



PRIESTHOOD 101

Introduction to the Priesthood





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The Church of
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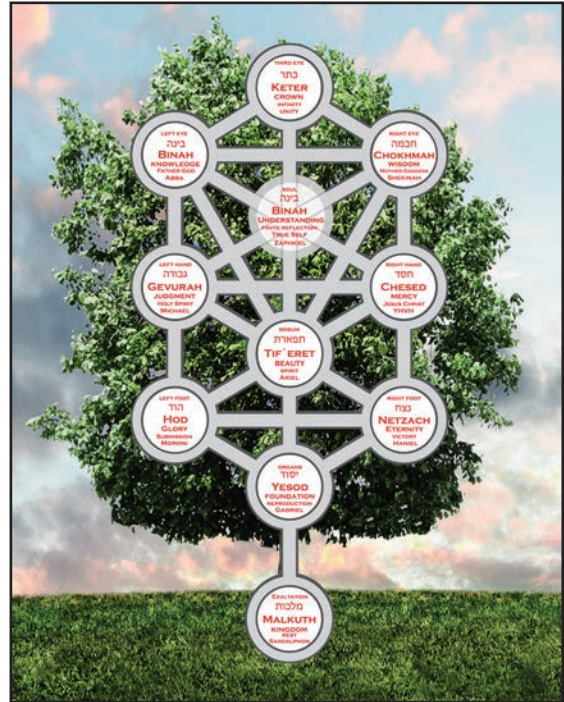
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Introduction: Mormon Kabbalah

"O all ye that are pure in heart, lift up your heads, and receive the pleasing Word of God, and feast upon his love; for ye may, if your minds are firm forever."

—Jacob 2:50 RAV, 3:2 OPV

Love God, and love your neighbor as yourself. This is the key that binds Mormonism and Kabbalah.



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Lesson 1: Growing in Grace

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

—2 Peter 3:18a

There are differing levels one may be called on within the kingdom of God. In this lesson we will go over these and introduce students to priesthood concepts.



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Lesson 2: A Broken Heart and a Contrite Spirit

*"The Lord is nigh unto them that are
of a broken heart; and saveth such as
be of a contrite spirit."*

—Psalms 34:18

To start our journey into the ministry there are a few things we must first understand. The broken heart and contrite spirit are key because this is the sacrifice we, as Christians, must have, and that we, as ministers, must teach.

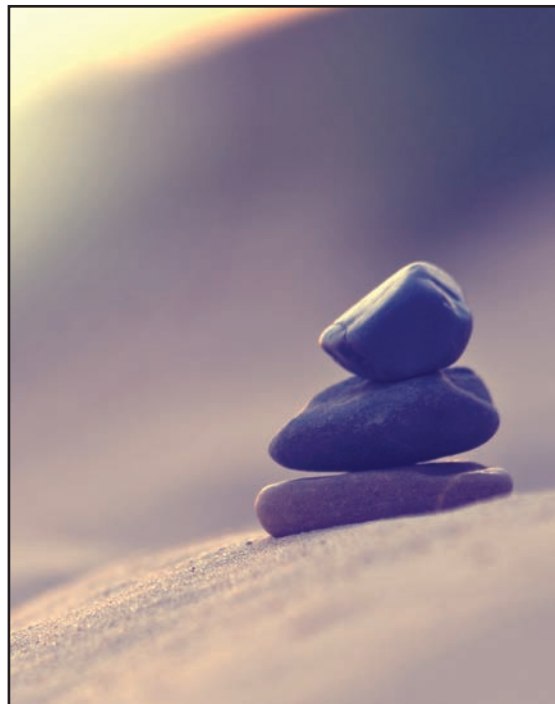
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Lesson 3: The Temple of God

*"Know ye not that ye are the temple of
God, and that the Spirit of God dwelleth
in you?"*

—1 Corinthians 3:16

The power of the priesthood is an energy, given to us by God through the Holy Spirit. Holding priesthood keys unlocks God's gifts in deeper ways. To use these spiritual gifts, we must first take control of what goes on inside of us—in our heads.



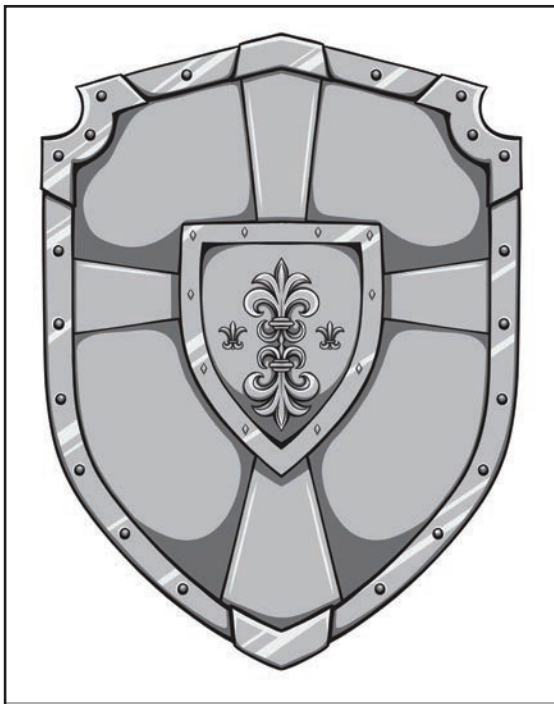
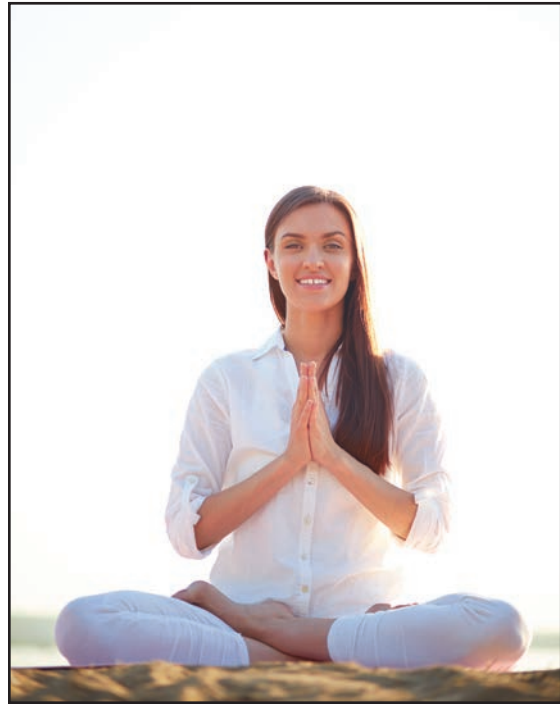
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Lesson 4: The Core

"He that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies."

—Ecclesiasticus 39:1

When meditating, look for your core. This "burning" is the Holy Spirit we wish to focus on as one meditates. We will go over finding the core and harnessing that energy.



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Lesson 5: Wearing the Shield of Faith

"After these things the Word of the YHVH came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

—Genesis 15:1

In the scriptures we are taught to put on the armor of God (see Ephesians 6:10-18). One part of this armor is the Shield of Faith. This is not a metaphorical shield, but a literal shield, a spiritual tool available to use through the power of God; the priesthood.



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Lesson 6: Teshuvah Week 1

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

—Mark 1:15

Teshuvah is a Hebrew word translated in the Bible as "commandment" or "repentance." However, its true meaning is "return," as in one returning to their original state. We will discuss this path of teshuvah and more in this lesson.

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Lesson 7: Teshuvah Week 2

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

—Isaiah 62:3

Knowing good from evil is not enough. God has given us free agency. This agency allows us two opinions: (1) willingly allow Christ's Grace to use, guide, direct, and transform us, or (2) be used by God as a blunt instrument.



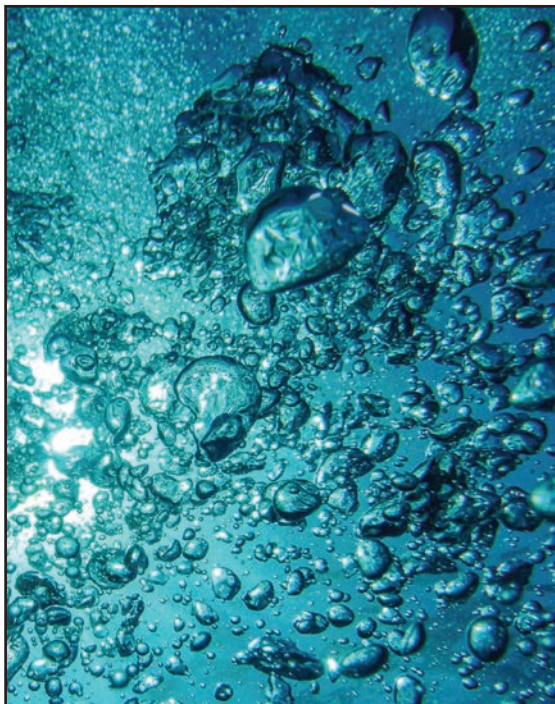
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Lesson 8: Teshuvah Week 3

"Behold, God is my salvation; I will trust, and not be afraid; for the YHVH is my strength and my song; he also has become my salvation."

—Isaiah 12:2 KJV

This desire to return allows us to acknowledge our sins and be judged by them. Thanks to Christ's atonement justice has been served by mercy. This allows us something we could never do on our own, grow to heal the damage our physical bodies have done to our souls.



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Lesson 9: Teshuvah Week 4

*"Restore unto me the joy of thy salvation;
and uphold me with thy free spirit."*

—Psalms 51:12

The restoration or mercy is the healing portion of Teshuvah. This has two parts. First, it completes the Return healing us, and second it heals us when we have been spiritually harmed by others. This power has a third effect: ministry.

A Seminary of Ministry in Fellowship

The The School of the Prophets is a nondenominational, online seminary dedicated to the Church of Jesus Christ with a focus on the Latter Day Saint movement, the restoration of all things. We offer unaccredited courses based on scripture study, theological openness, spiritual discernment, and Priesthood power.

Our mission is simple: The School of the Prophets seeks to help prepare disciples of Jesus Christ for Church and community ministry and leadership.

Because it is required for ordination in the Church of Jesus Christ in Christian Fellowship, this course is free of charge to any and all intrested parties. Many of the concepts here may not be new, however part of these lessons will be writing assignments that will challenge your skills and understanding. Parts will be a reminder, parts will be new, and throughout this course your writing assignments will ensure you understand these topics well enough to teach others. It is recommended that students complete each lesson in one week's time. By the end of this course students should have a clearer understanding of their call from the Lord and have written testimony of that call.

Welcome to the School of the Prophets!

Yours in Christ,
David Ferriman



"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."
—Proverbs 9:9-10



INTRODUCTION: MORMON KABBALAH

"O all ye that are pure in heart, lift up your heads, and receive the pleasing Word of God, and feast upon his love; for ye may, if your minds are firm forever."

—Jacob 2:50 RAV, 3:2 OPV

Mormon Kabbalah isn't really new. Joseph Smith's magical world views were based on folk magic, Hermetics, and Kabbalah. As the religion progressed, forked, and grew, the new denominations that were birthed from the death of the original church forged new paths with new teachings and understandings.

"Mormonism" is defined as nearly any church tied to the movement founded by Joseph Smith Jr. Yet the term "Mormon" is a nickname that some offshoots reject for a variety of reasons. The Latter Day Saint movement has over 100 denominations. There are about 70 or more denominations within it that identify as "Mormon." The largest and best-known Mormon denomination is The Church of Jesus Christ of Latter-day Saints. Though this sect now rejects the term, many of its branches embrace it. The Church of Jesus Christ and Community of Christ, among others, are also a part of the Latter Day Saint movement, but reject the title or nickname of "Mormon."

