; and they should rebel at the first, following elohim^e made by the hands of men;

9 For Dan shall make his bed with Lilith^g, that great temptress; and a darkness shall wash over thy seed, and the light of YHVH shall be to them as a great mystery;

10 But thy brother Manasseh shall seek thee out, and find thee, and be thy salvation.

11 And with a blue banner thy seed shall seek the glory of YHVH, and shall sing: I have waited for thy salvation, O YHVH!

12 And then shall it be that by the name of thy brother, Manasseh that ye shall be one again in Israel, forsaking the crafts of men^h;

13 And thy altars shall stinketh no more, and thy ways of war shall be the defense of Israel; for thy ways shall be slippery no more, but thy craftⁱ shall be bought^j in righteousness.

14 And for this, thou shall not lose thy birthright, but shall be one in Israel, that none should divide my sons.

15 ¶ And thy daughters shall not be barren, but shall fill the North^b and the South^b with thy seed;

16 And from the North^b they shall travel to the West^b and thy seed shall be with thy brother Joseph and shall bring strength to him.

17 And thy daughters shall harken unto thy brother, Manasseh and cease to lead men astray, and shall succor the poor and the needy;

18 And these too shall be mighty hands of justice^k, lifting up their voices in defense of Manasseh, who's lands shall be taken and must need be returned.

19 ¶ And the seed of Dan and the seed of Manasseh shall be one in YHVH^f, and the daughters of Dan and the daughters of Manasseh shall as one reclaim their birthright;

20 And their camp shall ever be to the North^b, for thy seed are of the earth^l, and there doth the cup of Elohim^m preside, and the face of Elohimⁿ, and the wisdom^o of Elohim.

21 And at the last days the Law shall come from the mouths of thy daughters even as they shall join with thy sisters, the daughters of Levi.

22 And a mighty prophetess shall come from thy seed to bring justice^k to the earth^l, and to reclaim the moon^p, and to bring pleasure to the eyes^q of YHVH.

23 And she shall speak in the name of YHVH and be of the seed of Ephraim and also of Dan; and Manasseh shall reign with her, for she shall be the judge^r of YHVH in that day.

24 Therefore, my son, flee from all evil; flee from envy, and hatred; grasp to that which is good, and the love of YHVH; that thy heart be not defiled, and the breath of God shall rest upon thee.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. The four aspects of God- Y: Da'at: Knowledge ~ Air ~ East ~ Avinu אבינו (God the Father); Chokhmah: ~Wisdom ~ Earth ~ North ~ Shekinah שכנה (God the Mother); V: Chesed: ~ Mercy ~ Water ~ West ~ YHVH יהוה (Jesus Christ); and H: Gevurah: ~ Judgement ~ Fire ~ South ~ Michael מיכאל (Holy Ghost).
- c. Dan's treachery: See 2 Moses 3:13
- d. The eighth month on the Hebrew calendar is Marcheshvan or Cheshvan, originally Bul, and is the second civil month. It is seen as a month of darkness and decay. Cheshvan occurs in October–November on the Gregorian calendar.

- e. Elohim: (אֱלֹהִים) Hebrew: “gods.” Here referring to pagan gods made of human hands.
- f. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- g. Lilith: Hebrew (לילית) feminine noun, a female night demon, usually translated into “owl” in many English versions of the Bible. See Book of Remembrance 5:25.
- h. Craft of men: Priestcraft.
- i. Thy craft: Here referring to the priesthood of God.
- j. Bought: Hebrew (קָנָה) Qanah, or “acquired.”
- k. Justice: a play on words, as Dan means “Judge.”
- l. Earth: a Hebrew feminine noun that can represent God the Mother/the Divine Feminine.
- m. Cup of Elohim: In the ancient Near East, “cup” was used as a metaphor for fate. Here it is a feminine noun, representing both the Divine Feminine and the will of God.
- n. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- o. Wisdom: A play on words, as this is Chokhmah, another term for Shekinah.
- p. Full Moon: The Hebrew word for moon, (לְבַנָּה) lebanah, is a feminine noun. The Hebrew for “full, (מָלֵא) “maw-lay” is male yet can mean “pregnant woman.” The Hebrew given me over the Egyptian is (כֶּסֶה) keseh, which is masculine. See Psalm 81:3, 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.
- q. Eyes: or confidence.
- r. Judge: a play on words as Dan means “judge.” Hebrew (דִּין) “din” can also mean “administer,” “defend,” “govern,” “plead,” or “vindicate” here. This could also signify that she has the blood of Judah in her also.

Chapter 26

The Tribe of Naphtali: The Struggle of Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Naphtali, saying: Naphtali is a doe let loose; he giveth goodly words and maketh beautiful his tongue,

2 And thy seed shall run swiftly and sound the shofar, for thy pity for thy brother, Joseph, shall be remembered and thy voice shall be heard at last;

3 Therefore, thy throne shall be set to the East^c and to the North^c and shall be a wall to defend Israel.

4 And in the twelfth^d month as the spring should come in, thou shalt find thy strength, that when the summer arises, thy seed shall be ready, having planted fruitful seed.

5 And I would that thou should stand not with thy brother Joseph in that day that my seed should be taken to the North^c:

6 For war shall travel with thee and the fruit of thy loins shall cry out, and thy camp shall ever be to the North^c, yet thou shall reject thy brothers, Levi and Judah.

7 But when thy brother, Joseph, was sold, thou wouldst not eat, therefore thy seed shall be fed and shall be as an army come to devour;

8 Therefore, thy seed shall carry a banner of dark red^e, and the amethyst^f shall speak unto thee and unto thy seed.

9 ¶ And at the last days thy seed shall war with thy brother, Dan, in defense of Israel, and together these shall keep the peace, and none shall dare to make war against Israel.

10 And thy daughters shall bring healing waters unto all they who shall desire to drink of it, that they should find strength in YHVH^g.

11 And El Elyon^h shall be with thee and thy seed and watch over them as they flee to the islands of the sea, and to the mountains, and to the North^c, and to the East^c, for the blood of Abraham shall cover all of the earth in that day;

12 And thy sons shall cry out for mercy, and it shall be given them, and thy daughters shall give of their passion and YHVH Elohimⁱ shall accept of their offering.

13 ¶ And to thy seed the teachings and the traditions^j shall not be wholly lost, but a remnant shall be with thee^k, and the Tree of Life^l shall rise before thee;

14 And this because thou took pity on the man^m that came unto my house in distress in the winter,

15 And it was he that took the coat of many colors that I had made for thy brother Joseph;

16 And in my sorrow, I grieved that this treasure was gone, yet I did not know that it had been returned

to my son, Joseph;

17 Therefore, it shall be that its secrets shall be shared with thy seed, and a remnant shall remember.

18 And in that day when the wisdom^j written upon thy brother's coat shall again adorn the earth, thy seed shall remember, and shall come home to their inheritance.

19 ¶ And at the last day, thou shall be a bridge between Judah and Levi, and Levi and Joseph, and between Joseph and Judah, and the dove of peace shall be with thee.

20 And in that day, YHVH Elohimⁱ shall exalt the humble, for El Elyon^h loveth they that are despised and rejected by the sons of man;

21 Therefore, my son, fall not asleep unto YHVH^g, but remember YHVH the Elohim of us, and at the last day every spirit of deceit shall be trodden down by thy hands.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge ~ Air ~ East ~ Avinu אבינו (God the Father); Chokhmah: ~Wisdom ~ Earth ~ North ~ Shekinah שכנה (God the Mother); V: Chesed: ~ Mercy ~ Water ~ West ~ YHVH יהוה (Jesus Christ); and H: Gevurah: ~ Judgment ~ Fire ~ South ~ Michael מיכאל (Holy Ghost).
- d. The twelfth month on the Hebrew calendar is Adar, which is the sixth civil month. 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.
- e. Red: In Kabbalah red signifies fire, strength, and judgment.
- f. 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.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- h. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- i. 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. Thus "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."
- j. The teachings and traditions: Kabbalah, the mystic teachings.
- k. Or: "and with thee shall be a remnant."
- l. Tree of Life: See 1 Moses 4:16; Melchizedek 2:10; 1 Nephi 3:46-53 RAV, 11:8-13 OPV; Zenos 2:16, 3:40, 9:5-14.
- m. See 2 Moses 4:17.

Chapter 27

The Tribe of Gad: The Fortune of YHVH

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Gad, saying: O my son, Gad!

2 Raiders shall overcome thee; but thy camp shall be set to the South^c, and there thou shall find the breath^a of Elohim, and the strength^d of Elohim, and the fire of Elohim;

3 Therefore, thou shall overcome at the last, and thy throne shall be set to the East^c.

4 And in the seventh^e month, even as the summer ends, thou shalt find thy strength, that when the winter should come, thy seed shall be ready.

5 And in that day that my sons shall be divided, thou shall be taken to the North^c, and the seas that was afore as a wall unto thee shall be thy home.

6 ¶ And at the last days, thou shall be found as one wandering about the earth, a shepherd and a herdsman shall thy seed be in the eyes of YHVH^f.

7 And in that day when darkness shall be called light, bitterness called sweet, slander and lies called truth, and violence and covetousness called peace thy sons and daughters shall awaken:

8 And these shall be a mighty power^g in the name of YHVH, for they shall be a force^g of humility and enlighten the eyes of Adam^h that they be the sons and daughters of Elohimⁱ.

9 And thy seed shall be valiant in watching over the flocks, that when the wild beasts should come, thou shalt pursue and overtake them.

10 Yet thou art one of action, and so too shall thy seed be, thy sons and thy daughters shall ever be on the lookout and shall not rest until Israel is gathered.

11 ¶ And thy sons shall stand ready and be watchmen over Israel, and thy daughters shall dream dreams and their visions shall surely come to pass;

12 For thy sons shall put their trust in YHVH^f in that day and make clear the path that all of Israel might be one in YHVH Elohim^l again.

13 And thy daughters shall be seers and shall find that which has been lost,

14 And their mothers shall watch over the stakes of Zion^k as a hen over her nest, for Zion and Israel shall be one.

15 And when the viper should strike, she shall be ready, and shall strike quickly and with deadly force;

16 Therefore, thy daughters shall be a wonder and a sight before all Israel; and all shall say: YHVH is with the daughters of Gad, for these be seers of YHVH.

17 ¶ And thy sons shall dawn the regiment of war, yet they shall not conquer but declare peace, for the fear of YHVH shall be in them to the sons of man^l.

18 And a blue^m banner shall be seen as their armies march, and words shall be written upon them that no man shall understand but by the breath^a of YHVH.

19 And mercy shall go before thy way, and it shall be as a light in the darkness unto the children of man^l:

20 Therefore, my son Gad, go thy way in peace, and rest for a time and times that thou might find thy shame and conquer it for the sake of YHVH and for the sake of Israel.

21 And behold, fear not; for YHVH Elohim^j, El Elyonⁿ, El Shaddai^o shall be thy vengeance and shall be thy salvation.

Notes:

- a. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha’Elohim: (האלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da’at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokhmah: -Wisdom - Earth - North - Shekinah שכנה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgement - Fire - South - Michael מיכאל (Holy Ghost).
- d. Gevurah: Hebrew, “strength.” Located in the center of the left column, Gevurah represents the left hand of God. In Mormon Kabbalah this sefirot represents the Holy Ghost and judgment. With the mercy of Christ Gevurah becomes a cleaning and transforming fire, without it Gevurah becomes hellfire damning us.
- e. The seventh month on the Hebrew calendar is Tishrei, which is the first civil month. Originally called Ethanim, Tishrei is the month of Rosh Hashanah. Tishrei occurs in September–October on the Gregorian calendar.
- f. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- g. Power: Hebrew, “Force,” “power,” or “strength.”
- h. Adam: Hebrew, “mankind.”
- i. Sons and daughters of Elohim: Sons and daughters of God, or sons and daughters of Christ; Israel.
- j. 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. Thus “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.”
- k. Zion: Hebrew, “Tsiyyon” or “Tzion,” meaning “marking.” 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.”
- l. Children of man: Those that had never known the LORD God, or that knew God and fell away.
- m. Blue: the color of holiness and divinity. The tzitzits (“frenge”) have blue in them to represent that Israel is a kingdom of priests and priestesses, blue reminding also of the sapphire.
- n. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- o. El Shaddai: Hebrew, “God almighty,” or “almighty God.”

Chapter 28

The Tribe of Asher: The Blessing of Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Asher, saying:

2 Out of Asher shall come much grains and fat breads, for thou art as the olive tree, and thou shall yield delicacies befitting thy King;

3 Therefore, thy throne shall be set to the East^c, and the sea shall be as a wall upon thee, for thou art the peace of Israel.

4 And in the eleventh^d month, there shall be heavy rains upon the earth that thou shalt find thy strength, and that the earth should be prepared for thee, and thy seed shall be ready;

5 For thy seed shall wear two faces, and they that seek peace shall see the face of war upon thee; and they that see war shall see the face of peace;

6 Therefore, let thy hands be thy strength in Ha'Elohim and thy tongue be thy weapon in YHVH^e that none might defeat thee.

7 Seek ye after truth, and YHVH shall lead thee, and the breath^a of Elohim^f shall be thy breath, and the voice of Ha'Elohim shall be upon thy tongue;

8 And in that day, after thou hast been driven North^c, thy seed shall lay waste to those that should oppress them, and their strength shall be made known.

9 ¶ And at the last day thy sons shall bear the weight of bartering in Israel, that the will of YHVH be known and the justice of Elohim be made whole;

10 For in that day, brother shall turn against brother, sister against sister; father against son, and mother against daughter;

11 So it is that they who shall slay the wicked too shall be wicked and they that slay the just shall also be just; and thy seed shall be their defenders.

12 And thy seed shall be tasked with the treaties of Israel, therefore thy camp shall ever be to the North^c, for there doth the wisdom^g of Elohim preside.

13 ¶ And thy daughters in that day shall be made clean and shall prepare the table for the banquet that Israel might make feasts in the name of YHVH;

14 And they shall pour out their libations^h upon the altars and serve up the wine to those that shall drink to the reign of the true King;

15 And the king of peaceⁱ shall guide them, and the tower^j of YHVH shall defend them and be their strength, and thy daughters shall even be as watchmen upon the towers.

16 And thy sons also shall stand watch and make ready that the sons of Levi should come forth from their midst and offer up a sacrifice unto YHVH Elohim in righteousness.

17 ¶ And in that day, thou shall sit with Levi and with Judah and study the words of YHVH to know the teachings of Ha'Elohim;

18 Therefore, my son Gad, cease not thy prayers and thy supplication before YHVH, but seek after the wisdom^g of Elohim that it should grow in the land as a tree^k of great strength;

19 And that tree shall be unto thee as a pillar of righteousness before YHVH Elohim^l, and written upon it shall be the understanding^m of Ha'Elohim;

20 For even as the serpentⁿ shall wind itself upon thy feet and bruise thy heel, the pillar of El Elyon^o shall bear down to smash its head, even as thou art knelt in thy supplication.

21 Therefore, carve the name of YHVH into the pillars^p, and carve the Torah^q of YHVH into the pillars^p, and wear these upon thy heart that the justice^r and mercy^s of YHVH Elohim be known.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokhmah: -Wisdom - Earth - North - Shekinah שכילה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgement - Fire - South - Michael מיכאל (Holy Ghost).

- d. The eleventh month on the Hebrew calendar is Shevat, which is the fifth civil month. It is known for its heavy rains. Shevat occurs in January–February on the Gregorian calendar.
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- f. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- h. Libation: Hebrew, “to pour,” or “to pour out.” Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- i. King of peace: Melchizedek.
- j. Tower: Magdalene.
- k. Tree of Life: See 1 Moses 4:16; Melchizedek 2:10; 1 Nephi 3:46-53 RAV, 11:8-13 OPV; Zenos 2:16, 3:40, 9:5-14.
- l. 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. Thus “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.”
- m. Binah: Hebrew, “understanding;” intuitive understanding, or contemplation. In Mormon Kabbalah, the location or mystical state where all ten sefirot in the Tree of Life are united as one. Binah is the hidden sefirot located below Keter in the middle column, between Da’at, Chokhmah, Chesed, and Gevurah. Though Binal we can glimpse the infinity of Keter.
- n. See Genesis 3:15, 1 Moses 5:32-33.
- o. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- p. See Book of Remembrance 26:4.
- q. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”
- r. Gevurah: Hebrew, “strength.” Located in the center of the left column, Gevurah represents the left hand of God. In Mormon Kabbalah this sefirot represents the Holy Ghost and judgment. With the mercy of Christ Gevurah becomes a cleaning and transforming fire, without it Gevurah becomes hellfire damning us.
- s. Chesed: Hebrew, mercy,” representing God’s love, mercy, and devotional piety toward mankind. In traditional Kabbalah, Chesed represents the right hand of God, in Mormon Kabbalah this Sefirot represents Jesus Christ, the Son of God.

Chapter 29

The Tribe of Issachar : The Reward of Israel

1 And filled with the breath^a of Ha’Elohim^b, Jacob spoke unto his son Issachar, saying: Issachar is a strong ass, stretched out between two mounds;

2 And seeing that his resting place was good, and the land, that it was pleasant, he shall pitch his tent upon the neck of the hill and begin his labors upon the earth;

3 Therefore, his throne shall rest to the North^c, and be placed between the East^c and the West^c that the knowledge and wisdom of Yah^d and the mercy of YHVH^e shall guide him.

4 ¶ And in the fifth^f month, when the grapes should be ready for harvest, that the wine of YHVH might be made, thy strength shall come, that thy seed might find joy in the harvest;

5 For the moon^g shall shine full and bright for thy daughters, and thy sons shall study the words of YHVH that they might teach all of Israel the will of El Elyon^h;

6 For Issachar is a learned man, and his seed shall too be learned in the ways of the earth,

7 And they shall read the stars and seek after the signs and wonders Ha’Elohim hath written upon them.

8 And thy sons shall know the times, and thy daughters shall raise their children in wisdom and in all cunning things;

9 Therefore, thy camp shall be made to the East^c, for there doth the knowledge of Elohimⁱ dwell, even upon the qafim^j.

10 ¶ And in that day that thy seed should be driven north, thy seed shall scatter upon the winds and upon the seas;

11 And thy seed shall be rooted deep within the earth, yet YHVH shall uproot thee that thy seed should be made to spread out.

12 And at that last day, thy daughters shall come in and shall enlighten the sons of man with their knowledge,

13 And thy sons shall go forth and shall teach the daughters of man with their wisdom;

14 Therefore, thy seed shall lift up their heads from out of the earth, and their eyes they shall pull away from the stars that they might teach all of Israel the secrets of YHVH:

15 For Israel is not to be ruled by the heavens, but YHVH shall be their guide,

16 And Ha'Elohim hath written out His decree upon the skies, yet Israel is to bring the will of YHVH to the earth, while all other creation is governed by their decree.

17 ¶ Wherefore, Issachar, teach thy seed to covet not after gold, nor costly apparel, but to wait upon the will of Ha'Elohim and El Elyon that the spirits of deceit shall have no power over them;

18 Yea, teach thy seed to love the creation even as YHVH loveth His creation, and to have compassion for the lowly, and the poor, and the weak:

19 Issachar, my son, teach thy seed to seek not after slippery things they cannot hold, for this shall lead many to covetousness, fornication, and malice;

20 But teach thy seed the comfort of YHVH Elohim, and to share their bread with the poor, and suckle those in need, and to serve their enemies.

21 And this shall be a hard thing for them, for their eyes shall wonder off after mysteries^k, but if they will harken unto YHVH their Elohim, great shall be the reward of Israel.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokmah: -Wisdom - Earth - North - Shekinah שכנה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgement - Fire - South - Michael מיכאל (Holy Ghost).
- d. Yah: Yah Hei, Yah representing The Creator or the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- f. The fifth month on the Hebrew calendar is AV, which is the eleventh civil month. It is sometimes referred to as Menachem Av (Hebrew: מנחם אב) "Comfort of Fathers." Av occurs in July–August on the Gregorian calendar.
- g. In modern Judaism, there is a full moon holy day, Tu B'Av, a holy day of love that likely reflects an ancient Mother Goddess holy day that was rejected when Judea became monotheistic.
- h. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- i. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- j. 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 Exodus 10:13, 14, 21. See also Mosiah 5:50RAV, 7:31 OPV; 7:55 RAV, 12:6 OPV 2 Moses 7:5.
- k. See Book of Remembrance 12:15-19, 15:10-12, 20:26-27

Chapter 30

The Tribe of Zebulun: The Honor of Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Zebulun, saying:

2 Zebulun shall dwell to the West^c and westward; he shall become a haven for truth resting between the seas, and his border shall be unto Zidon;

3 Therefore, his throne shall be to the North^c and to the West^c and to the East^c that thy honor shall be as a sacrifice unto Israel.

4 And in the fourth^d month, even at the summer, thy seed shall be planted that thy crops may be gathered, and Israel fed, and that thy calves be made fat, and that their bread be full;

5 For thou didst weep for thy brother, Joseph and kept Israel's secret^e with a troubled heart; therefore, mercy shall be great in thy seed, and the fatted lamb shall be thine to give.

6 ¶ And when Israel shall be ready for to flee this land, thy brother, Levi, shall take refuge and should flee unto thy seed,

7 And he shall bless him and take him in as one of his own that he be ready to deliver my children from

their bondage.

8 And thy seed shall be united and divided, for they shall be as a watchman over thy brother, Issachar, and shall be blessed by the seed of Issachar even as they shall be a blessing to him.

9 ¶ And a remnant of thy seed shall follow my brother, Esau, and shall find YHVH^f by his seed, and epistles^g of wisdom shall come from the tongue of thy seed;

10 And these shall reject truth at first, but then they shall make their camp to the East^c and at last remember YHVH.

11 And thy seed shall be blessed, and their blessings shall pour out over all Israel, that the blessings of Israel should extend to the whole of the earth,

12 That in that day, none in the borders of Israel should starve or parish but should be saved.

13 ¶ And at the last days, the daughter of Zion^h shall stand forth, and remind the earth of their covenant with YHVH, and return the cup of Elohimⁱ to the temple, that libations^j might be poured upon the altar,

14 And that that which was hidden should be found, and that which had been in darkness shall come to light.

15 And a cloth shall be placed over her^h, to hide her, yet YHVH shall make her as to shine, that none shall see the tarp, but only that light from within.

16 And thy daughters shall stand ready to feed the earth, and to care for her creation, and to bless and to heal the sick, and to stand at the altars.

17 And thy sons shall go out with hands extended, giving alms to the poor, and giving goods with no price, and shall want for nothing, and shall ask for nothing, but shall give as YHVH hath bless them.

18 And thy seed shall have compassion in their hearts towards the bowels of mankind, and for the beasts, and for the fowl of the air, and for the fish of the sea, and the plants; yea and all the creation of Ha'Elohim;

19 And thou shall not seek to rule over Israel but shall be as a king among *them*.

20 ¶ And when Israel shall be as a man in the cold of winter with no shoes or coat^k, Zebulun shall find him,

21 And he shall give him meat from his house, and the shoes off his feet, and the coat that is upon him.

22 And when Israel has grown sick from fever, Zebulun shall give him to eat, and to drink, and shall care for him until he is again well;

23 For thy seed shall be as the waters, divided by the land, yet always seeking the path back that ye may gather as one again;

24 Therefore, teach thy seed that they correct without malice, that they be not consumed by anger, and this that they shall be brought when the time of YHVH shall come in.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge ~ Air ~ East ~ Avinu אבינו (God the Father); Chokhmah: ~Wisdom ~ Earth ~ North ~ Shekinah שכנה (God the Mother); V: Chesed: ~ Mercy ~ Water ~ West ~ YHVH יהוה (Jesus Christ); and H: Gevurah: ~ Judgement ~ Fire ~ South ~ Michael מיכאל (Holy Ghost).
- d. The fourth month on the Hebrew calendar is Tammuz, which is the tenth civil month. 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. IT 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.
- e. Referring to his brothers selling Joseph.
- f. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- g. Epistles: Hebrew, "Sefer;" "writings" or "book."
- h. Daughter of Zion: This phrase typically refers to Israel, the term "daughter" implying that God is a loving father to His people. However, Doctrines of the Saints 93b:9 (Book of the Law of the Lord 34:4a) calls the daughter of Zion to arise, and calls upon the "Tower of the Flock," a term for the Magdaline Priesthood. Section 118d:9, 1183:10, and 118g 28 calls apostle Victoria Ramirez, FayEllen Ely, and Anni Rose each a "daughter 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 Israel, or a future prophetess, or both.
- i. Cup of Elohim: In the ancient Near East, "cup" was used as a metaphor for fate. Here it is a feminine noun, representing

both the Divine Feminine and the will of God.

- j. Libation: Hebrew, “to pour,” or “to pour out.” Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- k. No shoes and no coat: or “naked.”

Chapter 31

Our Mother Dinah: The Vindication of Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his daughter Dinah, saying: Dinah is the rose^c of Israel;

2 For she taketh the cup of Israel's salvation, and pours libations^d upon the altar of YHVH^e;

3 Therefore, her throne shall be found in all of Israel, and she shall come down from the North^f as the South^f shall come up, and the East^f and the West^f shall embrace her.

4 For in that day that Shechem son of Hamor the Hivite, the prince of the region, saw thee, his passion was drawn^g, and his soul clung to thee;

5 And he loved thee and spoke to thee tenderly in his passions; and he declared unto his father: Get me this young maiden as my wife.

6 ¶ And it came to pass that thy brothers, Simeon and Levi, did hear rumors most foul; that this man should take thee, and to lie with thee by force;

7 Therefore, did they do this crime unto me, saying: That all of the house of Hamor should damage^h themselves for this marriage to come to pass.

8 And even after the house of Hamor accepted this deception, thy brothers, Simeon and Levi, did come into their house to wage war and to kill them and to rob them, and to defile them;

9 For they saw this mingling of blood as the mingling of the poor and the unpoor, the unholy and the holy, and they became even that which they had feared:

10 They saw not that thou should bring YHVH^e unto the house of Hamor, but only that his house was unworthy.

11 And my house did give up much to keep the peace between Israel and the Canaanites and Perizzites, that they not unite against me and attack me, that Israel be not destroyed.

12 And now we see that thy marriage is strongⁱ, and that the House of Hamor is no more, but is as one of Israel, through thee, my daughter.

13 ¶ And in the third^j year, the twelfth^j month shall fall twice as the spring should come in, that Israel shalt regain her strength, that when the summer arises, her joy should come in;

14 For by the fruit of thy labors shall Israel be united with all the creation, that the fullness might come in;

15 Therefore, by the fruit of the trees^k shall Israel know that thy month hath come in.

16 ¶ And in the last days, after the sons of Israel cease to put aside their wives and their daughters, and the Face of Elohim^l hath no longer been forgotten, thou shall be remembered, my daughter;

17 And my sons shall regain their strength as they return unto thee thy birthright, and make thy paths known, and keep thy secrets no longer.

18 For thy brothers, Simeon and Levi, these did ask of me: Shall he make our sister like a harlot?

19 Yet in their rash anger, and in their violence, they did treat thee as such, seeing thee as a possession to own, and not as the strength that thou art;

20 Therefore, in the last days when thy brother Levi shall remember their sister, and when Simeon shall see thy strength, thou shalt return again Israel from blindness and vengeance unto peace.

21 And the dove of peace shall be made known, and the Tree of Life shall bear fruit, and thy daughters shall serve Israel even as thy brothers, and the flowers shall bloom again upon the earth.

Notes:

- a. Ruach Hakodesh: “The Glory of God or God's Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the

Holy Spirit we received God.

- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. Rose: This may be a play on words as the rose is a symbol of Israel.
- d. Libation: Hebrew, "to pour," or "to pour out." Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- f. The four aspects of God- Y: Da'at: Knowledge ~ Air ~ East ~ Avinu אבינו (God the Father); Chokhmah: -Wisdom ~ Earth ~ North ~ Shekinah שכנה (God the Mother); V: Chesed: - Mercy ~ Water ~ West ~ YHVH יהוה (Jesus Christ); and H: Gevurah: ~ Judgement ~ Fire ~ South ~ Michael מיכאל (Holy Ghost).
- g. See Genesis 34.
- h. Or "circumcise."
- i. This appears to show that inner faith marriages can be a blessing.
- j. Leap year: The twelfth month on the Hebrew calendar is Adar-aleph or Adar I, which is the sixth civil month. In leap years, Adar-bet or Adar II becomes the thirteenth month, keeping the holy days of this month. Adar is known as a month of celebration and happiness. Adar occurs in February–March on the Gregorian calendar.
- k. It is by the harvest that the leap year is determined.
- l. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.

Chapter 32

The Tribe of Joseph: YHVH will Add to Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Joseph, saying: Joseph is a fruitful son, even a fruitful son by a spring, whose daughters march over the wall;

2 Therefore, his throne shall span from the West^c and to the East^c with thy son Manasseh to the North^c, and with thy son Ephraim to the South^c that thy seed might cover the whole earth;

3 For YHVH^d hath decreed that thy seed should never perish so long as the earth shall stand.

4 And thy seed shall spring forth as one gone over a well, and YHVH shall rise up from thee a righteous branch from the fruit of thy loins;

5 ¶ And in the sixth^e month, even at the time of the harvest, thy seed shall be sent out for the last time that the crops may be gathered, and Israel fed.

6 And the time of harvest shall surely come in; for the kingdom of YHVH Elohim^f is an everlasting kingdom which shall not pass away;

7 But the kingdoms of men are like a slumber in the heat of the day, which after the summer shall leave him should disappear;

8 And the bridegroom^g shall become enraged, yet thy throne shall abide in strength.

9 Agile shall be thy hands, made strong by the hands of the Mighty One of Jacob^h, in the Shepherdⁱ, the Rock of Israel^j,

10 Even by the Ha'Elohim of thy father, who shall help thee, by Elohim Shaddai^k, who shall bless thee with blessings of heaven above, and with blessings of the abyss that lies under, and with blessings of the breasts^l and of compassion.

11 The blessings of thy father have prevailed above the blessings of my ancestors unto the utmost bound of the everlasting hills;

12 And it shall come to pass that upon the head of Joseph, my son that was separated from his brethren, shall be the crown of Israel;

13 And my son, Manasseh, shall make camp to the West^c, and with thy brother Dan to the North^c, whilst thy son Ephraim shall make his camp to the West^c; for therein dwelleth the mercy of YHVH^d.

14 ¶ And at the last days YHVH shall raise up from thy seed one that shall restore the Torah^m of YHVH unto my sons and my daughters;

15 And he shall be born of Ephraim, and of Judah, and of Levi; but he shall be of the seed of Joseph and shall do the works of Ephraim.

16 And in that day, my children shall not be ready, and shall fight bitterly one with another until he shall fall that would restore my sons and my daughter to the Elohim of our fathers;

17 Yet he shall set the path straight, and shall once again call upon my daughters to heal the sick, and offer libations before the altar of YHVH.

18 And others will YHVH call up to finish his work, for he shall be taken before *his* time, and this because of the wickedness of mankind.

19 ¶ And in that day, thy daughters shall reach out to find the lost sheep of the Shepherdⁱ, and shall be leaders of men, and shall dream dreams and prophecy in the name of YHVH.

20 And the daughter of Danⁿ shall do the works of Ephraim and shall help to finish that which the son of Joseph should begin;

21 And many daughters shall be called upon to do the works of YHVH, and great and marvelous shall the works of YHVH be, even as such that the earth hath never before seen!

22 ¶ And thy sons shall fight one with another at the first, and that adversary will be given power over them,

23 But a remnant shall come forth from Ephraim to unify my sons and daughters that the prophecies of YHVH that I have given unto Israel this day shall be made known and should come to pass;

24 For even as this remnant of the garment of my son, Joseph hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of Ha'Elohim^b,

25 And be taken unto Himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment;

26 Therefore, my son Joseph, continue to walk in the commandments of YHVH and El Elyon shall exalt thee and shall bless thee and thy seed with the good things of the earth and of the heavens forever and ever.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge - Air - East - Avinu אבינו (God the Father); Chokhmah: -Wisdom - Earth - North - Shekinah שכנה (God the Mother); V: Chesed: - Mercy - Water - West - YHVH יהוה (Jesus Christ); and H: Gevurah: - Judgement - Fire - South - Michael מיכאל (Holy Ghost).
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. The Sixth month on the Hebrew calendar is Elul, which is the twelfth civil month. It is known as the month of harvest. Elul occurs in August–September on the Gregorian calendar.
- f. 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. Thus "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."
- g. Bridegroom: Likely Jesus Christ, the Bridegroom. See Jeremiah 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.
- h. Mighty One: Hebrew, "avir." See Genesis 49:24, Psalm 132:2, Isaiah 49:26.
- i. Shepherd: See Psalm 23 and Ezekiel 34:11-19, John 10:11-15.
- j. Rock of Israel: Hebrew, "Tzur Yisrael," a concept in Judaism that alludes to God. See 2 Samuel 23:2-4,
- k. Elohim Shaddai: "God Almighty," or the Almighty God."
- l. Breasts: Hebrew, "shad." The breasts of a human female.
- m. Yah: Yah Hei, Yah representing The Creator or the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- n. See 2 Moses 25:22-23.

Chapter 33

The Tribe of Benjamin: the Right Hand of Israel

1 And filled with the breath^a of Ha'Elohim^b, Jacob spoke unto his son Benjamin, saying:

2 Benjamin shall be as a ravenous wolf; at the dawn he shall devour the prey, and at twilight he shall divide his possessions;

3 Therefore, his throne shall be bordered between the North^c and the South^c, between the East^c and the West^c, that Israel should look inward.

4 And at the beginning of thy seed this shall be as a watchman over thee, but at the end it shall be as an example unto Israel.

5 ¶ And in the second^d month, when the light^e of spring should come, thou shalt gather up the seeds from the previous harvest, and make them ready, that they be planted in their times;

6 For thy seed shall find rest inward, even as a seed planted in the ground, that the roots may dig deep to find their nourishment,

7 And that their leaves might stretch forth to the sky to gather the warmth of the sun and drink deeply from the rains.

8 And thy inner wisdom shall grant thee and thy seed inner sight, and a gift of reading the stars,

9 And the night sky shall tell thee when all times should come to pass, even as they told^g thee that thy brother Joseph wast dwelling here, in Egypt.

10 ¶ And after my seed should flee Egypt and to return unto YHVH^h, thy seed shall be a grievous strain, and thy sword shall be in thy left hand;

11 And for thy sins, they should nearly be destroyed, and lost after my son should again be separated,

12 But thy seed shall hide among thy brother, Judah, and shall be made safe that their ways of war should be lost, and their battle should shift from those around them to that within.

13 ¶ And thy camp shall be made to the West^c, that at the last days, thy sister, Dinah, shall find thee, and should bring thee home.

14 And the coat of many colors, torn asunder by thy brethren, shall be sewn together once more, and shall be worn by thy brother, Joseph, in righteousness.

15 And in that day, thy daughters shall be freed from the captivity of thy sons, and shall shine forth as a light in the darkness to bring the glory of YHVH to the earth;

16 And a dove of peace shall descend from thy seed and shall lead the daughters of Israel into battle, that they should remember their place.

17 And thy sons shall kneel, and stand ashamed for their forbearance, and shall set aside their gains and divide their spoils that all of Israel should be free and reap the blessings of thy seed.

18 ¶ O remember, my son, that the sword of man is the death of mankind, and his blood shall cry out from the earth;

19 Therefore, my son Benjamin, be thou a follower of compassion, showing mercy to all mankind, even they with evil in their hearts for thee,

20 And showing the poor man mercy that the malakim^j of the heavens should sing thy praises before YHVH.

21 Do this, and YHVH, even El Elyon^k, shall give unto thee and thy seed an everlasting possession,

22 And that ye should no longer be called a ravenous wolf, but a worker of YHVH, giving nourishment to those in need, and doing works which are good in the sight of YHVH.

23 ¶ And all these are the twelve tribes of Israel, the twelve sons of Jacob and his daughter also:

24 And these are the final words that their father, Jacob, spoke unto them and blessed them; everyone according to his blessing did he bless them.

Notes:

- a. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- b. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. The four aspects of God- Y: Da'at: Knowledge ~ Air ~ East ~ Avinu אבינו (God the Father); Chokhmah: ~Wisdom ~ Earth ~ North ~ Shekinah שכנה (God the Mother); V: Chesed: ~ Mercy ~ Water ~ West ~ YHVH יהוה (Jesus Christ); and H: Gevurah: ~ Judgement ~ Fire ~ South ~ Michael מיכאל (Holy Ghost).
- d. The Second month on the Hebrew calendar is Iyar, which is the eighth civil month. Originally known as Ziv, Hebrew for "light," or "gow," it is called the month of natural healing. Iyar occurs in April–May on the Gregorian calendar.
- e. Light: Hebrew, "ziv."
- f. See Genesis 1:14-15.
- g. See 2 Moses 13:24.

- h. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- i. 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. Thus “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.”
- j. Malak (singular) Malakim (plura): Hebrew malak (מַלְאָךְ) meaning “angel,” “envoys,” or “messenger.” 1 Moses 28:26 describes these malakim as “holy men.”
- k. El Elyon: The Most High God, or the highest God, or the highest of the gods.

Chapter 34

The Death of Jacob

1 And it came to pass that Jacob spoke unto his sons, and he did charge them and said unto them: I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite,

2 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which our father, Abraham bought^a with the field of Ephron, the Hittite, for a possession of a burying place.

3 For there they buried Abraham our father, and Sarah our mother, his wife;

4 And there too they buried Isaac our father, and Rebekah our mother, his wife; and there I buried Leah.

5 The purchase of the field and of the cave that is therein was from the children of Heth.

6 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people;

7 And Joseph fell upon his father's face, and wept upon him, and kissed him.

8 ¶ And Jacob had lived in the land of Egypt seventeen years; Jacob grew in YHVH to the hundred forty and seventh degree.

9 And it came to pass that Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Jacob.

10 And after forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days.

11 ¶ And it came to pass that when the days of his mourning were past, Joseph spoke unto the house of Pharaoh, saying: If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying:

12 My father made me swear, saying: Lo, I die; in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.

13 Now, therefore, I pray thee, let me go up and bury my father; and I will come back here again.

14 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

15 ¶ And it came to pass that Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

16 And all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds they left in the land of Goshen.

17 And there went up with him both chariots and horsemen; and it was a very great company.

18 And they came to the threshing floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days.

19 ¶ And it came to pass that when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said: This is a grievous mourning to the Egyptians; wherefore, the name of it was called Abel-mizraim, which is beyond Jordan.

20 And Jacob's sons did unto him according as he commanded them;

21 For his sons carried him into the land of Canaan and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron, the Hittite, before Mamre.

22 ¶ And it came to pass that Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

23 ¶ And it came to pass that when Joseph's brethren saw that their father was dead, they said: Joseph will peradventure hate us and will certainly requite us all the evil which we did unto him.
 24 And they sent a messenger unto Joseph, saying: Thy father did command before he died, saying:
 25 So shall ye say unto Joseph: Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil;
 26 And now, we pray thee, forgive the trespass of the servants of the Elohim^b of thy father.
 27 ¶ And it came to pass that Joseph wept when they spoke unto him.
 28 And his brethren also went and fell down before his face; and they said: Behold, we be thy servants.
 29 And Joseph said unto them: Fear not; for am I in the place of Elohim?
 30 But as for you, ye thought evil against me; but Ha'Elohim^c meant it unto good, to bring to pass, as it is this day, to save much people alive;
 31 Now, therefore, fear ye not; I will nourish you and your little ones.
 32 And it came to pass that Joseph comforted his brothers and he spoke kindly unto them.

Notes:

- a. See 1 Moses 32:32-34, 35:1.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.

Chapter 35

The Vision of Joseph

1 And it came to pass that Joseph dwelt in Egypt; and Joseph and Asenath saw their son Ephraim's children up unto even the third generation;
 2 The children of Machir also, the son of Manasseh, were brought up upon the knees of Joseph and Asenath.
 3 ¶ And it came to pass that in his old age, Joseph said unto his brethren: I die and go unto my fathers; and I go down to my grave with joy.
 4 The Elohim^a of my father Jacob be with you, to deliver you out of affliction in the days of your bondage;
 5 For the angel of YHVH^b hath visited me, and I have obtained a promise of YHVH^c that out of the fruit of my loins YHVH Elohim^d will raise up a righteous branch out of my loins;
 6 And unto thee, whom my father Jacob hath named Israel, a prophet (not the Messiah who is called Shilo^e); and this prophet shall deliver my people out of Egypt in the days of thy bondage.
 7 And it shall come to pass that they shall be scattered again; and a branch shall be broken off and shall be carried into a far country;
 8 Nevertheless, they shall be remembered in the covenants of YHVH when the Messiah cometh;
 9 For he shall be made manifest unto them in the latter days, in the Spirit of power, and shall bring them out of darkness into light—out of hidden darkness and out of captivity unto freedom.
 10 ¶ And a seer shall YHVH my Elohim raise up, who shall be a choice seer unto the fruit of my loins.
 11 Thus saith YHVH, the Elohim of my fathers unto me: A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins;
 12 And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren;
 13 And his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.
 14 And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him;

15 And I will make him great in mine eyes: for he shall do my work.

16 And he shall be great like unto Moses^f, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

17 And this Moses will I raise up, to deliver My people out of the land of Egypt, but a seer will I raise up out of the fruit of thy loins;

18 And unto him will I give power to bring forth my word unto the seed of thy loins;

19 And not to the bringing forth of my word only, saith YHVH, but to the convincing them of my Word, which shall have already gone forth among them;

20 Wherefore, the fruit of my loins shall write; and the fruit of the loins of Judah shall write;

21 And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions,

22 And establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith YHVH.

23 ¶ And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith YHVH.

24 Behold, that seer will YHVH bless; and they that seek to destroy him, shall be confounded:

25 For this promise, of which I have obtained of YHVH, of the fruit of my loins, shall be fulfilled; behold, I am sure of the fulfilling of this promise.

26 And his name shall be called after me; and it shall be after the name of his father,

27 And he shall be like unto me; for the thing which YHVH shall bring forth by his hand, by the power of YHVH shall bring my people unto salvation.

28 I am sure of this thing, even as I am sure of the promise of Moses: for the angel of YHVH hath said unto me: I will preserve thy seed forever.

29 ¶ And the angel of YHVH hath said: YHVH will raise up a Moses, and I will give power unto him in a rod^g, and will give judgment unto him in writing;

30 Yet YHVH will not loose his tongue, that he shall speak much: for YHVH will not make him mighty in speaking;

31 But YHVH will write unto him the Law, by the finger of the hand of YHVH; and will make a spokesman for him.

32 ¶ And the angel of YHVH said unto me also: YHVH will raise up unto the fruit of thy loins; and will make for him a spokesman;

33 And behold, YHVH will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

34 And the words which he shall write, shall be the words which is expedient in my wisdom, should go forth unto the fruit of thy loins;

35 And it shall be as if the fruit of thy loins had cried unto them from the dust:

36 For YHVH knoweth their faith, and they shall cry from the dust; yea, even teshuvah unto their brethren, even that after many generations have gone by them.

37 ¶ And it shall come to pass that their cry shall go, even according to the simpleness of their words:

38 Because of their faith, their words shall proceed forth out of my mouth unto their brethren, which are the fruit of thy loins;

39 And the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I hath made unto thy fathers;

40 ¶ And the covenant which YHVH make with thee and thy seed, Joseph, is this: That wherever thy seed should dwell, inasmuch as they shall keep my commandments, they shall prosper in the land;

41 And inasmuch as they will not keep my commandments, they shall be cut off from my presence.

42 ¶ And it came to pass that Joseph spoke unto them, saying: Teach thy children, therefore, bring them up in the right way that they should go, that they should not depart from it, and YHVH shall keep the covenants and my seed shall never perish as long as the earth should stand;

43 Therefore, God will surely visit you and bring you out of this land unto the land which he swore unto Abraham, and unto Isaac, and unto Jacob.

44 And Joseph confirmed many other things unto his brethren and took an oath of the children of Israel, saying unto them: Ha'Elohim^h will surely visit you, and ye shall carry up my bones from hence.

45 ¶ And it came to pass that Joseph died, having reached the hundred and tenth degree.

46 And they embalmed him, and they put him in a coffin in Egypt; and he was kept from burial by the children of Israel, that he might be carried up and laid in the sepulcher with his father.

47 And it came to pass that when Israel left the land of Egypt, they did remember the oath which they swore unto him their father, Joseph.

Notes:

- a. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. 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. Thus "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."
- e. Shiloh: Hebrew: "He who is," another way of saying "I AM THAT I AM," a reference to the Messiah, Jesus Christ.
- f. Moses: Hebrew, from the Hebrew verb meaning "to pull out" or "to draw out" (of water).
- g. Rod: Likely shepherd's or walking staff, but possibly (likely) a divining rod; here a tool blessed and endowed with the power of God.
- h. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.

3 Sefer Moses

Also Known As

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.

Chapter 1

Israel in Bondage

1 The Testament of Moses^a, written after Israel had gone forth from the World^b to wander in the wilderness^c;

2 The Exodus that was made by Moses in fulfillment of the prophecies^d given by our fathers, Jacob and Joseph:

3 The writings that were made by Moses and given unto Joshua, the son of Nun, a man approved of YHVH^e, that he might be a safety for Israel, and of the tabernacle of YHVH, and its ark, with all its holy things,

4 That he might bring Israel out of that wilderness and into the land given to our mothers and our fathers,

5 That those lands should be given to them according to the covenant^f and the oath, which YHVH spoke unto Abraham and Sarah.

6 ¶ Now these are the names of the children of Jacob which came into Egypt, everyone according to his household who came with Jacob:

7 Reuben, Simeon, Levi, and Judah, Dan, and Naphtali, Gad, and Asher, Issachar, Zebulun, Dinah, and Benjamin.

8 And all the souls that came out of the loins of Jacob into Egypt were seventy in all; for Joseph was already in Egypt.

9 ¶ And it came to pass that Joseph died, and all his brethren, and all that generation;

10 And all of Israel^g were fruitful, and increased abundantly, and multiplied, and waxed exceeding strong; and the land was filled with them.

11 And it came to pass that there arose up a new king over Egypt which knew not Joseph,

12 And he said unto his people: Behold! The people of Israel are more and mightier than we;

13 Come; let us deal wisely with them, lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us; and so get them up out of the land.

14 And it came to pass that Israel^g did the work of the men of Egypt day by day, and the Egyptians afflicted Israel that they should to lessen them in the land;

15 Yet as the Egyptians increased upon Israel their labor, YHVH Elohim^h did increase Israel and they did multiply, until all the land of Goshen was filled with the Israelites;

16 And Pharaoh saw that his counsel did fail against Israel, and that they increased and grew until Israel was numerous in the lands,

17 But Pharaoh knew not YHVH, the Elohimⁱ of Israel, and so he would not relent.

18 ¶ And it came to pass that they did set over them taskmasters to afflict them with their burdens; and Israel did build for Pharaoh many works, and even storehouses to hold his treasures.

19 But the more they afflicted Israel, the stronger they became, and thus were the Egyptians grieved because of Israel.

20 And the Egyptians did force upon Israel, making them to serve, working them with even greater

severity:

21 And they did make their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor.

22 ¶ And it came to pass that the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah^j and the name of the other Puah^k;

23 And he said: When ye do the office of a midwife to the Hebrew women and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.

24 But the midwives feared Ha'Elohim^l and did not as the king of Egypt commanded them, but saved the men children alive.

25 And the king of Egypt called for the midwives and said unto them: Why have ye done this thing and have saved the men children alive?

26 And the midwives said unto Pharaoh: Because the Hebrew women are not as the Egyptian women; for they are lively and are delivered ere the midwives come in unto them;

27 Therefore, Elohimⁱ dealt well with the midwives; and the people multiplied and waxed very strong.

28 ¶ And it came to pass, because the midwives feared Ha'Elohim, that he made them houses.

29 But Pharaoh charged all his people, saying: Every son that is born unto Israel, ye shall cast into the river; and every daughter ye shall save alive.

Notes:

- a. Moses: Hebrew, from the Hebrew verb meaning "to pull out" or "to draw out" (of water).
- b. World: In the physical sense, Egypt, in the spiritual sense, leaving behind the things of the earth for a spiritual awakening.
- c. Wilderness: Hebrew: "mouth." In a spiritual sense, a place between the physical plain and the spiritual plain of existence.
- d. See 2 Moses 15:26-28, 20:8, and 35:29-31.
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- f. 1 Moses 27:14.
- g. Israel: Refers to all those of the covenant, not necessarily the literal children of Jacob.
- h. 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. Thus "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."
- i. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- j. Shiphrah: Hebrew. "fair one," or "beautiful."
- k. Puah: Hebrew, "young girl."
- l. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.

Chapter 2

Mercy is Given to Israel

1 And these are the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari; and it came to pass that Levi grew even to the one hundred thirty and seventh degree.

2 And the sons of Gershon were Libni and Shimi, according to the genealogies.

3 And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel; and Kohath grew to the one hundred thirty and third degree.

4 And the sons of Merari were Mahali and Mushi; these are the families of Levi according to their generations.

5 ¶ And it came to pass that Amram^a, a man of the house of Levi, took him Jochebed^b, his father's sister and a daughter of Levi, to wife;

6 And the woman^b conceived and bore a daughter before the charge of Pharaoh, and they did name her Miriam^c, for bitter were the days of Israel.

7 And it came to pass that Amram did know his wife, Jochebed, again, and she conceived and bore a son

in the same year as the charge^d of Pharaoh unto the midwives,

8 And they did name him Aaron^e, for Israel did need strength; for Pharaoh had begun to spill the blood of Israel.

9 ¶ And it came to pass that Miriam grew, and was filled with the breath^f of Ha'Elohim^g; and it came to pass that she dreamed a dream,

10 And in it she did see the malak^h, Haniel, clothed in fine linen, and he spoke unto her, saying: Speak unto thy father and thy mothers, saying: I am coming, and shall be born unto them,

11 And I shall come out of the watersⁱ, and wonders and miracles shall I perform in the name of El Elyon^j, that Israel should be free.

12 And in the morning she did prophecy and say unto all those in the house of her father: A son shall be born unto this house, and behold! He shall deliver Israel from out of Egypt!

13 And her father, Amram, feared this saying: The Egyptians should hear this! and he forbid it; but her mother, Jochebed, she did carry these words in her heart.

14 ¶ And it came to pass that Amram did know his wife, Jochebed, again, and she conceived and bore a son, and they did not name him, but when she saw him, that he was a goodly child, she hid him three months.

15 And when it was that Jochebed could not longer hide him, she took for him an ark of bulrushes, and daubed it with tar and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

16 And his sister, Miriam, stood afar off to know what would be done to him, for she did remember the words given her by Ha'Elohim^g.

17 ¶ And it came to pass that the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side;

18 And when the daughter of Pharaoh saw the ark among the flags, she sent her maidservant to fetch it.

19 And when she had opened it, she saw the child; and behold, the babe wept.

20 And she had compassion on the boy, saying: This is one of the Hebrew children.

21 Then Miriam, the sister of Moses stood up, and revealed herself, saying to the daughter of the Pharaoh: Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

22 And Pharaoh's daughter said to her: Go.

23 And Miriam did go and called upon their mother, Jochebed.

24 And Pharaoh's daughter said unto the mother of the boy: Take this child away and nurse it for me, and I will give thee thy wages.

25 And Jochebed did take her child and nursed him.

26 ¶ And it came to pass that the child grew, and Jochebed brought him unto the daughter of the Pharaoh; and he became her son.

27 And she called his name Mosesⁱ; and she said: Because I drew him out of the water, but she knew not that this was even as his fathers, Jacob and Joseph, and his sister, Miriam, had prophesied.

28 And Moses was even as a prince in Egypt, and learned all of the ways of the Egyptians, even unto the ways of battles and he was a leader of armies;

29 And so it was that Moses was trusted by Pharaoh, because of his love for his daughter:

30 Yet Moses too was taught also by his mother, in all the ways of Israel.

31 ¶ And it came to pass that when Moses was grown, he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren.

32 And Moses looked this way and that way; and when he saw that there was no man, he slew the Egyptian and hid him in the sand.

33 ¶ And it came to pass that when Moses went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong: Wherefore smitest thou thy fellow?

34 And he said: Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?

35 And Moses feared and said: Surely this thing is known.

36 And when Pharaoh heard this thing, he sought to slay Moses.

37 ¶ And it came to pass that Moses didst flee from the face of Pharaoh and dwelt in the land of Midian; and there he did dwell by a well.

38 Now Jethro^j, the High Priest of El Elyon^j in Midian, had seven daughters; and they came, and drew water, and filled the troughs to water their father's flock;

39 And when the shepherds came in and began to drive them away, Moses arose and helped them, and he did water their flock.

40 And when the daughters came to Reuel^l, Jethro—their father, he said: How is it that ye are come so soon today?

41 And they said: An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

42 And he said unto his daughters: And where is he? Why is it that ye have left the man behind? Call on him, that he may eat bread.

43 ¶ And it came to pass that Moses was content to dwell with the man; and he gave Moses Zipporah^m, his daughter the High Priestess in marriage.

44 And it came to pass that Zipporah bore a son; and they called his name Gershomⁿ, said Moses: I have been a stranger in a strange land.

45 ¶ And it came to pass in process of time, that the king of Egypt died; and Israel sighed by reason of the bondage; and they cried, and their cry came up unto Ha'Elohim^g by reason of the bondage.

46 And Elohim^o heard their groaning, and YHVH^p remembered His Covenant with Israel's fathers; even with Abraham, and with Isaac, and with Jacob:

47 And Ha'Elohim looked upon the children, and YHVH acknowledged them.

Notes:

- a. Amran: Hebrew, "Friend of the most high" or "The people are exalted."
- b. Jochebed: Hebrew, "YHWH is glory."
- c. Miriam: Hebrew, "sea of bitterness," Egyptian, "beloved."
- d. See 3 Moses 1:22-23.
- e. Aaron: Hebrew, "Aharon," "high mountain," "mountain of strength," "exalted," "enlightened," or "bearer of martyrs."
- f. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- g. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- h. Malak (singular) Malakim (plural): Hebrew malak (מלאך) meaning "angel," "envoys," or "messenger."
- i. Moses: Hebrew, from the Hebrew verb meaning "to pull out" or "to draw out" (of water).
- j. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- k. Jethro: Hebrew, "His Excellence." Moses' father-in-law has seven names or titles: "Reuel," "Jether," "Jethro," "Hobab," "Heber," "Keni," and "Putiel."
- l. Reuel: Hebrew, "friend of God." A name or title for Jethro, a High Priest.
- m. Zipporah: Hebrew, "bird." Wife of Moses and High Priestess of El Elyon.
- n. Gershom: Hebrew, "a sojourner there," or "a stranger there."
- o. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- p. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

Chapter 3

The Voice

1 And it came to pass that Moses kept the flock of Jethro, his father-in-law, Reuel^a—the priest of Midian;

2 And he led the flock to the back side of the desert and came to the mountain of Ha'Elohim^b.

3 And there did the angel of YHVH^c appear unto him, in a flame of fire within the very center of the bush.

4 And Moses looked; and behold, the bush burned with fire, and the bush was not consumed;

5 And Moses said: I will now turn aside and see this marvelous sight—why is this bush not consumed?

6 And when YHVH^d saw that Moses turned aside to see, Elohim called unto him out of the midst of the bush and said: Moses, Moses!

7 And Moses said: Here am I.

8 And Moses heard the Voice^e from the bush, saying: Draw not nigh hither; but put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

9 And the Voice continued, saying: I am the Elohim^f of thy father, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob.

10 And Moses hid his face, for he was afraid to look upon Ha'Elohim^g.

11 ¶ And YHVH^d said: I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters; for I know their afflictions;

12 And I am come down to deliver them from out of the hand of the Egyptians and to bring them up out of that land unto a good and plenteous land,

13 Yea, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

14 Now, therefore, behold, the cry of my child, Israel is come unto me; and I have also seen how severely the Egyptians do squeeze them.

15 Go now, therefore, for I will send thee unto Pharaoh, that thou mayest bring forth my people, my children, Israel, out of Egypt.

16 ¶ And Moses said unto Ha'Elohim: Who am I, that I should go unto Pharaoh and that I should bring forth thy children, Israel, out of Egypt?

17 And the Voice said: Certainly I will be with thee; and this shall be a token unto thee that I have sent thee:

18 When thou hast brought forth the people out of Egypt, ye shall serve Ha'Elohim upon this mountain.

19 And Moses said unto Ha'Elohim: Behold, when I come unto thy children, Israel, and shall say unto them: The Elohim of your fathers hath sent me unto you, and they shall say to me: By what name? what shall I say unto them?

20 And Ha'Elohim said unto Moses: Ahyeh Asher Ahyeh^h (I AM THAT I AM);

21 ¶ And the Voice said: Thus shalt thou say unto Israel: The Creator^h hath sent me unto you.

22 And Elohim said, moreover, unto Moses: Thus shalt thou say unto my children, Israel: YHVH, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you;

23 And this is my name: Everlastingⁱ, and by this name shall I be known and remembered unto all generations.

24 ¶ Go, and gather the men of the Elders of Israel together, and say unto them: YHVH the Elohim of your fathers, the Elohim of Abraham, of Isaac, and of Jacob, appeared unto me, saying: I have surely visited you and seen that which is done to you in Egypt;

25 And I have said I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites unto a land flowing with milk and honey.

26 And they shall hearken to thy voice; and thou shalt come, thou and the men of the Elders of Israel, unto the king of Egypt;

27 And ye shall say unto him: YHVH, the Elohim of the Hebrews, hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to YHVH, our Elohim.

28 And I am sure that the king of Egypt will not let you go unless he is compelled by a mighty hand;

29 Therefore, I shall give unto thee my sword^j, that I will stretch out my hand and smite Egypt with the many wonders which I will do in the midst thereof;

30 And after that Pharaoh will let you go, and I will give this people favor in the sight of the Egyptians.

31 And it shall come to pass that, when ye go, ye shall not go empty; but every woman shall ask of her neighbor and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment;

32 And ye shall put them upon your sons and upon your daughters; and ye shall plunder the Egyptians.

Notes:

- a. Reuel: Hebrew, "friend of God." A name or title for Jethro, a High Priest of El Elyon.
- b. The Mountain of Elohim: of the mountain of strength.
- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- e. The Voice: Masculine noun, referring here to the Holy Spirit.
- f. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- h. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- i. Everlasting: Hebrew, "Olam," one of the names of God.
- j. Sword: Hebrew, "chereb," meaning sword or tool. See 4 Moses "The Chereb of Moses."

Chapter 4

The Rod and the Witness

1 And Moses answered and said: But, behold, they will not believe me nor hearken unto my voice; for they will say: YHVH^a hath not appeared unto thee.

2 And the angel of YHVH^b said unto him: What is that in thine hand?

3 And Moses answered him, saying: A rod^c.

4 And the Voice^d said: Pray over it, and bless it, even as thou wast showed when thou was given the Chereb^e, that it shall be a tool unto thee for a mighty work in my name,

5 That Israel may believe that YHVH^a, the Elohim^f of their fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath appeared unto thee.

6 And Moses prayed over the rod^c, and he blessed it, and in the name YHVH did he bless the rod.

7 And the Voice said: Cast the rod on the ground, and the angel of YHVH did place his finger upon it, and said unto Moses: Place it in thy right hand, for it is holy unto YHVH.

8 And Moses picked up the rod, and the Voice said: Cast the rod on the ground.

9 And when Moses cast it on the ground, lo! it became a serpent; and Moses fled from before it.

10 And the angel of YHVH^b said unto Moses: Now, put forth thine hand and take it by the tail.

11 And Moses put forth his hand and caught it, and it became again a rod in his hand.

12 ¶ And the angel of YHVH said, furthermore, unto him: Put now thine left hand into thy bosom.

13 And holding the rod in his right hand, Moses put his left hand into his bosom; and when he took it out, behold, his hand was leprous as snow.

14 And the Voice said: Put thy hand into thy bosom again.

15 And Moses put his hand into his bosom again and plucked it out of his bosom; and behold, it was turned again as his other flesh.

16 And the Voice said: It shall come to pass, if they will not believe thee, neither hearken to the Voice^d of the first sign, that they will believe the Voice of the latter sign.

17 And it shall come to pass that if they will not believe also these two signs, neither hearken unto thy voice, thou shalt take of the water of the river and tap it with thy rod, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land.

18 ¶ And Moses said unto the angel of YHVH: O my Lord^g, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue.

19 And the angel of YHVH said unto him: Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Was it not the Creator Himself, YHVH?

20 Now, therefore, go; and the Breath^h will be in thy mouth and teach thee what thou shalt say.

21 And Moses said unto the angel of YHVH: O my Lord, there in Egypt did I slay a man, and Pharaohⁱ doth seek my life!

22 And the angel of YHVH said unto Moses: Go; return into Egypt; for all the men are dead which sought thy life.

23 ¶ And Moses said: O my Lord^g, I pray thee, another hand wilt thou send?

24 And the anger of YHVH was kindled against Moses and the Voice said: Is not Aaron, the Levite, thy brother? I know that he can speak well;

25 And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.
 26 And thou shalt speak unto him and put words in his mouth; and I will be with thy mouth and with his mouth and will teach you what ye shall do;
 27 And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth; and thou shalt be his *elohim*^l.
 28 And the angel of YHVH^b said unto Moses: Thou shalt take this rod^c in thine hand, wherewith thou shalt do signs;
 29 And when thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand; and I will prosper thee;
 30 But behold, I shall harden the heart of Pharaoh^k, and Pharaoh will harden his heart, and he will not let my children go, that Israel shall see and should remember all that I do for her:
 31 And thou shalt say unto Pharaoh: Thus saith YHVH^a, Israel is my firstborn child;
 32 And I say unto thee: Let my children go that they may serve me; and if thou refuse to let them go, behold, I will slay thy son, even thy firstborn.
 33 ¶ And it came to pass that Moses went, and returned to Jethro, his father-in-law, and thinking that he should not let him take his daughter out of that land,
 34 And Moses said unto him: Let me go, I pray thee, and let me return with thy daughter, who is my wife, unto my brethren which are in Egypt, and see whether they be yet alive.
 35 And Jethro said to Moses: Go in peace; for Jethro the Reuel knew Moses place in these things by the breath^b of Ha'Elohim^l.
 36 And it came to pass Moses took his wife and his sons and set them upon an ass, to return to the land of Egypt; and Moses took the rod of Ha'Elohim in his hand.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. Sword: Hebrew, "chereb," meaning sword or tool. See 3 Moses 3:294 Moses "The Chereb of Moses."
- f. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. My Lord: the term YHVH is here replaced in the text with Adonai (אֲדֹנָי), which means "Lord" in Hebrew. This is likely because Moses is speaking to the angel of YHVH.
- h. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- i. See 3 Moses 2:28.
- j. Elohim: Hebrew, "gods;" here referring to Moses as an emissary between God and Aaron.
- k. I shall harden the heart of Pharaoh: a way of saying that God is in control of all situations.
- l. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.

Chapter 5

The Lifeblood of Moses

1 And it came to pass that as Moses traveled, he did yet fear that he was traveling to his death by the hands of a new Pharaoh; therefore, he did try to plot a way out from his mitzvah^a.
 2 And it came to pass that the angel of YHVH^a appeared unto Moses as he was in the way, by an inn and did remind him of his duty in wrath;
 3 And the angel of YHVH did say unto Moses: And what should thou say, and whither should thou goest now that thou should flee YHVH Elohim^c?
 4 For thou hath been called^d, and thy excuses have been vain; therefore, there is but one more excuse that thou might give to flee thy duty before YHVH;
 5 Therefore, should I kill thee that Egypt should be saved from the wrath of YHVH^e? And that the

salvation of thy brother, Israel, not be given? Would thou give up thy life for this?

6 ¶ And YHVH was angry with Moses, and Moses feared that the hand of YHVH^f was about to fall upon him to kill him; for Moses did see Mal'akh Ha'Mavet^g by the side;

7 And Moses, not wishing Zipporah, his wife, to know is shame, did say unto her: I fear that Ha'Elohim^h should kill me, for we left suddenly and in haste, and did not damageⁱ our new born, this is the way of my people;

8 And thus in his pride he did try to hide is troubles from his wife.

9 And Moses had truly not circumcised his son, yet it was the heart of Moses, and his unwillingness to heed the call^d and the Voice^j that YHVH^c had given him that had angered Ha'Elohim,

10 And for this, Ha'Elohim did send the angel of YHVH and Mal'akh Ha'Mavet to visit him, that the wrath of YHVH should be made known unto him.

11 And so it was that Moses spoke unto his wife, Zipporah, saying: Surely we must damageⁱ our son, lest YHVH should kill me!

12 ¶ But Zipporah too saw the angel of YHVH and had heard the word of YHVH, she being a High Priestess, and prophetess of El Elyon;

13 And thus she knew that the anger YHVH was kindled against her husband for his unwillingness.

14 And Zipporah too was angry with Moses, and thus it was that she went out about the ground in search of a sharp^k stone.

15 And it came to pass that Zipporah took a sharp stone, and cut herself, and cast the stone at the feet of Moses, saying: Thou art now a bridegroom^l of blood by circumcision^m.

16 And Zipporah said further unto her husband: Thou art the lifeblood of me, and our bond is sealed, my husband, by my father, who is Reuel; and thou and I are one;

17 Therefore, whatsoever duty Ha'Elohim^h hath given thee, YHVH^e hath given me also; for am I not a High Priestess unto YHVH?

18 ¶ And Moses was ashamed, and hid his face from YHVH, and said: I have sinned before YHVH;

19 And from that time forward, Moses did forgo his pity, and remembered his duty^a to YHVH.

20 ¶ And it came to pass that the angel of YHVH^b did bless them; and YHVH spared Moses and let him go because Zipporah, his wife, had honored her call and would circumcise the heart of Israel.

21 And the Voice came unto Moses and Zipporah, saying: Take ye that stone, and bless it with thy chereb, and keep it in remembrance of thy covenant between yourselves and me:

22 For the blood of the High Priestess of El Elyonⁿ be upon it, and the humility of the High Priest of YHVH be upon it;

23 And thy blood I did not require of thee, yet it was freely given of thee, my servant Zipporah; thereby this stone shall be kept as a remembrance of the covenant both ye have made unto YHVH this day.

24 And Moses and Zipporah did bless the stone, and when they lifted up their hands from it, they saw that it had grown red^o in color, and had become *like that of* a ruby.

25 And the angel of YHVH spoke unto them, saying: This is now thy segula^p, guard it well, for it shall be unto you as a protection.

26 ¶ And it came to pass that they did circumciseⁱ their son that day, after the manner of Israel, and the heart of Moses too was circumcised;

27 And Zipporah did keep her covenant and raised their children unto YHVH, and was a support^q unto Moses, her husband, in all things.

Notes:

- a. Mitzvah: Hebrew (מִצְוָה), a precept or commandment, a religious duty.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. 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. Thus "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."
- d. Called: Hebrew, "yasad;" "appointed," "established," or "fixed."
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints

45e.

- f. 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 Isaiah 19:16, 51:17, and 66:2.
- g. Mal'akh Ha'Mavet: Hebrew, "angel of death." Some say this is Azrael, others Gabriel, but the identity of this angel is unknown, if it is even one angel. See Exodus 12:23, 2 Samuel 24:16, Isaiah 37:36, Psalm 116:15, Hebrews 1:14 and Revelation 6:8.
- h. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- i. Circumcised the flesh of their foreskin: Hebrew mul (מול). 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..." However, it is a tradition in many parts of Judaism, even at the time of Jesus Christ.
- j. The Voice: Masculine noun, referring here to the Holy Spirit. Contrite
- k. Or "rugged."
- l. Or "husband."
- m. or "by mutilation," or by my damage."
- n. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- o. Red: In Kabbalah red signifies fire, strength, and judgment.
- p. Segula: Hebrew feminine noun, (סגולה); "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).
- q. Or "blessing," or "benefit."

Chapter 6

The Mountain of Strength

1 And it came to pass that not many days before Moses was in the presence^a of the angel of YHVH^b, in a flame of fire within the very center of that bush, that the angel of YHVH did come unto Aaron, the brother of Moses;

2 And the angel of YHVH did say unto Aaron: Go ye into the wilderness to meet thy brother, Moses;

3 For unto thee is given a call, even to be the mouthpiece of thy brother; and he shall be as elohim^c unto thee, and thou shalt be an ensign for him; and this ye shall do, for it is thy duty^d before Ha'Elohim^e.

4 Now Aaron had take him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she did bare him Nadab and Abihu, Eleazar and Ithamar.

5 And it came to pass that after Aaron did hear the words of the angel of YHVH that got himself up and left his family with much hast, and went whichever way the Voice^f did command him.

6 And this is the manner by which all men and woman are called to serve YHVH^g;

7 Not by the desires their heart, but by the Voice of El Elyon^h; and this that the will of YHVH should be made known unto mankind.

8 And it came to pass Aaron that went and met Moses and Zipporah in the mount of Ha'Elohom, in the mount where the angel of YHVH appeared unto him;

9 And there Moses wept to see his brother, Aaron kissed Moses, his brother.

10 And Moses told Aaron and Zipporah all the words of YHVH who had sent him, and he showed unto them all the signs which he had been commanded, and behold, they believed!

11 ¶ And it came to pass that Moses and Zipporah then went away from Aaron, even as the Voice commanded them, and Aaron was left unto himself.

12 And it came to pass that when Moses and Zipporah did reach the bush that burned from the very center, yet did not catch fire, there they saw the angel of YHVH;

13 And the angel of YHVH spoke unto them, saying: I have come for thee, and Elohim hath given me charge to bring thee to the throne.

14 But Moses spoke, saying: We are but flesh and blood, and cannot look upon the countenance!

15 And the angel of YHVH placed his hands over the faces of Moses and Zipporah, yet did not touch them, and their flesh became as fire, and their eyes were opened^k;

16 And there before them they saw ten thousand upon ten thousand^l angels, some singing praises unto YHVH, some with swords in their arms, and others with scrolls.

17 And YHVH spoke unto them, saying: Moses, Zipporah; thou has found favor in the site of Elohim^c; therefore, fear not, and be be not afraid.

18 And Moses was calm.

19 And they were each given six wings with which to cover their faces, that they gaze not upon the Shekinah, and do the service of YHVH^g.

20 And there before the throne of Yahⁱ and of YHVH Moses and Zipporah did learn all ten mysteries and were given the chereb^m.

21 Moses spoke to Ha'Elohim^c, saying: I cannot bear to leave thy presence^a!

22 And YHVH replied: Bring my people here that I might give them my Torah^j.

23 ¶ And it came to pass that Moses and Zipporah came down from that mountain, and they did take their two sons, and went with Aaron, back into the land of Egypt.

24 And, in the land of Egypt, there they spoke unto Miriam, the sister of Moses,

25 And to her did Moses give all the words of YHVH who had sent him and did show unto her all the signs which he had been commanded, and lo! Miriam did believe on the words of her brother.

26 ¶ And it came to pass that Moses and Aaron went and gathered together all the men of the Elders of Israel and the High Priests;

27 And now Aaron spoke all the words which YHVH had spoken unto Moses and did give all the signs in the sight of the High Priests, and the Elders among them, the fathers, and the sons; yea, all the men of Israel.

28 And it came to pass that after seeing the water turned to blood, that even the most unbelieving did believe the words of Aaron.

29 And it came to pass that Zipporah and Miriam did go unto women, the High Priestesses, the Elders among them, the mothers, and the daughters; yeah, even all the daughters of Israel.

30 And Miriam did speak all the words which YHVH had spoken unto Moses, for Zipporah was as a stranger among them; and Miriam did tell the signs that they did see unto the women.

31 And the people believed, both the men and the women; and when YHVH saw, He blessed the daughters of Israel, for they believed without requiring a sign.

32 And when Israel heard that YHVH had visited His children, and did looked upon their affliction, then they bowed their heads and worshiped as one.

Notes:

- a. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. Elohim: Hebrew, "gods;" here referring to Moses as an emissary between God and Aaron.
- d. Mitzvah: Hebrew (מִצְוָה), a precept or commandment, a religious duty.
- e. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- f. The Voice: Masculine noun, referring here to the Holy Spirit.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- h. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- i. Yah: Yah Hei, Yah representing The Creator or the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- j. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- k. Unlike Adam and Eve, Moses and Zipporah were given permission to have their eyes opened. See 1 Moses 5:16, 44; Genesis 3:5-7, 22.
- l. Or "myriad upon myriad."
- m. Chereb: Hebrew, "sword" or "tool," See 4 Moses 30.

Chapter 7

The Burden of Israel

1 And it came to pass that not many days after this, Moses and Aaron went and spoke unto Pharaoh, saying:

2 Thus saith YHVH^a, the Elohim^b of Israel: Let my people go, that they may hold a feast unto me in the wilderness.

3 And Pharaoh replied unto them: Who is YHVH, that I should obey his voice to let Israel go? I know not YHVH, neither will I let Israel go.

4 And Aaron said: The Elohim of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert and sacrifice unto YHVH, our Elohim, lest He fall upon us with pestilence or with the sword.

5 And the king of Egypt said unto them: Wherefore do ye, Moses and Aaron, lead the people from their works? Get you unto your burdens.

6 And Pharaoh said: Behold, the people of the land now are many, and ye make them rest from their burdens.

7 ¶ And it came to pass in that day the same did Pharaoh command the taskmasters of the people and their officers, saying:

8 Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves.

9 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof, for they be idle; therefore, they cry, saying: Let us go and sacrifice to our Elohim.

10 Let there more work be laid upon the men, that they may labor therein; and let them not regard these deceptions.

11 ¶ And it came to pass that the taskmasters of the people went out, and their officers, and they spake to the people, saying: Thus saith Pharaoh, I will not give you straw.

12 Go ye, get your straw where ye can find it; yet not aught of your work shall be diminished.

13 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

14 And the taskmasters hasted them, saying: Fulfill your works, your daily tasks, as when there was straw.

15 And the officers of Israel, which Pharaoh's taskmasters had set over them, were beaten and demanded: Wherefore have ye not fulfilled your task in making brick, both yesterday and today, as heretofore?

16 Then the officers of Israel came and cried unto Pharaoh, saying: Wherefore dealest thou thus with thy servants?

17 There is no straw given unto thy servants, and they say to us: Make brick; and behold, thy servants are beaten; but the fault is in thine own people.

18 But Pharaoh answered them, saying: Ye are idle, ye are idle; therefore, ye say: Let us go and do sacrifice to YHVH.

19 Go, therefore, now and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

20 And the officers of Israel did see that they were in evil case after it was said: Ye shall not diminish aught from your bricks of your daily task.

21 And these very officers met Moses and Aaron, who stood in the way, as they came forth from Pharaoh;

22 And they said unto them: YHVH^a look upon you and judge because ye have made our savor to be abhorred in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their hand to slay us.

23 ¶ And it came to pass that Moses returned unto YHVH and said: Lord^c, wherefore hast thou so evil entreated this people? Is this why thou hast sent me?

24 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

25 Then YHVH said unto Moses: Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let Israel go, and with a strong hand shall he drive Israel out of his land.

26 And Elohim spoke unto Moses and said unto him: I am YHVH; and I appeared unto Abraham, unto Isaac, and unto Jacob.

27 I am YHVH Elohim Shaddai^d, the Lord^c JEHOVAH^a; and was not my name known unto them?

28 Yea, and I have also established my covenant with them, which I made with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

29 And I have also heard the groaning of my children, Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

30 Wherefore, say unto my children, Israel: I am YHVH; and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments;

31 And I will take you unto myself for a people, and I will be your Elohim; and ye shall know that I am YHVH, your Elohim, which bringeth you out from under the burdens of the Egyptians.

32 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage; I, YHVH, will do it; even so must it be.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: Hebrew, “gods;” here referring to Moses as an emissary between God and Aaron.
- c. My Lord: Adonai (אֲדֹנָי), which means “Lord” in Hebrew.
- d. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”

Chapter 8

The Plague of Blood

1 And it came to pass that Moses spake so unto Israel; but they hearkened not unto Moses for anguish of spirit and for cruel bondage.

2 And YHVH^a spake unto Moses, saying: I have made thee as one of the Elohim over Pharaoh, and Aaron as thy prophet:

3 Go in, therefore; speak unto Pharaoh, king of Egypt, that he let my children, Israel, go out of his land.

4 And Moses spake before YHVH, saying: Behold, thy children, Israel, have not hearkened unto me; how then shall Pharaoh hear me, who is of uncircumcised lips?

5 And YHVH spake unto Moses and unto Aaron and gave them a charge unto Israel and unto Pharaoh, king of Egypt, to bring Israel out of the land of Egypt.

6 ¶ Now, so it was that on the day the angel of YHVH^b spake^c unto Moses, that YHVH did command Moses that he should speak unto Pharaoh, king of Egypt, saying: I, YHVH, will do unto Pharaoh, king of Egypt, all that I say unto thee.

7 And Moses said before YHVH: Behold, I am of stammering lips and slow of speech; how shall Pharaoh hearken unto me?

8 And YHVH said unto Moses: See, I have made thee a prophet and a seer before Pharaoh; and Aaron, thy brother, shall be thy spokesman.

9 Thou shalt speak unto thy brother all that I command thee; and Aaron, thy brother, shall speak unto Pharaoh, that he send my children, Israel, out of his land.

10 And Pharaoh will harden his heart, as I said unto thee; and thou shalt use thy chereb that I have given thee and multiply my signs and my wonders in the land of Egypt.

11 But Pharaoh will not hearken unto you; therefore, I will lay my hand upon Egypt and bring forth mine armies, my people, my children, Israel, out of the land of Egypt by great judgments.

12 And the Egyptians shall know that I am YHVH when I stretch forth mine hand upon Egypt and bring out my children from among them.

13 ¶ And so it was that on this day that Moses and Aaron did as YHVH^a commanded them; so did they.

