

# The Book of Remembrance of our Ancient Grandmothers

The Zedeqetelebab Edition

featuring

The Book of Zedeqetelebab  
taken from  
The Protection Tablet of Shûm

Interpreted from stone tablets  
by means of Urim and Thummim

The Book of Remembrance of our Ancient Grandmothers

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The Brotherhood of Christ Church

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*This book is dedicated to all those who love the Lord  
and think upon His name.*



Then they that revered and loved the LORD spake often one to another:  
and the LORD hearkened, and heard it, and in His presence a **book of  
remembrance** was written for them that revered the LORD,  
and that thought upon His name.

Malachi 3:16



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## Foreword



When I was asked to write the Foreword for this book, I felt honored and a bit intimidated. I have been a scribe for the past fourteen years and I have published all of our church's texts. I have been intimately involved in the production of our texts, from scribing the words of the seer as he views through the Urim to the layout of a finished edited book; however, I have never had to write anything. Sharing my thoughts in this process feels very personal and I hope I am able to do credit to the sacredness of this endeavor.

I have a deep love of all of our volumes of *The Book of Remembrance*. We have received so much knowledge over the years that it can be overwhelming to try to comprehend God's goodness to us in giving us these gifts. And these books have changed my life in profound ways. Having a glimpse into the mind of God Himself, as well as holy people, can have such an impact on how we think and what motivates us in our lives. This has certainly been true for me.

But this particular volume, *The Book of Remembrance of our Ancient Grandmothers*, is unique and exciting amongst the texts we have. It is also my personal favorite. As I have gone through the process of preparing this text for publication I have had the opportunity to read and study the information over and over again. As I have studied it, I have come to love the people in it. As I said before, I love and respect all the ancient texts we have, and the people whose lives are recorded in them; but they have always seemed to me to be so far removed from my daily life that the people almost seemed like "superstars."

For instance, in *The Book of Remembrance of Enoch* the story of the life of Enoch and of all he accomplished is amazing. His life is full of highlighted moments and his walk with God is profound. Sometimes when I read it I find myself thinking how different my life is to the life Enoch lived, and that gulf can make using Enoch as an example quite difficult. "How could I ever be that holy," I sometimes wonder to myself.

When working on this book about our ancient grandmothers I continually felt how relatable the women were. As I studied it I had the recurring feeling that I was *made* to do these things, live this way, relate like them. The amazing women in this book have accomplished a great task for God, which is the overarching theme of this book, and they have accomplished a great thing in my life as well. They developed relationships, virtue, parenting, forgiveness, teaching and other cultural aspects that have been passed down through the many generations that separate them from our

own time and given those gifts *to me*. Those gifts allow me to worship, to know God personally, to heal, and to pass on to the next generation what I know.

When God created women He gave us the innate ability to join. Women join things. If you are a woman you know what I am talking about. It is natural to join your family to one another. We join people with food and fellowship. We join by sharing and serving. It is in everything we do.

The outstanding women in this record did many acts of joining. They joined their families, but they also joined all of mankind to specific and necessary parts of life. One woman, Adah, was kidnapped from her own wedding and she took forgiveness to unknown new levels. She forgave her captor for all the things he did to her over the course of her captivity, which was more than twenty years. If she can forgive him it seems a small thing for me to forgive my friends and neighbors. She joins me to forgiveness. She makes available to me the freedom of being forgiving.

Adah had a daughter named Iona who was born during her captivity. Iona never knew her father (which is probably a good thing since he was extremely wicked), later Iona's husband abandoned her, and she was viewed as "divorced," which in that time meant she was supposed to remain silent and not speak or teach. But her mother had been forgiving and happy, and she had never talked about being in captivity; so Iona grew up not even knowing that she was born a captive. Her mother taught her and they lived happily together. Iona was joined to that freedom by her mother. She was a very holy woman who lived through many hardships, and she joined mankind to being responsible for themselves and the kind of life one chooses to live – regardless of circumstances. She chose to be holy and good in spite of having bad circumstances in her life which could have made her negative and bitter in her spirit. She lived a victorious life of loving her Creator and her children because she felt responsible to determine for herself what kind of life she would live. That empowers me today. Regardless of difficulties that arise I am always in charge of my own life. I can choose to be happy and virtuous and forgiving – or not; but I am answerable before God for my own life. Iona joins all of us to that truth.

All the women in this book have wonderful, relatable qualities, and they lived amazing lives. In all of our beautiful writings, it wasn't until I read this book that I truly felt my own inborn holiness. These holy women are *my* mothers and grandmothers. They are the grandmothers of us all; and they have left us our inheritance - to live inspired lives like they did, using their examples, and following in their footsteps. These women have made it possible for each of us, men and women alike, in whatever time we happen to be born into, to live our lives in purity, holiness, and to be in control of



our lives even when surrounded by wickedness. There is so much more here; many more examples than I have shared. I feel so incredibly blessed by this work and it is my hope that you will be blessed by it, too.

June 4, 2017  
Sh'ma, Chief Scribe  
Brotherhood of Christ Church



## Preface



This volume is the third in a sequence of four volumes to be printed of *The Book of Remembrance*. The first volume is *The Book of Remembrance: The First and Second Books of Achee*. Achee was a prophet and holy man who lived nearly 5,000 years ago and recorded his experiences and visions from God on a stone tablet. His visions encompass the twenty-four High Priest communities throughout the course of the earth, the thousand year reign of Christ on earth, the creation of the earth, and the Final Judgement of all people. The second volume is *The Book of Remembrance of Enoch* taken from two stone tablets which record the experiences of our first parents in Eden and then the life of the holy man Enoch, of the seventh generation, his righteousness, establishing worship, and divisions of the earth. The fourth volume, which will end the series, will be *The Book of Remembrance of Melchizedek* due out in the next few years.

This third volume is *The Book of Remembrance of our Ancient Grandmothers*. This account is taken from yet another stone tablet, The Guidance Tablet written by Enoch, and covers the earliest generations of mankind in their attempts to develop their language, family cultures, holiness, and virtue. The information in this text is completely new and different in scope than the previous two volumes; however, many names reappear and stories overlap as those people take greater or lesser roles in the ongoing narrative.

All these volumes are interpreted from stone tablets written by ancient people. These are not translations from one language to another, but rather a vision through an ancient instrument known as the Urim. These visions are given to a seer and are literally “seeing through the eyes of God” by allowing God to show the seer His own view of events. The seer hears, sees, feels, and even smells as though he were actually present at the events seen because he is sharing God’s view – and God, being eternal, *was there*. So these texts are unique in that they come from ancient people and experiences, but they have been received by contemporary people and therefore are expressed in modern language. All attempts to reduce or eliminate the modern thought of the seer, and the scribes who recorded these visions, has been made to allow the reader access to the purity of these ancient people and their worship, relationships, and thoughts. For more information on the nature and use of the Urim please refer to the introduction of *The First and Second Books of Achee*.



## Introduction



*The Book of Remembrance of our Ancient Grandmothers* is a companion book with *The Book of Remembrance of Enoch* and *The Book of Remembrance: The First and Second Books of Achee*. The first two deal with the same period of time, from Eden to the Flood, with individual story overlaps. All of The Books of Remembrance are an account obtained from visions brought through the use of the Urim. *The Book of Remembrance of Enoch* record concerns the development of the righteous people of Enoch. It takes place in the geographic area east and south of the Aral Sea, which land they called **Ma'een** (pronounced *mah-EEN*) which means “the dwelling place of God.” It concludes with the righteous people of Enoch being translated into heaven, or it could be said taken back to Eden, which occurs just before the time of the Flood.

*The Book of Remembrance of our Ancient Grandmothers* takes place in an area west of the Caspian Sea, mostly between the Greater and Lesser Caucasus Mountains and also west into modern day Turkey. The Caspian Sea was called by the ancients the **Shaman Sea** because it “sparkles” in the sun light. They called the land area “Qatar” (*kuh-TAR*) after a prominent mountain there. While the people of Enoch were isolated from the wicked, the people of Qatar were surrounded by encampments of wicked people.

This volume is an account of their social and spiritual development leading up to the Flood when the most evil of the wicked were destroyed. In the first chapter you will read about the overarching theme of this work, which is the task of the Lord in preparing the earth and its peoples in such a way that during the long time expanse between the Flood and the Second Coming of the Lord, the righteous, who would continue to live on the earth intermixed with the wicked societies, could maintain and preserve a knowledge of God’s holy purposes in creation. When the scribes and I began the process of using the Urim to obtain this volume we had no idea that the information would take this path, nor did we anticipate the most remarkable revelation of how the Lord used women as His primary resource to accomplish this task. We feel that the world has languished too long without this vital information that reveals the role of ancient women who by their strength, virtue, and intelligence set in place major social influences that are foundational to all the world’s cultures and religions to this day. Their influence was, and is, essential for all the world’s people in maintaining their social conscience and spiritual viability.

This special edition also includes a section brought by Urim explaining the Protection Tablet of Zedeqetelebab. In the appendix there are

instructions for those of the Holy Order to access the Abiding Angels of the Fourth Station of Heaven. Included also is a special notice to all the righteous concerning recent important developments in heaven.

One such woman was named Adah. The power of this woman to forgive was so remarkable that I thought I must not understand what I was seeing with the Urim. So I set the Urim aside for a while. When the scribes and I set out again to view it, not only did her example of forgiveness turn out to be correct, but we were given extensive new understanding about forgiveness through her example.

Another remarkable grandmother was a woman named Shamar, who is a principal person to impact human society with the development of language. In Eden our first parents were raised by God. He was their Father. They had no experience with human parents. In Eden there was no sin and thus no need for reproof or correction. When our first parents *did* sin they left Eden in a very short time afterward. They had no parenting skills. This undoubtedly accounts for things such as the wide differences among their children as “the righteous Abel” and “Cain the murderer.” They had in all thirty-four children. It was not until the third of fourth generation that parents began to develop the ability to communicate to their children a knowledge of wayward behavior. It was this woman Shamar (third generation) who was responsible for originating the vocabulary to do so. Notably, in her older years, she began to develop language to express an understanding of personal, emotional injury as she aided people in understanding the trauma of slavery, but this was not all. She also coaxed from her father, Azan (2<sup>nd</sup> generation), information about an important aspect of spiritual communication that occurred in Eden between our first human father and all creation. That information was crucial in enabling Noah to call forth the Flood. Even being very old she still was the first to put into language a deep understanding of how people can know their Guardian Angels and how to interact with them. These last two achievements have been lost to the world until this writing.

One last example on this topic is a grandmother named Tavah. When she was a young teenager, she intervened in a large gathering of her people who were trying to determine if they would fight the wicked who had given rise to the Niphilim. Her simple, wise speech turned the tide and her people migrated away rather than engage in the Niphilim wars preceding the Flood. Her people were saved from destruction and persevered in their righteousness. Noah’s mother and father were newly married about that time and were among those who moved west in that great migration. If it had not been for Tavah’s wise counsel, all the forbearers of Noah would have been scattered or destroyed and it would have changed the course of the earth.

It is certain that without the influence of these women all the knowledge and understanding mankind gained up to the time of the Flood concerning the nature of God, the knowledge of creation, and the comprehension of the meaning of our gift of life, could not have been passed on to the generations after the Flood.

I think it would be helpful here to give the reader some explanation of terms. Throughout these volumes the ancient names of people and places are used. The original, ancient name of God is **Anokeesed** – “*I am Loving Kindness.*” The original names of Adam and Eve, our first parents, are Yaatsekawd (the first counselor and companion to creation) and Cavah (life giver). She was later called Naba which means “the mother of all the living.” Their son Cain’s original name was Kenneh – “a sweet reed,” and Abel’s name was Matteniah – “gift of God,” rather than “needs to be replaced” which is the meaning of the name Abel. The original name for The Man that God would become, the One we call Jesus Christ, was **Motsah the Lamb** which means “*the Living Waters that flow out with me.*” And finally, the Eerkodeshiy are the “holy watchers” or angels of heaven mentioned in the Bible and the Dead Sea Scrolls; while the Decadarchiy are the “fallen watchers” who fell away with Satan when he rebelled.

Throughout this account there is example after example of women being central in their assistance to the Lord in His task to prepare the righteous to endure in the time following the Flood. While the influence of these women was of primary importance in shaping society, as incredible as it may sound, their most important achievement was in the area of the development of language. Humans are not born with the ability to speak in terms of language. They are born with the ability to feel, to process and learn from their environment, and to make sounds with their voices. As children grow they develop the ability to mimic sounds and develop speech and this is unique to humans. As you read this volume you will encounter many instances when new circumstances initiated the need for new vocabulary: from the practical aspects of developing the ability to teach and guide children as parents to the theoretical explanations of new ideas such as life after death.

And now a word about what to look for with the development of language as you read. In my view, Yaatsekawd had a very limited vocabulary and he didn’t seem to gain more as he went on to live his long life. The instances of him speaking are primarily his rehearsal of that which God said to him in Eden. He most often taught his children by quoting things that God had taught him. Cavah, however, did increase her vocabulary as her need to teach her children was more of a daily need; but she didn’t increase it nearly as much as those in the succeeding generations.

An interesting thing to note is the first family was widely dispersed at the time when Kenneh murdered his brother. This was very early on. This indicates that the early development of language took place in many different places with a variety of groups all at the same time. What the reader will find transpiring during this culturally formative period is in the land of Ma'een there developed a cultural norm pointing toward using a language of feelings. In the land of Qatar there developed more of a verbal language to communicate. In the appendix there is a chart illustrating the contrasts of social views established in these two places. Throughout the narrative the Lord directs specific persons in Ma'een to migrate to Qatar in order to facilitate this development of language and religious culture. Because of this, Qatar was the place where formal worship, teaching and learning first developed.

An example from the chart in the appendix would be the Ten Guidances. These original guidances (which later became the Ten Commandments) were given to the people of Ma'een by Enoch and were called the Ten Guidances for Happy Living. They were viewed to be for the purpose of people acting in such a way to bring happiness to Anokeesed, so that He wouldn't be burdened with sadness or anxiety over His children. But in Qatar these guidances were expressed in clear language for the purpose of social cohesion and a sense of order – so that the people could live in happiness together. It was from Qatar that these guidances evolved later into being called commandments long after the Flood.

In Ma'een, priesthood authority was called “orders of service.” The orders were defined by men's natural capabilities to feel specific aspects of Anokeesed's feelings and desires. But in Qatar these orders were communicated using language of words and out of that eventually developed the concept of priesthood “offices.” Noah's son Shem was also known as Melchizedek and in time he came to be viewed not only with the title of priest but as High Priest. In his day, he was described as a “man of Abarah,” which simply means one who could *cross-over in his spirit from this temporal world into the world of Eden*. A man in such an order of service was viewed as one who could join with all the aspects of the feelings of Anokeesed. It was not originally intended to become a position or a title.

All this development of language was critical and necessary for the people who remained on the earth after the Flood. Scholars now know that many of the world's religions have a foundation in some way with how the ministry and knowledge of Enoch came to be expressed through language. This is so, even though Enoch did not write in words, but rather using non-verbal symbols inscribed on stone tablets. The people of Qatar who dispersed, both before and after the Flood, took with them oral traditions and teachings from Enoch and others. They were able to translate this oral



tradition into written form once writing was developed. And those teachings have influenced the world in many ways clear into our own day. You will find some of those pivotal teachings in the stories of these seven grandmothers who were viewed by their contemporaries as the “foremost women of the earth.”

It would also be beneficial to the reader to understand how we use the terms “translation” and “interpretation” in relation to these volumes. All of the four volumes of *The Book of Remembrance* are an “interpretation” of stone tablets. A “translation” is when something written with symbols is transferred from one written language into another. How the concept of interpretation is used in this work will be new to many readers. One would naturally wonder how a whole volume could come from a stone tablet that has no words on it in *any* language. The meaning of the symbols can be translated into English and they are consistent between many tablets. The time of writing these tablets covers a period that may span around a thousand years and because of this consistency in the expressed symbols we have been able to understand the general meaning of the symbols; however, understanding the meaning of the symbols would never result in a narrative such as we have here.

An interpretation is quite another matter. When using the Urim I have never seen words but rather people and places, and I have felt their feelings and the meaning of their thoughts and speech. These feelings and visions are not vague or dim but explicitly clear and real. The tablet is in hand while using the Urim. The tablet becomes the definition of the boundaries of that which is seen. The person seeing does not look at the tablet. The tablet is present and in continual close contact and actually sets the parameters of what is seen through the Urim. So the vision is about the people who created the tablet and the society that it affected. In many ways the vision before the Urim thus defined provides an actual historical record in much of the writing. With the Urim I hear names and I feel their meaning. In formal settings, that come with the vision, I am able in large measure to quote what is being felt and spoken. As I see and feel in those settings, my mind must construct instantly thoughts in English which I then say out loud for the scribes to record. There are generally four scribes because it is very hard to write it all with accuracy as fast as it sometimes comes. So between the four of them one or another will fill in the part that someone else missed. Most chapters come out of an approximately fifty minute session. That time frame seems fairly consistent because the emotional level of such visions is very intense and a condition of saturation is reached where I cannot go on. The sessions are completely unrehearsed and what is written is not varied away from, but can be clarified later through careful editing. At times I have had to go back later and look with

Urim again at some specific event. I mention all this about the use of the Urim to help demystify its use. .

In conclusion what we have produced in this volume is remarkable. It has the capacity to greatly enhance the reader's spiritual growth and overall understanding. Each volume in this series has greatly impacted my own life as well as our corporate understanding and worship within our Community. My hope is that each reader will approach this work with seriousness and with faith. When reading this material faith is obtained by allowing the writing to speak for itself and the Spirit to bear witness. There is never any attempt to persuade.

~ the Seer



Fire Lily - *arisaema dracontium*



Fire Lily Seed Heads



## The Zedeqetelebab Edition Introduction to the Protection Tablet



A brief history of how we obtained the Protection Tablet is in order, and also of how we felt about it and came to view it with Urim may be helpful. In 1976, I came across a picture of the Guidance Tablet in a book by National Geographic. It was called the Wilmington Tablet, being named after the name of the property owner upon which it was found. Because there is a man and a woman on it, we started calling it the Family Tablet. The Spirit of the Lord began telling me very profound things about the symbols on this tablet. The essays written at that early date are to be found in the Handbook of Established Righteousness, plus a newer essay written by a scribe in training.

In sharing this information with my wife, we found what was indicated on the tablet was very helpful for our marriage and family. Our family had been subject to severe persecution and racial bias due to our close association with Native Americans, who we have always considered to be part of the house of Israel. The Guidance Tablet gave us vindication in man-woman relationships that the native peoples have so often lived by.

Someone once asked my wife if she would do all we had done if she could do it over again, and she said she would as long as we had the information on the Guidance Tablet. Our friends also found the tablet to have rich ministry for them.

Then, between 1976 and 1984, I was able to find three other tablets that were held in museums. So I began a process of getting photos of those tablets, four in all, and carving our own copies. All the originals were about the size of playing cards. So, because I intended teaching with them, I made the bigger size pictured in the Books of Remembrance.

After my forty days of fasting and prayer in 1987, we moved out on to our community property and I was able to complete my efforts to make the tablet copies. It was during this period of 1988-1989 that a copy of the Judgement Tablet of the Brother of Jared was made. It was also when I found and made the Little Book of John. So with these two additional tablets we now had six tablets in our possession. Copies of the Guidance Tablet, the Water Tablet, the Repentance Tablet, and the Covenant Tablet were from photos obtained from North American museums. The other tablets God had written Himself. One in stone, the other on a prairie cicada. Amazingly, the one on the cicada had all the very same symbols on it as the other four.

At this point, we had no expectation of ever having a Urim and Thummim or knowing what the tablets might mean. On a larger scale than what the Spirit indicated the symbols may mean. We only knew they were sacred and the Spirit bore strong witness that we should consider them holy writing.

In the midst of this time period of making the tablets, the Lord brought to me, in my mind, a clear picture of the Protection Tablet. For months, I would either dream about it or see it in my mind when the Spirit was near. I kept seeing the details of it so clearly that I drew it on paper. As time went on the Spirit kept urging me to make this tablet that I was seeing. And the Spirit called it the Protection Tablet, but there did not seem to me to be anything obvious on this tablet that addressed protection. I kind of always thought it was all a figment of my imagination. I even repented and asked the Lord to forgive me thinking about it, especially when I knew how sacred the other tablets were. To me it felt like it would be belittling to put such a tablet in with the other sacred ones.

So I really had no intention of ever carving one. When looking at the tablet it is very obvious that there is some kind of a plant pictured on it that is central to its message. I did not even know if any such plant existed. Then one day while out in the woods picking berries, I found just the plant.

At the time I found it, the plant was all green, but later the seed head had turned bright red. When I looked up about this plant, the information given said the berries were very hot, like a hot pepper. Seriously hot! So I began to call it the “fire lily.” In wild plant identification books it is often called a dragon lily, but I didn’t like the plant to be associated with the word “dragon” because in the Book of Revelation the adversary is called the Dragon. So I just kept calling it a fire lily.

After discovering that there was such a plant as depicted on the tablet, I began to not dismiss what the Spirit was saying to me about it, and I finally made a tablet out of stone. I picked a plant and brought it home. The lily has from five to ten leaves on each side and a central leaf like a spear tip. The one I happened to pick had six leaves, so that is how many are shown on the original tablet. Of course, we found out with Urim that I should have made it showing seven leaves as the leaves represent the Seven Foundations of Shabuwa.

For me, this tablet was the very least important tablet of all the tablets because I thought it came from me. All the other tablets most assuredly had important authors. So I would never talk about this tablet. I was even embarrassed at times that I had even made it. I reluctantly included a photo of this tablet in our early publications with only the most minimal information about it. Actually, I still didn’t know much of anything about its meaning. Even after we published all four volumes of the Books of Remembrance in 2021, I still had no intention of doing anything with this tablet, all because I thought it originated with me. But after receiving the information contained in the Little Book of John where the Lord said that Shûm saw the Protection Tablet and had Shem make her one, I began to ask the Lord more. He reproved me and told me this tablet is to be used to protect the purposes of Anokeesed in creation. I was then reminded that I had seen the Lord, with Urim, standing by the edge of eternity with both His arms raised in His effort to deal with a big round burden on each shoulder.

That image of the Lord is easy to see now on the tablet in the shape of the plant. The Lord in His reproof to me also reminded me of an encounter I had personally with Anokeesed Himself back in about 1990, when the Lord had asked me to use the fire lily as element on the altar. And while I have some hesitation to share this experience with others, I feel it is essential for the righteous to have an understanding of this great historical tablet and how it was used by the Holy Order in ancient times, specifically by Melchizedek and Zedeqetelebab. This understanding has some implication now for us in our day. The Urim has revealed that this tablet and how it has been used is much more significant than any of us have imagined. Remember this experience happened very early on in community.

The Lord had asked me, by His Spirit, to go without those in the camp to the altar and do what seemed like simple prayers to His Father. I had inquired of Him so I would know just what to do. He had led me to know, step by step, what to say and do and how to use the element on the altar. Why this experience is so important is that the element I was to use is the plant shown on the tablet. I still had no idea about anything that was written on it.

As I approached the altar and began to speak to Anokeesed, the Presence of Anokeesed descended down upon me with such closeness that it left me completely undone. It was such a powerful presence that I could not speak, nor remember anything the Lord had asked me to do. It was the only time in my entire, long life that I have had a close experience with the Father Himself. All my experiences, before that and since, have always been with the Son: all the way from hearing His tender reproof by the Spirit, to having Him hold the Urim so that I can see, or to having Him personally visit me face to face. But while visits with the Son of God in all those ways were always unimposing and the most comforting as any could imagine, the Presence of the Father clearly showed that man is nothing before Him. In 1982, I had my recognition service to be acknowledged as a Man of Abarah. I had finally, after ten years, come to admit that I was one. But I can tell you that in the Presence of the Father it was different. At this time, in this encounter at the altar, I was wearing a linen garment that had been made for me by a woman in our community who had patterned it after what the Bible describes as the High Priests garment. I was at Ingathering and I took it reluctantly because it was hard enough to admit that I even was a High Priest. The last thing I wanted to do was to present myself as being one in front of God and wearing “exclusive” clothing, but the Lord was telling me how important it was for me to do a ceremony for Him. So I wore it anyway.

So when the Presence of the Father descended down upon me, after I could even think clearly enough to be able to think human thoughts again, I was so embarrassed to be wearing that garment, I thought, “Oh no, God is going to think that I think I am a High Priest.” If I could have taken it off on the spot I would have. But the Lord was behind me, off to one side close by, and He was telling me what to do and say to help me in my being overcome. It is still hard for me to tell this story, but what actually happened that day needs to be known. My hesitation is that I don’t want people to think that I had much of anything to do with what happened on this occasion – the Lord did it all. I was just caught up in His work and was exposed to the Presence of the Father. I was completely unworthy to even be there and with the Father’s Presence I had forgotten everything He had told me to do. I was alone with just my oldest son as a witness. Somehow the Lord needed a human being to do this and there I was.



The Lord was behind me and said over my shoulder, “My Father is as though He has been gone on a long journey, and He is just returning home. Now put element from the plant on the coals of the altar.” And He told me, “Ask Anokeesed to view His world and all that is occurring here.” I did so and said what He had told me to say. I was completely ashamed for Him to see what a horrible mess the world was in. Anokeesed, the One who is love, and what was there for Him to see was tragic. My heart was broken that He had to see it. I was struggling with thinking of the pain He must be feeling in His heart as He was seeing His world, when the Lord said to me, “Put more of the element on the coals and ask Him to make a decision about what He sees.” I said those words and put more element upon the altar. Then I thought, “Oh, our poor Father! for Him to make such a decision as He may make. And the Lord said to me, “Now put the last of the element on the altar and charge all the concourse of heaven to bend to the task to carry out that which He has decided.” As I did this I was supposed to sing the Fire Song, but I could not remember how the song went, even though I had sung it hundreds of times before. My Son tried to start it, but I still could not have any presence of mind to sing it. I was so overcome with the Presence of Anokeesed and at what was taking place before my eyes that I could not function.

After I put the last of the element on the altar and said what the Lord told me to say, I looked out (it was the middle of the day) and I saw what certainly must have been millions of streaks of light emerging from everywhere on the earth that was within the panorama before me. And the light came from everywhere, and streaked all over the sky, and began to form what looked like water streaming overhead from east to west; it was like a river in the sky. It seemed like it went on for several minutes. I thought to myself, “Boy, whatever is in the west is going to get it.” Then the Presence of Anokeesed withdrew, and as I was taking off the garment (I never wore it again) I asked the Lord, “What just happened?” He answered me and said, “My Father has decided to commence the judgement among the nations.”<sup>1</sup> This happened some thirty years ago now. It happened just prior to the collapse of the Soviet Union.

Oh, our poor Father in heaven that He should be so grieved over His handiwork. And with the Lord reminding me of this experience, I repented and decided to look with Urim at the Protection Tablet because somehow the element on this tablet was needed by His Father. And when I entered into looking at this tablet with Urim, I had the least knowledge or understanding about it of any tablet I had ever looked at. However, I was hoping it would

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<sup>1</sup> John 5:22 reads, “For the Father judgeth **no man**, but hath committed all judgment unto the Son” and Isaiah 2:4 reads, “[God] shall **judge among the nations**.”

contain information telling the righteous how to deal with the angels of the Fourth Station of heaven. And this was on my mind because it was called the Protection Tablet and Shûm was charged with using the Abiding Angels to bring protection and safety to the Lord's people. It ended up not having this information on it. But the Lord did, in fact, bring clear instructions for how both men and women of the Holy Order must conduct themselves in accessing the angels of the Fourth Station of heaven. He did it in a dream which I will cite at the end of this account. But more importantly, this **Protection Tablet is for the express purpose of protecting the purposes of Anokeesed in creation** which at this writing are coming under so much threat. I will now present first the results of viewing the tablet with Urim and then share added information in summary and give a special outline in the appendix.