The term "Mormon Kabbalah" is used for a few reasons. For one, it's easier to say than "Latter Day Saint Kabbalah," even though that would be more accurate. Also, Joseph Smith Jr. identified himself as a Mormon, thus

it only makes sense to honor him by using the name of the holy book he brought into the world, through the power of God. The Book of Mormon is a key scripture we use to teach Mormon Kabbalah, so again it makes sense to use this term. "Mormon Kabbalah" is really short for "the Book of Mormon plus Kabbalah."

Knowing what "Mormon" is and why we use it, let's turn our attention to the second term: "Kabbalah." What is Kabbalah? It is from the Rabbinical Hebrew "qabbalah," meaning "tradition," and from "qibbal" which is to "receive" or "accept" (*Google dictionary*). Kabbalah is traditionally viewed or defined as a Jewish mysticism that teaches the hidden secrets of the Torah. However, it is more than a "magical world view," and more than a way of life, yet still a little of both, intertwined.

There are two main misunderstandings I encounter over and over when talking about Mormon Kabbalah. The first is that Kabbalah is a book. The second is that there is only one type of Kabbalah. This will not be an exhaustive look at Kabbalah by any means. However, it is the hope of the author to help readers and students better understand Mormon Kabbalah in light of other types of Kabbalah.

In Judaism

Kabbalah, in Hebrew קבלה, comes from the root לָבַק meaning "reception." While there are many meanings to the term Kabbalah, including "reception," "tradition," or "correspondence," the idea of receiving is one common to the understanding shared between all the various schools. Historically speaking, Jewish Kabbalists developed their own sacred texts and use

movement today. The apostle Brigham Young taught that people needed the key words, the signs and tokens to get past angel sentinels to gain access to God (see *JD* 2:31).

Though practitioners generally believe that Kabbalah is from an oral Torah given by Moses or even from Adam, coming out of the garden of Eden itself, Jewish Kabbalah actually came to be around the 12th century. However, this doesn't mean that Jewish Kabbalah is not as old as it claims to be.

Though there are many schools, in modern Judaism Lurianic Kabbalah is most widely taught and practiced. The main text of Lurianic Kabbalah is the Zohar, a collection of writings that include a commentary on the mystical aspects of the Torah, more especially Genesis. The Zohar focuses on mysticism, mythical cosmogony, and mystical psychology. It is attributed to Shimon bar Yochai, also known as the Rashbi. However, it is more likely written by Moses de León in Spain. But, like the Book of Mormon, that doesn't mean that Moses de León wrote it. It may have been given by God to the Jews as a form of restoration of their religion. One of the main points of the Zohar is strict observance to the Torah and it is written as a type of Midrash, making the style more familiar to the Jewish people.

Kabbalah in Judaism has gone in and out of style. It is currently seeing a resurgence.



Open Torah by Ri Ya

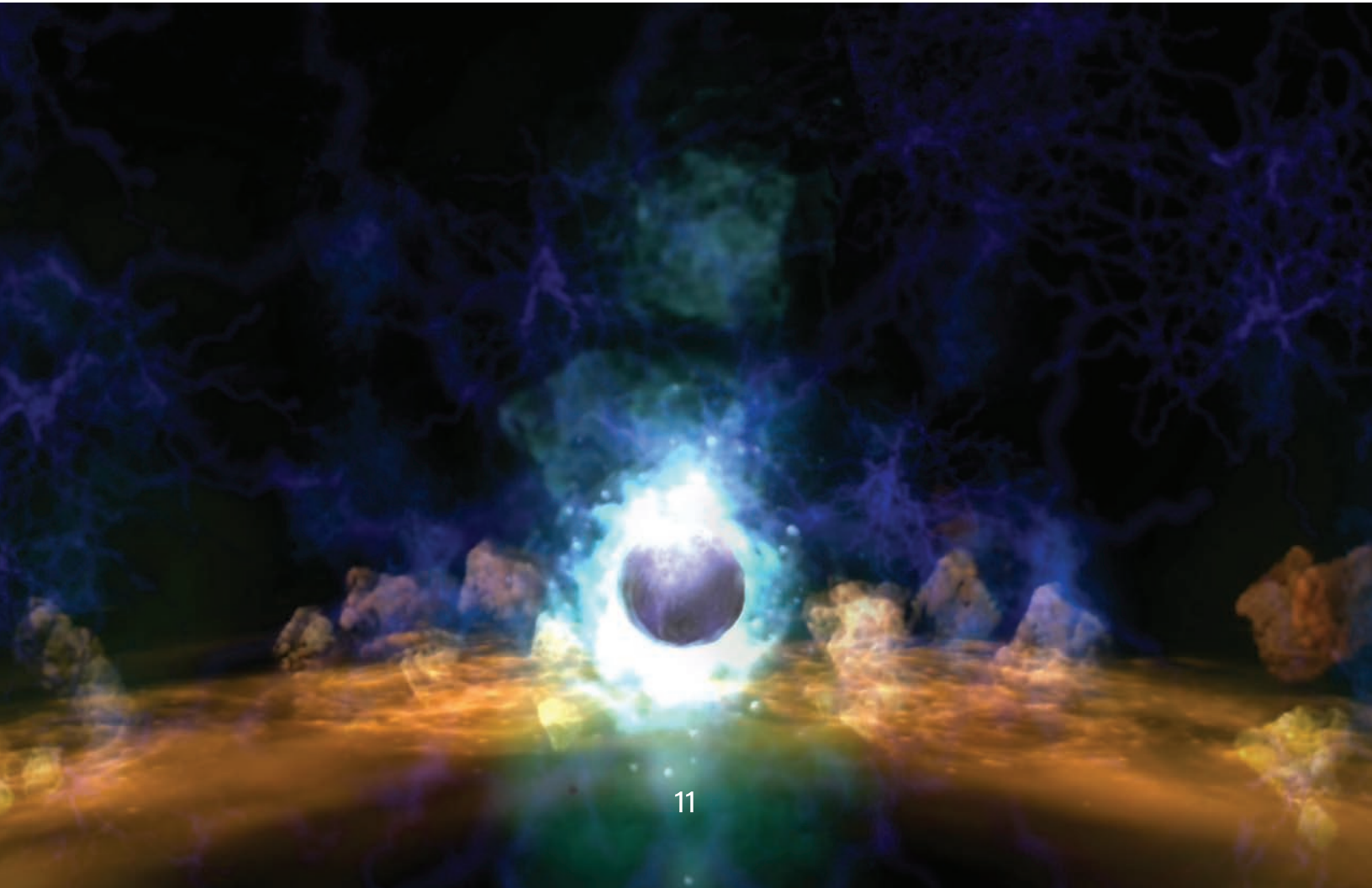
classical Jewish scriptures to explain and use mystical teachings.

Jewish Kabbalah came out of what is known as Merkabah mysticism and Hekhalot literature. This literature might have felt very at home to the early Brighamites (the Church of Jesus Christ of Latter-day Saints), and to many fundamentalists in that branch of our

Christian Cabala & Hermetic Qabalah

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

During this same time period, Hermetic Qabalah arose alongside Christian Cabala, creating what we see today, a variety of Esoteric Christian, non-Christian, or even anti-Christian schools. Hermetic Qabalah draws on not only Kabbalah, but astrology, Alchemy, Pagan religions, neoplatonism, Gnosticism, hermeticism, and more. Hermetic Qabalah differs from the Jewish form in being a more admittedly syncretic system, however it shares many concepts with Jewish Kabbalah. It is the underlying philosophy and framework for a number of magical societies, like the Golden Dawn, and the Fellowship of the Rosy Cross. It would be impossible to go into detail on Hermetic Qabalah without getting into a number of esoteric and occult ideas, practices, and philosophies. And remembering that occult means secret, the task is even more difficult.



Mormon Kabbalah

"Kabbalah is a mysticism, a theology, and a thaumaturgy; Kabbalah is the tradition of Israel, it is my doctrine, and thus it is a mysterious art, for my doctrine is too simple for mankind to comprehend." —Doctrines of the Saints 125:7-8

Mormon Kabbalah is a new concept that arose in March of 2018 when the Lord told me to unite God's people in Kabbalah. This may seem a contradiction to God's command to Latter Day Saints to "preach unto the world, saying: You must repent and be baptized in the name of Jesus Christ" (*Doctrines of the Saints 12a:59 or DaC 16:6c2-d1 RLDS/CoC, 18:41 CJCLdS*). However, with the understanding of repentance as "teshuvah," returning to God, and the Kabalistic knowledge that Israel means "Yashar-El, the path Straight to God," then the idea that we would be united in receiving makes perfect sense (*DoS:2g:20-26*). Mormon Kabbalah is about building a personal relationship with God, the very nature of true repentance.

God has said that Kabbalah is, firstly, a mysticism. Mysticism is the understanding that union with God may be attained through contemplation and surrendering ourselves to God. Or as Jesus put it, "not my will, but thine, be done" (*John 22:42*). Kabbalah and mysticism, according to the same revelation, is a theology, and a thaumaturgy. Theology is the study of who God is, the nature of God, and religious beliefs in general. We are to build our own theologies, our own personal understanding of God. Thaumaturgy is miracle working, the gifts of the Spirit.

That anyone can study Kabbalah as it is "too simple for mankind to comprehend" reminds me of the words of Nephi: "I glory in plainness; I glory in truth; I glory in my Jesus,

for he hath redeemed my soul from hell" (2 Nephi 15:7 RAV, 33:6 OPV).

There are key differences between the Kabbalah of Judaism, the Kabbalah of Christianity, and Mormon Kabbalah. These differences will be reviewed and explained over time as we delve into Mormon Kabbalah. For now, the most important differences to point out are as follows:

- The focus on Jesus Christ as our saviour and emissary to Elohim
- The use of the New Testament, Book of Mormon, Brass Plates, and other works to understand the Torah
- Focus on personal growth, through Christ's Grace, to separate us from Ego, enabling our true altruistic nature

The most important thing to know about Kabbalah is its fundamental doctrine: Love God, and love your neighbor as yourself. This is the key that binds Mormonism and Kabbalah.

Mormon Kabbalah is really all about perception. It is putting an end to looking at the scriptures to support the ideas of men, to use the Word of God as weapons against our fellows, or to build churches of men. Rather, it is to see the world as a mirror, to fix our broken selves, and understand that this is enough. It is a return to the marriage covenant between Israel and God, with a broken heart and a contrite spirit. As we build our own personal relationship with God, our evangelism becomes our actions, rather than our words. We don't need to seek out those looking for God, the Lord will send them to us. And by returning to God personally, we are doing our part to heal the creation. Mormon Kabbalah is an invitation to receive God, personally, into your life.



LESSON 1: GROWING IN GRACE

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

—2 Peter 3:18a

There are differing levels one may be called on within the kingdom of God. Each has its own duties and responsibilities. We cannot choose these for ourselves but are called to them. They are seeker, disciple, and minister. In this first lesson we will go over these and look at their roles in the Kingdom of God.



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It doesn't matter if you've come from (or are even still a part of) a particular sect or denomination. The reality is that we are and will always be seeking truth, this is the nature of Christianity, continual growth in God. We must be ever learning, pressing forward to learn more of God's Word. Before finding Christ or deciding to fully embrace Christ/Christianity one is still a seeker or investigator.