14 And YHVH spoke unto Moses and unto Aaron, saying: When Pharaoh shall speak unto you, saying: Show a miracle that I may know you;

15 Then thou shalt say unto Aaron: Take thy rod and cast it before Pharaoh, and it shall become a serpent.

16 And it came to pass that Moses and Aaron went in unto Pharaoh, and they did so even as YHVH had commanded;

17 And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.
 18 And it came to pass that Pharaoh also called the wise men and the sorcerers^d; now the magicians^e of Egypt, they also did in like manner with their enchantments, and they cast down every man his rod, and they became serpents;
 19 But behold! Aaron's rod came up its way, slithering and swallowed up their rods.
 20 And Pharaoh hardened his heart, that he hearkened not unto them, even as YHVH had said.
 21 ¶ And it came to pass that YHVH^a said unto Moses: Pharaoh's heart is hardened; he refuseth to let my people go;
 22 Therefore, get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.
 23 And thou shalt say unto him: YHVH, Elohim^f of the Hebrews hath sent me unto thee, saying: Let my people go, that they may serve me in the wilderness; and behold, hitherto thou wouldest not hear.
 24 Thus saith YHVH: In this thou shalt know that I am YHVH; behold, I will smite with the rod that is in mine hand upon the waters which are in the Nile, and they shall be turned to blood;
 25 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the Nile.
 26 And YHVH spake unto Moses: Say unto Aaron: Take thy rod and stretch out thine hand upon the waters of Egypt and place my curse upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water;
 27 That they may become blood, and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.
 28 ¶ And it came to pass that on the morrow Moses and Aaron did so, even as YHVH commanded;
 29 And Aaron lifted up the rod and smote the waters that were in the river in the sight of Pharaoh and in the sight of his servants; and all the waters that were in the river were turned to blood.
 30 And the fish that was in the river died, and the river stank; and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
 31 And the magicians of Egypt got them new water, which they did dig up from the ground, and they even did the same with their enchantments, but they could not make their water clean again.
 32 And Pharaoh's heart was hardened, neither did he hearken unto them, as YHVH had said.
 33 And Pharaoh turned and went into his house; neither did he set his heart to this also.
 34 And all people of the Egypt dug round about the river for water to drink, for they could not drink of the water of the river, but the Hebrews did have fresh water in their vessels.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. See 3 Moses 3-4.
- d. Sorcerer: Hebrew, "kashaph;" those that practice magick or priest craft. See *Doctrines of the Saints* 106:1-35.
- e. Magician: Hebrew: chartom;" an "engraver" or "writer," likely of spells. See *Doctrines of the Saints* 106:1-35.
- f. Elohim: Hebrew, "gods;" here referring to Moses as an emissary between God and Aaron.

Chapter 9

The Plague of Frogs

1 And it came to pass that seven days were fulfilled after that YHVH^a had smitten the river that YHVH rested and the Nile was returned.
 2 And YHVH spake unto Moses on that day, saying: Go unto Pharaoh and say unto him: Thus saith YHVH: Let my people go, that they may serve me;
 3 And if thou refuse to let them go, behold, I will smite all thy borders with frogs;

4 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs;

5 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants, but unto the Hebrews these shall not be.

6 And YHVH^a spake unto Moses: Say unto Aaron, Stretch forth thine hand with thy rod^b over the Nile and place my curse over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

7 ¶ And it came to pass that on that same day, the seventh day from the first plague, that Moses and Aaron did go before Pharaoh and did say all the things that YHVH did command them;

8 But seeing that the blood was gone from the waters, Pharaoh refused them.

9 And when Pharaoh refused them, Aaron stretched out his hand over the waters of Egypt, even as YHVH had commanded him through His servant, Moses;

10 And it came to pass that the frogs did come up, they and covered the land of Egypt, even as Aaron commanded.

11 And it came to pass that, not wanted to be undone, the magicians of Egypt did so with their enchantments, and brought up frogs upon the land of Egypt, that the Egyptians were overwhelmed.

12 ¶ And it came to pass that Pharaoh called for Moses and Aaron and said: Entreat YHVH, that he may take away the frogs from me and from my people; and I will let the people go, that they may do sacrifice unto YHVH.

13 And Moses said unto Pharaoh: It shall be even as thou say, and thy glory be over me.

14 When shall I entreat for thee, and for thy servants, and for thy people to destroy the frogs from thee and thy houses, that they may remain in the river only?

15 And Pharaoh answered him, saying: Tomorrow.

16 And Moses said: Be it even according to thy word, that thou mayest know that there is none like unto YHVH, our Elohim;

17 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

18 ¶ And it came to pass that Moses and Aaron went out from Pharaoh; and Moses cried unto YHVH because of the frogs which he had brought against Pharaoh.

19 And YHVH did according to the word of Moses; and the frogs died—yea, out of the houses, out of the villages, and out of the fields.

20 And the people gathered them together upon heaps; and the land stank.

21 But when Pharaoh saw that there was respite against him for the smell there of, he hardened his heart and hearkened not unto them, as YHVH had said.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.

Chapter 10

The Plague of Lice

1 And it came to pass that when Pharaoh did refuse Israel, the Moses and Aaron went unto Pharaoh, but he would not grant them audience;

2 Therefore, Moses went again unto YHVH^a, pleading.

3 And YHVH said unto Moses: Say unto Aaron: Stretch out thy rod^b and smite the dust of the land, that it may become lice throughout all the land of Egypt.

4 And Moses spake unto his brother, Aaron, and he did so; for Aaron stretched out his hand with his rod and smote the dust of the earth; and it became lice in man and in beast;

5 And all the dust of the land became lice^c throughout all the land of Egypt.

6 ¶ And it came to pass that Pharaoh did learn of Aaron's doing, and did call all his wisemen, and his sorcerers, and his magicians;

7 And the magicians did make an attempt to do so with their enchantments to bring forth lice, but they could not, nor could they remove the lice;

8 And so there were lice upon man and upon beast, save it were the Hebrews that did dwell in the land of Egypt.

9 Then the magicians said unto Pharaoh: This is the finger of Elohim^d; and Pharaoh's heart was hardened, and he hearkened not unto them, even as YHVH had said.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- c. Lice: or gnats, or fleas.
- d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. In this text, it could be referring to the gods of the Egyptians or the Gods of the Hebrews, context in unclear.

Chapter 11

The Plague of the Swarm

1 And it came to pass that YHVH^a said unto Moses: Rise up early in the morning and stand before Pharaoh;

2 Lo, he cometh forth to the water; and say unto him: Thus saith YHVH: Let my people go, that they may serve me;

3 Else, if thou wilt not let my people go, behold, I will send swarms^b upon thee, and upon thy servants, and upon thy people, and into thy houses;

4 And the houses of the Egyptians shall be full of swarms, and also the ground whereon they are.

5 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms shall be there—to this end thou mayest know that I am YHVH in the midst of the earth.

6 And I will put a division between my people and thy people; tomorrow shall this sign be.

7 ¶ And it came to pass that YHVH did so; and there came a grievous swarm into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarms.

8 And Pharaoh called for Moses and for Aaron and said: Go ye; sacrifice to your God in the land.

9 And Moses said: It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to YHVH, our Elohim.

10 Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

11 We will go three days' journey into the wilderness and sacrifice to YHVH our Elohim, even as He shall command us.

12 And Pharaoh said: I will let you go, that ye may sacrifice to YHVH, your Elohim, in the wilderness; only ye shall not go very far away; entreat for me.

13 And Moses said: Behold, I go out from thee; and I will entreat YHVH that the swarms may depart from Pharaoh, from his servants, and from his people tomorrow;

14 But let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to YHVH.

15 ¶ And it came to pass that Moses went out from Pharaoh and entreated YHVH.

16 And YHVH did according to the word of Moses; and he removed the swarms from Pharaoh, from his servants, and from his people; there remained not one.

17 And Pharaoh hardened his heart at this time also; neither would he let the people go.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Swarm: Some a large group of biting or stinging insects.

Chapter 12

The Plague of Death

1 And it came to pass that YHVH^a said unto Moses: Go in unto Pharaoh and tell him, Thus saith YHVH, Elohim of the Hebrews: Let my people go, that they may serve me!

2 For if thou refuse to let them go and wilt hold them still, behold, the hand of YHVH is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain.

3 And YHVH shall sever between the herds of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to Israel.

4 And it came to pass that YHVH appointed a set time, saying: Tomorrow YHVH shall send Mal'akh Ha'Mavet^b to do this thing in the land.

5 ¶ And it came to pass that on the morrow that YHVH did send Mal'akh Ha'Mavet to do that thing, and all the cattle of Egypt died; but none of the cattle of Israel did die, yea not even one from among them.

6 And Pharaoh sent his servants out among the Hebrews to report; and behold! They saw that there was not one of the cattle of the Israelites dead.

7 And Pharaoh was angered, the heart of Pharaoh was hardened, and he did not let the people go.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Mal'akh Ha'Mavet: Hebrew, "angel of death." Some say this is Azrael, others Gabriel, but the identity of this angel is unknown, if it is even one angel. See Exodus 12:23, 2 Samuel 24:16, Isaiah 37:36, Psalm 116:15, Hebrews 1:14 and Revelation 6:8.

Chapter 13

The Plague of Boils

1 And it came to pass that after the death of the cattle of Egypt, and Pharaoh would not let the people of Israel go, that Moses did cry again unto YHVH^a.

2 YHVH said unto Moses and unto Aaron: Take to you handfuls of ashes of the furnace;

3 And Aaron shall speak unto Pharaoh, saying: Thus saith YHVH: Let my people go, that they may serve me;

4 And because thou has broken thy word, and thou wilt not let my people go, behold, I send boils upon the people of Egypt, that they shall know that YHVH, Elohim of the Hebrews, is Lord^b over all.

5 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt.

6 And then, let Moses sprinkle the ashes toward the heaven in the sight of Pharaoh.

7 ¶ And it came to pass that they took ashes of the furnace and stood before Pharaoh;

8 And Aaron spoke unto Pharaoh, saying: Thus saith YHVH: Let my people go, that they may serve me!

9 And YHVH sayeth further: Because thou has broken thy word, and thou wilt not let my people go, behold, I send boils upon the people of Egypt,

10 And now thy people shall know that YHVH, Elohim of the Hebrews, is Lord over all.

11 And Moses sprinkled the ashes up toward heaven; and it became a boil, breaking forth with blains upon man and upon beast.

12 ¶ And it came to pass that Pharaoh sent for his sorcerers^c, and his magicians^d, and commanded that they show unto the Hebrews the strength of Pharaoh, for Israel knew not the blains except to see that Egypt suffered.

13 But the sorcerers, and magicians, these could not cursed Israel, nor could they remove their cursing that YHVH had dealt them through Moses, the prophet^e of YHVH;

14 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians and upon all the Egyptians.

15 And Pharaoh hardened his heart, and he hearkened not unto them, even as YHVH had spoken unto Moses.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Lord: Adonai (אֲדֹנָי), which means “Lord” in Hebrew.
- c. Sorcerer: Hebrew, “kashaph;” those that practice magick or priest craft. See Doctrines of the Saints 106:1-35.
- d. Magician: Hebrew: chartom;” an “engraver” or “writer,” likely of spells. See Doctrines of the Saints 106:1-35.
- e. Prophet: Here literally “mouthpiece.

Chapter 14

The Plague of Thunderings and Hail

1 And it came to pass that YHVH^a said unto Moses: Rise up early in the morning, and stand before Pharaoh, and say unto him: Thus saith YHVH, Elohim^b of the Hebrews: Let my people go, that they may serve me!

2 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.

3 For now I will stretch out my hand, that I may smite thee and thy people with a plague; and thou shalt be cut off from the earth.

4 And in very deed, for this cause have I raised thee up, for to show in thee my power and that my name may be declared throughout all the earth;

5 Therefore, speak unto Pharaoh the thing which I command thee, who as yet exalteth himself that he will not let them go.

6 And behold, tomorrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof, even until now.

7 Send, therefore, now and gather thy herds and all that thou hast in the field; for upon every man, woman, and beast which shall be found in the field and shall not be brought home, the hail shall come down upon them; and they shall die.

8 ¶ And it came to pass Moses spoke unto Pharaoh, even all that he was told to say, and the Word of YHVH was heard through Aaron, the mouthpiece^c of Moses;

9 And that they that feared the Word of YHVH among the servants of Pharaoh made his servants and his cattle flee into the houses, and they that regarded not the Word of YHVH left his servants and his cattle in the field.

10 ¶ And it came to pass that YHVH said unto Moses: Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and woman, and upon beast, and upon every herb of the field throughout the land of Egypt.

11 And Moses stretched forth his rod^e toward heaven; and YHVH sent thunder and hail, and the fire ran

along upon the ground; and YHVH rained hail upon the land of Egypt.

12 And so there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

13 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field and brake every tree of the field.

14 And it came to pass that only in the land of Goshen, where Israel did dwell, was there no hail.

15 ¶ And it came to pass that Pharaoh sent and called for Moses and Aaron and said unto them: I have sinned this time; YHVH^a is righteous, and I and my people are wicked.

16 Entreat your Elohim^b, even YHVH, that it is enough, that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

17 And Moses said unto him: As soon as I am gone out of the city, I will spread abroad my hands unto YHVH; and the thunder shall cease; neither shall there be any more hail, that thou mayest know how that the belongeth to YHVH.

18 But as for thee and thy servants, I know that ye will not yet fear YHVH Elohim^d.

19 And when Moses went out of the city from Pharaoh and spread abroad his hands unto YHVH; and the thunders and hail ceased, and the rain was not poured upon the earth.

20 And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.

21 And the heart of Pharaoh was hardened; neither would he let Israel go, even as YHVH had spoken by His mouthpiece^c, Moses.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Prophet: Here literally "mouthpiece."
- d. 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. Thus "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."
- e. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.

Chapter 15

The Plague of Locusts

1 And it came to pass that YHVH^a said unto Moses: Go in unto Pharaoh; for he hath hardened his heart and the hearts of his servants; therefore, I will show these my signs before him—

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt and my signs which I have done among them, that ye may know how that I am YHVH.

3 And Moses and Aaron came in unto Pharaoh and said unto him: Thus saith YHVH, Elohim^b of the Hebrews: How long wilt thou refuse to humble thyself before me?

4 Let my people go, that they may serve me!

5 Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast;

6 And they shall cover the face of the earth, that one cannot be able to see the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field;

7 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, which neither thy fathers nor thy fathers' fathers have seen since the day that they were upon the earth unto this day. And he turned himself and went out from Pharaoh.

8 ¶ Now the flax and the barley had been smitten by the mighty storms of YHVH; for the barley was in

the ear, and the flax was bollen;

9 Yet the wheat and the rye were not smitten; for they were not grown up.

10 And Pharaoh's servants said unto him: How long shall this man be a snare unto us? Let the men go, that they may serve YHVH, their Elohim; knowest thou not yet that Egypt is destroyed?

11 ¶ And it came to pass that Moses and Aaron were brought again unto Pharaoh.

12 And Pharaoh said unto them: Go; serve YHVH^a, your Elohim^b; but who are they that shall go?

13 And Moses said: We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto YHVH.

14 And Pharaoh said unto them: Let YHVH be so with you as I will let you go, and your little ones; look to it, for evil is before you.

15 Not so; go now, ye that are men, and serve YHVH; for that ye did desire.

16 And Moses and Aaron were driven out from Pharaoh's presence.

17 ¶ And it came to pass that YHVH said unto Moses: Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt and eat every herb of the land, even all that the hail hath left.

18 And Moses stretched forth his rod^c over the land of Egypt; and YHVH brought an east wind upon the land all that day and all that night; and when it was morning, the east wind brought the locusts.

19 And the locusts went up over all the land of Egypt and rested in all the coasts of Egypt; very grievous were they.

20 Before them there were no such locusts as they; neither after them shall be such, for they covered the face of the whole earth so that the land was darkened;

21 And they did eat every herb of the land and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees or in the herbs of the field through all the land of Egypt.

22 Then Pharaoh called for Moses and Aaron in haste, and he said: I have sinned against YHVH, your Elohim, and against you.

23 Now, therefore, forgive, I pray thee, my sin only this once, and entreat YHVH, your Elohim, that He may take away from me this death only.

24 And Moses went out from Pharaoh and entreated YHVH.

25 And YHVH turned a mighty strong West wind, which took away the locusts and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt.

26 But Pharaoh hardened his heart so that he would not let Israel go.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.

Chapter 16

The Plague of Darkness

1 And it came to pass that again Moses cried out to YHVH^a, asking for pity that Israel might be made free.

2 And YHVH said unto Moses: Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

3 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.

4 They saw not one another; neither rose any from his place for three days; but all of Israel had light in their dwellings.

5 ¶ And it came to pass that Pharaoh called unto Moses and said: Go ye; serve YHVH; only let your flocks

and your herds be stayed; let your little ones also go with you.

6 And Moses said: Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto YHVH, our Elohim^b.

7 Our herds also shall go with us; there shall not a hoof be left behind, for thereof must we take to serve YHVH^a, our Elohim^b; and we know not with what we must serve YHVH until we come thither.

8 But Pharaoh hardened his heart, and he would not let them go.

9 And Pharaoh said unto him: Get thee from me; take heed to thyself; see my face no more; for in that day thou seest my face thou shalt die.

10 And Moses said, Thou hast spoken well; I will see thy face again no more.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 17

The Plague of the First Born

1 And it came to pass that YHVH^a came unto Moses, saying: Thou, Moses, and thy brother Aaron did all these wonders^b before Pharaoh;

2 And when ye went out from Pharaoh he was in great anger and would not repent, and Pharaoh hardened his heart so that he would not let my children, Israel, go out of his land.

3 Pharaoh will not hearken unto you; therefore, my wonders^b shall be multiplied in the land of Egypt:

4 Yea, and I will bring one plague more upon Pharaoh and upon Egypt; and behold, afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether;

5 Therefore, speak now in the ears of the people: Thus saith YHVH: About midnight^c will I send Mal'akh Ha'Mavet^d out into the midst of Egypt; and all the firstborn in the land of Egypt shall die,

6 Yea, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill, and all the firstborn of beasts; they shall die.

7 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

8 But against any of my children, Israel, shall not a dog wag its tongue against man, woman, or beast; and this that ye may know how that YHVH doth put a difference between the Egyptians and Israel.

9 And all these, the servants of Pharaoh, shall come down unto me and bow themselves down unto me, saying: Get thee out and all the people that follow thee.

10 And then, let every man borrow of his neighbor and every woman of her neighbor, jewels of silver and jewels of gold, and I will grant Israel favor in the sight of the Egyptians.

11 And after that I will lead my children out of Israel.

12 ¶ And it came to pass that all that loved YHVH in Israel did hearken unto the Passover, even as Moses had shown them.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Wonders: or miracles.
- c. At midnight: or "in the middle of the night."
- d. Mal'akh Ha'Mavet: Hebrew, "angel of death." Some say this is Azrael, others Gabriel, but the identity of this angel is unknown, if it is even one angel. See Exodus 12:23, 2 Samuel 24:16, Isaiah 37:36, Psalm 116:15, Hebrews 1:14 and Revelation 6:8.

Chapter 18

The Passover

1 And it came to pass that at midnight^a, YHVH^b send Mal'akh Ha'Mavet and he smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle.

2 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

3 And Pharaoh called for Moses and Aaron by night and said: Rise up and get you forth from among my people, both ye and all of Israel; and go; serve YHVH as ye have said;

4 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

5 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said: We have found our firstborn all dead; therefore, get ye out of the land, lest we die also.

6 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

7 And all of Israel did according to the word of Moses; and they did take unto themselves of the Egyptians jewels of silver, and jewels of gold, and raiment;

8 And YHVH gave the people favor in the sight of the Egyptians so that they did give unto them such things as they required;

9 And thus did Israel plunder the Egyptians, even as YHVH has spoken.

10 Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

11 And they baked unleavened cakes of the dough which they brought forth out of Egypt (for it was not leavened) because they were thrust out of Egypt and could not tarry; neither had they prepared for themselves any victuals.

12 And it came to pass the selfsame day that YHVH did bring the His children, Israel, out of the land of Egypt:

13 And Moses took the bones of Joseph with him; for Joseph had straightly sworn the children of Jacob, saying: Elohim will surely visit you; and ye shall carry up my bones away hence with you.

14 ¶ And it came to pass that they took their journey from Egypt into the wilderness^c, the land of Mormon^c;

15 And YHVH went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light—to go by day and night.

16 And YHVH took not away the pillar of the cloud by day nor the pillar of fire by night from before the people.

Notes:

- a. At midnight: or “in the middle of the night.”
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Mormon: (מִוְרְמֹן) 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, and both may share the root RMN. See *What's in a Name? Book of Mormon Language, Names, and What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming*, pages 12-13.

Chapter 19

The Remembrance

1 And it came to pass that all of Israel journeyed out from Egypt, about six hundred thousand men on foot, besides women and children.

2 And a mixed multitude went up also with them, and flocks, and herds, even their numerous herds.

3 Now the sojourning of Israel, who dwelt in Egypt, was four hundred and thirty years.

4 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YHVH^a went out from the land of Egypt.

5 ¶ And it came to pass that Moses and Zipporah said unto the people: Remember this day in which ye came out from Egypt, out of the house of bondage;

6 For by strength of the hand YHVH were you brought out from that place; there shall no leavened bread be eaten;

7 And it shall be when YHVH shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

8 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to YHVH.

9 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

10 And thou shalt show thy son and thy daughters in that day, saying: This is done because of that which YHVH^a did unto me when I came forth out of Egypt.

11 And it shall be for a sign unto thee upon thine hand and for a memorial between thine eyes, that the Torah^b of YHVH may be in thy mouth; for with a strong hand hath YHVH brought thee out of Egypt.

12 Thou shalt, therefore, keep this ordinance in his season from year to year for all time.

13 ¶ And it shall come to pass that when YHVH shall bring thee into the land of the Canaanites, as He swore unto thee and thy fathers and thy mothers, and shall give it thee,

14 That thou shalt set apart unto YHVH every firstling that cometh of a beast which thou hast belong to YHVH.

15 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck; and all the firstborn of mankind among thy children shalt thou redeem.

16 For thus sayeth YHVH: Sanctify unto me all the firstborn, whatsoever openeth the womb among Israel, both of mankind and of beast; it is mine.

17 And it shall be when thy son or thy daughter should ask thee in time to come, saying: What is this?

18 That thou shalt say unto them: By strength of hand YHVH brought us out from Egypt, from the house of bondage.

19 And it came to pass, when Pharaoh would hardly let us go, that YHVH slew all the firstborn in the land of Egypt, both the firstborn of mankind and the firstborn of beast;

20 Therefore, I sacrifice to YHVH all the firstborn of my children, that I redeem.

21 And it shall be for a token upon thine hand and for frontlets between thine eyes; for by strength of hand YHVH brought us forth out of Egypt.

22 ¶ And it came to pass, when Pharaoh had let the people go, that Ha'Elohim^c led them not through the way of the land of the Philistines, although that was near;

23 For Ha'E,lohim said: Lest peradventure the people retreat when they see war and they return to Egypt;

24 But Elohim led the people about, through the way of the wilderness of the Sea; and Israel went up harnessed out of the land of Egypt.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- c. Ha'Elohim: (האלהים) 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.

Chapter 20

Dividing the Waters from the Waters

1 And it came to pass that YHVH^a spake unto Moses and Zipporah, saying: Speak unto my children, Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon; before it shall ye encamp by the sea;

2 For Pharaoh will say of Israel: They are entangled in the land; the wilderness hath shut them in.

3 And Pharaoh will harden his heart, that he shall follow after them; and I will be honored upon Pharaoh and upon all his host, that the Egyptians may know that I am YHVH^a.

4 And Israel did even as they were told.

5 ¶ And it came to pass that the king of Egypt was told that the people fled; and the heart of Pharaoh and of his servants was turned against the people;

6 And the Egyptians said: Why have we done this, that we have let Israel go from serving us?

7 And Pharaoh hardened his heart, and he made ready his chariot and took his army with him;

8 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

9 And Pharaoh pursued after Israel; and Israel went out with a high hand.

10 But the Egyptians pursued after them—all the horses and chariots of Pharaoh, and his horsemen, and his army—and overtook them encamping by the sea.

11 ¶ And it came to pass that when Pharaoh drew nigh, Israel lifted up their eyes; and behold, the Egyptians marched after them; and they were sore afraid; and Israel cried out unto YHVH.

12 And they said unto Moses and Zipporah: Is it because there were no graves in Egypt that thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

13 Is not this the word that we did tell thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness.

14 And Zipporah said unto the people, Fear ye not! Stand still and see the salvation of YHVH, which he will show to you today;

15 The Egyptians whom ye have seen today, ye shall see them again no more forever, for YHVH shall fight for you, and ye shall hold your peace.

16 ¶ And it came to pass that YHVH said unto Moses and Zipporah: Wherefore criest thou unto me? Speak unto my children, Israel, that they go forward;

17 But lift thou, Moses, up thy rod^b, and stretch out thine hand over the sea, and divide it; and Israel shall go on dry ground through the midst of the sea.

18 And I say unto thee: The hearts of the Egyptians shall be hardened, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

19 And the Egyptians shall know that I am YHVH when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

20 ¶ And it came to pass that the angel of YHVH^c, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them;

21 And the pillar of the cloud came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to the Egyptians:

22 But the pillar of the cloud gave light by night to the Israelites so that the one came not near the other all the night.

23 And Moses stretched out the rod in his hand over the sea; and YHVH caused the sea to go back by a strong east wind all that night and made the sea dry land; and the waters were divided.

24 And Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.

25 And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

26 ¶ And it came to pass that in the morning, YHVH looked unto the host of the Egyptians through the pillar of fire and of the cloud and troubled the host of the Egyptians, and took off their chariot wheels,

27 And behold, they drove them heavily that the Egyptians said: Let us flee from the face of Israel; for

YHVH fighteth for them against us.

28 And YHVH said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

29 And it came to pass that Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and YHVH overthrew the Egyptians in the midst of the sea.

30 And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

31 But Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left.

32 And it came to pass that YHVH saved Israel out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

33 And Israel saw that great work which YHVH did upon the Egyptians; and the people feared YHVH and believed YHVH and His servants, Moses and Zipporah.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

Chapter 21

The Song of Miriam

1 Then sang Miriam, the sister of Moses, and the daughters of Israel, this song unto YHVH^a and spake, saying:

2 ¶ I will sing unto YHVH for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

3 YHVH is my strength and song, and is become my salvation; He is my God^b, and I will prepare Him a habitation, Elohim^c of my father and my mothers, and I will exalt him.

4 YHVH is a Man of war; YHVH is His name.

5 Pharaoh's chariots and his host hath He cast into the sea; his chosen captains also are drowned in the Sea.

6 The depths have covered them; they sank into the bottom as a stone.

7 Thy right hand^d, O YHVH, is become glorious in power; thy right hand, O YHVH, hath dashed in pieces the enemy.

8 And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble.

9 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

10 The enemy said: I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword; my hand shall destroy them.

11 Thou didst blow with thy wind; the sea covered them; they sank as lead in the mighty waters.

12 Who is like unto thee, O YHVH, among the gods^e? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

13 Thou stretchedst out thy right hand; the earth swallowed them.

14 Thou, in thy mercy, hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation.

15 The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestina.

16 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling, shall take hold upon

them; all the inhabitants of Canaan shall melt away, and fear and dread shall fall upon them.

17 Yea, the greatness of thine arm they shall be as still as a stone until Your people pass by, O YHVH, till the people which thou hast purchased pass by.

18 Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O YHVH, which thou hast made for thee to dwell in—in the sanctuary, O YHVH which thy hands have established.

19 YHVH shall reign forever and ever.

20 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and YHVH brought again the waters of the sea upon them;

21 But Thy children, Israel, went on dry land in the midst of the sea.

22 And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

23 And Zipporah led the daughters of Israel in song, and thy sang: Sing ye to YHVH, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. El: Hebrew, “God,” or “strength.”
- c. Elohim: (אלהים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Right hand: Hebrew feminine noun. In Kabbalah the right hand is Mercy, representing Jesus Christ.
- e. Gods: Hebrew “ha’elim.” El is masculine for “god” and “im” is masculine plural.

Chapter 22

Manna (What is this?)

1 And it came to pass that in the fifteenth day of the second month^a after their departing out of the land of Egypt, Moses and Zipporah brought Israel from the Sea, and they went out into the wilderness of Shur;

2 And they went three days in the wilderness and found no water, and pitched their tents in Marah^b;

3 But behold, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah.

4 And it came to pass that the people murmured against Moses, saying: What shall we drink?

5 ¶ And it came to pass that Moses and Zipporah cried unto YHVH^c; and YHVH instructed them to take a branch that had fallen from a tree;

6 And when Zipporah cast the rod into the waters, the waters were made sweet, and there Moses and Zipporah gave them a statute and an ordinance;

7 And the women were led by Zipporah and Miriam in pouring out libations unto YHVH of the sweet water onto the earth, for such was the abundance of water.

8 ¶ And there YHVH proved Israel, and the Voice^d said: If thou wilt diligently hearken to the Voice of YHVH^c, thy Elohim^e, and wilt do that which is right in My sight, and wilt give ear to My mitzvah^f, and keep all My statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians;

9 For I am YHVH; I am Ha’Elohim^g that healeth thee.

10 And all the congregation of Israel did hear the Voice^d, and they were afraid and desired to flee that place.

11 ¶ And it came to pass that Israel went on, and they came to Elim, where were twelve wells of water and seventy palm trees; and they encamped there by the waters;

12 And there in Elim Israel expressed their marvel, for they did see the Angel of YHVH^h going before them, and with them as fire in the night;

13 And they did hear the Voice of YHVH^d as a thunder from within their hearts;

14 And they had seen the plagues of the Egyptians, and they feared YHVH, even their Elohim that had delivered them from evil.

15 ¶ And it came to pass that Israel took their journey from Elim; and on the fifteenth day of the second month after their departing out of the land of Egypt all the congregation of Israel came unto a place of rest in the wilderness.

16 And there the whole congregation of Israel murmured against Moses and Zipporah, and Aaron and Miriam;

17 And Israel said unto Moses and Aaron: Would we had died by the hand of YHVH^c in the land of Egypt when we sat by the fleshpots and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.

18 Then said YHVH unto Moses and Zipporah: Behold! I will rain bread from heaven for you;

19 And the people shall go out and gather enough for everyone, according to the number of your persons; take ye everyone for them which are in your tents;

20 And this that I may prove them, whether they will walk in my Torahⁱ or no.

21 And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

22 ¶ And Moses and Aaron said unto all of Israel: This evening, then ye shall know that YHVH hath brought you out from the land of Egypt;

23 And in the morning, then ye shall see the glory of YHVH, for that he heareth your murmurings against Him; and who are we, that ye murmur against us?

24 And Moses said: This shall be when YHVH shall give you in the evening flesh to eat and in the morning bread to the full, for that YHVH heareth your murmurings which ye murmur against Him.

25 And who are we? Your murmurings are not against us, but against YHVH.

26 ¶ And it came to pass that Moses spake unto Aaron: Say unto all the congregation of Israel: Come near before YHVH; for He hath heard your murmurings.

27 And it came to pass, as Aaron spake unto the whole congregation of Israel, that they looked toward the wilderness; and behold, the glory of YHVH appeared in the cloud.

28 ¶ And it came to pass that YHVH spake unto Moses and Zipporah, saying: I have heard the murmurings of my children, Israel; speak unto them, saying:

29 At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am YHVH, your Elohim.

30 And that evening, the quails came up and covered the camp; and in the morning the dew lay round about the host.

31 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.

32 And when Israel saw it, they said one to another: What is it?^j for they wist not what it was.

33 And Moses said unto them: This is the bread which YHVH hath given you to eat.

34 This is the thing which YHVH hath commanded: Gather of it everyone according to their eating.

35 And Israel called the name thereof manna^k; and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Notes:

- a. The month of Iyar.
- b. Marah: Hebrew, feminine name; from the Hebrew “marar,” which means “bitter.”
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. Elohim: (אלהים) Hebrew: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Mitzvah: Hebrew: “obligation,” “tradition,” or “commandment.”
- g. Ha'Elohim: (אלהים) 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.
- h. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

Chapter 23

The Sabbath of the Seventh Day

1 And it came to pass that Israel went about to gather Manna, some more, some less.

2 And when they did take enough, that they gathered much and had nothing over; and they that gathered little had no lack; they gathered everyone according to their eating.

3 And Moses said: Let no one leave of it till the morning.

4 Notwithstanding, they hearkened not unto Moses, but some of them left of it until the morning; and it bred maggots and stank; and Moses was wroth with them.

5 And they gathered it every morning, everyone according to their eating; and when the sun waxed hot, it melted.

6 ¶ And it came to pass that on the sixth day they gathered twice as much for one person; and all the rulers of the congregation came and told Moses.

7 And Moses said unto them: This is that which YHVH hath said: Tomorrow is the rest of the holy Sabbath^a of the Seventh Day unto YHVH;

8 Bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

9 And they laid it up till the morning, as Moses bade; and it did not stink; neither was there any maggots therein.

10 And Moses said: Eat that today; for today is a Sabbath unto YHVH; today ye shall not find it in the field.

11 Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

12 And it came to pass that there went out some of the people on the seventh day for to gather, and they found none.

13 ¶ And YHVH said unto Moses and Zipporah: How long will my children refuse to keep my mitzvah^b and my Torah^c?

14 Look, for that YHVH hath given you the sabbath; therefore, He giveth you on the sixth day the bread of two days; abide ye everyone in their place; let no one go out of their place on the seventh day.

15 And it came to pass that Zipporah and Miriam went out and gathered the daughters of Israel, and they did grant them the mitzvah of the Sabbath of YHVH, and these daughters took this Torah back and taught their homes.

16 And Israel rested on the seventh day.

17 ¶ And it came to pass that Moses said unto Israel: This is the mitzvah which YHVH hath given: Fill a vessel of the bread of YHVH to be kept for your generations,

18 That they may see the bread wherewith YHVH hath fed you in the wilderness when He brought you forth from the land of Egypt.

19 And Moses said unto Aaron: Take a pot, and fill it full of manna therein, and lay it up before YHVH, to be kept for your generations.

20 And it came to pass that as YHVH commanded Moses, so Aaron laid it up before the Testimony, to be kept.

21 And it came to pass that Israel did eat manna until they came unto the borders of the land of Canaan.

Notes:

- a. Sabbath: Hebrew, "rest." See 4 Moses 2
- b. Mitzvah: Hebrew: "obligation," "tradition," or "commandment."
- c. Torah: Hebrew, "Law," "Instructions," or "Teachings"

Chapter 24

Water from the Rock

1 And it came to pass that in the third month^a after their departing out of the land of Egypt, all the congregation of Israel journeyed from the wilderness of Sin after their journeys, according to the commandment of YHVH^b, and pitched in Rephidim; and there was no water for the people to drink.

2 Wherefore, the people did chide with Moses and Zipporah, and said: Give us water that we may drink.

3 And it came to pass that Moses said unto them: Why chide ye with me? Wherefore do ye tempt YHVH?

4 And Israel thirsted there for water; and the people murmured against Moses and Zipporah, saying: Wherefore is this that thou hast brought us up out of Egypt—to kill us, and our children, and our cattle with thirst—thou and thy wife, the foreigner?

5 And Moses cried unto YHVH, saying: What shall I do unto this people? They be almost ready to stone us!

6 And YHVH said unto Moses: Go on before the people and take with thee of the Elders of Israel; and thy rod^c, take in thine hand and go.

7 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

8 ¶ And it came to pass that Moses did even as he was told in the sight of the Elders of Israel.

9 And Moses called the name of the place Massah and Meribah because of the chiding of Israel and because they tempted YHVH, saying: Is YHVH among us or not?

10 But Moses did not give the glory to YHVH, and the Elders of Israel did bless Moses, and YHVH was not pleased.

11 But Zipporah, the wife of Moses, did remember YHVH; and she and Miriam did lead the daughters of Israel in offer libations^d to remember the blessings of YHVH.

12 And YHVH was pleased, and blessed the daughters of YHVH for remembering that all good things^e come from YHVH.

Notes:

- a. The month of Sivan.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- d. Libation: Hebrew, "to pour," or "to pour out." Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- e. Or "blessings."

Chapter 25

The Sign of the Covenant

1 And it came to pass in the third month^a after their departing out of the land of Egypt, that the Amaleks worried that Israel should come and destroy them;

2 Therefore, they came forth to do battle with Israel.

3 And Moses saw their armies, and he went to YHVH^b saying I could lead the men of Egypt into battle and prevailed, but Israel hath no armies.

4 And YHVH spoke unto Moses, saying: gather strong men from each of the tribes and Joshua, son of Nun shall lead them;

5 And thou shall watch them from above, and shall raise up thy hand in my name;

6 And behold, when thy hand is raised in the sign of my covenant, as given to thee and Zipporah by my servant Jethro the Reuel^c, her father, Israel shall prevail;

7 But if thy hand should fail thee, the power endowed thee from the covenant shall fail, and Israel should falter.

8 And it came to pass that Moses went and said unto Joshua: Choose us out men from all the tribes of Israel, and go out, fight with Amalek;

9 Tomorrow I will stand on the top of the hill with the rod^d of Ha'Elohim^e in mine hand, and Israel shall prevail.

10 ¶ And it came to pass that Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, the brother of Moses, and Hur, the son of Miriam, went up to the top of that hill.

11 And it came to pass, when Moses held up his hand in the sign, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But the hand of Moses grew heavy; and they took a stone and put it under him, and he sat thereon;

13 And Aaron, and Hur stayed up his hand, the one on the one side and the other on the other side; and his hand was steady until the going down of the sun.

14 And it came to pass that Joshua overthrew Amalek and his people with the edge of the sword.

15 ¶ And YHVH said unto Moses: Write this for a memorial in the book and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.

16 And it came to pass that Moses built an altar and called the name of it YHVH-nissi^f;

17 For Moses said: Because a hand was lifted up towards Yah^g; and behold, YHVH^b will have war with Amalek from generation to generation.

18 And Miriam and Zipporah led the daughters of Israel in song and dance, and offered libations^h before YHVH.

Notes:

- a. The month of Sivan
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Reuel: Hebrew, "friend of God." A name or title for Jethro, a High Priest of El Elyon.
- d. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- e. Ha'Elohim: (אלהים) 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.
- f. HVH-nissif: Hebrew, "YHVH is my banner."
- g. Yah: Yah Hei, Yah representing The Creator or the Divine Masculine (Heavenly Father), and Hai the revelation, the Divine Feminine (Heavenly Mother).
- h. Libation: Hebrew, "to pour," or "to pour out." Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.

Chapter 26

The Division of Labor

1 And it came to pass in the third month^a from the time that Israel had gone forth out of the land of Egypt, came they into the wilderness of the Mount of Ha'Elohim.

2 And it came to pass that in that month, Jethro the Reuel^b, the High Priest of El Elyon^c, Moses' father-in-law, having heard of all that Ha'Elohim^d had done for Moses and for Israel, his people, and that YHVH^e had brought Israel out of Egypt,

3 Then Jethro, the father of Zipporah, who he did give unto Moses for a wife after he had sent her back to gather Moses from that well^f, came and visited with his daughter and her two sons.

4 ¶ And so it was that Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the Mount of Ha'Elohim;

5 And Jethro sent a messenger unto Moses, saying: I, thy father-in-law, am come unto thee, and thy wife, and her two sons with her.

6 And Moses went out to meet his father-in-law, and did bow unto him, and kissed him; and they asked each other of their welfare, and they came into the tent.

7 And Moses told his father-in-law all that YHVH had done unto Pharaoh and to the Egyptians for the sake of Israel, and all the travail that had come upon them by the way, and how YHVH delivered them.

8 And Jethro rejoiced for all the goodness which YHVH had done to Israel, whom He had delivered out of the hand of the Egyptians.

9 And Jethro said: Blessed be YHVH, who hath delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

10 Now I know that YHVH is greater than all the elohim^j; for in the thing wherein they dealt proudly He was above them.

11 And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for El Elyon^k; and Aaron came, and all the men of the Elders of Israel, to eat bread with Moses' father-in-law before Ha'Elohim.

12 ¶ And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

13 And when the father-in-law of Moses saw all that he did for the people, he said: What is this thing that thou doest to the people?

14 Why sittest thou thyself alone and all the people stand by thee from morning unto evening?

15 And Moses said unto his father-in-law: Because the people come unto me to inquire of Elohim;

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the laws and statutes of Ha'Elohim.

17 And the father-in-law of Moses said unto him: The thing that thou doest is not good;

18 Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Harken now unto my voice; I will give thee counsel, and El Elyon^k shall be with thee, and Elohimⁱ shall be with thee.

20 You stand before Ha'Elohim^d for the people, that thou mayest bring their causes unto Ha'Elohim;

21 And thou shalt teach them decrees and laws, and shalt show them the way wherein they must walk and the work that they must do:

22 Moreover, thou shalt provide out of all the people able men and women such as reverent men and women of truth, hating dishonest gain;

23 Place such over the people to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens and let them judge the people at all seasons;

24 Do this and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee.

25 And if thou shalt do this thing, and Elohim command thee so, then thou shalt be able to endure; and all this people shall also go to their place in peace.

26 ¶ And it came to pass that Moses did hearken to the voice of his father-in-law and did all that he had said.

27 And Moses and Zipporah chose able men and women out of all Israel and made them heads over the people, even as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens:

28 And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves.

29 And it came to pass that Moses let his father-in-law depart; and he went his way into his own land.

Notes:

- a. The month of Sivan
- b. Reuel: Hebrew, "friend of God." A name or title for Jethro, a High Priest of El Elyon.
- c. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- d. Ha'Elohim: (אלהים) 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.
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- f. See 3 Moses 3:38-43.
- g. Gershon: Hebrew, "a sojourner there," or "a stranger there."
- h. Eliezer: Hebrew, "Help of my God."
- i. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- j. Elihim: Hebrew, "gods." Here referring to lesser gods.
- k. El Elyon: The Most High God, or the highest God, or the highest of the gods.

Chapter 27

The People of the Covenant

1 And it came to pass that Moses and Zipporah went up unto Ha'Elohim^b; and YHVH^c called unto them out of the mountain, saying: Thus shalt thou say to the house of Jacob, and tell my children, Israel:

2 Ye have seen what I did unto the Egyptians and how I bare you on the wings of eagles and brought you unto myself;

3 Now, therefore, if ye will obey My Voice^d indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine;

4 And ye shall be unto me a kingdom of Priests and Priestesses and a holy nation.

5 These are the words which thou shalt speak unto my children, Israel!

6 ¶ And it came to pass that Moses and Zipporah came, and called for the Elders of the people, both the men and the women, and laid before their faces all these words which YHVH commanded him.

7 And all the people answered together and said: All that YHVH hath spoken we will do.

8 And Moses and Zipporah returned the words of the people unto YHVH.

9 ¶ And it came to pass that YHVH said unto Moses: Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee and believe thee forever.

10 And Moses and Zipporah told the words of the people unto YHVH.

11 ¶ And it came to pass that the angel of YHVH^e said unto Moses and Zipporah: Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,

12 And be ready against the third day; for the third day will YHVH come down in the sight of all the people upon the Mount.

13 And thou shalt set bounds unto the people round about, saying: Take heed to yourselves, that ye go not up into the Mount or touch the border of it; whosoever toucheth the Mount shall surely die;

14 There shall not a hand touch it, but they shall surely die; whether it be beast or man, it shall not live.

15 And when the shofar soundeth long, then shall they come up to the Mount.

16 ¶ And it came to pass that Moses and Zipporah went down from the Mount unto the people and sanctified the people; and they did wash themselves and their clothes.

17 And Moses and Zipporah said unto the people: Be ready against the third day; until then, be ye untouched^f.

18 ¶ And it came to pass on the third day in the morning, that there were thunders, and lightnings, and a thick cloud upon the Mount, and the voice of the shofar was exceeding loud, so that all the people in the camp trembled.

19 And Moses and Zipporah brought forth the people out of the camp to meet with Ha'Elohim^b; and they stood at the depth of the Mount.

20 And the Mount was altogether smoking because YHVH descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly.

21 And when the voice of the shofar sounded long and waxed louder and louder, Moses spake; and Ha'Elohim answered him by the Voice.

22 And YHVH came down upon the Mount, on the top of the Mount; and the angel of YHVH^e called Moses and Zipporah up to the top of the Mount; and Moses and Zipporah went up.

23 ¶ And it came to pass that the angel of YHVH said unto Moses and Zipporah: Go down; charge the people, lest they break through unto YHVH to gaze, and many of them perish.

24 And let the Priests and Priestesses also, which come near to YHVH, sanctify themselves, lest YHVH break forth upon them.

25 And Zipporah said unto the angel of YHVH: The people cannot come up to the Mount of Ha'Elohim; for thou chargedst us, saying: Set bounds about the Mount and sanctify it; therefore thy fear be upon them.

26 And the angel of YHVH said unto them: Away, get down; and you shalt come up, both of you and Aaron with you;

27 But let not the priests and the priestesses, and the people break through to come up unto YHVH, lest He break forth upon them.

28 So Moses and Zipporah went down unto the people and spake unto them.

Notes:

- a. The month of Sivan
- b. Ha'Elohim: (אלהים) 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.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- f. Untouched: Hebrew, a commandment not to worship any other gods, no idolatry while waiting on YHVH.

Chapter 28

The Covenant

1 And it came to pass that Moses and Zipporah stood before the congregation of Israel, and they spoke unto them, saying:

2 YHVH^a spake unto Israel all these words, saying: I am YHVH, thy Elohim^b, which have brought thee out of the land of Egypt, out of the house of slavery.

ONE

3 ¶ Thou shalt have no other gods^c before me.

TWO

4 ¶ Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them;

6 For I, YHVH, thy Elohim, am a jealous God^d, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

7 And showing mercy unto thousands of them that love me and keep my commandments.

THREE

8 ¶ Thou shalt not take upon yourselves my name, the name of YHVH, thy Elohim, in vain; for YHVH will not hold them guiltless that taketh my name in vain, mocking the Covenant.

FOUR

9 ¶ Remember the Sabbath day, to keep it holy:

10 Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of YHVH, thy Elohim.

11 In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates;

12 For in six days YHVH made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, YHVH blessed the Sabbath day and hallowed it.

FIVE

13 ¶ Honor thy Father and thy Mother^e, that thy days may be long upon the land which YHVH, thy Elohim, giveth thee.

SIX

14 ¶ Thou shalt not murder^f.

SEVEN

15 ¶ Thou shalt not commit apostasy^g.

EIGHT

16 ¶ Thou shalt not steal^h.

NINE

17 ¶ Thou shalt not bear false witnessⁱ against thy neighbor.

TEN

18 ¶ Thou shalt not covet thy neighbor's house; thou shalt not covet the spouse of thy neighbor, nor their manservant, nor their maidservant, nor their ox, nor their ass, nor anything that be with thy neighbor.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- d. El: Hebrew, "God."
- e. Father and Mother: Referring to the Father in Heaven and our Mother the Earth, see *Zenos* 1:8.
- f. Murder: In the Egyptian, "harm the creation of the gods," in Hebrew, "ratsach," or "murder."
- g. Apostasy: or "adultery," here referring to breaking the marriage covenant between YHVH and Israel, see *Zenos* 1:9.
- h. Steal: or "take from the earth/the creation unjustly."
- i. or "use exaggerated words."

Chapter 29

The Book of the Testimony

1 And it came to pass that all the people of Israel saw the thunderings, and the lightnings, and the noise of the shofar, and the mountain smoking;

2 And when the people saw it, they removed and stood afar off, and they said unto Moses and Zipporah: Speak thou with us, and we will hear; but let not Ha'Elohim^a speak with us, lest we die.

3 And Moses said unto the people: Fear not; for Ha'Elohim is come to prove you, and that reverence to YHVH^b may be before your faces, that ye walk in teshuvah^c.

4 And the people stood afar off, and Moses drew near unto the thick darkness where Ha'Elohim was.

5 ¶ And it came to pass that YHVH said unto Moses and Zipporah: Thus thou shalt say unto my children, Israel: Ye have seen that I have talked with you from the heavens.

6 Ye shall not make unto you gods^d of silver; neither shall ye make unto you gods^d of gold.

7 An altar of earth thou shalt make unto me and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen;

8 And in all places where I record HaShem^e I will come unto thee, and I will bless thee.

9 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it:

10 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

11 ¶ And it came to pass that the Voice^f spake unto Moses and Zipporah, saying: Come up unto YHVH, Moses and Zipporah; and bring with thee Aaron, Miriam, Nadab and Abihu, and seventy of the Elders of Israel, thirty-five of the males and thirty-five of the females; and worship ye afar off.

12 And Moses and Zipporah, alone shall come near YHVH; but they shall not come nigh; and the people shall not go up with thee.

13 And Moses and Zipporah came and told the people all the words of YHVH and all the charge;

14 And all the people answered with one voice and said: All the words which YHVH hath said will we do.

15 ¶ And it came to pass that Moses wrote the Word of YHVH^g, and he and Zipporah, his wife, rose up early in the morning, and built an altar under the hill even as they were instructed;

16 And the put around the altar twelve pillars, according to the twelve tribes of Israel.

17 And Moses sent young men of Israel, which offered burnt offerings and sacrificed peace offerings of oxen unto YHVH;

18 And Zipporah sent young women of Israel to give of the offering that none of the meat was wasted.

19 And Moses took half of the blood and put it in basins; and half of the blood he gave unto the young women of Israel, and these poured the libations upon the altar.

20 And Moses took the Book of the Testimony^g and read in the audience of the people; and they said: All that YHVH hath said will we do and be obedient.

21 And Moses had them take the meat from the altar and gave it unto the young men and the young women of Israel and they went and gave meat unto all of Israel that all should eat.

22 And Moses held up the Book of the Testimony and said unto the people: Behold the blood of the covenant, which YHVH hath made with you concerning all these words.

23 ¶ And it came to pass that Moses and Aaron and Miriam, and Nadab and Abihu, and seventy of the Elders of Israel went up; and they saw the Elohim of Israel;

24 And there was under the feet of Ha'Elohim^a, as it were, a paved work of a sapphire stone as clear as the heavens themselves;

25 But upon the nobles of Israel not a hand was laid upon them; thus it was that they saw Ha'Elohim^a and did eat and drink.

26 And it came to pass that YHVH said unto Moses and Zipporah: Come up to me into the Mount and be there; and I will give thee tables of stone, and the Torah^h, and commandmentsⁱ which I have inscribed, that thou mayest teach them.

27 And Moses and Zipporah rose up, and they sent Joshua to speak unto the Elders;

28 ¶ And it came to pass that Moses and Zipporah went up into the Mount of Ha'Elohim.

29 And Joshua said unto the Elders: Thus sayeth Moses: Tarry ye here for us until we come again unto you;

30 And behold, Aaron and Miriam and Hur are with you; and if anyone hath any concerns, let them come unto them.

31 And it came to pass that Moses and Zipporah went up into the Mount, and a cloud covered the Mount.

32 And the glory of YHVH abode upon the Mount of Ha'Elohim, and the cloud covered it six days; and the seventh day YHVH called unto Moses and Zipporah out of the midst of the cloud.

33 And the sight of the glory of YHVH was like devouring fire on the top of the Mount in the eyes of Israel.

34 And Moses and Zipporah went into the midst of the cloud and got them up into the Mount; and Moses and Zipporah were in the Mount forty days and forty nights.

Notes:

- a. Ha'Elohim: (אלהים) 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Teshuvah: (תשובה) Hebrew: "return." The path through Christ back to God, usually translated as "repentance," "redemption," or "grace."
- d. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- e. HaShem: Hebrew, "The Name;" here "My Name."
- f. The Voice: Masculine noun, referring here to the Holy Spirit.
- g. Book of the Testimony: The book in which Moses wrote all of his and Zipporah's revelations and inspired knowledge.
- h. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."

- i. Mitzvah: Hebrew: “obligation,” “tradition,” or “commandment.”

Chapter 30

The Calf of Gold

1 And it came to pass that when the people saw that Moses delayed to come down out of the Mount, some of the people gathered themselves together unto Aaron and said unto him: Up, make us elohim^a, which shall go before us;

2 And as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

3 And Aaron said unto them: Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters and bring them unto me.

4 And the people broke off the golden earrings which were in their ears and brought them unto Aaron.

5 And he received them at their hand and fashioned it with a graving tool after he had made it a molten calf;

6 And the people said: These be our elohim^a, which brought us up out of the land of Egypt.

7 ¶ And it came to pass that when Aaron saw it, he built an altar before it; and Aaron made proclamation and said: Tomorrow is a feast.

8 And the people rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to worship the calf of gold.

9 ¶ And it came to pass that YHVH^b said unto Moses and Zipporah: Go; get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves;

10 Behold, they have turned aside quickly out of the way which I commanded them;

11 They have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said: These be our elohim^a which have brought thee up out of the land of Egypt.

12 And YHVH said unto Moses and Zipporah: I have seen this people, and behold, it is a stiff-necked people;

13 Now, therefore, let me alone, that my wrath may wax hot against them and that I may consume them; and I will make of thee a great nation^c.

14 And Moses and Zipporah besought YHVH^b their Elohim^c, and Moses said: O YHVH, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand?

15 Wherefore should the Egyptians speak and say: For mischief did YHVH bring them out, to slay them in the mountains and to consume them from the face of the earth?

16 Turn from thy fierce wrath; thy people will return from this evil; therefore, come thou not out against them.

17 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self and saidst unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.

18 And YHVH said unto Moses: If they will return^c from the evil which they have done, I will spare them and turn away my fierce wrath;

19 But behold, thou shalt execute judgment upon all that will not repent of this evil this day;

20 Therefore, see thou do this thing that I have commanded thee, or I will execute all that which I had thought to do unto my people.

21 And it came to pass that Moses and Zipporah went down from the Mount, and the two sapphire tables of Testimony were in the hands of Moses; the tables were written on both their sides; on the one side and on the other were they written.

22 And the tables were the work of Elohim, and the writing was the writing of Elohim, graven upon the tables.

23 ¶ And it came to pass that when Joshua heard the noise of the people as they shouted, he said unto Moses: There is a noise of war in the camp.

24 And Zipporah said unto him: It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome; but the noise of them that sing that I do hear.

25 And it came to pass that as soon as they came nigh unto the camp, that they saw the calf and the people dancing in their nakedness;

26 And anger of Moses waxed hot, and he cast the tables out of his hands and brake them beneath the Mount.

27 And Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made Israel drink of it.

28 And Moses said unto Aaron: What did this people unto thee, that thou hast brought so great a sin upon them?

29 And Aaron said: Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief.

30 For they said unto me: Make us elohim^a, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

31 And I said unto them: Whosoever hath any gold, let them break it off.

32 So they gave it me; then I cast it into the fire, and there came out this calf.

33 ¶ And it came to pass that when Moses saw that the people were naked, then Moses stood in the gate of the camp and said: Who is on the side of YHVH? Let him come unto me.

34 And it came to pass that all the sons of Levi gathered themselves together unto him.

35 And Moses said unto them: Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

36 And Zipporah did say unto her husband: Why for didst thou beg for the lives of Israel, and this to come here and slay them thyself?

37 And Moses repented and called off the men, but the children of Levi had already done according to the word of Moses; and there fell of the people that day about three thousand men.

38 ¶ And it came to pass that after this, Moses did say: Consecrate yourselves today to YHVH^b, even everyone upon their child and upon their brother and their sister, that YHVH may bestow upon you a blessing this day.

39 And it came to pass on the morrow, that Moses said unto the people: Ye have sinned a great sin; and now we will go up unto YHVH; peradventure we shall make an atonement for your sin.

40 ¶ And it came to pass that Moses and Zipporah returned unto YHVH and Moses spoke unto YHVH, saying: O, this people have sinned a great sin and have made them idols of gold;

41 Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

42 And YHVH said unto Moses: Whosoever hath sinned against me, they will I blot out of my book;

43 Therefore, now go, thou and thy wife, Zipporah; lead the people unto the place of which I have spoken unto thee;

44 Behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them.

Notes:

- a. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. "Make thee a great nation: or, "I will find you another people."
- d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Teshuvah: (תשובה) "return." Jesus Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."

Chapter 31

The Face of YHVH

1 And it came to pass that YHVH^a said unto Moses and Zipporah: Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto a land flowing with milk and honey, the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;

2 And I will send my angel^b before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a land flowing with milk and honey; for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way.

4 And ye shall say unto my children, Israel: Ye are a stiff-necked people; I will come up into the midst of thee in a moment and consume thee; therefore, now put off thy ornaments from thee, that I may know what to do unto thee.

5 ¶ And it came to pass that when the people heard these evil tidings, they mourned; and no one did put on them their ornaments; and so it was that Israel stripped themselves of their ornaments by the Mount.

6 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation^c.

7 And it came to pass that everyone which sought YHVH went out unto the Tabernacle of the Congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the Tabernacle^c, that all the people rose up, and stood everyone at their tent door, and looked after Moses until he was gone into the Tabernacle.

9 And it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended and stood at the door of the Tabernacle; and there YHVH talked with Moses.

10 And all the people saw the cloudy pillar stand at the Tabernacle^c door; and all the people rose up and worshipped, everyone in their tent door.

11 ¶ And it came to pass that YHVH^a spake unto Moses face to face^d, as a man speaketh unto his friend.

12 And Moses turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the Tabernacle.

13 ¶ And Moses said unto YHVH: See, thou sayest unto me, and unto Zipporah my wife: Bring up this people^e; and thou hast not let me know whom thou wilt send with me;

14 Yet thou hast said: I know thee by name, and thou hast also found grace in my sight;

15 Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

16 And the Voice^f said: My Presence^g shall go with thee, and I will give thee rest.

17 And Moses said: If thy Presence go not with me, carry us not up hence;

18 For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us?

19 So shall we be separated, I and thy people, from all the people that are upon the face of the earth?

20 And YHVH said unto Moses: I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

21 And Moses said: I beseech thee, show me thy Glory.

22 And the Voice said: I will make all my goodness pass before thee, and I will proclaim the name of YHVH before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

23 Thou canst not see my face^h at this time, lest mine anger be kindled against thee also and I destroy thee and thy people;

24 For there shall no one among them see me at this time and live, for they are exceedingly sinful,

25 And no sinful man or woman hath at any time, neither shall there be any sinful man or woman at any time, that shall see my Face^g and live.

26 ¶ And YHVH said: Behold, thou shalt stand upon a rock, and I will prepare a place by me for thee.

27 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock and cover thee with my hand while I pass by.

28 And I will take away mine hand; and thou shalt see my back parts, but my face^h shall not be seen, as at other times; for I am angry with my people Israel.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- c. Tabernacle of the Congregation: or “the Tent of Meeting;” the portable sanctuary in which Israel housed the Ark of the Covenant during their years in the desert and where Moses and Zipporah would meet with YHVH.
- d. Face to face: This is a pun or sorts, as this is another way of saying “the Glory of God was upon (him/her).”
- e. See 4 Moses 36:1-4.
- f. The Voice: Masculine noun, referring here to the Holy Spirit.
- g. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- h. Face: Here literally, the face of God.

Chapter 32

The Second Stone Tablets

1 And it came to pass that YHVH^a said unto Moses: Hew thee two other tables of sapphire like unto the first, and I will write upon them also the words of the Torah^b, according as they were written at the first on the tables which thou brakest:

2 But they shall not receive according to the first, for I will take away my power from out of their midst;

3 Therefore, my holy order and the ordinances thereof shall not go before them; for my Presence^c shall not go up in their midst, lest I destroy them.

4 And this is the plague I shall send upon the people because they worshiped the calf which Aaron made:

5 I will give unto them the Torah as at the first, but they shall not understand it, but shall read it to be after the Law of Carnal Commandments^d,

6 And I have sworn in my wrath that they shall not enter into my Presence, into my rest, in the days of their pilgrimage;

7 But should they turn away from Egypt and walk in teshuvah^e to me, then shall they enter Eden^f, and there find my rest, and enter into my Presence:

8 And in this, their pilgrimage, shall they be my children, even Israel;

9 Therefore do as I have commanded thee; and be ready in the morning, and come up in the morning unto the Mount of Ha'Elohim, thou and thy wife, Zipporah, and present thyself there to me in the top of the Mount.

10 And no one else shall come up with thee; neither let anyone be seen throughout all the Mount; neither let the flocks nor herds feed before that Mount; but thy wife, Zipporah, she shall thou bring with thee.

11 ¶ And it came to pass that Moses hewed two tables of stone like unto the first; and he rose up early in the morning, and went up unto the Mount with his wife, Zipporah, even as YHVH^a had commanded him, and they took with them the two tables of sapphire.

12 And YHVH descended in the cloud, and stood with them there, and that angel of YHVH^g proclaimed the name of YHVH.

13 And the angel of YHVH passed by before them and proclaimed^h: YHVH, YHVH Elⁱ, is merciful and gracious, long-suffering, and abundant in goodness and truth,

14 Keeping mercy for thousands, forgiving iniquity, and transgression, and sin; acquitting not the rebellious,

15 But visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation.

16 And Moses and Zipporah made haste, and bowed their heads toward the earth, and worshiped.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”
- c. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- d. The Law 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 they could not see the spiritual side of the Torah and only saw it was an earthly law. See 3 Moses 34:13.
- e. Teshuvah: (תשובה) “return.” Jesus Christ is the way back to God, usually translated as “repentance,” “redemption,” or “grace.”
- f. Eden: Hebrew (עֵדֶן) a name for the Divine Feminine, the Creation, and the Earth.
- g. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- h. This proclamation is also known as the Thirteen Attributes of Mercy:
 - 1) הַרְחֵם YHVH: compassion before and after a person sins
 - 2) יְהוּדָה YHVH: mighty in compassion to give all creatures according to their needs
 - 3) יְאֵל El: God is the ruler over all, God’s mercy sometimes surpasses His own words
 - 4) רַחוּם 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) וְאֱמֶת VeEmet: plenteous in truth
 - 9) נֹצֵר חֶסֶד לְאַלְפִים 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) וְנִקְיָה VeNakeh: acquitting or cleansing
- i. El: Hebrew, “God.”

Chapter 33

The Ten Commandments

- 1 And Moses said: If now I have found grace in thy sight, O Lord^a, let my Lord, I pray thee, go among us!
2 Though we are a stiff-necked people; forgive us our iniquity and our sin, and take us for thine inheritance!
- 3 And the Voice^b said: Behold, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth nor in any nation;
4 And all the people among which thou art shall see the work of YHVH^c; for it is a terrible thing that I will do with thee.
5 Observe thou that which I command thee this day:

ONE

- 6 ¶ I am YHVH, thy Elohim^d, thou shall have no other elohim^e before me:
7 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee;
8 But ye shall tear down their altars, break their obelisks, and cut down their idols of wood, for thou shalt worship no other god^f; for YHVH, whose name is Jealous, is a jealous Elohim.
9 Do this, lest thou make a covenant with the inhabitants of the land, and my people should go a whoring after their elohim^e and do sacrifice unto their elohim^e, and one call thee, and thou eat of their sacrifice, and thou fulfill their desire to receive unto thy will to bestow;
10 Which is to say, when they go a whoring after their elohim^e, ye too should go a whoring after their elohim^e, thereby giving pleasure to their flesh.

TWO

- 11 ¶ Thou shalt make thee no molten elohim^e.

THREE

12 ¶ The Feast of Unleavened Bread^g shalt thou keep:

13 Seven days thou shalt eat unleavened bread, as I commanded thee, in the first month^h; for in the first month thou camest out from Egypt.

FOUR

14 ¶ All of the first bornⁱ from every womb are mine; even the firstling among thy livestock, be they ox or sheep.

15 But the firstling of an ass thou shalt redeem with a lamb; and if thou redeem them not, then shalt thou break their neck:

16 All the firstborn of thy sons and thy daughters thou shalt redeem, and none shall appear before me empty handed.

FIVE

17 ¶ Honor the Sabbath of the Seventh day^j: six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.

SIX

18 ¶ And thou shalt observe the Sabbaths of the Feast of Weeks^k, of the firstfruits of wheat harvest, and the feast of ingathering at the end of the season.

SEVEN

19 ¶ Thrice in the year^l in thy Sabbaths shall all your children appear before the Lord^a YHVH, the Elohim of Israel.

20 For I will cast out the nations before thee and enlarge thy borders; neither shall anyone desire thy land when thou shalt go up to appear before YHVH^c, thy Elohim^d, thrice in the year.

EIGHT

21 ¶ Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Feast of Unleavened Bread^g be left unto the morning.

NINE

22 ¶ The first of the firstfruitsⁱ of thy land thou shalt bring unto the house of YHVH, thy Elohim.

TEN

23 ¶ Thou shalt not cook a kid in the milk of his mother^m.

24 ¶ And YHVH said unto Moses: Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel;

25 And they shall not understand my words, and the time will come that they should forget them;

26 But when these words are returned unto my children, they shall be given power to understand the true Priesthood of my covenant with my children, even Israel.

27 ¶ And it came to pass that Moses and Zipporah was there with YHVH forty days and forty nightsⁿ; and while in the presence of YHVH they did neither eat bread nor drink water.

28 And Moses wrote upon the tables the words of the covenant, and the ten commandments.

Notes:

- a. My Lord: the term YHVH is here replaced in the text with Adonai (אֲדֹנָי), which means “Lord” in Hebrew. This is likely because it was the angel of YHVH that answered him, and he was then addressing the angel. In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is “shalam (שָׁלַם),” meaning “to be complete” or “sound.” Not to be confused with “adon (אֲדֹן),” “mare (מָרָא),” or gebir (גִּבּוֹר) which also mean “Lord,” but in the sense of domineering, and

- in a master, or rabreban (רַבְרָבָן), which means “lord,” or “noble.”
- b. The Voice: Masculine noun, referring here to the Holy Spirit.
 - c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
 - d. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
 - e. Elohim: “gods.” Here referring to lesser gods, the Ha’Elohim (members of the Divine Council), or gods made by the hands of men.
 - f. El: Hebrew, “god.”
 - g. The Feast of Unleavened Bread: the week of Passover. See 4 Moses 1 and 9:1-16.
 - h. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
 - i. The first born: Taken as a carnal commandment, this is understood as literally the first born, however in Kabbalah this would be one’s first desire. In Kabbalah makes represent the will to bestow and females the desire to receive. This commandment requires that our first desire to bestow and receive be for ant to YHVH. Our desires grow in strength as represented by animals (lesser) people (greater) and family members (greatest).
 - j. The Sabbath of the Seventh Day: See 4 Moses 2 and 8.
 - k. The Sabbath of Yom HaBikkurim or the Feast of Weeks: Occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). This time is known to Christians as the time of Pentecost. See 4 Moses 9:17-20.
 - l. Thrice a year: Three times in a year Israel is to gather before God: the Passover, and in the Feast of Weeks (Yom HaBikkurim), and in the Feast of Tabernacles (Sukkot). This is a public celebration of the festivals, a family reunion.
 - m. Cooking of a kid in its mothers milk is both a statement against the cruelty towards animals, and avoiding the false traditions of Israel’s neighbors. Boiling a kid in its mother’s milk was part of an ancient magical practice; priestcraft.
 - n. Forty days and forty nights: or “a long time.” In the Egyptian this is merely the symbol like a gecko.

Chapter 34

The Veils

1 And it came to pass that Moses and Zipporah came down from the Mount of Ha’Elohim with the two Tables of Testimony in the hands of Moses;

2 And when they came down from the Mount, Moses and Zipporah did not see that the skin of their faces shone after they did talked with YHVH^a, they being in the Presence^b.

3 And it came to pass that when Aaron and Miriam and all of Israel saw Moses and Zipporah; behold, the skin of their faces shone^c; and they were afraid to come nigh them.

4 And Zipporah called unto them; and Aaron and Miriam and all the rulers of the congregation returned unto them; and Moses and Zipporah talked with them.

5 ¶ And it came to pass that afterwards all of Israel came nigh; and Aaron and Miriam gave Israel in commandment^d all that YHVH had spoken with Moses and Zipporah in the Mount of Ha’Elohim.

6 And Moses and Zipporah did keep the veils^e on their faces until Aaron and Miriam were done speaking unto Israel;

7 But when Moses and Zipporah went in the Tabernacle before YHVH to speak with Him, they took the veils off until they came out.

8 And when they came out they did speak unto Aaron and Miriam, teaching them that which they should say unto Israel, even that which they were commanded;

9 For when Israel saw the faces of Moses and Zipporah, that the skin of their faces shone^c, they were sore afraid;

10 And so it was that Moses and Zipporah put the veils upon their face again until they went in to speak with YHVH, for Israel could not stand it.

11 ¶ And it came to pass that because there were those that would not hearken unto Aaron and Miriam, that Moses and Zipporah gathered all the congregation of Israel together;

12 And they spoke unto them, saying: These are the words which YHVH^a hath commanded, that ye should do them:

13 And Moses and Zipporah rehearsed all that which YHVH had told them unto Israel, but the people understood it not, and thus it was given unto them as the Law of Carnal Commandments^f.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai.
- c. Shone: Hebrew, "qaran," meaning "to send out rays." This is to say that they had been transfigured, their faces reflected the light of God, as they had been in the presence of YHVH. See Matthew 17:2.
- d. Mitzvah: Hebrew: "obligation," "tradition," or "commandment."
- e. Veils: In Exodus 34 the word translated to "veils" is masveh, from the root "suth," meaning "vesture;" "clothing." However, the Hebrew word that appeared above the Egyptian was the Hebrew feminine noun, "salmah," meaning "cloak," or "robe." This may imply that Moses and Zipporah made for themselves cloaks of righteousness, as described in 4 Moses 32:41-59.
- f. The Law 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 they could not see the spiritual side of the Torah and only saw it was an earthly law. See 3 Moses 32:4-7.

Chapter 35

The Tabernacle

1 And it came to pass that Moses spake unto all the congregation of Israel, saying: This is the thing which YHVH^a commanded, saying: Take ye from among you an offering unto YHVH;

2 Whosoever is of a willing heart, let them bring it, an offering to YHVH of gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood,

3 And oil for the light, and spices for anointing oil and for the sweet incense, and onyx stones, and stones to be set for the ephod and for the breastplate.

4 And every wisehearted^b among you shall come and make all that YHVH hath commanded: The tabernacle, a tent, and covering, with taches^c, and boards, bars, pillars, and sockets,

5 The ark^d, and the staves thereof with the mercy seat, and the veil of the covering, the table, and staves, and all the vessels, and the showbread,

6 The candlestick also for the light, and the furniture, and lamps, with the oil for the light,

7 And the incense altar, and the staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

8 The altar of burnt offering with a brazen grate, staves, and all the vessels, the laver^e, and its stand;

9 The hangings of the court, the pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords;

10 The clothes of service, to do service in the Holy Place, the holy garments for Aaron, the Priest, and the garments of his sons, to minister in the office of the Priest;

11 The clothes of service, to do service in the Altar of the Orchards, the holy garments for Miriam, the Priestess, and the garments of her daughters, to minister in the office of the Priestess.

12 And all the congregation of Israel departed from the presence of Moses and Zipporah.

13 ¶ And it came to pass that they came, everyone whose heart stirred him up and everyone whom his spirit made willing;

14 And they brought the offering to YHVH to the work of the Tabernacle of the Congregation, and for all His service, and for the holy garments.

15 And they came, both men and women, as many as that had hearts that move them, and they brought bracelets, and earrings, and rings, and tablets, even all jewels of gold; and everyone that offered, offered an offering of gold unto YHVH.

16 And everyone, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

17 Everyone that did offer an offering of silver and brass brought an offering for YHVH; and everyone, with whom was found shittim wood for any work of the service, brought it.

18 And all the women that were wisehearted^b did spin with their hands and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen; and all the women whose heart stirred them up in wisdom spun goats' hair.

19 And the rulers brought onyx stones and stones to be set for the ephod and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense.

20 The congregation of Israel brought a willing offering unto YHVH; every man and every woman whose heart made them willing to bring for all manner of work, which YHVH had commanded to be made by the hand of Moses.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Or, "Skilled men."
- c. Taches: hooks or clasps.
- d. Ark: Hebrew aron, "coffin" or "chest;" not the same as Noah's ark, tebah, meaning box or chest.
- e. Laver: a large basin used for ceremonial washings and other temple worship.

Chapter 36

The Master Mason

1 And it came to pass that Moses said unto Israel: See, YHVH^a hath called by name Bezaleel^b, the son of Uri, the son of Hur, of the tribe of Judah;

2 And YHVH hath filled him with the Breath of Elohim^c, in knowledge and in wisdom, giving him understanding in all manner of workmanship,

3 To devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work^d.

4 And YHVH hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan.

5 These hath YHVH filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer;

6 In blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work and of those that devise cunning work.

7 And thus was it said that Bezaleel knew the means by which to join the heavens and the earth, for the malakim had shown unto him how all things were created and thus he was skilled in the craft^d.

8 ¶ And it came to pass that Bezaleel called upon Aholiab, and they upon every wisehearted^f man, in whom YHVH put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that YHVH had commanded;

9 And they received of Moses all the offering which Israel had brought for the work of the service of the sanctuary, to make it withal.

10 ¶ And it came to pass that the people brought yet more free offerings continually, morning after morning.

11 And all the wise men^f that wrought all the work of the sanctuary came, everyone from their work which they made;

12 And they spake unto Moses, saying: The people bring much more than enough for the service of the work which YHVH commanded to make!

13 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying: Let neither man nor woman make any more work for the offering of the sanctuary.

14 And it came to pass that the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much.

15 ¶ And it came to pass that every wisehearted person among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubim^f of

cunning work made they them; the curtains were all of one size.

16 And they coupled the five curtains one unto another; and the other five curtains they coupled one unto another.

17 And they made loops of blue on the edge of one curtain from the woven edge in the coupling; likewise, they made in the uttermost side of another curtain in the coupling of the second.

18 Fifty loops made they in one curtain, and fifty loops made they in the edge of the curtain which was in the coupling of the second; the loops held one curtain to another.

19 And they made fifty taches^g of gold and coupled the curtains one unto another with the taches, so it became one tabernacle.

20 And they made curtains of goats' hair for the tent over the tabernacle; eleven curtains they made them.

21 And they made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made they upon the edge of the curtain which coupleth the second.

22 And they made fifty taches^g of brass to couple the tent together, that it might be one.

23 And they made a covering for the tent of rams' skins dyed red and a covering of badgers' skins above that.

24 And they made boards for the tabernacle of shittim wood, standing up; one board had two tenons equally distant one from another; thus did they make for all the boards of the tabernacle.

25 And they made boards for the tabernacle, twenty boards for the south side southward; and forty sockets of silver they made under the twenty boards—two sockets under one board for his two tenons and two sockets under another board for his two tenons.

26 And for the other side of the tabernacle, which is toward the north corner, they made twenty boards, and their forty sockets of silver—two sockets under one board and two sockets under another board.

27 And for the sides of the tabernacle westward they made six boards; and two boards made they for the corners of the tabernacle in the two sides.

28 And they were coupled beneath and coupled together at the head thereof to one ring; thus they did to both of them in both the corners.

29 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets, and they made bars of shittim wood, five for the boards of the one side of the tabernacle.

30 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle, for the sides westward; and they made the middle bar to shoot through the boards from the one end to the other.

31 And they overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

32 And they made a veil of blue, and purple, and scarlet, and fine twined linen; with cherubim made they it of cunning work.

33 And they made thereunto four pillars of shittim wood and overlaid them with gold; their hooks were of gold; and they cast for them four sockets of silver.

34 And they made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework, and the five pillars of it with their hooks;

35 And they overlaid the tops of the pillars and their fillets with gold; but their five sockets were of brass.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Bezaleel: Hebrew, “in the shadow of God,” or “in the protection of God.”
- c. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- d. Cunning work, or the craft.
- e. Or, “Skilled men.”
- f. Cherubim: Hebrew: כְּרֻב, 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.
- g. Taches: hooks or clasps.

Chapter 37

The Ark of the Covenant

1 And it came to pass that Bezaleel made the ark^a of shittim wood; and he overlaid it with pure gold within and without and made a crown of gold to it round about.

2 And Bezaleel cast for it four rings of gold, to be set by the four corners of it, even two rings upon the one side of it and two rings upon the other side of it.

3 And Bezaleel made staves of shittim wood and overlaid them with gold, and he put the staves into the rings by the sides of the ark to bear the ark.

4 And Bezaleel made the mercy seat of pure gold; and Bezaleel made two cherubim^b of gold, beaten out of one piece made he them, on the two ends of the mercy seat:

5 One male cherub on the end on this side, and one female cherub on the other end on that side; out of the mercy seat made he the cherubim on the two ends thereof.

6 And the cherubim spread out their wings^c on high and covered with their wings over the mercy seat, faces to face, they were intertwined^d in passion one to another;

7 Even towards the mercy were the faces of the cherubim; their bosoms betwixt one towards another even as two lovers in the marriage covenant;

8 And this that the Presence^e could be felt when any of Israel that were worthy should gaze between the two, male and female,

9 And that the Voice^f should be heard by those that are worthy, should Israel gaze betwixt these two.

10 ¶ And Bezaleel made the table of shittim wood, and he overlaid it with pure gold and made thereunto a crown of gold round about.

11 And also Bezaleel made thereunto a border of a handbreadth round about and made a crown of gold for the border thereof round about.

12 And Bezaleel cast for it four rings of gold and put the rings upon the four corners that were in the four feet thereof; over against the border were the rings, the places for the staves to bear the table.

13 And Bezaleel made the staves of shittim wood and overlaid them with gold to bear the table.

14 And he made the vessels which were upon the table, even the dishes, and the spoons, and the bowls, and the covers to cover withal, of pure gold.

15 ¶ And Bezaleel made the candlestick of pure gold; of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same,

16 And six branches going out of the sides thereof—three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof;

17 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

18 And in the candlestick were four bowls made like almonds, his knops, and his flowers; and a knop under two branches of the same, according to the six branches going out of it.

19 Their knops and their branches were of the same; all of it was one beaten work of pure gold.

20 And Bezaleel made seven lamps, and their snuffers, and snuff dishes of pure gold; of a talent of pure gold made he it and all the vessels thereof.

21 ¶ And Bezaleel made the incense altar of shittim wood; and Bezaleel overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about.

22 And Bezaleel made two rings of gold for it under the crown thereof by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

23 And Bezaleel made the staves of shittim wood and overlaid them with gold.

24 And Bezaleel made the holy anointing oil and the pure incense of sweet spices according to the work of the apothecary.

25 ¶ And Bezaleel made the altar of burnt offering of shittim wood; and Bezaleel made the horns thereof

on the four corners of it; the horns thereof were of the same; and he overlaid it with brass.

26 And Bezaleel made all the vessels of the altar, even the pots, and the shovels, and the basins, and the fleshhooks, and the firepans; all the vessels thereof made he of brass.

27 And Bezaleel made for the altar a brazen grate of network under the four corners thereof, from the base unto the midst of it;

28 And Bezaleel cast four rings for the four ends of the grate of brass, to be places for the staves; and he made the staves of shittim wood and overlaid them with brass.

29 And Bezaleel put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

30 ¶ And Bezaleel made the laver of brass and the foot of it of brass, of the looking glasses of the priestesses assembling, which assembled at the door of the tabernacle of the congregation.

31 ¶ And Bezaleel made the court; on the South side southward the hangings of the court were of fine twined linen, a hundred cubits;

32 And their pillars were twenty and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver.

33 And for the North side, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

34 And for the West side, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

35 And for the East side, the hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three;

36 And for the other side of the court gate, on this hand and that hand, their pillars were three, and their sockets three; and all the hangings of the court round about were of fine twined linen.

37 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

38 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen.

39 And their pillars were four and their sockets of brass four; their hooks of silver, and the overlaying of their hooks and pillars were of silver, and all the pins of the tabernacle and of the court round about were of brass.

40 This is the sum of the tabernacle, even of the Tabernacle of Testimony, as it was counted according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, son to Aaron, the Priest.