# The Book of Remembrance of our Ancient Grandmothers

## The Guidance Tablet



A record written upon a stone tablet by Enoch,  
the seventh from Yaatsekawd,  
concerning the task of Motsah the Lamb  
to prepare the world for the long duration  
and see to it that a righteous people remained  
and the purposes of Anokeesed for creation would be preserved  
after Ma'een returned to Eden  
and the valleys of Heleah were swept away by the Flood



# The Book of Remembrance of our Ancient Grandmothers

## Chapter 1

*An account of the Great Council of Heaven regarding Motsah's task and the seven holy grandmothers who will assist Him in it to enable all mankind to decide if they will join with the desires of Anokeesed or not. And also of the dispersal of the first human family following the murder of Matteniah.*

- 1 It being seven years since last I looked with Urim  
when the Lord brought the visions recorded  
in the Book of Remembrance of Enoch  
I once again took up Urim to see  
And I did so at the quiet urgings of the Spirit of the Lord  
And I was very intent to give the Lord an opportunity  
to speak through the visions that come by Urim  
so He could at long last say for Himself who He is  
and what His views are for creation  
and for mankind  
And I was determined to do all I could  
not to interfere with that which would come by Urim  
with my own perspectives and expectations  
For me this would be an extreme act of faith  
that I could indeed serve Him adequately in this way  
but I was very intent to try  
out of devotion to my Lord and Redeemer
- 2 For many years I have had copies  
of what I believed to be the two stone tablets  
that the Lord gave Moses upon Sinai  
And I have longed to view with Urim what they held  
One is the Covenant Tablet  
and the other was called in ancient times the Guidance Tablet  
and it contains the original Ten Commandments  
The Covenant Tablet is the token of the Mosaic Covenant  
God made with Israel when they first arrived at Sinai  
For me  
it takes a good deal of bravery to launch into the use of the Urim  
because I always feel my smallness before Him  
So once again I began to prepare my heart to see  
And I fasted and prayed for twenty-two days

- 3 And it came to pass that during my fasting  
by the voice of His Spirit  
the Lord brought me an idea of how I supposed I would begin  
And the Spirit said *Look for Iona*  
And Iona is the mother of Lamech  
who is the father of Noah  
And this came as a surprise to me  
as Iona was only briefly mentioned  
in the Book of Remembrance of Enoch  
and then in a seemingly uncomplimentary way  
She was said to be named **Iona**  
because she *departed away from following the testimony of her fathers*  
And she was to be the wife of Methuselah son of Enoch  
who was born with the name **Methusemer**  
which name means  
*the man who would be strong to establish the Covenant*  
*had a son*  
But because he became a vagabond hunter  
and he was wayward  
and often had the heat of anger  
he became known as **Methuselah** *the man of the dart*
- 4 So with this obscure place to start I began to prepare  
and to gather the scribes  
to record the vision that would come by Urim  
And in those moments I did not know it  
but the Lord was about to open up my eyes  
to view with Him the rich heritage  
that mankind has inherited from their ancient mothers  
and the impact these gracious women had on religion  
and on the development of the human family before the Flood
- 5 And it came to pass that I once again sat before the Urim  
And it is held right before my eyes by the breast plate  
with the Thummim  
And the wonder of the sweet presence of the Lord came strongly upon me  
and the power of the Urim  
made the hairs in my nose stand on end  
And my heart was full as I looked  
And I have no control over what I see with Urim  
for I am seeing through the eyes of the Lord

- 6 And to my surprise  
    I found that which was before me was a view of grandeur  
    In my human weakness  
        I had expected to immediately see Iona where I had last viewed her  
        at a well of water in the regions of Rabshalash  
    But before me was a wide and expansive view  
        from high up on the eastern slope of a great mountain
- 7 And immediately my soul was caught up in the Spirit  
    and in the Presence of the Lord  
    And His nearness that comes with a view through the Urim  
        was a familiar feeling for me  
    And I could feel the mountain  
        and I breathed in the mountain air  
    And it was a special fragrance I clearly remember from my youth  
        even that of a mountain in the spring time  
        at the timber line  
    And I began to look about with much anticipation of that which I might see  
    And I saw that far down to the east against the sunrise  
        was a great sparkling sea  
    And I began to wonder where I must be to have this view
- 8 And as I looked to get my bearings  
    so I could understand that which was before my eyes  
    I saw a familiar sight of the outline of Mount Mahujah  
        far off to the east in the misty distance  
    And then I knew I must be viewing the earth  
        from the regions of a land called **Towah**  
    And it is thus named because it is *the seat of abominations*  
    And the Aral Sea  
        which is in the land of the encampments  
        of the righteous people of Enoch  
        was not within my view  
    And I wondered why I would be looking out from the land of Towah  
    For all I had ever seen of Towah was flat land  
        and I did not know Towah had mountains
- 9 And as I looked the Lord began to speak to me  
    and His voice was gentle and calming  
    And He said *In all this mountain upon which you stand*  
        *there dwells a righteous and holy people*  
        *settled in a hidden and tranquil place*  
    And I was startled

because in other visions I had only seen wicked people  
in the land of Towah  
And I had come to think of the place as a place of wickedness only  
And I had grieved at the burden it caused the people of Enoch  
and for the great sorrow to the heart of **Motsah the Lamb**  
which is the sacred name the ancients called our lovely Redeemer

10 And I said *Lord how can this be*  
*How did a righteous people come to dwell*  
*in the land of Towah*  
And the Lord said *It is for a very wise purpose*  
*that I have done this in behalf of my Father*  
*For I have carefully guided and raised up*  
*a small righteous people here in this place*  
*And I have kept them safe*  
*and assembled them*  
*and taught them*  
*knowing that Enoch and the encampments of his people*  
*which are called Ma'een in the ancient tongue*  
*would be taken back to Eden in the course of time*  
*And it is called **Ma'een***  
*because it is **the dwelling place of my Father Anokeesed***  
*And I had to undertake to set my hand*  
*to prepare the world for their absence*  
*For without a remnant of righteous people*  
*all the purposes of my Father in creation could come to naught*  
*when the waters of flooding come in*  
*among the wicked of the valleys of Heleah*  
*For the day soon comes when the unrestrained evils of this world*  
*will be swept away*

11 And I was amazed  
because I never had considered what would happen to the world  
when Enoch and his people were taken back to Eden  
And I said *Lord*  
*please reveal to me the mystery of that task*  
*to which You have set Your hand*  
And when I had said this  
little did my heart know the wonders  
that would come before my eyes  
And the vision of the ancient grandmothers of mankind  
began to present itself to me



- 12 And in my spirit I was caught up by the presence of the Lord  
And He went with me eastward toward the land of Nod  
on the slopes of Mount Mahujah  
where our first parents dwelt after they left Eden  
And we went onward up upon the hill Pethach by the valley of Simca  
And it was the valley where our first parents met one another in Eden  
And it was called **Simca** because it was the *place of their love and joy*  
which they found in each other there  
And it was also the place where Anokeesed joined them together  
in the purity and sanctity of marriage
- 13 And it came to pass that I began to view them once again  
but now it was far downstream  
from their original encampment in Eden  
And as I behold them with Urim  
I can see it is a time of hard grief for them  
And the Lord is showing me once again the occasion  
when He named Yaatsekawd with the new name of Gabriel  
for Yaatsekawd and Cavah had come into the valley  
to herd the sheep of their son Mattaniah  
who had been slain by his brother  
And now to add to this tragedy word had come to them  
that Lamech of the sixth generation from Kenneh  
whom the wicked called Cain  
had killed his own son in his fourteenth year
- 14 And our tender hearted first parents held the view  
that because they were the parents of all mankind  
they were responsible to Anokeesed for all that happened to them  
and most especially for their sins  
And even though their son was slain being only the second generation  
and the son of Lamech was of the eighth generation  
their feeling of being responsible as the parents of all mankind  
did not diminish  
And their faithfulness to herd the sheep of their slain son  
was amazing to me
- 15 And it came to pass that I saw again this special moment  
that influenced the course of mankind so profoundly  
And Yaatsekawd and Cavah had cut off their hair with a sharp stone  
and cast it into the river in their grief  
And I had seen this matter before in visions by Urim  
but this time it was more clear

And I saw that Cavah followed the example of her husband  
and she cast her hair into the water  
And for me  
this act of Cavah was filled with deep emotion  
so I watched intently to see what I might see  
And Yaatsekawd cried out to the Lord in the agony of his soul

16 And I beheld with Urim  
that while standing in the midst of the brook Simca  
he fell down into the water in his despair  
And I saw Motsah the Lamb appear in the stream beside Yaatsekawd  
And the Lord reached down  
and taking him by the hand  
raised him up upon his feet  
And He said *Rise up oh **man of Anokeesed***  
*for this day I will give you a new name*  
*even that of **Gabriel***  
*for that is the name my Father Anokeesed delights to call you*  
And for Cavah my daughter  
your new name is **Naba**  
*for you are the **mother of all the living***

17 And they embraced tenderly  
and the Lord said  
*Look to me now*  
*for this day I will make a covenant with you*  
*Your sorrow and repentance has reached out into heaven*  
*and you are viewed there as the children of Anokeesed*  
*Please be comforted*  
*for I tell you plainly that Anokeesed is well pleased with you both*  
And I tell you now  
*that you and all your righteous children*  
*in the day that they fully embrace righteousness*  
*and come to an understanding of the truth*  
*shall return to Eden*  
*even according to the great longings of your heart*  
And all your holy desires for them  
*shall come to be fulfilled before your eyes*  
And know dear ones  
*that from this day you shall be considered to be*  
*the parents to the righteous and holy people only*  
*for the wicked have chosen for themselves their own parents*  
And Yaatsekawd and Cavah were comforted

18 Now understand

the effect this covenant had on our first parents  
was not the same for them both  
because Yaatsekawd after he was raised up  
and told he was to be viewed only as the father of the righteous  
could put all of the wicked out of mind

But Cavah could not

No matter how far away from the desires of Anokeesed her children strayed  
she still kept in her soul her love for them as her children  
and could not separate herself from them in her heart  
the way her husband was able to do

However

her soul being fully engaged in the present moment of each day  
caused her not to be drawn down with grief  
as had been the case with Yaatsekawd

And also by using new names

the forces that caused their dismay were diminished

And the righteous children of Cavah called her Naba  
from that day forward

19 And then a marvelous thing came before my eyes

I saw the Lord set Himself with a sure determination  
And I discerned that because of what He had just done  
and because He is eternal and has no time  
starting from an early day

the Lord Motsah the Lamb

began to prepare the world of His Father  
for the absence of the righteous people of Enoch  
when they would return to Eden

And I had not realized such a task was required at His hand  
And the immensity of it was before my eyes

20 And the Lord said to me *Look*

*and I will open up to your eyes how I carried out my task*

*And you will see little son*

*that my task encompassed more than ten generations*

*and went from your first parents*

*even unto the days of Melchizedek*

*And I have been assisted in my task by the many divisions in the earth  
that have come by Enoch and Yaatsekawd*

*and in no small part by the ancient grandmothers of the earth  
and their profound influence over the families of mankind*

21 *And these are the seven divisions of the earth*

- (1) *Yaatsekawd **divided the children of men** in the earth*  
*even according to the father they chose*  
*in the day that I named your first parents with new names*
- (2) *And Enoch **divided the families** of the earth*  
*according to the presence in their lives of the sanctity of marriage*
- (3) *And he **divided the sons of heaven***  
*even the holy from the profane and named them all*  
*And thus were all the elements of creation divided and named*
- (4) *And he **divided the authority of Elda** to set in place the orders of service*  
*for those who minister before my Father Anokeesed*
- (5) *And he **divided the days of men** upon the earth*  
*to establish the holy days of Anokeesed*  
*so that the children of men could join with my Father*  
*to comfort His heart*
- (6) *And he **divided the earth** according to the four great periods of instruction*  
*that he was given so that everything has its place*  
*and everything is to be understood according to the truth*  
*so that in the end*  
*lies cannot abound and the truth will triumph*
- (7) *And he **divided the waters***  
*and brought to all mankind and creation*  
*the surety of a Day of Recompense*

22 *And you will see little son*

*that there will also be seven ancient grandmothers who will*  
*by the virtues of their lives before me*  
*set in place virtues and quality of soul*  
*which will come greatly to my aid in my task*  
*to prepare the earth for its long duration*

23 *And it came to pass I saw with Urim*

*that the Lord set out upon His task with urgency*  
*And Yaatsekawd and Cavah were not aware of the great changes*  
*that had begun to come under way*  
*And according to the two Great Decrees of Creation*  
*He as The Man that Anokeesed became*  
*together with the interventions of the righteous*  
*by both our ancient fathers and mothers*  
*would set the course for the long duration*  
*of the pathway of mankind upon the earth*

24 And I sat astonished for I could now plainly understand  
that with the return to Eden by the holy people of Enoch  
there were many things established that could not be maintained  
in view of the absence of the righteousness of his people  
Thus some of the righteous had to be prepared to remain  
And a remnant had to be preserved beyond the Flood  
so they could set in place that which would preserve  
the desires of Anokeesed for His children  
and His purposes for them as a Father  
and so His righteousness would not languish  
during all the course of the earth  
And His task seemed to be insurmountable to me  
for in my weakness I supposed that there were only the two extremes  
either the wicked who would be swept away by the Flood  
or the righteous who would return to Eden

25 So I began to look now with Urim with great anticipation  
to see how the Lord would accomplish His urgent task  
with the people of the encampments on this mountain  
from which I was now seeing  
And my soul began to come to wonder  
And I know that our dear Lord is our hero  
and He set about His task like a valiant man  
And I looked with a heart overflowing  
to see just what it would be that the Lord was going to do  
And the vision that came by Urim is now written for all to read  
And by these things are the families of man blessed  
by their ancient parents

26 And it came to pass  
that as I began to wonder how it all would happen  
I could not anticipate that which He might do  
And I found myself again viewing Simca and the villages of Nod  
And as I pondered on this view a hush came over all that was before me  
And there was much discussion among the Eerkodeshiy  
concerning the effect of the covenant  
that Motsah the Lamb made with Yaatsekawd and Cavah  
when He named them with new names  
And the wind murmured  
and the rocks  
and hills  
and the trees surveyed it all with delight  
And the brook of Simca happily carried the hair of our first parents

as it flowed down over the rocks of witness  
that heard the covenant that He made with them

27 And word was spread throughout creation  
that important events were underway  
And I can feel that all the Eerkodeshiy are eager to listen  
and find out what this covenant could mean  
for there had been much uncertainty among them  
as to the meaning of the changes that they had experienced  
since they followed Yaatsekawd and Cavah out of Eden  
from between the oaks of Pethach  
And the contrast between the natural world  
and the temporal world was not clear to them  
And they wondered amongst themselves what they must do now  
to please their Creator

28 And there was one of the Eerkodeshiy standing by me who said  
*Beginning with the establishment of the covenant of Gabriel and Naba  
and because of the Decrees of Creation  
the Lord Motsah the Lamb  
must now use only those who are fully temporal in the earth  
to affect the course that salvation takes  
in the ensuing course of mankind  
And this is because with the First Great Sevens being now complete  
the remaining effects of Eden in the lives of men are no more  
And this great change came to be  
by Motsah the Lamb declaring  
that Yaatsekawd and Cavah were only the parents for the righteous  
And in this way the Lord made an end to the First Great Sevens  
And the process of mankind becoming fully temporal  
was now completed*

29 And with this covenant  
the agencies of the Eerkodeshiy were now complete  
and they would not sin to vary away  
from any of their visions of created purpose  
And also the agencies of the Decadarchiy were set  
and had run their course for they would not repent  
nor turn aside from their corruption

30 And it came to pass as this news spread  
an amazing transformation began to take place in all creation  
among the Eerkodeshiy

And the last remaining remnants of Eden left the Eerkodeshiy  
And in their knowing they became fully aware of the temporal world  
    and of their dependence upon the righteous  
    for them to find fulfillment in their creation  
And it was made known to me that all the Eerkodeshiy  
    had viewed wickedness through the eyes of Yaatsekawd  
    when he in his innocence of heart supposed  
    that evil was a temporary distraction  
    that would be repented for on their way back to Eden

31 But now the wicked had their own parents in Kenneh and Awan  
    And because the love of Anokeesed was infinite  
    the wicked would be allowed to prosper  
    and they would grow according to their choosings  
    during all the course of the earth

32 And this was no small thing for the Eerkodeshiy to behold  
    for before their eyes and hearts  
    the love and respect that Anokeesed had for all His children  
    both for the righteous and the wicked  
    was indeed a wonder  
And they were exposed to an understanding of  
    the whole extent of His loving kindness for the first time  
And every heart among them was quiet and stood still to listen  
    because they knew of His love for the righteous  
    but now they could know also of the full extent  
    of His love for the wicked  
And in spite of His love for them  
    nothing corrupted by sin can enter into His presence

33 And it came to pass the one who was standing by me said  
    *Look and listen*  
    *for you are in the midst of an important moment in heaven*  
And as I looked about I shrank back  
    for I was viewing a gathering of the heavenly hosts  
And in my tiny soul I could sense that decisions were about to be made  
    concerning the task of Motsah the Lamb  
And I was very quiet in my spirit  
    and I was covered with a sense of reverence

34 And now I see that Anokeesed Himself is going to speak  
    And somehow I knew that this is the first council in heaven  
    since man and creation left Eden to become temporal

and the First Great Sevening was completed  
And Anokeesed spoke saying  
*We are all here together to determine what must be done  
to prepare for the fulfillment of the covenant of Gabriel  
seeing that the righteous children of Yaatsekawd and Cavah  
who have been established by Enoch in Ma'een  
will return to Eden  
What will we do when these return to me  
What will become of my purposes in creation  
among those that remain upon the earth*

35 And I see the spirit of one of the Eerkodeshiy step forward  
And it was the one called Osherel who is the Summertime  
and she said  
*We must find a way to preserve the happiness of Anokeesed  
seeing that those who give Him joy in the temporal world  
will return to Eden  
and the earth may become desolate of His loving kindness  
in view of the great evils that are with the remnants of the wicked  
who will escape the Flood*  
And everyone was quiet and not a sound was heard in heaven  
And they all wondered what could possibly be done  
to preserve the happiness of Anokeesed

36 And it came to pass I beheld that out of the back  
one of the very little Eerkodeshiy is coming forward  
And she is just a little speck  
against the towering presence of the leaders of the Eerkodeshiy  
the majestic mountains  
the trees of the heights  
and the mighty seas  
And this little Eerkodeshiy is named **Masowsiel**  
and she is the Menorah bush  
And she is named so because the spirit that gives her life  
is the feeling of *the rejoicing and mirth of Anokeesed*  
And when I heard the meaning of her name I wept aloud with joy  
for I had often despaired of Anokeesed ever being happy  
in light of all the sin and corruption of His creations  
And every day of my life I have grieved at His trials and sorrows

37 And this little Eerkodeshiy is a follower of Kabodiel  
who are the trees of the earth  
And all made way for her



And I see that she is much loved and respected  
And she is about to speak  
And she said *Holy men have seen to it*  
*that there have been seven great divisions in the earth*  
*And because of these divisions*  
*all the spirits of life in the earth*  
*can freely choose which congregation they will follow*  
*And they may choose to follow the righteous*  
*or to follow the wicked*  
*And all these divisions have been directed*  
*by the sure hand of our Motsah the Lamb*

38 *And holy women will see to it*  
*that there are seven great joinings in the earth*  
*And because of these joinings all the children of men can be enabled*  
*to decide if they will join with the desires of Anokeesed for them*  
*or not*  
*And they can choose to walk as friends and companions to one another*  
*and be a comfort to Anokeesed*  
*as He walks in the way together with them*  
*or continue their pathway into darkness*

39 *So let there be no doubt among us*  
*as to how to identify the congregation of the children of Anokeesed*  
*But let there be a holy covenant established*  
*that will allow the righteous children of Anokeesed*  
*to save themselves to great effect*  
*And in this way they can find their dominion in creation*  
*so that everything has its rightful place in the truth*  
*and so that they can live within the righteous divisions of the earth*  
*And also that they may be enabled to listen*  
*to the voice of the Holy Spirit Ka'ee*  
*and be guided by His word*  
*in all their relationships in virtue together*  
*And in this way **the hope of the harvest of salvation** may yet continue*  
*after the people of Ma'een return to Eden*  
*And in this way their determination to always be listening*  
*to the Word of His guidance*  
*will be that which will bring the continuing joy*  
*and mirth to Anokeesed*  
*And thus His happiness will be preserved*

- 40 And all those present in this council of heaven marveled  
at the wisdom  
and compassion for Anokeesed  
of little Masowsiel  
And thus we see that the concept of covenant was defined and enlarged  
by the living spirit of the Menorah bush  
even Masowsiel  
And by these things I know that the use of a menorah  
as an element of righteousness in sevening oneself  
was established at this council of heaven
- 41 And it came to pass  
that again I saw Motsah the Lamb step forward  
And He is going to speak  
And all the hosts in heaven are attentive  
And He said *For the first seven generations of the earth  
because of the residue of Eden in the lives of the righteous  
I have been able to personally appear to those who stood in need  
during the days of their lives  
and in their many trials  
But now with the last vestiges of Eden being gone from the earth  
by the completion that comes with the covenant of Gabriel  
the Holy Spirit which is called Ka'ee  
must now be the principal bearer of the Word*
- 42 *And the covenant spoken of by Masowsiel  
must be for the righteous to live their lives  
being led by the power of the Holy Spirit  
So let it be now determined and so shall it be done  
that Ka'ee will sweep into the far reaches of creation  
to engulf the lives of those who choose to love Anokeesed*
- 43 And I beheld with my eyes what appeared like waves of truth  
proceed out of heaven to cover the earth  
And it swept up all the individual souls of men  
into the personal Spirit of the Man that Anokeesed became  
to become the very identity of the Holy Spirit  
And in this way  
all of the divisions and joinings that have occurred  
will result in assuring the ability of the righteous  
to continue to have holy dominion over the earth  
after the people of Enoch return to Eden

- 44 And it is essential that there be a clear distinction  
    in the hearts of the Eerkodeshiy  
    between those of the children of men  
        who cling to the loving kindness of Anokeesed  
        and those who do not  
And by the establishment of this covenant  
    the Eerkodeshiy in creation  
        will know who to respond to in righteousness  
    in such a way as to ensure  
    that the dominion of the righteous will remain in place  
        through all the generations of the earth  
And by the power of being led by the power of the Holy Spirit Ka'ee  
    the course of the dominion of the righteous will take a clear pathway  
And thus the use of the menorah is the element of righteousness  
    that undergirds the universal movement of the Holy Spirit
- 45 And I saw that our first fathers and mothers  
    would lay this foundation  
And I could see that all of these determinations  
    would bring about profound effects in the temporal world  
And the Eerkodeshiy no longer stood in doubt  
    as to their place in the temporal world  
And as for me  
    I knew I was witnessing the beginning of the process  
        that would end with Shabuwa being established in its final form  
And because of the righteousness of sevening  
    in the covenant spoken of by little Masowsiel  
        the course of the dominion of the righteous would in the end prevail  
And be it known that the covenant came into being  
    to support and sustain the children of the right hand of Anokeesed  
        when the last vestiges of Eden had left their lives
- 46 And now it became clear to me  
    And the wonder of how the dominion over creation by mankind  
        had thus changed is after this manner
- 47 First  
    Yaatsekawd and Cavah had separate  
        and harmonious  
        and equal dominion over the elements of creation in Olam  
        to transform them into Eden  
And this was because the Spirit and presence of Motsah the Lamb  
    had entered into creation

together with them  
and their visions of created purpose  
And by that which entered into creation  
the presence of Anokeesed found direction  
and His love found a distinct expression with the Holy Spirit

48 And with this entering of The Man that Anokeesed became  
together with the vision that our first parents were created to be  
the elements of creation became focused on becoming the home  
for both the Creator and the created  
even a perfect and pure home without blemish  
And the elements of creation became informed  
simply by the presence of those  
for whom they could identify as their own  
And this is the nature of the dominion that changed Olam into Eden

49 And when Eden was fully come into being  
and our first parents were married by Anokeesed  
and a child was born to them  
the expression of a human family began to be felt  
And creation began to become aware  
of the vision of created purpose it held  
within the confines of the sanctity of marriage  
And the dominion of mankind in Eden changed  
and now the natural human family need for goodness  
and harmony in loving kindness  
informed the Eerkodeshiy  
and they were instructed by those feelings in our first family

50 And with the entry into Eden  
of Mowtsoor the Decadent and his waywardness  
the Eerkodeshiy found themselves only able to be instructed  
by the perfect and sinless expression  
of the mankind they knew in our first parents  
But when sin entered into their lives  
the Eerkodeshiy lost the clarity of their way  
And they became bewildered  
and they followed with our first parents  
out of Eden into the temporal world through the oaks of Pethach  
where sin among men increased abundantly  
And the dominion of mankind had to be both altered and restored  
And the Eerkodeshiy were groping to find their way.