This is not something we do alone. Remember what Jesus taught us: "For wheretwo or three are gathered together in my name, there am I in the midst of them" (*Matthew 18:20*). If there isn't a denomination close by that you feel called to worship with, start a study group. Look for others around you or online to talk with. And as you learn, you will also teach. This is how the Lord works, and why we have been told to fellowship one with another.

Seeker

Up until now, maybe you have been seeking Christ, and investigating the Latter Day Saint restorational movement. You've been learning about God, His plan for you, nondenominational Christianity/Mormonism or an actual Latter Day Saint denomination, or maybe even another Christian movement.

No one has all the answers. This is why the Lord has created so many denominations in His earthly Church. What is right for one person may not be right for another, and that's okay. The question we must ask ourselves as seekers is, "what does being a Christian mean to me?" As you draw closer to Christ, do you see yourself as one that points fingers or one who forgives?

SEEKER

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD."

—Jeremiah 29:12-14



DISCIPLE



"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

—John 13:34-35

MINISTER

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.."

—1 Peter 5:2-4



Disciple

As soon as one accepts Christ as their personal savior, they become a disciple and a member of God's heavenly Church (the Church of Christ). If one feels called to join a particular denomination, they'll also be a member of that congregation as a disciple of Jesus. The Church of Jesus Christ in Christian Fellowship is always here to help people find or build a denomination, as seekers and disciples give us people to minister to. But what does it actually mean to be a disciple?

There are many ideas of what "disciple" means. The Rabbinical idea would be to follow Jesus, to copy Jesus, and to carry the passion of Jesus. We must be willing to surrender to Jesus Christ, to be partners with Jesus. Throughout the scriptures, the relationship between mankind and God is described as a marriage. It is a real relationship. It's more than studying, disciples do have duties. Their duties are their baptismal covenants. As Alma taught us:

"Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life."

—Mosiah 9:38-40 RAV, 18:8-9 OPV

Even as disciples, we have a duty to study the Gospel, grow in Grace, and help others. These are the works we do because we are saved by Christ's Grace (*James 2:14-26*). Disciples teach of Christ by our example. We share in times of joy and sorrow. We are always missionaries, leading others to investigate Christianity and Mormonism by seeking after Christ.



Baptism in Argentina by Gabriel Ballerini

Minister

Every sect or denomination has ministers that help those in the kingdom. Moroni teaches us:

"Behold, elders, priests, and teachers... and the church did meet together oft to fast, and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine in remembrance of the Lord Jesus. And they were strict to observe that there should be no iniquity among them... And their meetings were conducted by the church after the manner of the workings of the Spirit and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done.

—Moroni 6:2, 5-9 OPV, 6:1, 6-9 RAV

People are called to different types of ministries. Ministers teach of Christ, hold the keys to ordinances in the Kingdom, and are given authority from their home sects or denominations to represent them as these earthly organizations go about their dedicated ministries. They help teach investigators, disciples, and help train other ministers.

Within the movement known as the Church of Jesus Christ in Christian Fellowship, there are two priesthoods; ministers may be called to, the lower and the higher. The lower is called the Levitical Priesthood. For those that identify as male this would be in the Brotherhood of Aaron or the Aaronic

Priesthood, and for those that identify as female the Sisterhood of Miriam or the Miriamic Priesthood. The higher is called Melchizedek for those that identify as male and Magdalene for those that identify as female.

Not all Latter Day Saints view the priesthood in this way, or ordain women as Joseph Smith Jr. did in the original Church, and that is okay. What is important is to understand that the Lower or Levitical priesthood is for those called to perform outer ordinances such as the sacraments of baptism and communion. They also teach the Gospel and assist the Higher priesthood in their duties. Their role is to prepare the earth for the coming of the heavens. The Higher priesthood is for those called to minister in leadership roles, give the gift of the Holy Ghost, heal the sick, and guide disciples to deeper relationships with our Lord and Savior, Jesus Christ; to bring the power of God, the Heavens, to the earth.

The keys of the priesthood give us access to true powers from God. What spiritual gifts has the Lord blessed you with? How have the spiritual gifts of God given to others in your life helped you?



Gifts of the Spirit

Romans 12

Prophecy
Serving
Teaching
Exhortation
Giving
Leadership
Mercy

1 Corinthians 12:8-10

Word of wisdom
Word of knowledge
Faith
Gifts of healings
Miracles
Prophecy
Distinguishing between spirits
Tongues
Interpretation of tongues

1 Corinthians 12:28-30

Apostle
Prophet
Teacher
Miracles
Kinds of healings
Helps
Administration
Tongues

Ephesians 4

Apostle
Prophet
Evangelist
Pastor
Teacher

Moroni 10

Teach the word of wisdom
Teach the word of knowledge
Exceeding great faith
Gifts of healing
Work mighty miracles
Prophecy concerning all things
Beholding of angels and ministering spirits
All kinds of tongues
The interpretation of languages and of divers kinds of tongues

Gifts of the Spirit

Ministers are also disciples, and investigators. Likewise, disciples are also investigators. Regardless of the place God has called one to, we all have been blessed with gifts of the Spirit that we use to help one another grow in Christ.

"And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the

manifestations of the Spirit of God unto men to profit them.

- *"For behold, to one is given by the Spirit of God that he may teach the word of wisdom;*
- *"And to another, that he may teach the word of knowledge by the same Spirit;*
- *And to another, exceeding great faith;*
- *"And and to another, the gifts of healing by the same Spirit;*

- *"And again, to another, that he may work mighty miracles;*
- *"And again, to another, that he may prophesy concerning all things;*
- *"And again, to another, the beholding of angels and ministering spirits;*
- *"And again, to another, all kinds of tongues;*
- *"And again, to another, the interpretation of languages and of divers kinds of tongues.*

"And all these gifts come by the Spirit of Christ; and they come unto every man severally according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ."

—Moroni 10:9-13 RAV, 10:8b-18 OPV

As we grow in the Gospel, we learn what our gifts are, and how to use them to bless others in God's name.

Called of God

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

—Hebrews 5:4

The Lord has given us signs to know we are called of God. The things we should look for is that we are not calling ourselves, but are truly called by the Lord, as was Aaron (Hebrews 5:4). The signs to look for are:

- A "magical" or "supernatural" experience, Avahr 7
- A willingness to serve, Avahr 13:5
- Spiritual gifts drawing one to service, Moroni 10:9-13 RAV, 10:8b-18 OPV

Some are called in a blessing, or by an angel, or even by God Him (or Her)self. Some have an overwhelming desire to serve given to them by the Holy Spirit in humility. And others possess spiritual gifts that denote their call in a clear way. And we may have one, two, or all three of these.

Assignment 1: Ministry Testimony

In more than 200 words, share your story, how you came to Christ and when you were called to the ministry. How did you come to understand the reality of God? In what way(s) did the Lord let you know that you were called? In another 200 words or more, describe the gifts of the Spirit you have seen and/or have been given of God, how have you seen God's power in action?

Send your written assignment to David Ferriman: dferriman@cjccf.org



LESSON 2: A BROKEN HEART & A CONTRITE SPIRIT

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

—Psalms 34:18

To start our journey into the ministry there are a few things we must first understand. The broken heart and contrite spirit are key because this is the sacrifice we, as Christians, must make, and that we, as ministers, must teach. When teaching the people He had gathered in the Americas, Jesus did away with the sacrificing of animals. He asked for something more personal when he told them, "ye shall offer for a sacrifice unto me a broken heart and a contrite spirit" (3 Nephi 4:49 RAV, 9:20 OPV). But what does this mean?

The Agency of Mankind

Before we explain the broken heart, please note that everyone and everything has a spirit. The Creation was spiritual before it was physical. Even before the spiritual creation we existed as intelligence throughout all eternity. You are eternal with God. Yet here upon the earth we've been separated from God as if by a veil. Realizing this begins the process of remembering who we are, and Who's we are known as teshuvah.

The Ego asks two questions: what and who. God answers both questions with the same answer: Jesus Christ.

As we learn the answers to these questions, gaining a personal relationship with God, we are awakened. Our hearts break upon remembering who we are, in the light of what we've become, and the soul is born. The light is being separated from the darkness. This is why the first two principles of the Gospel are to believe in Christ and repentance. Christ is the iron rod, the Word of God, leading to the tree of life, out of the darkness and into the light. And, this is why it is called being "born again," our soul is born as our spirit is healed from our mortal sins.

The Thirst

"There is nothing as whole as a broken heart." -Kotsker Rebbe (Hasidic rabbi, 1787-1859)

In Kabbalah there is a story of a man trying to drink from a stream of fresh flowing water. He is thirsty but cannot drink

because the water tastes bitter. He curses the stream. And, in his anger he continues to be frustrated by his thirst. This despite the freely available water. Then, upon closer inspection he sees his *kli* or cup is dirty. After cleaning his cup, he can drink in abundance, and enjoy the water, never again to thirst (S. Vinokur *The Secrets of the Eternal Book* p. 112).

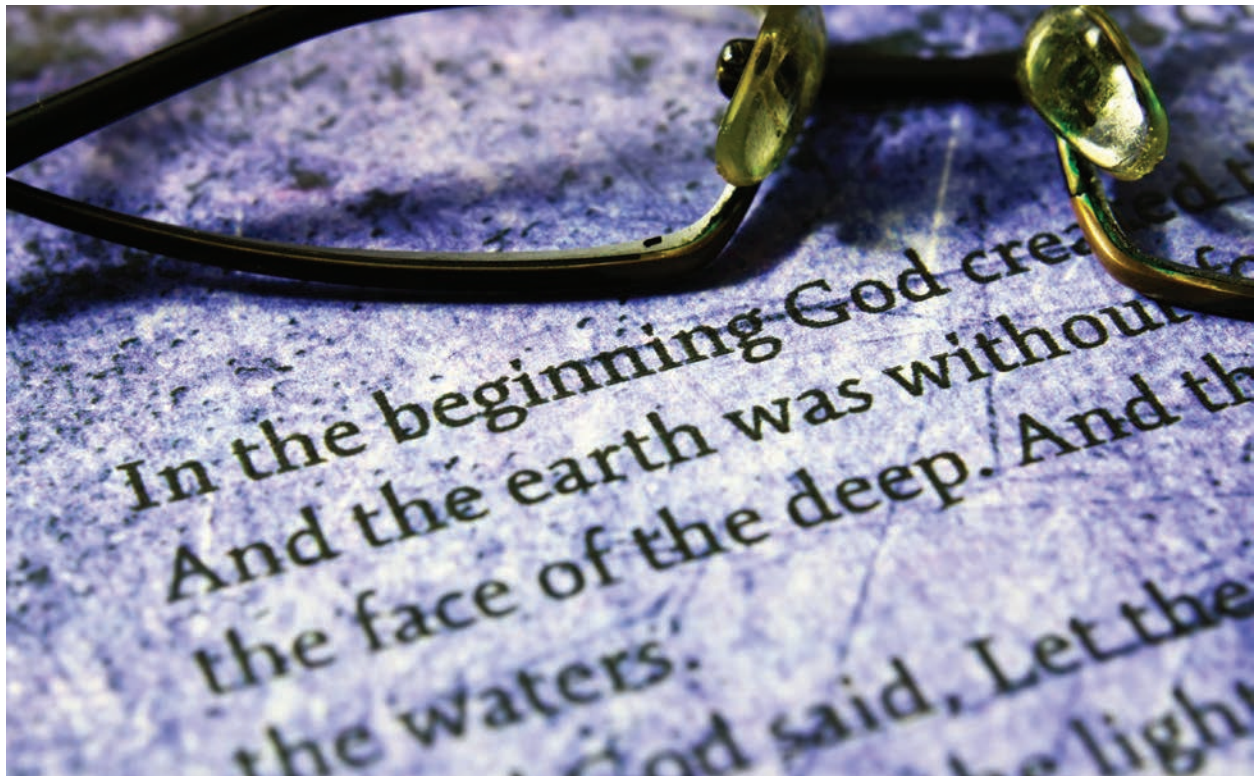
The water in this story represents the Love of God. The mercy of Jesus Christ is the freely flowing water. The cup is our hearts, our "*kli*," Hebrew for "vessel." God gives us nothing but good, that which is best for us. But this water tastes dirty to us until we clean our cups. This is why we perceive pain in our world. Pain gives us perspective, allowing us to enjoy the pleasure (2 Nephi 1:111-115 RAV, 2:2:22-25 OPV). In addition, it allows us to grow so we are not simply slaves to the light (2 Nephi 1:81-82 RAV, 2:11a-b OPV). This realization is the broken heart. We stop blaming God and realize it is us, the heart—the *kli*—that is dirty.