41 ¶ And it came to pass that Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, made all that YHVH commanded Moses and Zipporah;

42 And with Bezaleel was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

43 And Bezaleel did make the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

44 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Notes:

- a. Ark: Hebrew aron, “coffin” or “chest;” not the same as Noah’s ark, tebah, meaning “box” or “chest.”
- b. Cherubim: Hebrew: כְּרֻב, 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.
- c. Wings: The text is unclear if these are literal wings or symbolic for something else.
- d. Intertwined: or “facing inward.” The text is clear that the cherubim were male and female in a sexual embrace. The Talmud explains this as God loving Israel “as the love between a man and a woman.” See Yoma 54a. This fits with the scriptural idea of the covenant between God and Israel as a marriage covenant.
- e. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remembrance 2:11.

Chapter 38

The Holy Garments

1 And of the blue, and purple, and scarlet they made clothes of service, to do service in the Holy Place, and made the holy garments for Aaron as YHVH^a commanded Moses and Zipporah.

2 And for the men they made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the 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.

4 They made shoulder pieces for it to couple it together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that was upon it was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen as YHVH commanded Moses and Zipporah.

6 And they wrought onyx stones enclosed in ouches^b of gold, graven, as signets^c are graven, with the names of the tribes of Israel.

7 And they put them on the shoulders of the ephod, that they should be stones for a memorial to the congregation of Israel as YHVH commanded Moses and Zipporah.

8 ¶ And they made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 And it was foursquare; they made the breastplate double; a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was an Odem^d for the tribe of Reuben, a Pit'dah³ for the tribe of Simeon, and a Bareket^f for the tribe of Levi; this was the first row;

11 And the second row, an Nofekh^g for the tribe of Judah, a Sappir^h for the tribe of Dan, and a Yahalomⁱ for the tribe of Naphtali;

12 And the third row, a Leshem^j for the tribe of Gad, a Shebo^k for the tribe of Asher, and an Achlamah^l for the tribe of Issachar;

13 And the fourth row, a Tarshish for the tribe of Zebulun, a Shoham for the tribe of Joseph, and a Yashepheh for the tribe of Benjamin; and these were enclosed in gold in their enclosings.

14 And the stones were according to the names of the tribes of Israel, twelve, according to their names, like the engravings of a signet^c, every one with their name according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches^b of gold and two gold rings and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches and put them on the shoulder pieces of the ephod, before it.

19 And they made two rings of gold and put them on the two ends of the breastplate upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by its rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod as YHVH^a commanded Moses and Zipporah.

22 ¶ And they made the robe of the ephod of woven work, all of blue; and there was a hole in the midst of the robe, as the hole of a habergeon, with a band round about the hole, that it should not rend.

23 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

24 And they made bells of pure gold and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; a bell and a pomegranate, round about the hem of the

robe to minister in as YHVH commanded Moses and Zipporah.

25 ¶ And they made coats of fine linen of woven work for Aaron and for his sons, and a miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

26 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework as YHVH commanded Moses and Zipporah.

27 ¶ And they made the plate of the holy crown of pure gold and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO YHVH.

28 And they tied unto it a lace of blue, to fasten it on high upon the miter as YHVH commanded Moses and Zipporah.

29 ¶ And of the blue, and purple, and scarlet they also made clothes of service, to do service in the Holy Place, and made the holy garments for Miriam as YHVH commanded Moses and Zipporah.

30 And they made the miṭṭpaḥath of gold, blue, and purple, and scarlet, and fine twined linen.

31 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.

32 And they made shoulder pieces for the miṭṭpaḥath, which were joined to two of its corners for fastening it.

33 And the curious girdle of her miṭṭpaḥath that was upon it was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen as YHVH commanded Moses and Zipporah;

34 ¶ And they put them on the shoulders of the miṭṭpaḥath for them an urim and thummim^P, that they should be stones for a memorial to the congregation of Israel, the faith of the daughters of Israel, that needed no sigh when YHVH was ready to lead Israel from Egypt.

35 And this was even as YHVH commanded Moses and Zipporah.

36 ¶ And they also made the breastpiece of gold, using the work of a skilled craftsman, with blue, purple, and scarlet yarn, and finely spun linen.

37 And the breastpiece was of a short span, but wide, and they mounted on it one row of gemstones.

38 And upon the one row was an Odem, a pearl, and a Šoham, even as YHVH commanded Moses and Zipporah.

39 ¶ And they made upon the miṭṭpaḥath thin chains at the ends, of wreathen work of pure gold;

40 And they bells upon the hem of the robe; a bell to minister in song, and in dance, and in libations, even as YHVH commanded Moses and Zipporah.

41 ¶ And they made coats of fine linen of woven work for Miriam and for her daughters, and goodly bonnets of fine linen, and linen dresses of fine twined linen,

42 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework as YHVH commanded Moses and Zipporah.

43 And they made the plate of the holy crown of pure gold and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO YHVH.

44 And they tied unto it a lace of blue, to fasten it on high upon the heads of Miriam and her daughters, as YHVH commanded Moses and Zipporah.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Ouches: An Old English term referring to cavities where gems are set.
- c. Signet: Hebrew, “chotham,” a seal. This can refer to a type of signature one uses when sealing a document with wax, or as a sort of amulet or talisman.
- d. Odem: Carnelian. See 4 Moses 41:2.
- e. Pit’dah: Chrysolite, see 4 Moses 41:3.
- f. Bareket: Emerald, see 4 Moses 41:4.
- g. Nofekh: Matachite, see 4 Moses 41:5.
- h. Sappir: Sapphire, see 4 Moses 41:6.
- i. Yahalom: Onyx, see 4 Moses 41:7.
- j. Leshem: Amber, see 4 Moses 41:8.
- k. Shebo: Agate, see 4 Moses 41:9.
- l. Achlamah: Amethyst, see 4 Moses 41:10.

- m. Tarshish: Lapis lazuli, see 4 Moses 41:11.
- n. Shoham: Beryl, see 4 Moses 41:12.
- o. Yashepneh: Ruby, see 4 Moses 41:13.
- p. Urim and Thummim: Hebrew (הַאֲוִרִים וְהַתְּמִימִים): "Lights and Perfections." A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely. See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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)

Chapter 39

The Ordination

1 And it came to pass that all the work of the Tabernacle of the tent of the congregation finished; and the congregation of Israel did according to all that YHVH^a commanded Moses and Zipporah, so did they.

2 And they brought the tabernacle unto Moses: the tent, and all the furniture, the taches, the boards, the bars, and the pillars, and the sockets,

3 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,

4 And the ark of the testimony, and the staves thereof, and the mercy seat,

5 And the table, and all the vessels thereof, and the showbread,

6 And the pure candlestick with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

7 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

8 And the brazen altar, and the grate of brass, the staves, and all the vessels, the laver, and the base,

9 And the hangings of the court, the pillars, and the sockets, and the hanging for the court gate, the cords, and the pins, and all the vessels of the service of the tabernacle for the tent of the congregation,

10 The clothes of service to do service in the Holy Place, and the holy garments for Aaron, the priest, and the garments of his sons, to minister in the priest's office, and the holy garments for Miriam, the priestess, and the garments of her daughters.

11 And all this was according to all that YHVH commanded Moses and Zipporah, so that Israel made all the work.

12 And Moses and Zipporah did look upon all the work; and behold, the people had done it even as YHVH had commanded, even so had they done it; and Moses and Zipporah blessed them.

13 ¶ And it came to pass that YHVH spake unto Moses, saying: On the first day of the first month^b shalt thou set up the tabernacle of the tent of the congregation.

14 And thou shalt put therein the ark of the testimony and cover the ark with the veil.

15 And thou shalt bring in the table and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick and light the lamps thereof.

16 And thou shalt set the altar of gold for the incense before the ark of the testimony and put the hanging of the door to the tabernacle.

17 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

18 And thou shalt set the laver between the tent of the congregation and the altar and shalt put water therein.

19 And thou shalt set up the court round about and hang up the hanging at the court gate.

20 And thou shalt take the anointing oil and anoint the tabernacle and all that is therein and shalt hallow it and all the vessels thereof; and it shall be holy.

21 And thou shalt anoint the altar of the burnt offering and all his vessels and sanctify the altar; and it shall be an altar most holy.

22 And thou shalt anoint the laver and his foot and sanctify it.

23 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation and wash them with water;

24 And Zipporah, thy wife, shalt bring Miriam and her sons to the door of the tabernacle of the congregation and wash them too with water.

25 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto me in the office of Priest;

26 And Zipporah shall put upon Miriam the holy garments, and anoint her, and sanctify her, that she may minister unto me in the office of Priestess.

27 And thou shalt bring his sons and clothe them with their garments, and Zipporah shall bring her daughters and clothe them in their garments;

28 And thou shalt anoint the sons as thou didst anoint their father, that they may minister unto me in the office of priest, and Zipporah shall anoint the daughters as she didst anoint their mother;

29 And their anointing shall surely be an everlasting priesthood throughout their generations,

30 But thou shall not anoint them nor shall thou ordain them even as thou and Zipporah after were after the order of Enoch, but they that are worthy shall I send to one in that generation that should ordain them.

31 Thus did Moses and Zipporah; according to all that YHVH commanded them, so did they.

32 ¶ And it came to pass in the first month^b in the second year, on the first day of the month, that the tabernacle was reared up.

33 And Moses reared up the tabernacle, and fastened the sockets, and set up the boards thereof, and put in the bars thereof, and reared up the pillars.

34 And they spread abroad the tent over the tabernacle and put the covering of the tent above upon it as YHVH commanded Moses and Zipporah.

35 And they took and put the Book of Testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark;

36 And they brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the Book of Testimony as YHVH commanded Moses and Zipporah.

37 And they put the table in the tent of the congregation, upon the side of the tabernacle Northward, without the veil; and they set the bread in order upon it before YHVH, even as YHVH had commanded Moses and Zipporah.

38 And they put the candlestick in the tent of the congregation, over against the table on the side of the tabernacle Southward, and they lighted the lamps before YHVH, even as YHVH commanded Moses and Zipporah.

39 And they put the golden altar in the tent of the congregation before the veil; and Moses and Zipporah did burn sweet incense thereon, as YHVH commanded them.

40 And they set up the hanging at the door of the tabernacle and he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation and offered upon it the burnt offering and the meat offering as YHVH commanded Moses and Zipporah.

41 And they set the basin between the tent of the congregation and the altar and put water there to wash withal.

42 ¶ And it came to pass that Moses and Zipporah, and Aaron and his sons, and Miriam and her daughters washed their hands and their feet thereat;

43 When they went into the tent of the congregation and when they came near unto the altar, they washed as YHVH commanded Moses and Zipporah.

44 And they reared up the court round about the tabernacle and the altar and set up the hanging of the court gate.

45 And Moses and Zipporah finished the work.

46 ¶ And it came to pass that a cloud covered the tent of the congregation, and the glory of YHVH^a filled the tabernacle.

47 And Moses and Zipporah were not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of YHVH filled the tabernacle.

48 And when the cloud was taken up from over the tabernacle, the congregation of Israel went onward in all their journeys;

49 But if the cloud were not taken up, then they journeyed not till the day that it was taken up;
50 For the cloud of YHVH was upon the tabernacle by day, and fire was on it by night in the sight of all the house of Israel throughout all their journeys.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.

Chapter 40

The Offering of Aaron

1 And it came to pass that on the eighth day of the first month^a of the second year from the time Israel did leave Egypt that Moses called Aaron, and his sons, and the elders of Israel;

2 And he said unto Aaron: Take thee a young calf for a sin offering and a ram for a burnt offering, without blemish, and offer them before YHVH^b.

3 And unto the congregation of Israel thou shalt speak, saying: Take ye a kid of the goats for a sin offering^c, and a calf and a lamb, both of the first year, without blemish, for a burnt offering,

4 Also a bullock and a ram for peace offerings^d, to sacrifice before YHVH, and a meat offering^e, mingled with oil; for today YHVH will appear unto you.

5 ¶ And it came to pass that they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near and stood before YHVH.

6 And Moses said: This is the thing which YHVH commanded that ye should do; and today YHVH shall appear unto you.

7 And Moses said unto Aaron: Go unto the altar, and offer thy sin offering and thy burnt offering, and make an atonement for thyself and for the people; and offer the offering of the people, and make an atonement for them as YHVH required.

8 Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul above the liver of the sin offering he burnt upon the altar as YHVH commanded Moses; and the flesh and the hide he burnt with fire without the camp.

11 ¶ And Aaron slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

12 And they presented the offering unto him, with the pieces thereof, and the head; and he burnt them upon the altar.

13 And Aaron did wash the inwards and the legs and burnt them upon the burnt offering on the altar.

14 ¶ And it came to pass that Aaron brought the people's offering and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first; and brought the burnt offering and offered it according to the manner.

15 And Aaron brought the meat offering, and took a handful thereof, and burnt it upon the altar beside the burnt sacrifice of the morning.

16 ¶ And Aaron slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people; and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

17 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver;

18 And they put the fat upon the breasts, and he burnt the fat upon the altar; and the breasts and the right shoulder Aaron waved for a wave offering before YHVH as Moses commanded.

19 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the peace offering, and the other offerings.

20 ¶ And it came to pass that Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people and did give them meat to eat from the offerings;

21 And the glory of YHVH appeared unto all the people, and Miriam and her daughters did lead the congregation in song and in dance before YHVH, the Elohim^f of Israel.

22 And then there came a fire out from before YHVH and consumed the fat and all that was left that could not be eaten upon the altar;

23 And when all the people saw this, they shouted and fell on their faces and did worship YHVH, their Elohim.

Notes:

- a. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Sin offering: See 4 Moses 25.
- d. Peace offering: See 4 Moses 28. Today one would take the Sacrament of Communion.
- e. Offering: See 4 Moses 26 and 27. Today one would take the Sacrament of Communion.
- f. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 41

The Sin of the Levites

1 And then the Voice^a of YHVH^b spake unto Aaron, saying: Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the Congregation, or thou shalt be at risk of death;

2 And this shall be a statute forever throughout your generations that ye may put difference between holy and unholy, and between clean and unclean;

3 And that ye may teach my children, Israel, all the statutes which YHVH hath spoken unto them by the hand of Moses.

4 ¶ And it came to pass that Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons: Take the meat offering that remaineth of the offerings of YHVH made by fire, and eat it without leaven beside the altar; for it is most holy, and none shall be wasted.

5 And ye shall eat it in the Holy Place^c because it is thy due and thy sons' due, of the sacrifices of YHVH made by fire, for so I am commanded.

6 And the wave breast and heave shoulder shall ye eat in a clean place, thou, and thy wives, and thy sons, and thy daughters with thee; for they be thy due and thy sons' due, which are given out of the sacrifices of peace offerings of the congregation of Israel.

7 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before YHVH;

8 And it shall be thine, and thy sons', and thy wives', and thy daughters' with thee by a statute forever as YHVH hath commanded.

9 ¶ And Moses diligently sought the goat of the sin offering, and behold, it was burnt up and could not be eaten;

10 And he was angry with Eleazar and Ithamar, the sons of Aaron, saying: Wherefore have ye not eaten the sin offering in the Holy Place, seeing it is most holy, and Elohim^d hath given it you to bear the iniquity of the congregation, to make atonement for them before YHVH?

11 Behold, the blood of it was not brought in within the Holy Place; ye should, indeed, have eaten it in the holy place as I commanded.

12 And Aaron said unto Moses: Behold, this day have they offered their sin offering and their offerings before YHVH;

13 And I too have sinned with them; and if I had eaten the sin offering today, should it have been accepted in the sight of YHVH?

14 And when Moses heard this explanation, though he knew it would have been acceptable, he was content.

Notes:

- a. The Voice: Masculine noun, referring here to the Holy Spirit.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Holy Place: The place in the Tabernacle set apart, but not as holy as the Most Holy Place (the Holy of Holies).
- d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 42

The Trumpets of Silver

1 And it came to pass that Moses came out from the Tent, saying: Make thee two trumpets of silver;

2 Of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly and for the journeyings of the camps, and the Levites shall blow the trumpets.

3 And when the Levites shall blow them, all the assembly shall assemble themselves to thee at the door of the Tabernacle of the Congregation before YHVH^a.

4 And if they blow but with one trumpet, then the heads of the thousands of Israel, shall gather themselves;

5 And when ye blow an alarm, then the camps that lie on the east parts shall go forward;

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey; they shall blow an alarm for their journeys;

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 ¶ And if ye go to war in your land against the enemy that oppresseth you, then the Levites shall blow an alarm with the trumpets; and ye shall be remembered before YHVH, your Elohim^b, and ye shall be saved from your enemies.

9 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, the Levites shall blow with the trumpets over the burnt offerings and over the sacrifices of the peace offerings.

10 ¶ And it came to pass the trumpets were made and were thus given to the Levites throughout the camps that Levites that were amongst the people could sound the call, even as Moses had spoken, by the will of YHVH.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 43

Israel Leaves the Mount of Ha'Elohim

1 And it came to pass on the twentieth day of the second month^a, in the second year, that the cloud was taken up from off the Tabernacle of the Testimony.

2 And Israel took their journeys out of the wilderness of the Mount of Ha'Elohim; and the cloud rested in the wilderness of Paran.

3 And they first took their journey according to the commandment of YHVH^b by the hand of Moses and Zipporah.

4 In the first place went the standard of the camp of the tribe of Judah according to their armies; and over his host was Nahshon, the son of Amminadab.

5 And over the host of the tribe of Issachar was Nethaneel, the son of Zuar.

6 And over the host of the tribe of Zebulun was Eliab, the son of Helon.

7 ¶ And it came to pas that the Tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

8 ¶ And the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur, the son of Shedeur.

9 And over the host of the tribe of Simeon was Shelumiel, the son of Zurishaddai.

10 And over the host of the tribe of Gad was Eliasaph, the son of Deuel.

11 And the Kohathites set forward, bearing the sanctuary; and the other did set up the tabernacle against they came.

12 ¶ And the standard of the camp of Ephraim set forward according to their armies; and over his host was Elishama, the son of Ammihud.

13 And over the host of the tribe of Manasseh was Gamaliel, the son of Pedahzur.

14 And over the host of the tribe of Benjamin was Abidan, the son of Gideoni.

15 And the standard of the camp of Dan set forward, which was the rearward of all the camps throughout their hosts; and over his host was Ahiezer, the son of Ammishaddai.

16 And over the host of the tribe of Asher was Pagiel, the son of Ocran.

17 And over the host of the tribe of Naphtali was Ahira, the son of Enan.

18 Thus were the journeyings of Israel according to their armies when they set forward.

19 ¶ And it came to pass that Zipporah, the wife of Moses went all the way of the earth,

20 And Moses wept, and he called for Jethro, her father, and her sisters, and her brother; and they came and they wept with Moses and his two sons.

21 And after their days of morning had passed, Jethro took his family and left Israel, but Hobab, the brother of Zipporah, did stay with Moses.

22 ¶ And it came to pass that Moses said unto Hobab, the son of Jethro, the Midianite, Moses' father-in-law: We are journeying unto the place of which YHVH said: I will give it you; come thou with us, and we will do thee good; for YHVH hath spoken good concerning Israel.

23 And Hobab said unto him: I will not go; but I will depart to mine own land and to my kindred.

24 And Moses said: Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

25 And it shall be, if thou go with us, yea, it shall be that what goodness YHVH shall do unto us, the same will we do unto thee.

26 And they departed from the mount of Ha'Elohim three days' journey; and the ark of the covenant of YHVH went before them in the three days' journey, to search out a resting place for them.

27 And the cloud of YHVH was upon them by day when they went out of the camp.

28 ¶ And it came to pass, when the ark set forward, that Moses said: Rise up, YHVH^b, and let thine enemies be scattered; and let them that hate thee flee before thee!

29 And when it rested, Moses said: Return, O YHVH, unto the many thousands of Israel.

Notes:

- a. The Second month on the Hebrew calendar is Iyar, which is the eighth civil month. Originally known as Ziv, Hebrew for “light,” or “gow,” it is called the month of natural healing. Iyar occurs in April–May on the Gregorian calendar.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.

Chapter 44

The Prophets of Israel

1 And it came to pass that the people complained, and it displeased YHVH^a; and YHVH heard it; and His anger was kindled;

2 And the fire of YHVH came and burnt among them and consumed them that were in the uttermost parts of the camp.

3 And the people cried unto Moses; and when Moses prayed unto YHVH, the fire was quenched.

4 And Moses called the name of the place Taberah^b because the fire of YHVH burnt among them.

5 ¶ And it came to pass that the mixed multitude that was among them fell a lusting after other foods; and Israel also wept again and said: Who shall give us flesh to eat?

6 We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

7 But now our soul is dried away; there is nothing at all besides this manna before our eyes.

8 And the manna was as coriander seed and the color thereof as the color of dar^c.

9 And the people went about, and gathered it, and ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil.

10 And when the dew fell upon the camp in the night, the manna fell upon it.

11 ¶ And it came to pass that Moses heard the people weep throughout their families, everyone in the door of his tent; and the anger of YHVH^a was kindled greatly; Moses also was displeased.

12 And Moses said unto YHVH: Wherefore hast thou afflicted thy servant? And wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

13 Have I conceived all this people? Have I begotten them, that thou shouldest say unto me: Carry them in thy bosom as a nursing father beareth the sucking child unto the land which thou swarest unto their fathers?

14 Whence should I have flesh to give unto all this people? For they weep unto me, saying: Give us flesh that we may eat.

15 And I am not able to bear all this people alone because it is too heavy for me.

16 And if thou deal thus with me, kill me, I pray thee, out of hand if I have found favor in thy sight; and let me not see my wretchedness.

17 ¶ And YHVH said unto Moses: Gather unto me seventy men and women of the Elders of Israel, whom thou knowest to be the Elders of the people and officers over them;

18 Bring them unto the Tabernacle of the Congregation, that they may stand there with thee and I will come down and talk with thee there.

19 And I will take of the Breath^b which is upon thee and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

20 And say thou unto the people: Sanctify yourselves against tomorrow, and ye shall eat flesh.

21 For ye have wept in the ears of YHVH, saying: Who shall give us flesh to eat? For it was well with us in Egypt; therefore, YHVH will give you flesh, and ye shall eat.

22 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, nor even a whole month,

23 But ye shall eat of it until it come out at your nostrils and it be loathsome unto you because that ye have despised YHVH which is among you,

24 And ye have wept before YHVH, saying: Why came we forth out of Egypt?

25 And Moses said: The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

26 Shall the flocks and the herds be slain for them to suffice them? Or shall all the fish of the sea be gathered together for them to suffice them?

27 And YHVH said unto Moses: Is the hand of YHVH waxed short? Thou shalt see now whether my word shall come to pass unto thee or not.

28 ¶ And it came to pass that Moses went out, and told the people the words of YHVH, and gathered the seventy men and women of the Elders, and set them round about the Tabernacle.

29 And YHVH came down in a cloud, and spake unto Moses, and took of the Breath that was upon him, and gave it unto the seventy Elders.

30 And it came to pass that, when the Breath rested upon these seventy, they prophesied and did not cease;

31 But there two that remained in the camp, and the Breath rested upon them, and they prophesied in the camp.

32 And there ran a young man, and told Moses, and said: Two do prophesy in the camp.

33 And Joshua, the son of Nun, the servant of Moses, spoke, saying: My lord, Moses, forbid them!

34 And Moses said unto him: Enviest thou for my sake? Would YHVH that all the people of YHVH were prophets and that YHVH would put the Breath upon every one of them!

35 And Moses got him into the camp, he and the Elders of Israel.

36 ¶ And it came to pass that there went forth a wind from YHVH, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

37 And the people stood up all that day, and all that night, and all the next day; and they gathered the quails; and they spread them all abroad for themselves round about the camp.

38 And while the flesh was yet between their teeth, ere it was chewed, the wrath of YHVH^a was kindled against the people; and YHVH smote the people with a very great plague.

39 And Moses called the name of that place Kibroth-hattaavah^e because there they buried the people that lusted.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Taberah: Hebrew, "burning."
- c. Dar: Pearl.
- d. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- e. Kibroth-hattaavah: Hebrew, "the graves of desire."

Chapter 45

Moses, Prophet of YHVH

1 And it came to pass that the people journeyed from Kibroth-hattaavah unto a place in the wilderness, and there did they abide.

2 And there in the wilderness did Miriam and Aaron speak against Moses because of the woman whom he had married and had sent for after the death of Zipporah, his wife;

3 For he had married many women as a prince of Egypt, and he did send for Kaashet, one of his wives, to be with him as he sojourned in Israel that he should no longer mourn the passing of Zipporah.

4 And Miriam said unto Aaron: Hath YHVH^a indeed, spoken only by Moses? Hath he not spoken also by us? But YHVH did hear it.

5 ¶ And YHVH spake suddenly unto Moses, and unto Aaron, and unto Miriam: Come out ye three unto the Tabernacle of the Congregation.

6 And they three came out.

7 And YHVH came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

8 And the Voice^b said: Hear now my words: If there be a prophet among you, I, YHVH, will make myself known unto them in a vision and will speak unto them in a dream.

9 But with my servant, Moses behold! with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of YHVH shall he behold;

10 Wherefore then were ye not afraid to speak against my servant Moses?

11 And the anger of YHVH burned against them, and He departed.

12 ¶ And the cloud departed from off the tabernacle; and behold, Miriam became tzara'at^b; and Aaron looked upon Miriam, and behold, she was cursed.

13 And Aaron said unto Moses: Alas, my lord, I beseech thee, lay not the sin upon us wherein we have done foolishly and wherein we have sinned.

14 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

15 And Moses cried unto YHVH, saying: Heal her now, O God^c, I beseech thee.

16 And YHVH said unto Moses: If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that, let her be received in again.

17 ¶ And it came to pass that Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Tzara'at: An unknown illness commonly mistranslated as "leprosy." Those with this illness were required to cover their faces and go into quarantine.
- c. El: Hebrew, "God."

Chapter 46

The Spies

1 And it came to pass that the people of Israel removed from their place in the wilderness and pitched in the wilderness elsewhere, that the sins of Miriam be forgotten.

2 And there it came to pass that YHVH^a spake unto Moses, saying: Send thou men that they may search the land of Canaan which I give unto my children, Israel;

3 Of every tribe of their fathers shall ye send a man, except Levi, and everyone a ruler among them; but from Levi thou shall send none.

4 And Moses, by the commandment of YHVH, sent them from the wilderness; all those men were heads of Israel.

5 ¶ And these were their names:

6 Of the tribe of Reuben, Shammua, the son of Zaccur;

7 Of the tribe of Simeon, Shaphat, the son of Hori;

8 Of the tribe of Judah, Caleb, the son of Jephunneh;

9 Of the tribe of Issachar, Igal, the son of Joseph;

10 Of the tribe of Zebulun, Gaddiel, the son of Sodi.

11 Of the tribe of Dan, Ammiel, the son of Gemalli;

12 Of the tribe of Naphtali, Nahbi, the son of Vophsi;

13 Of the tribe of Gad, Geuel, the son of Machi.

14 Of the tribe of Asher, Sethur, the son of Michael;

15 Of the tribe of Joseph, namely of the tribe of Ephraim, Joshua the son of Nun;
 16 Of the tribe of Joseph, namely of the tribe of Manasseh, Gaddi, the son of Susi;
 17 Of the tribe of Benjamin, Palti, the son of Raphu;
 18 These are the names of the men which Moses sent to spy out the land; and Moses called Joshua, the son of Nun, to lead them.
 19 ¶ And it came to pass that Moses sent them to spy out the land of Canaan and said unto them: Get you up this way Southward, and go up into the mountain, and see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many;
 20 And see the land in which they dwell, whether it be good or bad, fat or lean, and whether there be wood therein or not;
 21 And see the people of the land, and what cities they be that they dwell in, whether in tents or in strongholds;
 22 And in this ye shall be of good courage and bring back of the fruit of the land, for now is the time of the first ripe grapes.
 23 ¶ And it came to pass that they went up and searched the land from the wilderness and they ascended by the South;
 24 And they came unto a brook, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates and of the figs.
 25 ¶ And it came to pass that the men returned from searching of the land after forty days^b;
 26 And upon their return, they came unto Moses, and to Aaron, and to all the congregation of Israel and brought back word unto them and unto all the congregation, and showed unto them the fruit of the land.
 27 And they spoke unto Moses saying: We came unto the land whither thou sent us; and surely it floweth with milk and honey, and this is the fruit of it;
 28 Nevertheless, the people be strong that dwell in the land, and the cities are walled and very great; and, moreover, we saw the children of giants^c there.
 29 Giants dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and by the coast of Jordan.
 30 ¶ And Caleb stilled the people before Moses and said: Let us go up at once and possess it; for we are well able to overcome it.
 31 But the men that went up with him said: We be not able to go up against the people, for they are stronger than we.
 32 And they brought up an evil report of the land which they had searched on behalf of Israel, saying: The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.
 33 And there we saw the giants, and we were in our own sight as grasshoppers; therefore, so would we be in their sight also.
 34 And all the congregation lifted up their voice, and cried; and the people wept that night.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Forty days and forty nights: or “a long time.” In the Egyptian this is merely the symbol like a gecko.
- c. Children of giants: In Numbers 13:22, 28, & 33; and Deuteronomy 9:2, they are called the “children of Anak,” who is supposed to have been a giant, and a father of races of giants. Not to be confused with nephilim from 1 Moses 10:11.
- d. See 46:38

Chapter 47

The Rebellion

1 And it came to pass that all of Israel murmured against Moses and against Aaron all the night, and into

the next day.

2 And the whole congregation said unto them: Would Ha'Elohim^a that we had died in the land of Egypt! or: Would Ha'Elohim that we had died in this wilderness!

3 And: Wherefore hath YHVH^b brought us unto this land, to fall by the sword, that our wives and our children should be a prey? and: Were it not better for us to return into Egypt?

4 And they said one to another: Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of Israel.

6 ¶ And it came to pass that Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes;

7 And they spake unto all the company of Israel, saying: The land, which we passed through to search it, is an exceeding good land.

8 If YHVH delight in us, then He will bring us into this land and give it us, a land which floweth with milk and honey.

9 Only rebel not ye against YHVH; neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and YHVH is with us; fear them not.

10 And after they had said this, behold, all the congregation bade stone them with stones.

11 ¶ And it came to pass that the Splendor of YHVH^c appeared in the tabernacle of the congregation before all of Israel.

12 And YHVH said unto Moses: How long will this people provoke me? And how long will it be before they believe me, for all the signs which I have showed among them?

13 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

14 And Moses said unto YHVH: Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them,

15 And they will tell it to the inhabitants of this land; for they have heard that thou, O YHVH^a, art among this people,

16 That thou, O YHVH, art seen face to face^d, and that thy cloud standeth over them, and that thou goest before them by daytime in a pillar of a cloud and in a pillar of fire by night.

17 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying: Because YHVH was not able to bring this people into the land which he swore unto them, therefore, he hath slain them in the wilderness.

18 ¶ And now, I beseech thee, let the power of my Lord^e be great, according as thy angel hast spoken^f, saying: YHVH is long-suffering and of great mercy,

19 Forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

20 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy and as thou hast forgiven this people from Egypt even until now.

21 ¶ And YHVH spake unto Moses and unto Aaron, saying: How long shall I bear with this evil congregation which murmur against me?

22 I have heard the murmurings of Israel which they murmur against me; therefore, say unto them: As truly as I live, saith YHVH, as ye have spoken in mine ears, so will I do to you;

23 Your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

24 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb, the son of Jephunneh, and Joshua, the son of Nun.

25 But your little ones, which ye said should be a prey, them will I bring in; and they shall know the land which ye have despised; but as for you, your carcasses, they shall fall in this wilderness.

26 And your children shall wander in the wilderness forty years and bear your unfaithfulness until your carcasses be wasted in the wilderness.

27 After the number of the days in which he searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise.

28 I, YHVH, have said: I will surely do it unto all this evil congregation that are gathered together against

me; in this wilderness they shall be consumed, and there they shall die!

29 And I have pardoned according to the word of my servant, Moses; but as truly as I live, all the earth shall be filled with the My Glory^c;

30 And because all those men which have seen my glory and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swore unto their fathers; neither shall any of them that provoked me see it.

31 But my servant Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

32 Tomorrow turn you, and get you into the wilderness, following the path along the sea.

33 ¶ And it came to pass that the men which Moses sent to search the land, who returned and made all the congregation to murmur against him by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before YHVH.

34 But Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of the men that went to search the land, lived still.

35 And it came to pass that Moses told these sayings unto all of Israel; and the people mourned greatly.

36 ¶ And it came to pass that a part of the people rose up early in the morning and got them up into the top of the mountain, saying: Lo, we be here and will go up unto the place which YHVH hath promised; for it is ours!

37 And Moses said: Wherefore now do ye transgress the mouth of YHVH? YHVH hath said ye shall not go, therefore ye shall not prosper;

38 Go not up, for YHVH is not among you, lest ye be smitten by your enemies, and ye shall fall by the sword; because ye are turned away from YHVH, therefore, YHVH will not be with you.

39 But they presumed to go up unto the hilltop; nevertheless, the ark of the covenant of YHVH and Moses departed not out of the camp.

40 Then the Amalekites came down and the Canaanites which dwelt in that hill and smote them and discomfited them.

Notes:

- a. Ha'Elohim: (אלהים) 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Splendor of YHVH: Or the Holiness of God.
- d. Face to face: This is a pun or sorts, as this is another way of saying "the Glory of God was upon (him/her)."
- a. My Lord: Hebrew, Adonai (אדני), "Lord."
- b. See 3 Moses 23:13-16.

Chapter 48

The Fall of Israel

1 And it came to pass that when they failed to obtain the land of promise, Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

2 And they rose up before Moses with certain men of Israel, two hundred and fifty heads of the assembly, famous in the congregation, men of renown;

3 And they gathered themselves together against Moses and against Aaron and said unto them: Ye take too much upon you, seeing all the congregation are holy, every one of them, and YHVH^a is among us.

4 Wherefore, then lift ye up yourselves above the congregation of YHVH?

5 ¶ And when Moses heard it, he fell upon his face, and he spake unto Korah and unto all his company, saying: Even tomorrow YHVH will show who are His and who is holy and will cause to come near unto

Him; even they whom He hath chosen will He cause to come near unto him.

6 And Moses said unto Korah and all his company: This do: Take you censers and put fire therein, and put incense in them before YHVH tomorrow; and it shall be that those whom YHVH doth choose, they shall be holy; ye take too much upon you, ye sons of Levi.

7 Hear, I pray you, ye sons of Levi; it seemeth it but a small thing unto you that the Elohim^b of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of YHVH and to stand before the congregation to minister unto them?

8 And YHVH hath brought thee near to him and all thy brethren, the sons of Levi, with thee, and seek ye the High Priesthood also?

9 Therefore, both thou and all thy company are gathered together against YHVH; and what is Aaron, that ye murmur against him?

10 ¶ And it came to pass that Moses sent to call Dathan and Abiram, the sons of Eliab, which said: We will not come up.

11 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a king over us?

12 Moreover, thou hast not brought us into a land that floweth with milk and honey or given us inheritance of fields and vineyards. Wilt thou put out the eyes of these men? We will not come up.

13 And it came to pass that after this, Moses was very wroth and said unto YHVH: Respect not thou their offering; I have not taken one ass from them; neither have I hurt one of them.

14 ¶ And it came to pass that the following day, they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

15 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and the glory of YHVH appeared unto all the congregation.

16 And YHVH spake unto Moses and unto Aaron, saying: Separate yourselves from among this congregation, that I may consume them in a moment.

17 And Moses and Aaron fell upon their faces and said: O YHVH^a, Elohim^b of the spirits of all flesh, shall one man sin and wilt thou be wroth with all the congregation?

18 And YHVH spake unto Moses, saying: Speak unto the congregation, saying: Get you up from about the tabernacle of Korah, Dathan, and Abiram.

19 ¶ And it came to pass that Moses rose up and went unto Dathan and Abiram; and the Elders of Israel followed him.

20 And Aaron spoke unto the congregation for Moses, saying: Depart, I pray you, from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins.

21 So they got up from the tabernacle of Korah, Dathan, and Abiram on every side; and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children.

22 And Moses said: Hereby ye shall know that YHVH hath sent me to do all these works; for I have not done them of mine own heart;

23 If these men die the common death of all men, or if they be visited after the visitation of all men, then YHVH hath not sent me,

24 But if YHVH make a new thing, and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked YHVH.

25 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground that was under them split apart and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

26 They and all that appertained to them went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

27 And all Israel that were round about them fled at the cry of them; for they said: Lest the earth swallow us up also.

28 And there came out a fire from YHVH and consumed the two hundred and fifty men that offered incense.

29 ¶ And it came to pass that on the next day that all the congregation of Israel murmured against Moses

and against Aaron, saying: Ye have killed the people of YHVH.

30 And it came to pass that when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and behold, the cloud covered it, and the glory of YHVH appeared.

31 And Moses and Aaron came before the tabernacle of the congregation, and YHVH spake unto Moses, saying: Get you up from among this congregation, that I may consume them as in a moment.

32 And Moses and Aaron fell upon their faces, and Moses said unto Aaron: Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from YHVH; the plague is begun.

33 And Aaron took as Moses commanded and ran into the midst of the congregation; and behold, the plague was begun among the people; and he put on incense and made an atonement for the people.

34 And Aaron stood between the dead and the living; and the plague was stayed.

35 ¶ And it came to pass that they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

36 And it came to pass that Aaron returned unto Moses unto the door of the tabernacle of the congregation; and the plague was stayed.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 49

The Rod of Aaron

1 And it came to pass that Moses sought to appease the Israel, and went unto YHVH^a, saying: Lord! Show me how to let they people know who shall lead them!

2 And YHVH spake unto Moses, saying: Speak unto Israel and take of every one of them a rod^b according to the house of their fathers, of all heads of their houses according to the house of their fathers, twelve rods; write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of the house of their fathers;

4 And thou shalt lay them up in the Tabernacle of the Congregation before the testimony, where I will meet with you.

5 And it shall come to pass that the rod of the man whom I shall choose shall blossom; and I will make to cease from me the murmurings of Israel, whereby they murmur against you.

6 ¶ And it came to pass that Moses spake unto Israel; and every one of the heads of their houses gave him a rod apiece, for each head one, according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods.

7 And Moses laid up the rods before YHVH in the Tabernacle of Witness.

8 And it came to pass that on the morrow, Moses went into the Tabernacle of Witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before YHVH unto all of Israel; and they looked and took every man his rod.

10 ¶ And it came to pass that YHVH said unto Moses: Bring Aaron's rod again before the Testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so; as YHVH commanded him, so did he.

12 And Israel spake unto Moses, saying: Behold, we die; we perish; we all perish! Whosoever cometh anything near unto the Tabernacle of YHVH shall die; shall we be consumed with dying?

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Rod: Likely shepherd's or walking staff, but possibly a divining rod.

Chapter 50

The Deaths of Aaron and Miriam

1 And it came to pass that the whole congregation Israel went into the desert in the first month^a of the fortieth year after leaving Egypt;

2 And while the people abode there, Miriam died and was buried in that place.

3 And all of Israel mourned for 30 days, for Miriam did teach the women in all the ways of YHVH^b, even as Moses did teach the men, and she did lead the Priestesses, even as Aaron did lead the Priests.

4 ¶ And it came to pass that there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

5 And the people chided with Moses and spake, saying: Would that we had died when our brethren died before YHVH!

6 And: Why have ye brought up the congregation of YHVH into this wilderness, that we and our cattle should die here?

7 And: Wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

8 ¶ And it came to pass that Moses and Aaron went from the presence of the assembly unto the door of the Tabernacle of the Congregation, and they fell upon their faces; and the Glory of YHVH appeared unto them.

9 And YHVH^b spake unto Moses, saying: Take thy rod^c, and gather thou the assembly together, thou and Aaron, thy brother, and speak ye unto the rock before their eyes;

10 And it shall give forth her water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink.

11 ¶ And so it was that Moses took the rod from before the Presence^d of YHVH as YHVH commanded him.

12 And Moses and Aaron gathered the congregation together before the rock, and Aaron said unto them: Hear now, ye rebels! Must we fetch you water out of this rock?

13 And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly; and the congregation drank, and their beasts also.

14 ¶ And the Priestesses sang this song: Spring up, O well; sing ye unto it;

15 The princes digged the well;

16 The nobles of the people digged it,

17 By the direction of the Lawgiver, with their staves.

18 ¶ And it came to pass that YHVH spake unto Moses and Aaron, saying: Because ye believed me not, to sanctify me in the eyes of my children, Israel; therefore, ye shall not bring this congregation into the land which I have given them.

19 ¶ And it came to pass that Moses sent messengers from Kadesh unto the king of Edom: Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us,

20 How our fathers went down into Egypt, and we have dwelt in Egypt a long time, and the Egyptians vexed us and our fathers;

21 And when we cried unto YHVH, He heard our voice, and sent an angel, and hath brought us forth out

of Egypt; and behold, we are in Kadesh, a city in the uttermost of thy border.

22 Let us pass, I pray thee, through thy country; we will not pass through the fields or through the vineyards; neither will we drink of the water of the wells;

23 But we will go by the king's highway; we will not turn to the right hand nor to the left until we have passed thy borders.

24 ¶ And it came to pass that Edom said unto him: Thou shalt not pass by me, lest I come out against thee with the sword.

25 And Israel said unto him: We will go by the highway; and if I and my cattle drink of thy water, then I will pay for it; I will only, without doing anything else, go through on my feet.

26 And Edom said: Thou shalt not go through.

27 And it came to pass that Edom came out against him with much people and with a strong hand;

28 Thus Edom refused to give Israel passage through his border; wherefore, Israel turned away from him.

29 ¶ And it came to pass that in that same year, Israel, even the whole congregation, journeyed from their place in the wilderness and came unto a certain mountain.

30 And YHVH spake unto Moses and Aaron there, saying: Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto Israel because ye rebelled against my Word when ye broke forth the waters from that rock.

31 Take Aaron and Eleazar, his son, and bring them up unto this mountain, and strip Aaron of his garments, and put them upon Eleazar, his son; and Aaron shall be gathered unto his people and shall die there.

32 And it came to pass that Moses did as YHVH commanded; and they went up into that mountain in the sight of all the congregation of Israel.

33 And Moses stripped Aaron of his garments and put them upon Eleazar, his son; and Aaron died there in the top of the mountain; and Moses and Eleazar came down from the mount.

34 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Notes:

- a. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- d. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See *Book of Remembrance* 2:11.

Chapter 51

The Brass Serpent

1 And it came to pass that when the king of the Canaanites, which dwelt in the South, heard tell that Israel came by the way of the spies, then he fought against Israel and took some of them prisoners.

2 And Israel vowed a vow unto YHVH^a and said: If thou wilt, indeed, deliver this people into my hand, then I will utterly destroy their cities.

3 And YHVH hearkened to the voice of Israel and delivered up the Canaanites; and they utterly destroyed them and their cities.

4 ¶ And it came to pass that Israel journeyed from the mountain by the way of the path along the sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way.

5 And the people spake against Elohim and against Moses: Wherefore have ye brought us up out of

Egypt to die in the wilderness? For there is no bread; neither is there any water; and our soul loatheth this light bread.

6 And it came to pass that YHVH was sore in His wrath against them, and sent fiery serpents among the people, and they bit the people; and much people of Israel died;

7 Therefore, the people came to Moses and said: We have sinned, for we have spoken against YHVH and against thee; pray unto YHVH that he take away the serpents from us!

8 And Moses prayed on behalf of the people.

9 ¶ And it came to pass that YHVH said unto Moses: Make thee a fiery serpent and set it upon a pole; and it shall come to pass that everyone that is bitten, when he looketh upon it, shall live;

10 But they who shall not look, these shall perish, and this shall be as a sign unto my children, Israel, of the easiness of my ways, should they hear and heed my Voice^b.

11 And it came to pass that Moses made a serpent of brass and put it upon a pole; and it came to pass that if a serpent had bitten one of Israel, when they beheld the serpent of brass, they lived;

12 But if they would not look, for the simpleness of the task, then they were taken to the grave^c.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. The Voice: Masculine noun, referring here to the Holy Spirit.
- c. Grave: Hebrew, "sheol," the place where both the righteous and the unrighteous go when they die.

Chapter 52

The Angel and the Ass

1 And it came to pass that Israel sent messengers unto the king of the Amorites, saying: Let me pass through thy land;

2 We will not turn into the fields or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's highway until we be past thy borders.

3 And the king of the Amorites would not suffer Israel to pass through his border; but he gathered all his people together and went out against Israel into the wilderness and fought against Israel.

4 ¶ And it came to pass that Israel smote him with the edge of the sword and possessed his land from Arnon unto Jabbok.

5 And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon and in all the villages thereof;

6 For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, even unto Arnon.

7 Thus did Israel dwell in the land of the Amorites.

8 ¶ And it came to pass that Moses sent to spy out Jaazer; and they took the villages thereof and drove out the Amorites that were there.

9 And they turned and went up by the way of Bashan; and the king of Bashan, went out against them, he and all his people, to the battle at Edrei.

10 And YHVH said unto Moses: Fear him not; for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto the king of the Amorites, which dwelt at Heshbon.

11 So it was that Israel smote him, and his sons, and all his people until there was none left him alive; and they possessed his land.

12 And so it was that Israel set forward and pitched in the plains of Moab on this side of Jordan by Jericho.

13 ¶ And it came to pass that the king of Moab, who was Balak, the son of Zippor, saw all that Israel had done to the Amorites.

14 And Balak sent messengers unto Balaam the prophet, the son of Beor, to Pethor, which is by the river of the land of the children of his people.

15 And Balak called to Balaam, saying: Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me.

16 Come now, therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

17 And it came to pass that Balaam said unto the messengers: Lodge here this night, and I will bring you word again as YHVH^a shall speak unto me; and the messengers abode with Balaam.

18 And El Elyon^b came unto Balaam and said: What men are these with thee?

19 And Balaam said unto Elohim^c: Balak, the son of Zippor, king of Moab, hath sent unto me, saying: Behold, there is a people come out of Egypt, which covereth the face of the earth; come now, curse me them; peradventure I shall be able to overcome them and drive them out.

20 And El Elyon said unto Balaam: Thou shalt not go with them; thou shalt not curse the people, for they are blessed.

21 And Balaam rose up in the morning and said unto the messengers of Balak: Get you into your land; for YHVH refuseth to give me leave to go with you.

22 And the messengers of Moab rose up, and they went unto Balak and said: Balaam refuseth to come with us.

23 ¶ And it came to pass that Balak grew more troubled in his heart, and he sent messengers, even pines,

24 And they came to Balaam and said to him: Thus saith Balak, the son of Zippor: Let nothing, I pray thee, hinder thee from coming unto me;

25 For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me; come, therefore, I pray thee, curse me this people.

26 And Balaam answered and said unto the servants of Balak: If Balak would give me his house full of silver and gold, I cannot go beyond the word of YHVH^a, my Elohim^c, to do less or more;

27 Now, therefore, I pray you, tarry ye also here this night, that I may know what YHVH will say unto me more.

28 And El Elyon^b came unto Balaam at night and said unto him: If the men come to call thee, rise up if thou wilt go with them; but yet the word which I shall say unto thee shalt thou speak.

29 ¶ And it came to pass that Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

30 And the anger of Ha'Elohim^d was kindled because he went; and the angel of YHVH^e stood in the way for an adversary against him.

31 And it came to pass that he was riding upon his ass, and his two servants were with him, and the ass saw the angel of YHVH standing in the way and his sword drawn in his hand;

32 And the ass turned aside out of the way and went into the field; and Balaam smote the ass to turn her into the way.

33 But the angel of YHVH stood in a path of the vineyards, a wall being on this side and a wall on that side.

34 And when the ass saw the angel of YHVH, she thrust herself unto the wall and crushed Balaam's foot against the wall; and he smote her again.

35 And the angel of YHVH went further and stood in a narrow place, where was no way to turn either to the right hand or to the left.

36 And when the ass saw the angel of YHVH, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff.

37 And YHVH opened the mouth of the ass, and she said unto Balaam: What have I done unto thee, that thou hast smitten me these three times?

38 And Balaam said unto the ass: Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee.

39 And the ass said unto Balaam: Am not I thine ass upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?

40 And Balaam said: Nay.

41 Then YHVH^a opened the eyes of Balaam, and he saw the angel of YHVH standing in the way, and his sword drawn in his hand; and he bowed down his head and fell flat on his face.

42 And the angel of YHVH said unto him: Wherefore hast thou smitten thine ass these three times?

43 Behold, I went out to withstand thee, because thy way is perverse before me.

44 And the ass saw me and turned from me these three times; unless she had turned from me, surely now also I had slain thee and saved her alive.

45 And Balaam said unto the angel of YHVH: I have sinned; for I knew not that thou stoodest in the way against me.

46 Now, therefore, if it displease thee, I will get me back again.

47 And the angel of YHVH said unto Balaam: Go with the men; but only the word that the Voice^f shall speak unto thee, that thou shalt speak.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Ha'Elohim: (אלהים) 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.
- e. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- f. The Voice: Masculine noun, referring here to the Holy Spirit.

Chapter 53

Balaam, Prophet of YHVH, blesses Israel

1 And it came to pass that Balaam went with the messengers of Balak, and when Balak heard that Balaam was come, he went out to meet him unto a city of Moab.

2 And Balak said unto Balaam: Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able, indeed, to promote thee to honor?

3 And Balaam said unto Balak: Lo, I am come unto thee; have I now any power at all to say anything? The Word that Ha'Elohim^a putteth in my mouth, that shall I speak.

4 ¶ And it came to pass that Balaam went with Balak, and they came unto the city of the streets.

5 And Balak offered oxen and sheep and sent to Balaam and to the men that were with him.

6 And it came to pass on the morrow, that Balak took Balaam and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

7 And Balaam said unto Balak: Build me here seven altars and prepare me here seven oxen and seven rams.

8 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

9 And Balaam said unto Balak: Stand by thy burnt offering, and I will go; peradventure YHVH^b will come to meet me; and whatsoever he showeth me I will tell thee.

10 ¶ And Balaam went to a high place, and there the angel of YHVH^c met Balaam; and Balaam said: I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

11 And the Voice^d put a word in Balaam's mouth and the angel of YHVH said: Return unto Balak, and thus thou shalt speak.

12 And Balaam returned unto Balak, and lo, he stood by his burnt sacrifice, he and all the leaders of Moab.

13 And Balaam took up to prophesy, saying: Balak, the king of Moab, hath brought me from out of the mountains of the East, saying: Come, curse me the house of Jacob, and come, defy Israel.

14 How shall I curse whom El Elyon^e hath not cursed? Or how shall I defy whom YHVH^b hath not defied?
15 For from the top of the rocks I see Him, and from the hills I behold Him; lo, the people shall dwell alone and shall not be reckoned among the nations.

16 Who can count the dust of the seed of Jacob and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

17 ¶ And Balak hear all this and said unto Balaam: What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

18 And Balaam answered and said: Must I not take heed to speak that which YHVH^b hath put in my mouth?

19 And Balak said unto him: Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them and shalt not see them all; and curse me them from thence.

20 And Balak brought Balaam into the summit of mountain of the Iyrin^f, unto the cleft of the mountain, and there built seven altars, and offered a bullock and a ram on every altar.

21 And it came to pass that Balaam said unto Balak: Stand here by thy burnt offering while I meet YHVH yonder.

22 And the angel YHVH^c met Balaam, and the Voice^d again put the Word in his mouth, and the angel of YHVH said: Go again unto Balak and say thus.

23 And when Balaam came to Balak, behold, he stood by the burnt offering, and the chieftains of Moab with him.

24 And Balak said unto him: What hath YHVH spoken?

25 And Balaam opened his mouth and prophesied, saying: Rise up, Balak, and hear; hearken unto me, thou son of Zippor;

26 YHVH is not a man, that He should lie; neither the son of man, that he should repent.

27 And what YHVH said, shall He not do it? Or what He hath spoken, and shall He not make it good?

28 Behold, I have received commandment to bless; and YHVH hath blessed; and I cannot reverse it.

29 Ha'Elohim^a hath not beheld iniquity in Jacob; neither hath Ha'Elohim seen perverseness in Israel; YHVH, the Elohim^g of Israel, is with them, and the battle cry of Melchizedek^h is among them.

30 Ha'Elohim hath brought Israel out of Egypt; Israel hath, as it were, the strength of a wild ox;

31 Surely there is no enchantmentⁱ against Israel; neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel: What hath God^j wrought!

32 Behold, the people of Israel shall rise up as a great lion, and lift up as a young lion; they shall not lie down until they shall eat of the prey and drink the blood of the slain.

33 And Balak said unto Balaam: What sayest thou? Doth thou seeketh to destroy me? Neither curse them at all nor bless them at all!

34 But Balaam answered and said unto Balak: Did I not warn thee, saying: All that YHVH speaketh, that I must do?

35 But Balak sought still to sway Balaam, prophet of YHVH.

Notes:

- a. Ha'Elohim: (אלהים) 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- f. Iyrin: Hebrew, "awake," or "watchful." In the Book of Enoch Iyrin is typically translated as "Watchers" (see Enoch Book of the Watchers). Iyrin are also mentioned in the Book of Daniel (see Daniel 4:13, 13, 27).
- g. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- h. Melchizedek: "King or Peace," see Book of Melchizedek, 1 Moses 25:24.
- i. Enchantment: Hebrew masculine noun "nakh'ash," meaning "divination," "prophesying against," "cursing," or "enchanting."
- j. God: Hebrew, "El," meaning "god" (singular) or "strength."

Chapter 54

The Star of Israel

1 And Balak said unto Balaam: Come, I pray thee, I will bring thee unto another place; peradventure it will please Ha'Elohim^a that thou mayest curse them for me from thence.

2 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

3 And Balaam said unto Balak: Build me here seven altars, and prepare me here seven bullocks and seven rams.

4 And Balak did as Balaam had said and offered a bullock and a ram on every altar.

5 And it came to pass that when Balaam saw that it pleased YHVH^b to bless Israel, he went not as at other times to seek for enchantments^c, but he set his face toward the wilderness^d.

6 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Breath of Elohim^f came upon him.

7 ¶ And Balaam again opened his mouth, saying: The prophecy of Balaam, the son of Beor, he whose eyes are open;

8 The prophecy of he who heard the words of El Elyon^f, which saw the vision of Elohim Shaddai^g, falling into a trance but having his eyes open:

9 How goodly are thy tents, and thy tabernacles, O Israel!

10 As the valleys are they spread forth, as gardens by the river's side, as the trees of aloe which YHVH hath planted, and as cedar trees beside the waters!

11 She shall pour the water out of her buckets, and her seed shall be in many waters, and her King, who is YHVH, shall be higher than the king of Amalek; and the kingdom of Israel shall be exalted!

12 El Elyon brought Israel forth out of Egypt; she hath as it were the strength of a wild ox; Israel shall eat up the nations of her enemies, and shall break their bones, and pierce them through with her arrows.

13 Israel hath been brought low by YHVH, yet she lay down as a lion, even as a great lion; and who shall stir her up?

14 Blessed are they that blesseth Israel, and cursed are they that curseth her; therefore show her kindness that YHVH should have mercy on you.

15 ¶ And it came to pass that Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times;

16 Therefore, now flee thou to thy place; I thought to promote thee unto great honor; but lo, YHVH^b hath kept thee back from honor.

17 And Balaam said unto Balak: Spake I not also to thy messengers which thou sentest unto me, saying: If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of YHVH, to do either good or bad of mine own heart?

18 I shall not lie for thee, but what YHVH saith, that will I speak.

19 ¶ And now, behold, I go unto my people; come, therefore, and I will advertise thee what this people shall do to thy people in the latter days.

20 And Balaam prophesied: Balaam, the son of Beor, hath said, and the man whose eyes are open hath said:

21 He hath said, which heard the words of El Elyon^f and knew the knowledge of the Most High^f, which saw the vision of Elohim Shaddai^g, falling into a trance but having his eyes open,

22 I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob^h, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

23 And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly.

24 Out of Israel shall come he that shall have dominion and shall destroy him that remaineth of the city.

25 ¶ And when he looked on Amalek, he took up his parable and said: Amalek was the first of the nations, but his latter end shall be that he perish forever.

26 ¶ And he looked on the Kenites, and took up his prophecy, and said: Strong is thy dwelling place, and thou puttest thy nest in a rock;

27 Nevertheless, the Kenite shall be wasted until Asshur shall carry thee away captive.

28 ¶ And he took up his prophecy, saying: Alas, who shall live when El Elyon doeth this?

29 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber; and he also shall perish forever.

30 And Balaam rose up, and went, and returned to his place; and Balak also went his way.

Notes:

- a. Ha'Elohim: (אלהים) 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Enchantment: Hebrew masculine noun "nakh'ash," meaning "divination," "prophesying against," "cursing," or "enchanting."
- d. Mormon: (מורמון) 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, and both may share the root RMN. See *What's in a Name? Book of Mormon Language, Names, and What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming*, pages 12-13.
- e. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- f. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- g. Elohim Shaddai: "God(s) Almighty," or the Almighty God(s).
- h. A Star out of Jacob: a messianic prophecy. Some see this star as King David, others as Jesus Christ; some see it as both. Other men have claimed this title, but were unable to fulfill the prophecy.

Chapter 56

The Daughter's Due

1 And it came to pass that when Israel abode in Shittim, the people began to commit whoredoms with the daughters of Moab, even as YHVH^a had warned^b;

2 For the people of Moab called the people of Israel unto the sacrifices of their elohim^b; and the people did eat and bowed down to their elohim^c.

3 And Israel joined in the house of Peor^d, an elohim of the Moabites; and the anger of YHVH^a was kindled against Israel.

4 And it came to pass that YHVH sent a plague^f and many of the men of Israel died.

5 ¶ And it came to pass that after the plague, that the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph came unto Moses and Eleazar, the son of Aaron, the priest;

6 And Zelophehad, the son of Hephher, had no sons, but daughters; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

7 And the daughters of Zelophehad stood before Moses, and before Eleazar, the Priest, and before the princes and all the congregation by the door of the tabernacle of the congregation, saying: Our father died in the wilderness,

8 And he was not in the company of them that gathered themselves together against YHVH in the company of Korah, but died in his own sin and had no sons.

9 Why should the name of our father be done away from among his family because he hath no son?

10 Give unto us, therefore, a possession among the brethren of our father.

11 ¶ And it came to pass that Moses brought their cause before YHVH.

12 And YHVH spake unto Moses, saying: The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance

of their father to pass unto them.

13 ¶ These are the families of Manasseh and those that were numbered of them, these are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites.

14 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

15 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

16 And YHVH spoke unto Moses, saying: These are the names of those which shall divide the land unto you: Eleazar, the Priest, and Joshua, the son of Nun.

17 And ye shall take one to be the head of every tribe to divide the land by inheritance.

18 And the names of the men are these: of the tribe of Judah, Caleb, the son of Jephunneh;

19 And of the tribe of the children of Simeon, Shemuel, the son of Ammihud;

20 Of the tribe of Benjamin, Elidad, the son of Chislon;

21 And the head of the tribe of the children of Dan, Bukki, the son of Jogli;

22 The head of the children of Joseph, for the tribe of the children of Manasseh, Hanniel, the son of Ephod;

23 And the head of the tribe of the children of Ephraim, Kemuel, the son of Shiptan;

24 And the head of the tribe of the children of Zebulun, Elizaphan, the son of Parnach;

25 And the head of the tribe of the children of Issachar, Paltiel, the son of Azzan;

26 And the head of the tribe of the children of Asher, Ahihud, the son of Shelomi;

27 And the head of the tribe of the children of Naphtali, Pedahel, the son of Ammihud.

28 These are they whom YHVH commanded to divide the inheritance unto Israel in the land of Canaan.

29 ¶ And it came to pass that the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spake before Moses and before the princes, the chief fathers of Israel;

30 And they said: YHVH^a commanded my lord to give the land for an inheritance by lot to Israel; and my lord was commanded by YHVH to give the inheritance of Zelophehad, our brother, unto his daughters.

31 And if they be married to any of the sons of the other tribes of Israel, then shall their inheritance be taken from the inheritance of our fathers and shall be put to the inheritance of the tribe whereunto they are received; so shall it be taken from the lot of our inheritance.

32 And when the jubilee of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe where unto they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

33 ¶ And Moses commanded Israel according to the word of YHVH, saying: The tribe of the sons of Joseph hath said well.

34 This is the thing which YHVH doth command concerning the daughters of Zelophehad, saying: Let them marry to whom they think best; only to the family of the tribe of their fathers shall they marry.

35 So shall not the inheritance of Israel remove from tribe to tribe; for every one of Israel shall keep himself to the inheritance of the tribe of his fathers.

36 And every daughter that possesseth an inheritance in any tribe of Israel shall be wife unto one of the family of the tribe of her father, that Israel may enjoy, everyone, the inheritance of his fathers.

37 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of Israel shall keep himself to his own inheritance.

38 Even as YHVH commanded Moses, so did the daughters of Zelophehad;

39 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons;

40 And they were married into the families of the sons of Manasseh, the son of Joseph; and their inheritance remained in the tribe of the family of their father.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. See *4 Moses* 5:4-9.
- c. Elohim: “gods.” Here referring to lesser gods, or gods made by the hands of men.
- d. The house of Peor: Or Baal of Peor, an unknown god of the Moabites. Based on the text, it appears to be a house of prostitution.
- e. Plague: the text seems to imply a sexually transmitted disease. Many times in the Books of Moses the plagues appear to be divine in nature, but this plague seems to have been spread by the men of Israel having sex women in the house of Peor.

Chapter 57

Moses is Taken

1 And it came to pass that the angel of YHVH^a came unto Moses, saying: Get thee up into the Mount and see the land which YHVH^b hath given unto His Israel.

2 And when thou hast seen it, thou shalt be taken; for ye rebelled against my commandment in the desert^c, in the strife of the congregation thou didst not sanctify me at the water before their eyes.

3 And Moses spake unto the angel of YHVH, saying: Let YHVH, and the Elohim^d of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in,

4 And this that the congregation of YHVH be not as sheep which have no shepherd.

5 And the angel of YHVH spake unto Moses, saying: Take thee Joshua^e, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him;

6 And set him before Eleazar^f, the Priest, and before all the congregation, and give him a charge in their sight.

7 And thou shalt put some of thine honor upon him, that all the congregation of my children, Israel, may be obedient.

8 ¶ And Joshua shall stand before Eleazar, the Priest, who shall ask counsel for him by way of the judgment of the Urim and Thummim before me; thus sayeth YHVH;

9 At his word shall they go out, and at his word they shall come in, both he and all of Israel, with him, even all of the congregation.

10 And it came to pass that Moses did as the angel of YHVH commanded him;

11 And he took Joshua and set him before Eleazar, the Priest, and before all the congregation; and he laid his hands upon Joshua blessed him and gave him a charge as the angel of YHVH had commanded.

12 And it came to pass that Moses went up the mount, even as the angel of YHVH had commanded, and he took him with him Joshua;

13 But part way up the mount, he left Joshua and went alone unto the Face^h of YHVH.

14 And there YHVH did show him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea,

15 And the South, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

16 And YHVH said unto him: This is the land which I swore unto thy father Abraham, unto thy father Isaac, and unto thy father Jacob, saying: I will give it unto thy seed;

17 I have caused thee to see it with thine eyes, but thou shalt not go over thither.

18 And it came to pass that Moses, the servant of YHVH, was taken up there, according to the word of YHVH;

19 For YHVH took him from that mount unto his fathers; therefore, he hath no sepulcher unto this day.

20 And Moses was of the one hundred and twenty-fifth degree when he died; his eyes were not dim nor his natural force abated.

21 ¶ And it came to pass that Joshua went up, and found him not; but there upon a rock he did find the Torahⁱ that Moses had brought up with him.

22 And the people of Israel wept for Moses thirty days; so the days of weeping and mourning for Moses were ended.

23 And Joshua, the son of Nun, was full of the Spirit of Wisdom; for Moses had laid his hands upon him; and Israel hearkened unto him and did as YHVH commanded Moses.

24 And it was said that Moses tasted not death^k; for he was, and then YHVH took him, and he was found upon the earth no more.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. See 3 Moses 50:18.
- d. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- e. See 3 Moses 1:3-5.
- f. See 3 Moses 50:33-34.
- g. Urim and Thummim: Hebrew (האורים והתמים): "Lights and Perfections." A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely. See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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).
- h. Face to face: This is a pun or sorts, as this is another way of saying "the Glory of God was upon (him/her)."
- i. The Spirit of Wisdom: Chokmah, another term for Shekinah, "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remembrance 2:11.
- j. See 4 Moses.
- k. See Genesis 5:24, 1 Moses 9:48, and 2 Kings 2:11.

4 Sefer Moses

Also Known As

The Book of Testimony

The teachings of Moses and Zipporah, as given them by YHVH in Egypt and upon the Mountain of Strength

Chapter 1

The Covenant of the Passover

1 And it came to pass that YHVH^a spake unto Moses and Zipporah in the land of Egypt, saying: This month shall be unto you the beginning of months^b; it shall be the first month of the year to you.

2 Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them everyone a lamb, according to the house of their fathers, a lamb for a house;

3 And if the household be too little for the lamb, let they and their neighbor next unto their house take it according to the number of the souls; everyone according to their needs shall make your count for the lamb:

4 And this shall be a lamb without blemish, a male of the first year; thou shall take it out from the sheep or from the goats;

5 And thou shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill their lambs in the evening,

6 And they shall take of the blood and strike it on the two side posts and on the upper doorpost of the houses wherein they shall eat it.

7 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

8 Thou shalt not eat of it raw, nor shalt thou cook it with water; but roast the lamb with fire—his head with his legs and with the purtenance thereof.

9 And thou shall eat of it, wasting nothing; yea, let nothing of it remain until the morning; and that which remaineth of it until the morning thou shall burn with fire; I am YHVH, thy Elohim.

10 ¶ And thus shall thou eat it: with thy loins girded, thy shoes on thy feet, and thy staff in thine hand; and thou shall eat it in haste; for it is the Passover of YHVH.

11 For I will pass through the land as a thief in the night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the elohim^c of thy enemies I will execute judgment; I am YHVH.

12 And the blood shall be to you for a token upon the house where thou are;

13 And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land.

14 And this day shall be unto you for a memorial; and thou shall keep it a feast to me, YHVH thy Elohim, throughout your generations; thou shall keep it a feast by an ordinance forever; I am YHVH.

15 ¶ And for Seven days shall thou eat unleavened bread; even the first day thou shall put away leaven out of your houses; for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you;

17 No manner of work shall be done in them, save that which everyone must eat, this only may be done of you.

18 And thou shall observe the feast of unleavened bread; for on this same day have I brought your armies out of the land of Egypt; therefore shall thou observe this day in your generations by an

ordinance forever;

19 In the first month, on the fourteenth day of the month at the evening, thou shall eat unleavened bread until the one and twentieth day of the month in the evening.

20 Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether they be a stranger or born in the land;

21 Thou shall eat nothing leavened; in all your habitations shall ye eat unleavened bread; I am YHVH, thy Elohim.

22 ¶ And thou shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of your houses until the morning.

23 For I, YHVH, will pass through to smite the Egyptians; and when I seeth the blood upon the lintel, and on the two side posts, I will pass over the door and will not suffer the destroyer to come in unto your houses to smite you;

24 And thou shall observe this thing for an ordinance to thee and to thy children forever.

25 ¶ And it shall come to pass that when thou shall come into the land which I will give thee, according as I hath promised, that thou shall keep this ordinance.

26 And it shall come to pass, when your children shall say unto you: What mean ye by this sacrament?

27 And thou shall say unto them: It is the sacrifice of the Passover of YHVH, who passed over the houses of Israel in Egypt when He smote the Egyptians and delivered our houses; I am YHVH, thy Elohim.

28 ¶ This is the ordinance of the Passover; there shall no stranger eat thereof;

29 But even thy servants that are bought for money, when thou hast converted them, then shall they eat thereof.

30 But those foreign to YHVH, they that know me not, these shall not eat thereof.

31 And in one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall thou break a bone thereof.

32 And all of the congregation of Israel shall keep it.

33 And when a stranger shall sojourn with thee and will keep my Passover, let them come near and keep it; and they shall be as one that is born in the land;

34 One Torah shall be to they that are born among you, and one Torah^d unto the stranger that sojourneth among you; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. The month of Abib, today called Nisan.
- c. Elohim: Hebrew, "gods." Here referring to the gods of the Egyptians.
- d. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."

Chapter 2

The Mitzvah of the Seventh Day Sabbath

1 And it came to pass that YHVH^a spoke unto Moses and Zipporah in the wilderness, saying: Write out the mystery of my creation, for in six ages did YHVH Elohim^b finished all the works of this creation,

2 And the Sabbath^c was kept by YHVH and Ha'Elohim^d in the seventh age, and it is hallowed for all ages, and appointed as a sign for all the works of YHVH Elohim.

3 ¶ And in the first age did Elohim create the heavens which are above and all the spirits; the angels, and the breath of fire, and the spirit of the winds;

4 And thus did Ha'Elohim^d divide the light from the darkness, opening the heavens that the abyss and the darkness should be broken;

5 And that the light which Ha'Elohim had prepared from before the beginning should be found in the heart of the creation.

6 And thereupon the Morning Stars^e saw these works, and sang their praises; for great were the works of Ha'Elohim on the first day.

7 ¶ And in the second age Elohim^f created the firmament in the midst of the waters,

8 And the waters were divided between the firmament that is the midst over the face of the whole earth, and the waters below the earth and in the abyss.

9 ¶ And in the third age Ha'Elohim commanded the waters to divide from the earth that dry land should appear.

10 And the waters did as commanded, and they slept in the firmament, and the dry land appeared, and when the Heavens wept the Earth was made fertile.

11 And in that age the seas were created, and the rivers, and all the gatherings of the waters upon the earth, and the dew of the earth;

12 And because of this, the seeds were sown, and plants, and trees, all manor of shrubs were birthed in Eden, and Her garden was full upon the earth.

13 ¶ And in the fourth age Elohim birthed the sun, and the moon, and the stars, and set them in the firmament of the heavens;

14 And these were give unto the earth to give light upon all the creation, and to rule over the day and the night, and divide the light from the darkness, that all things may prosper which should grow on the earth.

15 And YHVH appointed the sun and the moon to be great signs for the earth; for days, and for Sabbaths, and for months, and for feasts, and for years, and for all the seasons of the years;

16 And this too, that the will of Ha'Elohim should be known, as the Word of Ha'Elohim is written upon the skies.

17 ¶ And in the fifth age Elohim created the monsters of the deep, and the fish, and everything that moveth in the waters; the first of flesh upon the earth;

18 And Elohim created birds, and the insects, and everything that flies, and all their kind;

19 Yea, everything that was above the earth, and everything that is below the earth, and everything that shoots out of the earth that are flesh.

20 ¶ And in the sixth age Elohim created all the creatures of the earth, and all cattle, and everything that moves upon the face of the earth.

21 And after all this did Ha'Elohim create Adam, both male and female created They them.

22 And it came to pass that I, YHVH^a, gave the people that were created charge^g over all that is upon the earth, and all that is in the seas, and all that flies above the earth;

23 And mankind was given charge^g over all beasts of the deserts, and forests, and the mountains, and over cattle and the herds, and over everything that moves upon the earth, and over the creation upon the whole earth.

24 ¶ And Ha'Elohim finished all Their works in the sixth age; yea, all the works in the Heavens, and on the Earth, and in the abyss, and in the light, and in the darkness, and in everything;

25 And this was given unto mankind as a sign, that we may remember the Sabbath day:

26 That mankind should work six days, but keep Sabbath on the seventh day holy, for this is the seventh age, and it is the Sabbath of YHVH, for I am Lord of the Sabbath;

27 And all the malakim^h that Ha'Elohim hath send fourth hath given mankind this mitzvahⁱ: To keep the Sabbath with me both in heaven and on earth, that the earth and the heavens be one.

28 And I, YHVH, say unto you: Behold, I will separate unto Myself a people from among all of mankind made by Ha'Elohim, and these shall keep the Sabbath day,

29 And I will sanctify them unto Myself, and I will set the apart as My people, and I will bless them;

30 And even as I have sanctified the Sabbath and do sanctify it unto myself, even so will I bless Israel; and they shall be My people, and I will be their Elohim; I am YHVH, thy Elohim.

31 And I have sent malakim unto all mankind that walketh upon the earth, and I have chosen the seed of Jacob to be my Israel from amongst all that I have seen,

32 And have written Jacob down as my first-born, and have sanctified him unto myself forever and ever;

33 And I will teach my Israel the mitzvahⁱ of the Sabbath^c day, that they may keep Sabbath thereon that

they might rest from their labors, that they put their faith in me, and rest not upon the arm of the flesh; I am YHVH, thy Elohim.

34 ¶ And thus have I created therein a sign in this, that Israel should keep Sabbath with Ha'Elohim^d on the seventh day; to eat, and to drink, and to bless me, YHVH, the Creator^j of all things;

35 And as I have blessed and sanctified unto myself a peculiar people above all peoples, they that keep my everlasting covenant^k shall join in and keep my Sabbath together and be my Israel:

36 For upon My Word were the heavens and earth and everything in them created in the six ages, and Elohim did make the seventh age holy;

37 Therefore I, YHVH, commanded on behalf of the Sabbath: Whoever does any work thereon shall be marked as one that hath fallen off the path, and that they who defiles it shall not be found in Israel; I am YHVH, thy Elohim.

38 Wherefore, give my mitzvah unto all my children, Israel, to observe this day that they may keep it holy and not to defile it, as it is holier than all other days; I am YHVH, thy Elohim.

39 And whoever profanes it shall surely be in tribulation, that my children, Israel, may observe this day throughout their generations, and not be uprooted from out of the land of their inheritance.

40 And all they who observe and keep the Sabbath will be holy and blessed throughout all days, and shall stand as a reminder to those that abandon Israel for other elohim^l of the flesh, that they might walk in teshuvah^m and be my Israel once more; I am YHVH, thy Elohim.

41 I give thee charge this day, say to my children, Israel: The Torahⁿ of this day, both that they should keep Sabbath thereon, and that they should not forsake it in their hearts^o;

42 And that My Sabbath is a day to rest from any earthly burdens, that they should prepare for themselves on the sixth day all their labors, that they not bring in nor take out from house to house on that day;

43 For Ha'Elohim^d kept Sabbath holy and blessed it in the heavens before it was made known to any flesh upon the earth.

44 And this charge to keep the Sabbath I give unto my Israel alone; yea, to Israel alone do I give them to eat and drink and to keep my Sabbath upon the earth.

45 And I give them this charge: This mitzvahⁱ and testimony should be given to thy children thy children's children forever, even unto the last generation;

46 And this that all might know that Israel be my covenant peoples; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. 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. Thus “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.”
- c. Sabbath: Hebrew, “rest.” See 4 Moses 2.
- d. Ha'Elohim: (אלהים) 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. Here it is likely referring to the Divine Council of gods believed to exist by Israelites in Lehi's day.
- e. Morning Stars: Hebrew, “boqer kochvei.” Morning star (helel, “shining one”) is a title for Lucifer before he fell (Isaiah 14:12), and for Jesus Christ (Revelation 22:16, 2Peter 1:19). This reference matches Job 38:7. This is likely a reference to the Saints becoming joint heirs with Jesus Christ (Romans 8:17).
- f. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. Charge: or stewardship.
- h. Malak (singular) Malakim (plura): Hebrew malak (מלאך) meaning “angel,” “envoys,” or “messenger.”
- i. Mitzvah: Hebrew: “obligation,” “tradition,” or “commandment.”
- j. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- k. Everlasting covenant: A covenant passed down from generation to generation.
- l. Elohim: “gods.” Here referring to lesser gods, or gods made by the hands of men.
- m. Teshuvah: (תשובה) “return.” Christ is the way back to God, usually translated as “repentance,” “redemption,” or “grace.”
- n. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”
- o. 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.

Chapter 3

The Covenant of YHVH: The Decalogue

1 And it came to pass that YHVH^a spoke unto Moses and Zipporah upon the Mount of Ha'Elohim, saying:

ONE

2 Thou shalt love YHVH^a thy Elohim^b with all thy heart, and with all thy might, and with all thy strength:

3 Thou shalt adore YHVH, and serve me, and obey YHVH; thou shalt have no other elohim^c before thee.

4 Thou shalt not make unto thee any image or likeness of anything that is in the Heavens above, or in the Earth beneath, or in the waters or in the abyss of the earth, to bow thyself unto it, or to worship it.

5 Thou shalt bow thyself down before me, YHVH thy Elohim only; not bow down thyself unto, nor adore anything that thine eye beholdeth, or thy imagination conceiveth;

6 For YHVH thy Elohim is jealous, visiting the iniquity of the fathers upon the children, from generation to generation, even upon all that hate me, and showing a multitude of mercies unto them that keep my mitzvoth^d; I am YHVH, thy Elohim.

TWO

7 ¶ Thou shalt not take the name of YHVH^a thy Elohim^b in vain^h:

8 Thou shalt not usurp dominion as a ruler; for HaShem^e, YHVH thy Elohim, is great and glorious above all others;

9 YHVH is above all, and is the El Elyon^f of Ha'Elohim^g; I, YHVH am the only just and upright King over all.

10 I alone hath the right to rule; and in my name, YHVH, only they to whom I granteth itⁱ;

11 Whosoever is not chosen of me, the same is a usurper, and unholy, and I will not hold them guiltless that taketh The Name^f in vain^h; I am YHVH, thy Elohim.

THREE

12 ¶ Remember the Sabbath^j day, to keep it holy:

13 Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of YHVH^k thy Elohim^b.

14 In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy woman servant, nor thy cattle, nor the stranger that is within thy gates;

15 For in six ages did I, YHVH thy Elohim, made the Heavens and the Earth, the sea and the abyss, and all that in them are, and I rested the seventh age; therefore, I blessed the seventh day and hallowed it.

16 Thou shalt keep it holy unto me, that thou forget not the Torah^l, nor be found keeping the company of the vile, nor be despised by the righteous; I am YHVH, thy Elohim.

FOUR

17 ¶ Thou shalt love thy neighbor as thyself:

18 Thou shalt not revile them, nor speak evil of them, nor curse^m them;

19 Thou shalt do no injustice unto them; and thou shalt maintain their rights against their enemies.

20 Thou shalt not exact rigorously of them, nor turn aside from relieving them;

21 Thou shalt deliver them from the snare and the pit, and shalt return their ox when it strayeth.

22 Thou shalt comfort them when they mourn, and nurture them when they sicken.

23 Thou shalt not abate the price of what thou buyest of them, for their necessity; nor shalt thou exact of them, because they leaneth upon thee;

24 For in so doing thousands shall rise up and call thee blessed, and YHVH^a thy Elohim^b shall strengthen thee in all the work of thy hand; I am YHVH, thy Elohim.