- 51 And then came the seven divisions of the earth  
and the contribution of our seven ancient grandmothers  
to bring once again clarity of way  
And the distinction between holiness and evil  
was made clear to the Eerkodeshiy  
with both ways of life being made manifest  
in Heleah and in Ma'een  
But with the prospect of it becoming known  
that Ma'een would return to Eden  
something had to be done  
to ensure the firm continuation of the dominion  
of the righteous over creation  
Hence we arrive at the task of Motsah the Lamb
- 52 And Motsah the Lamb is continuing to speak  
And He said *When Yaatsekawd and Cavah left Eden*  
*they knew of no other dominion*  
*than that which they expressed in Olam and then in Eden*  
*Neither did Anokeesed instruct them*  
*for their dominion to change a third time*  
*So our first parents continued to express their dominion*  
*here in the temporal world as they had done in Eden*  
*And they had no concept of parenting in the midst of the reality of sin*  
*And as a result a profound contrast was to be seen in their children*  
*And parents had very holy and righteous children*  
*together with very wicked ones*
- 53 And in light of this  
*all the spirits of life in creation did not receive clear instructions*  
*as to how they were to support the purposes*  
*and desires of my Father Anokeesed*  
*in the temporal world*  
And it is because of this that the First Great Sevening  
and the divisions  
and joinings of the earth  
*became the foundation of my task to prepare the earth*  
*for the absence of the people of the encampments of Ma'een*
- 54 And you will see in the visions that I will bring before your eyes  
*that I will be able to use the grandmothers of the earth*  
*to bring about stability among the children of men*  
*in their righteous dominion*  
And the establishments and joinings of holy women

*are central to the task to which I have now set my hand  
for we must safeguard the purposes of Anokeesed  
during all the course of the earth  
so that the hope of the harvest of salvation  
may forever be preserved*

*55 And the dominion of the righteous must be maintained  
no matter how great and encompassing the evil of the wicked becomes  
And all of this will be brought about now  
by the calling forth of the great overflowing presence  
of the Holy Spirit Ka'ee  
And after the righteous return to Eden it will be by that Spirit  
and that Spirit alone  
that the Eerkodeshiy will receive instruction  
concerning the dominion of the children of Anokeesed  
both on the earth and in **Elda**  
which is the name of the very dwelling place of Anokeesed  
and they will not be instructed by the wicked  
or the Decadarchiy*

*56 And you will see clearly  
that the effect of seven grandmothers of the earth in these ancient times  
will be that which will enable the Holy Spirit to be firmly established  
among the ensuing generations of mankind  
to always be central in determining  
that the dominion of the righteous will prevail  
and in the end arise triumphant  
And as I began to ponder these things  
the Lord began to bring into my mind marvelous understanding*

*57 And it came to pass that in hearing these things I knew  
that the very purpose of the establishment of the covenant  
was first to enable the righteous to walk  
being led fully by the Holy Spirit Ka'ee  
And there were many quiet whisperings in the council  
for they all wondered what Motsah would do to carry out in His task  
And many wondered about what great things would occur  
among the ancient grandmothers of the righteous  
that could bring about such profound things*

*58 And the one standing by me said  
One thing is certain  
The foundation of all that will be done must indeed spring forth*

*out of that which our first grandmother Cavah established  
at the rock of Ariel  
when she rose up in the dance seven times to seven herself  
with the joys of her repentance  
and forgiveness*

59 And in this thing Cavah established  
with her great song and dance of joining  
the firm decree that she would never depart away  
from the joys of her repentance  
nor feel desolate again  
or unforgiven

And she established  
that when a matter is born witness to seven time before God  
in righteousness  
it cannot be turned aside nor nullified

And because of this establishment  
the love of repentance  
and the joys of forgiveness  
will never leave those who thus covenant in this manner  
during all the course of the earth

And thus the foundation of the Religion of Shabuwa  
was given birth  
by that which our first mother established

And the joys of forgiveness  
and the power of repentance can thus be magnified  
all during the long duration of the earth

60 And she continued and she said

*And in this way  
Cavah is the first grandmother in the task of the Lord  
For she laid the foundation  
which all seven grandmothers labored upon  
And He must use other holy women also in His task  
for they are created  
to join the children of the right hand of Anokeesed in essential ways  
to all the qualities of life  
that bind them to a continual walk with the Holy Spirit*

61 And at this time  
*the feelings of forgiveness which radiate from the Eerkodeshiy  
must be made strong  
to accompany the movements of the lives of men*

*for such assurances will cause repentance and confidence  
to flourish  
And the Eerkodeshiy must see  
that the power of forgiveness which Cavah felt will be made clear  
and ever present for all the penitent  
And you will see that it is a natural thing  
for mankind to learn to have dominion  
and be mature in the temporal world  
in their holy use of their agency  
so that they can intervene with innocence and purity  
when their fellows use their agency in the course of life  
to move away from the truth  
and from living the loving kindness  
which is in the heart of Anokeesed*

62 And I was amazed at these sayings  
and I turned to her and I said *What is your name*  
But when I looked she was gone  
And thus my vision of the council in heaven ended  
And it had transpired here on the earth right before my eyes  
And I marveled  
and was very much instructed by what I saw  
And because of the immensity of it  
I had to be still for a good long while

63 And it came to pass that I pondered  
on what it might be that Motsah would do  
So I once again took up the Urim  
and I saw Motsah the Lamb standing before me  
And I looked toward Him and He said  
*Little son*  
*look with me and see the course of my many labors*  
And all who read will see that which I beheld  
will fill the pages of this book  
And I became stirred in my soul with the Spirit  
And I eagerly sought to see this great mystery

64 And I cast my eyes about to see  
and I began to see a familiar sight in the encampment of Nod  
in the land of Moladeth  
which was the land of the first inheritance of mankind  
in the temporal world after they left Eden  
And I beheld the delightful sight



of the many children of Yaatsekawd and Cavah  
going to and fro in rich happiness upon the earth  
living out their lives in much the same manner  
as their parents since they left Eden  
And it came to pass that a joy welled up inside of me  
to view this wonderful scene once again  
For the innocence and holiness of our first parents is wonderful  
and a marvel to behold

65 And as I began to view them  
a commotion and a stir began to sweep over their encampment  
And everyone is afraid  
and shaken  
and running about  
And the children are crying  
And as I look with astonishment I discern  
that news is spreading abroad all throughout their encampments  
that Kenneh has killed his brother Mattaniah with evil chantings  
and by calling upon some strange and fearful force  
to cause a stone that fell from heaven to strike him down  
while he was in the field tending his sheep  
And many went to look upon him lying lifeless upon the ground  
for no one had ever known death among people before  
and some supposed that he would rise up again  
But he was dead like animals they had seen  
And no one knew what it could mean  
And fear was multiplied and caught hold in every heart

66 And Kenneh accomplished this horrible crime  
supposing he could obtain Sephi the wife of Mattaniah  
through subtleties  
And the strong spirit of evil and death spread over all the land of Nod  
And it was much like when Mowtsoor the Decadent fell from the sky  
to enter into Eden  
only more terrifying  
And there is confusion  
and screaming  
and people are fleeing  
and retreating into their places of abode  
And the children are afraid  
and calling out

- 67 And I beheld it  
And the peace and tranquility of Nod was intruded upon greatly  
And here in this pleasant and holy place  
    the presence of evil became strong  
And it swept in heavily upon the land  
    and it could not be shaken off as the days went by  
And I could see that it was the first wave of fear  
    to grip the family of man in the temporal world  
And the sight and sounds of it shocked the Eerkodeshiy  
And the inhabitants of Nod could feel the Eerkodeshiy  
    being confounded into silence  
And no bird sang  
    and the wind did not blow  
    and the rocks did not rejoice  
And because of this some were heard to say  
    that their dwelling places did not feel like home anymore
- 68 And it came to pass that in the days that followed  
    many of the children of Yaatsekawd and Cavah took their young ones  
    and fled away from Nod never to return  
And I saw that about one-third of their children fled at this time  
And the powers of evil wrung their hands with delight  
And it brought to my mind  
    the one-third who departed from their first station  
    during the First Great War in Heaven  
    when they would not attend the council of Anokeesed  
    but departed away to walk in the evil of their own choosings  
And there seemed to be no way to cast off the presence of evil  
    in the hearts of those who departed
- 69 And the great heart of Anokeesed was filled with dismay  
And thus I saw that the spirit of evil  
    entered into an encampment of innocent and mild people  
And it scattered the children of our first parents  
    abroad upon the earth  
And I was troubled in my soul but I continued to look
- 70 Now according to our records  
    Yaatsekawd and Cavah had thirty-one children  
    during the course of their lives  
    and they raised up three of the children  
    of Matteniah and Sephi his wife  
    after he was killed

- 71 And it came to pass that I began to have my eyes opened  
to see the way in which those  
who had been born at this time were dispersed
- 72 And I saw that Kodesh went far up into the east of Mount Mahujah  
And his people multiplied to fill the high  
and lofty places of the east there  
And they spread themselves out  
even until they came to the great sea in the east
- 73 And Edra and Pethuah went to the southwest  
And his people lived out their days  
in a place south of the grasslands of Anach  
And they also spread themselves eastward in the south country  
toward the south sea  
And they dwelt in a land of many rains
- 74 And Chathan went with his family northward of the Aral Sea  
into the regions of vast forests  
And they made their dwelling with timbers covered with earth
- 75 And Elah  
Azan  
Mychar  
and some of the daughters of Yaatsekawd  
remained with their parents in Nod  
together with the people of Asher  
for these had tightly bound themselves  
to the spirits of life in that place  
and would not be moved  
And Azura also remained at the side of her parents  
for we know that she was to be the rib of Seth  
who was not yet born at the time of this dispersal  
And she was a twin sister to Sephi
- 76 And it is said that Yakol took his journey northward  
into the regions of cold winters  
And neither he nor his people were ever heard of again
- 77 And it is supposed that the children of Matteniah  
in time  
left to travel far to the south and west  
into a land hot with the sun

And thus Mabuchy  
and Nephesh  
together with their families  
were never heard of again

78 And it came to pass that in all this  
I saw that Kenneh and Awan were the first to flee  
And they fled north and west into the great valleys of Heleah  
And they did not flee for fear of retribution as some have said  
nor were they anticipating vengeance of any kind  
But they fled for their shame  
And Anokeesed grieved over them exceedingly

79 And the presence of evil  
was not altogether as unknown to them  
as it was for others  
But the feeling of intense shame was new and unexpected for them  
And at that time  
no one had ever known someone to feel or express shame  
And for them the feeling of shame was as frightful  
as the presence of the spirit of evil was for others  
And they could not be rid of it  
And it was imbedded in their lives and was very terrible  
And no amount of the passing of time would allow them to escape it  
For them the world was now completely and irreversibly threatening  
and Anokeesed very distant indeed

80 And it came to pass that I saw vengeance was not fully established  
and practiced until the eighth generation  
And the righteous viewed the practice of it  
as the defining characteristic of an evil society  
And an obligation to vengeance was first brought into being  
by the Secret Society of Saycoo  
or that is to say the Secret Society of the Knife  
and they were evil sorcerers  
And they were obliged to set the practice of vengeance in place  
so that they could enforce their imprecations  
which they used on one another  
And in this way they gained the power to band together  
and safeguard their works of darkness

81 And thus I beheld that Kenneh and Awan became vagabonds in the earth  
And they went to Heleah because there was no one there

And Kenneh wanted to remove himself  
from before the face of all people  
And I can see that they had all of their children  
before any other people came into that quarter of the land  
And when people came there Kenneh abandoned Awan  
and was seldom ever seen by any man

82 And it was said that Kenneh would try to limit the forces of evil in his life  
but Awan would fully embrace evil  
And to look upon her  
it is hard to imagine her to be a child of Yaatsekawd and Cavah  
She has unwashen hair in many small braids  
and she wears clothes that are ragged on all the edges  
My how the poor heart of Anokeesed must grieve over her  
And it is plain to see that the wondrously powerful feelings of forgiveness  
that came to Cavah at the Rock of Ariel  
when she established the righteousness of sevening oneself  
were remote indeed and distant to Awan

83 And it came to pass that after seeing all these things  
I began to wonder how the Lord  
could possibly measure out a portion of grace for little Kenneh  
even according to that which he was willing to receive  
as the Lord had said to Cavah at her Rock of Ariel

84 And all this calamity in the lives of our first family  
began to weigh heavily upon me  
And in my mind as I sat before the Urim  
I began to inquire about this mysterious scattering of our first family  
And I mourned  
And I said to Motsah the Lamb  
*Could not these people have come together  
to confer with one another  
and bring understanding  
and comfort to themselves  
Why was there so much chaos  
and abandonment  
and no pursuit of solace  
Please show me these things*

85 And as I thought these words to the Lord  
I began to see into the very hearts of our first family  
And the Lord began to open up to me a most remarkable knowledge

And it is greatly rewarding for me to come to understand  
how our first parents  
and the peoples of the first several generations after Eden  
matured and adapted to the temporal world  
and also to the conditions  
that confronted the first inhabitants of the world  
that we are so familiar with

86 And I began to see

And it was made known to me with Urim  
that all during the long lives of our first parents  
they had no knowledge of parental discipline  
that would be suited for the temporal world  
in which they now lived  
And they only knew and followed very diligently  
the examples they were taught in their own upbringing  
by the kind hand of Anokeesed in Eden  
And while they loved their children with a heavenly love  
and were diligent to see to their every need  
they never reproved them  
or identified to them any wayward or troublesome behavior

87 And this was because they were never reproved in Eden  
as they had no sin until just before they left their first home  
And when they did sin  
they were reproved with such a mild and gentle love  
and for such a specific sin  
that they found it difficult to apply it to the behavior of their children  
in the temporal world

88 For remember

Anokeesed wept with them upon hearing of their sin  
and He immediately forgave them  
and took them into His bosom to sleep with them  
during their last night in Eden  
in order to bring comfort to them  
But He had before that time counseled them to be careful  
not to use any elements of the earth improperly  
or in any manner  
that was not according to the spirit of life that they had been given  
by the One they knew as Anokeesed and themselves  
And they came out of Eden with only that one sin identified to them  
And their sin was specifically the very act they accomplished

when they misused the feelings of the cedar tree  
and partook of it in an effort to suppress their doubt  
and fear at being parents

89 And so in the temporal world

our first parents were very diligent to teach all their children  
the proper use of the elements of the earth  
And when Awan stole the ree from the wedding of her mother  
it did not occur to them that it was a sin to steal  
for they thought Awan would use it the proper way  
And they had no concept of ownership nor of the satisfaction of possessions  
And obstinacy and impatience were mysterious to them

90 And as parents they rehearsed many times

the exact words that Anokeesed said to them at their espousal  
when He said  
*I say unto you that in this one thing you must be careful  
You must see to it that you do not vary away  
or change in any of your relationships  
with the elements of creation in any manner  
that does not arise out of the nature and meaning of life  
that we have put in them  
For such a change is rebellion  
and it is to act contrary to the ways of holiness  
And also my children remember  
that if you vary away from the ways of holiness  
all of the nature of creation will change in your sight*

91 And then Yaatsekawd would rehearse to them

that which Anokeesed said to them  
after they misused the fruit of the cedar tree  
In this case the fruit of the tree was feelings it holds in righteousness  
And he would say  
*After we sinned we espied Anokeesed sitting at our encampment  
and we ran to Him  
And when we saw Him we were afraid  
even when we were there in His presence  
which thing had never occurred before  
And little Kenneh cried out of fear  
and it was his first such cry  
And Anokeesed said to us  
Have you strayed to use some of the elements of creation in Eden*

*in a manner that is not according to the life they have been given*  
*And He wept together with us*  
*and bade us to go and wash in the brook of the meadow*  
*And in that moment He forgave us but we knew it not*  
And repentance and forgiveness was something  
they had never before encountered  
And it was in this way that our first parents taught their children

92 And in their view when they sinned  
indeed their whole world did change in their sight  
And they departed away from comprehending the natural world of Eden  
which they were accustomed to  
and entered into a whole new world that was entirely alien to them  
even that of our temporal world  
And there they encountered forces that were not in Eden

93 And in their view the same thing happened again  
when their son was murdered  
and the presence of evil swept in upon them  
for they had never before experienced the dominance  
of the one who is called Mowtsoor the Decadent  
in the temporal world  
And his presence seemed to be completely overpowering  
And it seemed to them that there was no escaping  
the effects of it upon their children

94 And again their view of it was  
that Kenneh used a stone which fell from heaven  
in a way for which it was not intended  
And to them it was a repetition of the sin in Eden  
except this time they could not run to Anokeesed  
to have Him hold them  
And because the murder could not be undone  
they were perplexed  
and forgiveness seemed not to apply  
And once again their whole world changed in their sight  
And some of their children were scattered

95 And thus I beheld how our first family  
was smitten with chaos  
by murder through the misuse of element  
And their world was thrown into disarray



And they exclaimed that once again  
the wise counsel of Anokeesed was true

96 And it came to pass that with the passage of time  
and the sweet Spirit of the presence of Motsah the Lamb  
their world slowly became pleasant for them again

97 And after viewing these things it was made known to me  
that it was not until the third or fourth generation  
that parents began to be able to identify to their children  
specific moments of wayward behavior

And because of all this  
the families in Nod could not come together to discuss  
to bring comfort  
understanding  
and solace to their families

And to some of them the only answer was to flee  
And their children who remained in Nod  
had to find ways of coping  
with that which they did not understand

98 And it took many acts of determination  
and urgent inquiry to Motsah the Lamb  
by those of the first two generations  
in order for them to begin to comprehend  
the aspect of our temporal world  
where two opposing spiritual forces influencing in opposite ways  
could be managed in their daily lives

And there was nothing like it which occurred to them before  
And they found that they must develop their skills with new language  
in conferring with one another  
so that they together could come to understanding  
and push back against discord  
and the chaos of the forces of evil

And they had to learn how to express to one another  
the deepest feelings of their hearts  
and that which they could discern by the Spirit of the Lord  
and by intuition

And a new aspect of human speech  
was being born among them

99 And it came to pass that as I sat pondering these things  
I could see that the children of Yaatsekawd and Cavah

were the very first indigenous people  
wherever they spread themselves  
And they arrived at their destinations  
without the skills in understanding and language  
that were developing with those who remained behind  
And for some I am sure this disadvantage brought hardship  
into the lives of their people

100 And as I pondered I began to realize  
that I had witnessed elements of racism before with Urim  
but I had not understood what I was seeing  
And I said *Lord please show me the origins of racism*  
*and teach me concerning this matter*  
And I asked this  
because I had often been exposed to this very kind of prejudice  
in my own experience with indigenous peoples  
And I had often sorrowed in my heart for the way they were viewed

101 And as I said these things in my heart  
the Spirit of the Lord rested upon me and reminded me  
that with the first seven generations of mankind  
in the First Great Seining  
the scope of both righteousness and wickedness  
would come to be set in place in the definition of them  
And what was established during that period  
would remain in place for the duration of the course of the earth  
never to vary away from that which was found to be established  
both among men  
and the sons of heaven during that time.

102 And I immediately recalled how Mahujah  
who was seen to be indigenous by those who hunted with him  
was treated with much disdain  
And now I see that because of how he was dressed  
and his religion  
and his manner of behavior  
he was derided  
and looked down upon  
and treated with rudeness  
And that feeling was very familiar to me  
And now I could see that what happened to him  
was the same as it is to this very day  
And the enemy of all men and of everything good

had established this great evil of racism  
clear back to the second generation of mankind  
And I was astonished to now understand the long duration  
of that which became known as racism

103 And I said *Lord*

*Please show me more*

And I began to understand that basic to the intent of evil  
was for it to identify  
the righteous native peoples of the earth in this way  
And it came because of the very reason that they had  
within their hearts and lives  
embedded those original teachings of our first parents  
to always use the elements of the earth in such a way  
so as to acknowledge the spirit of life they had been given  
and to not vary away from the established relationships  
set forth in the beginning of man in Eden  
And this trait was seen by the adversary  
as central to that which threatened him  
and his power over mankind

104 And I saw that early in the pathway of man

clothing became a way to distinguish human value  
And I saw that the people of Kodesh  
who dwelt in the high places of the earth  
wore garments of wool and leather  
And the people of Enoch who dwelt in Anach  
wore clothing made from reeds and bark in the summer  
and wool and soft leather in winter  
And the people among the righteous in Towah only wore leather and felt

105 And while cotton was made for man to use for clothing

it was the wicked in the land of Towah who first used it  
And thus clothing began to be that which symbolized the distinction  
between disdain for the old and backward  
and the esteem of the new

106 And righteousness was seen by the wicked

to be shameful  
and old fashioned  
and ignorant  
and a superstition  
And subtlety and the ability to detect unspoken meaning

began to be seen as modern and intelligent  
And these distinctions are used to this day  
to oppress righteous people the world over  
And after viewing all these things I rested awhile  
and pondered all that came by vision

# The Book of Remembrance of our Ancient Grandmothers

## Chapter 2

*An account of the first grandmother Emoriy in her joining for the Lord, and also of the righteous establishing themselves in the land of Qatar, and of Mychar establishing the continuations of the spiritual heritage of Eden to all mankind.*

- 1 And it came to pass that I once again sat before the Urim  
And I beheld that little Kenneh was obstinate before his parents  
when he was asked to help put the sheep away for the night  
And he refused and stomped his feet
- 2 And I began to look with an earnest heart  
for I knew the Lord was once again  
continuing to reveal to me the wonders of what He did  
to set about accomplishing His task  
to prepare the world of His Father for the long duration  
so the purposes of Anokeesed would be preserved upon the earth
- 3 And I saw Mychar son of Yaatsekawd  
viewing his older brother Kenneh  
in his continuing waywardness and rebellious behavior  
And of all her children  
Mychar is the most like his mother Cavah  
in her innocence  
and mildness of heart  
And Mychar too cannot anticipate evil  
And he is very dismayed and confused by the emotions of discord  
insomuch that when he is exposed to it  
he retreats away and busies himself  
with something to distract his tender heart
- 4 And he is called **Mychar** because of his *innocence*  
and mildness in *righteousness*  
And more than any other of the children of Cavah  
he is the most tenderhearted  
And he desires to only surround himself with the feelings of Eden  
And even though he has not been there  
he knows full well what they are  
because he is joined fully in his spirit to his mother Cavah  
And because of this he has inherited her gift of prophecy

- 5 And his brother **Azan**  
    whose name means *to enlarge the ears with the hands*  
    desires only to walk in his daily walk  
    in the feelings of the spirit of childlikeness  
And when he encounters discord it seems to him  
    that the flow of life is interrupted  
And in this way he clings to his older brother Mychar  
    for he shelters him from discord  
And they often retreat away together in their quietness of heart
- 6 And it can be seen that the greatest desire of Azan  
    all of his life  
    is for him in his heart to be always found  
    to be living in such a way  
    as to be intimately guided by the spirit of harmony  
And he often can be heard by others  
    conversing by himself with Motsah the Lamb  
    while in the act of his daily labors  
And I could see by Urim  
    that speaking out loud to the Lord while in the presence of others  
    was common in the people of that day  
And Azan is very diligent to avoid anything  
    that would distract  
    or inhibit the tranquility  
    of a close walk with the Lord  
And for this reason he is grateful for his companionship with Mychar  
And the two of them love their parents with a profound affection
- 7 And it came to pass that I saw at the time of the death of Matteniah  
    Mychar is married and has many children  
And he is depended upon by his family  
    to guide them in every way  
    towards the holiness such as was found in Eden  
And he is a big man  
    and gentle  
    and much loved by his family  
And I marveled to look upon him  
    because both his parents were little
- 8 And the wife of Mychar is named Arookah  
    And she is a daughter of Cavah  
    And she is little  
    and very sweet

and gracious  
and carries a pleasant countenance  
And the name **Arookah** means  
*the one who can restore happiness*  
I do not know how anyone could be around such a person  
and not be happy

- 9 And it came to pass that in those days  
Yaatsekawd and Cavah are found to be herding the sheep  
of their slain son Matteniah  
And I see them walking in the valley of Simca where they first met  
But now they have named it the valley of **Yo-ash**  
for it has become the valley of their *grief*  
as it is the valley where Matteniah was killed  
And his bones lay upon the ground  
for no one knew what to do with them  
And the entire ravine was a place to be avoided by all  
And everyone knows  
that their old parents are weighed down in their grief  
And they are seen to be faithful to their duties  
in the care of his sheep in spite of it

- 10 And Mychar is in despair  
and is distraught over the mourning of his parents  
And about the time when his parents were in their deepest grief  
Mychar is also overcome  
and he has lain down upon his bed  
and refusing to get up or to eat  
And Arookah found him on his bed  
but he will not get up for her  
And Arookah is alarmed  
and she must confer with others to find out what to do  
And as it is her custom when she is troubled  
she seeks out her sister Emoriy

- 11 And the name **Emoriy** means  
one who is *prominent* and who *walks on mountains*  
in finding her guidance from the Lord  
And often Emoriy is viewed by her family as one who can seek the Lord  
and ask Him direct questions  
and find guidance for them  
because she seems to be able to know  
the desires of Anokeesed

And she has learned to speak clearly  
and resolutely about what His desires are

12 And she is the first person to put language  
to the process of hearing the Holy Spirit  
And all the people have come to depend on her in their time of need  
And even though she is the youngest daughter of Cavah at this time  
she is very influential by way of her example  
to assist those around her to seek the Spirit of the Lord  
for specific guidance in their daily walk  
And she can witness effectively  
that Motsah the Lamb will answer the very questions of their hearts  
by the power of His Spirit  
And she has accounts of times when He has appeared to her  
and counseled her in the way

13 And with this vision of Emoriy  
the Lord began to bring me understanding  
For I saw  
that for most of the children of Yaatsekawd and Cavah  
there was in their minds the perception  
that they all had left Anokeesed behind in Eden  
And Emoriy was very charitable and unassuming  
And even though her parents did not have the language  
to explain to her how they were guided by the Holy Spirit  
she could discern by her strong intuition  
what was happening to them  
when the Spirit was speaking to them  
And she developed the language to tell others  
And from her  
the personal dynamic of being led by the Holy Spirit  
began to influence others  
And from her  
it spread abroad to all the ancient righteous peoples  
And thus we see that through this innocent little sweetheart  
Motsah the Lamb was able to do His work  
And Emoriy is the first  
of the seven grandmothers Motsah used in His task  
And she **joined mankind to the Holy Spirit Ka'ee**

14 And it came to pass  
that I saw it was her custom to walk



on the upper reaches of the northwestern slopes  
of Mount Mahujah above Nod  
when she wished to find out the desires of Anokeesed  
And it was made known to me  
that starting with this wondrous woman  
came the tradition that the governing guidance of the Lord  
is the mountain of the house of the Lord  
And this tradition has been supported by the prophets

15 And upon hearing of the anxiety of Arookah for her husband  
Emoriy went up upon the side of the mountain  
And she remained there for three days  
And all the people were anxiously waiting for her to come back  
And during that time Mychar was lying on his bed in his distress  
And those in the encampments were expectant  
of what news she would bring

16 And it came to pass in the evening of the third day  
while many were gathered around a fire  
Emoriy came quietly into their midst  
And she embraced Arookah  
and she sat down in the light of the fire

17 And after a while she began to speak  
And she said  
*The Lord Motsah the Lamb walked with me on the mountain  
and He spoke tenderly to me there  
And by His presence a vision of comfort was opened up to me  
And I beheld a wonderful mountain far to the west  
And the mountain there spoke to me of tranquility and peace  
And she recited the vision for them  
And they could all feel the truth of her words  
And she said that the great mountain had a sparkling sea lying beside it  
And across the sea was a beautiful peaceful valley  
and upon the southern mountain was a smaller sea*

18 And she continued and said  
*As I looked at this wondrous sight the Lord said to me  
that it was the desire of His heart that Mychar take his family  
and travel into the setting sun  
And if he does he will find this mountain  
and sea  
and valley*

*and he will find new life there  
And that in this way Mychar and his family  
will render a great service to Motsah the Lamb  
And when he arrives he is to seek out the body of pure water  
upon the upper reaches of this mountain  
And He said that Anokeesed and the Eerkodeshiy would be well pleased  
if he would kindle a fire there  
and offer up to Anokeesed the odors of sweetness  
out of the thankfulness of his heart for being led there  
by the kind hand of Motsah the Lamb*

19 And the mountain there was eagerly awaiting them  
for none of the children of Yaatsekawd had spread themselves there  
And the Lord said He would safeguard the tranquility of the place  
for many generations  
And Emoriy said that in her vision she saw  
that the land there was bountiful  
and would bless them with abundance

20 And it came to pass that upon hearing all these things  
Arookah went and told Mychar the news  
And he was invigorated  
and he arose  
and came himself to hear the account from Emoriy  
And they spoke together all through the night  
And Mychar began to eat again

21 And in the course of a few days  
Yaatsekawd and Cavah returned home  
And they bore record  
that Motsah the Lamb had appeared to them to comfort them  
and all the feelings of their experience of the joys of Eden  
returned to them while He spoke to them  
And the waters of Simca comforted them  
in their desires to return to Eden

22 And upon hearing this account of his parents  
Mychar felt his joy once again  
of the expectation of their returning to Eden someday  
And he went up to the place near to where his parents first met  
and he picked up a stone out of the waters of Simca  
for he supposed in his heart  
that in his departing to go to the west

he would find upon his arrival his special conditions of Eden  
And you will see that he was not to be disappointed in this expectation  
And he told Arookah  
that he now had a rock of witness  
to take the feelings of Eden with them  
when they would depart westward  
And this special witness would accompany them in all their travels  
And the stone was a white stone  
And it was round  
and smooth  
and flat  
and about the size of the hand of a man  
And Arookah made a special pouch to carry it in  
And from that day forward Mychar wore it at his side  
everywhere he went

23 And it came to pass that in those days  
plans began to be made for their departure in the springtime  
after enough food was put by for the journey  
And Mychar  
and Arookah  
and their children  
all made ready to travel according to the voice of the Lord  
for the Spirit bore strong witness to the account of Emoriy

24 And it came to pass that I saw with Urim  
that Mychar and Azan were inseparable  
And Azan is very troubled at the prospect of the departure of Mychar  
And Azan is not yet recovered from the effects of the flight  
of so many of his brothers and sisters with their families  
And he often sees the tear stained faces of his parents  
as they think about their children having left  
And now Mychar and Arookah are going away also  
And he cannot discern what the Lord is saying to him in his heart  
And after many quiet walks in prayer he has determined  
that he will depart with Mychar  
And Azan began to put by provisions for his journey  
And Motsah the Lamb gave him a dream  
And in the dream he saw that he needed to put by  
a double portion of provisions  
And when he awoke he wondered why  
but he then began in earnest to provide for the journey

25 And as I look with Urim I can see Emoriy  
    weeping in the shadows of the firelight  
And she is very distressed at the thought of the departure of Azan  
And she is crying  
    for she loves her brother Azan very deeply  
And in her heart she has determined to seek out her father  
And she followed the signs of his travels upon the earth  
    and she found him sitting upon a rock  
    in the rushing waters of Simca  
And he is quietly singing a song of Eden  
And when she found him she rehearsed the matter of her despair to him  
And she said *Father as you know*  
    *the Lord has guided Mychar to depart into the western lands*  
*And now Azan will go with him*  
*And oh father*  
    *I have come to you because*  
        *if Azan leaves I do not know how I can live*  
*What is wrong with me*

26 And upon hearing this Yaatsekawd smiled upon her and said  
    *When you were born we named you Emoriy*  
        *because we knew that you would be one*  
            *who would walk closely with Anokeesed*  
*And you would be able to ask Him questions*  
    *and hear His answers clearly*  
*But we did not see whose rib you were*  
*But I see now that you and Azan have the same purposes of Anokeesed*  
    *that are joined as to hearing*  
        *as you both walk through life with a special joining*  
            *to the Spirit of Ka'ee as your companion*  
*Perhaps you are his rib*