A broken heart is known to the Kabbalist as the point in the heart. According to Director Semion Vinokur, "The 'heart' symbolizes all the egoistic desires of this world, while the 'point in the heart' is the Creator's sprout. It can also be likened to a lifeline that the Creator lowers into our world, so we can grab it and rise to Him" (*The Secrets of the Eternal Book* p. 32).

This "point in the heart" is a prayer written on our hearts, a plea to God. This happens because one feels in their heart the reality of God. Our perspective has now changed. We realize Ego has taken us from the path. We now wish for teshuvah, to return to the path. One's heart breaks as they realize they've been selfish. Now, through the Grace of Christ, we wish to be healed. Because the light has been divided from the darkness, our hearts are broken. We seek spiritual pleasures (the light) rather than personal or "worldly" pleasures of the flesh (the darkness). We have been born again in Jesus Christ.



Mountain Stream by Полина Андреева



Dividing the Light from the Darkness

Our hearts are kli (Hebrew, "vessels") that wish to be filled. Until we know God, this vessel is filled by Ego; our desires. Once our hearts are pierced the kli is filled, the light of God's Love pours from us through altruism. Even now, the earth is flooded, as in the days of Noah, with Ego. This harms us spiritually, economically, and as we've seen it's destroying the earth. To fix this, we must continue dividing the light from the darkness throughout our lives, as we grow in degrees in Christ's Grace.

Imagine the world as it might be in ten years or so if this flood of Egoism isn't stopped. Climate change is creating super storms that are growing larger and more violent. The gap between the rich and the poor is growing; pitting man against man, neighbor against neighbor, brother against brother, and sister against sister. The older generation blames the younger generation, and vice versa. Wars are escalating, and there are constant rumors, hints and whispers of new wars on the horizon. In short, the overwhelming power of Egoism is destroying us; it's destroying the world.

In contrast, imagine now what would happen to the world if all mankind would come to God with broken hearts. With their hearts pierced, God's Love would flood the earth, washing away the Ego. Rather than only helping ourselves, we would help one another in the spirit of ubuntu. Rather than simply taking from the earth, we would give back, caring for it as God has commanded us (*Genesis 2:15*). Instead of wars, we would work together reaping the benefits of unity, building, and trade. How much better things would be for all of us then!

The Pierced Heart

How do we do this? What is this pierced heart? It is a prayer. It is the true prayer. It's not a vocal prayer, not even a prayer recited in our minds. It is a prayer in our hearts; it is a plea to God. More than this, the pierced heart is a sincere plea to God inscribed in our very souls. It merges our eternal spiritual selves and our mortal, physical selves. God answers this plea the moment one's heart is broken. We pray in our hearts for deliverance, and God obliges us immediately (*Alma 3:25-29*

RAV, 5:12-14 OPV). Christ's Grace will continue to help unify us until he has fully perfected us, body and soul, at the resurrection.

This prayer comes to us the moment, in our most desperate hour, that we realize we are nothing without God and desire nothing more than to be one with God (*Avahr 5:5-17*). In this moment we are Born Again. This prayer determines our perception. Not our will, but God's will be done. We are not victims of circumstance, but blessed by God in all things, even our struggles and challenges. Rather than pure Ego or blind Altruism we would find the balance that would enrich lives by doing God's will, blessing all. As we grow in Grace, our perception continues to grow, changing our reality.

A Contrite Spirit

Once the heart has been pierced and broken, upon realizing the harm Ego has caused, we feel guilt. This sorrow and remorse is expressed through our contrite spirits. Merriam-Webster defines "contrite" as one "feeling or showing sorrow and remorse for a sin or shortcoming." This is a natural part of teshuvah as we separate the darkness of Ego and move into the light of altruism.

While the broken heart helps draw us back, nearer to God, the contrite spirit allows us to right wrongs and mend harms done by Ego. There by, we become more like Elohim; the Creator, our Heavenly Parents. We know good from evil, we're separating the light from the darkness. The broken, pierced heart has borne the fruit of faith in Jesus Christ. The contrite spirit brings us deeper, into repentance. And this has been required from the Fall of Adam and Eve.



As Moved by the Spirit

These repairs, the act of repentance, cannot be made by us alone. They can only be performed with the help of Christ's Grace. Further, our works cannot save us. They do not perfect us in any way. We've already been perfected in Christ. When we do any works, we are merely following the guidance of the Holy Spirit. So why do we do them? Because we cannot help it. Christ's Grace has transformed us. Our perception, our reality, has changed. Our new actions are prompted by the contrite spirit within us and bears testimony to God, ourselves, and the world that we are saved.

"If you catch yourself thinking this way, it means the point in the heart has awakened within you and is drawing you to the Creator. If you don't want this incarnation going to waste, follow your point and listen to your inner voice."

—Semion Vinokur,
The Secrets of the Eternal Book, p. 66

Washed Clean

This is why the Savior taught further that "whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not" (3 Nephi 4:50 RAV, 9:20 OPV). It's not the laying on of hands that baptizes us in fire, we're washed clean even before baptism by water.

We are washed by the cleansing light of God as our hearts are pierced and broken. The dirty cup filled by Ego is scrubbed clean and purified by the fire of the Holy Spirit. The further we grow in Grace, the deeper we are pierced, and the more God's light is able to



flow from us. The bitter cup is now filled with clean, delicious water that never ceases. It is because we have accepted Christ and repented of our sins that the Spirit moves us to be baptized by immersion, confirmed to receive the Gift of the Holy Ghost, and partake of the Sacrament of Communion.

The Path of Teshuvah

This is not a onetime thing. Our conversion will deepen over and over as we grow in Christ's Grace. This is why the steps of Teshuvah are repeated over and over throughout our lives as we grow in Grace. After each day of rest, the Sabbath, the creation begins anew as we get upon the potter's wheel and are remade into God's image, further restored to the image Elohim created us in. This is in part what Jesus meant when he asked us to pick up our cross and follow him. His death was a pure act of altruism. It was the example of

how far we will be willing to go once we are fully transformed back to our true selves.

This is also why denominations do not matter. As Christ taught, the Lamanites were baptized at the time of their conversion, by God, the change in their hearts, and were completely unaware. When we are confirmed a member of a church, that confirmation is mirroring what has already been done spiritually here in the physical world. As above, so below; as below, so above (See *Matthew 6:10*).

Born Again

With a broken heart and contrite spirit, we have already been baptized into the heavenly Church of Christ, the one true church. Any earthly confirmation can bring us into one of the branches within the vineyard of that Church here on earth. Which denomination

doesn't matter, providing one is led there by the Holy Spirit. For in the Lord's house there are many mansions (*John 14:2*). So to, there are quite a few branches here on earth within God's vineyard.

Now I will ask: have you been born again? Have you felt this mighty change through Jesus Christ upon you? Do you have this new prayer inscribed in your heart? Next, we shall explore the steps of Teshuvah that all may have a deeper relationship with God and His Christ (*Revelation 11:15*). Dear reader, how I pray that you have been awakened and are beginning to remember! We know it is so when our hearts have been broken, pierced by the light. We perceive that it is good. And with this change in perception, the whole of our reality is born anew. We are a new creature, Adam or Eve, being born again unto God, finally returning to where we come from. We are on the path home.



Assignment 2: A Broken Heart and a Contrite Spirit

In more than 300 words, describe what it means to have a broken or pierced heart. In another 300 words or more, describe what it means to have a contrite spirit. And, in another 300 words or more explain how these work together. Be sure to source your references in a separate page.

Send your written assignment to David Ferriman: dferriman@cjccf.org



LESSON 3: THE TEMPLE OF GOD

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

—1 Corinthians 3:16

The "magical world" is an abstract idea used by fantasy and religions alike. Methods may vary, but the main difference comes from the argument over who has the better story or philosophy. This is not to say that what the world calls "magic" is not real. It's simply to state that one's path is not the same as another's, and that's okay. There's no reason to fight over paths that work. God's vineyard is far larger than one sect or denomination. And those that haven't heard the Law, yet have it written in their hearts, will still be saved (*Romans 2:11, 14-15, Doctrines of the Saints 42*).

The Magic of Love

Anyone that has felt true love's embrace cannot deny that what many call "magic," in some form or another, exists. The questions shouldn't be, "does it," but rather how can one use or channel it. This is where we shall start. The first thing to know about what people call "magic" in Mormonism is generally called the power of the priesthood or priesthood keys. A better term would be "miracle working." Holding priesthood keys unlocks God's gifts in deeper ways, yet it is still available to disciples. This is because as we align ourselves with God, God works

miracles through us. This is what is meant by "keys," we must be in tune with the Spirit, like a musical instrument. We are in harmony with the Lord. It is by this power that we pray and miracles occur.

The power of the priesthood is an energy, given to us by God through the Holy Spirit. Understand that it is real, and it is powerful. Think of it as a natural, raw power like electricity. While it is not necessary to have faith in electricity to be killed by a lightning strike, it is necessary to believe in the power of electricity to harness it. Who in their right mind would put a cylinder battery into a toy if they thought it had no power? The same is true with using the "magical" miracle working powers of God. Holding the priesthood gives us a ministry that God will use to shine truth and light, and to preform might miracles, you will perform might miracles in God's name. And these miracles will be done by the Gifts of the Spirit.

The simplest way to explain how one may harness these spiritual gifts is to say that they only works from the inside out. We are the temples of God, we house the Holy Spirit. When we use spiritual power, our spiritual gifts, God works through us. Being in tune, you become a "lightning rod"

for the power of the Holy Spirit. The magic of this miracle must come from God for you to work with it. Just a little faith can go a very long way. Imagine how much further God will take us once our faith in the Lord has grown just to the size of a mere mustard seed!

Mormon Meditation

"I will meditate in thy precepts, and have respect unto thy ways."

—Psalms 119:15

To use these spiritual gifts, we must first take control of what goes on inside of us—in our heads. If we cannot control ourselves, how can we be expected to understand or do God's will and take control of the outside world? The first thing we do to take this control is practice meditating.

Meditation in Mormon Kabbalah is different from other types of meditation. In most forms of Eastern meditation, for example, the idea is to empty ourselves. In Mormon Kabbalah the idea is to fill ourselves with the Holy Spirit. We empty our Ego and pride, allowing God to judge us, to remake us in the image of Christ.

Remember, the Holy Ghost is a holy fire, or Gevurah (strength), Judgement. It will burn us as Hellfire unless we repent. But for the penitent, this fire transforms us, like a clay pot in a kiln. Christ's Mercy, or Chesed (Hebrew for mercy), has washed us clean. The Holy Spirit's fire cleanses us from the inside out. We are the temples of God, and all unclean things must be cast out (*1 Corinthians 3:16-17, Alma 5:26 RAV, 7:21a OPV*).