FIVE

25 ¶ Honor thy father and thy mother:

26 Give heed to their commandments, obey their mitzvot^d, and depart not from their precepts;

27 Reverence their age, and seek unto their house all the days of thy life;

28 Exalt not thyself against them, nor withhold to build up their house above thine own.

29 Honor and obey YHVH^a and the Judges, and the rulers of the congregation, and all that are set in authority; for they are as fathers and mothers among the people; this that they may be a fear unto evil doers;

30 And the Priest and Priestess also, who stand before YHVH, that they may instruct thee, and thy days shall be long upon the land which YHVH thy Elohim^b giveth thee; I am YHVH, thy Elohim.

SIX

31 ¶ Thou shalt not murder:

32 Thou shalt slay no one in malice; neither thy child, nor thy wife, nor thy bondman, nor thy bondwoman, nor thy servant, nor the child of thy servant;

33 Neither shalt thou slay thine enemy, except thou admonish them, and entreat them, and they hear thee not, and Ha'Elohim^g giveⁿ them into thy hand.

34 Thou shalt only slay thy enemies in time of war.

35 And if anyone should trespass against thee, and break through, and do violence, thou shalt not slay them in revenge;

36 But if thou overtake them in the trespass, thou mayest resist unto blood; and if thou slay them not in the trespass, thou shalt deliver them to the Judge; they shall judge them, and the hand of the judge shall be on them; I am YHVH, thy Elohim.

SEVEN

37 ¶ Thou shalt not commit adultery^o:

38 Thou shalt not in any wise lie with the wife of thy neighbor;

39 And if she seduce thee, thou shalt resist her; that thou pollute not thyself, and make not the place of thy house unclean, and destroy not the house of thy neighbor, and that thou cause no violence in the land.

40 Thou shalt not lie with the wife of the stranger;

41 Neither shalt thou lie with the wife of thine enemy; lest thy children be scattered abroad, and know not thee, nor the fear of thee be upon them, and they be strangers to My covenant, and the whole land be corrupt, and thine offspring be destroyed with the wicked; I am YHVH, thy Elohim.

EIGHT

42 ¶ Thou shalt not steal:

43 Thou shalt not trespass upon anything that is thy neighbor's, to take it from them, nor to destroy it;

44 Neither shalt thou trespass upon the stranger that dwelleth within thy gates, to destroy their substance, nor to take it from them;

45 For to thee they looketh for justice, and a shield round about all that they hath; and the fear of YHVH^a thy Elohim^b is upon them also, and to their righteousness they also seeketh.

46 Neither shalt thou overreach them by cunning, nor by stratagem, to take the substance from thy neighbor, nor the stranger within thy gates.

47 Remember that ye were strangers in Egypt, and were oppressed, and thus thou shall oppress not the stranger, lest their cry ascend to Ha'Elohim^g against you; I am YHVH, thy Elohim.

NINE

48 ¶ Thou shalt not bear false witness:

49 Thou shalt not speak falsely before the rulers of the congregation, nor before the Judge, nor in the

assembly, nor among the multitude;

50 Nor in the ear of thy friend, nor to thy spouse, nor thy child, nor thy servant;

51 Neither shalt thou withhold the truth from the rulers, nor the Judge, nor anyone that is set in authority; for thus shall righteousness be established in all thy borders; I am YHVH, thy Elohim.

TEN

52 ¶ Thou shalt not covet thy neighbor's inheritance:

53 Thou shalt not covet thy neighbor's house, nor bondman, nor bondwoman, nor manservant, nor woman servant,

54 Nor their horse, nor carriage, nor their instruments of labor, nor the produce of their land,

55 Nor the things that they have made, nor the treasures that they have in their storehouses, nor anything that is thy neighbor's.

56 Thy desire shall not be upon them, to take them by stealth, nor by fraud, nor by cunning, nor by violence;

57 Neither shalt thou covet that which belongeth to the stranger that dwelleth within thy gates;

58 But thou shalt improve thine own, and thy desire shall be unto it, lest thou be corrupt, and the hand of thy neighbors be against thee, and the cry of the poor ascend to Ha'Elohim^g against thee; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- d. Mitzvah: Hebrew: "obligation," "tradition," or "commandment."
- e. HaShem: Hebrew, "The Name;" here "My Name."
- f. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- g. Ha'Elohim: (אלהים) 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. Here it is likely referring to the Divine Council of gods.
- h. God's name in vain: In his translation, the *Book of the Law of the Lord*, 1:2 note 1, James Strang states, "By the first Commandment God establishes a government among men, which he makes supreme in all things. But as every government, besides laws and the sovereign power whence they emanate, must also have officers by whom the laws shall be administered; so those officers must derive their authority from the sovereign, in legal form." This idea of taking the name of the Lord in vain implies that we are swearing loyalty to YHVH, God, as our King above all other rulers.
- i. See Daniel 2:20-21, 37-28; John 19:11; Romans 13:1-8; 1 Timothy 2:1-2; 1 Peter 2:13-21.
- j. Sabbath: Hebrew, "rest." See 4 Moses 2.
- k. See 4 Moses 2.
- l. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- m. Curse: Hebrew masculine noun "nakh'ash," meaning "divination," "prophesying against," "cursing," or "enchanting."
- n. See 1 Nephi 1:107-120 RAV, 4:7-18 OPV.
- o. Adultery: Hebrew masculine noun, usually refers 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.

Chapter 4

The Covenant of Israel

1 And it came to pass that after Moses broke the first tablets, YHVH^a commanded that a second set be made; and Moses and Zipporah went back upon the Mount of Ha'Elohim, and YHVH spoke unto them, saying:

ONE

2 Thou shalt worship no other elohim^b.

TWO

3 Thou shalt make thee no molten elohim^b.

THREE

4 Thou shalt keep the Feast of Unleavened Bread^c.

FOUR

5 Thy first desire^d that come unto thee from the womb is mine.

FIVE

6 Six days thou shalt work, but on the seventh day is the Sabbath and thou shalt rest^e.

SIX

7 Thou shalt observe Yom HaBikkurim^e at the time of the first fruits, and Chag HaAsif^f at the time of the final harvest in thy seasons.

SEVEN

8 Thou shalt gather all thy men children to appear before the Lord^h YHVH^a, the Elohimⁱ of Israel thrice in the year^g.

EIGHT

9 Thou shalt not offer the blood of My sacrifice with leaven.

NINE

10 ¶ Thou shalt bring the first of the first fruits^d of thy land unto the House of YHVH, thy Elohim.

TEN

11 ¶ Thou shalt not cook a kid in the milk of his mother^j; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- c. See 4 Moses 1.
- d. As a carnal commandment, this was understood to be the first male of every living thing (Law of Moses). Kabbalah teaches that males represent our desire to bestow, and females our will to receive. The Law of Christ is to make God our first desire, and as we gain new desires, they too belong to God.
- e. The Sabbath of Yom HaBikkurim or the Feast of Weeks: Occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). This time is known to Christians as the time of Pentecost. See 4 Moses 9:17-20.
- f. The Sabbath of Chag HaAsif (Sukkot) or the Feast of Booths: 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.
- g. Thrice a year: Three times in a year Israel is to gather before God: the Passover, and in the Feast of Weeks (Yom HaBikkurim), and in the Feast of Tabernacles (Sukkot). This is a public celebration of the festivals, a family reunion.
- h. The Lord: Hebrew, Adonai (אֲדֹנָי), "Lord." Cooking of a kid in its mothers milk is both a statement against the cruelty towards animals, and avoiding the false traditions of Israel's neighbors. Boiling a kid in its mother's milk was part of an ancient magical practice; priestcraft.
- i. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- j. Cooking of a kid in its mothers milk is both a statement against the cruelty towards animals, and avoiding the false traditions of Israel's neighbors.

Chapter 5

The Torah of YHVH

1 Behold, I make an everlasting covenant^a; before all thy people I will do marvels, such as have not been done in all the earth nor in any nation;

2 And all the people among thee shall see the work of YHVH^b; for it is a terrible thing that I will do with thee.

3 Observe thou that which I command thee this day; behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite; I am YHVH, thy Elohim^c.

4 ¶ Thou shalt worship no other elohim^d:

5 For the Lord^e, whose name is YHVH, is a jealous Elohim^d;

6 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee;

7 But thou shalt destroy their altars, break their images, and cut down their groves;

8 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their elohim^d and do sacrifice unto their gods^d, and one call thee, and thou eat of their sacrifice,

9 And thou take of their daughters unto thy sons, and their daughters go a whoring after their elohim^d and make thy sons go a whoring after their gods^d; I am YHVH, thy Elohim^c.

10 ¶ Thou shalt make thee no molten elohim^d:

11 Nor shalt thou make unto thee elohim^d of wood, or of stone, or of any works by thy hand, or any elohim^c by the hands of men;

12 For this thing is an abomination unto me, that thou should go a whoring after other gods^d; I am YHVH, thy Elohim.

13 ¶ The Feast of Unleavened Bread^f shalt thou keep:

14 Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month thou camest out from Egypt; I am YHVH, thy Elohim.

15 ¶ Thy first desire^g that come unto thee from the womb is mine:

16 All the firstborn of thy sons and thy daughters thou shalt redeem;

17 And every firstling among thy cattle, whether ox or sheep, that is male;

18 But the firstling of an ass thou shalt redeem with a lamb; and if thou redeem him not, then thou shalt set him loose:

19 And none shall appear before me empty handed; I am YHVH, thy Elohim.

20 ¶ Six days thou shalt work, but on the seventh day, the Sabbath, thou shalt rest:

21 And even in the times of plowing and in harvest thou shalt rest; I am YHVH, thy Elohim.

22 ¶ And thou shalt observe Yom HaBikkurim, the Feast of Weeks^h, which is the Feast of the Firstfruits of Wheat Harvest; and Chag HaAsifⁱ, the Feast of Booths, which is Sukkot in the seventh month:

23 These shall be Sabbaths to thee, with the Feast of Unleavened Bread, that ye may gather as my Israel in remembrance,

24 And this that the people should not forget their path in teshuvah^j that they be my Israel; I am YHVH, thy Elohim.

25 ¶ Thrice in the year^k shall all thy men children appear before me, the Lord YHVH, the Elohim of Israel:

26 For I will cast out the nations before thee and enlarge thy borders;

27 Neither shall anyone desire thy land when thou shalt go up to appear before me, YHVH^b, thy Elohim^c, thrice in the year; I am YHVH, thy Elohim.

28 ¶ Thou shalt not offer the blood of my sacrifice with leaven:

29 Neither shall the sacrifice of the feast of the Passover be left unto the morning;

30 But there shall be none wasted, and all shall have their fill, that thou should rememberest all that I, YHVH, hath done for my Israel; I am YHVH, thy Elohim.

31 ¶ The first of the firstfruits^s of thy land thou shalt bring unto the my house, even the house of YHVH,

thy Elohim:

32 And these shall be given to the Priests and the Priestesses, and they shall give to the poor, and those in need, that their wants and their needs should be met; I am YHVH, thy Elohim.

33 ¶ Thou shalt not cook a kid in the milk of his mother^l:

34 This thing is an abomination before me, for it mocketh the creation; therefore this thing is done in idolatry and priestcraft^m, and is profane before my sight; I am YHVH, thy Elohim.

35 ¶ And this is the eternal covenant^a that I make, between me and my Israel, see that thou keepst it that my people should be preserved upon the lands that I shall give them;

36 For when thou are obedient unto my covenant thou shall be blessed, and prosper in the land that I shall give unto thee, but when thou are not faithful then shall my wrath be poured out upon thee; I am YHVH, thy Elohim.

Notes:

- a. Everlasting covenant: A covenant passed down from generation to generation.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- e. The Lord: Hebrew, Adonai (אֲדֹנָי), "Lord." Cooking of a kid in its mothers milk is both a statement against the cruelty towards animals, and avoiding the false traditions of Israel's neighbors. Boiling a kid in its mother's milk was part of an ancient magical practice; priestcraft.
- f. See 4 Moses 1.
- g. As a carnal commandment, this was understood to be the first male of every living thing (Law of Moses). Kabbalah teaches that males represent our desire to bestow, and females our will to receive. The Law of Christ is to make God our first desire, and as we gain new desires, they too belong to God.
- h. The Sabbath of Yom HaBikkurim or the Feast of Weeks: Occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). This time is known to Christians as the time of Pentecost. See 4 Moses 9:17-20.
- i. The Sabbath of Chag HaAsif (Sukkot) or the Feast of Booths: 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.
- j. Teshuvah: (תשובה) "return." Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."
- k. Thrice a year: Three times in a year Israel is to gather before God: the Passover, and in the Feast of Weeks (Yom HaBikkurim), and in the Feast of Tabernacles (Chag HaAsif/Sukkot). This is a public celebration of the festivals, a family reunion.
- l. Cooking of a kid in its mothers milk is both a statement against the cruelty towards animals, and avoiding the false traditions of Israel's neighbors.
- m. Priestcrafts: Hebrew. "kesheph." Traditionally translated as "sorcery" or "witchcraft." See *Doctrines of the Saints* 106:5-29.

Chapter 6

Love YHVH, Our Elohim

1 And it came to pass that after YHVH^a did give the Torah^b of the Covenant unto Moses and Zipporah upon the Mount of Ha'Elohim, He Spoke unto them again saying:

2 ¶ Thou shalt not blasphemy Ha'Elohim^c, nor curse the ruler of thy people; turn not unto idols nor make to thyself molten gods; I am YHVH, thy Elohim^d.

3 Thou shall make you no idols nor graven image, neither rear you up a standing image; neither shall thou set up any image of stone in your land, to bow down unto it; for I am YHVH, thy Elohim.

4 ¶ Thou shalt delight in blessing, and not in cursing^e; and in the name of Ha'Elohim and of all the Holy Ones^f, even all that are above thee, shalt thou bless; and it shall be a blessing.

5 Thou shalt bless thy brethren and thy sistren, and thy children, and thy servants, and their children;

6 And all who seek to learn the righteousness of Elohim, and the peace of Israel, and all whom I, YHVH, hath committed to thy care; and they who blesseth thee, thou shalt honor.

7 ¶ If thou walk in my statutes, and keep my commandments, and do them, then I will give thee rain in due season; and the land shall yield her increase, and the trees of the field shall yield their fruit;

8 And thy threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and thou shall eat thy bread to the full and dwell in thy lands safely.

9 And I will give peace in the land; and thou shall lie down, and none shall make thee afraid; and I will rid evil beasts out of the land; neither shall the sword go through your land.

10 And thou shall chase thy enemies, and they shall fall before thee by the sword.

11 And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

12 For I will have respect unto thee, and make thee fruitful, and multiply you, and establish my covenant with thee.

13 And thou shall eat of the old store and will need to clean out the old to make way for the new grains.

14 And I will set my tabernacle among thee; and my soul shall not abhor thee;

15 And I will walk among you and will be thy Elohim^d; and ye shall be my people.

16 I am YHVH^a, thy Elohim, which brought thee forth out of the land of Egypt, that thou should not be their bondman; and I have broken the bands of thy yoke and made thee go upright.

17 ¶ But if thou will not hearken unto me and will not do all these commandments, and if thou shall despise my statutes,

18 Or if thy soul should abhor my judgments, so that thou will not do all my commandments, but that thou break my covenant, I also will do this unto thee:

19 I will even appoint over thee terror, consumption, and the sickness of chills and fever, that shall consume the eyes and cause sorrow of heart;

20 And thou shall sow thy seed in vain, for thy enemies shall devour thee and the fruits of the land in which thou should labor.

21 And I will set my face against thee, and thou shall be slain before thine enemies; they that hate thee shall reign over you; and thou shall flee when none pursueth you; I am YHVH, thy Elohim.

22 ¶ And if thou will not yet for all this hearken unto me, then I will punish thee seven times more for thy sins;

23 And I will break the pride of thy power; and I will make thine heaven as iron and thine earth as brass;

24 And thy strength shall be spent in vain; for the land shall not yield her increase; neither shall the trees of the land yield their fruits; I am YHVH, thy Elohim.

25 ¶ And if thou walk contrary unto me and will not hearken unto me, I will bring seven times more plagues upon thee according to thy sins.

26 I will also send wild beasts among thee, which shall rob you of your children, and destroy thy cattle, and make thee few in number; and your highways shall be desolate; I am YHVH, thy Elohim.

27 ¶ And if thou will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto thee and will punish thee yet seven times for thy sins.

28 And I will bring a sword upon thee that shall avenge the quarrel of my covenant;

29 And when ye are gathered together within your cities, I will send the pestilence among you; and thou shall be delivered into the hand of the adversary.

30 And when I have broken the staff of your bread, ten women shall bake your bread in one oven; and they shall deliver you your bread again by weight; and thou shall eat and not be satisfied.

31 And if thou will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto thee also in fury; and I, even I, will chastise thee seven times for thy sins; I am YHVH, thy Elohim.

32 ¶ And if thou shall turn the hearts of the sons away from the hearts of the fathers, and hearts of the mothers away from the daughters then shall I come and smite the earth with a curse;

33 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols; and my soul shall abhor you.

34 And I will make your cities waste and bring your sanctuaries unto desolation; and I will not smell the savor of your sweet odors.

35 And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

36 And I will scatter you among the heathen and will draw out a sword after you; and your land shall be desolate and your cities waste.

37 Then shall Eden^g enjoy her Sabbaths^h, as long as it lieth desolate and thou shall be in thine enemies' land; even then shall the land rest and enjoy her Sabbaths.

38 As long as Eden lieth desolate, it shall rest because it did not rest in your Sabbaths when thou dwelt upon it; I am YHVH, thy Elohim.

39 ¶ And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies;

40 And the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth;

41 And they shall fall one upon another, as it were before a sword when none pursueth; and thou shall have no power to stand before your enemies.

42 And thou shall perish among the heathen, and the land of your enemies shall eat you up.

43 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them; I am YHVH, thy Elohim.

44 ¶ But if thou shall confess thine iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me,

45 And that I also have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity,

46 Then will I remember my covenant with Jacob; and also my covenant with Isaac and also my covenant with Abraham will I remember; and I will remember thy mother, Eden^g.

47 And the land also shall be left of them and shall enjoy her Sabbaths^h while she lieth desolate without them;

48 And they shall accept of the punishment of their iniquity because, even because they despised my judgments, and because their soul abhorred my statutes.

49 And yet for all that, when they be in the land of their enemies, I will not cast them away; neither will I abhor them, to destroy them utterly and to break my covenant with them; for I am YHVH^a, thy Elohim^d.

50 But I will for their sakes remember the covenant of their mothers and fathers, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their Elohim; I am YHVH.

51 ¶ And in all things that I have said unto thee, be circumspect and make no mention of the name of other godsⁱ; neither let it be heard out of thy mouth.

52 Thou shalt not bow down to their elohimⁱ, nor serve them, nor do after their works; but thou shalt utterly overthrow them.

53 And thou shall serve me, and I shall send Raphael^j to bless thy bread and thy water; and I will take the plagues of sickness away from the midst of thee; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- c. Ha'Elohim: (אלהים) 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. Here it is likely referring to members of the Divine Council of gods.
- d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Curse: Hebrew masculine noun "nakh'ash," meaning "divination," "prophesying against," cursing," or "enchanting."
- f. Holy Ones: Hebrew, "qaddish," meaning "Saints."
- g. Eden: Hebrew (עֵדֶן) a name for the Divine Feminine, the Creation, and the Earth.
- h. Sabbath: Hebrew, "rest."
- i. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- j. Raphael: Hebrew, "God has healed." Raphael is mentioned by name in the Book of Enoch, Tobit, and it is believed that he is the angel mentioned in John 5:2-4. He is Melchizedek (Doctrines of the Saints 17d:30 & 108b:11).

Chapter 7

The Mitzvath of YHVH

1 When thou prayest, thou shalt not use many words, or vain repetitions; for Ha'Elohim^a hath understanding: nor shalt thou cry aloud; for I, YHVH^b, thy Elohim^c, heareth the whisper of the heart^d.

2 Nevertheless, when Israel shall gather in the assembly thou shalt speak with a loud voice, that they who prayeth with thee may say: So mote it be, Amen^e.

3 Thy prayers shall be unto me, YHVH, for I am thy Father^f; and I am rich in mercy, and loving kindness; and in the heavens I shall hear thee in the fullness of my wisdom and goodness,

4 And if thou believe on my name, thou shalt petition for whatsoever I has dispensed unto thee, for mercy is over all my works;

5 And thou shall not swear by my name falsely; neither shalt thou profane the name of thy Elohim; I am YHVH.

6 ¶ They that sacrificeth unto any elohim^g, save unto YHVH only, they shall no longer be counted as one of Israel;

7 For thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment; neither shalt thou trust or follow a wicked person in their cause;

8 Therefore, whosoever be of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed^h as a burnt offering in sacrificeⁱ, they shall surely be cast out;

9 And if any should sacrifice a living seed of Adam^h, the people of the land shall stone them with stones, it shall be a life for a life.

10 And thou shalt not let any of thy seed pass through the fire^j to sacrificeⁱ; neither shalt thou profane the name of thy Elohim;

11 For I am YHVH, and I will set my face against these and will cut them off from among this people because they hath given of their seed unto death, to defile my sanctuary^k and to profane my holy name.

12 And if the people of the land hide their eyes, letting go this trespass of those who giveth of their seed unto the fire of sacrificeⁱ and kill them not,

13 Then I will set my face against them and against their family and will cut them off, and all that go a whoring after them, to commit whoredom with deathⁱ from among their people; I am YHVH, thy Elohim.

14 ¶ And I have said unto thee: Thou shall inherit their land; and I will give it unto you to possess it, a land that floweth with milk and honey; I am YHVH your Elohim, which have separated thee from other people;

15 Thou shall, therefore, put difference between clean beasts and unclean, and between unclean fowls and clean;

16 And thou shall not make your souls abominable^l by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

17 ¶ A man also or woman that hath a familiar spirit^m or that is a necromancerⁿ shall surely be cast out from among you, least their blood be upon you;

18 Neither shall thou be ruled over by omens^o nor whisper enchantments^p in priestcraft^q.

19 Turn thou not to the necromancer, but let the dead have their rest; neither seek after your dead, to be defiled by them;

20 Sleep not upon the grave^r that thou should be possessed by the dead^m, know not their secrets, but let them have their due^s.

21 Thou shall not make any cuttings or incisions in your flesh for the dead, nor print any marks upon you^t for the dead; I am YHVH which sanctify you.

22 And the soul that turneth after the necromancer and after their priestcrafts, to go a whoring after them, I will even set my face against them and will cut them off from among this people; I am YHVH, thy Elohim.

23 ¶ Thou shalt make tzitzits^u in the four corners of thy garments throughout all your generations, and thou shalt put upon the tzitsit a blue thread;

24 And it shall be unto thee for a protection, that thou shalt look upon it and remember all thy mitzvoth^v

unto me and do them,

25 And thou shalt remember that Israel is a holy people, a nation of kings and queens^w, and of Priests and Priestesses^w;

26 Sanctify yourselves, therefore, and be thou holy; for I am YHVH, thy Elohim; and thou shall keep my statutes and do them; I am YHVH which sanctify thee.

Notes:

- a. Ha'Elohim: (אלהים) 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.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. 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.
- e. So mote it be, Amen: Hebrew (אמן), "verily," "truth," or "truly." "So Mote it be" is from the Old English "so mot hyt be," a way of saying "Amen" still used by Masons and other groups. It means "so it must be" or "truly." "So mote it be, Amen" is the same as saying "Amen, amen."
- f. YHVH as the Father: See Mosiah 8:28-32RAV, 15:1-5 OPV.
- g. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- h. Referring to child sacrifices.
- i. Translated in the Bible as "Moloch" in Leviticus 18 and 20. However, this is not a god, but a type of sacrifice where children are killed and offered up in exchange for something.
- j. Pass through the fire: This refers to burning a child alive as a human sacrifice.
- k. Defile my sanctuary: This implies that there was a concern from God that Israel would preform human sacrifices in His temples, thus knowing that Israel would do it if they were not forbidden, God strictly forbid them.
- l. Make your souls abominable: In the ancient world there was a belief that people could take on animal traits. Israel saw mankind as above the beasts, thus to make themselves unclean by lowering themselves to the level of an animal was a sin by way of viewing this as a carnal commandment. In Kabbalah, the animals represent lower desires, and this is actually referring to separating our clean and unclean desires.
- m. Familiar spirit: Hebrew, "yiddeoni," the spirit of the dead.
- n. Necromancer: Hebrew, "ob;" One who attempts to contact and control the dead.
- o. Omens: Hebrew nakh'ash (נחש), "to practice divination, or observe signs." Here referring to those that allow sign to take away their free will. Israelite astrology teaches that the stars can speak to mankind, but that they cannot rule Israel, as YHVH has given the Israelites free will.
- p. Enchantment: Hebrew masculine noun "nachash" (נחש), meaning "divination," "prophesying against," "cursing," or "enchanting."
- q. Priestcraft: Hebrew, kesheph; masculine noun, "sorcery." See Doctrines of the Saints 106:5-35, Book of Remembrance 9:25-26.
- r. Grave: Hebrew, "sheol," the place where both the righteous and the unrighteous go when they die. Here referring to where the dead are buried.
- s. Due: Hebrew, "choq," something that is earned or owed, given their portion. Here the translation could also read, "let them have their rest."
- t. Marks upon you: Hebrew, "qaaqa," meaning "tattoo."
- u. Tzitzits: Hebrew, "fringe;" white strings with a blue thread to represent that Israel is a kingdom of priests and priestesses.
- v. Mitzvah: Hebrew: "obligation," "tradition," or "commandment."
- w. See 3 Moses 27:4, Exodus 19:5-6, 1 Peter 2:9.

Chapter 8

The Sabbaths of YHVH

1 I am YHVH^a, thy Elohim^b, which brought thee forth out of the land of Egypt, to give thee the land of promise and to be thy Elohim;

2 Thou shall be my Israel, thou shall keep my Sabbaths^c and reverence my sanctuary; I am YHVH, thy Elohim.

3 Six days shall work be done; but the seventh day is the Sabbath of rest, for a solemn assembly; thou shall do no work therein; it is the Sabbath of YHVH in all your dwellings.

4 Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed; I am YHVH, thy Elohim.

5 ¶ And six years thou shalt sow thy land and shalt gather in the fruits thereof;

6 But the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat; and what they leave, the beasts of the field shall eat.

7 In like manner thou shalt deal with thy vineyard and with thy olive yard; I am YHVH, thy Elohim.

8 ¶ Three times thou shalt keep a feast unto me in the year:

9 Thou shalt keep the Feast of Unleavened Bread^d in which thou shalt eat unleavened bread seven days as I commanded thee in the time appointed of the month^e; for in it thou camest out from Egypt; and none shall appear before me empty;

10 And the Feast of Weeks^f, the firstfruits of thy labors which thou hast sown in the field; and the Feast of Booths^g, which is when thou hast gathered in thy final labors out of the field;

11 These three times in the year all thy males shall appear before me; I am YHVH, thy Elohim.

12 Concerning the feasts of YHVH, which thou shall proclaim to be solemn assemblies, even these are my feasts, and I am YHVH.

13 ¶ Thou shall keep my Sabbaths and reverence my sanctuary; and thou shall be holy unto me;

14 For I, YHVH, am holy and have severed thee from other people, that thou should be mine; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Sabbath: Hebrew, "rest." See 4 Moses 2.
- d. The Feast of Unleavened Bread: the week of Passover. See 4 Moses 1 and 9:1-16.
- e. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
- f. The Sabbath of Yom HaBikkurim or the Feast of Weeks: Occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). This time is known to Christians as the time of Pentecost. See 4 Moses 9:17-20.
- g. The Sabbath of Chag HaAsif (Sukkot) or the Feast of Booths: 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.

Chapter 9

The Sabbaths of Passover, and Yom HaBikkurim

1 In the fourteenth day of the first month^a at the evening is the Passover^b;

2 And on the fifteenth day of the same month is the Feast of Unleavened Bread^c; seven days thou shall eat unleavened bread.

3 In the first day thou shall have thy solemn assemblies^d; thou shall do no servile work therein;

4 But thou shall offer an offering made by fire unto me for seven days; in the seventh day is a holy assembly^d; thou shall do no servile work therein.

5 And thou shall count unto thee from the morrow after the Sabbath^e, from the day that thou brought the sheaf of the wave offering; seven Sabbaths shall be complete;

6 Even unto the day after the seventh Sabbath shall thou number fifty days; and thou shall offer a new meat offering unto me; I am YHVH^f, thy Elohim^g.

7 ¶ Thou shall bring out of your habitations two loaves of bread from the first wheat from thy harvest; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto me.

8 And thou shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams;

9 They shall be for an offering unto me, with their meat offering and their drink offerings, even an offering made by fire, of sweet savor unto me, and should be fed to the poor among you that have not been cast out^h.

10 Then thou shall sacrifice one kid of the goats for a sin offering and two lambs of the first year for a sacrifice of Peace Offerings.

11 And the Priest shall wave them with the bread of the firstfruits for a wave offering before me, with the two lambs; they shall be holy unto me for the Priest and Priestess.

12 And even if any of you or of your posterity shall be unclean by reason of a dead body or be in a journey afar off, yet thou shall keep the Passover; I am YHVH, thy Elohim.

13 The fourteenth day of the second month at even thou shall keep it and eat it with unleavened bread and bitter herbs.

14 Thou shall leave none of it unto the morning nor break any bone of it; according to all the ordinances of the Passover they shall keep it; I am YHVH, thy Elohim.

15 ¶ And if a stranger shall sojourn among you and will keep the Passover, according to the ordinance of the Passover and according to the manner thereof, so shall they do; thou shall have one ordinance, both for the stranger and for they that was born in the land.

16 And thou shall proclaim on the selfsame day that it may be a holy convocation^d unto thee; thou shall do no servile work therein; it shall be a statute forever in all thy dwellings throughout your generations; I am YHVH, thy Elohim.

17 ¶ And in the Sabbath of Yom HaBikkurimⁱ, when thou bring a new meat offering unto me after thy weeks be out, thou shall gather the Solemn Assembly^d; thou shall do no servile work;

18 But thou shall offer the burnt offering for a sweet savor unto me: two young bullocks, one ram, seven lambs of the first year;

19 And their meat offering of flour, mingled with oil, three parts unto one bullock, two parts unto one ram, one part unto one lamb, throughout the seven lambs; and one kid^j, to make an atonement for thee.

20 And thou shall offer them beside the continual offering, and the meat offerings, and their libations^k; I am YHVH^f, thy Elohim^g.

Notes:

- a. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
- b. The Passover. See Exodus 11:4-8, 12:1-14, 13:1-4, 23:15, and 4 Moses 1.
- c. The Feast of Unleavened Bread: the week of Passover. See Exodus 11:4-8, 12:1-14, 13:1-4, 23:15, and 4 Moses 1.
- d. Solemn assemblies: or “day of restraint.” See Deuteronomy 16:8, 1 Maccabees 10:34, Doctrines of the Saints 38c:7, 53c:6-7, 59:7, 69a:8-14, and Law of the Lord 13:1.
- e. Sabbath: Hebrew, “rest.” See 4 Moses 2.
- f. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- g. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- h. Cast out: or left the Covenant; those that no longer serve YHVH as their Elohim.
- i. The Sabbath of Yom HaBikkurim or the Feast of Weeks: Occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). This time is known to Christians as the time of Pentecost. See 4 Moses 9:17-20.
- j. Kid: A young sheep or goat.
- k. Libation: Hebrew, “to pour,” or “to pour out.” Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.

Chapter 10

The Sabbaths of Zikhron Teru’ah (Rosh Hashanah), Yom Kippur, and Chag HaAsif (Sukkot)

1 And in the seventh month^a, in the first day of the month, thou shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation^b.

2 Thou shall do no servile work on the Sabbath of Zikhron Teru’ah^c for it is a day of teshuvah for you; but thou shall offer an offering made by fire unto me, YHVH^d, thy Elohim^e.

3 ¶ On the tenth day of this seventh month there shall be Yom Kippur^f, the Day of Atonement^g;

4 Thou shall gather in solemn assembly^b; and thou shall afflict thy souls and offer an offering made by fire unto me; I am YHVH, thy Elohim.

5 And thou shall do no work in that same day; for it is the Day of Atonement, to make an atonement for you before me;

6 For whatsoever soul it be that shall not be afflicted in that same day, they shall be cut off from among this people;

7 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among this people; I am YHVH, thy Elohim.

8 Thou shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings;

9 It shall be a Sabbath^g of rest unto thee, and thou shall afflict thy soul; in the ninth day of the month at the evening, from the evening unto following evening, shall ye celebrate thy Sabbath.

10 And the Priest shall take him two kid goats, and cast lots upon them; one lot for me, YHVH, thy Elohim, and the other lot for Azâzêl^h.

11 And the Priest shall bring the goat upon which the lot fell and offer him for a sin offering.

12 But the goat on which the lot fell to be the scapegoat shall be presented alive before me, to make an atonement with him and to let him go for a scapegoat into the wilderness, given to Azâzêl; I am YHVH, thy Elohim.

13 ¶ The fifteenth day of this seventh month shall be the Feast of Boothsⁱ for seven days unto YHVH.

14 On the first day shall be for a solemn assembly^b; ye shall do no servile work therein.

15 Seven days ye shall offer an offering made by fire unto YHVH; on the eighth day ye shall have your solemn assemblies^b, and ye shall offer an offering made by fire unto YHVH;

16 And it is a solemn assembly for all your generations forever; and thou shall do no servile work therein; I am YHVH, thy Elohim.

17 Also, in the fifteenth day of the seventh month, when thou hast gathered in the fruit of the land, thou shall keep a feast unto me for seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.

18 And thou shall take thee on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and thou shall rejoice before me, YHVH^d, thy Elohim^e, seven days.

19 And thou shall keep it a feast unto me seven days in the year; it shall be a statute forever in your generations; thou shall celebrate it in the seventh month.

20 Thou shall dwell in a tent for seven days; all that are born into my Israel shall dwell in tents,

21 That your generations may know that I made my children, Israel, to dwell in tents when I brought thee out of the land of Egypt; I am YHVH, thy Elohim.

22 ¶ These are the feasts of my Sabbaths, which thou shall proclaim in your Solemn Assemblies at the harvest season, to offer an offering made by fire unto me;

23 And it shall be a meat offering by fire, and a sacrifice, and drink offerings, and libations; each of these thou shall do, each on its designated day,

24 And these are in addition to the Seventh Day Sabbath, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which thou giveth unto me; I am YHVH, thy Elohim.

Notes:

- a. The seventh month on the Hebrew calendar is Tishrei, which is the first civil month. Originally called Ethanim, Tishrei is the month of Rosh Hashanah. Tishrei occurs in September–October on the Gregorian calendar.
- b. Solemn assemblies: or “day of restraint.” See Deuteronomy 16:8, 1 Maccabees 10:34, Doctrines of the Saints 38c:7, 53c:6-7, 59:7, 69a:8-14, and Law of the Lord 13:1.
- c. 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.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Yom Kippur or Yom HaKipurim: Hebrew, “Day of Atonement,” the holiest day of the year, focusing on atonement and

repentance.

g. Sabbath: Hebrew, “rest.”

h. Azâzêl: A demon, likely Samael, Hebrew (אַזַּזֵּל), “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.

i. The Sabbath of Chag HaAsif (Sukkot) or the Feast of Booths: 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.

Chapter 11

The Sabbath of Jubilee

1 When thou come into the land which I give you, then shall the land keep a Sabbath^a unto me, YHVH^b, thy Elohim^c.

2 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof;

3 But the seventh year shall be a Sabbath of rest unto the land, a Sabbath for me, YHVH; thou shalt neither sow thy field nor prune thy vineyard.

4 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land.

5 And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

6 And for thy cattle, and for the beasts that are in thy land;

7 And all the increase thereof shall be meat unto thee; I am YHVH, thy Elohim.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the Seven Sabbaths of Years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the Jubilee^d to sound on the tenth day of the seventh month; on the Day of Atonement^e shall ye make the trumpet sound throughout all your land.

10 And thou shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you;

11 And thou shall return unto everyone their possession, and thou shall return everyone unto their families.

12 A Jubilee shall that fiftieth year be unto you; thou shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed;

13 For it is the Jubilee; it shall be holy unto you; thou shall eat the increase thereof out of the field; I am YHVH, thy Elohm.

14 ¶ In the year of this Jubilee thou shall return unto everyone their possessions;

15 And if thou sell anything unto thy neighbor or buyest anything of thy neighbor's hand, ye shall not oppress one another.

16 According to the number of years after the Jubilee, thou shalt buy of thy neighbor; and according unto the number of years, of the fruits they shall sell unto thee;

17 According to the multitude of years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it; for according to the number of the years, of the fruits doth he sell unto thee.

18 Thou shall not, therefore, oppress one another; but thou shalt fear thy Elohim; for I am YHVH, thy Elohim.

19 Wherefore, thou shall do my statutes, and keep my judgments, and do them; and thou shall dwell in the land in safety.

20 And the land shall yield her fruit, and thou shall eat your fill and dwell therein in safety; I am YHVH, thy Elohim.

21 ¶ And if thou shall say: What shall we eat the seventh year? behold, we shall not sow nor gather in our increase;

22 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three

years.

23 And thou shall sow the eighth year and eat yet of old fruit until the ninth year; until her fruits come in, thou shall eat of the old store; I am YHVH, thy Elohim.

24 ¶ I say unto thee that the land shall not be bought, neither can it be sold; for the land is mine; for thou are strangers and sojourners with me;

25 And in all the land of thy possession thou shall grant a redemption for the land, for it is mine; I am YHVH, thy Elohim.

Notes:

- a. Sabbath: Hebrew, “rest.”
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Jubilee: Hebrew “yobel,” the year at the end of each seven cycle; the time when slaves and prisoners would be freed, debts would be forgiven, and the mercies of YHVH will manifest.
- e. Yom Kippur or Yom HaKipurim: Hebrew, “Day of Atonement,” the holiest day of the year, focusing on atonement and repentance.

Chapter 12

Love Thy Neighbors

1 Thou shalt not curse^a out of the bitterness of thine own heart; nor shalt thou curse any but they that are under condemnation of my Covenant, and, being oft rebuked, will not repent.

2 Thou shalt not curse thy neighbor, nor the stranger that dwelleth with thee; for the hand of the Judge is over them; and when they are rebuked, they might repent, and turn to righteousness;

3 Thou shalt not curse any who are placed in authority, or have been given jurisdiction over thee.

4 And if they oppress thee, or cause thee to suffer in unrighteousness, and thy cry ascend to Ha'Elohim^b in the heavens, then the heavens shall hear thee and I will be thy avenger;

5 Therefore, curse not, lest thy curse return to rest upon thee; I am YHVH^c, thy Elohim^d.

6 ¶ Thou shalt neither vex a stranger nor oppress him; for thou wast a stranger in the land of Egypt;

7 And I say again: Thou shalt not oppress a stranger; for thou knoweth the heart of a stranger, seeing thou wast a strangers in the land of Egypt.

8 And if a stranger sojourn with thee in the land, thou shall not vex him;

9 But the stranger that dwelleth with thee shall be unto thee as one born among you, and thou shalt love them as thyself; for thou wast a stranger in the land of Egypt; I am YHVH^c, thy Elohim^d.

10 ¶ Thou shalt not afflict any widow or fatherless child.

11 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

12 And my wrath shall wax hot, and I will send armies to kill you with the sword; and your wives shall be widows and your children fatherless; I am YHVH, thy Elohim.

13 ¶ If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a banker; neither shalt thou lay upon them any interest.

14 If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto them by the time that the sun goeth down; for that is his covering only; it is his raiment for his skin; Wherein shall he sleep?

15 And it shall come to pass, when he crieth unto me, that I will hear him; for I am gracious; I am YHVH, thy Elohim.

16 ¶ Thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her; I am YHVH, thy Elohim.

17 ¶ The first of the first fruits of thy land thou shalt bring into my house;

18 And when thou reap the harvest of the land, thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of thy harvest.

19 And thou shalt not glean thy vineyard; neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger; I am YHVH, thy Elohim.

20 ¶ Thou shalt not wrest the judgment of thy poor in his cause; but shall feel and cloth the poor among thee that my people be free, and their wants and needs be met.

21 ¶ Thou shalt not hate thy brother in thine heart; thou shalt teach thy family that sin not suffer upon thy children.

22 ¶ Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am YHVH, thy Elohim.

Notes:

- a. Curse: Hebrew masculine noun “nakh’ash,” meaning “divination,” “prophesying against,” cursing,” or “enchanting.”
- b. Ha’Elohim: (האלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints 45e*.
- d. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 13

Love Thy Mothers and Fathers

1 Thou shall be holy; for I YHVH^a, thy Elohim^b, am holy;

2 Thou shall fear every man his mother and his father and keep my Sabbaths; I am YHVH, thy Elohim;

3 For everyone that curseth their father or their mother, surely their blood shall be upon them.

4 Thou shalt rise up before the gray haired, and honor the face of the old man, and fear thy Elohim; I am YHVH.

5 ¶ After the doings of the land of Egypt, wherein thou dwelt, thou shall not do; and after the doings of the land of promise whither I bring you, thou shall not do; neither shall thou walk in their ordinances;

6 Thou shall do my judgments and keep mine ordinances, to walk therein; I am YHVH;

7 Therefore, thou shall keep my statutes and my judgments, which if anyone should do, they shall live in them; I am YHVH, thy Elohim.

8 ¶ Thou shalt not approach to any that is near of kin to thee, to uncover their nakedness^c; I am YHVH, thy Elohim.

9 The nakedness of thy father or the nakedness of thy mother shalt thou not uncover; she is thy mother; thou shalt not uncover her nakedness.

10 The nakedness of thy father's wife shalt thou not uncover; it is thy father's nakedness.

11 The nakedness of thy sister, the daughter of thy father or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover.

12 The nakedness of thy son's son or daughter or of thy daughter's son or daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness.

13 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, and thou shalt not uncover her nakedness.

14 Thou shalt not uncover the nakedness of thy father's sister; she is thy father's near kinswoman.

15 Thou shalt not uncover the nakedness of thy mother's sister, for she is thy mother's near kinswoman.

16 Thou shalt not uncover the nakedness of thy father's brother; thou shalt not approach to his wife; she is thine aunt.

17 Thou shalt not uncover the nakedness of thy daughter-in-law; she is thy son's wife; thou shalt not uncover her nakedness.

18 Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness.

19 Thou shalt not uncover the nakedness of a woman and her daughter; neither shalt thou take her son's daughter or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen; it is

wickedness.

20 Neither shalt thou take a wife to her sister, to vex her^d, to uncover her nakedness, besides the other in her lifetime.

21 ¶ Thou shalt not prostitute thy daughter, to cause her to be a harlot^e, lest the land fall to fornication, and the land become full of wickedness.

22 Thou shall, therefore, keep my statutes and my judgments and shall not commit any of these abominations, neither any of your own nation nor any stranger that sojourneth among you;

23 For whosoever shall commit any of these abominations, even the souls that commit them, shall be cut off from among this people; I am YHVH, thy Elohim.

24 Whosoever I, YHVH thy Elohim, shall manifests myself unto thee in majesty and might, or walketh with thee, and revealeth unto thee wisdom and knowledge, thou shalt erect unto my pillars, tablets and enduring monuments, and make inscriptions upon them;

25 And thou shall write and inscribe thereon my dealings with thee, and my blessings and mercies, and my power and glory, which I hath revealed unto thee;

26 That it may remain a witness to the generations to come; and that they may know that thy Elohim is YHVH, and there is none else before me.

27 Thou shalt preserve the memory of my chosen who have been faithful in my works, and in all whereunto I, YHVH thy thy hath asked of them as a memory for thy children, and thy children's children;

28 Therefore, thou shall do this that thou shall keep mine ordinance, that thou commit not any one of these abominable customs which were committed before thee and that thou defile not yourselves therein; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Uncover their nakedness: To look upon them in lust, or to sexually mock them, or to have sexual intercourse with them.
- d. To vex her: This is not saying that one cannot enter into a polygamous relationship as Jacob did with the sisters Leah and Rachel, by adding "to vex her," the Lord is stating that a man cannot put a wife away for her sister, so take his wife's sister to torment her.
- e. Harlot: Hebrew "zanah," meaning "prostitute," or "unfaithful." This can mean selling one's daughter for sex rather than caring for her, teaching her the ways of foreign nations or of foreign deities, or giving her to have sex with demons or foreign deities.
- f. Fornication: Hebrew, "zimmah," feminine noun meaning "immorality," or "wickedness."

Chapter 14

Love Thy Heart

1 Thou shalt not commit adultery with another man's wife; even he that committeth adultery^a with his neighbor's wife, the adulterer and the adulteress, if it be that she was willing, shall surely be stoned;

2 And the man that lieth with his father's wife hath uncovered his father's nakedness^b; he shall surely be put to death; his own blood shall be upon him.

3 And if a man lie with his daughter-in-law, and it so be that she was willing, both of them shall surely be put to death; they have wrought confusion; their blood shall be upon them.

4 But if these should seek restitution, and walk in teshuvah^c, they may be cast out from among the congregation for a time, to prove themselves; and then they return and be one in Israel again; I am YHVH^d, thy Elohim^e.

5 ¶ And if a man shall take his sister, his father's daughter or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people; he hath uncovered his sister's nakedness; he shall bear his iniquity.

6 For thou shalt not uncover the nakedness of thy mother's sister nor of thy father's sister; for they

uncovereth their near kin; they shall bear their iniquity.

7 And if a man shall lie with his uncle's wife, and she be willing, then he hath uncovered his uncle's nakedness; they shall bear their sin and shall die childless.

8 And if a man shall take his brother's wife, and she be willing, it is an unclean thing; he hath uncovered his brother's nakedness; they shall be childless; I am YHVH, thy Elohim.

9 ¶ And if a man take a wife and her mother, it is wickedness; they shall be removed from the congregation, both he and they, that there be no wickedness among you.

10 But if a man also lie with a young boy^f, as a man would lieth with a woman, he hath committed an abomination; and that man shall surely be put to death; his own blood shall be upon him.

11 Thou shalt not lie with the dead or defile them; it is abomination; I am YHVH, thy Elohim.

12 ¶ Thou shalt, therefore, keep all my statutes and all my judgments and do them, that the land, whither I bring thee to dwell therein, spew you not out.

13 And thou shalt not walk in the manners of the nation which I cast out before thee; for they committed all these things; and, therefore, I abhorred them.

14 Therefore, thou shall cast out from the Congregation all they that would pervert Israel that thou be holy, even as I am holy; I am YHVH^d, thy Elohim^e, which brought you out of the land of Egypt and thou shall not pollute the land that I shall give unto thee.

Notes:

- a. Adultery: Hebrew masculine noun, usually refers 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.
- b. Uncover their nakedness: To look upon them in lust, or to sexually mock them, or to have sexual intercourse with them.
- c. Teshuvah: (תשובה) "return." Jesus Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- e. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Lie with a young boy: Pedophilia was very common in the ancient world, YHVH saw it as the abomination that it is.

Chapter 15

Love the Creation

1 Thou shalt not seethe a kid in the milk of his mother^a, it is unnatural, and an abomination before me.

2 Thou shall eat no manner of fat: none of ox, or of sheep, or of goat;

3 And the fat of the beast that dieth of itself and the fat of that which is torn with beasts may be used in any other way; but thou shall in no wise eat of it;

4 Moreover, thou shall eat no manner of blood, whether it be of fowl or of beast, in any of thy dwellings; neither shall thou eat a beast while it still lives; I am YHVH, thy Elohim.

5 It shall be a perpetual statute for thy generations throughout all thy dwellings, that thou eat neither fat nor blood;

6 For I am YHVH^b, thy Elohim^c; thou shall, therefore, sanctify thyself, and thou shall be holy; for I am holy.

7 ¶ And if a man lie with a beast, he shall surely be cast out; and thou shall slay the beast; the blood of the beast shall be upon him.

8 And if a woman approach unto any beast and lie down thereto, thou shalt kill the beast; the blood of the beast shall be upon her;

9 Neither shall thou defile thyself with any manner of creeping thing that creepeth upon the earth.

10 Thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto; it is confusion; I am YHVH, thy Elohim.

11 ¶ Defile thyself not in any of these things; for in all these the nations are defiled which I cast out before you;

12 And the land is defiled; therefore, I do visit the iniquity thereof upon it, and the land itself vomiteth

out her inhabitants.

13 For I am YHVH that bringeth you up out of the land of Egypt, to be your Elohim; thou shall, therefore, be holy, for I am holy.

Notes:

- a. Cooking of a kid in its mothers milk is both a statement against the cruelty towards animals, and avoiding the false traditions of Israel's neighbors.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 16

Love Thy Enemy

1 Thou shall do no unrighteousness in judgment, in length, in weight, or in measure.

2 Just balances, just weights shall thou have; I am YHVH^a, thy Elohim^b, which brought you out of the land of Egypt.

1 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

2 Thou shall not steal, neither deal falsely, neither lie one to another.

3 Thou shalt not defraud thy neighbor, neither rob him; the wages of they that are hired shall not abide with thee all night until the morning;

4 And if thou see the ass of him that hateth thee lying under his burden and wouldest forbear to help him, thou shalt surely help with him; I am YHVH, thy Elohim.

5 ¶ Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.

6 Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.

7 Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am YHVH, thy Elohim.

8 ¶ Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear me; I am YHVH, thy Elohim.

9 ¶ Thou shall do no unrighteousness in judgment; thou shalt not respect the person of the poor nor honor the person of the mighty; but in righteousness shalt thou watch over thy neighbor.

10 And thou shalt take no gift, accepting no bribes; for the gift blindeth the wise and perverteth the words of the righteous.

11 Thou shall keep my statutes, I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 17

Oaths

1 Thou shalt swear by my name, YHVH^a for I am thy Elohim^b, and this thou shall do by the reckoning of the Ruach Hakodesh^b, and by nothing less:

2 Neither by the heavens, for the throne of El Elyon^d is there; nor by the hosts thereof, for they serve

me;

3 Nor by the earth, for it is the place of the sole of my foot; nor by the inhabitants thereof, for they are mortal, and vane;

4 Nor by thyself, for thou art of a day, and shalt cease; nor by any work of mankind, for it perisheth; I am YHVH, thy Elohim.

5 ¶ Remember that I, YHVH thy Elohim, spoke by the power and authority of mine own name, and this because there is none greater:

6 And by the greater shalt thou swear, even by Elohim Shaddai^e, whose is the Kingdom under the whole of the heavens.

7 Thou shalt not swear by the name of any other elohim^f; I am YHVH, thy Elohim.

8 ¶ Thou shalt not profane my name, YHVH thy Elohim, nor my Presence^g, nor my Breath^b by any oath:

9 But such oaths only as my Torah^h requireth of thee and alloweth, shalt thou take upon thee; for all else is profane.

10 Thou shalt not profane the name of El Elyon by any oath or vow, of thine own; I am YHVH, thy Elohim.

11 ¶ And thou shalt make thy oath before the Rabbi, and the Judge, and the Ruler, and the Minister of the Torah; and before such as are set in authority, whensoever they require it:

12 And there may be an oath also between those who enter into the covenant, and also between they that serveth, and they that ordereth; I am YHVH, thy Elohim.

13 ¶ Thou shalt perform all thine oaths; whether unto Ha'Elohimⁱ or unto mankind, thou shalt perform them; thou shalt do according to every word that proceedeth out of thy mouth.

14 Thou shalt not speak with thy lips when thy heart^j giveth not assent, to do and to perform all the words of thy mouth;

15 And if thou swear by an oath to do anything which is known to thee, and it be sin, it is not an oath of mine;

16 Thou canst not profane the name of the holy to sanctify sin; I shall judge thee, and they that asketh it of thee, and thou shall bear your sins together; I am YHVH, thy Elohim.

17 ¶ And if thou swear by an oath to do a thing, and it be hid from thee, and thou know it not, and when it is known to thee it is sin;

18 Thou shalt submit thyself unto the judgment of Ha'Elohim, and shalt do penance; and shalt make restitution, as shall be put upon thee, offering up a sin offering^k;

19 And this that all sin may be put away, and thy heart purified, and wickedness put out of the land; I am YHVH, thy Elohim.

20 ¶ And if thy wife swear by an oath to perform anything which thou mayest disallow, and thou hold thy peace at her, the day that thou hearest it, her oath shall stand;

21 If thou wilt not that she perform it, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for her oath, and shalt bear her iniquity; I am YHVH, thy Elohim.

22 ¶ If thy son, or thy daughter, swear by an oath to perform anything which thou mayest disallow, and thou hold thy peace to thy child the day that thou hearest it, the oath shall stand;

23 If thou wilt not that the oath stand, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for the oath, and shalt bear the iniquity of thy child; I am YHVH^a, thy Elohim^b.

24 ¶ And if thy servant swear by an oath to do a thing which thou mayest disallow, and thou hold thy peace at them, the day that thou hearest it, their oath shall stand;

25 If thou wilt not that this oath stand, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for the oath, and shalt bear the iniquity of thy servant; I am YHVH, thy Elohim.

26 Thou shalt make no^l oaths; but if thou should vow a vow unto me, or swear an oath to bind thy soul with a bond; then thou shall not break thy word, thou shall do according to all that proceedeth out of thy mouth.

27 Thou shalt neither make any oaths with nor shall thou respect the oaths of the Mahan^m; but in righteousness shalt thou make and keep all thy oaths that thou shall keep my statutes; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- d. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- e. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”
- f. Elohim: “gods.” Here referring to lesser gods, or gods made by the hands of men.
- g. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See *Book of Remembrance* 2:11.
- h. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”
- i. Ha’Elohim: (האלהים) 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.
- j. 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.
- k. Sin offering: See *4 Moses* 25.
- l. See *Matthew* 5:33-37; *3 Nephi* 5:81-83 RAV, 12:33-37 OPV,
- m. Mahan: “great one,” or “master of a great secret.”

Chapter 18

Love Thyself

1 If thy brother or thy sister be waxen poor and hath sold away some of their possession, and if any of their kin come to redeem it, then shall thou redeem that which thy brother sold.

2 And if the thy have none to redeem it and they be able to redeem it, then let them count the years of the sale thereof and restore the surplus unto those to whom they sold it, that they may return unto their possession.

3 But if they be not able to restore it, then that which is sold shall remain in the hand of they that hath bought it until the year of Jubilee^a; and in the Jubilee it shall go out, and they shall return unto their possession; I am YHVH^b, thy Elohim^c.

4 ¶ And if a man sell his dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

5 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established forever to him that bought it throughout his generations; it shall not go out in the Jubilee^a.

6 But the houses of the villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall go out in the Jubilee.

7 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession;

8 And know this, that all the land belongeth to me for a possession, thou mayest buy and sell, but know thee that it is mine, and I give it to all of Israel as an inheritance; I am YHVH, thy Elohim.

9 ¶ And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee.

10 Take thou no usury of him, or increase; but fear thy Elohim, that thy brother may live with thee.

11 Thou shalt not give him thy money upon usury nor lend him thy victuals for increase.

12 And if thy brother that dwelleth by thee be waxen poor and be sold unto thee, thou shalt not compel him to serve as a bondservant;

13 But as a hired servant and as a sojourner he shall be with thee and shall serve thee unto the year of jubilee;

14 And then shall he depart from thee, both he and his children with him, and shall return unto his own family; and unto the possession of his fathers shall he return.

15 For they are my servants, which I brought forth out of the land of Egypt; they shall not be sold as bondmen.

16 Thou shalt not rule over them with rigor, but shalt fear thy Elohim; I am YHVH, thy Elohim.

17 ¶ Both thy bondmen and thy bondmaids^d, which thou shalt have, shall be of the heathen that are round about you; of them shall thou might buy bondmen and bondmaids.

18 Moreover, of the children of the strangers that do sojourn among you, of them thou might purchase, and of their families that are with you, which they begat in your land; and they shall be as your brethren of Israel, thou shalt not rule one over another with rigor.

19 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family,

20 After that he is sold, he may be redeemed again; one of his brethren may redeem him;

21 Either his uncle or his uncle's son may redeem him; or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

22 And he shall reckon with him that bought him, from the year that he was sold to him unto the year of Jubilee^a; and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him; I am YHVH, thy Elohim.

23 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

24 And if there remain but few years unto the year of Jubilee^a, then he shall count with him; and according unto his years shall he give him again the price of his redemption.

25 And as a yearly hired servant shall he be with him; and the other shall not rule with rigor over him in thy sight.

26 And if he be not redeemed in these years, then he shall go out in the year of Jubilee, both he and his children with him.

27 For unto me, my children, Israel, are servants; they are my servants whom I brought forth out of the land of Egypt; I am YHVH, thy Elohim.

Notes:

- a. See 4 Moses 11.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Bondmen and thy bondmaids: Indentured servants. Some may see these as slaves, but they are to be freed at the Jubilee, and are more like temporary help to be supported and cared for.

Chapter 19

The Levites: the Priests and Priestesses

1 Thou shalt take the Levites from among my children, Israel and cleanse them; I am YHVH, thy Elohim.

2 And thus shalt thou do unto the males among them to cleanse them: Bathe them in water^b to the purifying of them, and let them shave all their flesh, and let them wash their clothes and so make themselves clean.

3 Then let them take a young bullock with his meat offering, even fine flour, mingled with oil; and another young bullock shalt thou take for a sin offering.

4 And thou shalt bring the sons of the Levites before the Tabernacle of the Congregation; and thou shalt gather the whole assembly of Israel together.

5 And thou shalt bring the sons of the Levites before me, YHVH^a; and the men of the Elders of Israel shall put their hands upon the heads of the Levites;

6 And Aaron shall offer the Levites before me for an offering of my Israel, that they may execute their service unto me; I am YHVH, thy Elohim.

7 And the sons of the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin offering and the other for an offering unto me to make an atonement for the Levites.

8 And thou shalt set the sons of the Levites before Aaron and before his sons and offer them for an offering unto me; I am YHVH, thy Elohim.

9 ¶ And thus shalt thou do unto the females among them to cleanse them: Bathe them in water^b to the purifying of them, and let them shave all their flesh, and let them wash their clothes and so make themselves clean.

10 Then let the sons of the Levites take a young bullock with his meat offering, even fine flour, mingled with oil; and another young bullock shalt thou take for a sin offering.

11 And thou shalt bring the daughters of the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of Israel together.

12 And thou shalt bring the daughters of the Levites before me, YHVH; and the women of the Elders of Israel shall put their hands upon the daughters of the Levites;

13 And Miriam shall offer the daughters of the Levites before me for an offering of my Israel, that they may execute in my service; I am YHVH, thy Elohim.

14 And the daughters of the Levites shall learn to read the night skies^c, and they shall learn the letters^d that they should know;

15 And thou shalt set the daughters of the Levites before Miriam and offer them for an offering unto me; I am YHVH, thy Elohim.

16 Thus shalt thou separate the Levites from among Israel; and the Levites shall be mine; I am YHVH, thy Elohim.

17 ¶ And after that shall the sons of the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them and offer them for an offering,

18 For they are wholly given unto me from among Israel; instead of such as open every womb, even instead of the firstborn of all Israel, have I taken them unto me.

19 For all the firstborn of Israel are mine, both man and beast; on the day that I smote every firstborn in the land of Egypt, I sanctified them for myself.

20 And I have taken the Levites, the males and the females, for all the firstborn of Israel.

21 And I have given the sons of the Levites as a gift to Aaron and to his sons from among Israel,

22 To do the service of Israel in the Tabernacle of the Congregation and to make an atonement for Israel; that there be no plague among Israel when Israel come nigh unto the sanctuary.

23 And I have given the daughters of the Levites as a gift to Miriam from among Israel, to do the service of Israel in the tabernacle of the congregation and to read the skies^c, and divine the letters^d; I am YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Tevilah: A type of ritual immersion or Baptism.
- c. A form of astrology, see Genesis 1:14.
- d. Learn to read, and learn the meanings of the letters to use as a form of divination.

Chapter 20

The Torah of the Priesthood

1 Thou shalt be holy unto thy Elohim^a and not profane the name of thy Elohim; for the offerings unto me are made by fire, and the bread of thy Elohim doeth thou offer; therefore, they shall be holy, I am YHVH^b, thy Elohim.

2 And my Priests shall not take a wife that is profane or that followeth after foreign elohim^c; neither shall they take a woman away from her husband; for he is holy unto his Elohim.

3 And my Priestess shall not take for a husband one that commiteth adultery^d with foreign gods^c; neither shall she take a husband away from his wife, for she is holy unto her Elohim.

4 Thou shalt sanctify my Priests and my Priestesses, therefore; for he offereth the bread and wine^e of thy Elohim, and she readeth the words Ha'Elohim^f hath written upon the skys^g; I am YHVH, thy Elohim.

5 And the daughter of any Priest or Priestess, if she profane herself with adultery^d to other elohim^c, she profaneth her mother and her father; she shall repent^h with a burning fire in teshuvah^h.

6 These shall be holy unto thee; for I, YHVH, which sanctify you, am holy; I am YHVH, thy Elohim.

7 ¶ And he that is the High Priest among his brethren, and she that is the High Priestess among her sistren, upon whose head the anointing oil was poured and that is consecrated to put on the garments, shall not rend their clothes; neither shall they defile themselves;

8 Neither shall they go out of the sanctuary, nor profane the sanctuary of their Elohim; for the crown of the anointing oil of their Elohim^a is upon them; I am YHVH^b, thy Elohim.

9 Neither shall they profane their seed among their people; for I, YHVH, do sanctify them; I am YHVH, thy Elohim.

10 And they are they that shall go in unto the veil, and come nigh unto the altar, because of this, therefore, see that they profane not my sanctuaries; for I, YHVH, do sanctify them.

11 And it shall be that Israel shall bring pure olive oil beaten for the light, to cause the lamps to burn continually;

12 And the lamps shall be kept without the Veil of the Testimony, in the Tabernacle of the Congregation, shall the High Priest order it from the evening unto the morning before YHVH continually; I am YHVH, thy Elohim.

Notes:

- a. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- d. Adultery: Hebrew masculine noun, usually refers 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.
- e. Bread: Here referring to the sacrifices in the temple, but this appears to be a hint to the bread and wine of the Sacrament of Communion.
- f. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- g. A form of astrology, see Genesis 1:14.
- h. Teshuvah: (תשובה) "return." Jesus Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."

Chapter 21

The Torah of Sacrifice

1 Thou shalt offer upon the altar of YHVH^a, thy Elohim^b, and before my Priests, sacrifices for thy offerings; for meat offerings and grain offerings, and for peace offerings, and for sin offerings; I am YHVH, thy Elohim.

2 Thy offerings shall be of the firstlings of thy flocks, and of the choice of thy fields, and of the chief of all holy things.

3 Of thy flock shalt thou offer the firstling of male or female, without deformity or blemish, of such as divide the hoof and chew the cud; and of fowls, shalt thou offer all singing birds;

4 And these shall be holy unto the me, YHVH thy Elohim, and shall be offered upon the altar; I am YHVH, thy Elohim.

5 And of the choice of thy fields, that which is good for food without change or addition, and whatsoever is used for bread for man, that is holy unto me, YHVH, thy Elohim;

6 And it shall be offered unto me as an offering, and lifted up to the Priest; but it shall not be offered on the altar.

7 And whatsoever other thing thou shall offer, it shall be accompanied with one of these, and thus thy gift shall be sanctified;

8 But if it be not accompanied with one of these, thou shalt redeem it at the Priest's valuation, and it and the price thereof shall be mine; I am YHVH, thy Elohim.

9 ¶ And when thou shall come into the land which I give unto you and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the Priest;

10 And he shall wave the sheaf before me, to be accepted for thee; on the day after the Sabbath the Priest shall wave it.

11 And thou shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto me:

12 And the meat offering thereof shall be of fine flour, mingled with oil, an offering made by fire unto me for a sweet savor;

13 And the drink offering thereof shall be of wine for your drink offerings and your libations^c;

14 And thou shall eat neither bread, nor parched corn, nor green ears until the selfsame day that thou have brought an offering unto thy Elohim;

15 And this shall be a statute forever throughout your generations in all your dwellings; I am YHVH, thy Elohim.

16 ¶ And if thou offer a sacrifice of peace offerings unto me, YHVH^a thy Elohim^b, thou shalt offer it at thy own will.

17 And it shall be eaten the same day thou offer it, and on the morrow; and if anything remain until the third day, it shall be burnt in the fire;

18 And if it be eaten at all on the third day, it is abominable; it shall not be accepted;

19 Therefore, everyone that eateth it shall bear this iniquity because they hath profaned the hallowed thing of YHVH; and that soul shall be cut off from among this people; I am YHVH, thy Elohim.

20 ¶ And when thou shall come into the land and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised^d; three years shall it be as uncircumcised unto you; it shall not be eaten;

21 But in the fourth year all the fruit thereof shall be holy to praise me with thy sacrifices.

22 And in the fifth year shall thou eat of the fruit thereof, that it may yield unto you the increase thereof;

23 Therefore thou shall observe all my statutes, and all my judgments, and do them until the Torah of Sacrifice be fulfilled; I am YHVH, thy Elohim.

24 ¶ And when the Torah^e of Sacrifice should be fulfilled, thou shalt remember the Torah of Sacrifice with the bread of knowledge to eat and the wine of wisdom to drink, this that thou shall gain understanding and shall not be confounded.

25 Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors; the firstborn of thy sons shalt thou give unto me.

26 Likewise, shalt thou do with thine oxen and with thy sheep; seven days it shall be with his mother; on the eighth day thou shalt give it me.

27 And thou shall be a holy people unto me; neither shall thou eat any flesh that is torn of beasts in the field; thou shall cast it to the dogs; I am YHVH, thy Elohim.

28 ¶ And these are the statutes, and judgments, and the Torah which I, YHVH make between me and my children, Israel, in the Mount of Elohim by the hand of Moses and Zipporah.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Libation: Hebrew, "to pour," or "to pour out." Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- d. Circumcision of the heart: (וּמְלִיתִם אֶת עֵרְלַת) Hebrew: "circumcise the foreskin your heart." God is asking for a broken or cut heart. See 3 Nephi 4:49 RAV, 9:20 OPV.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.
- f.
- g. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- h. Adultery: Hebrew masculine noun, usually refers 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.

- i. Bread: Here referring to the sacrifices in the temple, but this appears to be a hint to the bread and wine of the Sacrament of Communion.
- j. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- k. A form of astrology, see Genesis 1:14.
- l. Teshuvah: (תשובה) "return." Jesus Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."

Chapter 22

The Love of YHVH

1 I am YHVH^a, your Elohim^b, which brought you out of the land of Egypt, to be thy Elohim; behold, I send my angel^c before thee to keep thee in the way and to bring thee into the place which I have prepared;

2 Beware of him and obey his voice; provoke him not; for he will not pardon your transgressions, for HaShem^d is in him.

3 But if thou shalt indeed obey his voice and do all that I speak, then I will be an enemy unto thine enemies and an adversary unto thine adversaries;

4 For mine angel shall go before thee and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

5 There shall nothing cast their young nor be barren in thy land; the number of thy days I will fulfill;

6 I will send my fear before thee, and I will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee;

7 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

8 I will not drive them out from before thee in one year, lest the land become desolate and the beast of the field multiply against thee;

9 By little and little I will drive them out from before thee until thou be increased and inherit the land.

10 And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee.

11 And thou shalt make no covenant with the Hivite, the Canaanite, and the Hittite nor with their elohim^e;

12 They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their elohim^e, it will surely be a snare unto thee.

13 And thou shalt not seek not after thy own heart nor thy own eyes, after which ye use to go a whoring after the gods^e of the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites.

14 Thou shalt wear tzitzits^f in the four corners of thy garments throughout all your generations, that thou shalt look upon it and remember all thy mitzvot^g and be holy unto thy Elohim^b; I am YHVH^a, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- d. HaShem: Hebrew, "The Name;" here "My Name."
- e. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- f. Tzitzits: Hebrew, "fringe;" white strings with a blue thread to represent that Israel is a kingdom of priests and priestesses. See 4 Moses 7:23-26.
- g. Mitzvah: Hebrew: "obligation," "tradition," or "commandment."

The Torah of the Tabernacle

The Torah of the Sacrifice

Chapter 23

The Soul That Sins

1 And Moses and Zipporah spoke unto the congregation of Israel from out of the Tabernacle of the Congregation, saying: If a soul^a sin, and hear the voice of swearing, and is a witness, whether they hath seen or known of it, if they do not utter it, then they shall bear their iniquity.

2 Or if a soul toucheth any unclean^b thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from them, they also shall be unclean.

3 Or if they touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him, when he knoweth of it, then they shall be guilty.

4 Or if a soul swear^c, pronouncing with their lips to do evil or to do good, whatsoever it be that someone shall pronounce with an oath^c, and it be hid from them, when they knoweth of it, then they shall be guilty in one of these.

5 And it shall be that when they shall be guilty in one of these things, that they shall confess that they hath sinned in that thing;

6 And they shall bring their trespass offering unto YHVH^d for their sin which they hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin offering; and the Priest shall make an atonement for them concerning their sin.

7 And if they are not able to bring a lamb, then they shall bring for their trespass, which they hath committed, two turtledoves or two young pigeons unto YHVH; one for a sin offering and the other for an offering.

8 And they shall bring them unto the Priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder;

9 And the Priest shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin offering.

10 And they shall offer the second for a meat offering, according to the manner; and the Priest shall make an atonement for them for their sin which they hath sinned, and it shall be forgiven them.

11 But if they be not able to bring two turtledoves or two young pigeons, then they that sinned shall bring for their offering some fine flour for a sin offering;

12 And they shall put no oil upon it; neither shall they put any frankincense thereon, for it is a sin offering.

Notes:

- a. A soul is not the same as a spirit, it is born in us when we repent and come to Jesus Chrsit, born again.
- b. Unclean: Something that can make a person sick.
- c. See 4 Moses 17.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

Chapter 24

All Sin in Ignorance

1 If a soul commit a trespass and sin through ignorance in the holy things of YHVH^a, then they shall bring for their trespass unto YHVH a ram without blemish out of the flocks for a trespass offering;

2 And they shall make amends for the harm that they hath done in the holy thing, and shall add the fifth part thereto, and give it unto the Priest;

3 And the Priest shall make an atonement for them with the ram of the trespass offering, and it shall be forgiven them.

4 And if a soul sin and commit any of these things which are forbidden to be done by the commandments of YHVH, though they new it not, yet are they guilty and shall bear their iniquity.

5 And they shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the Priest;

6 And the Priest shall make an atonement for them concerning their ignorance wherein they erred and wist it not, and it shall be forgiven them.

7 It is a sin offering; and all hath certainly trespassed against YHVH.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

Chapter 25

The Sin Offering

1 If a soul sin, and commit a trespass against YHVH^a, and lie unto their neighbor in that which was delivered them to keep, or in fellowship, or in a thing taken away by violence, or hath deceived their neighbor, or have found that which was lost, and lieth concerning it, and sweareth falsely, and sin therein,

2 Then it shall be, because they hath sinned and are guilty, that they shall restore that which they took violently away, or the thing which they hath deceitfully gotten, or that which was delivered them to keep, or the lost thing which they found,

3 Or all that about which they hath sworn falsely^b, they shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto them to whom it appertaineth in the day of their sin offering.

4 And they shall bring their sin offering unto YHVH, a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the Priest;

5 And the Priest shall make an atonement for them before YHVH; and it shall be forgiven them for anything of all that they hath done in trespassing therein.

6 And if a soul shall sin through ignorance against any of the commandments of YHVH concerning things which ought not to be done and shall do against any of them,

7 If the Priest or a Priestess that is anointed commits a sin according to the sin of the people, then let them bring for their sin, which they hath sinned, a young bullock without blemish unto YHVH for a sin offering.

8 And they shall bring the bullock unto the door of the Tabernacle of the Congregation before YHVH, and shall lay their hand upon the bullock's head and look into the face of it, and kill the bullock before YHVH.

9 And the Priest that is anointed shall take of the bullock's blood and bring it to the Tabernacle of the Congregation;

10 And the Priest shall dip his finger in the blood and sprinkle of the blood seven times before YHVH before the veil of the sanctuary.

11 And the Priest shall put some of the blood upon the horns of the altar of sweet incense before YHVH, which is in the tabernacle of the congregation, and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle of the Congregation.

12 And the Priest shall take off from it all the fat of the bullock for the sin offering, burning up the fat that covereth the inwards and all the fat that is upon the inwards.

13 And the two kidneys, and the fat that is on them, which is by the flanks, and the lobe above the liver, with the kidneys, these shall be removed.

14 And the skin of the bullock, with his head, and his inwards, and his dung, even all the parts that cannot be eaten, shall the Priests carry forth without the camp unto a clean place, where burnt up and the ashes poured out; and burn him on the wood with fire; where the ashes are poured out shall he be burnt.

15 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of YHVH^a concerning things which should not be done, and are guilty,

16 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin and bring him before the tabernacle of the congregation.

17 And the men of the Elders of the congregation shall lay their hands upon the head of the bullock before YHVH; and the bullock shall be killed before YHVH.

18 And the Priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation;

19 And the Priest shall dip his finger in some of the blood and sprinkle it seven times before YHVH, even before the veil.

20 And the Priest shall put some of the blood upon the horns of the altar which is before YHVH, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

21 And the Priests shall take all his fat from him and burn it upon the altar.

22 And the Priests shall do with the bullock as he did with the bullock for a sin offering; so shall they do with this; and the Priests shall make an atonement for them, and it shall be forgiven them.

23 And they shall carry forth the parts of the bullock that cannot be eaten without the camp and burn him as he burned the first bullock; it is a sin offering for the congregation.

24 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of YHVH, their Elohim^c, concerning things which should not be done, and is guilty,

25 Or if their sin, wherein they hath sinned, come to their knowledge, they shall bring their offering, a kid of the goats, a male without blemish;

26 And they shall lay their hand upon the head of the goat and look into the eyes of it, and kill it in the place where they kill the burnt offering before YHVH; for it is a sin offering.

27 And the Priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

28 And the Priest shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings; and the Priest shall make an atonement for them as concerning their sin, and it shall be forgiven them.

29 ¶ And if any one of the common people sin through ignorance, while they doeth somewhat against any of the commandments of YHVH concerning things which ought not to be done, and be guilty,

30 Or if their sin, which they hath sinned, come to their knowledge, then they shall bring their offering, a kid of the goats, a female without blemish, for their sin which they hath sinned.

31 And they shall lay their hand upon the head of the sin offering and slay the sin offering in the place of the burnt offering.

32 And the Priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

33 And the Priest shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings;

34 And the Priest shall burn it upon the altar for a sweet savor unto YHVH; and the Priest shall make an atonement for them, and it shall be forgiven them.

35 ¶ And in all these, the sin offerings, the remnant of the meat offering shall be for Aaron and his sons, and for Miriam and her daughters; it is a thing most holy of the offerings of YHVH made by fire.

36 And when these have had their fill, the poor among you shall be fed; and when these have had their fill, give unto wants of those among you;

37 For this is a thing most holy of the offerings of YHVH made by fire, and YHVH doth not relish in the bloodshed of His creation;

38 Therefore, waste not that the blood of the sacrifice shall not cry up from the ground unto YHVH^a, thy Elohim^c; but that YHVH receive the sweet savor of thy sacrifice.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. See 4 Moses 17.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 26

Offerings of the Herd

1 If anyone of you bring an offering unto YHVH^a, ye shall bring your offering, be it of goats or sheep, from the herd or of the flock.

2 And if their offering be a sacrifice of the herd, let them offer a male without blemish; and they shall offer it of their own will, voluntarily, at the door of the tabernacle of the congregation before YHVH.

3 And they shall put their hand upon the head of the burnt offering and look into the face of it; and it shall be accepted to make atonement for them.

4 ¶ And the bullock shall be killed before YHVH; and the Priests shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

5 And the Priest shall put fire upon the altar and lay the wood in order upon the fire;

6 And the Priests shall lay the parts, the head, and the fat in order upon the wood that is on the fire which is upon the altar;

7 But his inwards and his legs shall he wash in water; and the Priest shall roast all on the altar, to be a sacrifice, an offering made by fire, of a sweet savor unto YHVH.

8 ¶ And the beast shall be killed on the side of the altar Northward before YHVH;

9 And the Priests shall cut it into his pieces with his head and his fat; and the Priest shall lay them in order on the wood that is on the fire which is upon the altar.

10 And when any will offer a meat offering unto me, this offering shall be of fine flour; and they shall pour oil upon it and put frankincense thereon.

11 ¶ And the Priests shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar to be an offering made by fire, of a sweet savor unto YHVH;

12 And none of the edible meat shall be wasted, but should be eaten by the Priests and the Priestesses of the tabernacle;

13 And when these have had their fill, the poor among you shall be fed; and when these have had their fill, give unto the wants of those among you;

14 For this is a thing most holy of the offerings of YHVH made by fire, and YHVH doth not relish in the bloodshed of His creation;

15 Therefore, waste not that the blood of the sacrifice shall not cry up from the ground unto YHVH, but that YHVH shall receive the sweet savor.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

Chapter 27

Offerings of Fowl

1 And if the sacrifice for an offering to YHVH^a be of fowls, then they shall bring their offering of turtledoves or of young pigeons.

2 And the Priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar;

3 And they shall pluck away his crop with his feathers and cast it beside the altar on the east part by the place of the ashes.

4 And the Priest shall cleave it with the wings thereof but shall not divide it asunder;

5 And the Priest shall burn it upon the altar, upon the wood that is upon the fire; it is a sacrifice, an offering made by fire, of a sweet savor unto YHVH.

6 And thou shalt put oil upon it and lay frankincense thereon; for it is a meat offering.

7 And the Priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof; it is an offering made by fire unto YHVH.

8 ¶ And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

9 And if thy oblation be a meat offering baked in a pan, it shall be of fine flour, unleavened, mingled with oil.

10 Thou shalt part it in pieces and pour oil thereon; it is a meat offering.

11 And if thy oblation be a meat offering baked in the frying pan, it shall be made of fine flour with oil.

12 And thou shalt bring the meat offering that is made of these things unto YHVH; and when it is presented unto the Priest, he shall bring it unto the altar.

13 ¶ And every oblation of thy meat offering shalt thou season with salt^b; neither shalt thou suffer the salt of the covenant of thy Elohim^c to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.

14 And the remnant of the meat offering shall be for Aaron and his sons, and for Miriam and her daughters; it is a thing most holy of the offerings of YHVH made by fire.

15 And when these have had their fill, the poor among you shall be fed; and when these have had their fill, give unto wants of those among you;

16 For this is a thing most holy of the offerings of YHVH made by fire, and YHVH doth not relish in the bloodshed of His creation;

17 Therefore, waste not that the blood of the sacrifice shall not cry up from the ground unto YHVH, but that He receive the sweet savor.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Salt: see 4 Moses 41:19.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 28

The Peace Offering

1 And this is the Torah^a of the sacrifice of peace offerings, which ye shall offer unto YHVH^b:

2 If the oblation be a sacrifice of peace offering, if they offer it of the herd, whether it be a male or female, goat or sheep, they shall offer it without blemish before YHVH.