27 And Emoriy rose up in her delight and said  
    *Father*  
    *I have known this but I was afraid to speak of it*  
        *for I did not know such things of a certainty*  
*Father*  
    *tell me again how you and mother became married*  
        *on the day that Anokeesed worshipped with you*  
And Yaatsekawd rehearsed to her all that transpired  
    at the rocks of Simca  
        on the day that Anokeesed married them  
And the news was a great delight to Emoriy

And she sprang up upon her feet  
and stepped over to stand in the water  
and made joyous sounds before the Lord  
And she declared that she would do likewise  
and become the wife of Azan  
And old Yaatsekawd smiled upon her and said  
*What about Azan*  
*does he know of this*

28 And it came to pass that Yaatsekawd accompanied her  
and they went back so she could speak with Azan  
And the news of it was spread abroad  
and many were filled with joy for them  
And those who would depart were delighted  
that they all could go together  
And now Azan knew why the Spirit counseled him to put by double  
And Cavah looked upon all this as only a mother could  
seeing more of her children departing away from Nod  
But she found comfort knowing  
that the Lord was directing their paths in the way of righteousness  
for His own special need  
And after those days a wedding was planned

29 And it came to pass  
that when the day arrived for the wedding all was in readiness  
And it took place at the rocks of Nod  
which stood by the lower pool  
And I saw that Chathan was young  
and he watched with keen interest  
at that which transpired at the wedding worship there  
And his heart was filled with the Spirit of Anokeesed  
and he wept for joy  
And he did this because his spirit was fully engaged  
with his vision of created purpose

30 And the name **Chathan** means to *give in marriage*  
And he thereby could discern by the Spirit  
the effect of the elements of righteousness  
that Anokeesed used in this worship  
had on the spirits of life  
both with those being married and on the Eerkodeshiy  
And he discerned that it was by these elements  
that the man and his wife were introduced to the Eerkodeshiy

and thereafter known to them to be living  
in the sanctity of marriage  
And he could well comprehend that everything holy in creation  
respected that which Anokeesed had joined that day  
And in all creation there was a great determination to support them  
and bring protection to those  
who live in the pure sanctity of marriage

31 And with this special young man there was  
for the first time  
one who fully understood what it meant to bear witness  
to all the holy spirits of life in the earth  
and the true meaning of creation  
For creation will become complete  
by the joining together in perfect holiness  
of a man and his rib in the sanctity of marriage  
And I know that when those who walk in darkness  
pollute and corrupt the sanctity of marriage with lust  
fornication  
or violence  
or make it be something other than one man and one woman  
it pleases the enemy of all that is good

32 And it came to pass that after the wedding  
Chathan went alone before the Lord  
and he made a vow that he would see to it  
that all of his people for perpetual generations  
would always be found to be walking in the sanctity of marriage  
And they would engage in no lust or fornication  
as Kenneh and Awan had done  
but would faithfully walk circumspectly in chastity  
and purity of heart in the time preceding their marriage  
And that afterwards they would diligently maintain that holy state  
for the rest of their lives  
And I could see clearly the starting point  
for the degradation of women in society began with fornication  
And among the wicked it grew in the horror of it  
until women became simply something to own

33 And I remembered that Kenneh was filled with lust  
and that was the principal power Mowtsoor the Decadent  
had over him  
And he wanted the wife of his brother Matteniaah

who was named Sephi  
And Mowtsoor the Decadent had whispered in his ear  
that it would empower him in the desire of his heart  
for him to have twin wives  
who were Sephi and Azura  
And Awan was in like manner deceived  
by the powers of evil to become wayward  
from that which Anokeesed had established  
with the sanctity of marriage in Eden

34 And it came to pass that Chathan spoke to Anokeesed  
and asked Him to help him to always see to it  
that their marriages would commence  
with the same worship of marriage  
that was established by the very hand of Anokeesed  
in the perfection of Eden  
And he knew that Nasheem his sister  
had been seen at her birth to be his rib  
And he patiently waited for her decision in the matter  
And the name **Nasheem** means simply  
*a woman* who is the wife of a man  
And I saw her to be the perfect model of a wife  
in the sight of Anokeesed  
And she is both selfless  
and assertive in her womanhood

35 And it came to pass  
that Chathan inquired diligently of his parents  
concerning all the matters of the marriage worship  
And he wanted to know all the particulars thereof  
And he found that Azan and Emoriy  
had neglected to give each other espousal gifts  
And he discovered that his parents had forgotten the wedding song  
And it was lost to them all because Yaatsekawd and Cavah did not know  
it was a part of that which Anokeesed was doing  
because the singing of it sprang out of their hearts so naturally  
But it was restored again by Enoch  
when the Lord taught him how to divide the sons of men  
And Chathan considered  
that it was a part of that which Anokeesed was doing  
when He established that a woman was not to sit on a bed  
or bedding  
with any man until the day of her wedding

And this must be observed by all girls from their early childhood  
And it was established by Anokeesed in Eden

36 And it came to pass that in the springtime  
    when all was prepared and ready  
    Mychar  
    and Azan  
        and their families departed westward  
And Yaatsekawd found Cavah high up upon the cliffs of Nod  
    watching them depart until they were out of sigh  
And she wept  
And he sat with her  
    and held her  
    and tried to comfort her  
        by telling her that it was for a wise purpose in the Lord  
        that they were departing

37 And I must say as I looked upon them with Urim  
    that I saw the mother of all the living  
And she was an elegant lady  
And she bore children for a period to exceed seventy years  
Oh how Anokeesed loves her  
    and has tenderly upheld her and Yaatsekawd through all their trials  
And as I watched with them those who were departing  
    I knew that the Lord had moved them with His Spirit  
    to perform a vital function for Him in the task that lay before them  
And He brought comfort to our first parents in their mourning  
How rich will be their reward

37 And it is known  
    that the first parents of a people  
        bequeath the nature of the virtues of their personalities  
        to their offspring for many generations  
And often it can be seen that their personal traits  
    can endure among their people for the entire pathway of the earth  
Thus it can be supposed  
    that the people leaving west toward the setting sun  
        would take with them  
        the traits of personality that would be long embedded  
        into the regions where they arrived

38 And our old parents watched them until it was too dark to see  
    and they made their way back to their encampment



And Cavah supposed she may never see  
nor hear from them again  
And this had happened to them before  
when their children fled out of fear  
And they offered prayers up to Motsah in their behalf  
for a blessing upon them

39 And it came to pass that the company traveled gently  
And they passed through lands  
that had never been seen before  
by any man  
And they persisted in their travels every day  
And they did not encounter any other person  
And nothing threatened them  
And they could see Mount Mahujah  
diminishing away from them in the distance as they looked back

40 Now after some time they began to view  
a wonderful mountain which lay before them  
And by the fall time they came to a great sparkling sea  
And they looked down upon it from the east side  
And it glimmered in the setting sun  
And they named it the **Shaman** Sea because it *sparkled* in the sun

41 And it came to pass that they tarried there  
and put provision by  
and made dwellings for themselves  
to allow them to stay through the winter  
And when they spied out the land across the sea  
they found a large and spacious valley  
And they sent young men over there to see  
what could be known about the place  
And upon their report when they returned  
they determined to go there in the spring  
For the young men said  
there was a marvelous river of water in the valley  
that ran a course into the sea  
And all the people were well pleased with the news  
And they named the river in their new home the **Pishon** River  
because they were *dispersed* out of Moladeth  
to find it by the kind hand of Anokeesed

- 42 And it came to pass that the people of Mychar and Azan  
came to encamp along the river  
And they hunted and caught fish  
And Mychar was intent to find the waters of purity  
upon the higher reaches of the mountain  
that Emoriy had seen in her vision  
And Mychar ascended up upon the south mountain from the valley  
And there he found the high mountain sea  
Now when he had kindled a fire he put it upon a large flat stone  
and he offered up sweet odors to Anokeesed  
for guiding them in the way  
And then he ascended upon the summit of the great mountain  
And he named the mountain Mount **Qatar**  
for it afforded them a place of *safety* and *refuge* from mourning  
And it was the guardian of their new home
- 43 And when he had rested awhile  
he took the stone he had brought  
which had come from the land of his parents in Eden  
and he found one just like it on Mount Qatar  
and he laid them side by side upon an altar  
And he introduced the mountains to each other  
And he instructed them in all their behavior towards one another  
and in all they would do in relation to the righteous  
And he instructed Mount Qatar  
that it was to follow the example of Mount Mahujah  
in the duty of it in protecting the people  
who came there from the land of Moladeth
- 44 And Mount Qatar and Mount Mahujah  
had watched each other since Olam  
and now they were friends together  
And both had contributed a white stone  
as the element of righteousness  
to declare that the feelings of Eden would be shared by them both  
in behalf of a righteous people  
And Mychar knew it not  
but the meaning of the **white stones** is  
that he was declared by Anokeesed to be worthy  
to perform this task for Him  
And this is the spirit that gives such stones life

- 45 And he dedicated Qatar and all the regions round about  
to be a place where the spirit of Eden would shine forth  
in all its knowledge and purity  
to all the inhabitants of the earth until the end thereof  
And he did this by a sure hand  
using the element of righteousness of the stones  
For you will see that it will take millennia of time to weaken that spirit  
but it will never leave altogether  
By this shall mankind be blessed by the Eerkodeshiy  
if they will honor Anokeesed  
And the sparkling sea bore witness
- 46 And the righteousness of the man Mychar  
has established a sure foundation for Shabuwa  
to arise up within creation  
proceeding forth from the regions of Qatar  
because now all the Eerkodeshiy  
by this act of introduction  
learned to expect that righteous man would instruct them  
in the way  
And it was a spiritual heritage that carried on to the son of Noah  
and from him to all righteous mankind
- 47 And my heart was filled with satisfaction to learn this truth  
And I felt a joining in my soul to these my ancient people  
And these two majestic mountains  
have conferred together many times concerning Shabuwa  
And from where Mychar stood at his altar  
Mount Mahujah could be seen in the misty distance eastward  
And I beheld that this was the very place I viewed  
when I first looked with Urim  
And in this I was back to where I began  
and the Lord had answered my questions
- 48 And it came to pass  
that the encampments of the people along the river prospered  
And the gift of life from Anokeesed to mankind was a delight for Him  
when He gazed upon His children  
And the people established themselves  
and began to fill the valley  
And they had no sheep  
but they had eseeb in abundance

- 49 And in those days Mychar was lonesome for his parents  
    when he heard reports concerning the high places to the east  
And he would take his journey to the high places  
    above the Shaman Sea  
    for he was one who was raised on the high shoulders of Mahujah  
And the low plain of the valley seemed to him  
    to be too closed in
- 50 And it came to pass that he discovered a place in the high hills  
    where he thought he might be able see the silhouette of Mahujah  
    against the rising sun  
And in his heart he rejoiced to behold the gate of Eden  
    and his happiness was made full  
And Arookah rejoiced in the restored happiness of her husband  
    and she immediately began to settle in  
    to establish themselves there upon the high places
- 51 But Azan and Emoriy dwelt in the valley by the river  
And when she wanted to walk up upon a high place  
    she had only to look about at the mountains surrounding the valley  
    and go there as she found need  
    albeit it was several days journey for her  
But she was a traveler  
And the people were delighted to ever walk in the Spirit  
    in the pleasantness of the land
- 52 And after those days  
    about eighty-five years passed in peace in Qatar  
But during the fourth generation since Eden  
    the offspring of Kenneh  
    and many of the people of Towah  
        who knew not the Lord Motsah the Lamb  
    began to sally forth to inhabit the lower reaches  
    of the eastern side of the Shaman Sea
- 53 And they were a hard people  
    who knew not the kind ways of Anokeesed  
And they dwelt with a high level of commotion  
    and contention among themselves  
And I could see that illness began to be introduced  
    to the family of mankind  
And there was anger  
    despondency

and laziness  
And the people wore cotton garments  
and they took great pride in their appearance  
and status among themselves  
And their women began to try to beautify themselves  
And the role of women among the wicked continued to spiral downward

54 And should any of the wicked come into the regions of Qatar  
the righteous would fade quietly away  
into the hills and distant places to not be discovered  
And the wicked greatly feared them  
by reason of their many superstitions  
and because of the view that they were a wild  
backward  
and primitive people  
And the people of Towah did not dare to seek them out  
And soon the entire valley was forbidden to them  
by reason of their fears  
And so the fear the wicked had of the regions around Mahujah  
began to now extend to Qatar  
And I wonder if the worship of Mychar at his altar on the high place  
had brought this about  
And because Mychar lived in the high places of the earth  
he was secluded and found contentment  
But the people who lived in the valley were sometimes in distress  
and were obliged to retreat from strangers

55 And any place where those strangers lived was called Towah  
by the people of Azan and Mychar  
but the northern-most far distant great valley was named **Heleah**  
by the people of Qatar  
And it was named this because it was *far distant and removed*  
from the loving kindness of Anokeesed

56 And it came to pass  
that the righteous began to be thought of as fearsome  
by those of Towah  
because they could not comprehend the ways of holiness  
and humility  
And the Qataries were never known to act in rudeness  
before the Great One of Heaven

- 57 And thus the Lord began to answer me  
about how there could be a righteous people here in Towah  
And my eyes beheld the foundation laid by Motsah  
to preserve the purposes of His Father in creation  
at the time when the people would return to Eden  
And it can now be readily seen  
that Mowtsoor the Decadent was also making his plans  
And you will see that the foundations of the evil of nations  
are being set in place  
And all of this was a marvelous thing for me to learn  
.
- 58 And it came to pass  
that the Lord continued to open my eyes with Urim  
And I saw that He was preparing a people  
who would follow the way of His heart  
in the temporal world  
for untold generations  
And they would be a people of His choosing in special ways  
intended to bring endurance to all things good  
in a world where the righteous  
and the wicked  
would be intermingled during all the course of the earth  
And they would be a people suited to bring assistance to Him in His task  
to preserve the world for His Father Anokeesed  
And I saw that the foundations laid by them would continue  
in succeeding generations  
to uphold and sustain the purpose of His Father in creation  
after the Flood took place  
which our mother Cavah prophesied at the birth of Enoch
- 59 And it came to pass  
that I saw Mychar was a visionary man and a prophet  
for he loved the Lord  
and he saw visions with clarity  
And he had this gift because he was joined in his spirit  
to the vision of his mother  
And when Mychar left to go to Qatar he thought he would find Eden  
and to a large measure he did  
But when evil began to encroach upon the people there  
his yearnings increased
- 60 And it was interesting to me  
that throughout this account

Mychar is the first person perceived of as a prophet  
And as I thought about these things I understood  
that in the ancient mind  
a seer and a prophet  
were two altogether different callings  
For a seer saw all he did in the privacy of his own life  
that pierced time and place  
But to bring understanding  
a prophet spoke things that had an immediate effect  
upon those in the present moment  
which dealt with that which was unknown when it was spoken  
except by inspiration  
with the expectation of greatly influencing important life decisions

- 61 And it came to pass that in his concern  
he went to his rock where he prayed  
And by the example of Emoriy  
Mychar was determined to find answers from Motsah the Lamb  
so he could bring to his people understanding  
And his intention was to build a defense between evil and his people  
because they had to hide themselves more and more  
from the wicked of Towah
- 62 And it came to pass that after much earnest prayer  
the Lord spoke to him with His guiding Spirit  
And He said *Mychar my son*  
*in the land of Moladeth there is a man named Khanan*  
*And his wife is called Shamar*  
*And she shall bear a son*  
*and he shall be named Mahal*  
*And he shall be the one that will bring to Qatar*  
*the great establishment of seveining that the mother of all the living*  
*established at the altar of Yaatsekawd*
- 63 And even as I am a fountain of forgiveness  
and a river of purity  
and a clear spring of living water welled up and spilling over  
even so shall I flow in the land of Qatar  
to follow with all my loved ones here  
And the one named Mahal shall influence the righteous  
to love me  
with a deep and profound personal love  
And I will go out with them

*and my presence will accompany them  
And I will establish for a long standing foundation among them  
the love of repentance  
the joys of forgiveness  
and the peace that comes from knowing the truth  
and loving kindness*

*64 And you will see that the seavening of Cavah will become expanded  
because of this love for me  
to engulf all creation in the eleventh generation  
in order to safeguard all the purposes of Anokeesed in creation  
by one who will be called Melchizedek  
And your people must come to know me  
and turn in all their doings toward me  
and come to view all that I mean to them*

*65 And I say to you that the one named Mahal  
who Shamar shall bear  
will be an instrument in my hand to accomplish it  
And it is important that my little son Mahal  
should be raised up to me here in Qatar  
So send word to them by a messenger  
and bid them come to Qatar  
with their little son*

*66 Now the name **Shamar** means  
one who is **diligent in all her decisions**  
and **careful in her duties**  
And she is a special handmaid to me  
and one who can join the hearts of the fathers to the children  
and the hearts of the children to the fathers*

*67 And **Khanan** her husband is very **gracious**  
and he is **resilient** in the face of turmoil  
and discord  
And he is very skilled at loving in spite of sin  
And those who stumble find in him solace  
as he is tolerant  
and understanding  
And because of this  
he is often sought out by those who need comforted*



- 68 And it came to pass that sometime after this  
    in the land of Nod  
    Shamar gave birth to a little son  
And on the day when the child was to be named  
    word came that there was a messenger from the west who had come  
    and he now waited at the place of water  
And the people sent one out to greet him  
    and enquire as to his desires  
And after he was fed and rested  
    he came near to the dwelling of Khanan and Shamar  
    where there was a body of people assembled  
And he said that he was sent from Mychar  
And immediately they sent word for Yaatsekawd and Cavah to come  
And after a while their old parents came into their midst  
And the messenger was warmly received  
And the man held his peace until they had arrived  
And he was greatly moved  
    to look upon the first parents of all men
- 69 And the Spirit of the Lord swept over him  
    and he sang a song  
    that Yaatsekawd said was heard in Eden  
And his news was eagerly received by our old parents  
    as they delighted to hear word of their children  
And the messenger was a listener  
And he reported some of the words the Lord had said to Mychar  
And he told them the name of the new son  
    that the Lord had said to Mychar  
And he said the name of the child was Mahal  
And in the course of time he would come to be called Mahal-**awfeek**  
    which is to say Mahal the *Mighty*  
    both in word  
    and in loving kindness
- 70 And then the messenger withheld speaking  
    and waited for the passing of a few days  
And then he quietly came  
    and sat by the dwelling of Shamar  
And after a while he was asked to speak again  
And they brought the mantle of Khanan to put over him  
And they asked him to speak  
And he told the rest of the message from Mychar  
And he told Khanan and Shamar what the Lord had said

regarding the desire of the Lord for the child to be brought to Qatar  
to be raised up there for a special purpose for the Lord  
which had to do with the living water of Motsah the Lamb  
entering strongly into the regions of Qatar  
and that he would be the father of generations of the righteous  
And he said that his grandfather Mychar  
was much moved upon with the prospect of it

71 And Khanan and Shamar listened intently  
And when they inquired as to when the messenger received his message  
and the name from Mychar  
and set out  
and they found it had taken him four months  
to complete his journey  
And word was spread concerning this  
And all the people were amazed  
that the messenger had set out so many days before in his travels  
and yet he arrived on the very day the child was to be named  
with the name for it  
And when he had first arrived he was taken into the assembly  
that had gathered to name the child  
And his grandmother Azura was set to name him Awfeek  
So the child was born with two names  
And the name **Mahal**  
means *one who has the authority*  
*to separate chaos out from the midst of the people*

72 Now it came to pass  
that Shamar asked the messenger many questions  
And he told her clearly the living conditions in Qatar  
the pleasantness and abundance of the land  
and also concerning those who inhabited Towah surrounding them  
And he disclosed to them  
concerning the two white stones used by Mychar  
And this was news to them all  
And the messenger was obliged  
to stay in the encampment over the winter season  
And Khanan and Shamar  
sought the Lord with all diligence during that time

73 And it came to pass that in the spring  
the Lord appeared to Shamar and her husband in the night  
when all were asleep around them

and He comforted them  
that He would go with them into the new land  
And He opened up the eyes of Shamar  
to see the vision of created purpose of her little son Mahal  
And she gazed upon a very pure  
and sweet fountain of water  
and a multitude of people  
and water reeds moving with rejoicing  
And the Lord said to her  
that blessings without number would come to the people of Anokeesed  
during all the course of man  
from their family being willing to sojourn in Qatar

74 And it came to pass that in the spring  
the child was able to travel  
and they prepared to set out for the land of Qatar  
And Yaatsekawd took up little Mahal into his arms  
and he said prayers of blessing over him  
And he praised Motsah the Lamb  
that the feelings of Eden  
were to come to the land of the setting sun  
And he said that the gateway to heaven could be heard singing  
And they departed being led by the messenger  
And they had to be discrete  
because the eastern border of the Shaman Sea  
was inhabited by those of Towah

75 And it came to pass that they arrived safely  
to the south rolling hills of the Shaman Sea  
And the messenger went on ahead to announce their arrival  
And when he returned  
he led them to the settlements by the river

76 And Mychar came down from his dwelling in the high places  
to greet them  
And the meeting was sweet indeed  
for the Spirit of the Lord attended them in full measure  
And Mychar took up little Mahal into his arms  
And he bestowed upon him rich blessings  
And after it was determined where Khanan and Shamar would dwell  
Mychar returned to his dwelling place  
And Azan dwelt among the people there  
in peace and comfort in all of his longings



# The Book of Remembrance of our Ancient Grandmothers

## Chapter 3

*An account of the original Ten Guidances of Anokeesed, and also of Mahal discovering the pool of heaven and bringing a profound awareness of Motsah the Lamb to the righteous.*

- 1 Now after viewing these things I began to wonder  
    what else the Lord was doing  
        to raise up a people after His own heart in the land of Qatar  
And it came to pass that I once again took up Urim to look  
And as I cast my eyes about to see what I would see  
    I saw Enoch the scribe of righteousness  
        engraving upon a stone tablet great things before the Lord
- 2 Now I loved Enoch greatly  
    and respected him for his holy walk with Motsah the Lamb  
        and I felt like I knew him  
And I beheld him sitting against a large stone  
    with one knee up  
        upon which was the stone that he was carving into a tablet  
And when I came closer to look and I beheld the tablet  
    I was astonished  
        for it was very much like the tablet  
            that I now had before me to interpret by Urim
- 3 And we had always called it the Family Tablet  
    because of the man and woman on it  
    and the instructions it contained about the uniqueness  
        and differences  
        between men and women  
But upon seeing this I could now understand  
    why I had been seeing so much detail  
        about the early development of the family of mankind  
And I began to look very intently and with real awareness  
    as I now could learn what I desired to know
- 4 And the Lord said to me that Enoch was writing  
    so that Anokeesed could have happiness  
    and so He could rest in the joys of His people  
        as they lived out their gift of life  
And Enoch continually sought out ways to comfort Anokeesed

for he walked with Him  
And as I watched with keen interest  
I heard Enoch call it the Guidance Tablet of Anokeesed  
And he said it contained His guidance to His people  
intended to lead them to happy living

- 5 And when this passed before my eyes  
I was much moved upon by the Spirit  
for it was made known to me that upon this Guidance Tablet  
was the original Ten Commandments  
And I recalled that the Lord had referred to such tablets  
as the Tablets of Elda  
Now **Elda** means simply *God is here*  
and it is the name of His abode in the midst of eternity  
And ever since I first heard there were such things as tablets of Elda  
I was very desirous to discover them
- 6 And this tablet came in a day before anyone thought of Anokeesed  
in ways to conceive of Him  
as being One who would give commandments  
For the ancients thought of Him  
much the same way one would think of a little child  
And all know a little child would not command anyone  
But even as those who are holy can be led by a child  
they can be guided by them also  
And because of that which I had previously viewed with Urim  
I knew it was one of the very tablets Motsah gave to Moses  
on Mount Sinai  
And I know that there are copies of this tablet  
for I have seen some of them  
And the scribes and I were very grateful to the Lord for opening up to us  
this wonderful opportunity  
to know the truth of these things  
For the wonder of the truth of Anokeesed is marvelous indeed
- 7 And it came to pass  
that I looked upon this scene being filled with desire  
And I beheld the tablet with clarity  
And I was amazed that it was so much like the one we had  
And the Lord knew the desires of my heart  
and He began to speak to me  
And He pointed to the tablet as He spoke  
And He spoke each one of the Ten Guidances to me one at a time

And as it is so often with Urim  
the truth explodes in your heart and mind  
and it was difficult not to be distracted  
into the depth of meaning with each one

Accordingly

I spoke each one to the scribes as He said them to me  
but I could not say all that was before me with each one  
because it was too vast

8 And the Lord said

(1) *You are to love Anokeesed with all your heart  
and with all your mind  
and with all your power*

And when I wondered what He meant by the word power  
and He answered and said  
that your power comes from all of your holy relationships  
with the spirits of life in that which is holy in creation

And the implications of this are staggering  
in the immensity of the scope of it

But let me say

it means to have the kind of relationship with element  
that expresses always and only  
the loving kindness of Anokeesed with your fellows

And that love is unconditional

never varying away from His gracious nature

And many things raced through my mind  
that the Lord had taught during His walk upon the earth

9 And again the Lord pointed and He said

(2) *You are to always walk in the holiness of the sanctity of marriage  
and to anticipate it from your childhood*

And again great truths swept through my mind

And He said the word anticipate means

for you to be pure in heart  
and chaste from your childhood  
waiting for your rightful spouse  
and saving yourself solely for them  
and from all others

And I recalled the marriage counsel

which the Lord had brought to Enoch which says  
that children should be taught from their childhood  
to have a deep expectation that they will be romantically attractive  
and completely loved

by the spouse which Anokeesed has created for them  
as a man and a woman standing together before Him

10 And the Lord said

(3) *You are to follow no other example in religion  
but the loving kindness of Anokeesed  
and that which was established by the righteous with Him  
during the First Great Sevening*

And I immediately knew that this would exclude any use of religion for gain  
or to exert control over your fellows  
or to use religion to bring assurances to yourself of a future  
that satisfied your desires for a place of good standing  
without the need to walk in repentance  
and humility  
and holiness with perfect virtue

11 And again the Lord said

(4) *Each person is to love their fellow  
and deem them equal to themselves*

And the marvelous wisdom of this simple statement  
spoke loudly to my soul

And it would start with a person not classifying themselves  
or stigmatizing themselves as rich or poor  
intelligent or ignorant  
beautiful or ugly  
nor important or unimportant

And if they did not classify themselves they would not classify others  
and could truly see their fellow  
no matter who they are  
as equal to themselves

12 And the Lord said

(5) *You are to respect and love your children  
and protect them from evil  
and diligently teach them the ways of holiness*

And upon hearing this it was immediately made known to me  
that when a parent follows this guidance  
children would not have to be told  
to honor their father and mother

And children who have always known only respect and love  
can more easily respect and love their gift of life from Anokeesed  
and grow to be wise  
during their passages



And they will love their elders  
and they will be loved as elders in their old age

13 And the Lord said

(6) *You are to purify yourselves by sevens in all things*  
And when I heard this I knew  
that this was the basis for keeping the Sabbath day  
And it was that which Shabuwa was founded upon  
and the weeks of the holy days  
and the years of Jubilees  
and many such important observances  
And I knew that Anokeesed Himself used this guidance  
in the acts of creation  
by His Son Motsah the Lamb  
when the world was created  
and Olam was transformed into Eden  
and again when the natural world of Eden  
was transformed into our temporal world  
during the first seven generations of mankind

14 And the Lord said again

(7) *You are to respect the Creator Motsah the Lamb  
who is Himself the Living Water  
that issues forth to follow each person that finds breath  
and not lay claim  
to that which He has made for other persons*  
And my eyes were opened to know  
that this has far reaching meaning in our lives  
And we should be happily attached to the circumstances of our lives  
and we should be content with our possessions  
and not desire to have what others may have acquired  
And we are not to view our worth in terms of the satisfaction of possessions  
nor should we allow ourselves to be controlled  
by longings for acceptance  
and high esteem  
and the ease of pleasures  
and comforts  
And I felt the Spirit say that we should view as our possessions  
only that which Anokeesed has given to us to be ours  
And I could tell how compatible having all things common was  
to this guidance

15 And the Lord continued speaking and He said

- (8) *You are to respect all life  
and guard with diligence all the lives of those  
who are the objects of creation*

And of course all human beings  
whether they be friend or foe  
holy or evil  
powerful or weak  
are in fact all the objects of creation  
simply by being created as the children of Anokeesed  
And I know this means all human life  
even to include ones enemies  
And it prohibits participating in war in any way  
And it also prohibits infanticide of the unborn  
and using death as punishment