One technique you can try is based on the word "chedvah," which is Hebrew

for "joy." There are four letters, which gives us our four steps in the breathing cycles. We inhale for 8 seconds for the first letter, chet, exhale for 4 seconds for the second letter, dalet, then inhale for 6 seconds for the third letter, vav, and finally exhale for 5 seconds for the final letter, hei. Then the cycle starts over.

Through practice, this breathing technique will become so natural, one will no longer need to count.

Start Small

You may need to start by meditating for just a few minutes – 5 at a minimum. Pray first to invite the Holy Spirit and to ask for a circle of protection. Clear your mind and focus on the energy inside you, and the power of the Holy Spirit you've invited. You will know it is the Holy Ghost because of the peace you will feel from Him (*Avarh 13:40-41*). Feel that energy inside of you. Move it around, let it flow in one direction. As you do this, you are working the true Christian magic of miracle working. Keep doing this until you can meditate for 15, 20, or even 30 minutes. Reading from the scriptures before and/or after meditation is also advised.

Prayers and meditations should be daily practices. By doing this, in conjunction with scripture study, one's faith will grow. With it, spiritual gifts will also grow. Remember, these are teachings Joseph Smith Jr. used to divine the Book of Mormon. But, also remember that Oliver Cowdery failed due to his lack of faith and understanding. Be patient. Oliver was later able to use his divining rod to gain powerful revelations from the Lord. In time, so will you. For now, try finding your center and grounding your energy.

Assignment 3: Mormon Meditation

In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you meditate? How did it feel? Did you notice a change in yourself throughout the week as you started meditating?

Send your written assignment to David Ferriman: dferriman@cjccf.org

Additional Resources

Aryeh Kaplan's Teachings on Meditation (video)
<https://youtu.be/VPLoEHaF1l0>

Woman's Kabbalah: Ecstatic Jewish Practices for Women by Rabbi Tirzah Firestone



*"Let the words of my mouth, and the meditation of my heart, be
acceptable in thy sight, O YHVH, my strength, and my redeemer."
—Psalm 19:14*





LESSON 4: THE CORE

"He that giveth his mind to the Law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies."

—Ecclesiasticus 39:1

When meditating, look for your core. It should be somewhere between your navel and the center of your chest. It doesn't move around, but it is in a different spot for everyone. Once you find it and get the hang of moving your energy around it, try to anchor it to the ground or to the sky. This will help you practice controlling where the energy is going.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; But if it be not right, ye shall have no such feelings, but ye shall have a stupor of thought, that shall cause you to forget the thing which is wrong."

—Avahr 20:11-13

While this refers to Oliver Cowdery translating using his divining rod, it teaches us about identifying the Holy Spirit. This "burning" is the Holy Spirit we wish to focus on as one meditates. Remember, we are meditating not merely to empty ourselves, but to fill ourselves with the Holy Spirit. This will enlighten us, purify us, and build a stronger relationship between ourselves and the Lord.

Learning to See

We cannot correct the world, but we can, through Christ, correct ourselves and this corrects the world. In reality, this has been happening from the time of Adam and Eve. Jesus gave us the renewed covenant, helping us understand the Torah we had been given. And this is what we are doing in our meditation, allowing the Holy Spirit to correct us.

How do we recognize the Holy Spirit? Oliver Cowdery was taught the answer when the Lord advised him how to use his divining rod.

"Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth... cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?"

—Avahr 16:30, 42-44

One will know it is the Holy Spirit filling us and speaking to us as we will find God's peace in our minds. Now that we

know what to look for, and where to look, it should be noted that the center is in the bosom. In most people, it is found in the hollow spot below the chest, above the stomach. Once it is found, center to move your energy, binding it with the Holy Spirit. Move it around both inside and outside your body.

Some people say they see a light, or hear a noise, or other things when they find their center. Personally, I do not physically see a light when I move my energy around, but I can feel it. That feeling allows me to "see" a spiritual light, using the spiritual eyes. However, it took time to see it. It is felt it first. The energy It is like a combination of air, water and fire. It is warm like fire (sometimes hot) and light, and easy to penetrate like air, yet heavier—like water.

The Colors of Emotions

Although I cannot physically see this energy, imagine the color being the emotions

you feel and/or base it on what the energy is doing, or how you're moving it. Sometimes it is a yellow energy flowing in and around—expanding outside the body. Other times it spins tight inside, closer to the center, hot and red. Still other times it flows through every part of the body without going outside and is blue. And, occasionally it can be a slow moving green.

These are my experience and the experience of others I've worked with. As one gains control of their energy, they will find a similar experience, albeit uniquely to you. If one needs an aid, they can use a seer stone, as Joseph did, or a divining rod like Oliver. One may also use hand signs to control how the energy moves and what it does.

After getting the hang of it, push a chain of energy up rather than down into the Earth. When grounded to the Earth, you can felt the energy strongly stabilize. Plant the energy, like a tree; like the tree of life. Once we gain control of this flow of energy, we can put it out into the world to help heal the creation.

Assignment 4: Mormon Meditation Continued

In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you mediate? How did recognize the Holy Spirit? Did you notice a change in yourself throughout the week as you meditated?

Send your written assignment to David Ferriman: dferriman@cjccf.org



LESSON 5: WEARING THE SHIELD OF FAITH

"After these things the Word of the YHVH came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

—Genesis 15:1

In the scriptures we are taught to put on the armor of God (*Ephesians 6:10-18*). Many of us cannot help but think of medieval knights when we read Paul's words. One part of this armor is the Shield of Faith. This is not a metaphorical shield, but a literal shield, a spiritual tool available to use through the power of God; the priesthood. Everyone naturally has a shield. If we eat right, exercise, and sleep well it will be naturally stronger. However, it will not protect us from priestcraft and "all the fiery darts of the wicked" unless we learn to use it properly (*Ephesians 6:16*).



Wearing the Shield

"Stand, therefore... taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

—Doctrines of the Saints Appendix 2:14

Wearing this shield feels less like a wall and more like a warm safe fire. It makes it easier to read people as this shield is a part of my energy connected to the Holy Spirit. Being conscious of this energy through

meditation and practice, one can keep out or let in what they like. When it is on, I feel like I am more aware and in control, more focused.

Let's go over making a shield. But first, we should point out that a shield is for stopping negative energy, not bullets. That said, when bullied in Middle School, having a shield was a real protection that helped me to stick up for myself and not let others get me down. We use meditation to create and strengthen our shields. One will grow to control their shield over time, and as our faith grows—our relationship with God

deepens, strengthens—one's shield naturally grows much stronger. Through meditation we can learn to shape and control it, tighter against self, family, and friends, and tighter to protect; or looser around one's self to "feel" things out better. Our shields grant us greater perception of our surroundings.

To focus the Shield of Faith, go into a simple meditation and ground and center your energy; this is very important. Picture an oval, egg shape, around you to give your shield shape and distance. Once done, push the shield out from your center to the imaginary bubble you've created. Next, send out the flame of Gevurah, merging your energy with the fire of the Holy Spirit, pushing the energy from the inside out to clear yourself, others, and space area you are in. If you're not exactly sure what we're referring to, think back to the fire felt in meditation. This is what we are pushing out. Think of it as a clean, white flame. From there, reach out with the energy in your shield to find things or feel things out.

Shields and Ethics

"That which ye do send out shall return unto you again."

—Alma 19:80 RAV, 41:15 OPV

This bubble shield is the most basic type of shielding. If one needs to picture it in their mind, think of a blue and white energy ball. But, this is not the only type. There are conversion or transference shields that will let one change the negative energy into something useful. There are also mirror shields that let one reflect back negative energy. To use a mirror shield, simply picture your shield as shiny and reflective. Rather than just keeping negative energy away, it will reflect it back to the sender. If there is no sender, it will just

shoot out from where it is – having nowhere to go back to. This type, however, comes with a number of ethical questions.

Ethics can be seen as a hard topic as every situation changes the question. It can also be seen as simply as love God, love your neighbor. Sending negative energy back at someone has its risks, all must face justice. If someone or something is throwing priestcraft using a mirror shield it may stop them, but it may harm someone else unintentionally. One may argue that, ethically, someone else threw the priestcraft and they are the ones deserving justice. But this doesn't help if that negative energy harms someone you know and care about.

In Translation

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

—Romans 12:2

A more positive solution is what is called transference. The conversion or transference shield won't stop anyone or anything from throwing negative energy around, but it is better to turn the energy into something else—something good. Remember, we have been born again in Chesed—Christ's mercy. This allows us to trans-late, alter, or change the nature of the energy, as all energy comes from God. Using the power of God we may transform negative energy back to positive, dividing the light from the darkness.

To use transference, simply grab the negative energy in the outside of your shield, like a net. I find it helps at first to imagine the

shield as being sticky. Push the negative energy to your grounded energy—do NOT let it get through your shield—and focus on channeling your grounded energy, effectively shoving the negative energy down into the earth where it will be recycled. It is the Holy Spirit doing the real heavy lifting, as the fire of Gevurah purges the energy, and the Grace of Christ transforms it.

While the mirror shield is a weapon, and should be treated as such, the transference shield is a peace-maker. We should remember that most negative energy is thrown unknowingly. Some exists due to attitudes or events. There is a common expression: some people give off “bad vibes.” That doesn’t mean they are “sorcerers” using priestcraft out to get people. They may just be going through a rough time and are unknowingly send out negative energy. It is our role as disciples and ministers of Christ to mourn with those that mourn and help them through these types of situations.

In Practice

“I will go and do the things which the Lord hath commanded; for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.”

—1 Nephi 1:65 RAV, 3:7 OPV

Generally, one use the bubble shield first. Once we get an understanding of what is going on, we can switch to transmutation shield if appropriate; one shouldn’t take energy if we don’t know where it is coming from. The mirror shield is then an option if one needs to merely send the negative energy away. If after assessing the situation

it is seen that a peacemaker is needed, heed the call of God and convert the negative to positive energy, allowing our positive energy to overwhelm the negative in the light of Christ, like making like.

One may, as moved by the Holy Spirit, use appropriate names of God, mudras, stones, or other tools as needed. If, for example, one of my kids has had nightmares, they will use a black obsidian stone and a warding mudra in their meditations and shielding to great positive affect. I highly recommend learning to use mudras, mantras, and other tools once having the basics down.

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”

—Ephesians 6:16

Recapping

- Magic (God’s power working through us) comes from inside of us
- To control magic (the power of God), one must control one’s self
- To control what goes on inside of us we must practice and take the time to develop a personal relationship with the Holy Spirit

Meditation may sound boring but it works. If one is doing it correctly it shouldn’t be boring because it is a spiritual conversation. We talk to our god, then we listen. That’s meditation. Pay attention and you’ll see the magic of God’s miracles working in your life. As we truly live our religion, we will find we become more and more in tune with the spiritual or magical world than even we realize as we grow in Grace.



Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.

—Ephesians 6:11-18

Assignment 5: Mormon Meditation Continued

In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you mediate? Were you able to move your energy, create a shield? Did you notice a change in yourself throughout the week as you meditated?

Send your written assignment to David Ferriman: dferriman@cjccf.org





LESSON 6: TESHUVAH WEEK 1 THE GOSPEL OF JESUS CHRIST

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

—Mark 1:15

Teshuvah is a Hebrew word translated in the Bible as "repentance." However, it's true meaning is "return," as in one returning to their original state. We use the term Teshuvah in Mormon Kabbalah for a few reasons. The main reason is because we are not leaving our old lives or old paths when we set Ego aside for something new. Rather, we are returning to the path we were already on.