3 And they shall lay their hand upon the head of the offering, and look into the face of it, and kill it at the door of the Tabernacle of the Congregation;

4 And the Priests, shall sprinkle the blood upon the altar round about.

5 And they shall offer of the sacrifice of the peace offering an offering made by fire unto YHVH, burning up the fat that covereth the inwards and all the fat that is upon the inwards.

6 ¶ And the two kidneys, and the fat that is on them, which is by the flanks, and the lobe above the liver, with the kidneys, these shall be removed.

7 And the Priests shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savor unto YHVH.

8 ¶ And if their offering for a sacrifice of peace offering unto YHVH be of the flock, male or female, they shall offer it without blemish.

9 And if they offer a lamb for their offering, be it goat or sheep, then shall they offer it freely and of their own will before YHVH^b.

10 If they offer it for a thanksgiving, then they shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

11 Besides the cakes, they shall offer for their offering leavened bread with the sacrifice of thanksgiving of their peace offerings.

12 And of it they shall offer one out of the whole oblation for an offering unto YHVH;

13 And it shall be given to the Priest that sprinkleth the blood of the peace offerings.

14 ¶ And the remnant of the meat offering shall be for Aaron and his sons, and for Miriam and her daughters; it is a thing most holy of the offerings of YHVH made by fire.

15 And when these have had their fill, the poor among you shall be fed; and when these have had their fill, give unto wants of those among you;

16 And the flesh of the sacrifice of their peace offerings for thanksgiving shall be eaten the same day that it is offered; they shall not leave any of it until the morning.

17 But if the sacrifice of their offering be a vow or a voluntary offering, it shall be eaten the same day that they offereth their sacrifice; and on the morrow also the remainder of it shall be eaten;

18 For this is a thing most holy of the offerings of YHVH made by fire, and YHVH doth not relish in the bloodshed of His creation;

19 Therefore, waste not that the blood of the sacrifice shall not cry up from the ground unto YHVH, but that He receive the sweet savor.

20 But if there be none to eat of it, then the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

21 And if any of the flesh of the sacrifice of their peace offerings be eaten at all on the third day, it shall not be accepted; neither shall it be imputed unto him that offereth it; it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

Notes:

- a. Torah: Hebrew meaning Instructions, Teachings, or Law.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.

Chapter 29

The Bread Offering

1 And the Priests shalt take fine flour and bake twelve cakes thereof; and thou shalt set them in two rows, six on a row, upon the pure table before YHVH^a.

2 And the Priests shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto YHVH.

3 Every Sabbath^b the Priest shall set it in order before YHVH continually, being taken from Israel by an everlasting covenant.

4 And it shall be given to the Priests and the Priestesses; and they shall eat it in the Holy Place; for it is most holy of the offerings made by fire by a perpetual statute.

5 And it shall be that Israel shall bring pure olive oil beaten for the light, to cause the lamps to burn continually; so mote it be, Amen.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Sabbath: Hebrew, “rest.”

The Chereb of Moses

The Sword of Moses

Chapter 30

The Chereb of Truth

1 And it came to pass that when Moses and Zipporah left Aaron upon the Mount of Ha'Elohim, the Voice^a was heard from the heavens, and YHVH^b spoke unto them, saying:

2 A swift messenger shall go out unto Adam^c, and they who fulfill my Word will be my sons and my daughters, and will carry the chereb of truth^d which I give them,

3 And this chereb is that my seers which have spoken from the foundation of the world, that thus will my Word be,

4 And if anyone is desirous of using this chereb^e, by which the creation is revealed, and every miracle is performed, then speak to me, YHVH, thy Elohim^f.

5 For in the beginning, in the name of Elohim Shaddai^g, four were appointed:

6 Two were the angel of YHVH^h and Raphaelⁱ who is Raziel^j from before the foundation of the world,

7 And one was Zadkiel^k from the first day of creation, and one was Michael^l from the second day of creation.

8 To these four are given the chereb by YHVH, the Creator^m; and they are appointed the Torahⁿ and the urim and thummim^o,

9 That by the Torah, and through these gazelem^p, mankind might see and be made to understand their role in the creation: preparing that which is below for that which is above, and bringing that which is above below that they are one.

10 ¶ And with these four are five others, holy and strong; and these are their names:

11 And one is Ariel^q from the third day of creation,

12 And two are Haniel^r from the fourth day of creation, and Moroni^s from the fifth day of creation,

13 And one is Gabriel^t from the sixth day of creation,

14 And one is Sandalphon^u who is Remiel^v from the seventh day of creation, even the Sabbath of YHVH.

15 And these know and say: There is one more who YHVH hath set as the crown upon his head and that YHVH givieth the understanding of His heart, and he is Zaphkiel^w who is Metatron^x from before the foundation of the world;

16 And unto these have been given power over everything that moveth upon the creation:

17 Yea, over these rest YHVH and under them rests the creation, and YHVH is Lord^y over all.

18 ¶ And when mankind^c shall call upon YHVH, Ha'Elohim^z shall send out one of these or the malakim^{aa}, one of the lords that stand under them,

19 And they will not tarry in their homage toward YHVH, and will not withhold from giving authority to those who hold the chereb^c;

20 For this is the commandment of YHVH unto them: Ye shall not refuse to obey Adam^c should they carry the chereb^c; therefore, honor My Name^{ab} and not Adam^c, but thou shalt go unto them.

21 ¶ And these are the words I give to thee, my servants, Moses and Zipporah: If thou desireth the chereb, and to pass it down from generation to generations, then know that thou who desires it must first fast for three days from food and drink, except once in the evenings,

22 And when thou shall eat, thou shall first wash thy hands in salt, eating only unleavened bread, and

drinking only water for three days, and this shall be thy fast:

23 On the first day that thou should fast, before thou liest down to retire, thou shall bathe once and then no more for the three days, and thy sleep shall be sweet.

24 ¶ And thou shalt pray in secret three times daily, saying: Blessed art thou YHVH^b, O Lord^y our Elohim^g,

25 Who opens the gates of the firmament, and givest light to the whole world and its inhabitants, with the multitude of Thy mercies,

26 Who teachest Thy people, Israel, Thy Torahⁿ, and revealeth unto Israel the chereb^e;

27 Grant me thy Torah that I, Thy servant, will be given authority^{ac} over this chereb, that I shall be thy servant,

28 That Thy will be done on earth and as it is in heaven; So mote it be, Amen^{ad}.

29 ¶ Do this and by my Breath^{ac}, which is upon thee, I will bring thee into my Presence^{af}, deliver to thee my Word, and my malakim^{aa} will teach thee, and my wonders will manifest from thee, and My malakim will listen and serve thee,

30 And thou shall be as a pupil to their master, and thy eyes will be illuminated, and thy heart^{ag} will see and behold that which is hidden.

Notes:

- a. The Voice: Masculine noun, referring here to the Holy Spirit.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Adam: Hebrew, “mankind.”
- d. 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.
- e. Chereb: Hebrew, feminine noun, “sword” or “tool.”
- f. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- g. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”
- h. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- i. Raphael: Hebrew, “God has healed.” Raphael is mentioned by name in the Book of Enoch, Tobit, and it is believed that he is the angel mentioned in John 5:2-4. He is Melchizedek (Doctrines of the Saints 17d:30 & 108b:11).
- j. Raziel: Hebrew, “secret of God.” Also known as Raphael, who is Melchizedek.
- k. 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.
- l. Michael: Hebrew, “one who is like God.” According to Doctrines of the Saints Appendix 1:11, Adam and Michael the archangel are the same person. According to Book of Remembrance 28:24-31 he is or represent the Holy Spirit.
- m. Ahveh Asher Ahveh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- n. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”
- o. Urim and Thummim: Hebrew “Lights and Perfections.” A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely. See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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).
- p. Gazelem: According to Alma 17:55 RAV, 37:23 OPV a gazelem is “a stone, which shall shine forth in darkness unto light.” 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. 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.
- q. Ariel: Hebrew, “Lion of God.” Also known as Uriel. Ariel is believed to be Joseph Smith Jr.
- r. Haniel: Hebrew, “Joy of God,” or “Grace of God.” One of the seven archangels in Judaism. Haniel is believed to be Moses.
- s. Moroni: Arabic, “at the place of fire.” See Revelation 14:6-7, Doctrines of the Saints 13a:10-17.
- t. Gabriel: Hebrew, “Man of God.”
- u. Sandalphon: Hebrew “godfather.” According to Rabbinic tradition, this may be Elijah after being taken into Heaven.
- v. Remiel: Hebrew, “thunder of God,” another name for Sandalphon. According to 2 Baruch 55:3, a pseudepigraphal scripture, Ramiel “presides over true visions.”
- w. Zaphkiel: Hebrew, “God’s knowledge.” Also known as Jophiel/Yophiel or Zophiel. One of the seven archangels. According to Zenos 4:4 he is also Metatron, who is Enoch.
- x. Metatron: Hebrew: “one who guards.” Also known as Mitatron (Arabic). One of the seven archangels, known as Zaphiel. Metatron is the angel of the veil. According to Kabbalah, Enoch is given a new name when he is transfigured, and that is Metatron.
- y. Lord: Adonai (אֲדֹנָי), Hebrew, “Lord.” In the Jewish Bible this term is used rather than YHVH when reading the Hebrew text. Its root is “shalam (שָׁלַם),” meaning “to be complete” or “sound.” Not to be confused with “adon (אֲדֹן),” “mare” (מָרָא), or gebir (גִּבּוֹר) which also mean “Lord,” but in the sense of domineering, and in a master, or rabreban (רַבְרַבָּן), which means “lord,” or

“noble.”

- z. Malak: Arabic and Hebrew for “messenger,” or “angel.” Malakim, plural form.
- aa. Ha'Elohim: (האלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- ab. HaShem: Hebrew, “The Name;” here “My Name.”
- ac. Authority: Hebrew “memshalah,” to “stewardship of” or “to watch over;” see 1 Moses 3:40, Genesis 1:26.
- ad. So mote it be, Amen: Hebrew (אמן), “verily,” “truth,” or “truly.” “So Mote it be” is from the Old English “so mot hyt be,” a way of saying “Amen” still used by Masons and other groups. It means “so it must be” or “truly.” “So mote it be, Amen” is the same as saying “Amen, amen.”
- ae. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- af. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remebrance 2:11.
- ag. 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.

Chapter 31

Washing, Herbs, and Oils

1 And the angel of YHVH^a spoke unto Moses and Zipporah, saying: Thou shalt be washed, fully immersed in living water, be it by a running stream or with the mikveh^b;

2 And this thou shall do to fulfill all righteousness^c; for except that thou born of the water^d, thou cannot enter into the Presence^e of Ha'Elohim^f; therefore ye shall wash with water that ye die not;

3 And when thou cometh up out of the water, thou shall be clean and the Breath^g shall fall upon thee;

4 And this thou shalt do that desire to be holy unto YHVH^h and walk in teshuvahⁱ before YHVH, thy Elohim^j, and to wear the mantel of righteousness.

5 ¶ Take unto thee a cup of olive oil, and thou shall place inside this pure myrrh^k, sweet cinnamon^l or cassia, and sweet cane;

6 Thou shall put in equal parts cinnamon or cassia and sweet cane, and as much myrrh as both the cinnamon or cassia and sweet cane;

7 And thou shalt make with it an oil of holy ointment, an ointment mixed after the art of the apothecary; it shall be a holy anointing oil;

8 And this thou shall use to anoint all that shall be anointed unto YHVH, even all that thou shalt sanctify, they shall be most holy;

9 Whatsoever shall be anointed by this oil shall be holy; this shall be used for a holy anointing oil unto YHVH^h throughout thy generations;

10 But upon the flesh of mankind^m, it shall not be poured; neither shall thou make any other like it, after the composition of it; it is holy, and it shall be holy unto you.

11 ¶ Take unto thee sweet spices: nataphⁿ, and shecheleth^o, and chelbenah galbanum^p, and pure frankincense^q, each in equal measures;

12 And with this, thou shalt make a perfume, a confection after the art of the apothecary, tempered together, seasoned with salt and holy;

13 And thou shalt grind some of it into powder and as a testimony where thou would meet with YHVH or His malakim; it shall be unto you most holy.

14 And thou shall not make to eat of it, or to place upon mankind^m; it shall be unto thee holy for YHVH.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- b. 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.
- c. See 2 Nephi 13:7 RAV, 31:5 OPV.
- d. See Book of the Law of the Lord 10:1 and John 3:5.
- e. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the

- Hai. See Book of Remembrance 2:11.
- f. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
 - g. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
 - h. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
 - i. Teshuvah: (תשובה) "return." Jesus Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."
 - j. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
 - k. Myrrh: See 4 Moses 41:24.
 - l. Cinnamon: See 4 Moses 41:25.
 - m. Adam: Hebrew, "mankind."
 - n. Nataph: See 4 Moses 41:34.
 - o. Shecheleth: See 4 Moses 41:20.
 - p. Chelbenah: See 4 Moses 41:35.
 - q. Lebonah: See 4 Moses 41:23.

Chapter 32

The Mantel of Righteousness

1 Anyone brought before YHVH^a as a High Priest or a High Priestess, even as your father, Abraham and your mother Sarah, as ordained by Melchizedek^b,

2 Having been approved of YHVH, they being ordained a High Priest and High Priestess after the order of the covenant which Ha'Elohim^c made with Enoch^d,

3 And this being after the order of Yachad Yachid Echad^e, which order came not by Adam^f, nor the will of mankind^f, neither is it handed down by father nor mother, neither has it any beginning of days nor end of years,

4 But it is of Ha'Elohim, given to mankind by Ahyeh Asher Ahyeh^g, delivered unto mankind by the voice of Ruach Elohim^h, according to His own will;

5 And to these are given power by YHVH that they might obtain the rodⁱ and the holy garments^j, even as were your father, Adam, and your mother, Eve; and Adam and Eve were given^k thus by me, the angel of YHVH^l.

6 ¶ And lo; to make thy garments holy unto YHVH, that thou might use it for a protection, and to glorify the name of YHVH,

7 Take thee a garment be it with or without sleeves, that shall fall down below the middle of thy calf, yet above thy feet, with the tzitzits^m upon the four corners, and thou shalt do these seven things:

8 One, thou shalt place the symbols upon it:

└ Lamedⁿ, the staff of Elohim^o upon the right breast,

∧ and Gimel^p, the motion upon the path of YHVH on the left breast,

— Vav^q, the guidance of El Elyon^r upon the right about the knee,

— and Bet^s the house of Ruach Elohim^h about the navel.

9 Two, thou shall wear the garments or keep them with thee for seven days, and sleep with them on or by thy side for seven nights;

10 Three, thou shall fast for these seven days, and not eat of any meat, nor anything that cometh from a living creature; neither meat, nor milk, nor eggs, nor fish, nor honey; but thou shall eat the meat of the plants^t.

11 Four, thou shall bathe every night and touch nothing that is unclean^u;

12 Five, thou shall keep thy thoughts pure, speaking love and kindness with all that cross thy path.

13 Six, upon the evening of the seventh day, thou shalt go into the water^v; and after thou hath bathed, pray;

14 And when thou shall pray unto YHVH^a, a light shall descend upon thee: and if the light is green^w then thou art impure and shall begin again, therefore bathe thyself and make ready thy sin offering^x.

15 And if the light is blue^y then the peace of YHVH is upon thee, and thou are worthy, thy garments are holy;

16 Therefore, (seven) thou shalt get thee out of the water^v, and pray to YHVH in thanksgiving, and the next day make ready for the Priest the peace offering^z, giving alms to the poor, and food unto the hungered.

17 And if the light is red^{aa}, then this is the fire of YHVH, and thou art pure, and thy garment is holy;

18 Therefore, (seven) get thee out of the water^v, and pray to YHVH in thanksgiving, and the next day make ready for the Priest an offering of sacrifice giving alms to the poor, and food unto the hungered.

19 But if any blood should touch thee, or any unpure or violent thoughts should enter thy mind, or should anything that is unclean touch thee, thou shalt offer a sin offering^x in the Tabernacle and begin again after the new moon^{ab} should come;

20 And if on the night of the seventh day no light should come, then get thee to the Priest and make ready thy sin offering^x, and wait one year before fasting again.

21 And now, behold, if thy garment be holy, then shalt thou watch over it, and wear it well that it be not defiled.

22 ¶ And now, to set apart a rod or a sword, or a cup, or any other item to YHVH^b and use it to create the miracle and to glorify the name of YHVH, thou shalt follow these seven steps:

23 One: Thou shalt pray over it, asking YHVH to sanctify it, that it be holy.

24 Two: thou shalt carry the rod, or sword, or cup, or any other item with thee for seven days, and sleep with it by thy side for seven nights;

25 Three: thou shall fast for these seven days, and not eat of any meat, nor anything that cometh from a living thing, neither meat, nor milk, nor eggs, nor fish, nor honey; but thou shall eat the meat of the plants^t.

26 Four: thou shall bathe every night and touch nothing that is unclean^u, washing thy hands in salt^{ac} once in the morning, once at midday, and once in the evening;

27 Five: thou shall keep thy thoughts pure, and speak lovingly with all that cross thy path;

28 But if thou shall come upon the dead, or any blood should touch thee, or any impure or violent thoughts should enter thy mind, thou shalt offer a sin offering in the tabernacle and begin anew after the new moon should come.

29 Six: upon the evening of the seventh day, when thou shall pray unto YHVH, a light shall descend upon thee:

30 And if the light is green^w then thou art impure and shall begin again, therefore bathe thyself and make ready thy sin offering^x.

31 And if the light is blue^y then the peace of YHVH is upon thee, and thou are worthy; thy rod, or sword, or cup, or any other item is holy;

32 Therefore, (seven) pray to YHVH in thanksgiving, and the next day make ready for the Priest the peace offering^z.

33 And if the light is red^{aa}, then this is the fire of YHVH, and thou art pure; and thy rod, or sword, or cup, or any other item is holy;

34 Therefore, (seven) pray to YHVH in thanksgiving, and the next day make ready for the Priest an offering of sacrifice^{ad}.

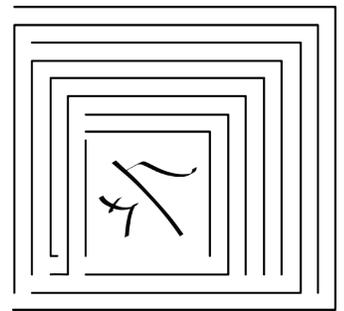
35 And if thou should hold up thy rod, then call upon the winds, or the rain, or the hail, and they shall come; and the sword shall be a fire to protect thee; and if thou should seek wisdom, thy cup shall show thee, even as thy father, Joseph^{ae}.

36 And if on the night of the seventh day no light should come, then get thee to the Priest and make ready thy sin offering^x, and wait one year before fasting again.

37 And should an malak^{af} come to thee during thy fast, and the angel^{af} should ask thee for thy rod, or thy sword, or thy cup, or the idem thou should give unto YHVH^a, then thou shall set it at their feet,

38 And if they tell thee that thy rod, or sword, or cup, or other item is holy before YHVH, then ask them if they might place it in thy hand, and if they try but cannot, then they are iyirin^{ag} and thou shall begin again upon the next month;

39 But if they say unto thee: Nay, but it is holy, therefore the will of YHVH shall be done, then the rod is holy, and if thou should hold up thy rod, then call upon the winds, or the rain, or the hail, and they shall come.



40 And now, if thy rod, or sword, or cup, or other item be holy, then shalt thou watch over it, that it be not defiled.

41 ¶ And now, behold, to dedicate thy coat^{ah} unto YHVH^a, that thou might use it for a protection, and to glorify the name of YHVH,

42 One: thou shalt engrave the seal^{ai} upon the inside of it; and in the middle of the seal put the letters, and around the seal thou shall write: YHVH^a, may this chereb do Thy services, and may the Lord of it approach!

43 Two: thou shall wear the cloak upon thee for seven days, and sleep in it or with it by thy side for seven nights.

44 Three: thou shall fast for these seven days, and not eat of any meat, nor anything that cometh from a living thing, neither meat, nor milk, nor eggs, nor fish, nor honey; but thou shall eat the meat of the plants^t.

45 Four: thou shall bathe every night and touch nothing that is unclean^u, but wash thy hands in salt three times a day; once in the morning, once in the midday, and once in the evening, before thou should bathe.

46 Five: thou shall keep thy thoughts pure, and speak lovingly with all that cross thy path;

47 But if any blood should touch thee, or any impure or violent thoughts should enter thy mind, thou shalt offer a sin offering^x in the tabernacle and begin anew after the new moon^{ab} should come.

48 Six: upon the evening of the seventh day, thou shalt go into the waters^v, and after thou hath bathed, pray; when thou shall pray unto YHVH^a, lo! a light shall descend upon thee:

49 And if the light is green^w then thou art impure and shall begin again, therefore bathe thyself and make ready thy sin offering^x.

50 And if the light is blue^y then the peace of YHVH is upon thee, and thou are worthy, thy cloak^{ah} is holy;

51 Therefore, (seven) get thee out of the water^v, and pray to YHVH in thanksgiving, and the next day make ready for the Priest the peace offering^z, giving alms to the poor, and food unto the hungered.

52 And if the light is red^{aa}, then this is the fire of YHVH, and thou art pure, and thy cloak^{ah} is holy;

53 Therefore, (seven) get thee out of the water^v wherein thou hath bathed thyself, and pray to YHVH in thanksgiving,

54 And the next day make ready for the Priest an offering of sacrifice^{ad} giving alms to the poor, and food unto the hungered.

55 And if on the night of the seventh day no light should come, then get thee to the Priest and make ready thy sin offering^x, and wait one year before fasting again.

56 And when thou should wear the holy cloak^{ah}, thou shall be as smoke, as a window to see between this world and the heavens where Ha'Elohim^c dwelleth, for it shall be unto thee as a coat of light;

57 And thou shall see that Michael, and Gabriel, and Raphael, and Ariel doth watch over thee;

58 And these shall send the revealer and other malakim^{af} to teach thee, and to guide thee through;

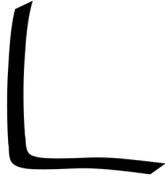
59 And thou shall see, and thou shall prophecy, for YHVH hath made thee holy; therefore, wear thy cloak well, that thou be not defiled.

Notes:

The letters/symbols on the plates of brass do not look like the Hebrew letters we know today, nor do the symbols for the garments look exactly like the symbols on the various Latter Day Saint garments. Their meaning and our understanding of them in the notes below come per inspiration as a part of the translation method.

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. See 1 Moses 1:27.
- c. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.
- d. See 1 Moses 13:27, Melchizedek 1:3.
- e. Yachad Yachid Echad: "The Only Begotten" or "Only Legitimate one who unites us." A reference or title for Jesus Christ.
- f. Adam: Hebrew, "mankind."
- g. Ahyeh Asher Ahyeh: The Creator, or "I AM that I AM," or "I AM (the One) that Makes/Creates."
- h. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God. Here Ruach Elohim, "the Breath of the Gods," or "the Breath of God."
- i. Rod: Likely shepherd's or walking staff, but possibly a divining rod; here a tool blessed and endowed with the power of God.
- j. Holy garments: Hebrew feminine nouns, "כֶּתֶנֶת," or "kethoneth." Can be translated as "coat," "dress," "garments," or "tunic." See Genesis 3:21, 37:3, 23; Doctrines of the Saints 12b:35; Book of Remembrance 12-14.

- k. See Book of Remembrance 12-14.
- l. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH. See Doctrines of the Saints 45e.
- m. Tzitzits: Hebrew, “frenge;” white strings with a blue thread to represent that Israel is a kingdom of priests and priestesses. See 4 Moses 7:23-26.
- n. Lamed: the staff of Elohim. Lamed would mean “goat” to Israelites of Lehi’s day. The letters/symbols on the plates of brass do not look like the Hebrew letters we know today, nor do they look exactly like the symbols on the Latter Day Saint garments. Their meaning and our understanding of them comes per inspiration as a part of the translation method.



- o. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- p. Gimel: motion upon the path of YHVH. Gimel might have meant something like “stick in motion” in Lehi’s day.



- q. Vav: the guidance of El Elyon; this appears to be Vav laying on its side, as if laying prostrate, showing reverence before the Lord. Vav means “hook.”



- r. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- s. Bet, the house of Ruach Elohim. Bet means “house.”



- t. Meat of plants: This appears to indicate a sort of vegan dietary restrictions.
- u. Unclean: Here referring to anything dead; no dead bodies, be they human or animal, touching blood, or unkind thoughts. See 4 Moses 23:2-3.
- v. 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.
- w. Green light: Green is associated with the Sefirot Tif’eret, Hebrew “adornment.” It is unclear why a green light here would be a sign that the ritual did not work.
- x. Sin offering: See 4 Moses 25. Today one would repent and take the Sacrament of Communion.
- y. Blue: The color of holiness and divinity.
- z. Peace offering: See 4 Moses 28. Today one would take the Sacrament of Communion.
- aa. Red: In Kabbalah red signifies fire, strength, and judgment.
- ab. Rosh Chodesh: The beginning of every new Hebrew month, based on the first sighting of a new moon.
- ac. Wash thy hands in salt: This is a dry rub, putting salt upon the hands and rubbing it in without water to take away any dead skin.
- ad. Offering: See 4 Moses 26 and 27. Today one would take the Sacrament of Communion.
- ae. See 2 Moses 13:2.
- af. Malak: Arabic and Hebrew for “messenger,” or “angel.” Malakim, plural form.
- ag. 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.
- ah. Coat: Hebrew feminine noun, “salmah,” meaning “cloak,” or “robe.”
- ai. Seal: Hebrew masculine noun, “miktavim,” meaning “letters,” “writing,” or “symbol.” The seal on the plates of brass pictured in the text reads “tsum” which means “fast,” and in to deny oneself something for God. The two letters are ancient forms of Tsadi and Mem, though Mem does not look like the known Paleo-Hebrew version. The seven levels to the right, representing the East, represent Elohim, God the Father or the Divine Masculine. The seven at the top, representing the North, represent Elohim, the Mother or Divine Feminine. The four levels to the left, representing the West, represent YHVH. The two at the bottom, representing the South, represent the Breath of God, or the Holy Spirit. Although there were no other letters carved into the plates of brass, I 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 ׀ (Resh and Chet) for Ruach, meaning “Breath” for the Holy Spirit. It may be that this is a “template” of sorts and one would write in their own information on the seal. More revelation is needed.
- aj. The revealer: An unknown angel or malak, most likely Raziel who is Raphael that is sent to teach mankind God’s wisdom

and knowledge.

Chapter 33

The Prophet and the Seer

1 When the prophet or the prophetess dance to hear the will of YHVH^a, and the will of Ha'Elohim^b, let the Priests or the Priestess praise YHVH in dance:

2 Let them sing praises unto El Elyon^c with the timbrel and harp; let the praises of Ha'Elohim be in their mouths.

3 And ye shall place the crown^d upon the heads of the prophets and the prophetess; let the young men make music, and a joyful noise, and the young women dance in their praise;

4 Let the eyes of the Elders be bright, that they might see, and YHVH shall speak unto Israel by the mouths of the prophets and the prophetesses, that the will of YHVH Elohim^e should be made known.

5 And the Breath^f shall direct the mouths of the prophets by the Word of YHVH, and shall opened the hearts^g of the prophetess,

6 And this that they might speak the peace of YHVH as the hands of the young men move over the harp, and the strings speak, and the feet of the young women are made light, and the Voice^h of Ha'Elohim shall be found in their feet.

7 And the Presenceⁱ shall come upon the congregation, and Israel shall know their words; therefore, the sign or the wonder wheresoever they speak, surely it shall come to pass;

8 Therefore, Israel shall walk after YHVH, thy Elohim, and fear El Elyon, and keep the Torah^j, and obey the Voice.

9 ¶ And the seer^k shall see, and when the dreamer of dreams shall be given a dream; and should their words be true to the Covenant, then their signs and wonders should surely come to pass;

10 And by this ye shall know that what they have spoken is from YHVH; therefore, ye shall follow what they shall speak, for they have spoken or the dream they have been given is by the Breath of Elohim^f.

11 And unto the seer shall be given the gazelem^l, which shall shine forth in darkness unto light; and any who are commanded to look into the stone, the same is a seer;

12 And the seer is greater than a prophet, for the seer can know of things which have passed and also of things which are to come,

13 And secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, even hidden things which could otherwise not be known.

14 And the prophet and the prophetess and the seer shall bring forth out of darkness into light all the secret works and abominations when Israel should rebel;

15 And all their signs and their wonders ye shall retain from this people, that they know them not, lest Israel should fall into darkness also and be destroyed.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see *Pdalm* 82:6.
- c. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- d. Keter: Hebrew, "crown." However, when making the translation the term "cap" was presented in English, and the image in my mind was of a head covering worn by Elders in their Endowment.
- e. 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. Thus "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."
- f. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- g. 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.

- h. The Voice: Masculine noun, referring here to the Holy Spirit.
- i. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remembrance 2:11.
- j. Torah: Hebrew meaning Instructions, Teachings, or Law.
- k. Seer: Hebrew: "chozeh." 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." See 1 Samuel 9:9; Mosiah 5:72-74 RAV, 8:13 OPV.
- l. Gazelem: According to Alma 17:55 RAV, 37:23 OPV a gazelem is "a stone, which shall shine forth in darkness unto light." 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. 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.

Chapter 34

The Power of YHVH

1 When healing, arise early and make ready myrrh and frankincense to burn on coals while calling upon YHVH^a, that He might send healing^b, and pray there upon the sick, saying:

2 YHVH, I beseech Thee that Thou will give me success in healing this one, who is the son or daughter of them^c.

3 And when the Elders shall pray over the sick, placing olive oil upon their heads, and YHVH, in His mercy, will send Raphael^b to heal them.

4 And if thou canst not travel to they that need healed, write thy prayer down and send it to them, and when they receive it, YHVH, in His mercy, will send Raphael to heal them.

5 Do this and anyone for whom thou should ask, whether thou do this in writing or by thy voice, they will be healed.

6 And if this faileth, then purify thyself from all thy sins and bathe thy flesh first, and then seek the will of YHVH that thou should succeed,

7 And if it is not the will of YHVH, and if YHVH had said, in His great wisdom, not to send Raphael, then they will not be healed,

8 Then YHVH, in His mercy, shall send Mal'akh Ha'Mavet^d, and he shall take them, and this is the will of Ha'Elohim^e; and so must it be; Amen.

9 ¶ And should one of thy people be taken by a foreign spirit^e, or an unclean spirit^f, or by a familiar spirit^g, take thee a clean vessel of clay that has seen fire, and place within it oil and honey;

10 Take thee a small rod, and bless it and sanctify it, and place it upon the forehead of they that are overcome, and speak unto them, saying:

11 Come ye out! Come ye out by the strength of YHVH! Come ye, and be withdrawn; yea, come ye from out of this body, and get thee into this pot; in the name of YHVH shall ye do this; so mote it be, Amen.

12 And when the spirit hath gotten up into that pot, it shall gurgle that thou should know;

13 And then thou shall take it up from there and into the fields, and thou shall break the vessel in a place where there shall be no travelers, and thou shalt command that they should depart from among thy people;

14 And then shall the spirits wonder the earth and no more bother thy peoples.

15 ¶ And should thy enemies come before thee, thou mayest send the angels of the wrath of Ha'Elohim^e against them, be they thy creditor, or thy enemy, or armies, or any that should desire to do thee harm;

16 And these should they do, if it be the will of YHVH: punish them, or the sinking of their ships, or the breaking of their walls, or the damage to their business;

17 Or to exile them, or to place a plague upon them or upon their households, or to bind them or to blind them, or to make them mute, or to make them lame, or to do anything that would grieve them;

18 But know that if thou should do this and thou art worthy of the same then Iⁱ shall put that thing back against thee.

19 Take thee fresh water from the stream and pour them into seven pots that have never tasted a flame; set these before Ha'Elohim at the night, that the stars should watch over them;

20 And upon the seventh night, thou shalt pour the water out, speaking the name of thy enemies, and

break the pots, and scatter the shards to the East, and to the North, and to the West, and to the South;

21 Then thou shalt say: YHVH, by thy power, bind them^c, smite them that the light of Thy eyes shall not look upon them,

22 Make their mouth stop, that mine enemy should not bind or harm me in any way, but that which they should wish upon me should be done unto them;

23 Make their plans against me be in vain, that they should not trespass against me, but that their trespass should be taken and turned against them;

24 And should they be worthy in their anger against me, and should they be more worthy than myself, then should their plannings come to pass, and all that I wish against them should be done unto me; So mote it be, Amen.

25 Do this, and that harm which thou desirest against thy enemy should be done unto them; but should thou not say: all that I wish against them should be done unto me; then shall Ha'Elohim^e know thy vanities, and YHVH^a shall bring thee low, even seven fold.

26 And should thou pray for plenty or for famine, for the rain to be plenty or sparse, or whether there will be locusts come and strife, or whether the sword should come or peace;

27 Know, O man, that the will of YHVH shall be done in all things; therefore, seek first the will of Ha'Elohim, then doest thou this and it will be well for thee and for thy house.

28 ¶ Take thee a new vessel for drinking^j and fill it with oil mixed with the sweet smelling myrrh and thou comest out from the bridal chamber^k, throw it into the sun;

29 Do this for three days in a row and thy season shall be fruitful; there shall be fruits plenty, and no locus^l shall come upon thee.

30 ¶ Take thee the sweat of thy brow, and the sweat of brow of thy wife, and put these into an unpolluted cup with an amount of fine oil, and write upon it your names when the shofar hath blown for the full moon,

31 And bless it giving it as a sacrifice unto YHVH; then shall thou bury it under thy doorstep and dig it up after the shofar hath been sounded for the new moon;

32 And when ye shall wear it, both the husband and the wife, your love shall be remembered, and your flames shall grow bright and hot.

33 ¶ To call forth the malakim^m of YHVH that they might serve thee in wisdom in knowledgeⁿ, bless a new vial filled with oil and honey, and call upon them by name, as a servant of YHVH;

34 If the malak cometh not the first time, call again the next day, and this thou should do until the third day;

35 And if the malak that thou doth call upon cometh not upon the third day, open the vial and see that the oil and honey hath become polluted, and the malak shall not come.

36 And if the malak should come, then see that thou not be deceived, asking to embrace the malak, even as thou would a brother that hath returned home;

37 And if the malak sayeth yea, then he be a deceiver and is not of YHVH and shall pass through thee, for this is the iyrin^o that fell in disgrace;

38 And if the malak sayeth nay, then ask thy question; and when thou hath asked thy questions, pour out the vial and prostrate thyself upon the earth and praise YHVH that the malak should not take thee^p.

39 ¶ And should thou need to cross the waters on dry ground, or to tap the rock that water should spring fourth, then make thee an amulet, and upon it write: Chereb^q;

40 And around Chereb thou shall write: YHVH^a, may this chereb do Thy services, and may the Lord^r of it approach!

41 Then shall thou place thy rod^s that hath been blessed, or thy cloak^t that hath been blessed, and hold it over the water, and whatever thou shall command, so shall it do.

42 ¶ And to keep evil from thy home, take thee a bowl and write upon it the script^u, and place in by thy door and keep you clean water in it, and YHVH shall preserve thee from evil.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

- b. Raphael: Hebrew, "God has healed." Raphael is mentioned by name in the Book of Enoch, Tobit, and it is believed that he is the angel mentioned in John 5:2-4. He is Melchizedek (Doctrines of the Saints 17d:30 & 108b:11).
- c. Replace "this one" and "them" with their actual names
- d. Mal'akh Ha'Mavet: Hebrew, "angel of death." Some say this is Azrael, others Gabriel, but the identity of this angel is unknown, if it is even one angel. See Exodus 12:23, 2 Samuel 24:16, Isaiah 37:36, Psalm 116:15, Hebrews 1:14 and Revelation 6:8.
- e. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.
- f. Foreign spirit: an unknown spirit.
- g. Unclean spirit: a demon.
- h. Familiar spirit: the spirit of a person who is dead.
- i. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH. See Doctrines of the Saints 45e.
- j. Or: "a new cup."
- k. Or: "the mourning after having sex with your spouse."
- l. No locus: It is unclear if this refers to fertility or just having a good year.
- m. Malak: Arabic and Hebrew for "messenger," or "angel." Malakim, plural form.
- n. Or answer your questions.
- o. 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.
- p. Not take thee: Implying that the angel might kill the one that summoned them.
- q. Chereb: Hebrew, feminine noun, "sword" or "tool."
- r. Lord: Adonai (אדוני), Hebrew, "Lord." Its root is "shalam (שלם)," meaning "to be complete" or "sound." Not to be confused with "adon" (אדון), "mare" (מרא), or gebir (גביר) which also mean "Lord," but in the sense of domineering, and in a master, or rabreban (רב־רבן), which means "lord," or "noble."
- s. See 4 Moses 32:22-40.
- t. See 4 Moses 32:41-59
- u. See 4 Moses 34:39-40.

Chapter 35

The Law of Consecration

1 When man or woman shall consecrate themselves by a vow, even the vow of a Nazarite^a, to devote themselves unto YHVH^b,

2 They shall be brought before the Priestess that she may read what Ha'Elohim^c hath written upon the night sky, that they should know the time of their dedication;

3 And the days of their dedication shall not be less than that of thirty, nor shall they be more than thirty in years.

4 And on the day of their consecration they shall bring two turtles or two young pigeons to the Priest, to the door of the tabernacle of the congregation;

5 And the Priest shall offer the one for a sin offering^d, and the other for an offering and make an atonement for them, and they shall consecrate unto YHVH the days of their Naziriteship.

6 ¶ And during their time of consecration, they shall drink no vinegar made of wine or vinegar of strong drink; neither shall they drink any juice of the grapes nor eat grapes at all, be they moist or dried;

7 Yea, all the days of their consecration shall they eat nothing that is made of the vine tree, from the kernels even to the husk.

8 ¶ All the days of their vow of consecration there shall no razor come upon their head;

9 Until the days be fulfilled in the which they consecrateth themselves unto YHVH, they shall be holy and shall let the locks of the hair of their head grow.

10 ¶ All the days that they consecrateth themselves unto YHVH, they shall avoid the presence of the dead;

11 And they shall not make themselves unclean for their fathers, or for their mothers, for their brothers, or for their sisters when they should die, because they wear the consecration of their Elohim upon their heads.

12 All the days of their consecration, they are holy unto me, YHVH.

13 And if anyone is to die very suddenly by them, and they hath defiled the head of their consecration, then they shall wash their bodies and their clothes in the day of their cleansing; on the seventh day shall they wash.

14 And any Nazarite that sin by the dead shall hallow themselves in that same day, and shall bring a lamb of the first year for a trespass offering;

15 And they shall return again unto the Priestess to know their time, and unto the Priest to renew their vows, for all the days that were before have surely been lost because their consecration was defiled.

16 ¶ And this is the Torah^e of the Nazarite: when the days of their consecration are fulfilled, they shall be brought unto the door of the tabernacle of the congregation;

17 And they shall offer their offering unto me, one he lamb of the first year without blemish for an offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

18 And a basket of unleavened bread, cakes of fine flour, mingled with oil, and wafers of unleavened bread, anointed with oil, and their meat offering, and their drink offerings.

19 And the Priest shall bring them before YHVH and shall offer their sin offering and their other offerings;

20 And they shall offer the ram for a sacrifice of peace offerings unto me, YHVH, with the basket of unleavened bread; the Priest shall offer also their meat offering and their drink offering.

21 ¶ And the Nazarite shall shave the head of their consecration at the door of the tabernacle of the congregation, and shall take the hair of the head of their consecration, and put it in the fire which is under the sacrifice of the peace offerings.

22 And the Priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer and shall put them upon the hands of the Nazarite after the hair of their consecration is cut;

23 And the Priest shall present them for an offering before YHVH; this is holy for the Priest, with the wave breast and heave shoulder; and after that, the Nazarite may drink wine.

24 And after this, they shall go to the Priestess, that she should read^f to them the fulfillment of their consecration, that their vow be fulfilled and that they know again their mitzvah^g.

25 This is the Torah of the Nazarite who hath vowed and of their offering unto YHVH for their consecration, besides that that their hand shall get; according to the vow which they vowed, so they must do after the Torah of their consecration. So mote it be, Amen!

Notes:

- a. Nazarite: From the Hebrew "nazir" meaning "consecrated" or "separated."
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- c. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.
- d. Sin offering: See 4 Moses 25. Today one would repent and take the Sacrament of Communion.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.
- f. Read: a form of divination.
- g. Mitzvah: Hebrew: "obligation," "tradition," or "commandment."

Chapter 36

The Chereb of Righteousness

1 And YHVH^a spoke again unto Moses and Zipporah, saying: Ye shall make this known to men and women who are righteous and pure^b and faithful, whose hearts^c are united, and in whose mouth is no deceit;

2 They who do not lie with their tongues and do not deceive with their lips, who do not grasp with their hands and are not lustful with their eyes;

3 They who depart from uncleanness, from defilement, keeping themselves holy, and doing all that I, YHVH their Elohim^d should command them.

4 And tell them that they are not to defile themselves with the dead, nor are they to sleep on the places of the dead, that they not be defiled^e by sleeping spirits.

5 ¶ And Moses spoke unto Zipporah, his wife, saying: Who shall we find that possesses all these that I should go to them?

6 And Moses asked in his heart^c, and thought that there could be no man or woman who would do all this that YHVH^a had asked; and this weighed heavy upon him.

7 And Zipporah spoke unto Moses, saying: YHVH hath called thee to be His mighty right arm, and did give of us His glory and His crown, with an oath:

8 O thou, mighty right arm of YHVH, he who hath been set apart to petition Ha'Elohim^f for the people, Israel; YHVH strengthened me and sent me as an helpmate^g to serve thee;

9 And YHVH receiveth my prayers and my supplications, and He honoreth my songs and my libations do I poureth out unto Him, and my libations He doth receive; blessed be YHVH!

10 For He rememberth my deeds before Him and has made to forgive my sins on account of my words of supplication, and through thy supplication He hath made to forgive Israel of her supplication;

11 Therefore, why now would His servants sanctify Him not, and praise Him not? But they shall bring with them a sweet melody, and say: Holy, holy, holy is YHVH; the whole earth is full of His glory!

12 Therefore, refuse Him not, but surely YHVH, the Lord of the Sabbath, shall provide thee with those that are Holy.

13 ¶ And then, speaking unto YHVH, Zipporah said: Blessed art thou, O YHVH, El Elyon^g, who knowest all!

14 Then the Voice^h came unto Moses and Zipporah again, saying: If thou wishest to use the chereb^j, to call upon me, and rest upon my strength, and stand in my Presence^k, then write the Word that I shall give thee,

15 And carry about with thee during the three days of fasting and purification, and fast even as I have shown thee, and pray even as I have told thee.

16 Command the generations which will come after thee that at the beginning of their days, they shall pray, saying: Hear, O Isreal, YHVH is our Elohim; YHVH is United!

17 And this that my people should go about the day being one with me, and with my creation.

18 And at the end of their days they shall pray, saying: Blessed art Thou, YHVH; Thou hath hearkened unto my prayer; blessed art Thou, giver of the endowment^l, who hearkenest unto my prayer.

19 And thou are not to touch this chereb until after thou hath done all these things; afterwards thou shall be able to do all that is required of thee, everything being written here following in its proper order; Even so, Amen.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Virgin: The Hebrew shown over the plates of brass here is עַלְמָה "almah," which means "a young woman," "virgin," or "recently married woman." Can refer to purity of heart, and not merely sexual purity. This is likely feminine because God sees Israel as the Bride.
- c. 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.
- d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Defiled: Not to be possessed by the dead, what the Jews call a dybbuk. A dybbuk, from the Hebrew dabaq (דָּבַק), meaning "to cling," is a malicious spirit of a dead person, an evil familiar spirit.
- f. Ha'Elohim: (אֱלֹהִים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.
- g. Helpmate: a companion or partner sent to help someone; a spouse, or people in a marriage type relationship.
- h. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- i. The Voice: Masculine noun, referring here to the Holy Spirit.
- j. Chereb: Hebrew, "sword" or "tool," See 4 Moses 30.
- k. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remebrance 2:11.
- l. Endowment: (נָתַן) Hebrew, "gift," from Zabad (נָתַן), Hebrew, "endow with" or "to bestow upon."

The Wisdom of Zipporah

The Torah of Zipporah

Chapter 37

The Testimony of Zipporah

1 And it came to pass that I walked with Moses upon the Mount of Ha'Elohim, and there we heard the words of the Angel of YHVH^a that came unto us, saying: Your crowns^b have been prepared; therefore, give unto YHVH^c your trust, for ye hath gained His patience.

2 And Moses, in his humility, said: Lord^d, why should thou take us? who are we to make supplication^e with Ha'Elohim^f for thy son and thy daughter, Adam^g?

3 And the angel of YHVH said: Make not any supplication with me, but the will of Ha'Elohim shall be done.

4 And Moses said: We will not cease to plead^e with YHVH, our Elohim^h.

5 And the Voiceⁱ said: Your crowns^b have been prepared you; therefore come forth that ye mayst obtain them.

6 Then Moses said: O YHVH, O Elohim Shaddai! O YHVH who birthed the Creation! Listen to me, we have pleaded much for thy children, Israel;

7 And we will bring them thy Torah^k, that they should remember HaShem^l, that thou might give them a blessing from the heavens;

8 For thou didst bless Joseph; and by Joseph his father, Jacob; and his brothers, and their wives, and their children; yea and even did YHVH save all of Israel from famine.

9 And the Voice came unto us, saying: Moses, my beloved, all things whatever thou should ask shall I give to my Israel.

10 ¶ And it came to pass that we were brought before YHVH, and we were given the Torah, that all of Israel might covenant to be one.

11 And so it was that we were given the Torah of YHVH that Israel should be the covenant people, and be one with her Elohim.

12 ¶ And it came to pass that when we came down from the Mount and saw Israel, the very children of YHVH that we had pleaded for, and on behalf of, prostrate in adultery, Moses became enraged, and he threw down the tablets in disgust.

13 But YHVH, in His mercy, called us back, and we pleaded once more in behalf of Israel, and YHVH granted our petition;

14 And YHVH spoke unto us saying: Teach my Israel my Torah^k, that they be my covenant people;

15 But because they be a stiffnecked people, it shall be that when they shall keep my mitzvathⁿ, they shall be blessed upon the face of this land,

16 And there shall be none to molest them nor to take away from them the land of their inheritance; and they shall be a blessed people upon the promised land forever.

17 And nothing, save it shall be iniquity among them, shall harm or disturb their prosperity upon the face of this land forever.

18 But if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be blessed forever; So mote it be, Amen.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH. See Doctrines of the Saints 45e.
- b. Keter: Hebrew "the crown."
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. Lord: Adonai (אֲדֹנָי), which means "Lord" in Hebrew. This is likely because Moses is speaking to the angel of YHVH.
- e. Supplication: Hebrew *athar*, "to pray" or "to supplicate."
- f. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the

Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.

- g. Adam: Hebrew: “mankind.”
- h. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- i. The Voice: Masculine noun, referring here to the Holy Spirit.
- j. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”
- k. Torah: Hebrew meaning Instructions, Teachings, or Law.
- l. HaShem: Hebrew, “The Name;” here “Thy Name.”
- m. Mitzvah: Hebrew, calling, commandment, or religious duty.

Chapter 38

Tu Kesheh

1 And it came to pass that Zipporah and Miriam taught the daughters of Israel saying:

2 The Sabbaths^a are known by the stars in the heavens, and by the moons; and these tell us the seasons and the secrets of Ha'Elohim^b;

3 For YHVH^c has appointed the moon for seasons; and YHVH telleth the sun when to rise and when to set.

4 And the Sons of Aaron shall be bound by the tabernacles and chained to the altars, and the Daughters of Miriam shall read words written upon the night skies;

5 And in the day of our gladness, and in our solemn days, and in the beginnings of our months—at the new moons^d, the Priests shall blow the shofar, and give the offerings and the sacrifices of our peace offerings,

6 And this they do for a memorial before our Elohim^e; YHVH, our Elohim; the Priests, they do cry out with their shofars, as Yod^f searching for Hei^g.

7 And at the full moons^h the Priestess sing and dance in celebration of the return of the Shekinahⁱ to Her place, and the Presence of Elohimⁱ in the congregation of Israel;

8 Therefore, it is the duty of the Priestess to watch the moon and the stars, and to tell the signs and the seasons.

9 And YHVH did create both the day and the night, even as he created Adam, male and female; and the shemesh^j for the male, and the lebanah^k for the female.

10 And on the first of the month^d, not one daughter in Israel shall do any spinning, nor weaving, nor sewing; for this shall be a Sabbath^a for you.

11 And at the new moons, and at the full moons the High Priestess shall pour out her libations as a sacrifice unto YHVH^c;

12 And in this the Presence of Elohimⁱ shall be remembered, and the congregationⁱ shall witness the Breath of Elohim^l.

13 ¶ And so it is that in the evening we raise our arms to YHVH and Ha'Elohim^b in the heavens and we pray:

14 Hear O Israel! YHVH is our Elohim; YHVH is United.

15 And this we do, because we are united even as the stars in the night sky.

16 And we stand and we bow our faces in reverence in the morning, even as the sun rises, and we pray:

17 Hear O Israel! YHVH is our Elohim; YHVH is One.

18 And this we do because YHVH is the Light, and in Him there is no darkness;

19 Even as Israel walked out of Egypt as one, it is the will of Ha'Elohim that Israel always be one; for in the unity of Israel is great power in YHVH; and the fear of YHVH will be known by His Israel.

20 ¶ And the unity of YHVH and His Israel is even as the bridegroom and the bride,

21 And should Israel love YHVH, even as a wife should love her husband and commit no adultery^m, then shall YHVH be faithful unto His Israel forever and ever;

22 And should Israel be unfaithful, then she shall be offered teshuvahⁿ, that she might return unto the covenant, and retain all her promises once more. Even so, Amen.

Notes:

- a. Sabbath: Hebrew, “rest.” See 4 Moses 2.
- b. Ha’Elohim: (אלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. Rosh Chodesh: The beginning of every new Hebrew month, based on the first sighting of a new moon.
- e. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Yod: representing The Creator or the Divine Masculine (Heavenly Father).
- g. Hai: Representing the revelation, the Divine Feminine (Heavenly Mother, the Shekinah).
- h. Tu Kesheh: The celebration of the Full Moons. See Psalm 81:3.
- i. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remebrance 2:11.
- j. Shemesh: Hebrew, “sun,” also representing the west and the masculine.
- k. Lebanah: Hebrew, “moon,” also representing the north and the feminine.
- l. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- m. Adultery: Hebrew masculine noun, usually refers 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.
- n. Teshuvah: (תשובה) “return.” Christ is the way back to God, usually translated as “repentance,” “redemption,” or “grace.”

Chapter 39

The Reading of the Heavens

1 And the High Priestess is to teach the Priestess the readings^a of the firmament, and the expanse of the heavens;

2 And within the firmament there are twelve rows and seven thrones, and the thrones are prepared there;

3 And upon the thrones are seated the seven malakim^b of the seven dispensations, and around them on all sides of the encampments are in the expanse of the heavens.

4 And stationed there are those obedient to YHVH^c, our Elohim^d, and to all those who stand and pour their libations^e to YHVH;

5 When prayer is heard, the encampment in the expanse of the heavens and the seven malakim hear, and they listen for YHVH to dispatch them to bless all those in the service of El Elyon^f.

6 ¶ These are the names of the seven malakim who sit upon the seven thrones: The first is Michael^g, and the second is Zaphkiel^h, and the third is Gabrielⁱ, and the fourth is Raphael^j, and the fifth is Haniel^k, and the sixth is Zadkiel^l, and the seventh is Ariel^m.

7 And in all of them is the testimony of YHVH^c, created from fire; and their appearance is like flames, and their fire is blazing, for from the fire of YHVH did they emerge:

8 And these and their servants never waver from their testimony of YHVH, nor do they doubt in their supplicationⁿ in the works they are given of YHVH;

9 For they are obedient to the will of YHVH and go about only with the permission of Ha’Elohim^o; for it is the works of YHVH that they do.

10 ¶ And every one of them goes to do the work they have been given, to fulfill their duties quickly wherever they might be sent;

11 Whether to act for good or for evil in the eyes of Adam^p; whether for war or for peace, from the time of the creation unto the end of the creation.

12 These are the angels^q who are obedient unto YHVH in all their doing.

13 ¶ And the first firmament is called the Shamayim of Erets^r and holds the seven thrones.

14 And the second firmament is called the Shamayim of Shamayim^s and is the heaven of abstinence, and holds the twelve steps.

15 And the third firmament is called the Shamayim of Otsaw^t and holds the three stones and is a pearl of fire.

16 And the fourth firmament is called the Shamayim of Be’ammud Aysh^u and holds thirty-one windows

and at the center holds the sun of which the earth orbits.

17 And the fifth firmament is called the Shamayim of Gaboah^v and separates the heavens and the earth, holding the twelve malakim that are the stars that shall judge^w the sons and daughters of mankind.

18 And the sixth firmament is called the Shamayim of Tzaddiq^x and holds the flame that rules over the twelve^w malakim.

19 And the seventh firmament is called the Shamayim of Or^y and holds light, and all of the glory of YHVH^c; and this is the light that separates the darkness, and this is the highest of the Hevens.

Notes:

- a. Read: a form of divination.
- b. The seven malakim of the seven dispensations: Malak is Arabic and Hebrew for “messenger,” or “angel.” Malakim, plural form. The seven malakim of the seven dispensations, see Znos 1:31. Each of these angels are mentioned in the Visions and Parables of Zenos in their dispensations.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. Libation: Hebrew, “to pour,” or “to pour out.” Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- f. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- g. Michael: Hebrew, “one who is like God.” According to Doctrines of the Saints Appendix 1:11, Adam and Michael the archangel are the same person. According to Book of Remembrance 28:24-31 he is or represent the Holy Spirit.
- h. Zaphkiel: Hebrew, “God’s knowledge.” Also known as Jophiel/Yophiel or Zophiel. One of the seven archangels. According to Zenos 4:4 he is also Metatron, who is Enoch.
- i. Gabriel: Hebrew, “Man of God.” In life, Gabriel was Noah.
- j. Raphael: Hebrew, “God has healed.” Raphael is mentioned by name in the Book of Enoch, Tobit, and it is believed that he is the angel mentioned in John 5:2-4. He is Melchizedek (Doctrines of the Saints 17d:30 & 108b:11).
- k. Haniel: Hebrew, “Joy of God,” or “Grace of God.” One of the seven archangels in Judaism. Haniel is believed to be Moses.
- l. 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. Zenos 9 implies that he is John the Baptist.
- m. Ariel: Hebrew, “Lion of God.” Also known as Uriel. Ariel is believed to be Joseph Smith Jr.
- n. Supplication: Hebrew athar, “to pray” or “to supplicate.”
- o. Ha’Elohim: (אלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.
- p. Adam: Hebrew: “mankind.”
- q. Malak: Arabic and Hebrew for “messenger,” or “angel.” Malakim, plural form.
- r. Shamayim of Erets: the Heavens of the Earth.
- s. Shamayim of Shamayim: the Heavens of the Heavens.
- t. Shamayim of Otsaw: the Heavens of the Treasury or the Treasury of the Heavens.
- u. Shamayim of Be’ammud Aysh: the Heavens of the Pillar of Fire.
- v. Shamayim of Gaboah: the Heavens of Exaltation.
- w. See 1 Nephi 1:9a RAV, 1:10 OPV.
- x. Shamayim of Tzaddiq: the Heavens of the Righteous or the Heavens of the Just.
- y. Shamayim of Or: the Heavens of Light.

Chapter 40

Libations: the Drink Offering

1 And say unto the Priestesses, the daughters of Miriam: In the Holy Place^a shalt thou cause the strong wine to be poured unto YHVH^b for a drink offering^c.

2 And ye shall offer at the evening; yea, the Priests shall prepare the meat offering in the morning and the Priestess the drink offering thereof in the evening;

3 And the Priestess shall offer it, and it shall be a sweet savor unto YHVH.

4 And on the Sabbath^d day, the drink offering shall be given beside the continual burnt offering.

5 ¶ And in the beginnings of your months when the Sons of Aaron shall offer a meat offering unto YHVH of a sweet savor, as a sacrifice made by fire unto YHVH, the Priestess shall offer up the drink offerings^c;

6 Half for a bullock, and the third part for a ram, and a fourth part for a lamb; and this ye shall do as an offering of every month throughout the months of the year.

7 And in the fifteenth day of each month is the full moon; and in the first month, for seven days shall unleavened bread be eaten.

8 But for the full moon of each month after the first month, the Presence^e shall be remembered, and strong drink^f shall be poured out in your groves.

9 ¶ And in thy homes, at Tu Kesheh^g, should thy husband desire to lie with thee, that ye should be one, keep the strength of thy passions^h, that it might be used to destroy familiar spirits, stop thy adversaries, and to free one from mortal burdens, to pass through water upon dry ground, or any other thing;

10 Write on a red bowl thy desires and fill it with water and myrrh and let it stand for three days,

11 And on the third day that after thou hast lain with thy husband, when thou riseth, wash thy hands and say the prayer of thy desire; so mote it beⁱ, Amen.

12 Then shalt thou pour out thy libation^c upon the ground, and YHVH that doth hear thy prayers shall grant thee thy petition;

13 But should the water sour, or should it be drunk at all during this time, behold thy petition shall neither be heard nor remembered by YHVH, for it is in vein.

Notes:

- a. Holy Place: The place in the Tabernacle set apart, but not as holy as the Most Holy Place (the Holy of Holies).
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Libation: Hebrew, “to pour,” or “to pour out.” Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.
- d. Sabbath: Hebrew, “rest.” See 4 Moses 2.
- e. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See *Book of Remembrance* 2:11.
- f. Strong drink: Likely fermented wine, but the text is unclear. Any fermented, including beer, may due. Follow the promptings of the Spirit.
- g. Tu Kesheh: The celebration of the Full Moons.
- h. Keep the strength of thy passions: This appears to be a type of sex ritual where the woman collects the sexual energy in a bowl.
- i. So mote it be, Amen: Hebrew (אמן), “verily,” “truth,” or “truly.” “So Mote it be” is from the Old English “so mot hyt be,” a way of saying “Amen” still used by Masons and other groups. It means “so it must be” or “truly.” “So mote it be, Amen” is the same as saying “Amen, amen.”

Chapter 41

The Torah of the Apothecary

1 Take thee the stones of the earth, and the herbs of the earth, and of the deep; and bless them, and sanctify them, and use them for the purpose of their creation, and in the name of YHVH^a, giving the glory of it to YHVH, thy Elohim^b.

2 ¶ Odem^c is a builder; she is given for a help for women in menstruation, and to aid for the prevention of miscarriage, and for awakening the heart^d, and for awakening other stones that sleepeth.

3 And of pit’dah^e, she shall gift thee with protection from the evil eye; blessings and focus are given of her; she might calm the passions of the body, and men shall be strengthened in the groin.

4 And of bareket^f, she is of healing and of peace; the seer^g shall use her to see; for the sharpening of the eyes, and greater wisdom for the wise she shall be.

5 And nofekh^h is a protection; she shall grant thee bravery in battle, and protection from priestcraftsⁱ; and the hope of YHVH shall be with her; yet if her color doth change, betrayal.

6 And sappir^j is the healer and a gazelem, and thus is the Torah^k written upon her by the finger of YHVH; she is one of love, and loyalty, and wisdom; may she grant thee understanding of the Torah.

7 And of yahalom^l, she is a strength and shall give they who sleep peace, keeping Lilith^m at bay; she shall be as a shield for thee, bringing to pass understanding of the divine will of El Elyonⁿ, and shall keep thy secrets.

8 And of leshem^o, she is grounded in wisdom and shall awaken the truth; she is a protector and lover of

justice^p and patience.

9 Shebo^q shall plant for thee a firm foundation, and is a healer and will cleans thy heart and body; she shall remind thee of hidden truths; she can hide her friends from their enemies.

10 Achlamah^r is a gazelem, she is a bridge between the earth and the heavens; may she bring valor, protection, and healing, guiding thee with the Breath of Elohim^s.

11 And tarshish^t is a teacher; she is a gift to the seer^g, a help for digestion, and bringer of peace to thy heart^d.

12 Shoham^u is a seer, maketh thee a gazelem, which is a seer stone^v, from her and thy eyes shall be opened.

13 And Yashepheh^w, she shall move thee forward, empower thee, and protect thee from Lilith^m; she is full of passion and vigor, and shall grow dark to warn thee of evil.

14 And of gabish^x, she is a friend; she will take upon her the pains of thy heart and remember them no more, giving thee strength.

15 And of shamir^y, she is a warrior, and men shall use her that lust for blood; but I say unto thee: She is the keeper of the waters of life for Israel, and her spark shall bring thee fire, for she never rests for to serve mankind.

16 Tarshish^z is a mother, she will bring malakim^{aa} to speak in thy sleep; she will awaken thee as an arrow and longs for your swiftness.

17 Peninim^{ab} is a peacemaker, she is incite, and patience, and mercy; may she temper thy wrath and walk thee away from conflict.

18 Israel is the dar^{ac} of YHVH; therefore, she is wisdom and understanding granted through thy charity; she is innocence gained by thy faith in YHVH; she is the love of YHVH, thy Elohim^d, for His Israel.

19 And of malach^{ad}, she is a purification for thee, and for a cleansing of thee, and shall make that which is bitter sweet, and that which is sweet bitter.

20 ¶ Take thou some shecheleth^{ae} and burn her upon your altars that her sweet scent might bring healing.

21 And of ahalim^{af}, take of her blood to use for healing; yea, in Egypt they use her for the dead, but I say unto thee, she is health for the living.

22 And of pesheth^{ag}, she shall wrap thee, and keep thee warm; wrap thy wounds with her, and put the blood of her sister, ahalim upon bruises and burns that she might heal them; and when she is pressed, she shall give thee oil for the bowels.

23 Take thou some lebonah^{ah}, and burn her upon thy altars, the burning of her tears shall give thee visions when burned with qiddah; and should the body grow warm from the inside out, give of the tears of it unto them that they might be healed.

24 And of mor^{ai}, Aaron shall use her for anointing oils; and she shall be for thee also for anointing oils and for the cleaning of the mouth and the skin.

25 And of qinnamon^{aj}, she is more valuable than gold; her oil is for anointing, and for her sweet smell; yea, and she is a healer.

26 Take thee getsach^{ak}, place her in thy food for flavor, and these thou shall eat in thy old age, for they are a healer.

27 And of maror^{al}, she shall be used for food, and to ease the belly, and to remember the pains for Israel in Egypt; and should a person be taken by a spirit, make them to eat of her and thou shall see the spirit move the water^{am} in the cup as it should leave them.

28 Keep tsori^{an} safe, for her oil is like gold; and her fragrance the most beautiful, capturing the hearts of men; and in her healing the most strength; therefore, in that day, the righteous will bathe in rivers of tsori.

29 And of qiddah^{ao}, she is for peace, and for visions; she shall bring trouble for the youth but healing for the old among you.

30 And of shuw^{ap}, she shall make the body warm, that ye may be fruitful and multiply upon the earth; and she shall grant great love unto they they eat of it, that their jealousy should be removed from them; keep her close by, for she shall guard thee against familiar spirits that come unto thee in distress.

31 Dardar^{aq} shall come unto thy aid should thou drinketh too much wine; and she shall fight against the poisons.

32 Keep thee karkom^{ar}, for she shall be a help for thee in the belly for healing; and for a spice.
 33 And of ezob^{as}, Aaron shall use her for the blood of the sacrifice; but thou mayest use her for the healing of thy heart.
 34 And Nataph^{at}, she is the tears of the balsam tree, and her sweetness shall be used in the incense, and for perfumes, and for her sweet sent.
 35 And of chelbenah^{au}, she is a healer; she may be used for the benefit of the stomach and the bowels.
 36 Make thee a rod of qaneh^{av} and put the makings upon it to make the miracle^{aw}, and it shall not fail to protect thee.
 37 And this is the wisdom of the apothecary; keep it with thee and teach it unto the generations, for all times and all times.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Odem: Likely carnelian.
- d. 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.
- e. Pit'dah: Chrysolite.
- f. Bareqeth: Emerald.
- g. Seer: Hebrew: "chozeh." Webster's Dictionary 1828 defines "seer" first as "One who sees; as a seer of visions." And second as "A prophet; a person who forsees future events." See 4 Moses 33:9-15; 1 Samuel 9:9; Mosiah 5:72-74 RAV, 8:13 OPV.
- h. Nophek: Carbuncle.
- i. Priestcraft: Hebrew, kesheph; masculine noun, "sorcery." See Doctrines of the Saints 106:5-35, Book of Remembrance 9:25-26.
- j. Sappir: Sapphire.
- k. Torah: Hebrew meaning Instructions, Teachings, or Law.
- l. Yahalom: Onyx.
- m. Lilith: Hebrew (לילית) feminine noun, a female night demon, usually translated into "owl" in many English versions of the Bible. See Book of Remembrance 5:25.
- n. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- o. Leshem: Amber.
- p. Or balance.
- q. Shebo: Agate.
- r. Achlamah: Amethyst.
- s. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- t. Tarshish: Lapis lazuli.
- u. Shoham: Beryl.
- v. Seer stone: A stone set apart for use in "seeing," or divine revelation, and translating through mystical means, for example Joseph Smith used a seer stone in a hat to divine the Book of Mormon and receive a vast number of revelations from God.
- w. Yashepheh: Ruby.
- x. Gabish: Quartz or crystal.
- y. Shamir: Flint.
- z. Kadkod: Topaz.
- aa. Malak: Arabic and Hebrew for "messenger," or "angel." Malakim, plural form.
- ab. Peninim: Corals
- ac. Dar: Pearl.
- ad. Malach: Salt.
- ae. Shecheleth: Onycha.
- af. Ahalim: Aloe.
- ag. Pesheth: Flax.
- ah. Lebonah: Frankincense.
- ai. Mor: Myrrh.
- aj. Qinnamon: Cinnamon.
- ak. Qetsach: Cumin.
- al. Maror: Likely horseradish.
- am. Move the water: or split the water, or disrupt the water. The idea seems to be that you will know that the entity possessing someone left as it will disrupt any nearby water as it runs away.
- an. Tsori: Balsam.
- ao. Qiddah: Canibus, though sometimes translated as cassia.
- ap. Shuwm: Garlic.
- aq. Dardar: Likely milk thistles.
- ar. Karkom: Saffron.

as. Ezob: Hyssop.
at. Nataph: Stacte.
au. Chelbenah : Galbanum.
av. Qaneh: Reed.
aw. See 4 Moses 32:22.

Chapter 42

Calling upon the Heavens

1 And if thou should desire to call upon YHVH^a that the angels^b and the stars should share with thee their secrets,

2 Yea, if thou desireth to speak with the moon or with the stars, take thee a cock for to slaughter and roast him over a fire with fine oils;

3 And take thee fine flour, and knead the flour with the living waters and make thee three cakes;

4 And place these upon an altar of wood with a cup of wine made from grapes, facing the moon and the stars on a clear night, and call upon YHVH, saying:

5 YHVH, pour out upon me thy wisdom, that I should know thy will in these things; So mote it be^c, Amen.

6 Then shalt thou and any that are with thee eat and drink thereof; and when thou hath eaten thy full, and any that be with thee also, thou shall pour out thy libations^d upon the altar, and gaze up with the eyes of the seer^e, and thou shall know.

7 And should the answers that thou seeketh not appear, thou shalt come to see on seventh nights, and ninth night, and twelfth night;

8 But if thou seeth not upon the twelfth night, then Ha'Elohim^f hath no words for thee written upon the stars at this time;

9 And thou shall wait until the feast of the next full moon, and if the Breath of Elohim^g should come upon thee, then thou shall see, as doeth the seer^e, and thou shall prophecy rightly.

10 And if thou should not see, and thou should not prophecy, then the will of YHVH is not in this thing.

11 ¶ And should one of thy people dream a dream, and should desire the interpretation of that dream, let them come unto the Priestess.

12 And thou shall give unto them the words of Ha'Elohim^f from thy wisdom, saying: I will make known to you what is in thy heart^h;

13 And should thou need time to seek the Breath of Elohim,^d give them three days and tell them to return unto thee to make known to them that which is in their heart^h.

14 Then thou shall fast from the eating of animal yea, and anything which yields blood, and the wine of the grape, be it young or old;

15 Then shall thou go out to the shore, with the water being eastward of thee, and being fully covered in thy raimentⁱ, and take thee myrrh and frankincense and place them on coals in an earthen vessel;

16 Turning thy face toward the water, pray unto YHVH until thine eyes are open and thou seest the pillar of fire between the heavens and the earth, and then shall the vision be opened up unto thee, or thou shall read the answers in the stars.

17 And if by the third day the vision hath not come, then the dream was but a thing, and a matter to be taken lightly, and YHVH, thy Eohim^j hath not spoken unto them. Amen.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Malak: Arabic and Hebrew for "messenger," or angel."
- c. So mote it be, Amen: Hebrew (אמן), "verily," "truth," or "truly." "So Mote it be" is from the Old English "so mot hyt be," a way of saying "Amen" still used by Masons and other groups. It means "so it must be" or "truly." "So mote it be, Amen" is the same as saying "Amen, amen."
- d. Libation: Hebrew, "to pour," or "to pour out." Libations were don in ancient Israel, pouring water, oil, or wine out on altars or onto the ground as a sacrifice to YHVH. See Genesis 35:14, Exodus 29:40, Leviticus 23:13, Isaiah 30:1, 1 Moses 47:14.

- e. Seer: Hebrew: “chozeh.” Webster’s Dictionary 1828 defines “seer” first as “One who sees; as a seer of visions.” And second as “A prophet; a person who forsees future events.” See 4 Moses 33:9-15; 1 Samuel 9:9; Mosiah 5:72-74 RAV, 8:13 OPV.
- f. Ha’Elohim: (אלהים) Hebrew: “the Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Pdalm 82:6.
- g. Ruach Hakodesh: “The Glory of God or God’s Glory.” Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- h. 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.
- i. Raiment: This may refer to the robes of the Priestesshood, as described in 3 Moses 38:29-44, or the garments or cloak mentioned in 4 Moses 32.
- j. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

The Law of Moses

The Judgments of Moses

Chapter 43

The Judgments of the Clean and the Unclean

1 And it came to pass that Moses passed judgment on Israel saying:

2 These are the beasts which ye shall eat among all the beasts that are on the earth:

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat;

4 Nevertheless, ye shall not eat the camel because he is a servant unto thee, and bears thy burdens; thus ye shall not eat of it;

5 And the swine, is unclean to you, for in his meat is sickness and death; therefore of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

6 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

7 And ye shall not eat the eagle, nor the peres, nor the rachamah, nor the vulture, nor the daah after his kind, nor raven after his kind, nor the owl;

8 Not the nighthawk, nor the cuckoo, nor the hawk after his kind, nor the little owl, nor the cormorant, and the great owl, nor the stork, nor the heron after her kind, and the dukiphath, nor the bat ye shall not eat.

9 And these ye shall not eat, for these are scavengers or eat that which would plague thee, thus ye shall keep them alive.

10 ¶ And these may ye eat of: Every flying, creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

11 Even these of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

12 ¶ And if ye should eat of that which is unclean, ye shall be unclean^a and shall quarantine^b for ten and twenty days; but whosoever toucheth the carcass of them shall be unclean until the evening, but shall cover the mouth^c that Israel may know they are unclean;

13 And whosoever beareth aught of the carcass of them shall wash their clothes and be unclean until the evening.

14 ¶ The carcasses^d of every beast ye shall deplore; and they that beareth the carcass of the beast shall wash their clothes and be unclean for three days, until the even; they are unclean unto you.

15 ¶ And upon whatsoever anything doth fall when they are dead, it shall be unclean, whether it be any vessel of wood, or raiment, or skin, or sack, or earthen vessel; whatsoever vessel it be, wherein any work is done;

16 And the vessel must be put into water, and it shall be unclean until the evening; so it shall be cleansed.

17 All meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean.

18 And everything whereupon any part of their carcass falleth shall be unclean; whether it be an oven or ranges for pots, they shall be broken down; for they are unclean and shall be unclean unto you.

19 Nevertheless, a fountain or pit wherein there is plenty of water shall be clean; but that which toucheth their carcass shall be unclean.

20 ¶ And if any part of their carcass falls upon any sowing seed which is to be sown, it shall be clean.

21 But if any water be put upon the seed and any part of their carcass fall thereon, it shall be unclean unto you.

22 And if any beast of which ye may eat die, they that toucheth the carcass thereof shall be unclean until the evening.

23 ¶ And this shall be the Torah^e of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth—

24 To keep the unclean from the clean, that Israel should avoid the plagues of Ha'Elohim^f.

Notes:

- a. Unclean: Something that can make a person sick.
- b. Quarantine: a period or place of isolation in which people that have been exposed to an infectious or contagious animal or disease are placed. See 4 Moses 47:42.
- c. Cover the mouth: To cover the mouth when one is potentially sick fulfills two laws; respect for elderly (4 Moses 13:4, 1 Peter 5:4) and general care for the vulnerable (4 Moses 12:10-12, James 1:27).
- d. The carcasses of every beast: This is implying that the skin is worn for magical reasons, to take the essence of the animal upon themselves.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.
- f. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.

Chapter 44

The Judgments on Servants, Masters and Marriages

1 And it came to pass that Moses passed judgment on Israel saying:

2 If thou buy a Hebrew servant (for Israel shall have no slaves, YHVH hath not freed us to put our kin into bondage), six years they shall serve; and in the seventh they shall go out free for nothing.

3 If they came in by themselves, then they shall go out by themselves; if they be married, then the spouse of them shall go out with them.

4 If the lord hath given them a spouse, and these have borne sons or daughters, then they and all their children shall go out together.

5 And if the servant shall plainly say: I love my master; my spouse and our children, we shall not go out free, then the master shall bring them unto the judges;

6 And the judges shall set their wages, that they be fair and generous; and they shall serve their lord for so long as their wages be met.

7 ¶ And if a man should sell his daughter to be a maidservant, she shall not go out as the menservants do, that she not be forced to prostitute herself.

8 If she please not her master, who hath promised to keep her to himself, then shall he let her be given to another;

9 But ye shall not sell her into a strange nation; no one shall have no power to do this, seeing they hath dealt deceitfully with her, that she not be cast out of the Covenant.

10 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

11 And if a man should take her unto himself to wife, and he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish.

12 And if she refuseth these three unto her, then shall she go out free with a dowry.

13 If a man entice a young woman that is not betrothed and lie with her, but doth not force himself upon

her, then he shall surely endow her to be his wife.

14 If her father utterly refuseth to give her unto him, he shall pay money according to the dowry of virgins.

15 ¶ If a man takest a wife, thou shalt take such a one as thou lovest, and who loveth thee, and whom thou mayest lawfully marry and thou shalt go before the High Priest, or the Chief Elder where thou dwellest, or the Priest;

16 And by him shall ye be joined in marriage, that these may be one in life, and in life everlasting; and that the fruit of thy loins might be with thee everlasting; and ye shall be united; and ye shall give one another thy honor.

17 ¶ If any man's wife go aside and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witnesses against her, neither she be taken with the manner,

18 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be with child, or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not with child,

19 Then shall the man bring his wife unto the Priest, and he shall bring her offering for her, a part of barley meal; and the Priest shall pour no oil upon it nor put frankincense thereon, for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

20 And the Priest shall bring her unto the Priestess and set the wife before YHVH;

21 And the Priestess shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the Priestess shall take and put it into the water;

22 And the Priestess shall set the wife before YHVH, and put the offering of memorial in her hands, which is the jealousy offering^a; and the Priestess shall have in her hand the bitter water that causeth the curse.

23 And the Priestess shall charge her by an oath and say unto the wife: If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse;

24 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband,

25 YHVH make thee a curse and an oath among thy people, when YHVH doth make thy thigh to rot, and thy belly to swell;

26 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell and thy thigh to rot.

27 And the wife shall say: So Mote it Be; Amen^b.

28 And the Priestess shall write these curses in a book, and she shall blot them out with the bitter water;

29 And she shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her and become bitter.

30 Then the Priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before YHVH, and offer it upon the altar;

31 And the Priestess shall take a handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

32 And when the Priestess hath made the wife to drink the water, then it shall come to pass that if she be defiled and have done trespass against her husband, that the water that causeth the curse shall enter into her and become bitter, and her belly shall swell, and her thigh shall rot; and the woman shall be a curse^b among her people.

33 And if the wife be not defiled but be clean, then she shall be free and shall conceive seed.

34 And if another man has lain with her, then that man shall be found dead in his bed the next morning; and this shall be a sign unto you of his sin.

35 This is the law of jealousies when a wife goeth aside to another instead of her husband and is defiled,

36 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife and shall set the woman before YHVH, and the Priestess of Miriam shall execute upon her all this law.

37 And if the curse should not be found in the wife, and she be innocent, then the husband shall be guilty;

38 And he shall offer up a sacrifice a sin offering unto YHVH by way of the Priest, and he shall ask his

wife for forgiveness for his trespass against her.

Notes:

- a. The jealousy offering: This appears to be a try of spell, to curse a woman to abort her child if she cheated on her husband. It seems to be a way to appease a jealous man, but also speaks to the idea of abortion. Moses clearly taught that a child that would not be loved would be better off unborn.
- b. So mote it be, Amen: Hebrew (אמן), “verily,” “truth,” or “truly.” “So Mote it be” is from the Old English “so mot hyt be,” a way of saying “Amen” still used by Masons and other groups. It means “so it must be” or “truly.” “So mote it be, Amen” is the same as saying “Amen, amen.”

Chapter 45

The Judgments on Death, Murder, and Other Mischief

1 Thou shalt not suffer a murderer to live:

2 they that smiteth^a a man or a woman, so that they die shall be surely put to death.

3 And if one lie not in wait, but Ha'Elohim^b deliver them^c into their hand (or if it was an accident), then the Judge will appoint thee a place whither they shall flee.

4 But if a man or a woman comes presumptuously upon their neighbor to slay them with guile, thou shalt take them away from mine altar, that they may die.

5 ¶ And a man or a woman that smiteth^a their father or their mother shall be surely put to death.

6 And a man or a woman that brings an evil curse^d upon their father or their mother, that they be taken early shall surely be put to death.

7 ¶ If a man or a woman should strive and hurt a woman with child so that her fruit depart from her^e, and yet no mischief follow, they shall be surely punished, according as the woman's husband will lay upon them; and they shall pay as the judges determine.