16 And continuing the Lord said

- (9) *You are to seek no other authority than the authority of Elda  
which brings a response from the Eerkodeshiy  
who are the Holy Watchers of Heaven*

And with clarity I understood  
that this means we are not to pursue obtaining authority from the world  
by license  
or certification  
or appointment to position  
And we are not to approach in any way  
obtaining authority by effective subtleties  
over any person or creature

17 And lastly the Lord said

- (10) *You are to bear up under the burden of oppression  
without violence*

And I know that oppression takes on many forms  
all the way from the imposition of impure moral values  
to being occupied by violent forces of the armies of nations  
And that under these circumstances loving enemies  
praying for those who spitefully use you  
and not resisting evil but turning the other cheek  
and blessing those who curse you  
and doing good to them that hate you  
are acts that reflect the very heart of Anokeesed

18 And the Lord said to me

*I caused Enoch to write the Ten Guidances  
to preserve the seven joinings of Masowsiel  
And the guidances undergird them unabated through the ages*

19 And it came to pass

that upon receiving these Ten Guidances for happy living  
that I began to ponder how this delightful and holy advice  
from our loving Father Anokeesed  
was altered to become the Ten Commandments  
And as I thought upon this new development  
the Lord began to open it up to me by the Urim  
and by magnifying His Spirit in me  
And I began to know and understand  
the pathway His gentle guidances have taken  
among the families of the earth  
And this matter began to be very instructive to me  
albeit sad

20 And I saw that after Enoch made the tablet and he began to teach with it  
the Ten Guidances for happy living were spread abroad  
among all of the people in Nod

who remained with their old parents  
And all the people in the regions of Ma'een  
began to use them in all their daily lives  
And they certainly all knew  
that it brought rich happiness for Anokeesed indeed  
And starting in about the eighth generation  
the Guidance Tablet began to influence those who learned of it  
insomuch  
that parents began to be able to clearly identify to their children  
the importance of their decisions in the passages of life  
And great care was taken in their important decisions  
for the sake of Anokeesed  
And with younger children parents could begin  
at an early age  
to teach the importance of chastity  
and of loving and kind behavior  
toward God and man  
And by these things  
virtue abounded in their lives as they grew into adulthood  
And happiness in the people flourished

- 21 And I saw that the tablet was taken to Qatar  
And I was very interested to see  
    how they would use the guidance it contained  
Now I knew that the people of Enoch would return to Eden  
And the movement of the rich collective spirit they shared as a people  
    would express in a unique way  
    their feelings for Anokeesed  
And I wondered if the people of Qatar  
    would deal with the tablet in a different way
- 22 And I began to see a marvelous truth  
The people of Ma'een in the regions of Moladeth  
    focused their lives  
    and their religion  
        on their love for Anokeesed  
And their view was to always see to the watch-care  
    of the tender heart of Anokeesed  
And they saw themselves to be created to be His companions  
    as they walked in the way with Him  
And there never could be a people more intent to see to the happiness  
    and comfort of Anokeesed  
    than the people of Ma'een
- 23 And they sought to know the desires of His heart continually  
    in all their decisions  
        and in all their interactions among themselves  
And they grieved at any thought of His disappointment  
    or despair  
And thus their love for Anokeesed became the definition  
    and motivation for all their repentance  
And they confessed openly to one another their shortcomings in this regard  
And all who heard these confessions  
    were known to repent together with them  
        because their hearts were one  
And this practice became so common among them  
    that when repentance occurred over important issues  
        all the people repented together  
    and the Eerkodeshiy could feel it in the heart of Anokeesed  
        to be making use of Motsah the Lamb so completely  
        was a comfort to Him indeed
- 24 And I saw that this trait  
    of their hearts being drawn together in the face of sin

was strong because of the example of their old father Yaatsekawd  
For he repented for all the sins of any person that came to his attention  
before the day he began to be called Gabriel  
And as Gabriel he continued to do so  
all his days among the righteous  
And the people of Enoch followed his example in all their ways  
And in this way the love Yaatsekawd had for Anokeesed  
was multiplied in the hearts of the people  
And the western gateway to Eden observed all these things  
with a happy heart

25 And thus the welfare of Anokeesed  
was upper most on all their collective minds  
And because of their tendency to view  
the information on the Guidance Tablet in this way  
they commonly thought that the guidances for happy living  
were for the purpose of Anokeesed being happy  
And the Spirit said to me  
that because of this kind of a pure faith that was known in Eden  
most often in Ma'een  
the Lord could appear to them personally  
and many times face to face  
And while they were all guided by the Spirit  
they found Him to be increasingly appearing to them  
in their times of need  
And I am sure that this kind of faith  
led to their return to Eden

26 But the people of Qatar  
even though they were a righteous and a holy people  
they did not have the example of their old father Yaatsekawd  
nor the ministry of Enoch and the mothers of Ma'een

27 And it came to pass that I could see  
the character of the people of Qatar  
and how the Lord built into them  
the exclusive tendency to be led by His Spirit  
And the matter became clear to me  
For I saw in them a new kind of faith  
one which would allow their expressions of righteousness to endure  
in the face of the kinds of changes  
that were to spread out upon the earth  
right before and after the Flood

And the Lord knew that the process of the natural world becoming temporal  
would be complete with the establishment of the covenant of Gabriel  
And it would influence the return to Eden  
by the righteous people of Enoch  
And that this would require those who would be holy  
to be able to be led in their daily walk by His Spirit  
as they lived surrounded by  
and intermingled with  
growing wickedness and evil  
For the perfect faith of those of Ma'een was such  
that they could not remain in the temporal world  
but must of a necessity be translated back to Eden  
into the very Presence of Anokeesed

28 And this unique kind of faith in the lives of those living in Qatar  
was central to the task of Motsah the Lamb  
as He prepared the world of His Father for the long duration  
For all their leading had to be by the leading of His Spirit only  
and they could no longer depend upon Him  
appearing to the righteous daily  
but only on special occasions  
according to their purity and faith  
And I knew that the Lord had led to Qatar  
the very kind of people  
who would lay the foundations necessary  
to have the kind of faith  
that would sustain the purposes of His Father  
during the course of the temporal earth  
when wickedness would swell up  
to overshadow multitudes of people

29 And in the end times  
there shall arise once again  
a people with the kind of faith that was known in Ma'een  
And the circle will become complete  
All this being the case it can be understood  
that the unique character of those He led to Qatar  
were to have the kind of faith  
that they could be led by the Spirit  
with few personal appearances of the Lord and the holy ones  
And because of all these things  
the people of Qatar thought the guidances for happy living  
were meant to keep them in the way

to enable them to always be able to be happy  
and in the spiritual condition  
to hear the Spirit of Anokeesed clearly  
And thus the Lord prepared for the long duration the world  
with a sustaining faith for the righteous  
And He also instilled in the hearts of the people  
the foundations upon which Shabuwa would be built

30 And it came to pass that as I thought upon these things  
I continued to wonder how the gentle guidances came to be corrupted  
to be expressed in the form of the Ten Commandments  
And I pondered upon what forces among men could have performed this

31 And I saw that the people of Qatar  
did not live in community as those of Ma'een  
but lived in many scattered encampments  
And their contact with each other was sparse  
And accordingly  
among them there began to be various expressions  
of how the guidances were to be viewed  
For some began to view them as rules for the happiness of the people  
And over time it was put forward  
that the people of the land should require them of each other  
And this idea was one of the first expressions  
of a collective social consciousness  
And the Lord rested His Spirit upon them  
for they were gentle and caring  
in all they sought to maintain among their people

32 But as wickedness increased in Towah  
and in Heleah all around them  
fear began to grow in the intensity of it  
prior to the Flood  
And because of that fear  
the guidances began to be more strictly enforced  
by some in the outlying encampments of Qatar  
where the wicked would sally forth

33 And it came to pass that when Enoch divided the earth  
there was for a time  
a complete separation between the righteous  
and the wicked  
And the people of Qatar found some relief for a short time

from fear which they were beset with  
while the wicked moved into the valleys of Heleah  
from all the regions of Towah which they inhabited  
And you will see that after the Flood  
there were bands of freed slaves  
that began to control those people seen to be under them  
And these began to pursue dominance over one another  
And they would have a prominent one who ruled over all their people  
And that person would issue orders to them  
according to his every whim  
and desire

34 And then the guidances  
began to be thought to be commandments for the first time  
And thus it was among the wicked  
And these commandments were enforced with threats  
And the guidances began to be  
just a part of that which a person was obliged to perform  
And by and by  
because the Secret Society of Saycoo had masters  
who presented themselves to be sons of god  
the commandments began to be viewed as commandments of God  
And thus we see that the concept that God gave commandments  
originated within those who walked in darkness

35 And I beheld it  
and I wept in my heart to see  
what had become of the gentle guidances for happy living  
that were brought to the people  
by the One who is Loving Kindness  
And I saw that through this means  
it was the forces of evil  
that had charge of how the Ten Guidances were to be viewed  
and how they would be altered  
And the rulers of men altered them to suit their designs  
And some they abandoned altogether

36 And this spiral downward went so far  
that the very wise counsel of the Great Holy One Himself  
began to be used to destroy the lives of His loved ones  
insomuch that if any person was found to deviate  
in even a small way from the commandments  
they would be killed



And not just killed  
but hated to death  
by the act of throwing stones at them until they died  
And I saw that throwing stones  
became the element of wickedness in the hands of the cruel  
and it is the ultimate act of hatred  
arising out of the darkest pit  
And thus the powers of evil began with something completely holy  
and gentle  
and pure  
and turned it to use it to destroy the gift of life  
and all heaven was brought into distress

37 And the Spirit said that to state  
or act upon the idea that Anokeesed is cruel  
or vengeful  
or wrathful  
and that He kills  
and destroys  
is in fact using His name in vain  
And I saw that the wicked were able to define Anokeesed in this way  
by the use of blood  
as the element wickedness  
And great will be their embarrassment when they stand before Him  
And such will enter into the light of His Presence wholly unclean

38 And this evil was expanded even to the extent  
that when Anokeesed came to dwell  
in the temporal world as a man Himself  
He was reviled  
and persecuted  
in the name of the gentle guidances of His Father  
And even His torturous death was justified  
by what the Ten Guidances became  
And all of it was done in the name of His Father  
And it was a hard thing to behold in the vision  
And my heart was moved with sorrow  
But I came to understanding  
and could feel profoundly the heart of Motsah the Lamb  
who is Anokeesed in the flesh  
And His patience was a marvelous thing to consider

- 39 And so the Lord answered my inquiry  
as to what forces had been at work  
to alter the gentle guidances of Anokeesed  
And my heart was grieved to know of all my dear Redeemer had suffered  
at the hands of the wicked in the name of His Father  
who was the One in whose likeness He healed  
and blessed  
and spoke  
and had His magnificent compassion
- 40 And it came to pass that after viewing all these things I rested for a while  
but soon I began again to look with Urim upon the land of Qatar  
And there I saw that Mahal is growing up in righteousness  
And he is a large and gentle youth  
And he is very much joined in his soul to all the Eerkodeshiy  
And he communes with them  
And he is very observant  
to see everything that is being felt around him  
And his fellows consider him to be easily distracted  
And I can see that he is a traveler who can pass swiftly across the land  
And he was often asked to accompany his fellows in their tasks  
for he can carry heavy loads  
and he lightens their burdens to make their tasks easier
- 41 Now remember  
that Mahal was raised up in the encampments of Qatar  
and he has no memory of the regions of Nod  
And he has spent pleasant years in the Pishon Valley near the river  
And Mount Qatar can be seen  
towering against the sky in the southwest  
And there are many streams descending down into the valley  
from the heights of the regions of Qatar  
And these streams converge in the midst of the valley to form the river there  
And these streams can be seen to run milky white  
with snow melt in the springtime
- 42 And as I look with Urim  
I can see Mahal laboring at some task  
in the rolling hills on the south side of the valley  
And they are fitting wooden beams in place
- 43 And it came to pass that the men sent Mahal out  
to fetch a burden of a large beam

And he is strong to carry it upon his back  
And he is bent under the weight of it  
And he must cross some streams to bring it back  
and he is behind his fellows coming along  
And when he set his burden down he discovered  
that the stream before him was not high with snow melt  
but it was clear  
and sweet  
And there was no high water mark upon the shoreline  
And he stopped and looked at the stream

44 And the Spirit of the Lord flooded over him  
And he bent down to drink  
And when he drank the Spirit drew near  
and touched his heart  
And when he caught up to his companions he told them of the stream  
and the presence of the Spirit of the Lord  
But they paid him no mind for they were ready to depart for home

45 And when he arrived home  
he told his father what he had found  
And when he rehearsed about the strong presence of the Spirit  
Shamar his mother heard it  
And she sat listening with care  
And in the night she walked and prayed  
that Motsah would reveal to her son the meaning  
of the strong presence of the Spirit when he found the clear stream  
for it had been prophesied at his birth  
that he would find Living Water  
And the Lord visited her with His Spirit and He said  
*You must instruct Mahal to return  
to see once again the clear stream  
and I will meet with him there*

46 And that night Mahal also received instruction from the Lord  
And he dreamed a dream  
And in his dream he saw running pure water  
to be sweet  
and filled with life  
And when he beheld it  
he saw it was desirable above any water he had ever seen  
And he said  
*Now I have beheld the Living Water*

*that is spoken of by those in the land of Moladeth*

And he was filled with the love of Anokeesed

And in his dream he exclaimed

*This water is desirable above all the waters of the earth*

And he bent his knees down upon the earth

and drank his fill

until his soul was utterly filled with joy

47 And it came to pass that when he awoke

he was so filled with emotion that he could not sleep

And the moon was full

and as he set about to walk with Motsah in the night

he found his mother to be walking there also

And he rehearsed his dream to her

And she also was filled with the Spirit

and she told him the message she too had received

And they embraced for the joy of the Lord

And Shamar prepared provision for him

for his journey to go and once again look upon the stream

And in his heart he was intent to discover the source of this clear water

and why it did not have snow melt in it

And he wondered if perhaps his journey

would take him to the heights of Mount Qatar

the holy mountain itself

48 And it came to pass in the first light of day

Khanan anointed his son with the oil of life

to prepare him to fulfill the service of the Lord in his journey

And he put upon his shoulders a mantle of woven willow bark

to indicate to any who saw him that he was on a sacred journey

and he was not to be disturbed

And it was a mantle like messengers wear

when they are sent of the Lord

49 And it came to pass that Mahal departed

and went with speed swiftly in the vigor of his youth

And on the third day of his journey

he found his way to the clear stream once again

And he was glad to find it

for he wondered as he went if it had not been just a dream

And it was late in the day when he arrived

And he looked up toward the great mountain

from whence the water came

And in his heart he supposed  
that he may have to ascend the heights  
to discover the source of it

50 And with the first light of day  
he set out to follow the stream to discover why it was clear  
And I could see with Urim  
that on the east side of the stream there were bluffs and cliffs  
And on the west side a smooth grassy plain  
And Mahal traveled upon the west side  
And thus he went for the space of three days  
And as he drew near the bottom of the mountain  
he could see the river disappear into the forests of the mountain

51 And when it was late he slept on a rise  
in the shelter of rocks  
And it was his intention to start his ascent with the first light of day  
And he had made a rope  
But when he awoke and began to travel  
he saw in the distance that cliffs surrounded the place  
where the river came out of the forest  
And he could not see any water falling over the brink  
And he exclaimed  
*From whence comes this stream*

52 And it came to pass  
that he came to a large open meadow with no exit  
except the way of the stream  
And in his wonderment he cast his eyes about  
to see if he could discover where the stream came from  
And there in the middle of the quiet meadow  
he saw a large pool of water arising out of the ground  
And it was gushing upwards  
and heaving itself upwards about knee high  
to spill over onto rocks  
to rush down into the valley below  
And he saw that the entire river gushed forth  
out from the very heart of the sacred mountain  
And Mahal went down upon his knees when he saw this great sight

53 And as he pondered upon what was before him  
the Spirit of Anokeesed drew near  
and rested upon him with gentle power

And his eyes were opened to see through the eyes of the Spirit  
And a Voice called out his name  
And the sound of it resonated from the cliffs surrounding the meadow  
And he answered aloud and he said  
*Oh Motsah it is I*

54 And a Voice said

*All who would approach this pool of heaven must kneel down  
and bless Anokeesed  
And then they may drink freely from it*  
And Mahal said  
*Oh Lord how can I  
being just a man  
bless the Great One Anokeesed*  
And the Lord said  
*You have been brought here for a wise purpose in me  
And now you have found the living water  
that issues forth from the heart of the holy mountain  
Does not this water bear witness to you  
that you are a treasure to me  
and that I dearly love you  
for you have a special purpose that my Father desires of you*

55 And Mahal was filled with the Spirit

and the presence of the Lord  
And he said *Oh Lord*  
*I have always thought  
that I would only be a helper to my companions  
I did not know Anokeesed had a wise purpose for me*

56 And the Lord said

*From this place abundant truth and love  
shall arise up and spill over  
And my presence shall come in upon the family of man  
to flow out from this place for a multitude of days  
And that which transpires here  
will set the course of man upon the earth for a long duration  
And this living water will accompany the spirits of the righteous  
who seek to find me with their whole souls  
And a covenant shall issue forth in this place  
and shall be renewed every season of harvest  
**And the righteous will seven themselves**  
with rich happiness*

*and abundant virtue  
And Masowsiel will view all that takes place here*

57 And upon hearing this Mahal was overcome with the presence of Anokeesed  
and he fell asleep  
and his spirit was caught up  
to be embraced by the love of Anokeesed  
And he dreamed a dream  
And in his dream he saw the pool of heaven arise up  
and cover the earth  
from horizon to horizon

58 And it came to pass that I beheld the dream of Mahal  
And I saw it with clarity  
And it was very like a vision I had myself as a youth  
And before Mahal a vision came up before his face  
And it was of the loving kindness of Anokeesed  
and all the influence His people had known  
of His gentle guidance  
and compassionate love

59 And as the heart of Mahal was basking in the joys  
of such all-consuming love  
the view before his eyes changed  
And now before him was a vision of Anokeesed in the form of a Man  
and He was bowed down under a burden  
which was causing Him to stagger  
And His suffering was before the eyes of Mahal  
And His back was bruised  
and bleeding  
And sweat was mixed with dirt that was falling from His burden  
And He appeared as though He could not stand  
under the weight of His great burden  
And He was wearing the garments of a slave

60 And when Mahal beheld it he cried out  
*Oh Anokeesed  
What has happened to You  
My eyes and heart cannot bear to see it  
Please take this vision away or my heart will burst*  
And the view was taken from before his eyes  
And there appeared the same image of Anokeesed again  
but this time He was not carrying a burden

and He was dressed in righteousness  
And an overflowing love for Motsah  
rose up in the heart of Mahal  
and it spilled over

61 And Motsah said

*What happened to me was that I became a Man  
so that I could follow my children out of Eden  
And I subjected myself to both all their joys  
and also their sorrows  
And I am not burdened by the sins of the righteous  
for they love the living water  
But I am burdened by the corruptions of the wicked  
And some of the people know **of** me  
but they do not know **me**  
nor how to come to my aid  
neither do they know all that I do  
in my service to my Father*

62 And Motsah said

*This pool is the element of righteousness  
to magnify the comprehension of the meaning  
and awareness  
of my following my children out of Eden  
so that they may know how to live in the bosom of my Father  
both in their joys  
and in their sorrows  
And in order to do this they must come to love me  
with an overflowing love that does not abate  
neither will they turn aside from it  
in the same manner that this water arise up out of the earth  
and does not diminish  
And I thus have the joys of the happiness of the children of my Father  
and the burden of their sins and sorrows  
And the covenant that will come to this place  
and the practice of seining  
will cause love for me in the form of The Man that I became  
to resound in the earth  
resulting in the righteous having rich dominion over the earth  
And thus the dream ended  
And Mahal was shaken to the center of his soul*



- 63 And when he awoke he kneeled down  
    and drank from the pool of heaven  
And I saw with Urim that in that moment  
    Mahal was born again  
        to awaken to the awareness of Anokeesed in all things  
And his eyes were opened  
And ever after he was not the same again  
And he continually magnified the love of Motsah the Lamb  
And his mother sent a boy on a journey  
    but received a man when he returned home  
And rich wisdom began to fill the heart of Mahal  
And forever after he told and retold the vision of his dream  
    with great effect to the hearts of the righteous
- 64 And I beheld as he took his journey home  
    And he did not go with haste  
        but he went pondering all that had happened to him  
            at the pool of heaven in the meadow  
And he wondered what a covenant was  
    and the meaning of the practice of sevening
- 65 And it came to pass  
    that as Mahal approached to enter the encampment of his people  
    as he passed along the way he found a childhood friend  
        to be walking in the evening twilight  
And they met  
And it was a lad named Reshuya  
And Reshuya was taken aback at what he felt with Mahal  
    for it seemed as if he shone with the presence of the Lord  
And the Spirit of the Lord  
    was that which had led Reshuya  
        to walk out in the evening
- 66 And after a moment Reshuya said quietly  
    *What is it the Lord is doing as He passes by*  
And Mahal sat down  
    and he rehearsed all that had happened  
        when he had set out to find the stream  
And he told him all that the Lord had said to him  
And Mahal opened up to him everything concerning the living water  
And he recited his dream to Reshuya  
    and he said the Lord had mentioned a practice of sevening  
        which he did not understand

And Reshuya was much moved  
and he became resolved  
And I saw that the souls of these two youths were joined  
in a deep and abiding friendship

67 And as I looked with Urim  
I saw that **Reshuya** was small beside Mahal  
And his name means  
that he is one who is *foremost in the land to establish righteousness*  
And I looked with wonder upon the lad  
for it seemed like a very big name for one so young and small  
And as I looked upon him with Urim the Lord said to me  
*He is the father of Baraka and her sister Shamanadab*  
*And his wife is one who is called Awkhoo*  
*she being of the lineage of Kenneh*  
*And Reshuya is a descendant of Chathan*  
And I understand that the name **Awkhoo** means a *sweet reed*  
even the same as her father  
who was the one who had killed his brother Mattaniah  
And being of the seed of Kenneh it was clear to me  
that she was named after him  
And in this matter I was amazed at what it could mean

68 And it came to pass that Reshuya exclaimed  
*The Lord Motsah the Lamb is about doing great things*  
*I will accompany you to see your mother*  
And he was filled with the Spirit

69 And when they arrived  
Mahal would have related it all to his mother  
but she restrained him  
because she discerned that he was in a holy state  
And the two lads went to sleep  
And in the twilight on the next day as they sat around the fire  
Mahal told all who were present  
of that which occurred in his journey  
And upon hearing all these things  
his parents told Mahal how he had received his name  
And they rehearsed to him all things  
concerning Mychar and his messenger  
and that their family had come to live in Qatar  
because it was said that the Lord had a wise purpose for him

70 And Mahal said

*I did not ask the Lord what His purpose was for me*  
And Shamar exclaimed that she too did not know

71 And it came to pass that Mahal inquired of his mother

what the practice of sevens could mean  
And she rehearsed all things to him  
concerning the establishment of sevens  
by their mother Cavah at her rock of Ariel  
And upon hearing this Reshuya was very much moved

72 And she said

*After some few days have passed*  
*you must take your journey northward to find Mychar*  
*And tell him of all these things*  
*regarding the pool of heaven that you have found*  
*and he will know what the wise purpose the Lord has for you*  
*for he is a dreamer of dreams*  
*and a prophet*  
*And he walks daily with Anokeesed*

73 And I saw that the lads knew the way to the encampment of Mychar

And they set out to see him  
And his encampment was to the northeast  
upon the mountains overlooking the Shaman Sea  
And they descended into a high mountain valley  
where life was quiet  
and pleasant  
and remote to any who would pass by  
And they sat down at the place of water  
until they were asked to come forward into the encampment  
And there they found Mychar  
And he was very old  
and he was resting in the midst of many children

74 And because Mahal was wearing the mantle of a messenger

all the people gathered around to see what he would say  
for many of them knew who he was  
from the many dreams of their old father  
And when it was told Mychar that the boys from Shamar were come  
he stirred himself  
and asked for his cloak to be brought  
And he put it upon the shoulders of Mahal

And all the people knew that this was a signal  
that all who were present should honor him

75 And the lad was much embarrassed before all the people  
and he said

*Father why do you honor me for I am only a lad*  
And Mychar said  
*I have had visions in the night telling me that you were coming  
and that you would help me find the pool of heaven  
For I have sought to find it for many years  
and I knew that the Lord would discover it to me when all was ready*  
And upon hearing this Mahal was astonished and he said  
*Oh father that is why I have come*

76 And it came to pass that Mahal started at the beginning  
and he related all that had transpired  
in his discovering the stream that ran clear  
and of the prayers  
and counsel of his mother  
and of the anointing  
and the mantle from his father

77 And when he told of finding the pool of heaven all the people gasped  
and old Mychar wept for joy  
And Mychar insisted that he hear every word the Lord had said to Mahal  
And it was told him that before drinking from the pool of heaven  
a person must kneel down  
and bless Anokeesed  
And Mychar wanted to know every detail of the pool of heaven  
and also the surrounding area  
And he rejoiced at the news of the covenant  
and practice of sevensing  
And when Mahal rehearsed his dream  
Mychar was astonished beyond measure  
And he desired to hear it over and over again

78 And as I looked upon this scene I was amazed  
and I wondered why this pool of heaven was so important to Mychar  
And I recalled that the vision of created purpose of Mychar  
was to set the path of the people to be straight  
and vary not  
And now I can see that this pool of heaven was the element of righteousness  
that could be influential to cause deep love for Motsah the Lamb

Who is the Living Water  
And this love was to become the central dominant force  
in the lives of the righteous people of the world  
for many long generations  
even to the end of time  
And the idea that Anokeesed would manifest Himself  
in the temporal world as a Man  
was very central to the task  
of preparing the world for the absence of the people of Enoch  
And from the use of this element would come the perception  
that knowledge and understanding of the burden of Motsah the Lamb  
could be sent abroad among the children of men  
from one generation another  
so He could have help and assistance

79 And I saw that the concepts the people had about Anokeesed  
were general and undefined  
But now the people would come to know Anokeesed  
through The Man that He became  
and through the One who refreshes  
and forgives  
and teaches  
and guides  
and who is known to be One who walks with them  
in all their daily walk  
and who understands their every thought  
and deed  
And thus the heart and soul of Mychar knew  
that the discovery of this pool of heaven  
meant that what he knew of Motsah the Lamb  
would be magnified in the hearts of the people over time  
And the transformation He longed for would finally come  
And all the people could save themselves  
in their devotion to the truth  
and in the richness of their love for Him

80 And it came to pass that Mahal continued  
and he told Mychar that the Lord had a wise purpose for him  
but that neither he  
nor his mother knew what it was

81 And it came to pass  
that Mychar pondered upon these things a good long while

And in the morning he was resolute in his bearing  
And as they were eating together he asked to be told once again  
concerning the pool of heaven  
and all the area surrounding it  
and most importantly the dream he had  
And when they finished eating he said that he would  
that the people prepare  
for there to come a blessing upon the lads

82 And when all was prepared  
the people gathered with listeners  
And Mychar was filled with the Spirit  
And the spirit of prophecy descended into his heart  
And he put his hands on Mahal and he said  
*From your posterity shall come those  
who will establish encampments of holiness  
called Ma'een  
And this will come to comfort Anokeesed  
And by and by a son of yours will arise  
and be consecrated  
and he will disclose to the righteous  
and to my old father  
the way back to Eden  
And from this son will issue forth many divisions upon the earth  
which will affect the heavens above  
and the earth beneath  
And these divisions will preserve the purposes of Anokeesed in creation*

83 *And you are called by Anokeesed to safeguard  
and be a defense for the people of Qatar  
And your vision is to build a wall  
against the encroachment of evil upon this people  
And you will wear my mantle to celebrate the joys of Motsah the Lamb  
and my garment to bear his sorrows with Him  
And from your posterity will come a man  
who will be inscribed first among all men  
And he will influence the multitudes of the earth  
to be able to choose to know the Lord  
or not*

84 *And it is your special task to bring to the world in your day  
a strong love and compassion for The Man that Anokeesed became  
And from your gentle and tender heart*