We were with God before we were born (*Palms 82:6, John 10:34-36, 1 Nephi 1:126-127 RAV, 17:36 OPV*). We knew God, we are all the children of Elohim. By accepting Christ, we are returning to Elohim as Christians, children of Jesus Christ, the Messiah. By studying Mormon Kabbalah, we are relearning that which we already knew. We have merely forgotten and need reminding.

The Power of Three

There are four weeks of Teshuvah,

the first is self reflection. One will read each day of creation and meditate on them, one day at a time. How does each day fit with where one is now? After reflection, one begins the three forms of Teshuvah; Keter: Born Again (accepting and growing in Grace), Geburah: Return (repentance), and Chesed: Restoration (healing). Each of these have seven steps, each modeled after the creation. And, each step is preformed daily. We will repeat these steps as we grow in Christ's Grace. Thus, even after moving beyond this level in our Mormon Kabbalist studies, we continue the practice.

These steps serve us as we grow in Christ's Grace. We are fully perfected in Christ the moment our hearts are pierced. As our kli (heart or vessel) is cleaned, our perception is changed. This will continue as we grow in degrees of Grace. Teshuvah is a constant path to becoming what we truly are. To us it appears as a circle spiraling up, but to God it is a straight path moving forward.

The Sefirot

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

—Proverbs 11:30

In Mormon Kabbalah there are 12 Sefirot, ten visible on the Tree of Life, one invisible, and the twelfth Sefirot is the Tree itself, En Sof. The 10 Sefirot (Hebrew for "emanations") are the 10 attributes of God in Kabbalah, through which Ein Sof (the Everlasting name of God) reveals Himself/Themselves to humankind.

There are a few different ways of using the Sefirot. Some Kabbalists study and grow from attribute to attribute, while others see them as an urim and thummim. As an urim and thummim, the right and left sides create a series of "lenses" for the natural eyes, while the center creates a series of "lenses" for the third or spiritual eye. Through this urim and thummim, God helps us see both the physical realm and the chain of higher metaphysical realms.

In Mormon Kabbalah, we do both; using the Sefirot for growth and as seer stones. We grow from Sefirot to Sefirot in Christ's grace, and seeing the world through spiritual eyes by the power of the Holy Ghost. Here we will give a quick over view of each Sefirot and how one may grow their perspective with each as we grow closer to God.

The First Three Sefirot, Before the Seven Days of Creation:

1. **Keter (Crown):** Keter is the top most Sefirot, it is where we must begin—with God, and where we end—in God's presence. It is the light of Keter that illuminates all of Creation, it is the light that separates the darkness. Keter is the beginning and the end with no beginning and no end. Keter is before the Creation.
2. **Da'at (Knowledge):** The greatest wisdom is to know God. This knowledge comes at a price. We must put the false gods of pride and Ego behind us. We may be seen as weak before the world because we give of ourselves as Christ gave His life for us. Yet this is the true knowledge. Da'at is before the Creation.
3. **Chokhmah (Wisdom):** It is one thing to know there is a God, but true wisdom—divine wisdom—dictates that we submit to God. We do not take upon ourselves the name of Christ in vain but become the children of God—Christians. We let go of Ego and begin the work of bringing Heaven to Earth. Chokhmah is before the Creation.

The Seven Days of Creation: Sefirot

1. **Chesed (Mercy)** (Genesis 1:1-5). We cannot perfect ourselves except through Christ. Jesus Christ is the ultimate example of God's mercy for us. As we follow Him, turning our lives over to the Prince of Peace, the light separates from the darkness and we become the peacemakers.
2. **Gevurah (Judgment)** (Genesis 1:6-8). In the Fire of the Holy Spirit we are judged and found worthy, having been washed clean (the water dividing from the water) by Christ's mercy. Being the pure in heart, our perception changes—we see the world through new eyes. We see God's hand in everything around us. And eventually, we in a very real way will see God.
3. **Tif'eret (Compassion)** (Genesis 1:9-13). With our new eyes we see things as they are, which opens us to love others, even those we don't know or that have hurt us. The dry land appears and we stop the selfish cycle of pride Ego brings and extend mercy because we have been given mercy (*Mosiah 2:29-36 RAV, 4:16b-21 OPV*). God has judged us and made us whole, we in turn bring this same light of life into the world.
4. **Netzach (Endurance)** (Genesis 1:14-19). We are the covenant people of God, and just as God will keep His covenants with us, just we must keep ours with Him. This cycle of staying hungry for righteousness and keeping the Law as we understand it is how we grow in Grace. We do this by following the lights in the firmament.
5. **Hod (Submission)** (Genesis 1:20-23). Only in meekness can we gain all the Father and Mother have for us. Once we gain true, godly perspective, we see bad things don't happen to good people, things happen to all of us—good and bad. It's our reactions to these things that determine who we are, not the causality (*Omni 1:46-47 RAV, 1:26 OPV*). This allows for the creation of the fish of the sea and the birds of the air.
6. **Yesod (Foundation)** (Genesis 1:20-23). The foundation of true transformation lies in how we interact with, and not just perceive, the world around us. We seek and speak truth, we do not judge others, we are a comfort to those that stand in need of comfort (*Matthew 7:1-5; Mosiah 9:38-41 RAV, 18:8-10 OPV*). The light of God from Keter shines into the world through our actions. We shed Ego and pride for godly altruism. This is the very foundation of righteousness, and Adam and Eve are formed.
7. **Malchut (Exaltation)** (Genesis 1:24-31). We are now walking the path of exaltation in our innermost thoughts and outer expressions. We are transformed into new beings. No longer yearning for worldly possessions, dividing people by what they have or have not, looking at worldly things we desire; but seeking the spiritual things we need. By seeking entry to heaven we now see heaven isn't a destination to arrive in but a state of mind we've brought to Earth. Now we rest.

The Plan of Happiness

Teshuvah is a return to the path of happiness we've been separated from by Ego. Ego leads us to sin, which can give us a false sense of happiness. Eventually, however, we see how hollow this "happiness" is. The grass is continually greener on the other side of the fence, just out of reach. But forever the "one more" of Ego's greed only seeks another object that will never truly satisfy us. This is why Lehi taught that "mankind is that we might have joy" (2 Nephi 1:115 RAV, 2:25 OPV).

We are tempted by Ego to think returning from sin leads to eternal sorrow as we come to Christ with a broken heart and contrite spirit. Teshuvah leads us past the illusion of the happiness of Ego's worldly pleasures. True happiness comes when

we reject Ego for altruism and the spirit of ubuntu. This is best understood by the two greatest commandments: Love God, and love thy neighbor as thyself. Why? Because God loves us as a parent loves a child, only infinitely more so. As we grow to love God, we cannot help but grow to love others.

This path leads us into the eternal bliss of God's love. It is a world that can only be understood by those who's eyes have been opened through Christ. These see the world as Elohim does. Over time, our growth in Grace returns us by restoring our vision of the world as it truly is; a blessed creation of God. That is to say, by changing one's perspective Teshuvah changes all of reality. Remember again what Elohim said of the creation, of us: "It is good."

Assignment 6: Teshuvah Week 1

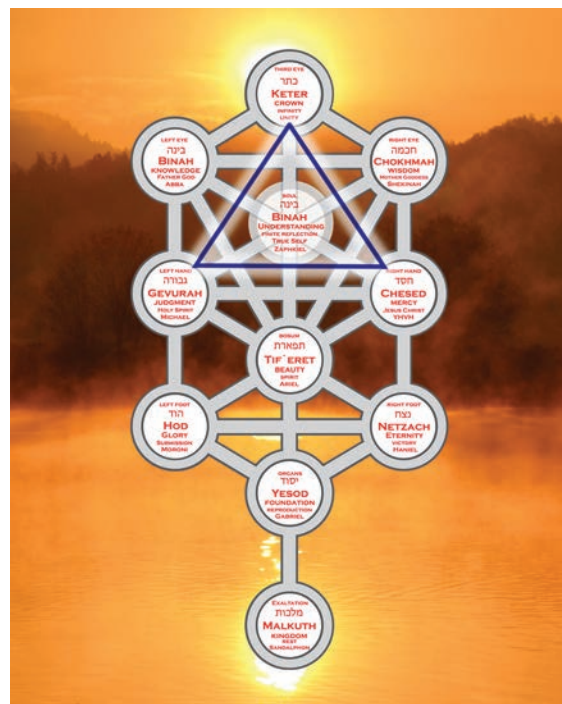
In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you meditate? Did you notice a change in yourself throughout the week as you meditated? What does teshuvah mean to you, and do you feel closer to the Lord after this week's mediation? Why or why not?

Send your written assignment to
David Ferriman: dferriman@cjccf.org

Additional Study Materials

Mormon Kabbalah Podcast:
<https://www.buzzsprout.com/800807/>

Dividing the Light from the Darkness
Dividing the Waters from the Waters
Gathering the Waters and Bringing Forth
Dry Ground
The Lights in the Firmament
The Fish of the Sea and the Foul of the Air
The Living Creature
The Lord of the Sabbath





LESSON 7: TESHUVAH WEEK 2 BORN AGAIN

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

—Isaiah 62:3

Hebrew for "Crown," Keter is the topmost Sefirot on the Tree of Life. It is the above and between Da'at (knowledge) and Chokmah (wisdom). "The first 'holy' is the highest Crown" (*Sefer HaBahir* 128). "The First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has no beginning and it is the Primal Glory, for no created being can attain to its essence" (*The Thirty-Two Paths of Wisdom* 1).

Keter is the first Sephirot we obtain because Christ's Grace first fully perfects us. That Grace then guides us throughout the Tree. It is seen as interchangeable with Binah, the "hidden" Sephirot directly below it because with Sinah (understanding) our perception changes and we see through God's eyes. Keter walks us through the first step: the broken heart, or pierced heart, and the contrite spirit. We acknowledge that we are fallen beings. We eat from the tree of knowledge of good and evil. But, unlike Adam, Lilith, and Eve, we do so with God's permission.

Knowing good from evil is not enough. God has given us free agency. This agency allows us two opinions: (1) willingly allow Christ's Grace to use, guide, direct, and transform us, or (2) be used by God as a blunt instrument. God's will shall be done regardless. Our freedom merely allows us to decide how we will be a part of the story. We either allow Christ to clean our kli (Hebrew for "vessel," here representing our hearts) or we keep drinking from a dirty cup.

The Seven Days of Being born again may take a moment. It may take years. Regardless, it follows the seven days of the creation.



Keter

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." —1 Peter 5:4

English: Crown

Body part: Top of the head, just above the head, or third eye

Color: White

Element: Spirit: intelligence, priesthood, oneness

Associated with: Ehveh "I AM" (the power of God, the unity of God)

Herald: Enoch/Metatron "a divider and fixer of boundaries;" archangel known as the Recording Angel or the Chancellor of Heaven. See the herald of Binah for more information.

Day of Creation: Before the creation. This represents everything we were, God is, and we will become.

"The Word of God became man, that thou mayest learn from man how man may become God." —Clement of Alexandria

Keter is the uppermost of the Sefirot of the middle line or kav emtsaee (Hebrew for "middle line"), the line of mildness or balance in the Tree of Life. In the Zohar, Keter is known as "the most hidden of all hidden things," being incomprehensible to man. Only through God may the incomprehensible be known. Keter teaches us humility, "the last shall be first, and the first last" (*Matthew 20:16*). To see the world through the Sefirot Keter:

- one's thoughts should be pure
- one's temperament should be gentle
- one's face always shining
- one's ears should listen to hear the good in all places
- one's eyes should not seek evil, always looking for the good in all things
- one's nose should be free from the breath of anger
- one's mouth speaking nothing but good, righteousness

We see Keter through Binah, which is a reflection of this Sefirot as seen by the human soul once we are born again. Binah is the Holy Spirit giving us intuitive understanding, contemplation by Christ's Grace. It is the womb, a temple inside us housing the Spirit of God. It is the birth of the soul.