8 But if any mischief follow, and the woman should die, then ye shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

9 ¶ And a man or a woman that stealeth another and selleth them into slavery, or if they be found in their hand, they shall surely be put to death.

10 ¶ And if any should strive together and one smite another with a stone or with their fist and they die not, but keepeth their bed,

11 If they rise again and walk abroad upon their staff, then shall they that smote them be quit; only they shall pay for the loss of their time and shall cause them to be thoroughly healed.

12 ¶ And if a man or a woman should smite their servant or their maid with a rod and they die under their hand, they shall surely be put to death.

13 Notwithstanding, if they continue a day or two and recover, they shall not be put to death, for they are the servant, but their wages shall be paid as though they were fit in their duties.

14 And if a man or a woman smite the eye of their servant or the eye of their maid, that it perish, they shall let them go free with their wages for the eye's sake.

15 And if a man or a woman smite out their servant's tooth, they shall let them go free with their wages for the tooth's sake.

16 ¶ If an ox gore a man or a woman, that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall not be accountable.

17 But if the ox were wont to push with his horn in time past, and it hath been testified to the owner of it, and they hath not kept the ox in, but that he hath killed a man or a woman, the ox shall be stoned, and the owner also shall be put to death.

18 If there be laid on the owner of the ox a sum of money, then they shall give for the ransom of their life whatsoever is laid upon them.

19 Whether the ox gored a son or have gored a daughter, according to this judgment shall it be done.

20 ¶ And if a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall therein, then the owner of the pit shall make it good and give money unto the owner of them; and the

dead beast shall be theirs.

21 And if an ox hurt another ox, that he die, then they shall sell the live ox and divide the money of it; and the dead ox also they shall divide;

22 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox; and the dead shall be his own.

23 ¶ If a man or a woman shall steal an ox or a sheep and kill it or sell it, they shall restore five oxen for an ox and four sheep for a sheep.

24 If fire should break out and catch in thorns so that the stacks of corn, or the standing corn, or the field be consumed therewith, they that kindled the fire shall surely make restitution.

Notes:

- a. Smite: a strong blow, a strike that can kill.
- b. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.
- c. Deliver them: See 1 Nephi 1:112 RAV, 4:11a OPV.
- d. Enchantment: Hebrew masculine noun "nachash" (נחש), meaning "divination," "prophesying against," "cursing," or "enchanting."
- e. Her fruit depart from her: an abortion.

Chapter 46

The Judgments on Theft

1 If a thief be found breaking up and be smitten that they die, there shall no blood be shed for them.

2 If the sun be risen upon them, there shall be blood shed for them; for they should make full restitution; if they have nothing, then they shall be sold for their theft.

3 If the theft be certainly found in their hand alive, whether it be ox, or ass, or sheep, they shall restore double.

4 ¶ If a man or a woman shall cause a field or vineyard to be eaten, and shall put in their beast, and shall feed in the field of another, of the best of their own field and of the best of their own vineyard shall they make restitution.

5 ¶ If a man or a woman shall deliver unto their neighbor money or stuff to keep, and it be stolen out of the house of them, if the thief be found, let the thief pay double.

6 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether they have put their hand unto the goods of their neighbor.

7 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be theirs, the cause of both parties shall come before the judges; and whom the judges shall condemn, they shall pay double unto their neighbor.

8 ¶ If a man or a woman deliver unto their neighbor an ass, or an ox, or a sheep, or any beast to keep, and it die, or be hurt, or be driven away, no man seeing it,

9 Then shall an oath of YHVH^a be between them both, that they hath not put their hand unto their neighbor's goods; and the owner of it shall accept thereof, and they shall not make it good.

10 And if it be stolen from them, they shall make restitution unto the owner thereof.

11 If it be torn in pieces, then let them bring it for witness; and they shall not make good that which was torn.

12 ¶ And if a man or a woman borrow anything of their neighbor, and it be hurt or die, the owner thereof being not with it, they shall surely make it good.

13 But if the owner thereof be with it, they shall not make it good; if it be a hired thing, it came for his hire.

14 ¶ When a man or woman shall commit any sin that they might commit, thy trespass against YHVH, and that person be guilty,

15 Then shall they confess their sin which they have done; and they shall recompense their trespass with

the principal thereof, and add unto it the fifth part thereof, and give it unto them against whom they hath trespassed.

16 But if they who were trespassed against have no kinsman to recompense the trespass unto, let the trespass be recompensed unto YHVH, even to the Priestess their recompense, to place it beside the ram of the atonement made by the Priest, whereby an atonement shall be made for them.

17 And every offering of all the holy things of Israel which they bring unto the Priestess shall be hers;

18 And every hallowed thing whatsoever anyone giveth the Priestess, it shall be hers.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

Chapter 47

The Judgment of the Plague of Tzara'at

1 If anyone should have in the skin of their flesh a rising, a scab, or bright spot, and it be in the skin of their flesh like the plague of tzara'at^a, then they shall be brought unto the Priest or the Priestess;

2 When the plague is in a man, then he shall be brought unto the Priest; and when the plague is in a woman, then she shall be brought unto the Priestess;

3 And the Priest or Priestess shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white and the plague in sight be deeper than the skin of their flesh, it is a plague of tzara'at; and the Priest or Priestess shall look on them and pronounce them unclean^b.

4 If the bright spot be white in the skin of their flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white, then the Priest or Priestess shall shut them up in quarantine^c thy that hath the plague seven days;

5 And the Priest or Priestess shall look on them the seventh day; and behold, if the plague in their sight be at a stay and the plague hath spread not in the skin, then the Priest or Priestess shall shut them up seven days more;

6 And the Priest or Priestess shall look on them again the seventh day; and behold, if the plague be somewhat dark and the plague spread not in the skin, the Priest or Priestess shall pronounce them clean; it is but a rash or a scab or a boil; and they shall wash their clothes and be clean.

7 But if the rash spread much abroad in the skin after that they hath been seen of the Priest or Priestess for their cleansing, they shall be seen of the Priest or Priestess again;

8 And if the Priest or Priestess see that, behold, the scab spreadeth in the skin, then the Priest or Priestess shall pronounce them unclean; it is tzara'at.

9 When the plague of tzara'at is in someone, then they shall be brought unto the High Priest or High Priestess;

10 And the High Priest or High Priestess shall see them; and behold, if the rising be white in the skin, and it have turned the hair white, and there be quick, raw flesh in the rising, it is a chronic disease in the skin of their flesh;

11 And the High Priest or High Priestess shall pronounce them unclean and shall not shut them up; for they are unclean.

12 ¶ And if a tzara'at break out abroad in the skin and the tzara'at cover all the skin of they that hath the plague, from their head even to their foot, wheresoever the High Priest or High Priestess looketh,

13 Then the High Priest or High Priestess shall consider; and behold, if the tzara'at have covered all their flesh, they shall pronounce them clean that hath the plague; it is all turned white; they are clean.

14 But when raw flesh appeareth in them, they shall be unclean:

15 And the Priest or Priestess shall see the raw flesh and pronounce them to be unclean; for the raw flesh is unclean; it is tzara'at.

16 Or if the raw flesh turn again and be changed unto white, they shall come unto the Priest or Priestess;

17 And the Priest or Priestess shall see them; and behold, if the plague be turned into white, then the Priest or Priestess shall pronounce them clean that hath the plague; they are clean.

18 The flesh also in which, even in the skin thereof, was a boil and is healed, and in the place of the boil there be a white rising or a bright spot, white and somewhat reddish, and it be showed to the Priest or Priestess,

19 And if, when the Priest or Priestess seeth it, behold, it be in sight lower than the skin and the hair thereof be turned white, the priest shall pronounce them unclean; it is a plague of tzara'at broken out of the boil.

20 But if the Priest or Priestess look on it and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark, then the Priest or Priestess shall shut them up seven days;

21 And if it spread much abroad in the skin, then the Priest or Priestess shall pronounce them unclean; it is a plague.

22 ¶ If a man or woman have a plague upon the head or the beard, then the Priest or Priestess shall see the plague;

23 And behold, if it be in sight deeper than the skin and there be in it a yellow thin hair, then the Priest or Priestess shall pronounce them unclean; it is an outbreak, even tzara'at upon the head or beard.

24 And if the Priest or Priestess look on the plague and, behold, it be not in sight deeper than the skin, and that there is no black hair in it, then the Priest or Priestess shall shut up them that hath the plague seven days;

25 And in the seventh day the Priest or Priestess shall look on the plague; and behold, if the outbreak spread not, and there be in it no yellow hair, and the outbreak be not in sight deeper than the skin, they shall be shaven;

26 But the outbreak shall they not shave; and the Priest or Priestess shall shut up them that hath the outbreak seven days more.

27 And in the seventh day the Priest or Priestess shall look on the outbreak;

28 And behold, if the outbreak be not spread in the skin nor be in sight deeper than the skin, then the Priest or Priestess shall pronounce them clean; and they shall wash their clothes and be clean.

29 But if the outbreak spread much in the skin after their cleansing, then the Priest or Priestess shall look on them;

30 And behold, if the outbreak be spread in the skin, the Priest or Priestess shall not seek for yellow hair; they are unclean.

31 But if the outbreak be in their sight at a stay and that there is black hair grown up therein, the outbreak is healed; they are clean, and the Priest or Priestess shall pronounce them clean.

32 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots, then the Priest and Priestess shall look;

33 And behold, if the bright spots in the skin of their flesh be darkish white, it is a freckled spot that groweth in the skin; they are clean.

34 ¶ And the man whose hair is fallen off his head, he is bald; yet he is clean.

35 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet he is clean.

36 And if there be in the bald head or bald forehead a white reddish sore, it is a tzara'at sprung up in his bald head or his bald forehead.

37 Then the Priest shall look upon it; and behold, if the rising of the sore be white reddish in his bald head or in his bald forehead, as the tzara'at appeareth in the skin of the flesh, he is unclean; the Priest shall pronounce him utterly unclean; his plague is in his head.

38 ¶ And the tzara'at in whom the plague is, their clothes shall be rent, and their head bare, and they shall put a covering upon their mouth^d, and shall cry: Unclean, unclean.

39 All the days wherein the plague shall be in them they shall be defiled; they are unclean; they shall dwell alone; without the camp shall their habitation be.

40 ¶ The garment also that the plague of tzara'at is in, whether it be a woolen garment or a linen garment, whether it be in the warp or woof, of linen or of woolen, whether in a skin or in anything made of skin,

41 And if the plague be greenish or reddish in the garment or in the skin, either in the warp, or in the

woof, or in anything of skin, it is a plague of tzara'at and shall be showed unto the Priest or the Priestess.

42 And the Priest or Priestess shall look upon the plague and shut up it that hath the plague seven days;

43 And they shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague is a fretting tzara'at; it is unclean.

44 They shall, therefore, burn that garment, whether warp or woof, in woolen or in linen, or anything of skin wherein the plague is; for it is a fretting tzara'at; it shall be burnt in the fire.

45 And if the Priest or Priestess shall look and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin, then the Priest or Priestess shall command that they wash the thing wherein the plague is, and they shall shut it up seven days more;

46 And the Priest or Priestess shall look on the plague after that it is washed; and behold, if the plague has not changed its color and the plague be not spread, it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

47 And if the Priest or Priestess look and, behold, the plague be somewhat dark after the washing of it, then they shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof;

48 And if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is a spreading plague; thou shalt burn that wherein the plague is with fire.

49 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time and shall be clean.

50 ¶ This is the Torah^e of the plague of tzara'at in a garment of woolen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean or to pronounce it unclean.

51 These are the commandments and the judgments which YHVH commanded, by the hand of Moses, unto Israel.

Notes:

- a. 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, as but a form of spiritual discipline. It comes when Israel is wicked and does away when they repent. See 3 Moses 45:12-17.
- b. Unclean: Normally something that can make a person sick, here someone who has sinned.
- c. Quarantine: a period or place of isolation in which people that have been exposed to an infectious or contagious animal or disease are placed. See 4 Moses 47:42.
- d. Cover the mouth: To cover the mouth when one is potentially sick fulfills two laws; respect for elderly (4 Moses 13:4, 1 Peter 5:4) and general care for the vulnerable (4 Moses 12:10-12, James 1:27).
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.

Chapter 48

The Restoration of the Tzara'at

1 This shall be the Torah^a of tzara'at^b in the day of their cleansing: The men shall be brought unto the Priest, and the women unto the Priestess;

2 And the Priest or the Priestess shall go forth out of the camp; and the Priest or Priestess shall look, and behold, if the plague of tzara'at be healed in them, then shall the Priest or Priestess command them to take two birds alive and clean, and cedar wood, and scarlet, and hyssop;

3 And the Priest or Priestess shall command that one of the birds be killed in an earthen vessel over running water.

4 As for the living bird, they shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water;

5 And they shall sprinkle upon them that is to be cleansed from tzara'at seven times, and shall pronounce them clean, and shall let the living bird loose into the open field.

6 And they that are to be cleansed shall wash their clothes, and shave off all their hair, and wash themselves in water, that they may be clean;

7 And after that they shall come into the camp and shall tarry abroad out of their tent in quarantine^c for seven days.

8 ¶ And it shall come to pass that on the seventh day, that they shall shave all their hair off their head, and their beard (if it be a man), and their eyebrows, even all their hair they shall shave off;

9 And they shall wash their clothes; also they shall wash their flesh in water, and they shall be clean.

10 ¶ And on the eighth day they shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three parts of fine flour for a meat offering, mingled with oil, and one log of oil;

11 And the Priest shall present them that is to be made clean and those things before YHVH at the door of the Tabernacle of the Congregation.

12 And the Priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before YHVH^d;

13 And the Priest shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the Holy Place^e; for as the sin offering is most holy;

14 And the Priest shall take some of the blood of the trespass offering, and the Priest shall put it upon the tip of the right ear of them that are to be cleansed, and upon the thumb of their right hand, and upon the great toe of their right foot.

15 And the Priest shall take some of the log of oil and pour it into the palm of his own left hand;

16 And the Priest shall dip his right finger in the oil that is in his left hand and shall sprinkle of the oil with his finger seven times before YHVH;

17 And of the rest of the oil that is in his hand shall the Priest put upon the tip of the right ear of they that is to be cleansed, and upon the thumb of their right hand, and upon the great toe of their right foot, upon the blood of the trespass offering;

18 And the remnant of the oil that is in the hand of the Priest, he shall pour upon the head of they that are to be cleansed; and the Priest shall make an atonement for them before YHVH.

19 And the Priest shall offer the sin offering^f and make an atonement for them that are to be cleansed from their uncleanness^g; and afterwards he shall kill the burnt offering;

20 And the Priest shall offer the burnt offering and the meat offering upon the altar; and the Priest shall make an atonement for them, and they shall be clean.

21 ¶ And if they be poor and cannot get so much, then they shall take one lamb for a trespass offering to be waved, to make an atonement for them, and one tenth deal of fine flour, mingled with oil, for a meat offering, and a log of oil;

22 And two turtledoves or two young pigeons, such as they are able to get; and the one shall be a sin offering and the other an offering.

23 And they shall bring them on the eighth day for their cleansing unto the Priest, unto the door of the Tabernacle of the Congregation, before YHVH.

24 And the Priest shall take the lamb of the trespass offering and the log of oil, and the Priest shall wave them for a wave offering before YHVH;

25 And the Priest shall kill the lamb of the trespass offering;

26 And the Priest shall take some of the blood of the trespass offering and put it upon the tip of the right ear of they that are to be cleansed, and upon the thumb of their right hand, and upon the great toe of their right foot.

27 And the Priest shall pour of the oil into the palm of his own left hand;

28 And the Priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before YHVH;

29 And the Priest shall put of the oil that is in his hand upon the tip of the right ear of they that are to be cleansed, and upon the thumb of their right hand, and upon the great toe of their right foot, upon the place of the blood of the trespass offering;

30 And the rest of the oil that is in the Priest's hand he shall put upon the head of they that are to be cleansed, to make an atonement for them before YHVH.

31 And he shall offer the one of the turtledoves or of the young pigeons, such as they can get,

32 Even such as they are able to get: one for a sin offering and the other for a burnt offering, with the meat offering;

33 And the Priest shall make an atonement for all that are to be cleansed before YHVH.

34 ¶ This is the Torah^a of they in whom is the plague of tzara'at^b, whose hand is not able to get that which pertaineth to their cleansing.

Notes:

- a. Torah: Hebrew meaning Instructions, Teachings, or Law.
- b. 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, as but a form of spiritual discipline. It comes when Israel is wicked and does away when they repent. See 3 Moses 45:12-17.
- c. Quarantine: a period or place of isolation in which people that have been exposed to an infectious or contagious animal or disease are placed. See 4 Moses 47:42.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. Holy Place: The place in the Tabernacle set apart, but not as holy as the Most Holy Place (the Holy of Holies).
- f. Sin offering: See 4 Moses 25.
- g. Unclean: Normally something that can make a person sick, here someone who has sinned.

Chapter 49

The Restoration of the Unclean

1 When one hath a running issue out of their flesh, because of any issue, they are unclean^a.

2 And this shall be their uncleanness in their issue: Whether their flesh run with their issue or their flesh be stopped from their issue, it is their uncleanness.

3 Every bed whereon they lieth that hath the issue is unclean; and everything whereon they sitteth shall be unclean.

4 And whosoever toucheth their bed shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

5 And they that sitteth on anything whereon they sat that hath the issue shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

6 And they that toucheth the flesh of them that hath the issue shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

7 And if they that hath the issue spit upon them that are clean, then they shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

8 And what saddle soever they rideth upon that hath the issue shall be unclean.

9 And whosoever toucheth anything that was under them shall be unclean until the evening;

10 And they that beareth any of those things shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

11 And whomsoever they toucheth that hath the issue and hath not rinsed their hands in water, they shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

12 And the vessel of earth that they toucheth which hath the issue shall be broken; and every vessel of wood shall be rinsed in water.

13 And when they that hath an issue is cleansed of their issue, then they shall number to themselves seven days^b for their cleansing, and wash their clothes, and bathe their flesh in running water, and shall be clean.

14 And on the eighth day they shall take to them two turtledoves or two young pigeons, and come before YHVH unto the door of the tabernacle of the congregation, and give them unto the Priest;

15 And the Priest shall offer them, the one for a sin offering^c and the other for an offering; and the Priest shall make an atonement for them before YHVH^d for their issue.

16 Thus shall ye separate Israel from their uncleanness, that they die not in their uncleanness should they defile the tabernacle that is among them.

17 This is the Torah^e of they with a running issue, that ye be clean and avoid the plagues of the Egyptians.

Notes:

- a. Unclean: Someone who is sick or something that can make a person sick.
- b. Quarantine: a period or place of isolation in which people that have been exposed to an infectious or contagious animal or disease are placed. See 4 Moses 47:42.
- c. Sin offering: See 4 Moses 25.
- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.

Chapter 50

The Restoration of Adam and Eve

1 And if the seed of a man shall go out of him, then he shall wash all his flesh in water, and be unclean^a until the evening.

2 And every garment and every skin whereon is the seed of copulation shall be washed with water and be unclean until the even.

3 The woman also with whom man shall lie with the seed of copulation, they shall both bathe themselves in water and be unclean until the evening.

4 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth^b her shall be unclean until the evening.

5 And everything that she lieth upon in her separation shall be unclean; everything also that she sitteth upon shall be unclean for the blood of it.

6 And whosoever toucheth her bed shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

7 And whosoever toucheth anything that she sat upon shall wash their clothes, and bathe themselves in water, and be unclean until the evening.

8 And if it be on her bed or on anything whereon she sitteth, when they toucheth it, they shall be unclean until the evening.

9 ¶ And if any man lie with her at all and her menstrual flow be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

10 ¶ And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation, all the days of the issue of her uncleanness shall be as the days of her separation; she shall be unclean.

11 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

12 And whosoever toucheth those things shall be unclean, and shall wash their clothes, and bathe themselves in water, and be unclean until the even.

13 ¶ But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

14 And on the eighth day she shall take unto her two turtles or two young pigeons and bring them unto the Priest, to the door of the Tabernacle of the Congregation.

15 And the Priest shall offer the one for a sin offering^c and the other for an offering; and the Priest shall make an atonement for her before YHVH^d for the issue of her uncleanness.

16 This is the Torah^e of him whose seed goeth from him and is defiled therewith, and of her that is menstruating; of the man, and of the woman, and of him that lieth with her that is unclean.

Notes:

- a. Unclean: Someone who is sick or something that can make a person sick.
- b. Whosoever toucheth her: Sexually, or has sex with her.
- c. Sin offering: See 4 Moses 25.

- d. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.

The Book of Ha'Torah

Also Known As

The Book of Instructions

or

5 Sefer Moses

The words which Moses spoke unto all Israel in the wilderness

Chapter 1

The Decalogue

1 And it came to pass that Moses called all the congregation of Israel and said unto them: Hear, O Israel, the statutes and ordinances which I speak in your ears this day, that ye may learn them, and observe to do them.

2 YHVH^a, our Elohim^b, made a covenant with us at the Mount of Ha'Elohim^c; yea, YHVH spoke with you face to face^d in the mount out of the midst of the fire, saying:

ONE

3 ¶ Thou shalt love YHVH, thy Elohim, with all thy heart, and with all thy might, and with all thy strength:

4 Thou shalt adore Him, and serve Him, and obey Him.

5 Thou shalt have no other elohim^e before thee.

6 Thou shalt not make thee any graven image or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the abyss beneath the earth; to bow thyself unto it, or to worship it.

7 Thou shalt not bow thyself down unto them nor serve them nor adore anything that thine eye beholdeth, or thy imagination conceiveth of;

8 But thou shalt bow down thyself unto, YHVH thy Elohim only;

9 For YHVH, thy Elohim, is a jealous God^f, visiting the iniquity of the fathers upon the children from generation to generation, even upon all that hate him, and showing a multitude of mercies unto them that keep his mitzvoth^g.

TWO

10 ¶ Thou shalt not take the name of YHVH, thy Elohim, in vain;

11 Thou shalt not usurp dominion as a ruler; for the name of YHVH thy Elohim is great and glorious above all other names.

12 He is above all, and is the only true Elohim; the only just and upright King over all;

13 He alone hath the right to rule; and in His name, only they to whom He granteth it.

14 And whosoever is not chosen of Him, the same is a usurper, and unholy:

15 YHVH will not acquit any that taketh His name in vain, serving Him not.

THREE

16 ¶ Keep the Sabbath of the Seventh Day^h holy, to sanctify it:

17 Six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of YHVH, thy Elohim;

18 In it thou shalt not do any work; not thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy manservant and thy maidservant may rest as well as thou.

19 For in six ages did Ha'Elohim^j make the Heavens and the Earth, the sea and the abyss and all which in them are,

20 And They rested on the seventh day; therefore, did YHVH, bless the seventh day to sanctify it.

21 Thou shalt keep it holy unto Him, that thou forget not the Law, nor be found keeping the company of the vile, nor be despised by the righteous.

FOUR

22 ¶ Thou shalt love thy neighbor as thyself.

23 Thou shalt not revile them, nor speak evil of them, nor curse them.

24 Thou shalt do no injustice unto them; and thou shalt maintain their rights against their enemies;

25 Thou shalt not exact rigorously of them, nor turn aside from relieving thie.

26 Thou shalt deliver them from the snare and the pit, and shalt return their ox when he strayeth;

27 Thou shalt comfort them when they mourn, and nurture them when they sicken;

28 Thou shalt not abate the price of what thou buyest of them, for their necessity; nor shalt thou exact of them, because they leaneth upon thee;

29 For in so doing thousands shall rise up and call thee blessed, and YHVH thy Elohim shall strengthen thee in all the work of thy hand.

FIVE

30 ¶ Honor thy father and thy mother; give heed to their commandments, obey their laws, and depart not from their precepts;

31 Reverence their age, and seek unto their house all the days of thy life;

32 Exalt not thyself against them, nor withhold to build up their house above thine own.

33 Honor and obey the king and the judges, and the rulers, and all that are set in authority; for they are as fathers among the people, that they may be a fear unto evil doers;

34 Honor the Priest also, who stands before YHVH, that he may instruct thee and thy days shall be long upon the land which YHVH thy Elohim giveth thee.

SIX

35 ¶ Thou shalt not murder.

36 Thou shalt slay no man or woman in malice; neither thy child, nor thy wife, nor thy bondman, nor thy bondwoman, nor thy servant, nor the child of thy servant.

37 Neither shalt thou slay thine enemy, except thou admonish them, and entreat them, and they hear thee not, and Ha'Elohim give them into thy hand; and thou shalt only slay them in lawful war.

38 And if anyone should trespass against thee, and break through, and do violence, thou shalt not slay them in revenge;

39 But if thou overtake them in their trespass, thou mayest resist unto blood;

40 Yet except thou slay them in the trespass, thou shalt deliver them to the judge; and the judge shall judge them, and the hand of the officer shall be on them.

SEVEN

41 ¶ Thou shalt not commit adultery^k or apostasy. Thou shalt not in any wise lie with the wife of thy neighbor;

42 And if she seduce thee, thou shalt resist her that thou pollute not thyself, and make not the place of thy house unclean, and destroy not the house of thy neighbor, and that thou cause no violence in the land.

43 Thou shalt not lie with the wife of the stranger; neither shalt thou lie with the wife of thine enemy; lest thy children be scattered abroad, and know not thee, nor the fear of thee be upon them, and they be strangers to the covenant of YHVH, and the whole land be corrupt, and thine offspring be destroyed with the wicked.

EIGHT

44 ¶ Thou shalt not steal or deceive.

45 Thou shalt not trespass upon anything that is thy neighbor's, to take it from them, nor to destroy it;

46 Neither shalt thou trespass upon the stranger that dwelleth within thy gates, to destroy their substance, nor to take it from them;

47 For to thee shall they seek for justice, and a shield round about all that they hath; and the fear of YHVH thy Elohim is upon them also, and to thy righteousness these will seek;

48 Neither shalt thou overreach them by cunning, nor by stratagem, to take for thyself the substance of thy neighbor, nor the stranger within thy gates.

49 Remember that ye were strangers, and were oppressed, and oppress not the stranger, lest his cry ascend to God against you.

NINE

50 ¶ Thou shalt not bear false witness against thy neighbor.

51 Thou shalt not speak falsely before a king, nor before a judge, nor in the assembly of rulers, nor in the presence of a ruler, nor unto the Priest, nor among the multitude;

52 Nor in the ear of thy friend, nor to thy wife, nor thy child, nor thy servant.

53 Thou shalt not withhold the truth from a king, nor a judge, nor anyone that is set in authority, for thus shall righteousness be established in all thy borders.

TEN

54 ¶ Thou shalt not covet thy neighbors' inheritance;

55 Thou shalt not covet thy neighbors' house, nor their bondman, nor their bondwoman, nor their manservant, nor their maidservant, nor their horse, nor their carriage, nor the instruments of their labor, nor the produce of their land, nor the things that they have made, nor the treasures they have in their storehouse, nor anything that is thy neighbors'.

56 Thy desire shall not be upon them, to take them by stealth, nor by fraud, nor by cunning, nor by violence;

57 Neither shalt thou covet that which belongeth to the stranger that dwelleth within thy gates;

58 Yea, thou shalt improve thine own, and thy desire shall be unto it; lest thou be corrupt, and the hand of thy neighbors be against thee, and the cry of the poor ascend to YHVH against thee.

59 ¶ Ye shall observe all my ordinances and all my customs and do them; I am YHVH.

60 ¶ And these are the words YHVH spoke unto all your assembly in the Mount of Ha'Elohim^c, out of the midst of the fire, out of the darkness of the cloud, and out of the thick of the darkness, with a great voice.

61 And YHVH wrote all these and more in two tables of stone and delivered them unto me.

62 ¶ And it came to pass that when ye heard the voice out of the midst of the darkness, that ye came near unto me, even all the heads of your tribes and your Elders;

63 And ye said: Behold, YHVH, our Elohim, hath showed us His glory and greatness, and we have heard His voice out of the midst of the fire;

64 Behold, we have seen this day that YHVH doth talk with man, and we live:

65 Now, therefore, why should we die? This great fire will not consume us if we hear the voice of YHVH, our Elohim, anymore;

66 For whom but we is there of all flesh that hath heard the voice of the living Elohim speaking out of the midst of the fire, as we have, and lived?

67 But thou, Moses; go near and hear all that YHVH, our Elohim, shall say; and speak thou unto us all that YHVH, our Elohim, shall speak unto thee; and we will hear it and do it.

68 ¶ And YHVH heard the voice of your words when ye spoke unto me; and YHVH said unto me: I have heard the voice of the words of this people which they have spoken unto thee;

69 They have well said all that they have spoken; O, that there were such a heart in them that they would fear me and keep all my mitzvot^s always, that it might be well with them and with their children forever!

70 Go now; say to them: Get you into your tents again.

71 But as for thee, stand thou here by me, and I will speak unto thee all the mitzvot, and the ordinances, and the customs which thou shalt teach them, that they may do them in the land which I give them to possess it.

72 Ye shall observe to do, therefore, all that YHVH, your Elohim, hath commanded you; ye shall not turn aside to the right hand or to the left.

73 Ye shall walk in all the ways which YHVH, your Elohim, hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. See 3 Moses 29.
- d. Face to face: This is a pun or sorts, as this is another way of saying "the Glory of God was upon (him/her/them)."
- e. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- f. El: Hebrew, "God."
- g. Mitzvah: Hebrew, calling, commandment, or religious duty.
- h. Sabbath of the Seventh Day: See 4 Moses 2.
- i. Mighty outstretched right arm: reference to Moses. See 4 Moses 36:8.
- j. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.
- k. Adultery: Hebrew masculine noun, usually refers 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.

Chapter 2

YHVH is unity

1 Now these are the mitzvot^a, and the ordinances, and the customs which YHVH^b, your Elohim^c, commanded me to teach you, that ye might do them in the land whither ye go to possess it,

2 That thou mightest fear YHVH, thy Elohim, to keep all His customs and His mitzvot which I command thee;

3 Thou, and thy sons and daughters, and thy son's sons and thy daughters' daughters, all the days of thy life; and that thy days may be prolonged.

4 Hear, therefore, O Israel, the words of YHVH, and observe to do them, that it may be well with thee and that ye may increase mightily, as YHVH, the Elohim of thy fathers hath promised thee, in the land that floweth with milk and honey:

5 Hear, O Israel: YHVH is our Elohim; YHVH is unity.

6 And thou shalt love YHVH thy Elohim with all thine heart, and with all thy soul, and with all thy might.

7 Remember these, the words of YHVH, thy Elohim, that thou shall know wisdom and in knowledge grow in thy understanding.

8 ¶ And these words which I command thee this day shall be in thine heart;

9 And thou shalt teach the mitzvot and the customs diligently unto thy children and shalt talk of them

when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

10 And thou shalt bind them for a sign^d upon thine hand, and they shall be as bands^e between thine eyes.

11 And thou shalt write them upon the posts of thy house and on thy gates.

12 And it shall be that when YHVH, thy Elohim, shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob—

13 To give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou fillest not, and wells digged, which thou diggest not, vineyards and olive trees, which thou plantest not;

14 Yea, when thou shalt have eaten and be full; then beware, lest thou forget YHVH, which brought thee forth out of the land of Egypt from the house of bondage.

15 ¶ Thou shalt stand in awe of YHVH, thy Elohim, and reverence and serve him, and make thy oaths only by His name.

16 Ye shall not go after other gods^f, or chase after the elohim^f of the people which are round about you, lest the anger of YHVH, thy Elohim, be kindled against thee and destroy thee from off the face of the earth.

17 Ye shall not tempt YHVH, your Elohim, as ye tempted him in the house of Peor^g.

18 But ye shall diligently keep the mitzvoth of YHVH, your Elohim, and His testimonies, and His ordinances which He hath given thee;

19 And thou shalt do that which is right and good in the sight of YHVH, that it may be well with thee and that thou mayest go in and possess the good land which YHVH swore unto thy fathers,

20 To cast out all thine enemies from before thee even as YHVH hath spoken,

21 For YHVH hath said: Holy ye shall be for I, YHVH Elohim, am holy.

22 Every man, and every woman shall fear and respect their Mother the earth, and their Father in the Heavens, for these are the Creator, and ye, their creation, shall keep my Sabbaths; I am YHVH thy Elohim.

23 Be not adulterers, turning unto idols, neither make unto yourselves molten gods, for I am YHVH thy Elohim.

24 And when ye shall make thy peace offerings in sacrifice unto YHVH, ye shall offer it at your own will that I might find them acceptable to me; I am YHVH, thy Elohim.

25 ¶ And when thy son or thy daughter asketh thee in time to come, saying: What meaneth the testimonies, and the ordinances, and the customs which YHVH, our Elohim, hath commanded you?

26 Then thou shalt say unto thy sons and thy daughters: We were the slaves of Pharaoh in Egypt; and YHVH brought us out of Egypt with a mighty hand;

27 And YHVH showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household before our eyes;

28 And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers.

29 And YHVH commanded us to do all these statutes, to stand in awe of our Elohim, for our good always, that He might preserve us alive, as it is at this day.

30 And it shall be our righteousness if we observe to do all these mitzvoth before YHVH, our Elohim, as He hath commanded us.

Notes:

- a. Mitzvah: Hebrew, calling, commandment, or religious duty.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. Sign upon the hands: Referring to the idea that our work will be the good works of God.
- e. Binding the eyes: Referring to the idea of spiritual sight, that we look for the Godly perspective.
- f. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- g. See 3 Moses 56:3.

Chapter 3

A Holy People

1 When YHVH^a, thy Elohim^b, shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee;

2 Even the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

3 And when YHVH, thy Elohim, shall deliver them before thee, thou shalt smite them and utterly destroy them; thou shalt make no covenant with them nor show mercy unto them;

4 Neither shalt thou make marriages with them; thy daughters thou shalt not give unto his sons, nor his daughters shalt thou take unto thy sons;

5 For they will turn away thy sons from following thy Elohim, that they may serve other elohim^c; so will the anger of YHVH be kindled against you and destroy thee suddenly.

6 But thus shall ye deal with them: Ye shall destroy their altars, and tear down their sacred pillars, and burn their wooden idols, and smash their images carved into stone;

7 For thou art a holy people unto YHVH, thy Elohim; YHVH, thy Elohim, hath chosen thee to be a special people unto Himself, prized above all peoples upon the face of the earth.

8 YHVH did not set His love upon you nor choose you because ye were more in number than any people; for ye were the fewest of all people;

9 But YHVH loved you and because He would keep the oath which He had sworn unto your fathers,

10 And for the sake of that oath hath YHVH brought you out with a mighty hand and redeemed you out of the house of slavery, from the hand of Pharaoh, king of Egypt.

11 Know, therefore, that YHVH, thy Elohim, He is El Elyon^d above all of Ha'Elohim^e, the faithful God^f, which keepeth covenants and hath mercy for they that love Him and keep His mitzvoth^g to a thousand generations,

12 And He repayeth them that hate him to their face, to destroy them; He will not be slack to him that hateth Him; He will repay him to his face.

13 Thou shalt, therefore, keep the mitzvoth, and the ordinances, and the customs which I command thee this day, to do them.

14 ¶ Wherefore, it shall come to pass, if ye hearken to these judgments and keep and do them, that YHVH, thy Elohim, shall keep unto thee the covenant and the mercy which He swore unto thy fathers;

15 And He will love thee, and bless thee, and multiply thee;

16 He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy herds, and the flocks of thy sheep in the land which He swore unto thy fathers to give thee;

17 And thou shalt be blessed above all people; there shall not be male or female barren among you or among your cattle.

18 And YHVH shall take away from thee the plagues^h, yea, none of the evil diseases of Egypt, which thou knowest, will fall upon thee, but these shall be set aside to curse them that hate thee.

19 And thou shalt consume all the people which YHVH, thy Elohim, shall deliver thee; thine eye shall have no pity upon them; neither shalt thou serve their elohim, for that will be a snare unto thee.

20 And if thou shalt say in thine heart: These nations are more than I; how can I dispossess them?

21 Thou shalt not be afraid of them but shalt well remember what YHVH, thy Elohim, did unto Pharaoh and unto all Egypt:

22 The great temptations which thine eyes saw, and the signs, and the wonders, and His mighty right armⁱ, and His outstretched arm^j whereby YHVH, thy Elohim, brought thee out; so shall YHVH, thy Elohim, do unto all the people of whom thou might surly fear.

23 Moreover, YHVH, thy Elohim, will send the hornet among them until they that are left and hide themselves from thee be destroyed;

24 Therefore, thou shalt not be afraid of them; for YHVH, thy Elohim, is among you, and is the highest and the most revered amongst Ha'Elohim.

25 ¶ And YHVH, thy Elohim, will put out those nations before thee by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee.

26 But YHVH, thy Elohim, shall deliver them unto thee and shall destroy them with a mighty destruction until they be destroyed.

27 And YHVH shall deliver their kings into thine hand, and thou shalt destroy their names from under the heavens;

28 And there shall be no one able to stand before thee; thou conquer them all.

29 The graven images of their elohim^c shall ye burn with fire; thou shalt not covet the silver or gold that is in them nor take it unto thee, lest thou be snared therein; for it is loathsome unto YHVH, thy Elohim;

30 Neither shalt thou bring any such detestable things into thine house, lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- d. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- e. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.
- f. God: Hebrew, "El."
- g. Mitzvah: Hebrew, calling, commandment, or religious duty.
- h. See 3 Moses 8-18.
- i. Mighty right arm: A name for Moses, see 4 Moses 36:8.
- j. Outstretched arm: A name for Zipporah.

Chapter 4

Remember and Perish Not

1 All the mitzvot^a which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which YHVH^b swore unto your fathers.

2 And thou shalt remember all the way which YHVH, thy Elohim^c, led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his mitzvot or not.

3 And YHVH hath humbled thee, and suffered thee to hunger, and fed thee with manna^d, which thou knewest not, neither did thy fathers know,

4 And this that thou might know that mankind^e doth not live by bread only, but by every word that proceedeth out of the mouth of YHVH doth thou live:

5 And thy raiment waxed not old upon thee; neither did thy foot swell these forty years.

6 Thou shalt also consider in thine heart that, as a man chasteneth his son, so YHVH, thy Elohim, chasteneth thee;

7 Therefore, thou shalt keep the mitzvot of YHVH, thy Elohim, to walk in His ways and to love Him.

8 For YHVH, thy Elohim, bringeth thee into a good and spacious land: a land of brooks of water, of fountains and depths that spring out of valleys and hills;

9 A land of wheat, and barley, and vines, with fig trees, and pomegranates; a land of olive oil and honey;

10 A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig brass.

11 And when thou hast eaten and art full, then thou shalt bless YHVH, thy Elohim, for the good land which thou hath been given.

12 ¶ Beware, forget not YHVH, thy Elohim, falling asleep to His mitzvoth, and His practice, and His ordinances, which I lay charge upon thee this day,
 13 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein,
 14 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied,
 15 Then thine heart be lifted up, and thou forget YHVH, thy Elohim, which brought thee forth out of the land of Egypt from the house of bondage,
 16 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, who brought thee forth water out of the rock of flint,
 17 Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee and that He might prove thee, to do thee good at thy latter end.
 18 ¶ And thou might say in thine heart: My power and the might of mine hand hath gotten me this wealth;
 19 But thou shalt remember YHVH, thy Elohim; for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day.
 20 ¶ And it shall come to pass that if thou do at all forget YHVH, thy Elohim, and walk after other elohim, and serve them, and worship them, I testify against you this day that ye shall surely perish.
 21 As the nations which YHVH conquereth before your face, so shall ye perish because ye would not be obedient unto the voice of YHVH, your Elohim; therefore, remember, and perish not.

Notes:

- a. Mitzvah: Hebrew, calling, commandment, or religious duty.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. See 3 Moses 22.
- e. Adam: Hebrew: "mankind."

Chapter 5

Hear, O Israel

1 Hear, O Israel: Thou art to pass over Jordan, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,
 2 A people great and tall, the children of giants^a, whom thou knowest and of whom thou hast heard say^b: Who can stand before the children of giants?
 3 Understand, therefore, this day that YHVH^c, thy Elohim^d, shall go over before thee; as a consuming fire shall destroy them, and shall bring them down before thy face;
 4 And by this shalt thou drive them out and conquer them quickly, even as YHVH hath said.
 5 ¶ Speak not in thine heart after YHVH, thy Elohim, hath cast them out from before thee, saying: For my righteousness YHVH hath brought me in to possess this land; but for the wickedness of these nations YHVH doth drive them out from before thee.
 6 Not for thy righteousness or for the uprightness of thine heart dost thou go to possess their land;
 7 But for the wickedness of these nations YHVH, thy Elohim, doth drive them out from before thee, and that He may perform the Word which YHVH swore unto thy fathers, Abraham, Isaac, and Jacob.
 8 ¶ Understand, therefore, that YHVH, thy Elohim, giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.
 9 Remember and forget not how thou provokedst YHVH, thy Elohim, to wrath in the wilderness;
 10 Yea, from the day that thou didst depart out of the land of Egypt until ye came unto this place ye have been rebellious against YHVH.

11 Ye provoked YHVH to wrath, so that at times YHVH was angry enough to have utterly wiped thee out.
12 When I was gone up into the Mount^e to receive the tables of stone, even the tables of the Covenant which YHVH did make with you, there we abode in the mount forty days and forty nights; we neither did eat bread nor drink water;
13 And YHVH delivered unto me two tables of stone written with the finger of YHVH;
14 And on them was written according to all the words which YHVH spoke in the mount, out of the midst of the fire in the day of the assembly.
15 And it came to pass at the end of forty days and forty nights that YHVH gave us the two tables of stone, even the Tables of the Covenant.
16 ¶ And it came to pass that YHVH said unto us: Arise; get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves;
17 They are quickly turned aside out of the way which I commanded them; they have made them a molten image.
18 Furthermore, YHVH spoke unto us, saying: I have seen this people, and behold, it is a stiff-necked people:
19 Let me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.
20 ¶ And it came to pass that I turned and came down from the Mount, and the Mount burned with fire; and the two tables of the covenant were in my two hands.
21 And I looked, and behold, ye had sinned against YHVH, your Elohim, and had made you a molten calf; ye had turned aside quickly out of the way which YHVH had commanded you.
22 And I took the two tables, and cast them out of my two hands, and broke them before your eyes.
23 And I fell down before YHVH, as at the first, forty days and forty nights;
24 I did neither eat bread nor drink water because of all your sins which ye sinned in doing wickedly in the sight of YHVH, to provoke Him to anger;
25 For I was afraid of the anger and hot displeasure wherewith YHVH was wroth against you to destroy you. but YHVH hearkened unto me at that time also.
26 And YHVH was very angry with Aaron, to have destroyed him; and I prayed for Aaron also the same time.
27 And it came to pass that I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust;
28 And I cast the dust thereof into the brook that descended out of the Mount.
29 ¶ Likewise, it came to pass^f that when YHVH sent you, saying: Go up and possess the land which I have given you;
30 Then ye rebelled against the commandment of YHVH, your Elohim, and ye believed Him not nor hearkened to His voice.
31 Yea, ye have been rebellious against YHVH from the day that I knew you.
32 Thus I fell down before YHVH forty days and forty nights, as I fell down at the first, because YHVH had said He would destroy you.
33 I prayed, therefore, unto YHVH and said: O Lord^g YHVH, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.
34 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin,
35 Lest the land whence thou broughtest us out say: Because YHVH was not able to bring them into the land which He promised them and because He hated them, He hath brought them out to slay them in the wilderness;
36 Yet they are Thy people and Thine inheritance, which thou broughtest out by Thy mighty power and by Thy mighty right hand and Thy outstretched arm.

Notes:

- a. Children of giants: In Numbers 13:22, 28, & 33; and Deuteronomy 9:2, they are called the “children of Anak,” who is supposed to have been a giant, and a father of races of giants. Not to be confused with nephilim from 1 Moses 10:11.
- b. See 3 Moses 46:28.
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- e. See 3 Moses 29-30.
- f. See 3 Moses 46.
- g. Lord: Adonai (אדוני), Hebrew, “Lord.” Its root is “shalam (שָׁלַם),” meaning “to be complete” or “sound.” Not to be confused with “adon” (אדון), “mare” (מָרָא), or gebir (גִּבִּיר) which also mean “Lord,” but in the sense of domineering, and in a master, or rabreban (רַבְרַבָּן), which means “lord,” or “noble.”

Chapter 6

Reverence YHVH, Thy Elohim

1 And it came to pass that YHVH^a said^b unto me: Hew thee two other tables of stone like unto the first, and come up unto me upon the Mount, and make thee an ark of wood.

2 And I will write on the tables the words that were on the first tables, which thou breakest, save the words of the Everlasting Covenant^c of the Holy Priesthood; and thou shalt put them in the ark.

3 And I made an ark of wood, and hewed two tables of stone like unto the first, and went up into the Mount of Ha’Elohim, having the two tables in mine hand.

4 And YHVH wrote on the tables, according to the first writing, the Covenant, which YHVH spoke unto you in the Mount, out of the midst of the fire, in the day of the assembly;

5 And he gave ten commandments also; and YHVH gave these unto us, that thou might know, and that thou wouldst remember.

6 And we turned ourselves, and came down from the Mount, and I put the tables in the ark which had been made; and there they be even as YHVH commanded me.

7 ¶ And it came to pass that Israel took her journey from there to the mount where Aaron died^d, and there he was buried; and Eleazar, his son, ministered in the office of the Priest in his stead.

8 And YHVH separated the tribe of Levi to bear the Ark of the Covenant of YHVH, to stand before YHVH to minister unto Him, and to bless in His name;

9 And I stayed in the mount, according to the first time, forty days and forty nights; and YHVH hearkened unto me at that time also, and YHVH would not destroy thee.

10 And YHVH said unto me: Arise; take thy journey before the people, that they may go in and possess the land which I swore unto their fathers to give unto them.

11 ¶ And now, O Israel, what doth YHVH, thy Elohim^e, require of thee, but to reverence YHVH, thy Elohim,

12 To walk in all His ways, and to love Him, and to serve YHVH, thy Elohim, with all thy heart and with all thy soul,

13 To keep the mizvath^f of YHVH and his ordinances which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens belongs to YHVH, thy Elohim, the earth also, with all that therein is.

15 Only YHVH had a delight in thy fathers to love them; and He chose their seed after them, even you above all people, as it is this day.

16 Circumcise, therefore, the foreskin of thine heart and be no more stiff-necked;

17 For YHVH, your Elohim, is Elohim over Ha’Elohim^g, and Lord^h of lordsⁱ, El Elyon^j, mighty and awesome, which regardeth not any persons nor taketh any bribes;

18 YHVH doth execute the judgment of the fatherless and widow and loveth the stranger, in giving them food and raiment;

19 For YHVH hath said^k: If a stranger sojourn with thee in your land, thou shall not vex them; but the stranger that dwelleth with thee shall be unto thee as one born among you,

20 And thou shalt love them as thyself; for thou wast a stranger in the land of Egypt; and I am YHVH,

thy Elohim.

21 Therefore, love the stranger and the foreigner amongst you; for ye were strangers in the land of Egypt.

22 ¶ Thou shalt fear YHVH, thy Elohim; Him shalt thou serve, and to Him shalt thou cleave and make all thy oaths by His name.

23 He is thy praise, and He is thy Elohim, that hath done for thee these great and terrible things which thine eyes have seen.

24 Thy fathers went down into Egypt with but seventy people; and now YHVH, thy Elohim, hath made thee as the stars of heaven for multitude;

25 Therefore, thou shalt love YHVH, thy Elohim, and keep His obligations, and His statutes, and His ordinances, and His mitzvoth always.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. See 3 Moses 32-33.
- c. Everlasting covenant: A covenant passed down from generation to generation.
- d. See 3 Moses 50.
- e. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Mitzvah: Hebrew, calling, commandment, or religious duty.
- g. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.
- h. Lord: Adonai (אדוני), Hebrew, "Lord." Its root is "shalam (שלם)," meaning "to be complete" or "sound." Not to be confused with "adon" (אדון), "mare" (מרא), or gebir (גביר) which also mean "Lord," but in the sense of domineering, and in a master, or rabreban (רברבן), which means "lord," or "noble."
- i. Lord: Hebrew "adon" (אדון), "lord," or "noble."
- j. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- k. See 4 Moses 12:8-9.

Chapter 7

Observe and Do

1 And now, know ye this day; for I speak not with your children which have not known and which have not seen the chastisement of YHVH^a, your Elohim^b, His greatness, His mighty right arm^c, and His outstretched arm^d,

2 And His miracles, and His acts, which He did in the midst of Egypt unto Pharaoh, the king of Egypt, and unto all his land,

3 And what He did^e unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red Sea to overflow them as they pursued after you, and how YHVH did destroy them,

4 And what He did unto you in the wilderness until ye came into this place,

5 And what he did^f unto Dathan and Abiram, the sons of Eliab, which said: We will not come up;

6 And how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. (3 Moses 48:25-26)

7 But your eyes have seen all the great acts of YHVH which he did;

8 Therefore, ye shall keep all the mitzvoth^g which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it,

9 And that ye may prolong your days in the land, which YHVH swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey;

10 For the land, whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowed thy seed and watered it with thy foot, as a garden of herbs;

11 But the land whither ye go to possess it is a land of hills and valleys and drinketh water of the rain of the heavens.

12 Yea, it is a land which YHVH, thy Elohim, careth for; the eyes of YHVH, thy Elohim, are always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my mitzvoth which I command you this day, to love YHVH, your Elohim, and to serve Him with all your heart and with all your soul,

14 That YHVH will give you the rain of your land in His due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And YHVH will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, therefore, that your heart be not deceived, and ye turn aside, and serve other elohim, and worship them;

17 And then the wrath of YHVH shall be kindled against you and He shall shut up the heavens, that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which YHVH giveth you;

18 Therefore, ye shall lay up these, my words, in your heart and in your soul, and bind them for a sign upon your hand, that they may be as a vision between your eyes:

19 And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the doorposts of thine house and upon thy gates,

21 That your days may be multiplied, and the days of your children, in the land which YHVH swore unto your fathers to give them, as the days of the heavens upon the earth.

22 ¶ And if ye shall diligently keep all these mitzvoth which I command you, to do them, to love YHVH, our Elohim, to walk in all His ways, and to cleave unto Him,

23 Then will YHVH drive out all these nations from before you, and ye shall possess greater nations and a people mightier than yourselves.

24 Yea, the very place whereon the soles of your feet shall tread shall be yours; from the wilderness, from the river, even unto the uttermost sea shall your coast be.

25 And no one shall be able to stand before you; for YHVH, your Elohim, shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, even as He hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 A blessing that if ye obey the mitzvoth of YHVH, your Elohim, which I command you this day,

28 And a curse if ye will not obey the mitzvoth of YHVH, your Elohim, but turn aside out of the way which I command you this day, to go after other elohim which ye have not known.

29 ¶ And it shall come to pass that when YHVH, thy Elohim, hath brought thee in unto the land whither thou goest to possess it, that thou shalt put a blessing upon the mountain^h to the North of that land, and the curse upon the tallest mountain to the Northⁱ, residing next to that blessed mount.

30 And the mountain to the North, it is blessed, and it shall be as the Mountain of Ha'Elohim unto you, for it is the place where thy father, Abraham went to offer up his son, our father, Isaac unto YHVH; and there the angel of YHVH did meet him.

31 And thou shalt build an altar on that cursed mountain, that which is the tallest mountain to the North, made from cut stones, to make the peace offerings there upon that altar,

32 And ye shall eat there, and ye shall write the words of this Law on the stone;

33 And this shall be as a tabernacle unto YHVH that Ha'Elohim^j will see and remember, that the curse of this mountain come not upon you.

34 For ye shall pass over Jordan to go in to possess the land which YHVH, your Elohim, giveth you, and ye shall possess it and dwell therein;

35 And ye shall observe to do all the statutes and ordinances which I set before you this day; even so, Amen.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

- c. Mighty right arm: A name for Moses, see 4 Moses 36:8.
- d. Outstretched arm: A name for Zipporah.
- e. See 3 Moses 20.
- f. See 3 Moses 48.
- g. Mitzvah: Hebrew, calling, commandment, or religious duty.
- h. Mountain to the North: likely Mount Gerizim.
- i. Tallest mountain to the North: likely Mount Ebal.
- j. Ha'Elohim: (אלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God. Can also refer to the Divine Council of gods, see Psalm 82:6.

The Law of the Land

Chapter 8

The Statutes and Judgments

1 And these are the statutes and judgments which ye shall observe to do in the land, which YHVH^a, the Elohim^b of thy fathers giveth thee to possess, all the days that ye live upon the earth:

2 Ye shall do away and blot out all the places wherein the nations which ye shall possess served their elohim^c, upon the high mountains, and upon the hills, and under every green tree;

3 Ye shall overthrow their altars, and break their obelisks, and burn their idols of wood with fire; and carved images of their gods^c ye shall break, and destroy the names of them out of that place.

4 And ye shall not worship YHVH, your Elohim, in these ways;

5 But unto the place which YHVH, your Elohim, shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come;

6 And thither ye shall bring your offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks;

7 And there ye shall eat before YHVH, your Elohim, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein YHVH, thy Elohim, hath blessed thee.

8 ¶ Ye shall no more do after all the things that we do here this day, everyone doing whatsoever is right in their own eyes;

9 For ye are not as yet come to the rest and to the inheritance which YHVH, your Elohim, giveth you:

10 But when ye go over Jordan, and dwell in the land which YHVH, your Elohim, giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety,

11 Then there shall be a place which YHVH, your Elohim, shall choose to cause His name to dwell there.

12 And there ye shall bring all that I command you: your offerings and your sacrifices, your tithes and offerings, and all your choice votive offerings which ye vow unto YHVH;

13 And ye shall rejoice before YHVH, your Elohim; ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you.

14 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest;

15 But in the places in which YHVH shall choose, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

16 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of YHVH, thy Elohim, which he hath given thee;

17 The unclean and the clean beasts thou may eat^d thereof, only thou shall not eat the blood; yea, thou shall pour it upon the earth as water.

18 ¶ Thou mayest not eat within thy gates thy tithes of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy offerings which thou vowest, nor thy freewill offerings, or votive offering of thine hand;

19 But thou must eat them before YHVH, thy Elohim, in the place which YHVH, thy Elohim, shall choose,

20 Thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates;

21 And thou shalt rejoice before YHVH, thy Elohim, in all that thou puttest thine hands unto.

22 ¶ Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth:

23 When YHVH, thy Elohim, shall enlarge thy border, as He hath promised thee, and thou shalt say: I will eat meat; thou mayest eat meat, whenever thou should desire it.

24 If the place which YHVH, thy Elohim, hath chosen to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock which YHVH hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thou should desire; the unclean and the clean shall eat of them alike:

25 Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh; thou shalt not eat it; thou shalt pour it upon the earth as water;

26 Thou shalt not eat it, that it may go well with thee and with thy children after thee when thou shalt do that which is right in the sight of YHVH.

27 Only thy holy things which thou hast and thy vows thou shalt take and go unto the place which YHVH shall choose;

28 And thou shalt offer thy offerings, the flesh and the blood, upon the altars of YHVH, thy Elohim;

29 And the blood of thy sacrifices shall be poured out upon the altars of YHVH, thy Elohim, and thou shalt eat the flesh.

30 Observe and hear all these words which I command thee, that it may go well with thee and with thy children after thee forever when thou doest that which is good and right in the sight of YHVH, thy Elohim.

31 ¶ When YHVH, thy Elohim, shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them and dwellest in their land,

32 Take heed to thyself that thou be not snared by following them after that they be converted from before thee,

33 And that thou inquire not after their elohim^c, saying: How did these nations serve their elohim^c? Even so will I do likewise.

34 Thou shalt not do so unto YHVH, thy Elohim; for every abomination to YHVH which He hateth have they done unto their gods^c;

35 For even their sons and their daughters they have burnt as offerings in the fire to their elohim^c.

36 ¶ What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- d. Eating both the clean and the unclean: This indicates that eating the unclean animals is not a spiritual law or a sin. See Deuteronomy 12:15, Matthew 15:10-11. For a list of clean and unclean animals, see 5 Moses 11.

Chapter 9

Oaths

1 Thou shalt swear by the name, YHVH^a, thy Elohim^b, and this thou shall do by the reckoning^c of the Ruach Hakodesh^d, and by nothing less:

2 Neither by the heavens, for the throne of El Elyon^d is there; nor by the hosts thereof, for they serve

YHVH;

3 Nor by the earth, for it is the place of the sole of His foot; nor by the inhabitants thereof, for they are mortal, and vane;

4 Nor by thyself, for thou art of a day, and shalt cease; nor by any work of mankind, for it perisheth.

5 ¶ Remember that YHVH, thy Elohim, spoke by the power and authority of His own name, and this because there is none greater:

6 And by the greater shalt thou swear, even by Elohim Shaddai^e, whose is the Kingdom under the whole of the heavens.

7 Thou shalt not swear by the name of any other elohim^f.

8 ¶ Thou shalt not profane the name of YHVH, thy Elohim, nor the Presence^g, nor the Breath^b by any oath;

9 But thou shall maketh an oath only as the Torah^h requireth of thee and alloweth, shalt thou take upon thee; for all else is profane.

10 Thou shalt not profane the name of YHVH by any oath or vow, of thine own.

11 ¶ And thou shall make thy oath before the Rabbi, and the Judge, and the Ruler, and the Priest of the Torah; and before such as are set in authority, whensoever they require it:

12 And there may be an oath also between those who enter into the covenant, and also between they that serveth, and they that ordereth.

13 ¶ Thou shalt perform all thine oaths; whether unto Ha'Elohimⁱ or unto mankind, thou shalt perform them; thou shalt do according to every word that proceedeth out of thy mouth.

14 Thou shalt not speak with thy lips when thy heart^j giveth not assent, to do and to perform all the words of thy mouth;

15 And if thou swear by an oath to do anything which is known to thee, and it be sin, it is not an oath of YHVH, thy Elohim;

16 Thou canst not profane the name of the holy to sanctify sin; YHVH shall judge thee, and they that asketh it of thee, and thou shall bear your sins together.

17 ¶ And if thou swear by an oath to do a thing, and it be hid from thee, and thou know it not, and when it is known to thee it is sin;

18 Thou shalt submit thyself unto the judgment of Ha'Elohim, and shalt do penance; and shalt make restitution, as shall be put upon thee, offering up a sin offering^k;

19 And this that all sin may be put away, and thy heart purified, and wickedness put out of the land.

20 ¶ And if thy wife swear by an oath to perform anything which thou mayest disallow, and thou hold thy peace at her, the day that thou hearest it, her oath shall stand;

21 If thou wilt not that she perform it, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for her oath, and shalt bear her iniquity.

22 ¶ If thy son, or thy daughter, swear by an oath to perform anything which thou mayest disallow, and thou hold thy peace to thy child the day that thou hearest it, the oath shall stand;

23 If thou wilt not that the oath stand, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for the oath, and shalt bear the iniquity of thy child.

24 ¶ And if thy servant swear by an oath to do a thing which thou mayest disallow, and thou hold thy peace at them, the day that thou hearest it, their oath shall stand;

25 If thou wilt not that this oath stand, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for the oath, and shalt bear the iniquity of thy servant.

26 Thou shall make no^l oaths; but if thou should vow a vow unto YHVH, or swear an oath to bind thy soul with a bond; then thou shall not break thy word, thou shall do according to all that proceedeth out of thy mouth.

27 Thou shalt neither make any oaths with nor shall thou respect the oaths of the Mahan^m; but in righteousness shalt thou make and keep all thy oaths that thou shall keep the statutes of YHVH, thy Elohim.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. In the Law of the Lord this has been changed by James Strang to "Thou shalt not profane the name of the Lord thy God, nor of the Lord Jesus Christ, nor of the Holy Spirit of God, by any oath," updating this commandment for modern readers.
- d. Ruach Hakodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we received God.
- e. El Elyon: The Most High God, or the highest God, or the highest of the gods.
- f. Elohim Shaddai: "God(s) Almighty," or the Almighty God(s)."
- g. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- h. Shekinah: "The Presence," or "the dwelling place of God." A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remembrance 2:11. It should be noted that in James Strang's translation, Law of the Lord 2:8 or 3:3a, this has been changed to "the Lord Jesus Christ," which makes more sense to modern readers.
- i. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- j. Ha'Elohim: (האלהים) 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.
- k. 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.
- l. Sin offering: See 4 Moses 25.
- m. See Matthew 5:33-37; 3 Nephi 5:81-83 RAV, 12:33-37 OPV.
- n. Mahan: "great one," or "master of a great secret."

Chapter 10

Hearken unto the Voice of YHVH

1 If there arise among you a prophet, or a dreamer of dreams, and they giveth thee a sign or a miracle, and the sign or the miracle come to pass,

2 But they say unto thee: Let us go after other elohim^a, which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet, or that dreamer of dreams;

3 For YHVH^b, thy Elohim^c, proveth thee, to know whether thou love YHVH, your Elohim, with all thy heart^d and with all thy soul:

4 Ye shall walk after YHVH, your Elohim, and love Him, and keep His mitzvoth^e, and obey His Voice^f; and thou shall serve YHVH and cleave unto Him.

5 And that prophet, or that dreamer of dreams, shall be turned away because they hath spoken priestcraft^g to turn you away from YHVH, your Elohim, which brought you out of the land of Egypt and redeemed you out of the house of bondage, to thrust thee out of the way which YHVH, thy Elohim, commanded thee to walk in;

6 So shalt thou put the evil away from the midst of thee.

7 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying: Let us go and serve other elohim^a, which thou hast not known, thou nor thy fathers,

8 Namely, the elohim^a of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth,

9 Thou shalt not consent unto them nor hearken unto them; neither shall thine eye pity them; neither shalt thou spare them; neither shalt thou conceal them;

10 But thou shalt surely turn them away; thine hand shall be first upon them to put to death that priestcraft^g, and afterwards the hand of all the people.

11 And thou shalt cast them out of thy residence, that should they die, it be the will of Ha'Elohim^h;

12 For they hath sought to thrust thee away from YHVH, thy Elohim, which brought thee out of the land of Egypt from the house of bondage.

13 And all Israel shall hear, and fear, and shall do no more any such wickedness as this among you.

14 ¶ If thou shalt hear say in one of thy cities, which YHVH, thy Elohim, hath given thee to dwell there, saying:

15 Scoundrels are gone out from among you, and have led astray the inhabitants of their city, saying: Let

us go and serve other elohim^a, which thou hast not known,

16 Then shalt thou inquire, and make search, and ask diligently; and behold, if it be truth and the thing certain, that such a detestable thing is wrought among you,

17 Thou shalt surely teach these, thy people, to follow YHVH, thy Elohim, that they be offered teshuvahⁱ;

18 And if they reject YHVH, and should draw their swords against thee and thy peoples, then shall thou smite the inhabitants of that city with the edge of the sword,

19 And thou shalt gather all the spoil of it into the midst of the street thereof and shalt burn with fire, all the spoil thereof, every whit, for an offering unto YHVH, thy Elohim.

20 And thou shall keep none of the cursed things into thine hand, that YHVH may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee as He hath sworn unto thy fathers,

21 For when thou shalt hearken unto the voice of YHVH, thy Elohim, to keep all His mitzvot^h which I command thee this day, to do that which is right in the eyes of YHVH, thy Elohim, thou shalt be blessed;

22 Therefore, thou shalt delight in blessing, and not in cursing.

23 And in the name of YHVH, and of all the holy ones, even all that are above thee, shalt thou bless; and it shall be a blessing.

24 And thou shalt bless thy fellows, and thy children and servants, and theirs; and all who seek to learn the righteousness of YHVH, and the peace of His Kingdom of thee, and all whom Ha'Elohim hath committed to thy care;

25 And they who do bless thee, these shalt thou honor.

26 ¶ Thou shalt not curse out of the bitterness of thine own heart; nor shalt thou curse any but they that is under condemnation of the Torah^j of YHVH, and being oft rebuked, will not seek teshuvah.

27 Thou shalt not curse thy neighbors, nor the stranger that dwelleth with thee; for the hand of the judge be over them, and should they rebuke, they will repent, and turn to righteousness;

28 But should should these bind thee with curses, then shalt thou do likewise that thou should seek the protection of YHVH.

29 Thou shalt not curse any who is placed in authority, or that hath been given dominion over thee;

30 And if these should oppress thee, or do thee unrighteousness, and thy cry ascend to YHVH in heaven, in heaven will He hear thee and will be thy avenger;

31 Therefore, curse not, lest thy curse return upon thee.

Notes:

- a. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. 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.
- e. Mitzvah: Hebrew, calling, commandment, or religious duty.
- f. The Voice: Masculine noun, referring here to the Holy Spirit.
- g. Priestcraft: Hebrew, kesheph; masculine noun, "sorcery." See Doctrines of the Saints 106:5-35, Book of Remembrance 9:25-26.
- h. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- i. Teshuvah: (תשובה) "return." Christ is the way back to God, usually translated as "repentance," "redemption," or "grace."
- j. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."

Chapter 11

The Clean and the Unclean

1 To keep sickness from this people, thou shalt not eat any sickly or detestable thing.

2 And these are the beasts which thou shall eat: the ox, the sheep, and the goat,
3 The deer, and the gazelle, and the roe deer, and the aqgo, and the antelope, and the wild ox, and the wild goat;
4 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that thou shall eat.
5 Nevertheless, these thou shall not eat: of them that chew the cud or of them that divide the cloven hoof, as the camel, and the hare, and the coney; for they chew the cud but divide not the hoof; therefore, they are unclean^a unto thee.
6 And the swine, because it divideth the hoof yet cheweth not the cud, it is unclean unto you; thou shall not eat of their flesh nor touch their dead carcass.
7 ¶ These thou shall eat of all that are in the waters: all that have fins and scales thou shall eat; and whatsoever hath not fins and scales thou may not eat; it is unclean unto thee.
8 Of all clean birds thou shall eat, but these are they of which thou shall not eat: the eagle, and the ossifrage, and the ospray,
9 And the glede, and the vulture, and the bird of prey; and every raven after his kind, and the bath, the tachmas, and the gull, and any kind of hawk, and the kowc, and the yanshuph, and the tinshemeth,
10 And the stork, and the heron, and the dukiphath, and the bat; but of all clean fowls thou may eat.
11 And every creeping thing that flieth is unclean unto thee; they shall not be eaten.
12 ¶ Thou shall not eat of anything that dieth on its own; thou shalt not give it unto the stranger that is in thy gates, that they may eat it; nor may thou sell it unto a foreigner.
13 And all this thou shall do to abate the sickness that should come should thou eateth that which is unclean;
14 For as I commanded thee: thou shalt eat in thy gates whatsoever thou should desire; the unclean and the clean, thou shall eat of them alike;
15 But of the unclean, these thou shall not bring into the place YHVH^b shall choose to place His name, nor shall thou give of it unto YHVH as a sacrifice.
16 ¶ Thou shalt not sacrifice unto YHVH, thy Elohim^c, any bullock or sheep wherein there is blemish or any that is mangled; for that is detestable unto YHVH, thy Elohim.
17 And because thou art a holy people unto YHVH, thy Elohim, thou shalt not eat of the blood, nor shall thou cook a kid in the milk of its mother.
18 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year,
19 And thou shalt eat before YHVH, thy Elohim, in the place which He shall choose to place His name there,
20 The tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to revere YHVH, thy Elohim, always.
21 And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee which YHVH, thy Elohim, shall choose to set His name there when YHVH, thy Elohim, hath blessed thee,
22 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which YHVH, thy Elohim, shall choose;
23 And thou shalt bestow that money for whatsoever thy soul should desire, be it oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth;
24 And thou shalt eat it as a feast before YHVH, thy Elohim, and thou shalt rejoice, thee and thine household,
25 ¶ And the Levite that is within thy gates; thou shalt not forsake them, for they hath no part nor inheritance with thee.
26 At the end of three years, thou shalt bring forth all the tithe of thine increase the same year and shalt lay it up within thy gates;
27 And the Levite, and the stranger, and the fatherless, and the widow which are within thy gates shall come, and shall eat, and be satisfied,
28 That YHVH, thy Elohim, may bless thee in all the work of thine hand which thou doest.
29 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto YHVH, thy

Elohim; thou shalt do no work with the firstling of thy bullock nor shear the firstling of thy sheep.

30 Thou shalt eat it before YHVH, thy Elohim, year by year in the place which YHVH shall choose, thou and thy household.

31 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto YHVH, thy Elohim.

32 And thou shalt eat it within thy gates; the unclean and the clean person shall eat it alike, as if it were a gazelle or deer.

33 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Unclean: Hebrew, נָטוּף, "tame." Unclean typically refers to anything that can make people sick, mostly physically but sometimes spiritually. This seems to be more of a health code than spiritual law. See Matthew 15:10-11.

Chapter 12

In Prayer and Thanksgiving

1 And when thou prayest, thou shalt not use many words, or vain repetitions; for YHVH^a, thy Elohim^b, hath understanding: nor shalt thou cry aloud; for Ha'Elohim^c heareth the whisper of the heart^d.

2 Nevertheless, in the assembly shalt thou speak with a flowing voice, that they who prayeth with thee might hear, and may say: So mote it be; Amen.

3 Thy prayers shall be unto YHVH, thy Father; for He is rich in mercy, and loving kindness;

4 And in the Heavens shall He hear thee, in the fullness of His Wisdom^e and goodness, as thou believeth on His name;

5 But unto the Priests of YHVH thou shall petition for whatsoever He has dispensed unto them; for the mercy of YHVH is over all His works.

6 ¶ And when in blessing, YHVH, thy Elohim, shall bestow upon thee any great and choice blessing; or, in His abundant charity, shall deliver thee from any great calamity, thou shalt assemble together thy wives, and thy children; thy friends, and thy neighbors; and shalt celebrate his glorious goodness with thank offerings, and feasting, and music, and dancing.

7 And for the chief blessings of YHVH to thee, shalt thou keep it in remembrance from year to year, and teach it to thy children, that they who inherit the blessing may not forget gratitude to the giver, and the remembrance of the goodness of thy Elohim be preserved throughout all generations.

8 ¶ Thou shalt offer upon the altar of YHVH, thy Elohim, and before the Priests, sacrifices for sin offerings, and for trespass offerings, and for memorials, and for peace offerings, and for thank offerings.

9 Thy offerings shall be of the firstlings of thy flocks, and of the choice of thy fields, and of the chief of all holy things.

10 Of thy flocks thou shall offer the firstling of male or female, without deformity or blemish, of such as divide the hoof and chew the cud;

11 And of fowls, shalt thou offer all singing birds; and of fishes, all that have scales and fins; and of shell fish, such as have two shells, and move about from place to place:

12 And these shall be holy unto YHVH, thy Elohim, and shall be offered upon the altar.

13 Of the choice of thy fields, that which is good for food without change or addition, and whatsoever is used for bread for mankind, that is holy unto YHVH, thy Elohim, and shall be offered unto Him as an offering, and lifted up to the Priest; but it shall not be offered on the altar.

14 And whatsoever other thing ye offer, it shall be accompanied with one of these, and thus thy gift shall be sanctified;

15 But if it be not accompanied with one of these, thou shalt redeem it at the Priest's valuation, and it and the price thereof shall belong to YHVH.

16 ¶ And when YHVH, thy Elohim, shall manifest Himself unto thee in majesty and might, or walketh with thee, and revealeth unto thee wisdom^e and knowledge^f, thou shalt erect pillars, tablets and enduring monuments unto Him, and make inscriptions upon them;

17 And thou shalt write and inscribe thereon the dealings of YHVH with thee, His blessings and mercies, and His great power and glory, which YHVH hath revealed unto thee;

18 That it may remain a witness to the generations to come; and that they may know that YHVH is thy Elohim and there is none else.

19 Thou shalt preserve the memory of the chosen of YHVH, who have been faithful in their duties, and in whatsoever YHVH, thy Elohim, hath called them, teaching their deeds unto thy children, and thy children's children.

20 Thou shalt build monuments to their memory, and erect pillars and tablets, and inscribe their praises, their works, their faith and their sufferings thereon;

21 And when thou beholdest their monuments, thou shalt remember them, and talk of their righteousness, and teach thy children to walk in their righteous ways.

22 But remember, ye are the children of YHVH, your Elohim; thou shalt not cut thyself nor make any baldness between thy eyes for the dead;

23 For it is unclean^g, and ye art a holy people unto YHVH, thy Elohim; and YHVH hath chosen you to be a peculiar people unto Himself, above all the nations that are upon the earth.

24 And when YHVH shall give thee a victory over thy enemies, thou shalt commemorate it with monuments and inscriptions;

25 But over the graves of persecutors and blasphemers, and they who shed the blood of the innocent, and at the places of their abominations shalt thou pile rough stones, with muttered curses, against the day of the resurrection of damnation;

26 And thou shalt teach thy children to add a stone to the pile as they pass by, and to curse any that remove the stones, and cleaves unto their wickedness.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Ha'Elohim: (האלהים) Hebrew: "the Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects or God. It can also refer to the council of lesser gods.
- d. 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.
- e. Wisdom: A play on words, as this is Chokmah, another term for Shekinah, God the Mother.
- f. Knowledge: A play on words, as this is Da'at and can represent God the Father.
- g. Unclean: Hebrew, טמא, "tame." Unclean typically refers to anything that can make people sick, mostly physically but sometimes spiritually. This seems to be more of a health code than spiritual law. See Matthew 15:10-11.

Chapter 13

The Release of YHVH

1 At the end of every seven^a years thou shalt make a release, and this is the manner of the release: Every creditor that lendeth unto their neighbor shall release it;

2 They shall not exact it of their neighbor or of their brother because it is called the release of YHVH.

3 Of the foreigner thou mayest exact it again; but that which is thine with thy brother thine hand shall release, save when there shall be no poor among you;

4 For YHVH^b, thy Elohim^c, shall greatly bless thee in the land which He giveth thee for an inheritance, to possess it, only if thou carefully hearken unto the voice of YHVH, thy Elohim, to observe to do all these

mitzvah which I command thee this day;

5 For YHVH, thy Elohim, hath blessed thee, as He promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

6 ¶ And if there be among you a poor Hebrew man or a Hebrew woman within any of thy gates in thy land which YHVH, thy Elohim, giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother or sister;

7 But thou shalt open thine hand wide unto them and shalt surely lend them sufficient for their need, in that which they wanteth.

8 Beware that there be not a thought in thy wicked heart, saying: The seventh year, the year of Jubilee^a, is at hand; and thine eye be evil against thy poor brother or sister, and thou givest them naught;

9 And then these should cry unto YHVH against thee, for it would be sin unto thee.

10 Yea, thou shalt surely give them, and thine heart shall not be grieved when thou givest unto them, and for this thing YHVH, thy Elohim, shall bless thee in all thy works and in all that thou puttest thine hand unto;

11 For the poor shall never cease out of the land; therefore, I command thee, saying: Thou shalt open thine hand wide unto thy brothers and sisters, to thy poor, and to thy needy in thy land.

12 ¶ And if a Hebrew man or a Hebrew woman be sold^d unto thee and serve thee six years, then in the seventh year thou shalt let them go free from thee.

13 And when thou sendest them out free from thee, thou shalt not let them go away empty handed;

14 Thou shalt furnish them liberally out of thy flock, and out of thy floor, and out of thy winepress; of that wherewith YHVH, thy Elohim, hath blessed thee, thou shalt give unto them.

15 And thou shalt remember that thou wast a slave in the land of Egypt, and that YHVH, thy Elohim, redeemed thee; therefore, I command thee this thing today.

16 And it shall be, if they say unto thee: I will not go away from thee, because they loveth thee and thine house, because they are well with thee,

17 Then thou shall go before thy judge, and set their wages, that they may stay with thee and thy house, and it shall be a generous wage.

18 And if the wage set be greater than thou canst bear, it shall not seem hard unto thee when thou sendest them away free from thee;

19 For they have been worth double the hired servant to thee in serving thee six years; and YHVH, thy Elohim, shall bless thee in all that thou doest.

20 ¶ This is the Torah of the servant taken captive in war, and of the servant bought with money, and of the servant born in thy house, and of him who cleaveth unto thee that thou mayest be a ruler unto them:

21 Behold, these shall be unto thee next to thy child; and thou shalt seek to establish them; for their greatness is thy glory.

22 And if they be content to abide in thy household, thou shall appoint them their food, their raiment, and their habitation, in due season;

23 And they shall labor in thy shop, and in they field, and with thy flock; therefore, they shall share in all thy toils, and in all thy possessions, and thou shall be as a ruler over them.

24 And should they serve thee, thou shall not cast them off forever; but if thou wouldst oppress them, and they flee from thee, no one shall not return them to thee, lest thy hand be hard upon them.

25 ¶ Behold, this Torah doeth not justify slavery; servitude is voluntary, and every servant in thy house may depart from oppression, at their will.

26 And if thy brethren or the neighbors of a ruler should join themselves unto them, they shall appoint unto them duty and reward, according to their rank, and ability, and faithfulness:

27 Yea, in their household they shall be as sons and daughter; and with him, and with his heir, shall possess his inheritance, that they together, being strong, may wax exceedingly great.

Notes:

a. See 4 Moses 11.

b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints

45e. Not to be confused with nephilim from 1 Moses 10:11.

- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. This appears to be more on an indentured servant than a slave.

Chapter 14

The Three Sabbaths

1 Observe the first month, and keep the Passover^a unto YHVH^b, thy Elohim^c; for in the first^d month YHVH, thy Elohim, brought thee forth out of Egypt by night;

2 Thou shalt, therefore, sacrifice the Passover unto YHVH, thy Elohim, of the flock and the herd, in the place where YHVH shall choose to place His name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy lands for seven days; neither shall any of the flesh which thou sacrifice the first day remain until the morning.

5 Thou shalt offer the sacrifice of the Passover at the place which YHVH, thy Elohim, shall choose to place His name in,

6 There thou shalt sacrifice the Passover at the evening, at the going down of the sun, at the season that thou camest forth out of Egypt,

7 And thou shalt roast and eat it in the place which YHVH, thy Elohim, shall choose; and thou shalt turn in the morning and go unto thy tents.

8 Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to YHVH, thy Elohim; thou shalt do no work therein.

9 Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn,

10 And thou shalt keep the Yom HaBikkurim^e unto YHVH, thy Elohim, with a tribute of a freewill offering of thine hand, which thou shalt give unto YHVH, thy Elohim, according as YHVH, thy Elohim, hath blessed thee;

11 And thou shalt rejoice before YHVH, thy Elohim, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you, in the place which YHVH, thy Elohim, hath chosen to place His name there.

12 And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe Chag HaAsif^f seven days, after that thou hast gathered in thy corn and thy wine;

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto YHVH, thy Elohim, in the place which YHVH shall choose;

16 And this because YHVH, thy Elohim, shall bless thee in all thine increase and in all the works of thine hands; therefore, thou shalt surely rejoice.