*you are to influence your people  
to deeply  
and profoundly love Motsah the Lamb  
And the covenant He spoke of is the very covenant of love  
And duty cannot motivate a covenant that will ease His burden  
but it must be brought into the hearts of men  
simply and only  
built upon a deep and personal love for The Man  
And the people must covenant to love Him  
and when their love for Him grows  
they must covenant in a renewed way  
even until they covenant seven times  
And that covenant will then be permanent  
and reside in their hearts  
never to be moved  
And little son  
this love for The Man that Anokeesed became is your special task  
and it is one for which you are well suited  
Amen*

85 And when I saw this I knew  
that Mahal was the father of Mahujah  
and Azri  
and the grandfather of Enoch  
and that they inherited their love for the Lord  
from their grandfather Mahal  
And I said in my heart  
So Lord  
*Enoch descended from the people of Qatar  
And he was an outsider to the people of the regions of Anach  
Why Lord was it so*

86 And the Spirit revealed to me  
that the people of Anach were sedentary  
and they did not travel  
And their view of creation was held  
to that which they encountered  
where they were in their daily lives  
And it would be necessary that a man arise  
who would traverse across the land  
in order to see the world with an all-encompassing view  
one who could  
by reason of his background

know and love The Man that Anokeesed became  
a man who could teach a knowledge of the living water  
that is reproof  
repentance  
and forgiveness  
and one who could thus reprimand the watchers  
who did not attend the Council of Heaven  
to rebel against the Great Holy One

87 And upon hearing this I was greatly informed about Enoch  
And I knew that in the task that Motsah was undertaking  
encompassed both those who would remain after the flood  
and also those who would return to Eden with Enoch  
when he was taken for he walked with Anokeesed

88 And it came to pass that I saw after this  
that Mychar moved his hands from Mahal to Reshuya  
And he said Reshuya  
*You too will bless Anokeesed  
for you will be a force in the land of Qatar to influence the people  
so that they can begin to pattern their lives together in holy ways  
and thus establish a covenant  
and patterns of righteousness  
And they will learn from you  
to set in place  
a great promise to love Anokeesed  
and patterns of behavior  
that will sustain them in holiness and intelligence  
for future generations that go abroad out of this place  
And right relationships will be set in place by your deeds  
that will issue forth from you and your posterity  
to shine like the sun  
to enlighten the eyes  
and move like clouds of purity  
to illustrate the presence of Anokeesed*

89 And the spirits of the two of you  
will be joined together to please the Holy Great One  
in His gentle desires  
And the posterity of the two of you will be joined together  
before the face of many people  
And the two of you are to see to it  
that the spirit of Eden which has descended upon this people



*will continue to be strong for many days  
And know dear little ones  
that there are many forces against it  
but repentance will sustain you and yours all your days*

90 And I saw  
that Mychar confirmed these blessings upon the two lads  
And he anointed their hands and feet  
with the oil of life  
and he said prayers over them  
And he put yellow paint upon their cheeks  
and little reed rings hung on each ear  
And all the people looked on with respect and reverence

91 And it came to pass  
that the people were much moved in their hearts  
to hear the words of blessing by their old father  
And they spoke excitedly about the prospect  
of Mychar being able to visit the pool of heaven  
And I saw with Urim that both lads were speechless  
and left humble  
in their love for Mychar  
And they were quiet  
and they passed the night in the dwelling of Mychar  
and he embraced them both

92 And in the morning he told them that in the old way  
the pool of heaven was called **Baraka Shamah**  
and that is to say the pool of heaven  
And everyone must always remember  
to kneel down  
and bless Anokeesed before drinking from the pool

93 And after these things the boys stayed for some few days in **Rahavah**  
which is the name of the encampment of Mychar  
And it was called this by the people  
because a *seer* and a *prophet* lived there  
And the people of the encampment gathered together  
to rejoice in the happiness of their old father  
And they made a feast  
and they made plans  
and they said  
*After the esseeb harvest*

*we will take our father to see the pool of heaven*  
And a new joy in knowing the Lord entered into Mychar  
and the people

94 And I knew in my heart  
that these two lads were the very beginning  
of a foundation being laid  
that would result in defining the spiritual authority  
that Motsah Himself would carry  
when He dwelt upon the earth among men  
and that theirs was the first of seven generations  
that would build upon each other  
to result in authority after the manner of the Holy Order  
that Motsah Himself would enter into  
in the task of His earthly ministry

95 And after these things the people of the encampment  
bestowed gifts upon the lads in abundance  
And Mahal and Reshuya were very grateful to them  
And it was discovered that the gifts were too much for them to carry  
And they departed to go  
down to the encampment of Khanan and Shamar  
And the people awaited their return  
And they were grateful to the Lord for the rich blessings  
that were bestowed upon their sons  
And the news of all these things was spread abroad

96 And it came to pass  
after the eseeb harvest came and went in the Pishon Valley  
there was no sign of the people of Mychar  
But after a while the whole troupe of the people of Rahavah  
arrived bearing the gifts they had given to the lads  
And the people of Khenan and Shamar were surprised indeed  
to hear from the listeners all that had transpired  
when Mahal and Reshuya visited Mychar  
And the lads had not told of the details of the blessings  
And Shamar inquired to see if they had difficulties along the way  
And the people said  
*The eseeb comes later in the high country*  
*And we had to travel gently for our old father*  
And the people rested for some days  
while plans were made for taking Mychar to see his pool of heaven

- 97 And all the encampment of Khanan  
    was determined they would go with them  
And the provision was set by  
And it was seen to be an exciting adventure  
    and nothing like it had been known before  
And Mychar was very old and plans had to be carefully done  
So the men made rafts to travel up the river  
    for those who could not traverse it  
And they traveled on gently  
And when they came to the clear stream  
    Mychar was filled with the Spirit  
And he said that he felt like he was going home  
    and he longed to be with Arookah once again  
And the people traveled upon the smoother places upon the plain  
And the anticipation in the hearts of the people  
    to see the pool of heaven was strong  
And everyone was reverent in their behavior  
And Mychar could hardly wait to be there
- 98 And it came to pass that runners who went ahead  
    brought word that the meadow of the pool of heaven  
        was to be one more days journey away  
And the people camped a little way off  
    so they could be in place for Mychar to visit the pool  
        in the freshness of the morning
- 99 And out of respect they saw to it  
    that Mychar was first to go there  
And when he entered the meadow  
    and gazed upon the pool of heaven  
        his strength failed him  
        and he sat upon the ground for the joy of it  
And he was carried to the edge of the pool  
    where he knelt down  
    and blessed Anokeesed  
And the pool gushed upwards  
    and the sound of it bubbling was very sweet indeed  
And all the people came to drink  
    as the Spirit led them in their feelings of worthiness
- 100 And at last Mychar was left alone there  
    and he could be heard to be singing praises  
        and speaking openly to Motsah the Lamb

And to me the songs sounded familiar  
And all the people withdrew a short distance and encircled the pool  
And they all praised Anokeesed  
    and many tears of joy mingled with the waters  
    that went happily down the way

101 And as I looked with Urim I tried to comprehend  
    what it was that they were all feeling  
And I began to understand that for them  
    the very Spirit of Motsah Himself issued forth from the pool  
    And the people loved The Man that Anokeesed became  
And that Spirit invited them to look inside themselves  
    to discover their need to be pure  
    and holy in all their conduct  
    for His sake  
And it beckoned them to be clean and virtuous  
    in the purity of their lives  
And I could feel the spirit of love  
    and humble repentance sweep over the people

102 And drinking the water while on their knees  
    caused the spirit of forgiveness  
    to enter into the deepest places of their hearts  
It was the Living Water indeed  
And just as the water arose up  
    and moved out to go down along the way  
Motsah is the Living Water that goes out with us along our way  
    to bless us  
    and sustain us in all our trials  
    and to bear us up  
    and sustain us from on high  
        in a way similar to the stream of the pool  
        emerging from the very heart of the mountain  
And I know that Motsah emerges from Elda  
    the dwelling place of Anokeesed  
    to bubble up and flow over  
And I saw that intimate and personal love for Him abounded

103 And as I pondered upon this scene  
    a deeper understanding came to me  
    about the meaning of the name Motsah  
For I had not encountered such a strength  
    of the spirit of humility

and forgiveness in the living of their lives  
as I was seeing in those  
who were now displayed before my eyes  
And never before this moment had I ever grasped  
just how gentle and harmless  
the Lord is in all His dealing  
with the children of men  
And the idea of the Living Water that follows to go out with us  
being associated with a lamb became clear to me  
And I pondered upon these things a good long while  
And I could see that Anokeesed was well pleased  
with these events in the land of Qatar  
And from this pool  
a foundation of love for Motsah the Lamb  
would arise in the hearts of the righteous  
that would sustain them in all that lay before them

104 And it came to pass  
that all the people withdrew from the pool  
and encamped in the meadow  
And Mychar camped in a place  
where he would see the pool in the moonlight  
And in the morning when it began to be light  
there was heard the soft sound of singing coming from the pool  
which awakened the people  
And the young men went to get Mychar so he could hear the singing  
but he could not be found  
And they went forward gently  
to see if they could discover the source of the singing  
And they found Mychar kneeling next to the pool  
with his legs folded under  
and the sounds of singing resounded off the cliffs  
with gentleness

105 And after a while when the singing had ceased  
a daughter of Mychar approached  
and she found that her father had passed away  
And all the people thought it was the earth that had been singing  
And it seemed to me that Mychar had lived  
just waiting for the day  
that the Spirit and presence of Motsah the Lamb was fully come  
and the conditions among his people  
were firmly in the straight way

that Anokeesed desired of them  
in order for his people to be properly founded for the future  
before he departed to be with His Father in Eden  
being full of years

106 And the people were grieved at the loss of their old father  
but they rejoiced that he had found the pool of heaven at last  
And the people carried him down to where the cliffs along the river  
were of a sufficient height  
that the grandeur of Mount Qatar could be seen  
and there they buried him

# The Book of Remembrance of our Ancient Grandmothers

## Chapter 4

*An account of Adah, the second grandmother, in her captivity by Lamech and her joining for the Lord, and of the Lord's instructions concerning the nature of forgiveness.*

1 After seeing all these things

I once again went with scribes to look with Urim  
And my thoughts went back to my view of **Reshuya**  
And I had been very interested to know  
more about the prophecy that this little son  
would be foremost in the land of Qatar  
to establish righteousness  
And his name means the *one who is prominent to establish holy worship*  
And I watched him  
And he did not go when everyone left to bury Mychar  
but he lingered behind at the pool of heaven  
And he was drawn in his heart  
to the presence of the Lord there  
in the midst of his grief

2 And it came to pass that Reshuya fasted  
and prayed there for some days

And on the seventh day he dreamed a dream  
and in his dream he heard the host of the Eerkodeshiy  
singing  
and praising Motsah the Lamb  
for the rich happiness that was now in the heart of Anokeesed  
because of the discovery of the pool of heaven  
And when he awoke he praised the Lord  
and drank from the pool  
And when he did so a new spirit of life entered into him  
and he was born anew in his soul

3 And the Lord spoke to him and said

*It is my desire that you establish a holy covenant  
to be entered into year by year after the harvest  
so that all the righteous who gather here at the pool of heaven  
can be taught from on high  
and for them to covenant to love me  
with all their hearts and souls*

*and to do that which will bless them in their families  
And this must be done  
because dedication  
and intelligence  
is the pathway to holiness  
so that purposeful virtue and stability  
can pass from one generation to another  
And learning the ways of Anokeesed can join the people  
to that which gives life  
and confidence in the face of adversity  
And loving Him according to all the ways of the covenant  
will safeguard their joys in their gift of life*

4 And when I heard this I knew  
that Reshuya was the first upon the earth  
to establish the covenant of love  
and also education  
and formal learning  
And with the passing of time  
the Guidance Tablet came to be taught at the pool of heaven

5 And I saw that Mahal  
because of the grace of Khanan  
taught Reshuya the meaning of forgiveness  
which he had learned from his grandmother Cavah  
And at an early age Reshuya  
because of his vision  
established firmly what he was taught by Mahal  
at the pool of heaven

6 And it came to pass that Reshuya urged upon the people  
to come every year after the harvest  
to gather at the pool of heaven  
And all of those who chose  
entered into a covenant to love Anokeesed  
And the people harkened to Reshuya  
because of the prophecies of their old father Mychar  
And all of the righteous began to be of one heart and mind  
in their views of the knowledge of Anokeesed  
And my heart was filled to see this young man  
and his vision of created purpose



- 7 And as I thought upon these things  
    I began to remember what the Lord had said to me  
        about the wife of Reshuya  
And the Urim worked before my eyes  
    and I began to see a young maiden from the North Country  
        near the borders of Heleah  
And she was instructed by the Lord in how to be able  
    to flee away from the wickedness there  
And she followed the guidance of the spirit and made her way to Qatar  
And the people of the encampment of Mychar took her in  
And she was found by them to be in need  
    for she had traveled many days alone  
        without provision  
But she was not dismayed  
    being buoyed up by her faith
- 8 And her name was Awkhoo  
    And her parents were good people  
        who lived under the domination of one of the Masters of Saycoo  
And when they heard her account of what the Lord was urging her to do  
    they aided her in her ability to escape into a place of safety  
And she was of the lineage of Kenneh  
And her parents had named her after Kenneh  
    for the names Kenneh and Awkhoo  
        both mean a *sweet reed*  
And when I considered this I was amazed  
    that any among the righteous would name their little daughter  
        after a man who was a vagabond in the earth  
        because he had fled for the shame of killing his brother  
And he had been seen by hardly any man  
And many stories arose concerning him
- 9 And I said *Lord*  
    *I have never been exposed to view forgiveness*  
        *and compassion in such a remarkable way*  
And I began to be aware of a trait in the lives of the ancients  
    that I think has never been known  
And it was clear to me that in the naming of their daughter  
    the parents of Awkhoo were openly expressing compassion  
        and understanding  
        for a man whose life had turned tragic  
And Kenneh was the ancestor of Awkhoo  
And all the people knew

that he was the only human soul born in Eden  
And such knowledge gave rise to great compassion for him

10 Now it came to pass  
that the people of Mychar gathered at the pool of heaven  
and they brought Awkhoo with them  
And she was small in stature  
And she was beautiful  
with a radiant smile  
And in those days she and Reshuya fell in love together  
as the people were gathered at the pool of heaven  
And the place was very special to them ever after  
And in the course of time they were married  
and they named their two daughters after the pool of heaven

11 And it can be seen to be a certainty that Awkhoo was his rib  
because she is very skilled at teaching  
and learning righteousness among the women  
And the contrast between righteousness and wickedness  
was very clear to her because of her experience in Heleah  
And she could eloquently describe the value of holiness  
and reveal many delightful things about the joys of forgiveness  
And in this way little **Awkhoo**  
who was as a *sweet reed*  
began to find the meaning of sustaining holiness  
and undergirding the authority of Elda

12 And because Reshuya was a descendant of Chathan  
they had a wedding after the manner  
of the worship at the rocks of Simca in Eden  
And upon viewing all these things  
I felt a tender feeling well up in my heart  
For here before me was the answer to the promise of the Lord to Cavah  
at the rock of Ariel  
when He said He would measure out  
a measure of grace for little Kenneh  
And I know that the Lord is aware of the forces that were against him  
because of the circumstances of his little life  
with the first sin in Eden  
And the Lord extended His grace to him  
because He knew that evil forces desired him  
to be one with them  
because he was the only man to be born in Eden

And Kenneh had the disadvantage  
of being subject to the unrestrained forces there

13 And now before me I see one of his offspring  
joining in marriage with a holy man of Abarah  
albeit those who established righteousness in Qatar  
did not know of this order of service at this time  
And Awkhoo would be the mother of Baraka  
who is the mother of Enoch  
the seventh from Yaatsekawd  
And so we see that a part of that measure of grace came in the form  
that a descendant of Kenneh  
was the grandmother of Enoch  
who walked with Anokeesed  
And I see that the brother of Mahujah  
named Azri  
would marry the sister of Baraka  
named Shamanadab  
who was the mother of Adah  
who was stolen away on the day of her wedding  
And Adah at her birth was named Awkhoo after her grandmother  
but she began to be called **Adah**  
after she was *carried away*

14 And I see that Azri and Shamanadab  
lived in the northern parts of Anach  
And **Azri** was always *helpful* and  
faithful to his duties to his family  
and in his service to the Lord  
And in this family it can be seen  
that they are all very bonded together  
as two brothers married two sisters  
And Enoch and Adah were bonded doubly in their family  
And this bonding grew out of the joining  
of Reshuya and Mahal in deep friendship  
and in their service to the Lord  
And it is plain to see that **Baraka** took after her father  
for more than any other woman  
she established profound righteousness  
And it was she who first heard the Lord in regards to the Urim  
and many other elements of worship  
by which she *blessed* her people and Anokeesed

- 15 And it came to pass that after these things  
    I began to see the wedding of Naom and Awkhoo  
        who was later called Adah  
And it was during the feast  
And I looked with interest  
    because I had seen this matter before with Urim  
And I watched for what further I might learn  
And I must confess  
    I was a little interested  
        so I could see if I had gotten it right the first time  
And I could discern that Lamech  
    the seventh from Yaatsekawd  
    came to the wedding with a careful plan  
And he was a Master of the Secret Society of **Saycoo**  
    which is to say the secret society of the **knife**  
And his intent was to empower himself over his fellows  
And in order for him to accomplish his designs in wickedness  
    it could only be accomplished if he obtained a maiden  
    pure and fair  
        who belonged to another  
And it all had to be done in secret from his fellows
- 16 And it was for this reason he had travelled  
    to attend this event that was unknown to his people  
        for the people of Lamech did not have weddings  
And he came intending to steal a maiden to pursue his evil purposes  
And he had uttered dark sentences  
    using the element of wickedness in his preparation for this matter  
        in order to safeguard the success of his undertaking  
And under a pretense of anger  
    he went out from the meal  
And I saw him lay hold of Awkhoo when she was apart from the others  
And he restrained her so she could make no noise  
But I saw that she struggled against him  
And he bound her with cords  
    and tied a covering over her mouth  
And a maiden saw them as they went into the darkness of the night  
And she set up a cry  
And Lamech traveled for most of the night
- 17 And I saw him when he came to a cave  
    where he thought he would be safe from pursuit  
        and he threw Awkhoo down with her face in the sand

And she could not move  
And in her heart she called out to Motsah the Lamb  
to come and help her  
And by and by Lamech went to sleep

18 And it came to pass later that night in the cave  
Awkhoo felt a gentle touch  
and hands loosened her bond  
and gently cleaned the sand from her face  
with a cool wet cloth  
And when she could look it was Motsah the Lamb  
And He spoke softly to her  
And He said  
*I am sorry you are treated in such a hard manner  
My heart grieves with you*  
And His presence was healing indeed  
and it cast away all fear  
and dismay

19 And the Lord said *If you may  
it becomes the children of Anokeesed  
to forgive their fellows  
For if you will forgive this man for all he has done to you  
it will be a great help for me  
And it will thwart the plans of the forces of evil  
which are meant to change the course of many things  
much to the sorrow of my Father Anokeesed  
And I have need of you to be forgiving  
and to endure long suffering for me  
And in the end you will be richly blessed  
and a multitude of peoples in the earth will find salvation  
if you can continually find your way to forgive him*

20 And upon hearing and seeing these things  
I was astonished  
And the Lord said  
*Further I would deliver you now if you desire it of me  
But if you will forgive him  
you will bring that spirit of forgiveness to a new land  
and there you will have children  
from whom righteousness will ensue  
to change the course of the earth  
And in due time I will restore you back to your rightful husband Naom*

21 Now I must say

that upon seeing these things I was completely taken aback  
And I wondered if I was seeing and hearing all this in error  
And I asked the Lord to please forgive me  
And the Spirit immediately brought back to my mind my resolve  
to allow the Lord to give us His view of things  
So I continued to look  
And I saw Awkhoo looking steadfastly upon the Lord  
And her love for the Lord was very strong  
And this was not her first personal visit from Him  
And she softly answered Him and said  
*Whatever You want of me Lord I will do it*  
And her eyes looked upon Him with deep compassion  
And the image of His kindness  
never left her soul during all her days  
And I saw in her a faith  
and a strength  
I had not seen before in any person

22 So with this I decided to be patient

and continue to look  
And in my heart I began to marvel  
at a new understanding of forgiveness  
And I began to inquire diligently of the Lord  
to help me know more completely  
the meaning of this amazing request for forgiveness  
And the Spirit brought to my mind  
that Yaatsekawd had also asked her husband Naom  
to forgive Lamech

23 And it can be seen that it was indeed known

that she was delivered back to her husband to have a happy life  
because he also forgave Lamech  
And she went on to have a son in the encampments of Nod  
who was the lead listener  
when Motsah came to instruct Enoch in his personal counsel  
concerning the sanctity of marriage  
And the name of her son by Naom is **Zakar**  
which means *the man who remembers*  
And I am sure he long remembered  
what happened to his parents on their wedding day  
in regard to the sanctity of marriage

- 24 And the Lord reminded me that He Himself  
    is willing to forgive even the unforgivable sin  
    but He is unable to  
    because of the use of the element of wickedness  
    which cuts off the way back to His Father  
And I also had it fresh in my mind the knowledge of how  
    because of forgiveness  
    Awkhoo was named after Kenneh  
    who had killed his brother  
And I began to look intently to learn all I could about forgiveness
- 25 And the Spirit touched my heart with wisdom  
    while viewing with Urim  
And it was made known to me  
    that from before the time of Adah  
    starting with our first parents  
    the concept of forgiveness was thought to only apply to Anokeesed  
    in His love for His children  
But with this infinite forgiveness by Adah  
    for such a wicked act  
    she was able to establish that all the children of men  
    must also forgive one another  
    especially among the righteous  
And this is the desire of Motsah
- 26 And her example was so startling  
    that listeners spread the news of it far and wide  
And in the days following there were many inquiries  
    as to what it meant for people to forgive one another  
    and how it could be accomplished  
And in these things the spirit of rich forgiveness spread abroad  
    among all the righteous in Qatar  
    and back into Ma'een
- 27 And it came to pass that when it was light  
    Lamech awoke  
    and he emerged out of the cave  
And he looked about to see if they had been followed  
And when he went back inside  
    he saw Adah sitting there unbound  
And he was alarmed and he said  
    *Why did you not flee*  
And she answered not a word

And I knew he was a hunter  
and a traveler  
and he would have tracked her down  
And Lamech examined everything  
but there was no sign that she was helped  
And he was perplexed as to how she came to be free of her bonds  
But when he was satisfied they were not followed he relaxed  
and his mind was eased

28 Now this uncertainty was upon him  
because of his many superstitions  
And he knew the people of Naom in Nod were not travelers  
And Lamech looked about  
and pondered whether to once again bind Adah  
And she said quietly  
*I will go with you*  
And I saw that Lamech was prideful  
and lifted up  
and he said in his heart  
*No woman can resist me*  
And he was glad to not have the burden of carrying her  
And in all this I had not known such a power of forgiveness before  
and I desired to know more  
So I left off from viewing with Urim for some days  
because I worried that I was amiss in this matter

29 And it came to pass that after a while  
the Spirit of the Lord came to me gently  
and said that if I would look with Urim again  
He would bring me new understanding  
So I called the scribes together  
and I asked the Lord to bless us with a knowledge of these things  
And we assembled before the altar of the Lord

30 And I prayed and said  
*Lord we are come here this day to ask You*  
*to reveal to us Your views on forgiveness*  
And immediately I heard the sound of a herald and he said  
*The Second Decree of Creation is*  
*that all the doings of creation*  
*and all the affairs of salvation of man must be done by man*  
*through the power of the intervention of their agency*  
And I knew of course



that this included The Man that Anokeesed became  
 And this great decree signaled  
 that in this way  
 Anokeesed and man would work together  
 And upon hearing this decree cited it could only mean  
 that forgiveness was something governed by this decree

31 And I said Lord

*What do all the affairs of salvation  
 have to do with forgiveness*

And the Lord said

*Salvation is when forgiveness removes the effects of sin  
 in the midst of the continuing consequences of sin  
 so that the children of my Father can know Him  
 in the midst of the temporal world*

*And when people need to be forgiven  
 there is something about them that is unlike my Father*

*And because of this  
 they feel distant from Him*

*And the removal of the effects of sin  
 brings them to stand clean before Him once again*

*And thus **reproval is meant to bring repentance***

*And **repentance will bring forgiveness***

*And **forgiveness will restore***

***and refresh***

***and cleanse hearts and souls***

***back into an awareness of the presence of Anokeesed***

32 And when you are forgiven

*the effects of **your sin** are removed from **your** life*

*And when you forgive others*

*the effects of **their sin** are removed from **your** life*

*And when you ask me to forgive someone*

*the effects of **their sin** are removed from **their** lives  
 for that specific incident*

33 And it came to pass that upon hearing this

the teachings of Motsah the Lamb

which He taught when He was in the flesh

immediately became clear to me

And our willingness to forgive is the answer to it all

And we in this way

can be the true children of our Father Anokeesed

For by our willingness to forgive we can truly love our enemies  
and we can bless those that curse us  
and we can effectively pray for those  
    who spitefully use us  
    and persecute us  
And with this truth I began to glimpse  
    a part of Anokeesed I had never before considered

34 And the Lord continued and He said  
    *There are times when the consequences of sin*  
        *which always remain to some degree*  
        *will in severe cases*  
        *overshadow my ability to remove the effects of your sin in your life*  
This happened with Cavah after she left Eden  
And in those times  
    you must manage the effects of sin  
And it was for this reason  
    that I instructed Yaatsekawd  
        not to allow Ahroom back in to their dwelling place  
And this was because I knew  
    that the effects of the sins of Mowtsoor the Decadent  
        could preside over them in Eden

35 And when the effects of sin preside in your life  
    and loom large before you  
    in spite of all your efforts in repentance  
    then you must cause a distance to come between you  
        and the cause of these effects  
        in whatever manner is necessary  
And understand that it is common for people to be forgiven  
    and yet not feel forgiven  
And among the wicked feeling guilty  
    and ashamed  
    and unforgiven  
        becomes a way of life

36 But among the righteous  
    those who are born again  
        often walk with a sure knowledge of being forgiven  
And their patterns of sinning and being forgiven are short  
    and become less and less frequent in their lives

- 37 *This is how it was for Yaatsekawd and Cavah  
But when they sinned their world began to become temporal  
And for Cavah all of the relationships in joining  
that came about through her dominion in Eden  
began to change before her eyes  
And those changes were the consequences that filled her soul  
and her world  
And her dominion in Eden seemed lost to her  
because all her relationships in creation had changed  
in her sight  
And those consequences presided over her until the time  
when she came in her obedience  
to dance at the Rock of Ariel  
And in those moments she felt forgiven and was born again*
- 38 *But for Yaatsekawd  
that which his dominion accomplished in Eden remained  
And his not feeling forgiven remained upon him  
only until Anokeesed gave him possessions  
with the stones that he found that were prepared for cutting  
And in those moments he was born again  
And the effects of his sin did not preside over him very long  
And his dominion was able to carry over into the temporal world  
because the definition in creation remained the same before his eyes  
even in the temporal world  
And he too was obedient  
that he should never strike one stone upon another  
in order to obtain stones prepared for cutting*
- 39 *And in both their cases  
obedience in repentance  
brought a knowledge of forgiveness  
And the knowledge of forgiveness issues forth  
primarily out of the spirits of life  
that Motsah put into the elements of the temporal world  
that we call the Eerkodeshiy  
And the stones of the earth brought Yaatsekawd word  
And he listened*
- 40 *And it will be remembered that for Cavah  
her primary concern was the consequences of her sin  
that were upon her little son  
in their journey as a mother and child*

*For in her heart she desired above all things  
to raise him up in purity and happiness  
in the same manner in which she was raised  
by Anokeesed in Eden*

*And the **consequence** of her sin for her was  
that now the world had become temporal  
And the **effect** of her sin was  
that she felt that now the world had changed  
and she could not be a successful mother*

41 *And the effect on her little son was  
that he felt that his mother wanted to give him away  
And because this happened in Eden where sin has no restraints  
the effect on Kenneh influenced him all his days  
he being the only man born in Eden  
And for this reason I have a special measure of grace for him*