In a mundane way, Binah may also be seen as deductive reasoning. It is God helping us understanding one idea pondering or gazing at another. Binah can be a rational process that within a person which guides us to develop an idea to its fruition. Thus scientific breakthroughs and revelation giving us guidance can both be Binah; understanding from divine knowledge and wisdom given us by God.

The Seven Days of Creation: Keter

1. **Light from the Darkness** (Genesis 1:1-5). Adam and Eve partook of the fruit of the knowledge of good and evil without God's permission. Today, God has called us to seek him. We are free to know good from evil that we may find him. We seek the light of the love of God to replace the darkness of our Ego. This begins with the prayer, a plea, to god inscribed in our hearts – our pierced hearts.
2. **Water divide between the Earth and the Heavens** (Genesis 1:6-8). From this prayer, the firmament is divided from the waters. This is to say, God grants us Water; His Chesed, Mercy—Jesus Christ. We have partaken of the tree and now see that we are naked. This perception, a clearer view of reality, given us by God.
3. **Dry Land is revealed and Vegetation Grows** (Genesis 1:9-13). On the third day, we must clothe our ignorance. Rain comes, and growth begins within us. The land is Earth, Chokhmah, the wisdom of Shekinah. She has given birth within us, the mercy of God in answer to our prayer. Our "clothing" are the "fig leaves" of our altruistic actions. We are moved by grace to do good works. And, by our fruits will they know us (*Matthew 7:16-20*).
4. **Lights in the Firmament** (Genesis 1:14-19). The Holy Spirit leads us, showing us the way. There are ups and downs, and so God has given us the Sun, the Moon, and the Stars. These are the ups and downs we all go through as our faith is tried. Every degree we rise to creates new darkness, challenges that God will guide us through.
5. **Living Creatures of the Sea and Air are Created** (Genesis 1:20-23). These living creatures represent the desires within us. These creatures are of Air and Water. These are Da'at, Knowledge and Chokhmah, Mercy; God the Father and God the Son. We grow in both Grace and Knowledge.
6. **Bring Forth Living Creatures After Its Kind** (Genesis 1:24-31). It is here that we, humans, are created. We're now born anew. What then of these "animals?" Remember, God brings the animals to Adam to name in the second chapter of Genesis. We see these desires within us, and through Christ's Grace we tame them. Everything God has given us, every desire, we may use to glorify him. Here too are we given the charge to care for the world that God created. This is both a command to continue to grow in Grace, and also to share the fruit of that tree and bring more souls to Christ, back to that God that created them.
7. **The Sabbath** (Genesis 2:1-3). At this point God's work in creation is completed. What's next? Rest and repeat. We are continuously Born Again in Christ every time we grow in his Grace.

God's Creation

We are now God's new creation. With our pierced hearts, we have access to the Tree of Life (1 Nephi 2:49 RAV, 8:10 OPV). By being Born Again, we are transformed into "new beings." We are a new creation of God in that we reject Ego (the darkness) and move towards altruism (the light). Our kli, the "vessel" within our hearts, is washed clean that we may drink of the water of life freely and taste of its goodness. We accept Christ. We full accept him. This doesn't mean we have let go of all of our sins or Ego. It means we, as a new creature, have been fully washed clean by Christ's Grace. This

transformation allows us to move forward as perfected beings into the second stage of return.

Each of us are Adam and Eve walking out of the garden, and we are also Joseph Smith Jr. walking into the grove. Mormonism is a very personal religion because it's not about us as a part of a greater organization of people. It's about our very personal relationship with God. Teshuvah is an opportunity to deepen our relationship with our God. Because our God is a God of Love, we too must use this opportunity to grow in love, as we are the creation, thus a reflection of God.

Assignment 7: Teshuvah Week 2

In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you mediate? Did you notice a change in yourself throughout the week as you meditated? What does teshuvah mean to you now, has your idea of it changed? and do you feel closer to the Lord after this week's mediation? Why or why not?

Send your written assignment to David Ferriman: dferriman@cjccf.org





LESSON 8: TESHUVAH WEEK 3 THE RETURN

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also has become my salvation."

—Isaiah 12:2 KJV, 2 Nephi 9:133 RAV, 22:2 OPV

We have traveled through Keter, being Born Again. Next is Gevurah, Hebrew for "strength." This is the fifth Sephirah in the Tree of Life. It is below Da'at, across from Chesed, and above Hod. Gevurah is the essence of Din (Arabic, "way of life"), or judgment, and limitation. And, it is fire. It represents the Left Hand of God; the Holy Spirit. It's fire will cleanse us and perfect us. Or, it will condemn us and destroy us if we do not allow it to use Christ's Grace to perfect us.

Gevurah is the internal transformation. It is our confession as we wash away Ego and sin. It is God's strength, and thus our strength from God. It is our repentance as we return. When we say that we have returned to become a "new being" or a "new creature," we are referring to the

union between our immortal spirit and our mortal bodies. Our spirit and body have become one, our physical bodies growing to be like or resemble our spirits in purity. This union is the birth of the soul. We were all perfect in the premortal worlds. We were the perfect creations of God; children of Elohim; Avinu and Shekinah. Through Jesus we are made whole again.

This desire to return allows us to acknowledge our sins and be judged by them. Thanks to Christ's atonement, justice has been served by mercy. This allows us something we could never do on our own, grow to heal the damage our physical bodies have done to our souls. We are able to return to Elohim as perfected beings, through Christ, accessing Binah, knowledge (Avinu) and Chokhmah, wisdom (Shekinah).



Gevurah

It is God that girdeth me with strength, and maketh my way perfect."

—Psalm 18:32

English: Judgement

Body part: Left hand

Color: Red

Element: Cleansing

Associated with: The Holy Spirit or Holy Ghost

Herald: Adam/Michael "One who is like God;" Michael is the chief archangel who leads God's armies against Satan's forces. In the war in heaven he defeats Satan, as recorded in the Book of Revelation (12:7-9). As Adam, he is the Ancient of Days, a prince, and the patriarch of the human family (*Daniel* 7). Some branches of the Latter Day Saint movement teach or imply that Michael or Adam actually is the Holy Spirit.

Day of Creation: The second day. On this day God divided the waters from the waters, the heavens from the earth. Likewise we are able to separate the worldly from the spiritual, to help us finish the creation. Just as the rain pours down from the heavens and evaporates up to the clouds, so too must we make that which is above and below unified. As above so below, as below so above. This creates the inner balance between the physical and spiritual worlds we live in.

Gevurah is Din, the essence of judgment. If we are saved, the Holy Spirit cleanses us with Fire. However, if we are wicked we are burned as those same flames become Hellfire. Gevurah then is both the mode God uses to perfect the Saints, and to punish the wicked—judging humanity in general. It is the fulfillment of the Law, and strict meting out of justice. It is because of Chesed that Gevurah is associated with the power to bestow goodness upon others, the cleansing fire becoming Christ's light of Creation. It stands in contrast to Chesed, though Christ's mercy in Chesed will protect us from Gevurah's fire.

Gevurah allows one to overcome the true enemies, be they from without (Satan) or from within (Ego). As we work through this sefirot, we are judged and found worthy, having been washed clean by Christ's mercy. Being the pure in heart, our perception changes—we see the world through new eyes. As we grow in grace we see things more and more as God sees them. We see God's hand in everything around us. And eventually, we in a very real way will see God.

The Seven Days of Creation: Gevurah

1. **Regret** (Genesis 1:1-5). On the first day we must separate the light from the darkness. We understand sin harms us, harms others, and separates us from God. We must regret this damage as the first step forward, away from darkness and towards God's light.
2. **Renounce** (Genesis 1:6-8). On the second day came the waters, and as in baptism we must awash way sin. We cleanse ourselves from that which separates us from God, desiring to replace acts of ego with acts of altruism.
3. **Confess** (Genesis 1:9-13). Just as vegetation sprung from the ground, on the third day we bear the fruit of confession. We must separate the land from the seas, the guilt and shame, admitting what we've done to ourselves, to God, and to those we have harmed.
4. **Reconcile** (Genesis 1:14-19). On the fourth day God created the sun, moon, and stars to light our path and give us signs in the firmament. Gevurah represents the Holy Spirit, the God that guides us. As we access this deity, he will light our path; bridging the gap created between us and God. This will stir Christ's Grace within us, moving us to do his works. Thus, we do our part to mend bridges broken by our egos, that the warmth of the sun may be felt by all involved.
5. **Make amends** (Genesis 1:20-23). On the fifth day living animals were created. While only Christ can truly repay our wrongs, we still must do our best to repair any damages caused by our ego's sin, bringing life where there was only the vegetation of confession. Now, our good deeds bare fruit and multiply. God blesses both those that did harm, and those that were harmed.
6. **Resolve** (Genesis 1:24-31). On the sixth day God creates humans, as a new creature. The same is true with us. By working through the first five steps, we are new men and women, born again in Christ. We are humans created in the image of God. With renewed focus, we must now move forward resolving not to repeat this sin, as we are now a new person in God.
7. **Rest** (Genesis 2:1-3). This last step can be the hardest, as we must forget the sin and forgive ourselves. Our egos will attempt to shame us for what we've done. We must see ourselves as God sees us; forgiven. We must put past sins behind us, and rest knowing God has seen our hearts and said, "It is good."

The Return

In Keter we took the first steps of teshuvah, welcoming Christ into our lives. In Gevurah we take the next steps, learning to do God's will, because Gevurah is fire—action. This is the time when Ego steps in to move against us. Nagging doubts may creep in, but by building a relationship with the Holy Spirit, we gain a powerful guide and protector. Remember, God doesn't want us to fail. His plan for our happiness is the reason everything is happening.