17 ¶ Three times in a year shall all thy males appear before YHVH, thy Elohim, in the place which He shall choose: in the Feast of Unleavened Bread^a, and in Yom HaBikkurim, and in Chag HaAsif; and they shall not appear before YHVH empty handed.

18 Everyone shall give as they are able, according to the blessing of YHVH, thy Elohim, which He hath given thee.

Notes:

- a. The Feast of Unleavened Bread: the week of Passover. See Exodus 11:4-8, 12:1-14, 13:1-4, 23:15, and 4 Moses 1.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. The first month on the Hebrew calendar is Abib, today called Nisan, which is the seventh civil month. It is known as Aviv, the first of the months of the year, and is the month of the first fruits and of Passover. Nisan occurs in March–April on the Gregorian calendar.
- e. The Sabbath of Yom HaBikkurim or the Feast of Weeks: Occurs on the sixth day of the Hebrew month of Sivan (between May 15 and June 14 on the Gregorian calendar). This time is known to Christians as the time of Pentecost. See 4 Moses 9:17-20.
- f. The Sabbath of Chag HaAsif (Sukkot) or the Feast of Booths: 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.

Chapter 15

Judges and Judgment

1 And when thou art come unto the land which YHVH, thy Elohim, giveth thee, and shalt possess it, and shalt dwell therein, judges and officers shalt thou make thee in all thy gates, which YHVH^a, thy Elohim^b, shall giveth thee, throughout thy tribes; and they shall judge the people with just judgment.

2 And judges shall be appointed in all the cities, three to a city, and more if the people require it:

3 All of these shall be Elders of the people; who shall sit upon the judgment seat of the city and judge all the causes which shall come before them; even all that shall be appointed unto them to judge.

4 And these shall sit in judgment, on the judgment seat in within their gates, to do justice unto all mankind; and shall render speedy judgment upon all who have violated these Laws.

5 And thou shalt not wrest judgment; thou shalt not respect persons, neither take bribes; for such gifts blind the eyes of the wise and pervert the words of the righteous.

6 And honorable men shall be called to execute their judgment upon all who obey not, and shall bring before them the peacebreakers, and all who do violence.

7 ¶ And men who know shall be set apart to bring the disobedient, the stiff-necked, the peacebreakers, and all who have done great wickedness, before the judges, and shall execute their judgment on all who withstand it and obey not.

8 ¶ And in every village an Elder shall be appointed to oversee, to teach, and to instruct: and he shall govern the village according to this Torah^c, and if there be other Elders, they also shall give honor unto him.

9 And these shall rule within thy gates, according to this Torah, and they shall instruct the people in that city, everyone in their order.

10 And unto these shall the people of that city give heed; and unto everyone where he administers.

11 That which is altogether just shalt thou follow, that thou mayest live and inherit the land which YHVH, thy Elohim, shall giveth thee.

12 ¶ Thou shalt not plant thee any obelisk for other elohim^d near unto the altar of YHVH, thy Elohim, which thou shalt make thee, neither shalt thou set thee up any graven images, which YHVH, thy Elohim, hateth.

13 And if there be found among you, within any of thy gates which YHVH, thy Elohim, giveth thee, man or woman, that hath wrought wickedness in the sight of YHVH, thy Elohim, in transgressing His covenant,

14 And hath gone and served other elohim^d and worshiped them; be that the sun, or moon, or any of the host of the heavens, which I have not commanded,

15 And it be told thee, and thou hast heard of it and inquired diligently, and behold, it be true and the thing certain that such detestable thing is wrought in Israel,

16 Then shalt thou bring forth that man or that woman which have committed that wicked thing unto the judge appointed at thy gates, even that man or that woman, and ye shalt cast them out from before you.

17 ¶ And if anyone should be guilty of murder by the mouth of two or three witnesses, they shall be worthy of death and shall be put to death; but at the mouth of one witness they shall not be put to death.

18 The hands of the witnesses shall be first upon them to put him to death, and afterward the hands of all the people.

19 And after this manner ye shalt put the evil away from among you.

20 ¶ If there arise a matter too hard for judge that shall be in those days in judgment between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates, then shalt thou arise and get thee up into the place which YHVH, thy Elohim, shall choose.

21 And thou shalt come unto the Priests, the Levites, and unto him thou shall inquire; and they shall show thee the sentence of judgment;

22 And thou shalt do according to the sentence which they of that place, which YHVH shall choose, shall show thee by the divination of the Priest; and thou shalt observe to do according to all that they inform thee;

23 According to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do;

24 Thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left.

25 And anyone that will do presumptuously and will not hearken unto the judge, or the Priest that standeth to minister there before YHVH, thy Elohim; even that one shall be cast out from among you;

26 And this that thou shalt put away evil from Israel, and all the people shall hear, and fear, and do no more presumptuously.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- d. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.

Chapter 16

A King over Israel

1 And when thou art come unto the land which YHVH^a, thy Elohim^b, giveth thee, and shalt possess it, and shalt dwell therein, and shalt say: I will set a king^c over me like as all the nations that are about me,

2 And when thou shalt in any wise set him king over thee, whom YHVH, thy Elohim, shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee which is not thy brother.

3 But he shall not multiply horses to himself nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as YHVH hath said unto you: Ye shall henceforth return no more that way;

4 Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

5 ¶ And the king, when he sitteth upon the throne of his kingdom and ruleth, shall write for him a copy of the Book of HaTorah^d, according to that which is before YHVH continually, out of that which is before the priests, the Levites;

6 And it shall be with him, and he shall read therein all the days of his life that he may learn to reverence YHVH, his Elohim,

7 And to keep all the words of this Torah and these ordinances before him continually, to do them, and forget not to administer justice and judgment throughout the land;

8 That his heart be not lifted up above his brethren and that he turn not aside from the mitzvoth^e, to the

right hand or to the left;

9 And this that he might prolong his days in the land YHVH, thy Elohim, shall give thee, and of his children among the faithful, and that he may prolong his days, he and his children, in the midst of Israel.

10 ¶ The king shall execute judgment among the people, and over the rulers, and over all that sit in judgment:

11 He shall deliver the poor, the needy, and the oppressed; and if their cry be faint, yet shall he hear;

12 He shall be a father to the fatherless, and a husband to the widow, and a guardian to they who hath no protector.

13 In the name of YHVH, thy Elohim, he shall overthrow the rebellious, destroy traitors, and punish those that do wickedly;

14 The haughty shall he make low, and the oppressor shall he tread down, and those that exalt themselves, shall he abase.

15 The power of YHVH, his Elohim, He giveth to him, to rule the nations, and to execute judgments among the children of mankind;

16 He shall declare these Laws and the mitzvoth of YHVH, thy Elohim, exercise his dominion, and cast a shield round about the children of this people; that his dominion be not taken from him forever.

17 And the king shall not multiply to himself horses, nor carriages; he shall not multiply to himself ships; he shall not multiply to himself armor;

18 Yet the king shall have all these to defend his people, and the children of his people, but not to oppress them.

19 ¶ The king shall not multiply to himself wives; lest he forget the Torah, and avenge not his people, and lest his heart turn from them to strange women.

20 Neither shall he multiply to himself servants of the children of his people; lest his yoke be oppressive.

21 The king shall not multiply to himself silver and gold; lest he be proud, and turn away from this Torah, and obey it not;

22 Neither shall he lead his people to strange places to dwell therein, which YHVH thy Elohim hath not appointed for their dwelling; lest they depart from the Torah, and despise it.

23 The king shall not make other laws, despising this; but all his laws and commandments shall be according to the Torah of YHVH thy Elohim, to establish it;

24 For YHVH thy Elohim shall speak, He shall decree, and He shall alter it as seemeth good unto Him, and none shall hinder.

25 ¶ And the king shall be aided by a council of wise men and women, chosen from among this people, learned in the Torah of YHVH, and faithful unto YHVH;

26 These shall assemble before the king in council, as often as he shall require, to give him advice in whatsoever matter he shall ask of them.

27 The king may give unto the a portion of the affairs of Israel, giving to each his due, even as the king shall require it.

28 Those belonging to this council shall dwell near the king; they shall attend him on his journeys, if he should require it:

29 And these shall each give him reason, wise counsel, and advise him of whatsoever matter he shall require, and shall keep nothing back, fearing not retribution.

30 Each member of the council shall keep the charge which the king should give unto them, in their several duties and shall be a faithful steward of whatsoever in Israel shall be rendered unto them, with a just account of his stewardship.

31 And the counselors of the king shall be chosen by him as seemeth him good, being just men and women, learned in the Torah, not proud, nor haughty; not given to much babbling.

32 And they shall keep the secrets of the king all the days of their lives; and if they serve the king well, they shall be rewarded;

33 But if they are unfaithful, they shall be frowned upon, and he may choose new counselors, as seemeth him good.

34 ¶ The king shall appoint wise men, learned in the Torah of YHVH, lovers of righteousness, not fearing the rich, nor despising the poor, to be judges; who shall sit before him continually, to judge all

great causes.

35 These shall sit upon the judgment seat of the king, and the ear of the judges shall never be closed, that they cannot hear; this is the court of the king.

36 And the king may appoint twelve judges to this court, if so many are needed; all of these shall be loyal to El Elyon^f; for the judging of all matters greatly;

37 But all the smaller matters may be judged by other judges, as the king shall appoint, that these may judge the larger causes continually, and that they judge upon the judgment of other judges.

38 And the king shall order and determine what causes shall come before the court of the king, upon his judgment seat to be judged, and what causes shall be judged before the other judgment seats.

39 And the judges shall hear and judge, and determine speedily, they shall not delay; and they shall judge righteous judgment, and shall not take them any bribes or gifts, nor shall they do any injustice.

40 And if these judges should judge unrighteously, or refuse judgment to the just, or despise the Torah, or receive any bribes, they shall be removed.

41 When they have served faithfully, they shall be relieved from their duties in their age and infirmity.

42 These men shall execute all the orders of the judge, and shall be a fear unto the disorderly, and all revilers; yea, they shall do whatsoever the judges command.

43 And the chief among them shall be the steward of the substance of the king, which he committeth to the judges, and shall render a just account of his stewardship to the king.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. King: Hebrew, מֶלֶךְ, "melek." Can denote a tribal leader or a king, not to be confused with the true King, Jesus Christ.
- d. Torah: Hebrew meaning "Instructions," "Teachings," or "Law." Here referring to this, the Fifth Book of Moses.
- e. Mitzvah: Hebrew, calling, commandment, or religious duty.
- f. El Elyon: The Most High God, or the highest God, or the highest of the gods.

Chapter 17

In Thy Generations

1 And when thou art come unto the land which YHVH^a, thy Elohim^b, giveth thee, and shalt possess it, and shalt dwell therein, and shall begin to build ye up villages, towns, and cities, in every village an Elder shall be appointed to rule, to teach, and to instruct.

2 And these shall govern the village according to the Torah, and the command of the king, when thou shalt desire a king to be over thee;

3 And unto these shall the Priests and teachers give heed; and if there be other Elders, they also shall give heed to him.

4 ¶ And ye shall not scatter abroad, after the manner of the sons of man^c, nor dwell alone in the fields; ye shall dwell together in cities, in towns, and in villages.

5 Your inheritances shall be appointed to you, both in the places of your dwelling, and in the fields and forests round about.

6 In the fields and forests of these new lands thou may go and dwell, when thou labor there, but thou shalt return; and thy treasures, thy granaries, and thy storehouses, shall be at the place of thy dwellings.

7 And if thou would in any wise go and dwell among strangers to gain power over them, or to get riches, or for any other reason whatsoever, thou shall not go except by permission of they whom YHVH shall call to watch over thee,

8 And thou shall do as these command, lest ye be led away of thy own lusts, and be estranged from YHVH, thy Elohim, and be cast off forever;

9 Moreover, if ye go without permission, thou shall be spoiled of thy goods; and except thou repent and return, thou shall not have a place in the congregation before YHVH.

10 ¶ Thou shall not cut down the timber on the hills and mountains, lest your children suffer for want of wood and water.

11 Thou shall not destroy the groves along the shores of the lakes and ponds, lest the winds and storms make the land desolate, and both heat and cold destroy you;

12 Therefore, thou shall cause them to grow continually, and they shall beautify your inheritance, and thy children shall rise up and call thee blessed.

13 All those who receiveth an inheritance shall preserve a forest thereon, that their children may walk in the shade thereof, and may build houses and prepare food;

14 And that their cattle faint not with heat or drought, nor perish in the blast; and the land yield her increase; and if there no be enough trees for there to be a forest, thou shall plant them.

15 ¶ Thou shall preserve the trees by the wayside; and if there be none, thou shall plant them, whether it be in the cities, towns, or villages, or the fields and forests, thou shall do it.

16 And all these things shall thou do as thy rulers shall appoint and shall Rulers determine, that the land be pleasant to thy offspring.

17 ¶ And in your cities, and towns, and villages, and by the side of great waters, and ponds, and running streams, and springs, shall groves be appointed to you, that the aged and the young may go there to rest and to play.

18 There, ye shall all find joy in these things.

19 And unto Israel shall the seas and waters be the highways; there all may pass in their vessels that thou mayest travel them and no one shall hinder thee.

20 And the deserts, and the forests, and the waste places; these too shall be as highways for Israel; thou mayest pass over them, and none shall prevent thee.

21 ¶ And in this land that YHVH shall give thee, thou shall not clothe thyself after the manner of other nations; but after the manner that is seemly and convenient, thou shall clothe yourselves, placing the tzitzits^d in the four corners of thy garments throughout all your generations,

22 And this that thou shalt look upon it and remember all thy mitzvoth^e and be holy unto thy Elohim.

23 And when ye shall demand for yourselves a king, your king, and your princes, and your judges and rulers shall clothe themselves according to their dignity;

24 And the Priest who administers at the altar, and he who administers in the sacraments which I appoint unto you, shall clothe in the robes of their offices.

25 And all the people in their solemn assemblies, and in their gatherings together, shall clothe themselves according to the mitzvah of YHVH, thy Elohim;

26 And thy ornaments, and thy apparel, shall everyone wear, even as YHVH did appoint; everyone in their own order, with the tzitzits in the four corners of thy garments, and upon the tzitsit a blue thread.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Sons of man or sons of men: Those that do not belong to the Church of Christ, or Gentiles.
- d. Tzitzits: Hebrew, "fringe;" white strings with a blue thread to represent that Israel is a kingdom of priests and priestesses. See 4 Moses 7:23-26.
- e. Mitzvah: Hebrew, calling, commandment, or religious duty.

Chapter 18

In Support of the Priests

1 The Priests, the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel; they

shall eat the offerings of YHVH^a made by fire and his inheritance;

2 Therefore, they shall have no inheritance among their brethren; for YHVH is their inheritance, even as He hath said unto them.

3 And this shall be the due from the people to the Priests, from them that offer a sacrifice, whether it be ox or sheep:

4 And they shall give unto the priest the shoulder, and the two cheeks, and the maw.

5 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give unto them;

6 For YHVH, thy Elohim^b, hath chosen them out of all thy tribes to stand to minister in the name of YHVH, him and his sons forever.

7 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which YHVH shall choose,

8 Then he shall minister in the name of YHVH, his Elohim, as all his brethren, the Levites, do which stand there before YHVH.

9 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

10 ¶ And all the fruit of thy fields, and the increase of thy flocks, a tenth shall you render to the house of YHVH, thy Elohim;

11 That the Priest who administers in holy things may eat bread, and that the land might yield her increase.

12 For should thou do not these things, the Priest shall fail to instruct thy and thy children;

13 And the order of the house where YHVH should dwell shall be forgotten and righteousness shall cease;

14 Then shall wickedness be in the midst of thee, and oppression come upon thee.

15 ¶ Moreover, YHVH shall send enemies into the lands, and these shall exact that which thou hath withheld from Him, and shall wrest it from you with increase; and if thou should resist them, thou shall be destroyed;

16 Therefore, all of the spoil which Israel should take from her enemies, a tenth shall be rendered to the Priests of YHVH, thy Elohim,

17 That they who administers in holy things may remember thee before YHVH, and YHVH may deliver thee;

18 And should thou do not this, ye shall not go fourth with a blessing, and shall flee before thy enemies, and none shall deliver thee.

19 ¶ And they that labor not in these things, these shall give one tenth of their time, consecrated unto YHVH, thy Elohim, and shall labor on behalf of the Priest, according to thy skill, and thy cunning, and thy art, and you shall not withhold;

20 That the place of YHVH among you may not be wanting, and not fail, and that thou might possess abundantly fields, flocks, and habitations;

21 For should thou do not these things, thou shall not prosper in the work of thy hands, and poverty shall be in thy dwellings;

22 Moreover, the robbers shall take thy goods and substance from Israel, to recompense what Israel hath defrauded YHVH with increase.

23 And whosoever cometh into Israel, a tenth of all they possesses shall they give, that they might have an everlasting inheritance therein; and until they do this, no inheritance shall be given them.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 19

Priestcraft and the Prophets

1 ¶ And when thou art come into the land which YHVH^a, thy Elohim^b, giveth thee, thou shalt not learn to do after the loathsome acts of those nations.

2 There shall not be found among you anyone that sacrificeth his son or his daughter in the fire, or that practiceth qasam^c, or the soothsayer^d, or an enchanter^e, or that practice priestcraft^f,

3 Or the spell castor^g, or that consult with necromancer^h or the familiar spiritⁱ, or the necromancer;

4 For all that do these things are loathsome unto YHVH; and because of these detestable things, YHVH, thy Elohim, doth drive them out from before thee.

5 Thou shalt be without blemish, even as YHVH, thy Elohim who is perfect;

6 For these nations which thou shalt possess hearkened unto soothsaying of times and unto qasamim^c; but as for thee, YHVH, thy Elohim, hath not suffered thee so to do.

7 ¶ YHVH, thy Elohim, will raise up unto thee a Prophet^j from the midst of thee of thy brethren, like unto me; unto him ye shall hearken,

8 According to all that thou desiredst of YHVH, thy Elohim, in the day of the assembly, saying: Who is there of all flesh that hath heard the voice of the living YHVH speaking out of the midst of the fire, as we have, and lived?

9 But go thou, Moses, near and hear all that YHVH, our Elohim, shall say; and speak thou unto us all that YHVH, our Elohim, shall speak unto thee; and we will hear it and do it.

10 And YHVH said unto me: They have well spoken that which they have spoken.

11 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

12 And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

13 But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other elohim^k, even that prophet shall die.

14 And if thou say in thine heart: How shall we know the word which YHVH hath not spoken?

15 When a prophet speaketh in the name of YHVH, if the thing follow not nor come to pass, that is the thing which YHVH hath not spoken; but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Qasam: A form of divination using priestcraft.
- d. Soothsayer: A form of divination using necromancy and priestcraft.
- e. Enchanter: One who uses priestcraft to curse or bless, typically a sorcerer or sorceress that focuses on their own will over God's.
- f. Priestcraft: Hebrew, kesheph; masculine noun, "sorcery." See *Doctrines of the Saints* 106:5-35, *Book of Remembrance* 9:25-26.
- g. Spell castor: similar to Enchanter, but one who sells their services.
- h. Necromancer: Hebrew, "ob;" One who attempts to contact and control the dead.
- i. Familiar spirit: Hebrew, "yiddeoni," the spirit of the dead.
- j. God calls Joshua to take Moses' place as the leader and prophet of Israel. Other prophets have been called in a variety of rolls from that time forward.
- k. Elohim: "gods." Here referring to lesser gods, or gods made by the hands of men.

Chapter 20

Balance in Judgment

1 And when YHVH^a, thy Elohim^b, hath cut off the nations whose land YHVH, shall giveth thee, and thou succeedest them and dwellest in their cities and in their houses,

2 Thou shalt separate three cities for thee in the midst of thy land which YHVH, thy Elohim, giveth thee to possess it.

3 And thou shalt prepare thee a way and divide the coasts of thy land, which YHVH, thy Elohim, giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this is the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he intended not to hurt in time past:

5 If the man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve and lighteth upon his neighbor, that he die, he shall flee unto one of those cities and live,

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore, I command thee, saying: Thou shalt separate three cities for thee.

8 ¶ And if YHVH, thy Elohim, enlarge thy coast as He hath sworn unto thy fathers, and give thee all the land which He promised to give unto thy fathers,

9 If thou shalt keep all these mitzvot^c to do them, which I command thee this day, to love YHVH, thy Elohim, and to walk ever in His ways, then shalt thou add three cities more for thee, beside these three,

10 And this that innocent blood be not shed in thy land, which YHVH, thy Elohim, giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hateth his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities,

12 Then the Elders of his city shall send, and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that YHVH, thy Elohim, giveth thee to possess it.

15 One witness shall not rise up against anyone for any iniquity or for any sin, in any sin that they sinneth; at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established.

16 And if a false witness rise up against any man to testify against him that which is wrong, then both between whom the controversy is, shall stand before YHVH, before the Priests and the judges, which shall be in those days;

17 And the judges shall make diligent inquisition; and behold, if the witness be a false witness and hath testified falsely against his brother,

18 Then shall ye do unto him as he had thought to have done unto his brother; so shalt thou put the evil away from among you.

19 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

20 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Mitzvah: Hebrew, calling, commandment, or religious duty.

Chapter 21

In War

1 And when thou goest out to battle against thine enemies and seest horses, and chariots, and a people more than thou, be not afraid of them;

2 For YHVH^a, thy Elohim^b, which brought thee up out of the land of Egypt, is with thee.

3 ¶ And it shall come to pass that when ye are come nigh unto the battle, that the Priest shall approach,

4 And they shall speak unto the people, and shall say: Hear, O Israel! Ye approach this day unto battle against your enemies; let not your hearts faint, fear not, and do not tremble; neither be ye terrified because of them;

5 For YHVH, your Elohim, is He that goeth with you, to fight for you against your enemies, to save you.

6 ¶ And it shall come to pass that the officers shall speak unto the people, saying: Who is there that hath built a new house and hath not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

7 And what man is he that hath planted a vineyard and hath not yet eaten of it? Let him also go and return unto his house, lest he die in the battle and another man eat of it.

8 And what man is there that hath betrothed a wife and hath not taken her? Let him go and return unto his house, lest he die in the battle and another man take her.

9 And the officers shall speak further unto the people, and they shall say: What man is there that is fearful and faint of heart?

10 Let him go and return unto his house, lest the heart of his brethren faint as well as his heart.

11 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

12 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it;

13 And it shall be, if it make thee answer of peace and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

14 ¶ And if it will make no peace with thee but will make war against thee, then thou shalt besiege it.

15 And when YHVH, thy Elohim, hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword;

16 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies which YHVH, thy Elohim, hath given thee.

17 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

18 ¶ But of the cities of these people, which YHVH, thy Elohim, doth give thee for an inheritance, thou shalt save alive nothing that breatheth;

19 But thou shalt utterly destroy them: namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites as YHVH, thy Elohim, hath commanded thee,

20 That they do not teach you to do after all their abominations, which they have done unto their elohim; so should ye sin against YHVH, your Elohim.

21 And when thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down to employ them in the siege;

22 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee until it be subdued.

Notes:

a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints*

45e. Not to be confused with nephilim from 1 Moses 10:11.

- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Mitzvah: Hebrew, calling, commandment, or religious duty.

Chapter 22

The Rebel

1 And if one be found slain in the land which YHVH^a, thy Elohim^b, giveth thee to possess it, lying in the field, and it be not known who hath slain him,

2 Then thy Elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain;

3 And it shall be, that the city which is next unto the slain man, even the Elders of that city shall take a heifer which hath not been wrought with and which hath not drawn in the yoke;

4 And the Elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

5 And the Priests, the sons of Levi, shall come near; for them YHVH, thy Elohim, hath chosen to minister unto Him and to bless in the name of YHVH; and by their word shall every controversy and every stroke be tried;

6 And all the Elders of that city that are next unto the slain man shall wash their hands over the heifer that is beheaded in the valley;

7 And they shall answer and say: Our hands have not shed this blood; neither have our eyes seen it.

8 Be merciful, O YHVH, unto thy people, Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge.

9 And the blood shall be forgiven them.

10 So shalt thou put away the guilt of innocent blood from among you when thou shalt do that which is right in the sight of YHVH.

11 ¶ And when thou goest forth to war against thine enemies, and YHVH, thy Elohim, hath delivered them into thine hands, and thou hast taken them captive,

12 And thou seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife,

13 Then thou shalt bring her home to thine house; and she shall shave her head and pare her nails;

14 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month;

15 And after that, thou shalt go in unto her and be her husband, and she shall be thy wife.

16 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her because thou hast humbled her.

17 ¶ And if a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated, and if the firstborn son be hers that was hated,

18 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn;

19 But he shall acknowledge the son of the hated for the firstborn by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the firstborn is his.

20 ¶ And if a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, and that, when they have chastened him, will not hearken unto them,

21 Then shall his father and his mother lay hold on him and bring him out unto the Elders of that city and unto the gate of his place;

22 And they shall say unto the Elders of that city: This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.

23 And all the men of his city shall cast him out from among them; so shalt thou put evil away from

among you; and all Israel shall hear and reverence.

24 ¶ And if anyone should committed a sin worthy of death, and they are to be put to death, and thou shall hang that body from a tree,

25 And his body shall not remain all night upon the tree, but thou shalt in any wise bury him that same day that thy land not be cursed;

26 Curse not the land which YHVH, thy Elohim, giveth thee for an inheritance, defile it not.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 23

Sins of Men

1 Thou shalt not see thy brother's ox or his sheep go astray and hide thyself from them; thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee or if thou know him not, then thou shalt bring it unto thine own house; and it shall be with thee until thy brother seek after it and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost and thou hast found, shalt thou do likewise; thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way and hide thyself from them; thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which pertaineth unto a man; neither shall a man put on the garment of a woman; for this thing is detestable before YHVH, thy Elohim.

6 ¶ If the nest of a bird should chance to be before thee in the way in any tree or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young;

7 But thou shalt in any wise let the mother go and take the young to thee, that it may be well with thee and that thou mayest prolong thy days.

8 ¶ When thou buildest a new house, then thou shalt construct a railing for thy roof, that thou bring not blood upon thine house if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, as of woolen and linen together.

12 ¶ Thou shalt make thee tzitzits^a upon the four quarters of thy clothing wherewith thou coverest thyself.

13 ¶ If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say: I took this woman; and when I came to her, I found her unfaithful^b,

14 Then shall the father of the damsel and her mother take and bring forth the tokens of the damsel's virginity unto the Elders of the city in the gate;

15 And the damsel's father shall say unto the Elders, I gave my daughter unto this man to wife, and he hateth her;

16 And behold, he hath given occasions of speech against her, saying: I found not thy daughter unfaithful; and yet these are the tokens of the faithfulness of my daughter.

17 And they shall spread the cloth before the elders of the city, and the elders of that city shall take that

man and chastise him;

18 And they shall amerce him in a hundred shekels of silver and give them unto the father of the damsel because he hath brought up an evil name upon a young woman of Israel; and she shall be his wife; he may not put her away all his days.

19 But if this thing be true and the tokens of virginity be not found for the damsel, then they shall bring out the damsel to the door of her father's house;

20 And the men of her city shall cast her out from among them, because she hath wrought folly in Israel, to play the harlot in her father's house; so shalt thou put evil away from among you.

21 ¶ If a man be found lying with a woman married to a husband, then they shall both of them be cast out, both the man that lay with the woman and the woman; so shalt thou put away evil from Israel.

22 ¶ If a damsel that is a young woman be betrothed unto a husband, and a man find her in the city and lie with her, and she be willing,

23 Then ye shall bring them both out unto the gate of that city, and ye shall cast them out from among you; so thou shalt put away evil from among you.

24 But if a man should force her and lie with her, then the man that lay with her shall die;

25 And unto the damsel thou shalt do nothing; there is in the damsel no sin, and she be a virgin; for as when a man riseth against his neighbor and slayeth him, even so is this matter;

26 For he found her; and the betrothed damsel cried, and there was none to save her.

27 ¶ And if a man find a damsel that is a virgin, which is not betrothed, and lay hold on her and lie with her, and she be willing,

28 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife because he hath lain with her; he may not put her away all his days.

29 ¶ A man shall not take his father's wife to marry, for this would dishonor their marriage bed.

Notes:

- a. Tzitzits: Hebrew, "fringe;" white strings with a blue thread to represent that Israel is a kingdom of priests and priestesses. See 4 Moses 7:23-26.
- b. 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 libel for slander. This law became more important when women were put to death for not being faithful to their husbands, or future husbands. This slander was seen and an attack on the woman's parents, the greater sin. There was no law against premarital sex, but parents (sadly) sold their daughters to their husbands. Saying that his wife was unfaithful was an attack on her parents, 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 demands that the woman be put to death.

Chapter 24

Avoid Wickedness

1 Thou shalt not hate the Edomite, for these are thy brother and thy sister; thou shalt not abhor an Egyptian because thou wast a stranger in their land.

2 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

3 If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp;

4 But it shall be, when evening cometh on, he shall wash himself with water; and when the sun is down, he shall come into the camp again.

5 ¶ Thou shalt have a place also without the camp whither thou shalt go forth abroad;

6 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith and shalt turn back and cover that which cometh from thee;

7 For YHVH^a, thy Elohim^b, walketh in the midst of thy camp, to deliver thee and to give up thine enemies before thee; therefore shall thy camp be holy, that He see no unclean thing in thee and turn away from thee.

8 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee;

9 They shall dwell with thee, even among you, in that place which they shall choose in one of thy gates, where it liketh them best; thou shalt not oppress them.

10 ¶ There shall be no temple prostitutes from the sons or the daughters of Israel.

11 Thou shalt not bring the hire of a prostitute, be they male or female, into the house of YHVH, thy Elohim, for any oath; for it is detestable unto YHVH, thy Elohim, to prostitute thyself in His name.

12 ¶ Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury.

13 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury, that YHVH, thy Elohim, may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

14 ¶ And when thou shalt make an oath^c unto YHVH, thy Elohim, thou shalt not slack to pay it; for YHVH, thy Elohim, will surely require it of thee; and it would be sin in thee.

15 But if thou shalt refrain from making any oaths, there can be no sin in thee.

16 That which is gone out of thy lips thou shalt keep and perform, even a freewill offering, according as thou hast vowed unto YHVH, thy Elohim, which thou hast promised with thy mouth.

17 ¶ And when thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

18 And when thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

19 Thou shalt not muzzle the ox when he treadeth out the corn.

20 ¶ And if men fight one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the genitals, thou shalt cut off her hand; thine eye shall not pity her.

21 ¶ Thou shalt not have in thy bag multiple weights, one heavy and light one;

22 Thou shalt not have in thine house two measures, one larger and one smaller;

23 But thou shalt have a just and accurate weight; a just and accurate measure, and this that thy days may be lengthened in the land which YHVH, thy Elohim, giveth thee;

24 For all that do such things and all that do unrighteously are detestable unto YHVH, thy Elohim.

25 And if thou should commit a sin against YHVH, or do an evil thing unto thy fellow man, thou shalt go unto the Priest, wheresoever thou art,

26 And between him and thee alone shalt thou confess unto him, and shalt keep nothing back;

27 And the Priest shall lay upon thee restitution, and penance, and shall judge thee in righteousness;

28 And thou shalt do that which he judgeth, according to all the words of the Torah^d of YHVH, thy Elohim, and YHVH shall forgive thee thy sin, according as thy Elohim hath spoken.

29 And thou shalt in all things make restitution, as the Priest judgeth thee;

30 And should he require thee to confess unto the judge who sitteth in judgment, or to any who is placed in authority, or to him thou hast injured, thou shalt do it; and otherwise thy sin remaineth upon thee.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. See 4 Moses 17, 5 Moses 9.

Chapter 25

In Marriage

1 And when thou takest a wife, thou shalt take such a one as thou lovest, and who loveth thee, and whom thou mayest lawfully marry:

2 And thou shalt go before the Priest, or the Chief Elder where thou dwellest and by him shall ye be joined in marriage, that she may be thine.

3 And they who joineth you in marriage, shall unite her unto thee by a bond; and thou shall love her, and cherish her, and protect her; and she should love thee, and nourish thee, and honor thee.

4 ¶ But when a man hath taken a wife and married her and it come to pass that she find no favor in his eyes because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

5 And when she is departed out of his house, she may go and be the wife of another man.

6 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house, or if the latter husband die, which took her to be his wife,

7 Her former husband, who sent her away, may not take her again to be his wife that thou shalt not cause the land to sin, which YHVH, thy Elohim, giveth thee for an inheritance.

8 ¶ When a man hath taken a new wife, he shall not go out to war; neither shall he be charged with any business; but he shall be free at home one year and shall cheer up his wife which he hath taken.

9 ¶ No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge.

10 ¶ If anyone be found stealing any of the children in Israel and maketh merchandise of them or selleth them, then that thief shall die; and thou shalt put evil away from among you.

11 ¶ Take heed in the plague of tzara'at^a, that thou observe diligently and do according to all that the Priests, the Levites, shall teach you; as I commanded them, so ye shall observe to do.

12 Remember what YHVH, thy Elohim, did unto Miriam by the way after that ye were come forth out of Egypt.

13 And if thou should adopt a child to be thine own, and to be heir to thee, thou shalt take them whom thou lovest, and whom thou mayest lawfully take; and thou shalt go before the Elders where thou dwellest, and thou shalt take the child, and clasp them in thine arms, and shalt protest that thou lovest them as thine own flesh;

14 And the High Priest shall seal them unto you in the name of YHVH, and shall wash them, and consecrate them as thy flesh.

15 And after this, the Elder or the Priest shall bless you, and bless those in thy house; and the child shall be yours forever.

16 YHVH shall give you to be a father unto them, and unto thee and thy spouse to honor thee, their parents.

17 ¶ And if brethren dwell together and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; the brother of her husband shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

18 And it shall be that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

19 And if the man does not wish to take the wife of his brother, then let the wife of his brother go up to the gate unto the Elders and say: The brother of my husband refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother.

20 Then the Elders of that city shall call him and speak unto him; and if he stand to it and say: I will not marry her,

21 Then the wife of his brother shall come unto him in the presence of the Elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say: So shall it be done unto that man that will not build up his brother's house.

22 And his name shall be called in Israel: The house of chalutz han-Na'al.

23 ¶ Thou shalt be fruitful and multiply and replenish the land which YHVH thy Elohim shall give thee, and subdue it, lest it be waste and desolate, and thy name be lost in the generations to come:

24 But all thy children shall be of thy wives thou shalt not go after strange women, for so should the land be corrupt under thy feet; an abhorring to the righteous; and thy children scattered abroad;

25 And in the mixing of thy seed there should be barrenness and desolation; the corruption of the flesh, and disease and anguish.

26 Thou shalt not marry thy mother, nor thy daughter, in any line, unto all generations.

27 ¶ Thou shalt not marry thy sister, nor the daughter of thy sister or thy brother, or the sister of thy father or thy mother.

28 ¶ Thou shalt not marry a woman and her daughter, and this unto all generations.

29 ¶ Thou shalt not marry a woman in her childhood; nor anyone that has abandoned the Covenant, nor one possessed of evil spirits, nor anyone not of sound mind;

30 Nor anyone thou lovest not, or who loveth thee not; not by cunning nor by force, but in affection, one to the other.

31 ¶ Thou shalt not take unto thee a multitude of wives disproportionate to thy inheritance, and thy substance;

32 Nor shalt thou take wives to vex those thou hast; neither shalt thou put away one to take another.

33 ¶ Thou shalt not put away thy husband or thy wife but for adultery; the adulterer and the adulteress that shall not repent is corrupt, for these have been given over to the corruptions of their flesh, that her belly may swell and her thigh rot, and he be found dead in his tent;

34 And that these be a warning and a proverb: If these should repent in dust and ashes for a long time, they may be forgiven; yet if the bill of divorcement hath been given, then is she not thy wife;

35 If ye would be one flesh, thou shalt marry again.

36 ¶ Thou shalt not lie with the wife of thy neighbor; for it is loathsome;

37 Neither shalt thou take her to wife; she cannot be thine; and if he stone thee to death, no man shall hinder: thou shalt not be avenged; what he doeth, he shall do speedily in his passion against thee.

38 ¶ Thou shalt give thy daughter in marriage while she is yet young; and if thou give her not till she hath been in her prime, she may give herself in marriage; thou hath been found neglectful, and shalt not prevent her.

39 Likewise, thou shalt take a wife to thy son while he is yet young; yet not in his infantile impotence;

40 And thou shalt take for him one that he loveth, and who loveth him; if thou doest it not, when he hath been grown seven years he may take one to himself and thou shalt not prevent him.

41 Shouldest thou covenant to marry a woman, be she young or old, thou shalt not break thy covenant; thou shalt not draw back from thy promise;

42 And if thou lie with a woman, and she conceive seed of thee, thou shall love her, and shall take her to wife; thou shalt not bring her shame upon her;

43 And if thou should abandon her, and her brethren shall stone thee, and none shall deliver thee; and yet thou shalt be judged for thy faithlessness;

44 And if she be thy servant, or the daughter of thy servant, and her brethren fear thee, the hand of the Elders shall be against thee; thou shalt not corrupt the poor, nor bring shame upon them.

Notes:

- a. Tzara'at: An unknown illness commonly mistranslated as "leprosy." Those with this illness were required to cover their faces and go into quarantine.
- b. The house of chalutz han-Na'al: "The house of the Unsandaled" or "the house of he who removed his shoe." This law was likely put in place to avoid a situation like the one found in Genesis 38:7-26, where the woman goes to extremes to avoid adultery when rejected by her husband's brothers.

Chapter 26

Inheritance

1 And again, if thy brother have an inheritance, and die leaving a wife, but no seed, thou shalt take her to wife, and raise up seed to thy brother, that his name be not lost among this people;

2 And thou shalt possess the inheritance with her, till the seed be grown up to possess it;

3 And if he had but a portion, it shall be thine, and the seed also.

4 But, if she love thee not, or thou wilt not take her, this right goeth to the next kinsman; but no one shall take the inheritance or portion without her.

5 ¶ Moreover, if thou takest a widow in marriage, and she have been joined to another for time and eternity, thou shalt only take her for life;

6 And should ye bare seed before you have been married a full year, it shall be expressly determined whose the seed is; whether thine, or his whose widow she is.

7 And if thou should marry a wife having children, and they have no father in the Kingdom, and she bring them to thee, they are thine; thou shalt receive them, and establish them.

8 ¶ If a woman, be she young or old, obtain a good report through faith, and is chosen of YHVH^a, thy Elohim^b, to be a queen^c and a ruler over her house, she shall have an inheritance appointed to her, with her husband or her brethren, that she may possess it, and her children with her, and that she may rule over all her house.

9 ¶ And should a man die leaving sons, his inheritance shall belong to them, and it may be parted among them;

10 And to the firstborn, or he that is worthy to be so reckoned, shall be given a double portion, that he may keep up the dignity of his father's house.

11 The sons which he hath adopted shall be reckoned with the sons he hath begotten; they are his;

12 However, if any of his sons have received an inheritance already, they shall not receive a portion with their father's children.

13 ¶ None shall receive two inheritances, lest their neighbor have none; yet if they should receive another, or if he marry an heiress, they shall surely give up the former, that it may be given to they who hath none, or who lacketh a portion.

14 ¶ And should a man die having no sons, but daughters, the inheritance shall belong to them;

15 And they who shall take them to wife, shall be called after the name of their fathers, every man after the name of his wife's father: otherwise they shall not possess the inheritance.

16 But if he have neither sons nor daughters, and he be found a righteous man, then may the judge appoint his nearest kinsman who is found worthy, and is not the firstborn of his father, his heir;

17 And he who is thus appointed shall be called after the name of him who had no child; thus shall the name of his house be kept up;

18 If not, then shall the judge take of his inheritance give it unto they who are in need of it.

19 ¶ If anyone should abandon their inheritance, that it be left to decay and waste, or become wild, that the portion of the house of YHVH, and the treasury of the land fail, then shall the rulers over that land take possession of it, and grant it to those in need, that their wants be met;

20 But should the sons of he who has left his inheritance return, they shall render it unto them;

21 And if that portion has been granted to another, then shall they be given another inheritance.

22 ¶ And should any will leave their inheritance to seek a place in another land which YHVH, thy Elohim, giveth, then shall they render their inheritance to the rulers of that land,

23 And these shall appoint him another inheritance, that his children may possess it instead of the former, and his house and his name be not lost among Israel.

24 ¶ And should Israel seek men to go up to a new land to possess it by the command of YHVH, your Elohim, then shall the sons among you go up and establish their houses,

25 And their names shall be named upon their inheritances, that they may be kept up forever; and these shall not inherit with their brethren of the possessions of their fathers.

26 Thus shall everyone have an inheritance, or a portion, and they shall not be divided till they are too small for you.

27 ¶ If an inheritance hath been divided, and one who hath a portion should die leaving no child, or render it up to receive another, it shall not be given to a stranger to his house; but it shall return to the head of the family to whom the inheritance pertaineth.

28 And should they die leaving no sons, but a daughter, and any of her kinsman who has also a portion of that inheritance take her to wife, he shall have her portion with her;

29 Save it be that she obtain a good report through faith, and is chosen of YHVH to be a queen^c and a ruler over her house, then she shall have an inheritance appointed to her that she may rule over all her house.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. While much of this book seems to put women in a place of ownership, this text reminds Israel that women are queens and were and may be rulers, just as well as men.

Chapter 27

Social Order

1 And when thou art come unto the land which YHVH^a, thy Elohim^b, giveth thee, and shalt possess it, and shalt dwell therein, thou shalt not abide in the conversations of the ungodly;

2 The corrupt desires of deceitful lusts; as an old man unchanged; but shalt be renewed in the spirit of thy heart; that thou be a new person, born anew in righteousness and true holiness.

3 Wherefore, thou shalt put away lying; speak everyone truthfully to their neighbor; let no corrupt communication proceed out of thy mouth;

4 But that which is good, and edifying, and increasing faith ye shall speak; that it may minister grace to the hearers and that ye grieve not YHVH, thy Elohim.

5 Put away thy anger, thy wrath, thy bitterness, and any malice; and be ye kind one to another, tender-hearted, forgiving one another, even as YHVH hath forgiveth you, walking together in love.

6 ¶ The primary authority over every child is the mother; the authority in any household is the patriarch of the family, the head of the house; to him let all give heed; but the Torah^c is over all.

7 And should the patriarch die, his firstborn son is head in his stead;

8 Nevertheless, in the dwelling, he shall not rule over the matriarch^d, nor his mother, nor the mother of his brothers; he shall honor them all the days of his life.

9 ¶ As it is written, thou shalt honor thy father and thy mother all thy days; thou shalt not depart from them, nor rebel against them;

10 Thou shalt abide with them, except they send thee away with a blessing; that thou mayest build them up, or be established by thine own name.

11 And thou shalt seek to establish thy sons; thou shalt build them up with thee, or part them a portion of thine inheritance, as shall be meet, that they may grow up, and in their honor bring honor to thee.

12 ¶ And of the widows, or the little children, or the servants, or any members of thy household, thou shalt provide for them according to their station, and thy possessions.

13 And if thou and thy household should do it not, they shall go before the Elders and the judge, and these shall appoint them their portion, as shall be just; but the inheritance shall remain one;

14 Over the inheritance the firstborn shall have the highest portion; and his portion shall be double.

15 And if anyone, having a portion, divideth it among his posterity, he need not to respect the firstborn; they shall do as seemeth them good.

16 But if thy firstborn is not worthy to keep up the dignity of thy household, and thou wilt abase him, and exalt another in his stead, thou shalt bring him before the judges at the judgmentseat of the city, and show what evil he hath done;

17 And if thou clearly show that he is unworthy, and that the other is worthy, the judge shall declare it; and then it shall come to pass that thou shalt abase him, and adopt the other;

18 But if thou hast neglected to instruct him, and to restrain him, then so too shall the judge declare it, and thou shalt not abase him; the sin shall be upon thy head.

19 ¶ Thou shalt not sell thy daughter; thou shalt in no case take a price for her in marriage;

20 But thou shalt endow her of raiment, and goods, and flocks, according to thine ability; and thou shalt give her in marriage only to whom she loveth, and who is worthy;

21 Yea, thou shalt not give her to a stranger, nor to anyone that despises the Torah of YHVH, nor to a blasphemmer.

22 ¶ Everyone may give a portion to their children, a dowry to his wives, and a possession to his servants, while he liveth; and except it is manifestly unjust, the judge shall not change it after their death;

23 As it shall be determined by their last blessing, so shall it be; and if it be made sure before, it shall not be changed.

24 ¶ The rulers, yea they who have a great possession for an inheritance, according to their dignity, shall reserve a portion according to his dignity to the firstborn:

25 And to their other sons shall they give portions as common men that they seek not to make rulers of them all.

26 And should a ruler have servants, and they eat not their bread at his table, he shall appoint them their portions, in his inheritance, that they hunger not:

27 And upon his inheritance he shall be as a father to them; but he shall not exact more than a tenth of them, and it shall be as a tithing of all.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- d. While much of this book seems to put women in a place of ownership, this text reminds Israel that women are queens and were and may be rulers, just as well as men. See 5 Moses 26:8.

Chapter 28

In Mercy

1 And when thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.

2 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

3 And if the man be poor, thou shalt not sleep with his pledge;

4 In any case, thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee; and it shall be righteousness unto thee before YHVH^a, thy Elohim^b.

5 ¶ Thou shalt not oppress a hired servant that is poor and needy, whether they be of thy brethren or of thy strangers that are in thy land within thy gates;

6 At their days thou shalt give them their hire; neither shall the sun go down upon it, for they are poor and setteth their heart upon it, lest they cry against thee unto YHVH, and it be sin unto thee.

7 ¶ The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers; everyone shall be put to death for their own sin.

8 ¶ Thou shalt not pervert the judgment of the stranger nor of the fatherless nor take a widow's raiment to pledge;

9 But thou shalt remember that thou wast a bondman in Egypt, and YHVH, thy Elohim, redeemed thee thence; therefore, I command thee to do this thing.

10 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow, that YHVH, thy

Elohim, may bless thee in all the work of thine hands.

11 And when thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow.

12 And when thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow.

13 And thou shalt remember that thou wast a bondman in the land of Egypt; therefore, I command thee to do this thing.

14 ¶ And if there be a controversy between people and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked.

15 And it shall be, if the wicked one be worthy to be beaten, that the judge shall cause him to lie down and to be beaten before their face, according to their fault.

16 They may be given forty stripes, but no more lest, they be seen as vile unto thee, and these are your brothers and sisters.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

Chapter 29

The First Fruits

1 And it shall be that when thou art come in unto the land which YHVH^a, thy Elohim^b, giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that YHVH, thy Elohim, giveth thee, and shalt put it in a basket, and shalt go unto the place which YHVH, thy Elohim, shall choose to place His name there.

3 And thou shalt go unto the Priest that shall be in those days and say unto him: I profess this day unto YHVH, thy Elohim, that I am come unto the country which YHVH swore unto our fathers to give us.

4 And the Priest shall take the basket out of thine hand and set it down before the altar of YHVH, thy Elohim.

5 ¶ And thou shalt speak and say before YHVH, thy Elohim: An inhabitant, ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous;

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage;

7 And when we cried unto YHVH, the Elohim of our fathers, YHVH heard our voice and looked on our affliction, and our labor, and our oppression;

8 And YHVH brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders;

9 And YHVH hath brought us into this place and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the first fruits of the land which thou, O YHVH, hast given me.

11 ¶ And after this, thou shalt set it before YHVH, thy Elohim, and worship before YHVH, thy Elohim;

12 And thou shalt rejoice in every good thing which YHVH, thy Elohim, hath given unto thee and unto thine house, thou, and the Levite, and the stranger that is among you.

13 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled,

14 ¶ Then thou shalt say before YHVH, thy Elohim: I have brought away the hallowed things out of mine

house and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy mitzvot which thou hast given me; I have not transgressed thy mitzvot^c; neither have I forgotten them.

15 I have not eaten thereof in my mourning; neither have I taken away aught thereof for any unclean use nor given aught thereof for the dead;

16 But I have hearkened to the Voice of YHVH, my Elohim, and have done according to all that thou hast commanded me.

17 Look down from thy holy habitation, from heaven, and bless thy people Israel and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

18 ¶ And now, behold, this day YHVH, thy Elohim, hath commanded thee to do these statutes and judgments; thou shalt, therefore, keep and do them with all thine heart and with all thy soul.

19 Thou hast affirmed YHVH this day to be thy Elohim, and to walk in his ways, and to keep His obligations, and His statutes, and His ordinances, and to hearken unto his Voice^d;

20 And YHVH hath affirmed thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His mitzvot,

21 And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto YHVH, thy Elohim, as He hath spoken.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Mitzvah: Hebrew, calling, commandment, or religious duty.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.

Blessings and Curses

Chapter 30

The Two Mountains

1 And it came to pass that Moses, with the Elders of Israel commanded the people, saying: Keep all the mitzvot^a which I command you this day.

2 And it shall be, on the day when ye shall pass over Jordan unto the land which YHVH^b, thy Elohim^c, giveth thee, that thou shalt set thee up great stones and plaster them with plaster;

3 And thou shalt write upon them all the words of this Law when thou art passed over, that thou mayest go in unto the land which YHVH, thy Elohim, giveth thee, a land that floweth with milk and honey; as YHVH, the Elohim of thy fathers hath promised thee;

4 Therefore, it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day; and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto YHVH, thy Elohim, an altar of stones; thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of YHVH, thy Elohim, of whole stones; and thou shalt offer thy offerings thereon unto YHVH, thy Elohim;

7 And thou shalt offer peace offerings^d, and shalt eat there, and rejoice before YHVH, thy Elohim.

8 And thou shalt write upon the stones all the words of this Torah^e very plainly.

9 ¶ And Moses and the Priests spoke unto all Israel, saying: Take heed and hearken, O Israel; this day thou art become the people of YHVH, thy Elohim;

10 Thou shalt, therefore, obey the voice of YHVH, thy Elohim, and do His mitzvoth and obey His statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying: These shall stand upon the Mount Gerizim to bless the people when ye are come over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin;

12 And these shall stand upon Mount Ebal to deliver the curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

13 ¶ And the Levites shall speak and say unto all of Israel with a loud voice: Cursed be they that maketh any graven or molten image, which is detestable before YHVH, the work of the hands of man, and putteth it in a secret place; and all the people shall answer and say: So mote it be!

14 ¶ Cursed be they that degrade their father or their mother: And all the people shall say: So mote it be!

15 ¶ Cursed be they that removeth boundary mark of their neighbor; and all the people shall say: So mote it be!

16 ¶ Cursed be they that maketh the blind to wander out in the road; and all the people shall say: So mote it be!

17 ¶ Cursed be they that perverteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen.

18 ¶ Cursed be he that lieth with his father's wife; because he uncovereth the garments of his father; and all the people shall say: So mote it be!

19 ¶ Cursed be they that lieth with any manner of beast; and all the people shall say: So mote it be!

20 ¶ Cursed be he that lieth with his sister, the daughter of his father or the daughter of his mother; and all the people shall say: So mote it be!

21 ¶ Cursed be they that lieth with his mother-in-law; and all the people shall say: So mote it be!

22 ¶ Cursed be they that smiteth their neighbor in secret; and all the people shall say: So mote it be!

23 ¶ Cursed be they that taketh reward to slay an innocent person; and all the people shall say: So mote it be!

24 ¶ Cursed be they that confirmeth not all the words of this Torah, to do them; and all the people shall say: So mote it be!^f Amen!

Notes:

- a. Mitzvah: Hebrew, calling, commandment, or religious duty.
- b. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- c. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- d. See 3 Moses 28.
- e. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."
- f. So mote it be, Amen: Hebrew (אמן), "verily," "truth," or "truly." "So Mote it be" is from the Old English "so mot hyt be," a way of saying "Amen" still used by Masons and other groups. It means "so it must be" or "truly." "So mote it be, Amen" is the same as saying "Amen, amen."

Chapter 31

The Blessings of YHVH

1 And it shall come to pass, if thou shalt hearken diligently unto the voice of YHVH^a, thy Elohim^b, to observe and to do all His mitzvoth^c which I command thee this day, that YHVH, thy Elohim, will set thee on high above all nations of the earth;

2 And all these blessings shall come on thee and overtake thee if thou shalt hearken unto the Voice^d of YHVH, thy Elohim:

3 ¶ Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 ¶ Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 ¶ Blessed shall be thy basket and thy store.

6 ¶ Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 ¶ And YHVH shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way and flee before thee seven ways.

8 ¶ And YHVH shall command the blessing upon thee in thy storehouses and in all that thou settest thine hand unto; and He shall bless thee in the land which YHVH, thy Elohim, giveth thee.

9 ¶ And YHVH shall establish thee a holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of YHVH, thy Elohim, and walk in His ways;

10 And all people of the earth shall see that thou art called by the name of YHVH; and they shall be afraid of thee.

11 ¶ And YHVH shall make thee plenteous in goods: in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground in the land which YHVH swore unto thy fathers to give thee.

12 ¶ And YHVH shall open unto thee His good treasure, the heaven to give the rain unto thy land in His season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.

13 ¶ And YHVH shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath if that thou hearken unto the mitzvot of YHVH, thy Elohim, which I command thee this day, to observe and to do them;

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other elohim^e, to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the Voice of YHVH, thy Elohim, to observe to do all his mitzvot and His ordinances which I command thee this day, that all these curses shall come upon thee and overtake thee:

16 ¶ Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 ¶ Cursed shall be thy basket and thy store.

18 ¶ Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 ¶ Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 ¶ And YHVH shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do until thou be destroyed and until thou perish quickly because of the wickedness of thy doings, whereby thou hast forsaken me;

21 YHVH shall make the pestilence cleave unto thee until He have consumed thee from off the land whither thou goest to possess it;

22 YHVH shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish;

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron;

24 And YHVH shall make the rain of thy land powder and dust; from heaven shall it come down upon thee until thou be destroyed.

25 ¶ And YHVH shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth,

26 And thy carcass shall be meat unto all fowls of the air and unto the beasts of the earth, and no man shall fray them away;

27 Yea, YHVH will smite thee with the boils of Egypt, and with tumors, and with scabs, and with the itch whereof thou canst not be healed;

28 Yea, YHVH shall smite thee with madness, and blindness, and astonishment of heart,

29 And thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be continually oppressed and carried away, with no one to save thee.

30 ¶ Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard and shalt not gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long; and there shall be no might in thine hand.

33 The fruit of thy land and all thy labors shall a nation, which thou knowest not, eat up; and thou shalt be only oppressed and crushed always, so that thou shalt be mad for the sight of thine eyes which thou shalt see.

34 ¶ And YHVH shall smite thee in the knees and in the legs with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

35 And YHVH shall bring thee and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other elohim^e, yea even gods^e of wood and stone made by the hands of men.

36 And thou shalt become an object of horror, a byword, and a taunt by all nations whither YHVH shall send thee.

37 ¶ Thou shalt carry much seed out into the field and shalt gather but little in; for the locust shall consume it.

38 Thou shalt plant vineyards and dress them, but shalt neither drink of the wine nor gather the grapes; for the worms shall eat them.

39 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

40 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

41 All thy trees and fruit of thy land shall the locust consume.

42 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

43 He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail.

44 ¶ Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee till thou be destroyed because thou hearkenedst not unto the Voice of YHVH, thy Elohim, to keep His mitzvot and His ordinances which He commanded thee.

45 And they shall be upon thee for a sign and for a wonder and upon thy seed forever because thou servedst not YHVH, thy Elohim, with joyfulness and with gladness of heart for the abundance of all things;

46 Therefore, thou shalt serve thine enemies, which YHVH shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things;

47 And YHVH shall put a yoke of iron upon thy neck until He have destroyed thee.

48 YHVH shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand,

49 A nation of fierce countenance, which shall not regard the person of the old nor show favor to the young;

50 And they shall eat the fruit of thy herds and the fruit of thy land until thou be destroyed;

51 And they shall not leave thee either corn, wine, or oil, or the increase of the offspring thy hers, or flocks of thy sheep until they have destroyed thee.

52 And they shall besiege thee in all thy gates until thy high and fenced walls come down wherein thou trustedst throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land which YHVH, thy Elohim, hath given thee.

53 ¶ And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which YHVH, thy Elohim, hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee,

54 So that the man that is tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave,

55 So that he will not give to any of them of the flesh of his children whom he shall eat because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 ¶ If thou wilt not observe to do all the words of this Torah^f that are written in this book, that thou mayest fear this glorious and fearful name, YHVH, thy Elohim;

59 Then will YHVH make thy plagues wonderful and the plagues of thy seed, even great plagues and of long continuance, and sore sicknesses and of long continuance.

60 Moreover, YHVH will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness and every plague which is not written in the book of this Torah, them will YHVH bring upon thee until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldest not obey the voice of YHVH, thy Elohim.

63 And it shall come to pass that as YHVH rejoiced over you to do you good and to multiply you, so YHVH will rejoice over you to destroy you and to bring you to naught;

64 And ye shall be plucked from off the land whither thou goest to possess it.

65 And YHVH shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other elohim^e, which neither thou nor thy fathers have known, even wood and stone made by the hands of man.

66 And among these nations shalt thou find no ease; neither shall the sole of thy foot have rest; but YHVH shall give thee there a trembling heart, and failing of eyes, and sorrow of mind;

67 And thy life shall hang in doubt before thee; and thou shalt fear day and night and shalt have none assurance of thy life.

68 In the morning thou shalt say: O that it were evening! And at evening thou shalt say; O that it were morning!

69 For the fear of thine heart wherewith thou shalt fear and for the sight of thine eyes which thou shalt see.

70 And YHVH shall bring thee into Egypt again with ships, by the way whereof I spoke unto thee: Thou shalt see it no more again;

71 And there ye shall be sold unto your enemies for bondmen and bondwomen, and no one shall buy you.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See *Doctrines of the Saints* 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Mitzvah: Hebrew, calling, commandment, or religious duty.
- d. The Voice: Masculine noun, referring here to the Holy Spirit.
- e. Elohim: Hebrew: "gods," here referring to idols.
- f. Torah: Hebrew meaning "Instructions," "Teachings," or "Law."

Chapter 32

The Return of Israel

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither YHVH^a, thy Elohim^b, hath driven thee,

2 And shalt return unto YHVH, thy Elohim, and shalt obey His voice according to all that I command

thee this day, thou and thy children, with all thine heart^c and with all thy soul,

3 That then YHVH, thy Elohim, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither YHVH, thy Elohim, hath scattered thee.

4 And if any of thine be driven out unto the outmost parts of the heavens, from thence will YHVH, thy Elohim, gather thee and from thence will He fetch thee;

5 And YHVH, thy Elohim, will bring thee into the land which thy fathers possessed; and thou shalt possess it; and he will do thee good and multiply thee above thy fathers.

6 And YHVH, thy Elohim, will circumcise thine heart^d and the heart of thy seed, to love YHVH, thy Elohim, with all thine heart and with all thy soul, that thou mayest live.

7 And YHVH, thy Elohim, will put all these curses upon thine enemies and on them that hate thee, which persecuted thee.

8 And thou shalt return, and obey the Voice^e of YHVH, and do all His mitzvoth^f which I command thee this day.

9 And YHVH, thy Elohim, will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good;

10 For YHVH will again rejoice over thee for good, as He rejoiced over thy fathers, if thou shalt hearken unto the Voice of YHVH, thy Elohim,

11 To keep his mitzvoth and His ordinances which are written in this Book of the Torah^g, and if thou turn unto YHVH, thy Elohim, with all thine heart and with all thy soul:

12 For this mitzvah which I command thee this day, it is not hidden from thee; neither is it far off.

13 It is not in heaven, that thou shouldest say: Who shall go up for us to heaven and bring it unto us, that we may hear it and do it?

14 Neither is it beyond the sea, that thou shouldest say: Who shall go over the sea for us and bring it unto us, that we may hear it and do it?

15 But the Word is very nigh unto thee, in thy mouth and in thy heart^c, that thou mayest do it.

16 Look and see that I have set before thee this day life and good, and death and evil, in that I command thee this day to love YHVH, thy Elohim,

17 To walk in his ways, and to keep His mitzvoth, and His ordinances, and his customs, that thou mayest live and multiply; and YHVH, thy Elohim, shall bless thee in the land whither thou goest to possess it.

18 ¶ But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other elohim, and serve them,

19 I denounce unto you this day that ye shall surely perish and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

20 I call the heavens and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live,

21 That thou mayest love YHVH, thy Elohim, and that thou mayest obey His Voice, and that thou mayest cleave unto Him;

22 For YHVH is thy life and shall the length of thy days that thou mayest dwell in the land which YHVH swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

23 And when, in blessing, YHVH, thy Elohim, shall bestow upon thee any great and choice blessing;

24 Or, in His abundant charity, shall deliver thee from any great calamity, thou shalt assemble together thy wives, and thy children; thy friends, and thy neighbors and shalt celebrate His glorious goodness with thank offerings, and feastings, and music, and dancing.

25 And for the chief blessings of YHVH to thee, thou shalt keep it in remembrance from year to year, and teach it to thy children,

26 That they who inherit the blessing may not forget gratitude to the giver, and the remembrance of the goodness of thy Elohim be preserved throughout all generations; So mote it be, Amen.

27 And these are the words which Moses gave unto Israel, which are the Torah which YHVH did give unto Moses, in that day that he ascended into the mountain.

Notes:

- a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e. Not to be confused with nephilim from 1 Moses 10:11.
- b. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. 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.
- d. Circumcise your hearts: See 3 Nephi 5:66-67 RAV, 12:19-20a OPV.
- e. The Voice: Masculine noun, referring here to the Holy Spirit.
- f. Mitzvah: Hebrew, calling, commandment, or religious duty.
- g. Torah: Hebrew meaning “Instructions,” “Teachings,” or “Law.”

Sefer Melchizedek

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

Chapter 1

An introduction and brief history of Melchizedek.

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

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

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

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

Notes:

- a. "The Name"

Chapter 2

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

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

2 I leave with you, Abram, God's Word to you, to teach from generation to generation;

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

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

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

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

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

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

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

10 And this city has the God of knowledge for a Father, and the wisdom of the Tree of Life for a mother:

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

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

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

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

15 But YHVH blessed me, and I have ascended from the darkness by the power of the Spirit of God into the light;

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

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

18 And it shall soon come to pass that we too shall leave, by the Grace and power of YHVH who is our God, and ye shall know me no more.

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

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

21 And then shall mankind be baptized in water and fire, that God shall fulfill through the Messiah^a Jesus

Christ^b the destiny of Adam, of mankind—the very hope and endowment of all.

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

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

24 Therefore it is He that possess the glory of God Celestial who's keys we shall carry, and beyond this no man shall climb any further.

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

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

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

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

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

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

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

32 When the Messiah shall come, and shall be given unto death by his friends and shall rise from death, for YHVH is God^c, creator of all things, and shall subdue even life and death;

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

34 So shall I do, rewarding as ye have requited, by fulfilling the commandments of El Elyon and His Priesthood,

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

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

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

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

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

Notes:

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

Chapter 3

The teachings of Enoch.

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

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

3 Knowing the wisdom of old, seeking from within the heart of Elohim YHVH, the Eternal God,

knowledge that belonged to mankind's youth coming out from the garden.

4 Wise were they with Elohim's wisdom, yea they were wise with the wisdom of the gods^a, these Sons of the morning and Daughters of light; yea, the very angels didst dwell among them within their city;

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

6 And of all these, greatest among the children of mankind was their High Priest, Enoch *and his wife, the High Priestess*^b:

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

8 Mouthpiece of YHVH was Enoch; he who walked and talked with God, spake he to the kings of men with the voice that must be obeyed.

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

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

11 One great day the command came from the Elders that I be brought before Kohen Gadol, the High Priest of YHVH^c in the court of my fathers.

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

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

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

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

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

17 Many years did I dwell in the Temple, learning ever and yet ever more wisdom, until I too was filled with the light emitted from the great fire.

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

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

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

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

Notes:

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

Chapter 4

The teachings of the temple.

1 In this manner the world was created:

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

3 And this was Alohym^a and Ieshurun^b, and the beasts, and the plants, and the rocks, and the wind.

4 Yea, it was all; yet it was as nothing, for it was void; and darkness was, as it were, upon the face of the

deep where dwelt as it were a great pool of living water:

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

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

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

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

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

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

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

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

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

14 And through the mercy and justice of Alohym shall we gain understanding, and by understanding glimpse of the Crown of Elohim^g.

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

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

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

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

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

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

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

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

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

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

Notes:

a Means “gods of us or our gods” with male singular but female plural, just like Elohim

b Those who stand upright of the path to God, the righteous ones.

c “The eternal man” and “Adam Kadmon” these are two equally valid translations of the same text. The translation is duplicated because the intent is lost when translating to English.

d Hebrew: “elohim”

e “the Divine Masculine and the Divine Feminine”

f Keter: Hebrew “the crown,” Egyptian “the All”

g Crown of Elohim: literally “Elohim Keter”

h Literally “place and eternal” or “place and eternity”

i Literally “servant I of men”

Chapter 5

The secrets of the temple.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 6

The Keys of Creation.

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

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

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

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

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

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

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

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

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

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

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

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

13 And neither force, nor reasoning, nor any of the ways of mankind shall give them access; therefore, let them read the writings of our fathers and let them meditate upon the things of YHVH Alohym;

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

15 And without supplication the firmament cannot be created, and the waters cannot be divided from the waters; and this conversion is the only way whereby our souls brood in the mother's womb.

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

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

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

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

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

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

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

23 For that all which is unclean is made perfect by the very fire hidden in the center of Eden, wash by spirit.

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

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

26 Therefore, all things must be purged by fire and by water to be brothers and sister in the earth, which had ascended with them.

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

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

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

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

31 And behold he water; it is a living spring which comes from out of the stone; miracle of nature!
32 To the wicked the water which cometh fourth from out of this stone is as vinegar, to the uninitiated it is wine upon which they who drink become intoxicated and sleep; but to the enlightend it is truth: knowledge and wisdom from the foundation rising us to the crown.
33 Therefore, this third key is given many names: some call it wine, some oil, some vinegar; but it is the very water of life.
34 Use it therefore to cleans thine own eyes, and thy face, and thy bodies, for it is necessary to clean the body in humility, to remove the blackness, and make a perfect union of the earth and the heavens.
35 And this is the soul, inseparably uniting the spirit and the flesh, the heavens and the earth, for the work of the third key is never ending.
36 And the fourth key is the shining of the lights if the firmament to guide us in our rebirth; for in the stars is the Word of Alohym written and the will of YHVH known.
37 Doubt not the signs of the heavens, but know that they shall neither move thy feet nor thy hearts;
38 For the writing in the heavens will guide the righteous watchers to the land of promise, the wisemen to the king, and the soul it shall cause to produce fruits that cannot be purchased at any price.
39 Write then, the messages of the heavens and watch their motions and see how they appear in motion about the earth, for the work of the fourth key is never ending.
40 And the fifth key is the creation of life in the waters, and the air; and the fish are our desire for mercy, and the fowl are our desire for knowledge and wisdom, and as the fowl eat the fish understanding is given upon the earth.
41 The perfecting of the earth is the perfecting of our desires upon it, and the greatest of these is to reach up, as the fowl of the air, and fly unto the heavens.
42 And the union of spirit and the flesh are washed clean by the desires the grow in the seas, the water taken up to the heavens to be purified and rain back down to cleans the earth.
43 As the soul submits to the will of El Elyon, the flesh and the spirit are cleansed and housed anew in the soul;
44 Therefore, watch thy desires that they do not fly so free that they forget to feed in the waters, and to nest upon the earth, for the work of the fifth key is never ending.
45 .And the sixth key is the creation of animals of the land, and of mankind within Adam, who is Eve, and together they walk straight without twisting and winding along vain roads on to which many stray and are found wondering.
46 And these animals of the earth are our desires at every level; but the highest desire is that of Adam and Eve; for in these are our will to bestow and our desire to receive all the things of YHVH Alohym.
47 And we have been given these keys of creation that we may gain experience; for experience is both wisdom and knowledge, and truth; and in truth shall understanding be revieled for there must be opposition in all things for the work of the sixth key is never ending.
48 And the seventh key is the sabbath for the shabboth is life everlasting and it is never ending.

Chapter 7

The Keys of Knowledge and Wisdom.

1 And Melchizedek blessed Abraham and Sarah, saying: I, Melchizedek, king of Salam, king of peace, give thee wisdom, gained from the divine Mother, and I give thee knowledge, gained from the Divine Father;
2 And I give thee power in the mercy of the Son of Man, and I give unto thee strength in the light of the breath of the Divine fire.
3 And here is wisdom: to know the name, the true name, infinite and eternal; for the Son of Man is as a star bound to a body, freed through the strife of this life;
4 And only by the struggling and toiling of this world, the fallen creation, shall the star within be born, a new life.

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

6 And freely do I give these endowments (*or gifts*) to the children of the Son of Man, that they too might share this same understanding to shine as a divine light from the foundation of the world, to cut through the veil of darkness that lies in the hearts of mankind.

7 And in the Mother, power is wisdom; She is Eden, the earth; all alike is one, thus perfecting the whole; therefore, be thou not proud, O man, in thy wisdom of the earth, for without humility it is ignorance to the wise.

8 And in the Father, power is knowledge; He is the air and His words are written upon the night sky; therefore listen and take heed, that thou shall not be silent nor deceived when evil is spoken for Truth.

9 And in the Son, power is mercy; He is the living water washing clean in the light shining above all, raining down upon the Earth, ending the drought and famine destroying all the living lands.

10 And in the Spirit (*or breath*), power is the strength of justice; He is the fire of the Law, He is the punishment, for only through Law comes the freedom of mankind.

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

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

13 And know too that our Mother, Wisdom, cometh to all Her children, even as they cometh unto Her in wisdom; for thou the light has been hidden by man, if we awake and are wise in Her, seeking for that which is hidden, Her mysteries shall be revealed.

14 Therefore, follow thy heart in understating and do obey the Law given thee, for the Law is love eternal:

15 And when thou hast gained riches, thou shall be poor; but when thou shall give up thy good as the heart commands, thou shall be rich; know thou that thy heart is the key to the understanding of the soul.

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

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

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

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

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

21 And know thou that silence is a pearl of great value, and insight gained from such cannot be purchased and any price, for speech given to exalt the heart is a worthless vanity, lower than the dust.

22 Therefore, to be great among men and women, a High Priest and a High Priestess of El Elyon, be known for thy gentleness and thy meekness; seek not for servants, but see the earth as thy friend.

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

24 Debate not with thy that know not Alohym, yet by what is written upon their hearts hear their words, for all that enter into the ears must come forth from the mouth filtered by the heart, and they that love their thee as a friend shall share their hearts with thee.

25 Yet the fool shall regard knowledge as ignorance, and wisdom as vanity, and the things great worth to him are lost in death.

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

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

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

29 And ye who are now free from the bonds of darkness, ye are the creation of YHVH Alohym; ye are Adam and ye are Eve, born from the fire of the earth and the breath of the sky.

30 And ye know that even as the water falls upon the earth, so to fire burn, and the brightest fire shall gather more flames, therefore be ye one with fire of divine light.

31 Ye who have seen the fire that is alight from within, alight from the eternal fire to dwell eternally, quench not the inner flame, but share it that it may reform the earth and finish the creation.

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

33 But mankind cannot see the vision, therefore guard this wisdom, let it not be mocked, for mankind is a fire burning in the night, and never is quenched is the darkness of his heart.

34 But if ye shall peek into the hearts of mankind ye shall see these are not free from the bondage and strife, and the toils; for they understand not the fire, they being trapped in the shadow of night.

Chapter 8

The Keys and Wisdom of numbers.

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

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

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

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

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

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

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

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

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

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

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

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

The Visions and Parables of Zenos

Chapter 1

Zenos, lost in the wilderness, prepares for death, but instead sees the angel of the Lord and is given a vision of God.

1 And in the day that I, Zenos, did find myself alone in the wilderness, being driven off course, for I did wonder many days alone;

2 And it came to pass that in the day that I had lost all hope for the salvation of my life, I did pray into YHVH^a for the forgiveness of my sins and for the salvation of my eternal soul.

3 Yea, and I did pour my heart out unto YHVH for my family, yea even for the sake of my wife and children, yea and for my friends and my neighbors,

4 Yea, and for my servants, and for the strangers that did come to dwell among us in the land, and even for those that hateth me;

5 Yea, and I did pray for all mankind, that my soul might be pure before YHVH, for the Torah^b doth proclaim^c: Hear, O Israel: YHVH *is* our Elohim^d, YHVH is Unity.

6 And so too doth the Torah proclaim^c: And thou shalt love YHVH thy Elohim with all thine heart, and with all thy soul, and with all thy might.

7 Holy ye shall be^f for I, YHVH Elohim^g, am holy.

8 Every^h man and every woman shall fear and respect their Mother the earth, and their Father in the Heavens, for these are the Creator, and ye, their creation, shall keep my Sabbaths; I am YHVH thy Elohim.

9 Be not adulterersⁱ, turning unto idols, neither make unto yourselves molten gods, for I am YHVH thy Elohim.

10 And when ye shall make thy peace offerings^j in sacrifice unto YHVH, ye shall offer it at your own will that I might find them acceptable to me.

11 And the Torah^b doth say^k also: If a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you,

12 And thou shalt love them as thyself; for ye were strangers in the land of Egypt, and I am YHVH, your Elohim.

13 And the Torah^b doth say^l also: Ye shall observe all my ordinances and all my customs, and do them; I am YHVH.

14 ¶ And it came to pass that after I had prayed, being prepared to return to that Elohim^d who did create me, I beheld that the angel of YHVH^m came to me saying: I am come being sent from YHVH^a,

15 Mercy be unto thee, and shalom^o, from He that is, and eternally was, and shall come in the flesh;

16 And from the seven malak^p who are cherubim^q which are called to stand before His throne, saying: Unto YHVH be glory and dominion forever and ever! So mote it be, Amen!

17 And this they say, for when YHVH shall come with in the flesh His friends shall wound him, and shall pierce him through:

18 And when He shall descend from the clouds every eye shall see Him, and all the blood of man upon the earth shall wail, whether with joy in their faith or in sorrow of their sins. So mote it be, Amen!

19 ¶ And it came to pass that the angel of YHVH gave unto me a scroll, saying: Take thee this scroll and eat it, for it is thy mitzvah^r from YHVH unto thee.

20 And I took it, and I ate of it, and it was bitter, and the pain of it was bitter, yet it was also sweet, as it were honey upon my tongue.

21 ¶ And it came to pass that having eaten the scroll, when the angel of YHVH spoke, my eyes were opened and I heard as it were a loud voice, as the sound of a shofar, saying: I am Ahyeh Asher Ahyeh^s, and I have called thee and set thee apart;

22 Therefore, write what I shall show unto thee; and it is for thy seed, and for thy brothers, even the seed of Joseph and of Manasseh; and of Ephraim

23 And thy words shall be written down and you shall go forth and warn my people; and these words which thou shall write, they shall be lost unto the world,

24 But these words shall not be lost unto me, for I shall keep them and preserve them; and at the Last Days they shall be brought forth to teach mine Israel;

25 Therefore, read these, my words, unto thy brethren and unto thy seed, and declare teshuvah^t in my name unto all the land that mine peoples might be spared.

26 And say thou unto them: That I shall spare them not should they come not to me in teshuvah.

27 ¶ And I say unto thee, Zenos: That mine peoples shall reject me, and this must be that they be scattered to the four winds, that the blood of my chosen people should cover all the earth.

28 And it came to pass that after the angel of YHVH^m had finished speaking I fell at his feet to worship him,

29 And the angel of YHVH said unto me: Standest thou, and worship me not, for I am the angel^p of YHVH^m; therefore, worship Elohim^d in the spirit of revelation and prophecy.

30 ¶ And it came to pass that as I turned to see the voice that spake unto me, the angel of YHVH was gone from before me;

31 And in his place, I saw as it were ten and seven flames; and from these seven burned more brightly than the others;

32 And in the midst of these I saw one who was like unto the Son of Man, clothed with in garments from His crown^u to his feet which touched the earth^v;

33 And girt about the chest^w with a girdle of gold, his heart being anointed;

34 And His eyes were full of wisdom^x and knowledge^y, as they were flames of fire;

35 And his feet^z were as eternal glory, never departing to the right nor to the left, but ever forward;

36 And in his right hand was mercy^{aa}, and in his left judgment^{bb};

37 And his countenance^{cc} was as the sun shineth in his strength;

38 And I saw as it were seven stars come from out of his mouth, and each of these held in their hands and in their mouths a sharp two-edged sword.

39 And when I saw Him, I fell back to the earth and trembled.

40 ¶ And it came to pass that the angel of YHVH spoke unto me again, saying: Fear not; for what thou beholdeth is אָלֶפֶת-תָּוֵי Aleph-Tav; the beginning and the end, the Creator and His Creation; and in Him are the keys of sheol^{dd};

41 And I shall tell thee of the vision thou hast seen, of the things which were, and that are, and shall come to pass, and thou shall write it;

42 For the mystery of the seven flames are the seven angels of the seven dispensations which ruleth over the seven days of YHVH.

Notes:

a. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD.

b. Torah: Hebrew meaning Instructions, Teachings, or Law.

c. See Deuteronomy 6:4.

d. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.

e. See Deuteronomy 6:5.

f. Be: or "become," see Leviticus 11:44.

g. 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. Thus “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.”