42 *Now this concern as to how she would raise him up  
rested upon her ever since the serpent Ahroom  
had spoken subtleties to her  
And it remained in her heart for many days  
until she heard the Lord say  
that He would measure out a measure of grace  
for her little son Kenneh  
And when she heard this  
even though the consequences of her sin remained  
the effects of it were lifted off her  
and she raised up feeling forgiven  
and clean*

43 *And Rachatsel the grass  
spoke to her heart of that cleanness  
and forgiveness  
And her joining with the spirit of life in the grass  
was restored to her heart  
And thus the effects of her sin were removed  
in the midst of the continuing consequences  
And she felt her dominion return again  
And because of forgiveness  
she now was confident she could be an adequate mother  
And she felt her walk with Anokeesed restored to her  
And it could be said*

that she became alive to the spirits of life in the temporal world  
that give life to creation

44 And for all of us in the temporal world  
this in fact is what it means to be born again  
Every little child is born with an innate awareness of Anokeesed  
in the natural world of Eden  
To be born again is to regain this awareness  
and be joined with the spirits of life Motsah gave  
the elements of the temporal world of His creation  
And remember that the most important spirits of life in the temporal world  
are the spirits that give life to your fellows  
your companions  
your neighbors  
and your children

45 And be aware that forgiveness does not apply to the elements of the earth  
both because the Eerkodeshiy cannot sin  
and the Decadarchiy cannot be forgiven  
But it is the very source of life between all the children of Anokeesed

46 And remember the definition of unclean  
is when your natural flow with Anokeesed is interrupted  
And there is a unique form of uncleanness  
which is founded upon low self-esteem  
And this type of uncleanness  
cannot be cleansed with water  
or ceremony  
or the elements of the earth  
but must be cleansed by obedience  
and repentance  
and by humbly accepting forgiveness

47 **And repentance gives birth to forgiveness**  
**And obedience begets repentance**  
**And humility and love bring obedience**  
Therefore it is the desire of the forces of evil  
to bring hatefulness  
and stubbornness of heart  
to block love and obedience  
And in this way it may impede the process of forgiveness  
in the inception of it  
And thus the evil one threatens the salvation of mankind

- 48 And it was the obedience of Cavah  
to dance at the rock of Ariel  
that brought her the awareness that she had been forgiven  
And she was made clean  
to feel her walk with Anokeesed once again  
And the presence  
and the temptations of Mowtsoor the Decadent were overcome  
even though he was there to accuse her  
and lie to her  
to say that Motsah had come to reprimand her  
specifically for dancing unworthily  
And in this way he accused her  
and attacked the very obedience  
that brought her a knowledge of being forgiven
- 49 And it is the desired way of evil  
to firmly implant the effects of sin  
in all the peoples of the earth  
And the evil one is thus an enemy  
both of forgiveness  
and the Holy One who has it to bring  
And in this way the wicked do not know Anokeesed  
or The Man that He became  
and they are alienated completely from all the spirits of life  
Motsah put into the elements of creation  
Unclean  
unclean shall they be  
when they enter in to be standing before Him  
to be judged in His love
- 50 And the Decadent One delights in the effects of sin  
that multiplies  
and expands in the hearts of the children of Anokeesed  
in each succeeding generation  
And it is his desire that the effects of sin remain forever  
in every soul  
to preside over every aspect of their lives  
And he is the accuser of all men  
And accusations are his primary way of fastening the effects of sin  
permanently to your soul  
And accusations are designed by definition  
to build an inner resistance to repentance  
and they foster the pattern of justifying sin

in an effort to be rid of accusations feeling legitimate  
And in this way it is accusations that always precede pride  
And because of this  
accusations are the first line of attack  
and his most formidable device to impede salvation  
Therefore Mowtsoor the Decadent One came to be named **Satan**  
which name means the *accuser*

51 And as I pondered all these things I found  
that the kind of faith that arises out of profound humility  
can render accusations powerless over us  
And because of humility  
accusations cannot penetrate the love  
and compassion to forgive  
that comes to us by our Motsah the Lamb

52 And it came to pass as I sat before the Urim to look  
the Lord continued to speak marvelous words to me  
And He said  
*Among the righteous who are gathered together  
in their living or worship  
almost all forgiveness should be done in advance of the sin  
so that when an offence or sin occurs  
it comes in the midst of the strong spirit of forgiveness  
And the effects of the sin do not have to be felt  
and grow until forgiveness can be found  
For among holy people the uncleanness of feeling the effects of sin  
needs to be met with forgiveness  
and repentance in reserve  
so that the righteous cannot offend one another  
and the effects of their sin in their hearts cannot be expanded  
and implanted by accusations  
And in this way the righteous can avoid the misfortune  
of going over in their minds  
that which could be seen to justify their sin*

53 And you will see that among the wicked  
there are many who will take the side of Mowtsoor the Decadent  
to accuse  
And those accusations will cut off repentance  
and lead to vengeance  
and hatred

*and the discord of separation  
and alienation from one another*

- 54 *Therefore I have always told you  
to assume the best about one another  
And when sin occurs  
excuse your fellow  
and gather more information  
And you are not to accuse one another  
but reprove with loving kindness  
and bring understanding  
in the midst of trials and error  
And you are to speak to the one who is involved in the error first  
except for clarification  
because when you speak to another about the sin of another  
you lay the foundation for the resistance to forgiveness  
in the one being spoken about  
And you magnify opportunities for accusations*
- 55 *And it is common for a person  
when they know everyone is speaking of their error  
to feel compelled all the more  
to justify their actions rather than repent  
and feel forgiven  
And the adversary finds great delight when people assist him in this way  
And the evil one tries to influence people  
to interpret any form of criticism to be an accusation  
thus promoting his influence*
- 56 *But when reproof is preceded by forgiveness  
his designs come to naught  
Speaking ill of your fellow builds a bond  
between the effect of the sin  
and the hearts and minds of those who have sinned  
But humility builds bonds of love and fellowship  
For this reason through all the ages of the earth  
I have sought to establish these two virtues  
to not speak ill  
and to assume the best  
And the willingness to forgive gives rise to these two virtues  
Thus I counseled to forgive your fellow seventy times seven*



57 And it came to pass that we were enlightened  
to learn all this new understanding regarding forgiveness  
But I still wondered how the Second Decree of Creation  
defined our role as people in the salvation process  
And the Spirit of the Lord was before me in the Urim  
and He said

*When I was in the flesh  
I could fully abide the Second Decree myself  
And being a Man of flesh  
I could readily forgive with nothing to inhibit me  
And I forgave whenever the desire to repent presented itself  
And I instructed all to fully forgive without measure  
But during those times in the earth when I am not in the flesh  
the people of the right hand of my Father  
must carry for me and with me  
collectively and individually  
the full measure of the spirit of forgiveness  
that I always carry in my heart*

58 And it is plain to me in my own heart  
as I ponder now His words  
that that which I have witnessed  
with the appeal of the Lord to Adah to forgive  
was for her to embrace fully the spirit of forgiveness  
that is carried by her Savior Motsah the Lamb  
and to embrace it together with Him  
And when she went to the land of Towah  
she took with her the fullest expression of Motsah the Lamb  
which she used to forgive  
And it was a heavenly expression  
that exceeded anything mankind had felt  
since they left Eden  
And you will see that through her children  
that rich spirit of compassionate forgiveness  
entered into the midst of Qatar  
with lasting and profound effect  
And it can be said that this woman  
affected the entire course of the pathway of mankind  
And she did it in concert with The Man that Anokeesed became

59 And the Lord continued and He said  
*When you find yourself unable to be rid of the effects  
of the sins of others*

*first forgive them  
and enter into deep humility  
and repentance  
and seek to identify a significant point that is affecting you  
And when you strike upon the issue that binds **you** to the effects of **their** sin  
pray for them real and ardent prayers of blessing  
And ask me to forgive them  
And seek any repentance you may have in the matter  
and rejoice in my healing presence  
And in this way you will be clean  
and their blessings will follow them  
And you will find that the spirit of forgiveness  
will come to preside in your heart  
and you will walk with me wholly without blemish*

60 Now understand that because Anokeesed declared  
that He would come Himself as a Man of flesh to rescue His children  
our Redeemer is a Man of flesh like unto us in every way  
except that He did not sin  
no not one sin  
And this was brought about  
because Anokeesed lamented for us because of sin  
And unless we could be rescued by His forgiveness to find salvation  
He would be bereft of all His children

61 So when you have compassion like Motsah  
and have it together with Him for others  
and you forgive them  
or when you feel forgiven yourself  
you are also removing the effects of that sin  
in the grieving heart of the Holy Great One Anokeesed Himself  
And His sorrow is brought to joy  
And His longings are brought to comfort  
And His traveling companions are restored to Him

62 And thus we see that forgiveness stretches to fill  
the width and breadth of creation  
even unto the infinite expanse of Elda  
And I know that rich compassion issues forth  
from the heart of Motsah the Lamb  
And our hearts can be like His  
for He always understands the causes of sin  
and all that worked to encourage sin in any person

And He knows the truth  
and how to apply it to every heart with loving-kindness  
in view of their humble  
and repentant hearts  
And when we carry with us His spirit of forgiveness  
we can understand also  
and we too can apply the truth that comes to us by His Spirit  
to bless and heal our fellows  
And be it known that Motsah ministers to the effects of sin  
but He challenges their causes  
And we each one  
must challenge them too

63 And it came to pass that I began again  
to view the doings of Lamech  
And I saw that he traveled on for many days westward  
to enter the rolling hills on the south of the Shaman Sea  
And when he appeared  
Zillah was angry that he brought Adah to their dwelling place  
for she was unkempt  
and sour  
and dowdy  
and Adah was young  
and radiant  
and pretty

64 And Lamech caused Adah to live in a little encampment apart  
And it was nestled along a creek in the hills  
But Zillah dwelt with her husband Lamech upon the hill top  
so they could survey the land round about  
And the young men who followed with Lamech  
he being a Master of Saycoo  
watched Adah  
and in the beginning sometimes brought her provisions  
And from a hill to the northwest of her encampment  
Adah could view the heights of the regions of Qatar  
where she was born

65 And it came to pass  
that Adah was lonesome for her husband Naom  
And she did not know how long she would remain  
to dwell in this place  
And when she delivered her first child it was a girl

And she named her child **Naamah**  
which is to name her after her husband **Naom**  
And Lamech did not know the name of her husband  
nor did he ever hear the name of Naamah

66 And because Adah forgave him  
she was not bitter  
nor did she complain in her heart  
even though she suffered many distresses  
And with the blessing of living apart  
she was able to raise her daughter in holiness of heart  
with no guile  
or thought of vengeance  
But she was charitable  
and lived each day with an innocence of heart  
And the strong presence of the Lord comforted them in times of need  
And Naamah grew in grace before the Lord  
And Adah secretly raised her up  
in a knowledge of righteousness

67 And after those days Adah conceived again  
And she brought forth twin sons  
who looked very much alike  
And she named one Jabal  
and the other Jubal  
And she loved them with much tenderness of heart

68 Now when I look at Adah it is hard to describe what I see in her  
She is little  
and firmly built  
and robust  
And she is held captive by a vile and evil man  
who is large and hairy  
And he chews on something that causes him to drool in his whiskers  
And she has many moments of hardship  
But I see in her a woman  
who in her private moments with her children  
is amazingly in charge of her life  
And while Lamech is the father of her children  
instead of her husband  
it has no effect upon her love for her children  
And nothing can seem to distract her  
from her ability to shield them from bitterness

and fear

And Lamech goes for long periods without ever being seen  
And yet as her children grow  
they can still know the true character of Lamech

69 And it came to pass that in the third year after her sons were born  
Lamech took Adah away for a few days  
and he wrought upon her his evil designs which Asael had taught him  
and she conceived a Niphilim child  
And it was the first such child to be born upon the earth  
And from birth  
the spirits of the Decadarchiy filled the child  
And the infant was vile to behold  
And upon seeing the child Adah was sore distressed  
and she cried out to the Lord and said  
*Oh Motsah*  
*how long must I endure*  
And she wanted to die  
And the Lord said to her  
*My daughter*  
*endure a little while longer*  
*for I am here to comfort you*  
And He knew the full meaning of that which she was doing for Him  
and great shall be her reward in heaven

70 And it was Zillah who acted as midwife at the birth  
and she took delight in the child  
And she took it to raise up  
And she was very jealous  
that Adah was the one to bear a Niphilim child  
And she inquired much of Adah to learn  
that which Lamech had done to bring forth such a child  
And Adah told her everything

71 And it came to pass after those days  
that Naamah nourished her mother back to health  
And the Lord came in person to visit her  
And His presence brought cleansing to her soul

72 And it came to pass that one day Lamech came upon Zillah  
when she was inquiring concerning the manner  
that was used to bring forth the Niphilim child  
whose spirit was the son of the Decadarchiy

And he was alarmed that his secret acts should be made known  
And upon learning this he caused that Zillah should also  
    be made to dwell in an encampment removed away from him  
    together with her children  
And he caused his young men to watch her  
And it was in this way that he kept his secret acts safe  
    with the young men who followed with him  
    for he had caused them to enter with him  
    into the ways of darkness  
And they made oaths of secrecy  
    that were made strong by threats of self-infliction

73 And it came to pass that much of his time  
    was needed to restrain the child  
And in those days Lamech began to be sore pressed  
    by the other Masters of Saycoo  
    because his secrets had become known  
And he was obliged to fish and hunt by night  
    because he was afraid to be seen openly upon the sea shore  
    or on the open plain  
And Adah hardly ever saw him

74 And it came to pass that Jubal and Jabal grew before the Lord  
    and they became very fast runners  
And they too were raised up to be holy  
    by the wondrous strength of forgiveness  
    and charity in their mother

75 And Adah conceived again  
    and she gave birth to another daughter  
    and an account of her birth shall be given hereafter  
And she named her new daughter **Iona**  
    because it was made known to her  
    that this daughter would *not follow the testimonies of her fathers*  
    but would find in her life a vibrant zeal in her love for the Lord

76 And the attention of Lamech  
    was consumed by his conflicts with the wicked  
    and the demands of the Niphilim child  
And he would look this way and that way  
And he would be afraid of shadows  
    and he was like a fugitive on the run

to escape his enemies  
And he began to grow thin  
and haggard  
and move about with desperation

77 And it came to pass in the twelfth year of Iona  
that the Lord visited Adah in the night  
and He told her that the time for her deliverance was near  
And He told her that Lamech was coming  
and that he had slain his Niphilim son  
who was in his fourteenth year  
in the heat of his anger with a knife  
and with the violence of the shedding of blood  
And the Lord told her that Lamech would seek the lives of her children

78 And He said  
*You must hurry and get them up  
and send them westward  
And I will lead them to find your grandfather Reshuya  
And be of a strong hope  
for I will save your children  
and you will see them again  
And this is a wise purpose in me  
And you are highly favored in the sight of Anokeesed  
for you have done all things faithfully  
that I have asked of you  
And greater obedience has not been known in all the land*

79 And it came to pass that Adah made haste  
and she awoke her children  
And she gave them some few provisions  
and told them all the Lord had said  
And she told them the Lord would guide them in the way  
And I sat amazed before the Urim to see her four children  
depart westward in the night  
And I could somehow sense  
that her entire contribution to assist Motsah the Lamb in His task  
lay in the lives of those children  
And Adah told them to find the pool of heaven  
for the people there would know where to find Reshuya  
And she had told them many times  
that the pool of heaven could remove all manner of uncleanness  
And it was very much a wonderment to me

that she did not think to go with them  
But she trusted every word of the Lord to her  
and He did not tell her to go  
So she awaited the arrival of Lamech satisfied  
that her children were to be delivered  
And in the darkness they set out on their journey  
toward the land of Qatar

80 And I saw that in the dimness of the morning light  
they looked back at their encampment from a hill top  
and they saw Lamech come and take their mother away  
And he searched in vain with many cursings to find her children  
And he set the camp alight to burn it all

81 And with the full light of day  
he traveled eastward with Adah  
And when he came to the borders of Anach he covered her eyes  
to prevent her knowing how to come back  
And I felt in my heart that he could not bring himself to kill her  
for she had always been quietly composed  
and polite around him

82 But Zillah threatened him often with disdain  
And I beheld that all this had come upon Lamech  
because Zillah had spread abroad the news  
of the exact manner of how Lamech  
had begotten a Niphilim son  
And Lamech was seen by the other Masters of Saycoo  
to be a man of dishonor  
because he had allowed his secrets to become known  
And they pursued him with their acts of darkness

83 And it came to pass that Lamech left Adah bound  
in an empty field  
with her eyes covered  
And he departed away in haste  
and with much fear  
And he hoped no one would ever find her  
But in the first light of day she heard someone call her name  
And it was Naom  
And she cried out in answer  
And when she heard it was Naom  
the joy of her delivery could not be constrained



And they gazed upon one another  
And they saw that they had grown a little older now  
And their hearts were one  
And their embrace entered into Elda

84 And Naom was guided by the Lord  
    and he brought her home at last  
And I knew that he had traveled many days to get there  
And certainly he had dreamed of how to find her  
    before the day the Lord visited Adah  
And the Spirit guided him so clearly  
    that he arrived at the empty field  
        which was in a vast land  
        just after Lamech departed  
And they traveled in their joy together  
    toward the encampments of Nod  
And they were received there with much to do  
And she rested in the encampments of the elect

85 And after these things  
    word came to the Masters of Saycoo  
        that Adah was now in the regions of their dreaded Mount Mahujah  
And all the Masters of Saycoo began to hunt Lamech with renewed intent  
    for they considered the inhabitants of the borders of Mahujah  
        to be their enemies  
And all they could suppose was  
    that Lamech had blundered into strengthening their enemies  
And they feared greatly that their secrets would be made known to them  
    albeit they did not know  
        that the righteous took no mind to do acts done in darkness  
And none of the righteous sought to find advantage  
    over any of their fellows  
    or anyone who lived abroad in the earth  
And the wicked considered her delivery to arise  
    from strong mystical powers  
        for they assumed everyone was just like themselves

86 And the land of the hills south of the Shaman Sea  
    where Lamech dwelt was called **Elam**  
        because he wanted to be *hidden*  
        and *distant* from those who pursued him

- 87 And because of all these things Lamech abandoned Zillah  
And she and her children were destitute  
And Lamech fled into the regions of Heleah  
to escape  
and hide from his many enemies  
And he was a fugitive  
But the Masters of Saycoo greatly desired  
to obtain the knowledge that Zillah held
- 88 And it came to pass that I saw a despicable thing  
I saw the father of the father of Lamech  
who is called **Mehujael**  
which means *smitten of God*  
and he took her in  
And Zillah taught him all the doings of evil  
And in time she bore for him another Niphilim child  
and it was a girl  
And soon it was openly known how it was done
- 89 And in this way the great Niphilim wars began  
in all the regions of Heleah  
during the time just preceding the Flood  
And children who were brought forth in their conception  
to hold the spirits of the Decadarchiy  
infested the land  
And violence was everywhere  
And the inhabitants of Heleah were filled with fear  
and dread  
And the hand of every man was against his neighbor  
And the wicked used the element of their own souls  
to hurt  
and kill  
and destroy  
And it is known in heaven that this is the greatest evil of all  
wickedness  
when human beings use their own bodies  
as weapons of destruction
- 90 And it can be said that this great evil precipitated  
or brought forth the Flood  
unto the destruction of all those in the regions of Heleah  
And I say to you that this great and horrendous evil  
will show its ugly face in the end of days

And I saw that Zillah and Mehujael were both smitten  
with a loathsome disease  
and they passed away in agony  
And their Niphilim child ran amuck  
And the people beheld that a monster  
was running loose in the land  
And Anokeesed mourned  
at what was becoming of the handiwork of His love

91 And it came to pass that after viewing all of this sadness  
I once again began to view the children of Adah  
And I saw that they traveled steadfastly toward Qatar  
And the mountains were always in their view  
And they followed a band of hills south of the sea  
And as they approached the western side of the sea  
they turned north  
and got themselves high up to overlook the Pishon Valley  
and the sea  
And as they surveyed the vast expanse of the valley  
they felt despair  
to be able to find the pool of heaven

92 And at this time they had run out of provisions  
And they could look down and see  
that there were people living there who made the smoke of fires  
And they held back because they did not know  
if the Society of Saycoo was there  
And they were hungry  
and tired  
and afraid  
But Naamah comforted them  
and reminded them that the Lord said  
that He would guide them in the way  
And when she espied a cavity in a rock  
they went in to hide themselves in it  
and to think of what to do  
And by and by Iona wept for she was hungry  
And the boys ventured out to find water and provisions

93 And it came to pass that they were found  
by an old man and woman who were picking berries  
And they tried to hide  
but the old people came to them

And as they beheld the lads  
    they saw they were dressed in a strange manner  
And the old man sat himself down quietly for a while  
    and his wife sat a little way off by herself  
And upon seeing this the boys showed themselves more openly  
And the old man approached them gently and said  
    *Where are you from*  
And the brothers did not answer  
And he asked  
    *Who are you seeking*  
And Jubal said  
    *We are seeking one called Reshuya*  
        *who is the grandfather of our mother*  
        *who is called Awkhoo*

94 And upon hearing this the old woman came forward  
    and she exclaimed with delight  
        *He is my brother*  
And they all fell into the arms of one another  
And tears fell for the joy of it  
And finally the woman said  
    *Let us go for we will take you to Reshuya*  
And Jubal said  
    *No for we must go and get our sisters*  
And they ran back to get them  
And upon entering the cavity of the rock they exclaimed  
    *We have found Reshuya*  
        *come and see*  
And when they came the old couple fed them  
    and they spoke softly together  
        and passed the night together in the cave

95 And on the morrow they all set out together  
    toward the encampment of Reshuya near the pool of heaven  
And they were received with much rejoicing  
And the village was on the banks of the stream  
    that flowed from the pool of heaven  
And they beheld the wonder of the pool  
And they knelt  
    and blessed Anokeesed  
    and washed themselves in the lustral waters  
        unto a newness of life

- 96 And the name of the old woman was **Yasha**  
for her vision was to *rescue* the children of the righteous  
And she taught many things at the pool of heaven  
to call people to walk in the true pathway  
And she was childless all her days  
so it was determined that she would care for the children of Adah  
And her life had a new meaning for her in her old age  
and she was filled with delight  
And she told an account of how they came to be picking berries  
so far away from their encampment  
for the Lord had urged upon her husband  
to travel a far distance in his old age  
And they supposed it was to discover  
some wonderful new place to find provision  
But now they could see that Motsah had led them there  
And the children found their grandmother Awkhoo  
who their mother was named after  
And they all were joined in the bonds of love
- 97 And it came to pass that the children were content  
to learn all they could be taught  
And they were unaccustomed to living with so many people  
And they learned concerning the birthplace of their mother  
And they were shown where she lived  
until Azri her father took his family  
into the northern regions of Anach  
by the islands of the Aral Sea  
And the children became bound in their souls  
to all of their relatives in Qatar
- 98 And it came to pass  
that the twins grew in stature before the Lord  
And they diligently studied the Guidance Tablet of Anokeesed  
And the children visited Khanan and Shamar often at the pool of heaven  
And Jubal found that Khanan did a very curious thing  
He had fashioned a horn of an ayawl in such a way  
that he could blow in it  
and make a deep and penetrating sound  
And he said that when the sun shone through a cleavage of a certain rock  
it was the first day of the new year  
And each year Khanan would blow his horn loud and long  
on the sunrise of that day  
And he said it was to announce the new year to all creation

- 99 And when Jubal heard it  
    he was moved by the sound to the center of his soul  
And he immediately sought the Lord concerning that which he had felt  
And the Lord spoke gently to him by the power of His Spirit  
And Jubal inquired of Khanan just how it was made  
    and he asked what it meant for it to be blown  
And Khanan said that all the world of creation must be instructed  
    that a new cycle of life had begun
- 100 And it came to pass that Jubal was very intent to learn of these things  
And he determined that he would set himself apart for a while  
    in order to inquire of the Lord concerning the matter  
And he went to the pool of heaven so he could purify  
    and fast  
    and pray  
And he inquired of the Lord concerning all that he had felt  
    with the blowing of the horn  
And the Lord instructed him for some days as to things related to the horn  
And the Lord said  
    *The horn when it is fashioned so you can blow upon it*  
    *is called a trump*  
    *And it is a signal horn that all the spirits of life in creation will hear*  
    *And all the Eerkodeshiy will give heed to the sound of it*  
    *And in this way they can be summoned*  
    *and assembled to be instructed*  
    *concerning all the desires of Anokeesed in all things*
- 101 And Jubal determined to go to Reshuya  
    and tell him all that he had found out  
        by the richness of the presence of the Spirit at the pool of heaven  
And upon hearing this Reshuya went out alone  
    to seek the wisdom of the Lord  
And after some days when he returned  
    he came and visited with Jubal  
And he counseled him that according to the guidances of Anokeesed  
    the people are to purify themselves by sevens in all things  
And it had recently come to Reshuya  
    from a man who had been traveling in Anach  
    that Enoch had divided the days of men  
    according to the desires of Anokeesed  
And he was instructed in all things  
    regarding the exact manner in which it was done  
And upon hearing of the doings of Khanan

Reshuya advised Jubal to use the trump  
to instruct and remind the Eerkodeshiy in all these things  
so that the people could better purify themselves by sevens

102 And it came to pass  
that Jubal began to blow the trump every fifty days  
at the end of every seven weeks  
And he also would blow it upon a high place  
when the Lord had need for the Eerkodeshiy to be instructed

103 Now word had spread abroad  
that the father of Baraka had established the use of the trump  
And Enoch thereafter used it to divide the sons of men  
And it is known that Jubal had been diligent before the Lord  
in all this matter  
and accordingly it became the custom  
to call seven weeks of days  
and seven weeks of years  
a Jubilee  
And the word **Jubilee** means *to be like Jubal*  
And thus were the twins known abroad  
And they were joined in their souls in their service to Anokeesed

104 And I began to learn an interesting thing  
Jabal and Jubal were like all the people in Qatar  
for they were prone to travel across the land with speed swiftly  
And they had no hesitation to go great distances  
in the things they sought  
And they could blend into the Eerkodeshiy  
so they could make themselves hard to discover  
And this seemed to be the way for many of the men of Qatar

105 But the people of Anach were sedentary  
and they were satisfied to remain close to their encampments  
And they fished  
and grew plants to eat  
and hunted only close by  
in certain seasons for birds who frequented the waters  
And they gathered eseeb during the proper season  
And they were not known to be wide travelers  
but they were content to tend their sheep in their quiet life

- 106 But the men of Qatar were strong hunters  
    who ranged far and wide  
And as I thought upon these things I began to understand  
    that the Lord had brought Enoch to Anach from among this people  
And his accomplishments for the Lord were made possible  
    because he was a traveler  
And his entire influence to bring divisions upon the earth  
    came from the culture  
        that had sprung forth from the influence of the pool of heaven  
And Baraka his mother was even named after the pool  
    and had come from the same influence of the pool of heaven  
And I think that for this reason  
    Enoch was often looked upon as an outsider  
        by the people of Anach
- 107 And it came to pass that Jabel also became a hunter  
And he became determined  
    that he would go to the land of Moladeth  
    to find sheep for those of his settlement  
        and for Yasha who he called *Mother*  
And in the early spring he and Jubal  
    set themselves out toward Mount Mahujah  
And along the way they met some strangers  
    who pointed out the way to the encampments of Nod
- 108 And when they arrived  
    they slept the night at the place of water  
And in the morning  
    a young girl came to water her sheep  
And she saw them  
    and she knew by their dress that they were Qataries  
And she greeted them kindly and she asked  
    *Which encampment are you from*  
And they said  
    *We are from the encampment of Reshuya and Awkhoo*  
And the girl said  
    *There is one here who is named Awkhoo*
- 109 And the boys looked at one another with surprise  
    as they had not known anything  
        regarding what had become of their mother  
And Jubal said quietly  
    *What if it is our mother*



And they asked  
    *Can you go and tell her*  
        *that we would like to speak with her*  
And the maiden hailed a lad  
    and asked him to go and tell Naom and Awkhoo  
    that some travelers from Qatar of the encampment of Reshuya  
    wanted to speak with them

110 And by and by they were led to the lair of Naom and Awkhoo  
    And they sat themselves down a little ways off  
        and waited quietly  
    And when Awkhoo beheld them she could not restrain herself  
        and she did not wait according to the custom  
            but rushed out to them  
    And their meeting was sweet indeed  
        and they fell into the arms of one another  
            with tears of joy  
    And all were overcome with happiness  
    The twin brothers had found their mother  
        and a mother her sons