We were perfected when we were born again, even though we are not perfect. If we were perfect we wouldn't need to grow in Grace. This is why works without grace are meaningless (dead), and grace without works are also dead, showing we do not truly have grace (*Romans 3:19-24, James 2:14-18, 26*). Why

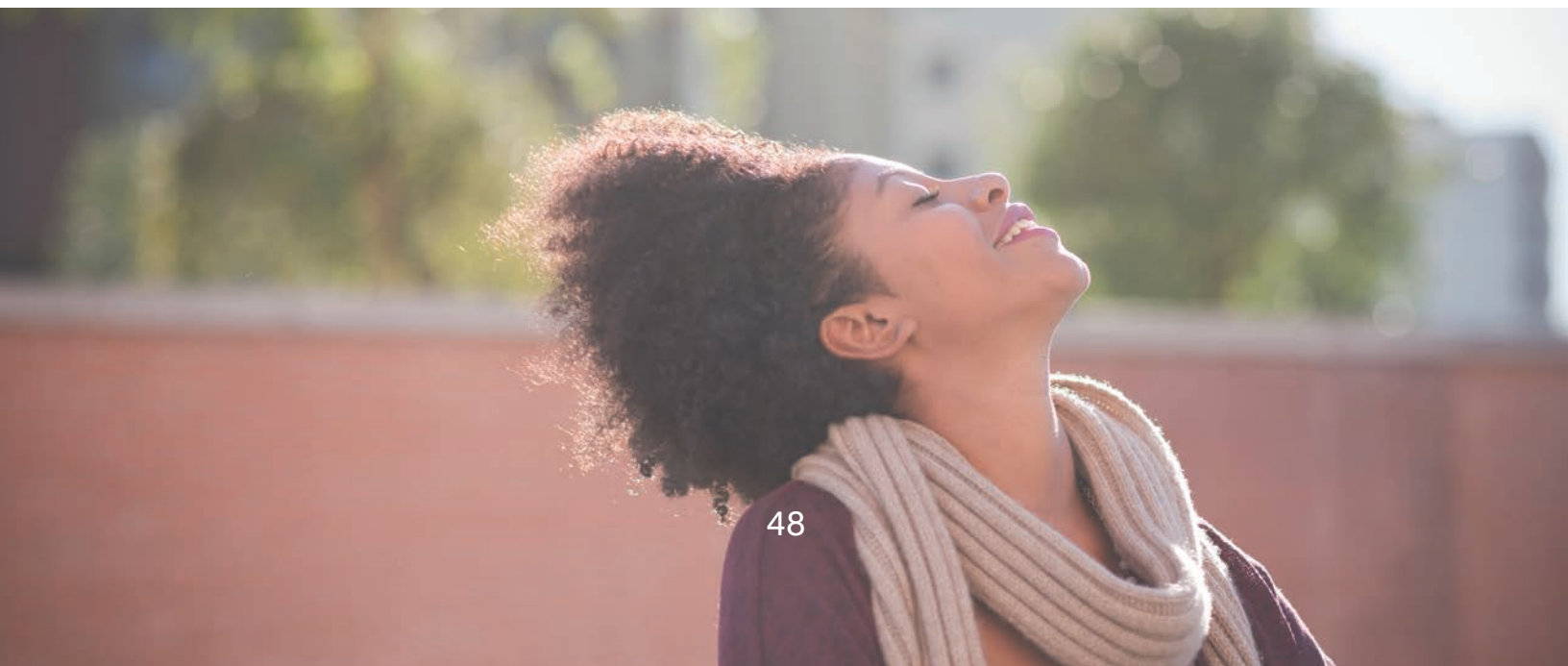
follow the Law if the Law is dead to us? And how are we saved by the Law if the Grace of Jesus moves us to follow the Law? What matters then is faith and works going hand in hand. In Kabbalah, this is to say what matters is where the Law is written, in our pierced hearts.

To endure to the end the Law must be written in our hearts in Gevurah's flames, any by this we know that we have accepted the Lord's unconditional love. God has given us so much, and asks for so little in return (*John 15:13*). He gave his life and asked us to pick up our crosses and follow him (*Matthew 16:24-26*). And this He said would be easy (*Matthew 11:28-30*). As Gevurah transforms us, we move beyond merely accepting Christ's mercy. The Holy Spirit finely tools us into instruments of God, in building His creations.

Assignment 8: Teshuvah Week 3

In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you meditate? Did you notice a change in yourself throughout the weeks as you meditated? What does teshuvah mean to you now, and do you feel closer to the Lord after this week's mediation? Why or why not?

Send your written assignment to David Ferriman: dferriman@cjccf.org





LESSON 9: TESHUVAH WEEK 4 THE RESTORATION

*"Restore unto me the joy of thy salvation; and uphold me with thy free spirit."
—Psalms 51:12*

Gevurah has given us the strength to return home. The final step is Chesed, Hebrew for "kindness" or "love." This term is commonly used in the Bible to describe God's love for mankind. It refers to "tikkun olam," Christ's mercy repairing the world. It is the foundation of the Law (Keter): Love God and Love thy neighbor (*Leviticus 19:18, 33-34, Matthew 5: 43-48; 22:36-40, 3 Nephi 5:89-92 RAV, 12:43-48 OPV*). Thus, in Mormon Kabbalah it is known as Mercy.

Sin has two affects: damage to the sinner, and damage to those they sinned against. The restoration or mercy is the healing portion of Teshuvah. This also has two parts. First, it completes the Return healing us, and second it heals us when we have been spiritually harmed by others. This healing power has a third effect: ministry.

We obviously do not harm God when we sin against Him. However, sin is a negative with both cause and effect. Being washed clean by Christ's Grace feels wonderful, it's empowering! However, it doesn't merely heal us. On its own, teshuvah can be seen as ego fulfillment. Yet this is contrary to the whole point of being Born Again! There must be a way to heal those that have been

harmed, and for God to heal us when we have been harmed. This is Chesed. This is the Atonement's Mercy healing us, healing the wrongs done against us. This is the power of Christ, and his Atonement.



Chesed

"O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever."

—Prayer of Azariah 1:67

English: Mercy

Body part: Right hand

Color: Blue

Element: Water (baptism)

Associated with: YHVH/Jesus Christ (the Son of God, the right hand of the Father)

Herald: John the Baptist/Zadkiel "Righteousness of God" or "Grace of God;" Zadkiel is also known as Sachiël, Zedekiel, Zadakiel, Tzadkiel, and Zedekul. He is the archangel of freedom, benevolence and mercy, and the Patron Angel of all who forgive.

Day of Creation: The first day. On this day this light was divided from the darkness, creating light and knowledge: love and kindness. All creation is embraced in love as one. All things are in harmony, balance.

Chesed is the first Sefirot in the attribute of action (the Day s of Creation) in the Kabbalistic Tree of life. The Bahir states:

"The fourth is the charity of God, His merit and his Kindness (Chesed) to all the world. This is the Right Hand of the Blessed Holy One."

—Bahir IV:144

As Christians, we know God's Mercy, and the right hand of God as Jesus Christ. Chesed then is the Sefirot that manifests God's absolute, unlimited benevolence and kindness. Chesed is the Alpha and the Omega, the Beginning and the Ending of the Law.

Chesed teaches extend mercy to others as God has extended mercy to us. We go the extra mile, are faithful to our covenants with God and are forgiven of past deeds (*Mosiah 2 RAV, 4 OPV*). Chesed enables us to pick up our cross and follow Christ, as he makes our burdens light.

The Seven Days of Creation: Chesed

1. **Healing** (Genesis 1:1-5). Sin has harmed us and others. On the first day of Chesed we allow God to separate the light from the darkness. The darkness is washed away by the warmth of the light. Being cleansed by the light we are purified and thus moved by the Holy Spirit to do holy works.
2. **Washing** (Genesis 1:6-8). Next the waters come, cleansing the pain sin has caused us, and helps us make clean our sins that have caused pain to others. The waters are cool and refreshing, getting deep within us, healing our wounds. They are also harsh to help us mourn with those sin has hurt. We are literally washed clean and made whole in the peace of God, and now wish to extend that same healing out to others. Know that it is Christ's mercy that washes us.
3. **Works** (Genesis 1:9-13). The earth breaks free from the water, and vegetation springs from us, causing us to take action. When we are the ones that did harm, we are moved by God to admit our mistakes and work to heal those we have harmed, just as we have been healed. We do this as we are moved by the Spirit. While it is by Grace we are saved, that salvation moves us to action.
4. **A New Path** (Genesis 1:14-19). With the sun, moon, and stars lighting our way, the Holy Spirit guides us forward. We're back on track, leaving the past sins, pride, and Ego behind. This allows us to do more than be healed. We are now able to move beyond our own needs and be a light unto the world, helping and helping others.
5. **Greater Works** (Genesis 1:20-23). As we grow in Grace, our good deeds bear fruit and multiply. We now wish to bring others to Christ. God moves us like birds to the air, and fish in the sea; swift, ever moving, ever singing his praise. We're seeking to help heal all that have been harmed. God has called us to minister to those in need.
6. **Mission** (Genesis 1:24-31). With your new found understanding, God has called you to bring teshuvah to the world. You are called to be a fisher of mankind. Many are lost, and you now hear their cries. You understand the call to repentance isn't wall of a chastisement, but a bridge we build through acceptance and love. You're now active in the building of God's kingdom, a new Eden.
7. **Rest** (Genesis 2:1-3). The cycle of teshuvah isn't the end, but a new beginning. Now we rest so that we can start the cycle again in the new month. Today we worship; we mourn with those that mourn and have joy with those that have joy. You can better help others because God has opened your eyes and you see "It is good."

The Restoration

To be fully restored, we must continue learning, growing, teaching, and building. We're growing grace by grace in Christ. The way to grow now is not merely inside of us, building our own relationship with God. Now, we find others that can help us grow. All of these will teach and guide you on the path, just as you will teach and guide them. No one has all of the answers. This is why God has taught us to worship with others. You're not alone. We're all in it together. This is known as the Spirit of Ubuntu.

Christ and the Spirit of Ubuntu

What is ubuntu? Ubuntu is a Nguni Bantu term translated as "humanity towards others." A broader understanding of the term would be "the belief in a universal bond of sharing that connects all humanity," (*Wikipedia*). In Mormon Kabbalistic ideology it's Zion: "I am because we are."

We all share the same creator, and are all the children of God, as we learn in the first book of Genesis. This bond is universal and connects all of us. The greater we understand this principle, as taught in Mormon Kabbalah, the greater we understand ubuntu and our creator. The following story is shared to explain ubuntu:

"One day, a western anthropologist went to Africa to study the social behavior

of an indigenous tribe. He proposed a game to the children and they willingly agreed to be part of it. He put a basket filled with fruits underneath a tree and told the children that whoever would reach the basket first would win the whole basket and could eat the fruits all by him or herself.

"He lined them all up and raised his hand to give the start signal. Ready. Set. Go!"

"The children took each other's hands and started running together. They all reached the basket at the same time. Then they sat down in a big circle and enjoyed the fruits together, laughing and smiling all the time.

"The anthropologist could not believe what he saw and he asked them why they had waited for each other as one could have taken the whole basket all for him or herself.

"The children shook their heads and replied, "Ubuntu, how can one of us be happy if all the others are sad?"

—Amy Rees Anderson,

<http://www.amyreesanderson.com/blog/ubuntu-i-am-because-we-are/#.YWdGerhKiUk>

What could be more Christian that to put others before self? This is the age old internal war between Ego and altruism. The real winners are those who seek altruistic goals and opportunities over that which rewards ego, pride, and selfishness. Let us all move forward, embracing the spirit of ubuntu.

Assignment 8: Teshuvah Week 4

In more than 300 words, describe your experiences meditating for 7 days, preferably in a row. How long did you meditate? Did you notice a change in yourself throughout the week as you meditated? What does teshuvah mean to you, and do you feel closer to the Lord after this week's mediation? Why or why not?

In another 200 words, describe your experiences meditating for a month, four weeks, in a row. How was the total experience? What did you learn about yourself? Your ministry? Do you feel closer to God?

Send your written assignment to David Ferriman: dferriman@cjccf.org



Recommended Books:



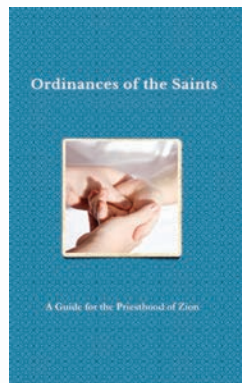
The Book of Avahr

Read the story of Joseph Smith Jr. and the revelations he received prior to the formation of the original Church of Christ.



The Book of Remembrance

The revelations of David Ferriman, the First Elder of the Church of Jesus Christ in Christian Fellowship.



Ordinances of the Saints

A quick reference guide to Priesthood ordinances for the Church of Jesus Christ.

You can find these and more at:

<https://cjccf.org/shop>

For purchase or free PFD downloads.

The Church of
Jesus Christ
in Christian Fellowship