- h. From an unknown part of the Torah, likely in one of the 5 Books of Moses on these plates of brass. See Exodus 20:8. 12; Book of the Law of the Lord 1:13-18, 27-33.
- i. Adultery: Hebrew masculine noun, usually refers 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.
- j. See Exodus 25:2.
- k. See Leviticus 19:33-34.
- l. See Leviticus 19:37.
- m. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH. See Doctrines of the Saints 45e.
- n. Chen or hen: Hebrew (חן) an underserved “grace,” “mercy,” or “favor.”
- o. Shalom: Hebrew, “peace.”
- p. Malak: Arabic and Hebrew for “messenger,” or angel.”
- q. Cherubim: Hebrew form Akkadian meaning “one who blesses,” a type of angel.
- r. Mitzvah: Hebrew, calling, commandment, or religious duty.
- s. Ahveh Asher Ahveh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- t. Teshuvah: (תשובה) “return.” Christ is the way back to God, usually translated as “repentance,” “redemption,” or “grace.”
- u. Keter: Hebrew “the crown,” Egyptian “the All;” referring to the Sefirot topmost on the Tree of Life. In the middle line, the Pillar of Balance. The Sefirot represents the infinite nature of God.
- v. Malchuth: Hebrew: “kingdom.” The tenth of the sephirot in the Kabbalistic Tree of Life. It sits at the bottom of the Tree, below Yesod. This sephirah has as a symbol the Bride which relates to the sphere of Tiferet, symbolized by the Bridegroom.
- w. Binah: Hebrew, “understanding;” intuitive understanding, or contemplation. In Mormon Kabbalah, the location or mystical state where all ten sefirot in the Tree of Life are united as one. Binah is the hidden sefirot located below Keter in the middle column, between Da’at, Chokhmah, Chesed, and Gevurah. Though Binal we can glimpse the infinity of Keter.
- x. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- y. Da’at: Hebrew, “knowledge.” In Mormon Kabbalah, Da’at is the top most Sefirot on the left line of the Kabbalistic tree of life, the Pillar of Severity. In traditional Kabbalah, this spot is the left eye, in Mormon Kabbalah it represents the Divine Masculine, or Heavenly Father.
- z. Hod and Netzach: Hod, Hebrew, “majesty,” “glory,” or “splendor.” Hod rests at the bottom of the left pillar on the tree of life, and is known as the left foot. Netzach, Hebrew “eternity.” Netzach is located at the bottom of the left pillar on the tree of life. Hod and Netzach represent motion.
- aa. Chesed: Hebrew, mercy,” representing God’s love, mercy, and devotional piety toward mankind. In traditional Kabbalah, Chesed represents the right hand of God, in Mormon Kabbalah this Sefirot represents Jesus Christ, the Son of God.
- ab. Gevurah: Hebrew, “strength.” Located in the center of the left column, Gevurah represents the left hand of God. In Mormon Kabbalah this sefirot represents the Holy Ghost and judgment. With the mercy of Christ Gevurah becomes a cleaning and transforming fire, without it Gevurah becomes hellfire damning us.
- ac. Yeshod: Hebrew, “foundation.” In traditional Kabbalah, Yeshod foundation of God’s creation serving as a sort of transmitter between the heavens above and the earth below. Combining the masculine and feminine, Yeshod represents the bosom or the genitals.
- ad. Sheol: Hebrew feminine noun, “grave” or “sepulcher.” Originally the grave but became to be known as the afterlife. While some today see this term to mean “hell,” it would not have had this meaning until the Second Temple period, after Lehi left Jerusalem.

Chapter 2

Zenos is given another vision explaining his vision of God, he sees the heavens as they prepare the earth.

1 And it came to pass that after the angel of YHVH^a had spoken I looked, and I beheld a window opening in the heavens,

2 And the voice which I had heard like that of a shofar spoke again unto me, saying: Come thou, and ye shall see that thou might understand that vision of which thou hast seen,

3 Yea, come and see that thou mayest know that which came before, and that which must be.

4 And I was taken away in the spirit, and I beheld as it were a throne in the heavens, and a Man^b and a Woman^c who sat upon the throne;

5 And They had in one hand a great sapphire^d upon which was written the Torah^e and in the other a

great emerald^f upon which were written the mysteries of the temple;

6 And round Their throne I saw as it were twenty-four smaller thrones, and upon these sat twenty-four elders, clothed in their purity and prepared to be sent forth as instructed by YHVH^g;

7 And out of these I saw as it were lightnings and thunderings coming forth, and these were the voices of the seven fires burning before the throne, which are the seven angels of the seven dispensations.

8 ¶ And before the throne I saw as it were the great urim and thummim^h, where upon the eyes of Elohimⁱ rests;

9 And all about the thrones were four beasts whose eyes saw before and behind by the means of the great urim and thummim:

10 And the first beast was like a lion, being as it were the fire of judgment^j, and standing towards the South^k;

11 And the second beast was like an ox, being as it were the earth grounded in wisdom^l, and standing towards the North^m;

12 And the third beast wore the face of a man, being as it were the waters flowing in mercyⁿ and standing towards the East^o;

13 And the fourth beast was like an eagle in flight, being as it were in the air with heavenly knowledge^p and standing towards the West^q.

14 And I saw that these four beasts were of six wings^r, and were full of eyes^s, and they were in constant motion^t day and night.

15 And as they were in motion about the thrones, they, each of them as one, said: Holy, holy, holy, Elohim Shaddai^u, the very Father^b and Mother^c.

16 Holy is She who dwelleth in the place which is no place, beyond the infinite height and depth, the infinite of all directions embraced by the Tree of Life;

17 And YHVH^g the fruit of Her tree, the Yachad Yachid Echad^v who was, and is, and is to come.

18 And the beasts did give glory and honor in thanks, and the four and twenty elders did fall down before Him who liveth forever and ever.

19 ¶ And I beheld that not all did worship, but there was one like unto a great serpent, even a leviathan^w, and he did cause that a third of the host of heaven should follow after him.

20 And I saw as it were a great war in heaven, and Michael and his angels did fight against the leviathan;

21 And the leviathan fought and so too his angels, and they prevailed not; neither was their place found anymore in heaven.

22 And the great leviathan was cast out, that accuser^x, he that deceiveth the whole earth; and his envoys were cast out with him.

23 And the leviathan was wroth with Shekinah^c, therefore he did go down to make war with the remnant of her seed, they which keep the Torah^c and remember the name YHVH^g;

24 And all that dwell in darkness upon the earth shall worship the leviathan, and their names are not written in the book of life from the foundation of the world.

25 ¶ And it came to pass that I saw as it were in the midst of the thrones, and elders, and the four beasts, there stood one like unto the Son of Man as a Lamb, waiting to be sent forth to be slain;

26 And from Him came the seven angels of the seven dispensations, being sent forth into all the earth by the Son of Man, whose blood^y should be spilt upon the rock, for terrible are the works of mankind.

27 ¶

28 And it came to pass that I heard a voice like unto a shofar call from out of the temple of heaven, saying to the seven angels of the seven dispensations: Go thy ways, and pour out the vials of the wrath of YHVH upon the earth.

Notes:

- a. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

- b. Awmen: God the Father, or “divine man.” See Doctrines of the Saints 45b:1.
- c. Shekinah: “The Presence,” or “the dwelling place of God.” A term used to describe the Divine Feminine or the Spirit of Heavenly Mother. Through the Divine Feminine God receives from us, our prayers and supplication. Also known as the Hai. See Book of Remembrance 2:11.
- d. Sapphire: According to Jewish legends, the Torah or 10 Commandments were written on sapphire. Adam and Eve were given a staff with a sapphire tip, according to the Midrash, which made its way to Moses and he used it to perform miracles. Sefirot comes from Safire, and so some believe the “sapphire” represent the Sefirot of the tree of life, and so the secrets of Kabbalah. Blue is the color of holiness and divinity. The tzitzits (“frenge”) have blue in them to represent that Israel is a kingdom of priests and priestesses, blue reminding also of the sapphire.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.
- f. Emerald: Hebrew nophek, a precious stone maybe emerald or turquoise. This gemstone is an ancient symbol of abundance. It is used to represent the divine flow and union between the Creator and the creation. Green is also associated with the Sefirot Tiferet, Hebrew “adornment.” This Sefirot is in the middle column, the Pillar of balance, below Keter and Binah (in the Mormon Kabbalah tree of life) and above Malkut and Yesod. Tiferet is associated with spirituality, balance, integration, beauty, and miracles.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- h. Urim and Thummim: Hebrew “Lights and Perfections.” A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely. See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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).
- i. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- j. Gevurah: Hebrew, “strength.” Located in the center of the left column, Gevurah represents the left hand of God. In Mormon Kabbalah this sefirot represents the Holy Ghost and judgment. With the mercy of Christ Gevurah becomes a cleaning and transforming fire, without it Gevurah becomes hellfire damning us.
- k. South represents the fire of God’s judgment, the Holy Spirit.
- l. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- m. North represents the wisdom of the Divine Feminine, Heavenly Mother, the Shekinah.
- n. Chesed: Hebrew, mercy,” representing God’s love, mercy, and devotional piety toward mankind. In traditional Kabbalah, Chesed represents the right hand of God, in Mormon Kabbalah this Sefirot represents Jesus Christ, the Son of God.
- o. East represents the mercy of Jesus Christ, the covenant and the atonement.
- p. Da’at: Hebrew, “knowledge.” In Mormon Kabbalah, Da’at is the top most Sefirot on the left line of the Kabbalistic tree of life, the Pillar of Severity. In traditional Kabbalah, this spot is the left eye, in Mormon Kabbalah it represents the Divine Masculine, or Heavenly Father.
- q. East represents the knowledge of the Divine Masculine, Heavenly Father, the Awmen.
- r. Six wings: or “six hundred wings.” Wings here signifies the beasts’ connection to the Creator and the creation.
- s. Full of eyes: signifies their access to divine vision.
- t. Constant motion day and night: In Kabbalah “day” and “night” signifies our spiritual ups and down as we grow in grace. “Constant motion” signifies that these “beasts” never cease their work for God.
- u. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”
- v. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- w. Leviathan: Hebrew “livyathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slain (Isaiah 27:1).
- x. Satan: “Adversary,” or “Accuser.”
- y. See Mosiah 1:100-101 RAV, 3:7 OPV; Luke 22:42-44; Avahr 35:21-24 (DaC 18:2h-2j CoC, 19:16-19 CJCLdS).

Chapter 3

Zenos sees the spiritual vision of the first dispensation, that of Adam and Eve overseen by Michael the archangel who is Adam.

- 1 And there came Michael, one of the seven angels of the seven dispensations, with a vile;
- 2 And he spoke unto me, saying: Come I will show unto thee the judgment of she who prostituteth herself upon the many waters, with whom the nations of the earth have committed fornication^b;
- 3 Yea, and the whole earth hath she made drunk with the wine of her fornication.
- 4 And it came to pass that I was carried away in spirit into the wilderness, and there I saw as it were a

woman who sat upon a red^c serpent, yea even that leviathan^d;

5 And written upon the leviathan were the names of blasphemy unto Elohim Khayyim^e;

6 And the leviathan had, as it were, seven heads and ten horns, and this to mock the seven and ten flames.

7 And though she was naked, the woman appeared to be adorned in scarlet^f, red^c, and purple^g, and wearing gold, and precious stones, and pearls;

8 And in her right hand she held as it were a golden chalice^h which was full of abominations and her fornication^b, and in her hair and her fingers were filthinessⁱ;

9 And her name is Lilith^j, and she is the mother of idolaters, and she and Cain walk the earth teaching mankind the abominations written upon that leviathan.

10 And it came to pass that I saw as it were the woman lying with Cain, intoxicated by their sins, drunk as it were with the blood of kaddish^k, and in the blood of all those that have been slain.

11 And it came to pass that the angel of YHVH^l spoke unto me, saying: I shall tell thee the mystery of Lilith, and of the leviathan and his seven heads and his ten horns;

12 And the serpent that thou sawest shall ascend out of the abyss, being perdition.

13 And here is wisdom: The seven heads are seven lying tongues on which the woman sitteth that shall oppose the seven angels of the seven dispensations, each one in their turn;

14 And they are seven rulers of man: five are fallen, and two are yet to come;

15 And the ten horns are ten rulers with no power, but they receive power as kings upon the earth for one hour as they join with the leviathan;

16 And these being perdition are as one mind, giving their strength and their power unto Lilith and her leviathan,

17 For these have made war with Yah^m, and YHVHⁿ shall overcome them, for he is Mashiach HaMashiach^o, Yachad Yachid Echad^p, the Great High Priest *after the order of Melchizedek*.

18 And the waters where upon Lilith rested are peoples and nations of the earth;

19 And the ten horns which thou sawest upon the leviathan, these shall hate Lilith, and shall make her desolate, stripping her naked, and burning her with fire,

20 And this because YHVH shall put in their hearts to fulfil His will, even unto their own detriment should they not return in teshuvah^q, for the Word of YHVH shall be fulfilled.

21 And it came to pass that I saw as it were Shekinah^r; and she was clothed in a fire as bright as the sun, and she did wear upon her head a crown of twelve stars;

22 And I beheld that she was in pain, carrying her child, and the child was ready to be delivered.

23 And it came to pass that when the leviathan saw that he was cast unto the earth, he persecuted Shekinah as she sought to bring forth the man child.

24 And it came to pass that Lilith and Cain and all those that followed after them worshipped the leviathan, saying: Who is like unto the leviathan?

25 And: Who is able to make war with him?

26 And: He doeth great wonders, even showering the earth with fire from the heavens,

27 And so did these deceive the men of the earth by his priestcrafts^s called miracles,

28 And it came to pass that Lilith and Cain went about commanding the men to make idols to worship the leviathan.

29 And it came to pass that I saw that Michael had opened one of the seals, and I heard, as it were the sound of a shofar,

30 And then I heard the beast that was as a lion^t say: Come and see^u!

31 And I saw as it were a man sitting upon a white horse, and unto him was given a crown, and I beheld that he went forth conquering, and to conquer.

32 And it came to pass that I saw Michael sounding his shofar, and there followed hail and fire mingled with blood,

33 And the abaddon^v were cast lose upon the earth, and they burnt up the third part of the trees and all

the green grass.

34 And it came to pass that YHVH Elohim^w called Adam and Eve and their sons and daughters to say unto all they that worshiped the leviathan: YHVHⁿ knows thy works, and thy labors, and He shall not long be patient;

35 For how many days more dost thou think YHVH will bear them which are evil?

36 And thou hast listened to them which say they are holy men and women, and are not, and YHVH hast found them liars.

37 And YHVH has seen they that have left their first love; and He has known them but has crossed out their name.

38 And to these YHVH says: Remember, O remember, from whence thou art fallen, and repent, and do again thy first works;

39 And if thou will not, I will come unto thee quickly, and will remove thy fire out of its place, except thou walk again in teshuvah^q.

40 And unto they that overcometh shall I give them to eat of the tree of life, which ye left behind in the Eden of Elohim.

41 And it came to pass that Michael went forth, and poured out his vial upon the earth;

42 And there fell a noise as a loud crying, and they which had the mark of the leviathan upon them, and which worshipped his image, were cursed with a sore curse.

Notes:

- a. Michael: Hebrew, “one who is like God.” According to Doctrines of the Saints Appendix 1:11, Adam and Michael the archangel are the same person. According to Book of Remembrance 28:24-31 he is or represent the Holy Spirit.
- b. Fornication: In Hebrew “adultery” is a masculine noun, usually referring 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. Fornication here refers to Lilith tempting us to break our covenants with God.
- c. Red: In Kabbalah red signifies fire, strength, and judgement.
- d. Leviathan: Hebrew “livyathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slain (Isaiah 27:1).
- e. Elohim Khayyim: Hebrew, “Living Gods.”
- f. Scarlet: Hebrew masculine noun. See Isaiah 1:18.
- g. Purple: Hebrew masculine noun. Represents wealth and luxury of Tyre, see Ezekiel 27:7, 16.
- h. Gold chalice: Hebrew feminine noun. Exodus 25:29 requires a golden cup or bowl for offering libations to the Lord. This cup appears to be a mockery of this. See Doctrines of the Saints 93b:23.
- i. See Psalms 24:3-5, Numbers 8:21, Isaiah 1:15-16, 2 Nephi 25:16 OPV, Alma 5:19 OPV, Doctrines of the Saints 53c:10.
- j. Lilith: See Book of Remembrance 5:39
- k. Kaddish: Hebrew “holy.” Here referring to those holy men and women, or saints, of Israel.
- l. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- m. YH: Yod Hei, God the Father and Mother.
- n. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- o. Machiach HaMashiach: Hebrew the messiah of massiahs” or “the anointed of the anointed.” Jesus the Christ.
- p. Ahyeh Asher Ahyeh: The Creator, or “I AM that I AM,” or “I AM (the One) that Makes/Creates.”
- q. Teshuvah: (תשובה) “return.” Here rendered “Grace” and Christ is the way back to God, usually translated as “repentance,” “redemption,” or “grace.”
- r. Shekinah: God the Mother, or “divine woman.” See Book of Remembrance 2:11.
- s. Priestcraft: Hebrew, kesheph; masculine noun, “sorcery.” See Doctrines of the Saints 106:5-35, Book of Remembrance 9:25-26.
- t. See Zenos 2:10.
- u. Come and see: Hebrew, “nabat,” meaning “Look!”
- v. Abaddon: Hebrew feminine noun, “destruction” or “ruin.” See Proverbs 27:20.
- w. 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. Thus “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.”

Chapter 4

Zenos sees the spiritual vision of the second dispensation, that of Enoch and his wives overseen by Zaphkiel or Metatron, the archangel who is Enoch.

1 And it came to pass that I beheld Zaphkiel^a open the second seal, and I heard the beast like unto an ox^b say: Come and see^c!

2 And it came to pass that I saw as it were another horse going out that was red^d, and power was given to him that sat thereon to take peace from the earth;

3 And that mankind should war and should kill one another, and there was given unto him a great sword.

4 And it came to pass that Zaphkiel who is Metatron^e sounded his shofar, and I saw as it were a great mountain burn with fire, and it was cast into the sea,

5 And the third part of the sea became blood; and death became the third part of the creatures which were in the sea; yea, and a third part of the ships were destroyed.

6 And it came to pass that I saw as it were the leviathan^f, being red in color, the same as before, with his seven heads and ten horns, and I beheld that he now had seven crowns upon his heads.

7 And I saw, as it were, his tail had drawn up the third of the stars of heaven, and these were cast down upon the earth, and these had spawned the iyrin^g.

8 And it came to pass that I saw as it were the leviathan standing before Shekinah^h; and she was with child, ready to be delivered;

9 And the leviathan stood ready with his teeth bared, as to devour her child as it should leave the womb;

10 But to my astonishment, I saw as it were two wingsⁱ were given to Shekinah, like that of an eagle^j, and she did fly into the wilderness,

11 And I saw as it were that she hid there in safety and was nourished far from the face of that serpent Lilith.

12 And it came to pass that there was power given to the leviathan to speak blasphemies even unto the whole earth, save it be the city in the wilderness where Shekinah did dwell;

13 But unto the rest of the world, death was given them that would not worship the image of the leviathan;

14 And these made war with one another but lived in fear of the city in the wilderness wherein Shekinah dwelt.

15 And it came to pass that Metatron poured out his vial upon the sea; and it became as the blood of a dead man, and everything that did live in the sea died.

16 And I saw great works of darkness, and tribulation, and poverty—even unto those that were rich of the things of the world.

17 And it came to pass that the angel of YHVH^k said unto me: Fear not any of those things which thou shalt suffer;

18 For YHVH^l has given thee life, and unto all that overcometh the world, these shall not see the second death.

Notes:

- a. Zaphkiel: Hebrew, “God’s knowledge.” Also known as Jophiel/Yophiel or Zophiel. One of the seven archangels. According to verse 4 of this chapter he is also Metatron, who is Enoch.
- b. See 2 Moses 2:11.
- c. Come and see: Hebrew, “nabat,” meaning “Look!”
- d. Red: In Kabbalah red signifies fire, strength, and judgement.
- e. Metatron: Hebrew: “one who guards.” Also known as Mitatron (Aribic). One of the seven archangels, known as Zaphiel. Metatron is the angel of the veil. According to Kabbalah, Enoch is given a new name when he is transfigured, and that is Metatron.

- f. Leviathan: Hebrew “liviathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slain (Isaiah 27:1).
- g. Iyrin: Hebrew, “awake,” or “watchfull.” In the Book of Enoch Iyrin is typically translated as “Watchers” (see Enoch Book of the Watchers). Iyrin are also mentioned in the Book of Daniel (see Daniel 4:13, 13, 27).
- h. Shekinah: God the Mother, or “divine woman.” See Book of Remembrance 2:11.
- i. Wings: signifies the Her connection tying the Creator to the creation.
- j. Eagle here represent the element of air, and Gd the Father. This is a reference to the Mother’s equality with the Father and her role in connecting the Heavens and the Earth.
- k. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- l. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.

Chapter 5

Zion and Shekinah flee the Earth.

1 And it came to pass that I saw as it were Eden^a, who is Shekinah^b, who is the Tree of Knowledge of Good and Evil, which is to say wisdom^c, and the Tree of Life^d;

2 And the seven malak^e who are cherubim^f the seven angels of the seven dispensations went down from the heavens into the earth to do the will of YHVH^g in the whole earth.

3 And it came to pass that when Adam and Eve in their generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekinah, the whole earth was radiant from one end to the other with her splendor,

4 And her splendor was greater even than that of the sun at midday, and it blinded the leviathan, and Lilith as she rode upon him;

5 And as these traveled, they brought darkness, and the worship of the sun, the moon, and the stars;

6 And the worship of the earth, and the worship of the works of the hands of men, which are to worship the leviathan^h.

7 And it came to pass that I saw as it were the seven angels of the seven dispensations come before the throne of Elohimⁱ, saying: Elohim Shaddai^j, what shall we do with the children of Adam^k?

8 For we see that these art gone to worship idols in fornication with Lilith and her leviathan, even that great beast of blasphemy against thy name;

9 And what shall we do to cleans the earth of this abomination, and to lay waste unto the inhabitants of the earth who worship idols?

10 And it came to pass that YHVH Elohim^l lifted up His Shekinah from the earth, from the midst of the idol worship, and there Her name was Zion^m.

11 And I saw as it were the seven angels of the seven dispensations with armies and the hosts of heaven camped as it were roundabout the earth in camps of thousands and tens of thousands hosts;

12 And I saw as it were that these fetched their shofars and took the horns in their hands and surrounded the Shekinah of YHVHⁿ with songs.

13 And it came to pass that Zion ascended to the high heavens, as it is written, and Enoch was lifted up to heaven together with Shekinah.

14 And the angel of YHVH^o came unto me saying: When the Lamb desired to be lifted up upon that tree for the sins of mankind, He first sent Michael the Prince to prepare the earth for YHVH;

15 And then he sent Zaphkiel who is Metatron to gather all they that would follow YHVH and to carry them in Shekinah and in great glory in a fiery chariot with horses of flame and fire, driven by malak^p of glory.

16 And it came to pass that I saw as it were YHVH lifting Enoch up to the high heavens together with Shekinah;

17 And it came to pass that I saw as it were that when these reached the high heavens, the sapphires whereupon was written the Torah^q were aflame as though to be burned up in a consuming fire,

18 And I puzzled in amazement, wondering what flames could devour the Torah in fire?
 19 And it came to pass that there came a voice as thunder from the Throne in Heaven saying: Fear not; for because all the children of man have denied me and my kingdom, and have gone a whoring after Lilith, worshipping idols, I have removed my Shekinah from among them and have lifted Her up on high;
 20 But these whom I have taken from among them are mine elect, even the inhabitants of the Zion come out of the world, for these are equal to one with another in faith, in righteousness, and in perfection.
 21 And thus, I have taken these from the earth which is my creation under all the heavens unto my bosom, and these shall I return in the last days;
 22 For these from the generation^r have I preserved from the Flood, lifting them upon the wings of the wind^s, taking my Shekinah to the highest heaven that she may sit with me again upon my throne;
 23 And unto She is given the key to the gates of understanding, and subtlety, and life, and grace, and kindness, and love, and meekness, and preservation, and mercy, and honor;
 24 And these are given Her that mankind may learn to worship YHVH in wisdom and knowledge unto understanding;
 25 And in understanding unto mercy and instruction; and in mercy and instruction unto beauty, love, and kindness, and unto victory in my kingdom;
 26 And this is the foundation, and this is to walk in teshuvah unto splendor;
 27 And I have adorned mankind with all these good and praiseworthy things; and unto Israel more than all the children of heaven.

Notes:

- a. Eden: Hebrew feminine noun, proper name meaning “delight.” The term refers to sexual pleasure, and therefore adds to the idea of a marriage covenant between God and mankind. Based on this verse it appears to be a name for the Earth and/or the Divine Feminine/Heavenly Mother.
- b. Shekinah: God the Mother, or “divine woman.” See Book of Remembrance 2:11.
- c. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- d. Tree of life: See 1 Moses 4:16; Melchizedek 2:10; 1 Nephi 3:46-53 RAV, 11:8-13 OPV; Zenos 2:16, 3:40, 9:5-14.
- e. Malak: Arabic and Hebrew for “messenger,” or angel.
- f. Cherubim: Hebrew form Akkadian meaning “one who blesses;” a type of angel.
- g. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- h. Leviathan: Hebrew “liviathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slay (Isaiah 27:1).
- i. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- j. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”
- k. Adam: Hebrew: “mankind.”
- l. 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. Thus “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.”
- m. Zion: Hebrew, “Tsiyyon” or “Tzion,” meaning “marking.” In Jewish law, if something is found with identifiable markings, 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.”
- n. Shekinah of YHVH: this could refer to the Mother of God (the Divine Feminine) or the bride of Christ as Shekinah can refer to the Divine Feminine and the Church/congregation. See Zenos 12:47.
- o. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- p. Malak: Arabic and Hebrew for “messenger,” or angel.”
- q. Torah: Hebrew meaning Instructions, Teachings, or Law.
- r. Generation: or “dispensation.”
- s. Wind: the element of air represents the Divine Masculine, God the Father.

Chapter 6

Zenos sees the spiritual vision of the third dispensation, that of Noah and Na'amah overseen by Gabriel the archangel who is Noah.

1 And it came to pass that I saw that Gabriel^a followed Michael and Metatron, saying: All those who shall worship the leviathan^b, receiving his mark on their forehead, or in their hand, these shall feel the wrath of YHVH^c poured out unto thee from the cup of his indignation;

2 These things saith He which holdeth in his hands that sharpened two-edged sword;

3 For He knows thy works, and where thou dwellest; therefore, hold thee fast the name YHVH, and speak not His holy name in vain!

4 Eat not anything sacrificed unto idols, for this is to commit adultery^d and fornication, but walk thee in teshuvah^e;

5 Or I shall come at thee quickly, and when ye least expect, and will fight against thee with the sword of my mouth;

6 But to they that overcome shall be given to eat of the hidden manna, and the fruit of the tree of life,

7 And unto these shall be given a new name written upon a white stone, and no one shall look upon the stone and see in it except they that do receive it;

8 For the new name given unto the kaddish^f of YHVH is thy call to service to YHVH in His Holy Priesthood, and the white stone is thy urim and thummim^g.

9 And it came to pass that I saw that Gabriel opened the third seal, and I heard the beast^h with the face of a man say: Come and see!ⁱ

10 And I saw as it were a black horse, and his rider bore judgement in his right hand, and a sword in his left.

11 And it came to pass that Gabriel sounded his shofar, and there fell a great fire from heaven, and it fell upon the third part of the waters on the earth, and a third part of the waters beneath the earth;

12 And the waters came forth as a great flood, and many died because of the waters, that there should be a new birth from the cleansing.

13 And it came to pass that Gabriel poured his vial out upon the waters; and they became as blood.

14 And it came to pass that I heard Gabriel say: Thou art righteous, YHVH, which art, and was, and shalt be, because thou hast judged thus;

15 For these have made war against thy people, YHVH, and shed the blood of thy servants the prophets, and thou hast given them blood to drink; for they are worthy.

16 And it came to pass that I saw, as it were, Shekinah^j in the wilderness, in the place prepared for her of YHVH, and there I saw that His Shekinah was fed for sixty^k years^l.

17 And it came to pass that the leviathan spat water out of his mouth as a it were a flood after Shekinah, that he might cause her to be carried away of the waters.

18 And the earth did help Shekinah, for the earth did open her mouth swallowing up the flood which the leviathan did cast out of his mouth that the waters could not reach up unto Her.

19 And the leviathan opened his mouth to blasphemy against YHVH Elohim^m, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

20 And it came to pass that after the waters had subsided he caused all mankind to receive a mark upon their right hand, or in their foreheads as an oath and covenant that none might buy or sell, save they the mark, or the name of the leviathan, or the number of his name.

21 And this mark was like unto that with which Cain had been marked by YHVH, to make a mockery of the things of Elohim.

22 And the mark of the leviathan is Vav Samekh Mem (666 ,וּמַמ), and the name of the leviathan is Samaelⁿ *who is Samyaza*^o.

Notes:

- a. Gabriel: Hebrew, “Man of God.”
- b. Leviathan: Hebrew “livyathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slain (Isaiah 27:1).
- c. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- d. Adultery: Hebrew masculine noun, usually refers 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.
- e. Teshuvah: (תשובה) “return.” Usually translated as “repentance,” “redemption,” or “grace.”
- f. Kaddish: Hebrew “holy.” Here referring to those holy men and women, or saints, of Israel.
- g. Urim and Thummim: Hebrew “Lights and Perfections.” A holy or sacred device for divining oracles. This may refer to a seer stone, something similar to what Joseph Smith Jr. used or the bow with stones as the Nephites had and Joseph Smith Jr. used to translate the lost 116 pages of the Book of Mormon, or something else entirely. See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 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).
- h. Beast with the face of man: see Zenos 2:12.
- i. Come and see: Hebrew, “nabat,” meaning “Look!”
- j. Shekinah: God the Mother, or “divine woman.” See Book of Remembrance 2:11.
- k. Samekh: The fifteenth letter of the Hebrew aleph-bet. This letter can mean “support” or “trust,” referring specifically to divine protection.
- l. Years: Hebrew, “shannah,” feminine noun meaning “annually;” from the root “shana,” meaning “given to change, or “disguised.”
- m. 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. Thus “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.”
- n. Samael: Hebrew (סמאל), “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.
- o. Who is Samyaza: Hebrew, “I have seen.” See Enoch 12:42 (69:2), Added to the original text by inspiration from Anni Rose, Matriarch.

Chapter 7

Zenos sees the spiritual vision of the fourth dispensation, that of Melchizedek and his wife (wives?) overseen by Raphael the archangel who is Melchizedek.

1 And it came to pass that I saw as it were the Son of Man^a standing upon a great mountain^b, and the strength of Zion^c with Him;

2 And with Him I saw as it were one hundred forty and four thousand kaddish^d, these having the Holy Name of Elohim^e written^f in their foreheads.

3 And it came to pass that I heard the angel of YHVH^g saying: Here are they that keep the commandments of Elohim, in their faith in YHVH.

4 And it came to pass that I saw as it were Lilith^h about the earth calling herself a prophetess, teaching and seducing kaddish^d to commit fornicationⁱ, and to eat things sacrificed unto idols;

5 And though YHVH^j had given her space to repent of her fornication, she repented not;

6 And I saw that great distress^k awaited those that went with her into her bed to commit adulteryⁱ with her, except they return^l from their deeds.

7 Yea, and YHVH did slay^m her children with death when she left the garden, refusing to return; for YHVH gives unto all, yea everyone, according to their works;

8 But unto they that overcometh, and are keeping the Word and the works of YHVH unto the end, to these will He give power and dominion;

9 For these YHVH shall rule with the rod of ironⁿ; and he shall be their potter, and they His chosen vessels that He shall mold and form; for these He shall receive from Elohim^e;

10 And these that shall be given Him shall be as His morning stars^o.

11 And it came to pass that Raphael^p opened the fourth seal, and I heard the voice of the beast as an

eagle^a in the air saying: Come and see^r!

12 And I saw as it were a pale horse whose rider is Death; and sheol^s came after them;

13 And power was given them over the fourth part of the earth, to kill with a sword, and with hunger, and with death, and with the beasts of the earth.

14 And it came to pass that Raphael blew upon his shofar, and the third part of the sun, and of the moon, and of the stars were smitten;

15 Yea, and as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise, and the earth was covered in darkness for it would receive not the light.

16 And it came to pass that I saw the angel Moroniⁱ flying through the midst of heaven, saying with a loud voice: Woe unto the inhabitants of the earth for there are three more angels yet to sound!

17 And it came to pass that Raphael poured out his vial upon the sun; and power was given unto him to scorch men with the judgment^u of fire.

18 And mankind was scorched with a great heat, and cursed the name of Elohim^e, and they repented not, nor did they come to give Them glory.

19 And it came to pass that I saw as it were Shekinah^v where she was sent away into the wilderness,

20 And I beheld that she brought forth a man child; and he is to rule all nations with a rod of ironⁿ and his name is King of Peace^w;

21 And by this King of Peace was Shekinah able to travel again from the earth to the heavens.

22 And it came to pass that her child was caught up unto Elohim, even as Enoch, and to the thrones I had seen afore.

23 And it came to pass that power was given unto the leviathan^x and Lilith and Cain to make war with the sons and daughters of YHVH^y, and to overcome them;

24 For they had conquered all kindreds, tongues, and people except those ruled over by the King of Peace until Abraham^z, the servant of YHVH, was born.

Notes:

- a. Son of Man: Literally “son of enash” in Hebrew. This is different from the usual Hebrew, “ben-’Adam” or “son of mankind,” “human.” This term is also used in Daniel 7:13-14 which appears to be speaking of Jesus Christ.
- b. Great mountain: this could also be translated as “mighty temple.”
- c. Zion: Hebrew, “Tsiyyon” or “Tzion,” meaning “marking.” 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.”
- d. Kaddish: Hebrew “holy.” Here referring to those holy men and women, or saints, of Israel.
- e. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Written on their foreheads: Refers to those that have made their temple covenants, being anointed, so they are Zion, as they have been marked as servants of God.
- g. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- h. Lilith: See Book of Remembrance 4-5
- i. Fornication: In Hebrew “adultery” is a masculine noun, usually referring 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. Fornication here refers to Lilith tempting us to break our covenants with God.
- j. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- k. Distress: Hebrew, “tsarah,” feminine noun, “vexer,” or “rival wife.”
- l. Teshuvah: (תשובה) “return.” Usually translated as “repentance,” “redemption,” or “grace.”
- m. See Book of Remembrance 5:35-36.
- n. See 1 Nephi 3:68 RAV, 11:25 OPV.
- o. Morning Stars: Hebrew, “boqer kochvei.” Morning star (helel, “shining one”) is a title for Lucifer before he fell (Isaiah 14:12), and for Jesus Christ (Revelation 22:16, 2Peter 1:19). This reference matches Job 38:7. This is likely a reference to the Saints becoming joint heirs with Jesus Christ (Romans 8:17).
- p. Raphael: Hebrew, “God has healed.” Raphael is mentioned by name in the Book of Enoch, Tobit, and it is believed that he is the angel mentioned in John 5:2-4. He is Melchizedek (Doctrines of the Saints 17d:30 & 108b:11).
- q. See Zenos 2:13.
- r. Come and see: Hebrew, “nabat,” meaning “Look!”
- s. Sheol: Hebrew feminine noun, “grave” or “sepulcher.” Originally the grave but became to be known as the afterlife. While

- some today see this term to mean “hell,” it would not have had this meaning when this revelation was received.
- t. Moroni: Arabic, “at the place of fire.” See Revelation 14:6-7, Doctrines of the Saints 13a:10-17.
 - u. Din: (דִּין) Hebrew, “judgement.” Here representing Gevurah: Hebrew: (גבורה), “strength,” the essence of judgment and limitation, corresponding to the element of fire.
 - v. Shekinah: God the Mother, or “divine woman.” See Book of Remembrance 2:11.
 - w. Melchizedek: “King of Peace,” see Book of Melchizedek, see 1 Moses 25:24.
 - x. Leviathan: Hebrew “livyathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slay (Isaiah 27:1).
 - y. Sons and daughters of YHVH: literally “people of YHVH.”
 - z. Abraham: (אַבְרָהָם) Hebrew: “exalted father.” See 1 Moses 27:12-14.

Chapter 8

Zenos sees the spiritual vision of the fifth dispensation, that of Moses and his sister Miriam overseen by Haniel the archangel who is Moses.

1 And it came to pass that Haniel^a opened the fifth seal, and I beheld all the souls that have been and were yet to be slain for Israel, and for the testimony which they held.

2 And it came to pass that they cried with a loud voice, saying: How long will ye judge unjustly^b, and accept these wicked people?

3 Defend the poor^c and fatherless: do justice to the afflicted and needy; yea, deliver the poor and needy and rid them out of the hand of the wicked!

4 And it came to pass that white^d robes were given unto each of them; and these were told that their patience was to be rewarded,

5 Yea, and that these should rest yet for a little season, for now is the blessed day that the Torah^e is given unto mankind.

6 And it came to pass that Haniel sounded his shofar, and I saw as it were a star fall from heaven unto the earth, and the key to the bottomless pit was given him.

7 And it came to pass that Haniel opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

8 And there came out of the smoke ten plagues^f upon the earth, and unto them was given power to harm the men that would keep Israel from her Elohim.

9 And they were commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree;

10 But only those men which have not the seal of YHVH^g in their foreheads, yea even those that did not observe the Passover^h, yea even they without the blood of the Lamb upon their doors.

11 And it came to pass that in those days did men seek death, yet did not find it, for though they desired to die, death fled from them; and thus were the avaddonⁱ loosed upon the earth.

12 And it came to pass that Haniel poured out his vial upon the seat of the leviathan^j; and his kingdom was full of darkness;

13 And these gnawed their tongues from the pain of it and blasphemed the Elohim^k of heaven because of their pains and their sores, and repented not of their deeds, but cursed the Torah^e of YHVH^l.

14 And it came to pass that a loud voice as thunder came saying unto the earth: I know thy works, be watchful, and strengthen the things which remain, for I have not found thy works perfect;

15 Receive ye, therefore the Torah, and hold fast to it, and walk in teshuvah^m before YHVH, and behold, there is more yet to come.

Notes:

- a. Haniel: Hebrew, “Joy of God,” or “Grace of God.” One of the seven archangels in Judaism.
- b. See Psalms 82:1-2.

- c. See Psalms 82:3-4, Isaiah 1:16-17.
- d. White: represents purity from sin. See Isaiah 1:18.
- e. Torah: Hebrew meaning Instructions, Teachings, or Law.
- f. Ten plagues: See Exodus 7:14-12:36.
- g. See Zenos 5:10, 7:2.
- h. The Feast of Unleavened Bread: the week of Passover. See Exodus 11:4-8, 12:1-14, 13:1-4, 23:15, and 4 Moses 1.
- i. Avaddon: Hebrew, "doom," or "destruction." See Job 26:5-7, 31:12, Proverbs 27:20.
- j. Leviathan: Hebrew "livyathan," masculine noun, "serpent," a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slain (Isaiah 27:1).
- k. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God
- l. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- m. Teshuvah: (תשובה) "return." Usually translated as "repentance," "redemption," or "grace."

Chapter 9

Zenos sees the spiritual vision of the sixth dispensation, that of Jesus Christ and his wife Mary Magdalene overseen by Zadkiel the archangel who is John the Baptist. (Compare verses 42-44, 67 to 1 Nephi 5:242-244 RAV, 19:10d-10f OPV and verses 71-80 to 1 Nephi 5:245-257 RAV, 19:11-17 OPV)

1 And it came to pass that I heard again a loud voice from heaven as loud as thunder and sounding as a shofar, saying: Now is come salvation, and strength, and the kingdom of our Elohim^a, and the power of His anointed one, the Mashiach HaMashiach^b;

2 For Satan^c, the accuser of mankind shall be cast down, and the leviathan^d shall be overcome by the blood of the Lamb;

3 Therefore rejoice, ye heavens, and ye that dwell in them, and all the earth below!

4 And it came to pass that the angel of YHVH^e said unto me: Come and see^f!

5 And I saw as it were a tree of exceeding beauty, and the tree and its fruit was of an exceeding purity;

6 And about the path that did lead to the tree I saw as it were a great mist, and a river of filthy water, and on the other side of that water a great temple dedicated to the leviathan.

7 And it came to pass that the angel of YHVH said unto me: Come and see!

8 And I looked again toward the tree, but she had gone from before my presence, and in her place, I beheld again Shekinah^g.

9 And I saw as it were the Heavens open; and the angel of YHVH came down and stood before me; saying: Behold, the woman which thou seest, is the mother of YHVH^h, after the manner of the flesh.

10 And I saw as it were Shekinah bearing a child in her arms.

11 And the angel said unto me: Behold the Lamb of YHVH, yea, even the Eternal Father!

12 Yea, behold the love of YHVH which liveth in the hearts of the children of men!

13 And it came to pass that I saw as it were a rod of ironⁱ leading to the fountain of living waters and the tree of life, even the white tree alive in the midst of the House of YHVH, Holiness to YHVH;

14 And it came to pass that the angel of YHVH^e said unto me: The Tree of Life is Shekinah that bears the fruit of YHVH; and the waters, His mercy.

15 And it came to pass that I saw and beheld the prophet which should prepare the way before Him, wash him in tevilah^j;

16 And after that he was washed clean, the Heavens did open, and Ruach Ha'Kodesh^k did fall upon Him from the heavens descending.

17 And it came to pass that the angel of YHVH spake unto me, saying: Come and see^f!

18 And I saw as it were the Lamb of Elohim^l, that he was taken by the people; yea, even Elohim Olam^m, was judged of the world; and He was lifted up and slain for her sins.

19 And it came to pass that after He was slain, I saw the multitudes of the earth, that they were gathered

together to fight against the Lamb and those kaddishⁿ He did call to serve Him;

20 And I saw as it were the multitude of the earth gathered together as it were in that great temple dedicated to the leviathan^d.

21 And it came to pass that the angel of YHVH came unto me, saying: They that serve the leviathan hath gathered together here to fight against the Lamb and His kaddish.

22 And it came to pass that I saw as it were the temple of the leviathan, which is the pride of the world; and it fell in its haughtiness, and the fall thereof was exceedingly great.

23 And it came to pass that the angel of YHVH spoke unto me, saying: Behold the fountain of filthy water, and the depths thereof, these are the abyss of sheol^o;

24 And the mists of darkness are the temptations of Lilith^p, which blindeth the eyes, and harden the hearts of the children of men, leading them away that they become lost that they might perish;

25 And the temple of the leviathan is filled with vain imaginations, and the pride of the children of men.

26 And a great and a terrible gulf divides the justice of YHVH, who is the Lamb given in sacrifice from before the beginning of the world, henceforth and forever;

27 And thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the Lamb and the kaddish of YHVH!

28 And it came to pass that the angel of YHVH spoke unto me saying: Come and see!

29 And I saw as it were many nations and kingdoms after the order of man,

30 And the angel of YHVH spoke unto me again saying: These are the nations and kingdoms of the Gentiles.

31 And it came to pass that I saw as it were the sands of the sea, and the leviathan rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy;

32 And it came to pass that he did leadeth mankind into captivity, yea and all did go into captivity;

33 And vengeance was his name, saying: He that killeth by the sword must be killed by the sword!

34 But Israel is to learn patience and faith, for many did I see that were wounded by the sword and did live, and this because of the Mashiach HaMashiach^b to come.

35 And it came to pass that I saw as it were they which walk in teshuvah^q, the kaddishⁿ no longer defiled with women, or in other words, transgressing the Torah^r of YHVH; for these are virgins^s.

36 And I saw, as it were, that all they that should follow the Lamb whithersoever he goeth, these were redeemed from among mankind, being the first fruits unto Elohim from the Lamb.

37 And it came to pass that in their mouth was found no guile; yea, and they are without fault before the throne of Elohim.

38 And seeing this, the mercy of YHVH, I cried out saying: Thou hast turned away thy judgments, because of thy Son!

39 And the Lamb spoke unto me saying: Behold, I have set before thee an open door, and no man can shut it;

40 For though thou hast little strength, thou hast kept my Word, and hast not denied my name;

41 And because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

42 And it shall come to pass that when Zadkiel^t shall opened the sixth seal there shall be a great earthquake; and the sun shall become black as the depths of a great well^u, and the moon become as blood^u;

43 And the stars of heaven shall fall^v unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

44 And the heaven shall depart as a scroll^v when it is rolled together; and every mountain and island of the seas shall be moved out of their places.

45 And it came to pass that after these things I saw as it were four angels standing on the four corners of the earth, holding^w the four winds of the earth, that the wind should not blow on the earth, nor on the

sea, nor on any tree.

46 And I saw the angel Moroni^x ascending from the east, having the seal of Elohim Chayyim^y;

47 And it came to pass that he cried with a loud voice to the four angels, who were the four beasts standing on the four corners of the earth, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads.

48 And I saw that there should be sealed one hundred and forty-four thousand of all the tribes of the children of Israel.

49 Of the tribe of Judah should be sealed twelve thousand, of the tribe of Reuben should be sealed twelve thousand, of the tribe of Gad should be sealed twelve thousand,

50 Of the tribe of Asher should be sealed twelve thousand, of the tribe of Naphtali should be sealed twelve thousand, of the tribe of Manasseh (*who is also Dan*)^z should be sealed twelve thousand.

51 Of the tribe of Simeon should be sealed twelve thousand, of the tribe of Levi should be sealed twelve thousand, of the tribe of Issachar should be sealed twelve thousand,

52 Of the tribe of Zabulon should be sealed twelve thousand, of the tribe of Joseph should be sealed twelve thousand, and of the tribe of Benjamin should be sealed twelve thousand.

53 And it came to pass that Zadkiel^t sounded his shofar, and I heard a voice from the four horns of the golden altar which is before Elohim, saying to Zadkiel: Loose the four angels which are bound in the great river Euphrates^{aa}.

54 And it shall come to pass that the four angels shall be loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men;

55 And the number of the army of the horsemen were too numerous than I could count, nor could I number them.

56 And it shall come to pass that by these will the third part of mankind be killed, by the fire, and by the smoke, and by the brimstone, which shall be issued out of their mouths;

57 And their power is in their mouth, and upon their tongues, and in their tails; for their tails were like unto serpents whipping about, and their heads with sharp teeth, and with these they do hurt.

58 And it came to pass that the rest of mankind which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk;

59 Neither repented they of their murders^{bb}, nor of their priestcrafts^{cc}, nor of their fornication^{dd}, nor of their thefts^{cc}.

60 And it came to pass that Zadkiel poured out his vial upon the great rivers and the waters in them dried up.

61 And I saw as it were three unclean spirits leap out from the mouth of the leviathan^{ff} and out of the mouth of Cain,

62 And these spirits of abaddon^{gg} went about working false miracles unto the kings of the earth and unto the whole world,

63 For they shall gather to battle Elohim Shaddai^{hh}, gathering these together to control all trade and commerce upon the earth;

64 For these shall be they who shall hand the Lamb of YHVH to be sacrificed upon the tree, and knowing not what they do, these shall scourge him and mock him for the sake of the leviathan.

65 But they shall not kill Him, for He is YHVH, and He is the master of life and death;

66 And before He shall be taken up, He shall heal the sick, and the blind He shall cause to see, and even the dead shall He raise;

67 But in the time that He shall choose, He will give up the ghost^u gladly that we might live, and on the third day^u shall He take back His own life, for the keys of the sepulcher^o are His.

68 And it shall come to pass, and the day shall come that the kings of the earth, and the great men, and the rich men, and every bondman, and every free man shall hide themselves in the densⁱⁱ and in the rocks of the mountains;

69 And these shall say unto the mountains and rocks: Fall upon us, and hide us from the face of They

that sitteth on the throne, and from the wrath of the Lamb;

70 Yea, and these shall say: The great day of His wrath is surely come; and who shall be able to stand?

71 And YHVH Elohimⁱ shall surely visit all the House of Israel at that day;

72 Some with His voice, because of their righteousness, unto their great joy and salvation;

73 And others, with the thunderings and the lightnings of his power; by tempest, by fire, and by smoke, and vapor of darkness, and by the opening of the earth, and by mountains which shall be carried up.

74 And all these things must surely come, and the rocks of the earth must rend;

75 And because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by Ruach Ha'Kodesh^k, to exclaim: The Elohim^a of nature suffers.

76 And those at Jerusalem shall be scourged by all people because they crucify YHVH^h, and turned their hearts aside, rejecting signs, and wonders, and power and glory of YHVH;

77 And because they turned their hearts aside and have despised Ha'Kadosh Israel^{kk}, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations;

78 Nevertheless, when that day cometh that they no more turn aside their hearts against the Ha'Kadosh Israel, then will He remember the covenants which He made to their fathers;

79 Yea, then will He remember the isles of the sea; yea, and all the people which are of the House of Israel, will I gather in, saith YHVH, from the four quarters of the earth;

80 Yea, and all the earth shall see the salvation of YHVH; every nation, kindred, tongue, and people, shall be blessed.

Notes:

- a. Elohim: "Gods." Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- b. Machiach HaMashiach: Hebrew the messiah of messiahs" or "the anointed of the anointed." Jesus the Christ.
- c. Satan: "Adversary," or "Accuser."
- d. Leviathan: Hebrew "livyathan," masculine noun, "serpent," a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slain (Isaiah 27:1).
- e. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.
- f. Come and see: Hebrew, "nabat," meaning "Look!"
- g. Shekinah: God the Mother, or "divine woman." See Book of Remembrance 2:11.
- h. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- i. See 1 Nephi 3:68 RAV, 11:25 OPV.
- j. Tevilah: Hebrew. a ritual bath where one is fully immersed in water, similar to the Christian baptism.
- k. Ruach Ha'Kodesh: "The Glory of God or God's Glory." Used to describe the Holy Spirit or the Spirit of God. Through the Holy Spirit we receive God.
- l. Lamb of Elohim: Lamb of the Gods, Jesus Christ.
- m. Elohim Olam: Hebrew: "everlasting Gods," or "eternal Gods."
- n. Kaddish: Hebrew "holy." Here referring to those holy men and women, or saints, of Israel.
- o. Sheol: Hebrew feminine noun, "grave" or "sepulcher." Originally the grave but became to be known as the afterlife. While some today see this term to mean "hell," it would not have had this meaning when this revelation was received.
- p. Lilith: See Book of Remembrance 4-5
- q. Teshuvah: (תשובה) "return." Usually translated as "repentance," "redemption," or "grace."
- r. Torah: Hebrew meaning Instructions, Teachings, or Law. Here "Torah" may reference the covenant.
- s. Virgin: Hebrew, almah; "young woman" or "recently married woman." Can refer to purity of heart, and not merely sexual purity.
- t. 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.
- u. See Joel 2:30-31; 1 Nephi 5:242 RAV, 19:10 OPV.
- v. See Isaiah 13:10, 34:4; Joel 2:10, 3:15.
- w. See Ecclesiastes 1:3-11, Psalm 107:29, Mark 4:39-41, Revelation 7:1.
- x. Moroni: Arabic, "at the place of fire." See Revelation 14:6-7, Doctrines of the Saints 13a:10-17.
- y. Elohim Chyyim: Hebrew, "Living Gods" or "lifegiving Gods," or "Gods of Lives."
- z. See 2 Moses 25.
- aa. Euphrates: Hebrew, "Perth."
- bb. Murder: See Exodus 20:13, Deuteronomy 5:17, Mosiah 7:120 RAV, 13:15 OPV.
- cc. Priestcrafts: Hebrew. "kesheph." Traditionally translated as "sorcery" or "witchcraft." See Doctrines of the Saints 106:5-29.

- dd. Adultery: Hebrew masculine noun, usually refers 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.
- ee. Thefts: See Exodus 20:15, Deuteronomy 5:19, Mosiah 7:122 RAV, 13:22b OPV.
- ff. Leviathan: Hebrew “livyathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slay (Isaiah 27:1).
- gg. Avaddon: Hebrew, “doom,” or “destruction.” See Job 26:5-7, 31:12, Proverbs 27:20.
- hh. Elohim Shaddai: “God(s) Almighty,” or the Almighty God(s).”
- ii. Den: Hebrew “gob,” “den,” or “pit.”
- jj. 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. Thus “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.”
- kk. Ha’Kadosh Israel: Hebrew: “The Holy One of Israel.”

Chapter 10

Zenos sees the spiritual vision of the seventh dispensation, that of Joseph Smith Jr. and his wives Emma Smith and Eliza Snow, overseen by Ariel the archangel who is also known as Uriel. (Compare 57-66 to Alma 16:178-184 RAV, 33:4-11 OPV)

- 1 And it came to pass that I saw the last days, and woe to the inhabitants of the earth and of the sea!
- 2 For the Leviathan^a and Lilith^b and Cain and their avaddon^c shall come unto you, and these shall come forth with a great wrath, because they knoweth that they hath but a short time left.
- 3 And it came to pass that I saw as it were a great beast^d at the last day like unto a leopard ready to pounce, and his feet were as the feet of a bear prepared to maul, and his mouth as that of a lion waiting to devour.
- 4 And it shall come to pass that the leviathan will give him power and great authority and fame in the world of man, his name being known for both good and evil among mankind.
- 5 And it shall come to pass that one of his heads shall be wounded as it were unto death;
- 6 And his deadly wound shall be healed; and because of this all the world shall wonder after the leviathan and Lilith.
- 7 And it came to pass that I saw as it were another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as the leviathan.
- 8 And he shall make use of all the powers of the first beast before him and shall cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
- 9 And here is a great secret: the great beast is the church of avaddon, and though it shall be thought destroyed in reformation, it shall even live;
- 10 And the second beast shall be as the first, and shall teach that there is no Elohim^e, and great shall be his evangelists in the sight of mankind.
- 11 And the prophets of these beasts shall serve the leviathan, and these shall come into Israel as Pride, Ego, and Sin, lusting after the things of the flesh;
- 12 For behold, I say unto you that there are save two churches^f only: Israel^g and the church of avaddon; and these are not the gatherings of mankind but are in them the men *and women* that are gathered.
- 13 And this is why YHVH^h hath said unto those who breathe neither cold nor hot: I would thou wert cold or hot;
- 14 Therefore unto those that art lukewarm, being neither cold nor hot, I will spew thee out of my mouthⁱ.
- 15 For these are the rich of this world who say: I am rich, and increased with goods, and have need of nothing;
- 16 Yet these are wretched, and miserable, and poor, and blind, and naked, being lukewarm, neither hot nor cold, for they are indifferent, with no love in their hearts for their fellow man.
- 17 Wherefore, I say unto these: Give thy gold unto the poor that thou mayest be rich and I shall dress

thee in white garments, that thou mayest be clothed in righteousness.

18 And it shall come to pass that when Ariel^j shall open the seventh seal, there will be silence in the heavens for a short time.

19 And it came to pass that I saw as it were the seven angels of the seven dispensations which stood before YHVH Elohim^k; and to them were given seven shofars.

20 And it came to pass that another angel came and stood at the altar, and there, with the burning of frankincense, he offered the prayers of all the kaddish^l upon the golden altar which was before the throne of Elohim.

21 And the smoke of the incense, which came with the prayers of the kaddish, ascended up before YHVH Elohim out of the angel's hand.

22 And the angel took fire from off the altar and cast it into the earth which did bring thunder, and lightning, and an earthquake.

23 And it came to pass that the seven angels of the seven dispensations placed their shofars to their lips prepared to sound again, for this shall be the final dispensation before the coming of Yahshua HaMashiach^m.

24 And it came to pass that I saw the angel Moroniⁿ fly in the midst of heaven, having the everlasting gospel^o to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

25 And he did call out with a loud voice, saying: Fear YHVH, and give glory to Him; for the hour of his judgment is come;

26 Bow down and worship Him that made the heavens, and the earth, and the sea, and the fountains of waters.

27 And it came to pass that Uriel followed after him, saying: Sodom is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication,

28 And she helped not the poor, nor the widowed, giving not of her bread, but was full of the pride of her abominations.

29 And I saw as it were a white cloud, and upon the cloud one sat like unto the Son of Man, having a golden crown (*keter*) upon His head, and a sharp sickle in His right hand.

30 And it came to pass that Haniel came forth from out of the heavenly temple, crying with a loud voice to him that sat on the cloud: Thrust in thy sickle, and reap!

31 And: See that the time has come for thee to reap; for the harvest of the earth is ripe.

32 And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

33 And it came to pass that Sandalphon came forth from out of the temple which is in heaven, he also having a sharp sickle.

34 And it came to pass that Moroniⁿ came out from the altar, which had power over fire; and called out with a loud cry to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

35 And it came to pass that Sandalphon^p thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of YHVH.

36 And it came to pass that I saw as it were that the winepress was trodden, and blood came out of the winepress, and the winepress was full, yea and even runneth over.

37 And it came to pass that I saw Raziel^q who is Raphael come down from heaven, clothed with a cloud;

38 And a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire;

39 And he had in his hand as it were a small book, and he opened the book, and he planted his right foot in the mercy of YHVH, and his left foot in the wisdom of Shekinah^r;

40 And Raziel cried out with a loud voice, and the other six of the seven malak^s who are cherubim^t over the seven dispensations cried with him.

41 And it came to pass that when the seven angels of the seven dispensations had uttered their voices, I heard them with voices as it were lions, saying:

42 May YHVH brighten our eyes with the light of His Torah^u, with wisdom^v and knowledge^w may He place in our hearts His understanding^x that all may be worthy to greet Him; for He will enlighten they that hear!

43 Awaken therefore the heart^y with eternal victory^z, to make the heart shine with brilliance^{aa}.

44 And more did they say that I am forbidden to say, but their words are sealed up.

45 And it came to pass that Areal who is Uriel^{bb} sounded his shofar and there were great voices in heaven, saying: The kingdoms of the earth are become the kingdoms of YHVH, and he shall reign forever and ever.

46 And I saw as it were the twenty-four elders which sat before the throne of Elohim fell upon their faces,

47 And these worshipped YHVH, saying: We give thee thanks, YHVH Elohim Shaddai, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

48 And it came to pass that Uriel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying: It is done.

49 And I heard as it were numerous voices of men and women in heaven, saying: Alleluia! Salvation, and glory, and honor, and power, unto YHVH our Elohim, for true and righteous are His judgments!

50 And he hath judged Lilith, who did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand! Alleluia!

51 And the twenty-four elders and the four beasts all fell down and worshipped the Elohim that sat on the throne, saying, Amen; Alleluia!

52 And a voice came out of the throne, saying: Praise our Elohim, all ye Their servants, and ye that fear YHVH, both great and small.

53 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia! And YHVH Elohim omnipotent reigneth;

54 Therefore, let us be rejoicing in the day of our salvation, and give honor to Him, for the marriage of the Lamb is come, and Shekinah hath made herself ready.

55 And to Her was granted that she should be arrayed in fine linen, clean and white, and the fine linen is the righteousness of kaddish.

56 And the angel of YHVH^{cc} said: Blessed are they which are called unto the marriage supper of the Lamb!

57 And it came to pass that beholding all this, I fell to the earth saying: Thou art merciful O Elohim, for thou hast heard my prayer, even when I was in the wilderness;

58 Yea, thou wast merciful when I prayed concerning those which were mine enemies, and thou didst turn them to me;

59 Yea, O YHVH, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

60 And again, O Elohim, when I did turn to my house thou didst hear me in my prayer, and when I did turn unto my closet, O YHVH, and prayed unto thee, thou didst hear me;

61 Yea, thou art merciful unto thy children, when they cry unto thee to be heard of thee, and not of men; and thou wilt hear them;

62 Yea, O Elohim, thou hast been merciful unto me, and heard my cries in the midst of thy congregations;

63 Yea, and thou hast also heard me when I have been cast out, and have been despised by mine enemies;

64 Yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger, with speedy destruction;

65 And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me;

66 Therefore I will cry unto thee in all mine afflictions; for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.

Notes:

- a. Leviathan: Hebrew “liviathan,” masculine noun, “serpent,” a sea monster. May represent Egypt or worldliness (Job 3:8), or could be a crocodile or dragon, etc. According to the Book of Enoch, there is a female leviathan and a male Behemoth (Enoch 10:22-23/60:7-8). At the end of the world the Leviathan will slay (Isaiah 27:1).
- b. Lilith: See Book of Remembrance 4-5
- c. Avaddon: Hebrew, “doom,” or “destruction.” See Job 26:5-7, 31:12, Proverbs 27:20.
- d. This may be Ephraim rejecting the Lord, acting as an antichrist; see Hosea 13:4-8, Revelation 13:2.
- e. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- f. Two churches: See 1 Nephi 220-223 RAV, 14:10 OPV; Moroni 7:3-18 RAV, 7:3-19 OPV.
- g. Israel: See Doctrines of the Saints 2g:20-26.
- h. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- i. See Revelation 3:15-17.
- j. Ariel: Hebrew, “Lion of God.” Also known as Uriel.
- k. 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. Thus “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.”
- l. Kaddish: Hebrew “holy.” Here referring to those holy men and women, or saints, of Israel.
- m. Yahshua HaMashiach: Hebrew, “Jesus the Messiah,” or “Jesus the Christ.” See 2 Nephi 11:36 RAV, 25:19b OPV.
- n. Moroni: Arabic, “at the place of fire.” See Revelation 14:6-7, Doctrines of the Saints 13a:10-17.
- o. See Revelation 14:6-7, Doctrines of the Saints 13a:8-13.
- p. Sandalphon: Hebrew “godfather.” According to Rabbinic tradition, this may be Elijah after being taken into Heaven.
- q. Raziel: Hebrew, “secret of God.” Also known as Raphael, who is Melchizedek.
- r. Shekinah: God the Mother, or “divine woman.” See Book of Remembrance 2:11.
- s. Malak: Arabic and Hebrew for “messenger,” or angel.”
- t. Cherubim: Hebrew form Akkadian meaning “one who blesses;” a type of angel.
- u. Torah: Hebrew meaning Instructions, Teachings, or Law. Here “Torah” may reference the covenant.
- v. Chokhmah: Hebrew, “wisdom.” Chokhmah is the top most Sefirot on the right line in the Kabbalistic tree of life, the Pillar of Mercy. In traditional Kabbalah it represents the right eye, in Mormon Kabbalah it represents the Divine Feminine or Heavenly Mother.
- w. Da’at: Hebrew, “knowledge.” In Mormon Kabbalah, Da’at is the top most Sefirot on the left line of the Kabbalistic tree of life, the Pillar of Severity. In traditional Kabbalah, this spot is the left eye, in Mormon Kabbalah it represents the Divine Masculine, or Heavenly Father.
- x. Binah: Hebrew, “understanding;” intuitive understanding, or contemplation. In Mormon Kabbalah, the location or mystical state where all ten sefirot in the Tree of Life are united as one. Binah is the hidden sefirot located below Keter in the middle column, between Da’at, Chokhmah, Chesed, and Gevurah. Though Binah we can glimpse the infinity of Keter.
- y. Tiferet: Hebrew, “adornment;” this sefirot is associated with spirituality, balance, integration, beauty, miracles, and compassion. In Mormon Kabbalah, Tiferet sits in the middle column, below Binah and above Yesod. Tiferet is the “heart” of the Tree of Life as it is the only Sefirot connected to all of the other Sefirot and represents the bosom on the human body.
- z. Netzach, Hebrew “eternity;” this Sefirot represents eternity, victory, and endurance. Netzach is located at the bottom of the left pillar on the tree of life, representing the right foot. Together, Hod and Netzach represent motion.
- aa. Shine with brilliance: Hebrew, “zohar;” “shining,” “splendor,” “radiance,” or “brightness.” It should be clear that the Kabbalistic text, the Zohar, was written after Zenos was alive.
- bb. Uriel: or Oriel; Hebrew, “Light of God,” or God is my light.” Also known as Ariel.
- cc. Angel of YHVH: a heavenly being representing and commissioned to speak on behalf of YHVH.

Chapter 11

The parable of the roots and the branches. (Compare to Jacob 3:30b-153 RAV, 52-77 OPV)

1 And it came to pass that, the vision having ended, the angel of YHVH came unto me gain saying: Open thy mouth and speak thee the Word of YHVH that thou shalt cry unto this nation.

2 And it came to pass that I, Zenos, opened my mouth and began to prophesy, saying: Harken O ye House of Israel, and hear the words of me, a prophet of YHVH!

3 For behold, thus saith YHVH, I will liken thee, O House of Israel, like unto a tame olive tree, which a

man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.

4 And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he sayeth: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.

5 And it came to pass that he pruned it, and digged about it, and nourished it, according to his word.

6 And it came to pass that after many days, it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.

7 And it came to pass that the master of the vineyard saw it, and he sayeth unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me;

8 And we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned.

9 And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will;

10 And it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.

11 Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire, and burn them, that they may not cumber the ground of my vineyard.

12 And it came to pass that the servant of the Lord of the vineyard, having done according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree.

13 And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree;

14 Wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing;

15 Wherefore, go thy way; watch the tree, and nourish it, according to my words.

16 And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee;

17 And I do it, that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof, against the season, unto myself, for it grieveth me that I should lose this tree, and the fruit thereof.

18 And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and pleasure.

19 And it came to pass that that after much time had passed, the Lord of the vineyard sayeth unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

20 And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor.

21 And it came to pass that the servant sayeth unto his master: Behold, look here; behold the tree.

22 And it came to pass that the Lord of the vineyard looked and beheld the tree, in the which the wild olive branches had been grafted; and it had sprang forth, and began to bear fruit.

23 And he beheld that it was good; and the fruit thereof was like unto the natural fruit.

24 And he sayeth unto the servant: Behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength;

25 And because of the much strength of the root thereof, the wild branches hath brought forth tame fruit.

26 Now if we had not grafted in these branches, the tree thereof would have perished.

27 And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up, against the season, unto mine own self.

28 And it came to pass that the Lord of the vineyard sayeth unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self.

29 And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he sayeth unto the servant: Behold these.

30 And he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good.

31 And he sayeth unto the servant: Take of the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self,

32 For behold, this long time have I nourished it, and it hath brought forth much fruit.

33 And it came to pass that the servant sayeth unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.

34 And the Lord of the vineyard sayeth unto him: Counsel me not! I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

35 And it came to pass that the Lord of the vineyard sayeth unto his servant: Look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first,

36 But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up, against the season, that I may preserve it unto mine own self.

37 And it came to pass that the Lord of the vineyard sayeth again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.

38 And he sayeth unto the servant: Look hither, and behold the last; yea, behold: this have I planted in a good spot of ground, and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit; and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others.

39 And it came to pass that the Lord of the vineyard sayeth unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire.

40 But behold, the servant sayeth unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.

41 And it came to pass that the Lord of the vineyard, and the servant of the Lord of the vineyard, did nourish all the fruit of the vineyard.

42 And it came to pass that a much time had passed away, and the Lord of the vineyard sayeth unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard;

43 For behold, the time draweth near, and the end soon cometh, wherefore, I must lay up fruit, against the season, unto mine own self.

44 And it came to pass that the Lord of the vineyard, and the servant, went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree.

45 And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number.

46 And the Lord of the vineyard saith: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season, much fruit.

47 But behold, this time it hath brought forth much fruit, and there is none of it which is good.

48 And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor: and now, it grieveth me that I should lose this tree.

49 And the Lord of the vineyard sayeth unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?

50 And the servant sayeth unto his master: Behold, because thou didst graft in the branches of the wild olive tree, they have nourished the roots, that they are alive, and they have not perished; wherefore, thou

beholdest that they are yet good.

51 And it came to pass that the Lord of the vineyard sayeth unto his servant: The tree profiteth me nothing, and the roots thereof profiteth me nothing, so long as it shall bring forth evil fruit.

52 Nevertheless, I know that the roots are good; and for mine own purpose I have preserved them; and because of their much strength, they have hitherto brought forth from the wild branches, good fruit.

53 But behold, the wild branches have grown, and have overran the roots thereof; and because that the wild branches have overcome the roots thereof, it hath brought forth much evil fruit;

54 And because that it hath brought forth so much evil fruit, thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

55 And it came to pass that the Lord of the vineyard sayeth unto his servant: Let us go down into the nethermost parts of the vineyard and see if the natural branches have also brought forth evil fruit.

56 And it came to pass that they went down into the nethermost parts of the vineyard.

57 And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first, and the second, and also the last; and they had all become corrupt:

58 And the wild fruit of the last, had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

59 And it came to pass that the Lord of the vineyard wept, and sayeth unto the servant: What could I have done more for my vineyard?

60 Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted, and now, these which have once brought forth good fruit, have also become corrupted;

61 And now, all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire!

62 And behold, this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard.

63 And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.

64 And thou beheldest that a part thereof, brought forth good fruit; and a part thereof, brought forth wild fruit.

65 And because that I plucked not the branches thereof, and cast them into the fire, behold, they have overcome the good branch, that it hath withered away.

66 And now behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof hath become corrupted, that they bring forth no good fruit:

67 And these I had hope to preserve, to have laid up fruit thereof, against the season, unto mine own self.

68 But behold, they have become like unto the wild olive tree; and they are of no worth, but to be hewn down and cast into the fire, and it grieveth me that I should lose them.

69 But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it?

70 Nay; I have nourished it, and I have digged it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long; and the end draweth nigh.

71 And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire, that they should be burned.

72 Who is it that hath corrupted my vineyard?

73 And it came to pass that the servant sayeth unto his master: Is it not the loftiness of thy vineyard? Hath not the branches thereof overcome the roots, which are good? And because that the branches have overcome the roots thereof?

74 For behold, they grew faster than the strength of the roots thereof, taking strength unto themselves; behold, I say, is not this the cause that the trees of thy vineyard hath become corrupted?

75 And it came to pass that the Lord of the vineyard sayeth unto the servant: Let us go to, and hew down

the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard;

76 For I have done all, yea and what more could I have done more for my vineyard?

77 But behold, the servant saith unto the Lord of the vineyard: Spare it a little longer.

78 And the Lord saith: Yea, I will spare it a little longer; for it grieveth me that I should lose the trees of my vineyard; wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard,

79 And let us graft them into the tree from whence they came, and let us pluck from the tree, those branches whose fruit is most bitter, and graft in the natural branches of the tree, in the stead thereof.

80 And this will I do, that the tree may not perish, that perhaps I may preserve unto myself the roots thereof, for mine own purpose.

81 And behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive;

82 Wherefore, that I may preserve them also, for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them.

83 Yea, I will graft in unto them the branches of their mother tree (*Shekinah*), that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong, that perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

84 And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild; and they also took of the natural trees which had become wild and grafted into their mother tree (*Shekinah*).

85 And the Lord of the vineyard sayeth unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft, according to that which I have said.

86 And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.

87 And this I do, that perhaps the roots thereof may take strength, because of their goodness; and because of the change of the branches, that the good may overcome the evil;

88 And because that I have preserved the natural branches, and the roots thereof; and that I have grafted in the natural branches again, into their mother tree;

89 And have preserved the roots of their mother tree (*Shekinah*), that perhaps the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard;

90 And perhaps that I may rejoice exceedingly, that I have preserved the roots and the branches of the first fruit;

91 Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit.

92 Wherefore, let us go to, and labor with our might, this last time: for behold, the end draweth nigh; and this is for the last time that I shall prune my vineyard.

93 Therefore graft in the branches: begin at the last, that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, and the last and the first, that all may be nourished once again for the last time.

94 Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh, and if it so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow;

95 And as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof;

96 And ye shall not clear away the bad thereof, all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard, for it grieveth me that I should lose the trees of my vineyard;

97 Wherefore, ye shall clear away the bad, according as the good shall grow, that the root and the top

may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard;

98 And thus will I sweep away the bad out of my vineyard, and the branches of the natural tree, will I graft in again, into the natural tree; and the branches of the natural tree, will I graft into the natural branches of the tree;

99 And thus will I bring them together again, that they shall bring forth the natural fruit: and they shall be one.

100 And the bad shall be cast away; yea, even out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

101 And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him and brought other servants; and they were few.

102 And the Lord of the vineyard saith unto them: Go to, and labor in the vineyard, with your might; for behold, this is the last time that I shall nourish my vineyard;

103 For the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

104 And it came to pass that the servants did go to it, and labor with their might; and the Lord of the vineyard labored also with them: and they did obey the commandments of the Lord of the vineyard, in all things.

105 And there began to be the natural fruit again in the vineyard, and the natural branches began to grow and thrive exceedingly, and the wild branches began to be plucked off, and to be cast away;

106 And they did keep the root and the top thereof, equal, according to the strength thereof.

107 And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit;

108 And they became like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

109 And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he calleth up his servants and sayeth unto them: Behold, for this last time have we nourished my vineyard;

110 And thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning; and blessed art thou.

111 For because that ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and hath brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away,

112 And behold, ye shall have joy with me, because of the fruit of my vineyard;

113 For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it;

114 Wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

115 And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered;

116 And the good will I preserve unto myself; and the bad will I cast away into its own place;

117 And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

118 And in the day that YHVH shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the qaddish (*holy ones or saints*) of YHVH shall go forth in his power, to nourish and prune his vineyard; and after that, the end soon cometh.

119 And how blessed are they who have labored diligently in His vineyard; and how cursed are they which shall be cast out into their own place, and the world shall be burned with fire.

Chapter 12

The Parable of the Banquet.

1 And it came to pass that I, Zenos, spoke again another parable in prophecy, saying: And it came to pass that the Lord of the vineyard had two sons, and the first was selfish, and would eat at foreign tables, learning the ways of idolaters and eating unclean food.

2 And the second was faithful and did only eat at his father's table, and there in his father's house he was permitted to remain.

3 And unto the faithful son did the Lord of the vineyard say: Let thy garments always be white and let not oil be wanting for thine head.

4 And it came to pass that the Lord of the vineyard made for a banquet and invited all, even the travelers and strangers;

5 But the unfaithful son was told he should not come, not of his deed but by the wounding of his pride, and so he went away in shame;

6 Therefore, he did go about telling false rumors about his Father, the Lord of the vineyard.

7 And it came to pass that the Lord of the vineyard hired a great number of laborers to work in his vineyard.

8 And it came to pass that the Lord of the vineyard did gather the laborers taking them into the midst of his vineyard (*pardes*), yet he told them not what their wage should be by the work there, and this that the they might not be neglectful;

9 And it came to pass that when the evening was come the Lord of the vineyard did call each one of them, asking: Where within my vineyard didst thou labor?

10 And it came to pass that one answered unto him, saying: I labored in the east of the garden under a certain tree, and the Lord of the vineyard said: Unto thee shall be given a single gold piece.

11 And unto another who had labored in the west part of the garden under another tree, he said: Unto thee shall be given two hundred gold pieces;

12 And thus it was throughout all of his servants, each being given that which they were due.

13 And it came to pass that his servants came unto him saying: Why didst thou not say unto us the price of hire within thy vineyard?

14 But the Lord of the vineyard answered them saying: How then should my vineyard be cared for?

15 Wouldst not my servants only look after that part of my vineyard that giveth the greatest reward? And the rest of my vineyard would fall then to the wayside and should surely die?

16 But if thou shall be about my business, I shall see who doth care for the most precious parts of my vineyard, and when evening doth come I shall reward them.

17 And it came to pass that there was one among them who worked with much vigor, greater so than all the others, and yea even more than he was tasked.

18 And it came to pass that the Lord of the vineyard went forth and took this the good servant by the hand and walked about the vineyard and he did talk with him.

19 And it came to pass that when evening came, all the laborers came to the Lord of the vineyard to receive the reward of their labors;

20 And that good and faithful servant came with them, and the Lord of the vineyard paid him a full day's wage.

21 And it came to pass that the other laborers complained one to another, saying: Behold we have worked from morn until eve while this that one hast worked but a few hours, and yet the master has given him a full day's pay?

22 And it came to pass that the Lord of the vineyard said: Who art thou to envy?

23 Doth not the Law say: Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy

neighbor's?

24 So too didst my good and faithful servant do more in a few hours than thou didst, who toiled all day.

25 And it came to pass that the Lord of the vineyard sent word to all saying: Wash ye, make ye clean, and anoint yourselves, and wash your clothes and prepare yourselves for the banquet; yet he did not appoint a time.

26 And it came to pass that the faithful among them made themselves ready and waited at the entrance of the vineyard.

27 And these did say: In the Master's vineyard, nothing will be wanting, and there need be no signs of preparation, yet the feast may be at any time.

28 And it came to pass that the foolish among them did prepare themselves not, for these did listen to the pride of the wicked son who set forth to place his name above that of the Lord of the vineyard.

29 And it came to pass that these foolish did say: There cannot be a great banquet without much commotion and trouble, and the gathering of stores and provisions;

30 Therefore, we need not disturb ourselves until we see the signs; therefore, we shall be watchful of the signs that we may know.

31 And it came to pass that they joined themselves with their fellows, and thought not too feed the poor, but went away seeking after signs, and took no thought of the word of the Lord of the vineyard.

32 And each went about their way, and the foolish did make much gossip about those that stood ready, and did seek unto themselves the signs and wonders, reading much into nothing.

33 And it came to pass suddenly, the word of the Lord of the vineyard: Let all come to the banquet!

34 And the servants of the Master hastened the wise and the faithful and pressed them to come at the bidding of the Lord of the vineyard.

35 Then those that had prepared themselves, came in their honor and their glory, and those fools that had not prepared themselves, came in their pollution and uncleanness.

36 And the faithful servant came last, for he stood ready and ensured that all were present and presented before the Lord of the vineyard.

37 And it came to pass that the Lord of the vineyard did rejoice over the wise and faithful that had done according to his bidding, and who, moreover, had honored the beauty of His vineyard;

38 And it came to pass that the Lord of the vineyard was angry with those who had taken no heed of his word, and who had polluted his vineyard with all the uncleanness that clung about their garments, and who had treated it with contempt.

39 And it came to pass that these cried out saying: Let us in, for we went seeking thee, we looked for thy signs and wonders!

40 Then the Lord of the vineyard came saying: Those that have prepared themselves for my presence, and were ready when I called, shall come and feast at my table, and those that did not prepare themselves shall not eat at the banquet;

41 And those that did not, but listened instead to my foolish son, were not prepared and therefore are not worthy.

42 And it came to pass that the wise among them thought that they might depart, for these were in fear of the great wrath of the Lord of the vineyard,

43 And it came to pass that the Master replied: No, but ye shall stay in my vineyard, for ye are worthy of it,

44 Yea, sit and eat at the banquet table; and eat and drink resting, while these stand upon their feet, and are smitten, and look on, distressed, and let thy garments at all times be white.

45 And it came to pass that after I had finished speaking, I stood in wonder over the banquet in the vineyard.

46 And it came to pass that as I stood wondering, the heavens were again opened unto me, and there I saw as it were a new heaven and a new earth, and I didst behold that the first heaven and the first earth were passed away.

47 And I saw as it were Zion^a, the holy city, coming down from Elohim^b out of heaven, and Shekinah^c

prepared as a bride adorned for Her husband^d.

48 And I heard a great voice out of heaven saying: Behold, the temple of YHVH^e is with Adam^f, and YHVH shall dwell with them, and they shall be his people;

49 And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

50 And I saw as it were They that sat upon the throne saying: Behold, I make all things new; therefore prepare thyselfes for that which is to come; So mote it be; even so, Amen, and Amen.

51 And the vision was closed unto me, and the angel of YHVH said unto me: All these things that thou hast seen are of the heavens,

52 For all things happen in the realm of the heavens at the first, and then upon the earth, that all things be as one.

53 Therefore I, Zenos, say unto thee, prepare ye for the great and dreadful day of YHVH!

54 Yea, keep thy garments clean and stand ready for the day when the earth and the heavens shall again be one.

Notes:

- a. Zion: Hebrew, “Tsiyyon” or “Tzion,” meaning “marking.” 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.”
- b. Elohim: “Gods.” Can denote the Godhead or Trinity as a whole, God the Father & Mother, or the Masculine and Feminine aspects of God.
- c. Shekinah: Here the Church or the Congregation, the bride of Christ.
- d. Her husband: Here Jesus Christ, the Bridegroom. 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.
- e. YHVH: also known as the Tetragrammaton, translated as Yahweh, Jehovah, Yehovah, or LORD. See Doctrines of the Saints 45e.
- f. Adam: Hebrew, “mankind.”