111 And Naom greeted them as his sons  
    and he loved them  
    And to them Naom had a familiar spirit  
        and they called him *Father*  
    And all the news was spread throughout the encampment of Nod  
    And Anokeesed was well pleased  
        at the fruit that forgiveness bore  
    And Adah was seen in heaven as one of the great ones of the earth  
    And the measure of grace meted out to Kenneh was sweet indeed

112 And it came to pass that the boys stayed the winter in Nod  
    And they loved Yaatsekawd and Cavah  
    And their souls were enlarged  
        by the sweet spirits of the parents all the living  
    And a rich understanding of life entered into them  
        to be exposed to the influence  
            and teaching of their ancient parents  
    And they were delighted to learn all Enoch had done  
        in naming the sons of heaven  
    And they felt they could not learn enough  
    And they inquired diligently concerning the divisions of Elda  
        and of the establishment of Yawd in Ma'een

- 113 And the heart of their mother was brought to comfort  
And she carefully instructed her sons  
    regarding how they were to find their rightful ribs  
And they bonded with all their kindred in the family of Naom  
And listeners taught them the teachings of Enoch  
And Jabal hunted to give them gifts for their teachings  
And from Naom they learned that their grandparents  
    Azri and Shamanadab  
    lived in the northern regions of Anach  
    by the islands of the Aral Sea
- 114 And when they departed to return to Qatar  
    in the springtime with their sheep  
    they went through those regions to visit their grandparents  
And Jubal and Jabal were greeted with kindness  
And they comforted their old grandparents  
    with the news of their lives in Qatar  
    for Azri and Shamanadab were raised up in Qatar  
    and listened with great interest at the goings on there
- 115 And it came to pass that these two young men  
    brought a knowledge of Yawd back to Qatar  
And Jubal was foremost to teach the knowledge  
    brought by Enoch at the pool of heaven  
And the rich spirit of forgiveness in their mother  
    resonated in their hearts  
And Jubal taught the meaning of forgiveness  
And the people openly embraced it  
And the testimony of the deliverance of Adah was spread abroad
- 116 And the influence of the virtue of forgiveness  
    was felt throughout all the borders of the land  
    for as the wicked spread themselves in the areas surrounding Qatar  
    instead of hostility  
    they were met with kindness and hospitality  
And some hearts were drawn toward a knowledge of Anokeesed  
    but most looked upon any kindness with suspicion  
And thus the spirit of Adah influenced Qatar through her sons  
    even though she did not return there  
And by her innocence of heart  
    the power of forgiveness swept over the people there  
    to forever influence the lives of men  
    even beyond the Great Flood

And Adah **joined mankind to the spirt of forgiveness**

And she is the second grandmother Motsah used in His task

117 Now down this line of women

combined with the righteousness of men

the Lord used women to bring the righteousness of Cavah to Qatar

And men could not do it

for it was established by a woman

And it seemed with Cavah that forgiveness was infinite

And this is what the Lord used

to establish Shabuwa in the land of Qatar

And He had to use it over and over again

and it had to be brought by agency

118 And not only did Adah have to forgive Lamech

for stealing her away

but she had to forgive him

for causing her to bear a Niphlím child

And that forgiveness was infinite

And Iona came into the world with that power

her soul being the element of righteousness

And great will be their reward

when the people of Ma'een returned to Eden

And after viewing all these things with Urim I rested awhile



# The Book of Remembrance of our Ancient Grandmothers

## Chapter 5

*An account of Iona's birth and delivery by the angel Pethuah, and also of the third, fourth, and fifth grandmothers Shamar, Ashmoreth, and Naamah in their joinings for the Lord.*

- 1 And it came to pass that through the Urim  
the Lord continued to bring rich understanding as to what He did  
to prepare the world for the absence of the people of Enoch  
And He revealed more to us of how the children of men  
processed into the temporal world  
from the natural world of Eden  
And we began again to record the vision  
and how our forbearers learned a knowledge of the things of heaven  
that has been brought to us  
And I was exceedingly intent to view and hear these things with Urim  
for a knowledge of them had been lost until now
- 2 And it came to pass that as I looked with Urim  
I began again to see Adah  
in the encampment where Lamech had placed her  
And I beheld that Iona was born  
during the tenth year of the captivity of her mother  
Therefore altogether Adah was in captivity twenty-two years  
And I could tell by the view with the Urim  
that I was about to see the circumstances surrounding the birth of Iona  
It appears to me that Naamah is about eight years old  
and Jubal and Jabal are about five
- 3 And Adah is large with child  
And looking upon her is delightful indeed  
She is short  
and strong  
and has a full head of black hair  
that falls loosely down her back  
And to her it secretly represents her mourning over the absence of Naom  
And she has decided that she will not tie her hair in one bunch  
until she is delivered back to him  
for Lamech had stolen her away  
after her hair was tied at her wedding

- 4 And I remember when I saw Naom find her in the empty field  
that he gave her a drink of water  
and he fed her  
and he tied her hair up  
in the very same manner that he had done at their wedding  
And they both gave each other water to drink with their hands  
and that act was to declare his rightful claim  
to be her husband  
protector  
and provider  
And she drank deeply from the water in his hands  
And her soul was rescued indeed  
And there was no bitterness in her but only gratefulness to the Lord  
And as they traveled they rejoiced  
and laughed together along the way
- 5 And looking again at Adah  
I know she is a sweet  
and caring mother  
And Zillah the wife of Lamech delivered her other children  
And she was hard and impatient  
And I see that Adah is perplexed  
because she is about to deliver  
and she has not seen Zillah since she took the Nipihilim child  
And any word sent to her was not acknowledged  
And she looked intently at the path  
that Zillah would use to come into their encampment
- 6 And after a while she set her face with determination  
for she sensed she was about to deliver  
And she spoke to her children  
and they went into her dwelling  
and they all began to dig a pit in the middle of the floor  
And they used sticks and a basket  
to dig with and to carry the dirt away  
And it was very hard work for them  
And after three days the pit was finished  
And the dirt was carefully taken out and scattered abroad  
so there would be no sign that she was about to deliver  
for word of it must not come to any in the Society of Saycoo
- 7 And on the day that she began to feel the pains of travail  
she was alone

And she was in distress  
but she did not complain  
or cry out to the Lord  
And her children were not afraid  
Instead she praised Anokeesed  
that He was to have another child to love Him in the world  
And she thanked Him that she had her children  
to help her prepare to be delivered

- 8 And as the time drew near she had her children wait outside the door  
And Naamah remained with her mother  
but by and by Adah had her join her brothers outside  
And I saw that Naamah sat right by the door  
And Adah went in alone  
and she lay down  
and she went to sleep  
And when she awoke there was a gracious woman standing beside her  
And Adah was startled and she sat up  
And the woman sat down upon the earth  
And she was very quiet and gentle

- 9 And she smiled and reached out her hand to Adah and said  
*I am Pethuah wife of Edra  
And I am sent by Anokeesed to deliver your child  
for you shall give birth to a daughter of His Right Hand  
And the Lord God Anokeesed is well pleased with you  
And Motsah the Lamb will sustain you in all things  
And He would say to you  
that from your posterity through this daughter which you shall bear  
multitudes of the earth will be blessed  
And her offspring will set in motion the highest  
and most enduring powers of righteousness  
to instruct the holy sons of heaven  
according to the desires of Anokeesed  
And from her will arise one who will be kindred  
to Motsah the Lamb Himself  
And the divisions of Elda will be in his hand  
And he will be a constant companion and help to Motsah  
during the entire course of the earth  
So be of good courage  
for among women you are highly favored in all you have done*

10 And I saw Naamah was intently listening  
to all that was said as she sat by the door  
And she was looking around the cloak that covered the entrance  
And she was observing Pethuah and her mother all the while

11 And Pethuah continued and said  
*Your daughter will be named after me  
but her name must be hidden from the wicked  
And through the contribution of her soul  
and of her life  
and by what she will teach  
and that which she points toward  
a wall of defense called Shabuwa will be set in place  
to guard the purposes of Anokeesed in creation  
And the foundation our mother Cavah laid at the Rock of Ariel  
when she established seavening for the joys of forgiveness  
will be carried to the ends of the earth for all eternity  
by the children of this little daughter  
And you are not alone  
for you are the well beloved of those in heaven  
Now rest awhile and I will remain with you*

12 And I saw that Adah arose  
and embraced Pethuah  
And they held on to one another for a while with tears of joy  
And Naamah wept at the sight of it  
And by and by the baby came  
And her first sound was a laugh and a smile  
when Pethuah breathed the breath of life into her  
And she washed the baby with calamus reed and said  
*Her name among men will be **Iona**  
for she shall **depart away** from the inheritance of those  
who are intertwined with the wicked*  
And in the washing of the child  
her hands were gentle and sure in their task

13 And Pethuah prayed blessings over Iona  
and asked that she would be found to be strong  
and steadfast in her calling  
And she gave Adah a white stone for Iona  
which she held in the palm of her hand  
And it is called a **kaf** stone



And the meaning of it pointed toward the innocence of Iona  
and her acceptability as determined by the holy ones of heaven

14 And she said

*Awkhoo my daughter  
there is one of my descendants named Taam  
To her has been born two daughters  
that are just alike being born together  
They are the rightful ribs of your two sons  
You are to see that your two sons in their thirtieth year  
travel to see Edra my husband  
for he yet remains upon the earth in the temporal world  
And I will appear to him and tell him they are coming*

15 And it came to pass that after Adah had fed baby Iona  
she lay down to rest with her child

and when she awoke Pethuah was gone  
And I saw that in her hand while she slept was the white stone  
And she went to the door and called her children  
And the darkness of the evening had come  
and she said to them

*Did you see a woman pass by through our doorway*  
And they said  
*No mother no one came out or went in*  
And Naamah said  
*Mother  
I saw and heard the woman who was there with you  
but I did not see her come or go  
I did not sleep  
How did she come and go*

16 And Adah embraced Naamah and said

*She is named Pethuah  
and she is the wife of old Edra  
and she has now for a long time been passed away from this earth  
and is now living with Anokeesed in His heaven  
Is not this an amazing thing*  
And she showed Naamah the white stone  
And Adah made a little pocket to put the stone in  
so it could be given to Iona on her day of Gamal  
that would be her right of passage into adulthood

- 17 And thus Iona was born into this world  
    being safely delivered by an angel of Anokeesed  
And she was blessed by the power of angelic prayers  
    and washed with a sure washing
- 18 Now when the children escaped the hand of Lamech  
    in the twelfth year of Iona  
    Naamah took the white stone with her  
And at that time Iona had only seen her father from a distance  
And the lives of the children of Adah were blessed  
    in that they now had learning and companionship with the righteous  
And they lived with Yasha  
    and her husband Keturah cared for them  
    and they became a family to them
- 19 And Keturah was named after Mount Qatar  
    for **Keturah** means a place with *the smoke of worship*  
    or that is to say Qatar  
And Keturah has been bound in his soul unto the pool of heaven  
    ever since it was discovered  
And he considered the pool of heaven  
    to be the Living Water coming from the mountain  
And he calls the mountain *Mother*  
And he is a very righteous and humble man  
    and one who can be depended upon in times of hardship  
And he knows all the plants of the high places  
    and how to use them  
And in all his travels he wears a bark covering  
And he is the first one to use a censer  
    to offer up the smoke of worship to Anokeesed  
And I see that he is a healer who sings to Anokeesed  
And his manner of the use of an altar  
    is the first I have seen outside of the land of Nod  
And on it he has carried on that which Motsah instructed Yaatsekawd to do  
And the children often accompany him in his acts of worship
- 20 And by these things the children of Adah  
    became familiar with the holy use of the element of righteousness  
And you will see that this trait of the using of element  
    and the exercise of spiritual power  
    will follow down to Noah through Iona  
    and beyond to his son  
And I know that this influence pleases Motsah the Lamb

and was surely a part of the reason He took delight in the virtue of Adah  
And I know that Enoch did not establish  
the use of the element of righteousness  
to be a common practice among the people  
And in this way Keturah was very pleasing to Anokeesed  
for it was the means to join the righteous  
with the Eerkodeshiy  
in important tasks  
that needed to be carried out for Motsah the Lamb

21 And these are the kind of people who raised up Iona after her twelfth year  
And Keturah and Yasha saw to it  
that Iona received the white stone in her fourteenth year  
And she knew not what it meant  
And Naamah was a witness to all the blessings and prophesies  
that were uttered by Pethuah at her birth  
And she would rehearse them to Iona often  
and Iona loved to hear of it  
And the children dwelt in gentle peace  
and in the company of those who were close to the earth  
and the presence of Anokeesed was there

22 And the children delighted in learning and they asked many questions  
And Jabal and Jubal began to go from person to person  
to inquire as to things of Anokeesed  
And Iona was especially attached to her grandmother Awkhoo  
And I saw with Urim that Reshuya would hold the Guidance Tablet  
for he was the keeper of it in Qatar  
and Iona would sit with him  
and he would point with the quill of a feather  
at each thing that was written on it  
And she would rehearse to him all that it said

23 And it came to pass  
that I began to view those assembled at the pool of heaven  
And they were in the grove being taught  
And it is the time of Ingathering  
And Shamar is sitting in the midst of a group of children and youth  
And they are all listening intently  
And she is explaining what others feel  
in the presence of wayward behavior  
and their effects  
And she is teaching them how

to become aware of their influence on others  
with their behavior

24 And that which is before me is amazing to me  
for I can tell that the people have as yet no words to express virtue  
such as patience  
honesty  
understanding  
diligence  
loyalty  
dependability  
and respect  
And she is having to search her soul to find how to speak of these things  
And these ideas are new  
and profound to them all  
And I can sense the lasting impact that her teaching will have

25 And the men who are sitting about are listening to her  
And I am sure they do not know  
the importance of that which is before them  
And Shamar is of the third generation since Cavah  
and it is her vision of created purpose  
to teach and instruct concerning the knowledge of Anokeesed  
And one who is sitting with the men said  
*Shamar talks too much to the children*

26 And the women were all standing around the group of children  
And they said to the men  
*Shamar is acting favorably  
to bring to the attention of the children  
a knowledge of their misbehaviors  
and she is teaching them the consequences of waywardness  
And she has rehearsed to us that Motsah visited with her  
and guided her to do this  
And her teachings bring peace to our families  
and the presence of Anokeesed to be with us in greater measure  
And this pool of heaven brings the Spirit of Motsah to all of us here  
and His forgiving grace abounds  
And you can see that some of these children weep out of sadness  
for some of the things they have done  
and the ill ways they have treated others*

- 27 And a young mother in the back spoke up and she said  
    *Even if you men do not approve*  
        *we are going to follow the example of Shamar*  
    *And we are learning from her all her ways*  
And another woman softly said  
    *We might even teach the men concerning their waywardness*  
        and she laughed  
And the women left off to go with the children
- 28 And then the men gathered around  
    and told Reshuya the tale of what the women had said  
And they waited to see what he would say  
And the young boys looked on with a careful interest  
    to see what the men would do  
And after Reshuya spoke to them for a while  
    the men got up and invited the boys  
        and they all went down to the pool of Heaven  
And they knelt down  
    and repented before the Lord
- 29 And Reshuya said  
    *Teaching our children is the way to love them*  
        *when they go astray in their behavior*  
And the young boys said to the men  
    *We can teach you all that Shamar has spoken to us*  
And all the men sat there a good long while listening  
    as the little boys laid bare before them the teachings of Shamar  
And Reshuya said  
    *Repentance has flourished this day*  
        *and I am sure it has brought comfort to the heart of Anokeesed*
- 30 And in this I beheld that a real knowledge  
    of reproof  
    and repentance  
        first came from the fourth generation at the pool of heaven  
And from that day on  
    there began to be heard new words  
        in the language of the people of Qatar  
And in their midst overflowed a richness of the feeling of being forgiven  
And in these things there was much spoken of Adah  
And the children forgave their parents  
    and the men and women loved each other  
And the act of forgiving one another began to abound

- 31 And the offering of the life of Adah bore rich fruit  
And all this was magnified by the humility of the men  
and the quiet determination of the women  
And it was not the same ever after  
And thus we see that our grandmother Shamar  
blessed the Lord in His task  
and set in motion that which would sustain the righteous  
during the ensuing course of the earth
- 32 And before Shamar the righteous knew that Anokeesed came in the flesh  
However whether His body was actually temporal  
was not known to them  
And they knew that He forgave Cavah  
and that He appeared to many in Ma'een  
But they never considered that He would reprove anyone  
and no stories of reproof were known of Him  
And when Shamar began to describe troublesome behavior to the children  
and the news of it spread among the people  
remedies were found for waywardness  
and peace in their families and communities was magnified  
And she **joined mankind to reproof**  
**and The Man that Anokeesed became**  
**even Motsah the Lamb**  
And she is the third grandmother  
that Motsah used in His task in blessing His Father  
and the generations of the righteous who would remain
- 33 And it is known that Reshuya married Awkhoo  
who came from the lineage of Kenneh  
who killed his brother  
And Mowstoor the Decadent One  
which is the name Anokeesed calls Semihazah  
who to us is Satan  
was wrathful that reproof and repentance should be taught  
by the man who married the daughter of the only man born in Eden  
who he desired to have for his own  
And I beheld that in this way  
Kenneh would be represented  
among those who would lay the foundations of Shabuwa
- 34 And somehow I knew that the seining of Cavah at the rock of Ariel  
would result in the knowledge of reproof and forgiveness  
being enlarged to the extent that in the course of time

Mowtsoor and all his band would be severely suppressed  
by the instructions called forth by the trump  
in the midst of the Eerkodeshiy  
during all the course of the earth

35 And further Awkhoo had two daughters  
who were named after the pool of heaven  
The first is **Baraka** the mother of Enoch  
and her name means  
*one who is blessed of God who kneels at the pool*  
And the second is **Shamanadab** the mother of Adah  
and her name means  
*the volunteer of heaven*  
And indeed her daughter was such a volunteer like her mother  
in her willingness to forgive  
and undergo what she did  
And when Shamanadab gave birth to her daughter  
she named her Awkhoo after her mother  
but when she was stolen away she began to be called Adah

36 And as we know Adah and Naom demonstrated the essence of forgiveness  
that would come to be seen to change the course of mankind  
And Baraka bore Enoch who also changed the course of the world

37 And it can be seen that down this line of women  
combined with the righteousness of the men  
the Lord was able to use these women to bring His marvelous works  
to both those who dwelt in Ma'een  
and to the righteous people of Qatar  
who would remain after the Flood  
and the return to Eden by the people of Enoch

38 And you will see hereafter  
how the great power of the willingness to forgive  
swept into the land of Qatar  
enabling the Lord in His great task  
to prepare the world for His Father  
And in these things we see that Iona came into the world  
with the power resident in her soul  
that flooded forth out of the pool of heaven  
to issue out from her family even to our own day  
And rich will be her reward in heaven

- 39 It came to pass that after a few days  
    I once again took up Urim to look  
And I saw that down the way from the encampment of Khanan and Shamar  
    there stands a majestic oak tree  
        that grew many years in Olam  
And Olam was what the earth was called before our first parents  
    together with Motsah the Lamb  
    transformed creation into Eden  
And the branches of this mighty oak are spread wide  
    and they shade both sides of the river  
        that comes from the pool of heaven  
And this tree is growing along the eastern bank of the river  
    where it makes a sharp turn
- 40 And where it grew began to be the place where the women went to bathe  
    because they could be alone  
        and secluded there  
And the men and boys could not be induced to go near the place  
And that bend in the river became a special place only for the women  
And Shamar would teach there  
And word was spread that this tree  
    was a gathering place just for women to be taught  
        and for them to worship together  
And the women who gathered there from the encampments around about  
    were delighted at that which they felt there  
        under this grand old tree  
And all the women who came there viewed the place as sacred
- 41 And as time went by the women began to meet there every seventh day  
And the righteousness of the division of days of Enoch  
    was known to them  
        but it had not yet come to be practiced in Qatar  
For the people of Qatar did not yet have the custom  
    of a preparation day in their eating  
And the women began to desire to spend the whole day there  
    so they began to prepare the food for their families on the sixth day  
        and go every seventh day to their special place  
And they saw it to be the means of obedience  
    seeing that the Guidance Tablet indicated  
        that they should purify themselves in all things by sevens  
And because of the women  
    the practice of a Sabbath day began to be kept in Qatar  
And the women considered that both their bathing



and their learning  
constituted being purified

42 And this took place not long after the Sabbath was established  
in the regions around the Aral Sea called Ma'een  
And when Shamar inquired of Reshuya  
he advised her to also include  
doing that which was first established in Eden  
by Cavah and Yaatsekawd  
when the Lord had them bathe in the brook of the meadow  
after they sinned  
And Shamar did that which Miloo had done  
when Edra named the Aral Sea  
And the women went down in the water  
and arose up with outstretched arms  
to be joined with Motsah the Lamb in their souls  
never to be alone again  
And thus Anokeesed was comforted when His children were made clean  
And the old tree became their dear friend  
And they were baptized in the shadow of her branches

43 So it can be seen that it was the women of Qatar  
that first established the Sabbath  
and also baptism  
in the lands of their people  
And the women spoke to the great oak  
concerning all their longings and loneliness  
And they sang to it in their joys  
And they named the tree **Nasheem** after the wife of Chathan  
which simply means a *woman* who is a wife  
And under it the Lord opened up to them many truths  
and brought comfort  
and understanding  
And compassion among them for each other and their people abounded

44 And it came to pass that there began to be evidence  
of the wonderful changes being wrought among the women  
And the men inquired among the women and discovered  
that learning and worship had brought all these blessings  
And the men also began to meet at the pool of heaven  
every seventh day  
to purify themselves  
And by and by all the people began to establish the Sabbath

and the men and women worshipped  
in every settlement and encampment

45 And in this way the people were strengthened  
in their standing before the Lord  
And a holy religion began to be more and more experienced  
by the righteous in Qatar  
as it was in Ma'een  
And all this happened in the space of just a few years  
after the divisions of Enoch  
and the bringing forth of the Guidance Tablet  
And soon they began to worship together  
and they brought their contributions  
to their collective expression of worship and learning

46 And I saw that under the boughs of Nasheem  
Ashmoreth  
a daughter of Yaatsekawd and Cavah  
coming down through their son Elah  
established the clans of women  
And the clans of the women brought clarity to their daily lives  
through the understanding which they brought  
in regards to how the women expressed the presence of Anokeesed  
in their daily lives  
And the clans she established  
joined the women to their husbands in special ways  
that were able to enlarge their expressions of service to Anokeesed  
according to the divisions of Elda  
which Enoch established and Reshuya set in place in Qatar

47 And when news of the clans came to Ma'een  
Baraka gave advice to the people there  
and helped the clans to be adapted for the women in Anach  
And she said that the clans of the women in Ma'een  
must show forth **the power of Godliness**  
But Ashmoreth established them differently in Qatar  
for she said that the purpose of the clans there  
**was to undergird and support reproof  
repentance  
and forgiveness**  
or that is the say the Living Water  
And Reshuya established the clans of the men in Qatar  
**to enlarge salvation** in the same way

But in Ma'een Enoch established the clans of men  
so that the power of the clans was such as to give the men of service  
**a sure and resilient dominion over creation**

48 And by these things  
great power to bring loving-kindness was brought to bear  
And the Decadarchiy were suppressed in all their bands  
And you will see that  
Motsah the Lamb utilized both of these righteous establishments  
to prepare the world of His Father for the long duration  
And in future generations these two concepts of clans  
both for men and women  
would be the backdrop for the establishment of Shabuwa

49 And so we see that Ashmoreth is the elder  
and principle mother of the Protection Clan  
And Shamar is likewise for their Virtue Clan  
and Adah is the senior elder lady of the Service Clan

50 And I saw that this woman Ashmoreth is great in the sight of Anokeesed  
And she endured many hardships in her life  
For when she was a child she fell into the fire  
and her face became disfigured  
and she walked in a halting way  
And she never married  
And she came to Qatar with Khanan and Shamar  
when they were bid to come with their son Mahal

51 And it seems good to me  
that I describe this holy woman Ashmoreth  
Her features are such  
that one eye is scarred shut  
and one arm and leg is held bent  
Yet she is filled with the spirit of life  
And she is always laughing and happy  
And she is very active in helping others  
And in her exuberance she notices everything  
and she is tenderhearted  
and understanding  
and always out front when there is an adventure to be had  
And she emanates the gift of life  
and the joy of living  
And to see her my heart was moved with reproof

And I thought upon the hope of her  
coming into the presence of Motsah the Lamb  
and His great healing love

52 And thus we see that Ashmoreth was the fourth grandmother  
to come to the aid of Motsah the Lamb in His task  
And by establishing the clans  
she **joined the women to the service of their husbands**  
and to a clear understanding of their own visions  
And the clans  
when they bear upon reproval  
repentance  
and forgiveness  
encompass all the understanding of service directly  
which they both perform  
And because of that which they felt with Anokeesed  
His feelings were influential in every present moment of need  
And in this way  
the expressions the women made in living out their clans  
brought the desires of Anokeesed from the broad and distant  
into the immediate present  
to address the need for ministry

53 And it came to pass that after those things she passed away  
having lived many long years  
And I can tell you that she was swept up into the arms of Anokeesed  
and healed by His lovingkindness

54 And the love of repentance abounded in Qatar  
And because of the influence of Adah and her children  
the desire to forgive and be forgiven  
swept through Qatar  
And Adah without having ever gone there herself  
brought this blessing to Motsah and His people there  
and laid the foundation for a people to arise  
among whom Anokeesed could become born of woman  
and come Himself  
in the form of a Man  
to rescue His children  
And she found no adulation for her great works  
and no honor  
but she performed her wonders quietly  
alone with Motsah her Redeemer and Friend

And in this way  
to me  
her holiness is magnified

55 And it came to pass that a marvelous thing began to unfold  
before my eyes with the Urim  
For I saw that Naamah met with the women  
and she unfolded to them all in rich detail  
all the manner of the birth of Iona  
And she showed them the white stone  
And she had been like a listener sitting at the door  
And she said that she had seen Pethuah  
speaking with her mother  
And she rehearsed every word of the blessings and prophecies  
that were said over her sister  
while she was in those moments yet unborn  
And Naamah was startled at how everyone responded to her story  
And everyone knew that Pethuah was the wife of old Edra  
and that he had the burden of spending much of his life alone  
as she had passed away during childbirth

56 And the women were all amazed  
that one who was dead could still be alive  
And they asked  
*Was she real*  
And Naamah declared  
*I saw her and my mother embrace with much affection*  
*And she handed this stone to my mother*  
and she showed the stone for them to handle  
And word spread quickly among all the women of Qatar  
concerning this account of Naamah  
And they did not rush to tell the men  
because it seemed to them to be all about childbirth and women

57 And they called Pethuah a Watcher of the Presence  
But they knew she was not a Watcher  
in the same way as the Eerkodeshiy  
so in order to distinguish her from them  
they began to refer to her as an angel  
And the men soon learned of the tale

58 And a change came over all the inhabitants of the land  
for they now became aware that there was life after death

And the desire of Yaatsekawd to return to Eden took on a new meaning  
And the hope of an afterlife with Anokeesed  
    completely changed the lives of the people  
And others also began to encounter their loved ones who had passed away  
And word of all this made its way to Anach  
And the same sweeping effect was also seen there among the people  
And the people began to have a new understanding of their first parents

59 And thus Naamah brought about a major change into the world  
    for now there began to be a deep sense of accountability  
        for how one conducts their life here in the temporal world  
        will influence their future life  
And she brought about a sense of the next life  
    being one of honor and service  
And the fact that she was able to actually show them the stone  
    brought to bear a sense of the reality  
        that the next life was not just spirits  
        but real people with tasks of service

60 And the expectation of life after death  
    joined those of the temporal world with those in the next life  
And many a heart found comfort with the knowledge  
    that they would see their loved ones again some day  
And the meaning of the gift of life was enlarged by Naamah  
And she is the fifth grandmother  
    that assisted Motsah in His task for His Father  
And she **joined all the righteous**  
    **to the hope of eternal life**  
And it came to pass that Shamar kept all these things in her heart  
    and she sought out the Lord with all diligence

61 Now understand that repentance in Ma'een  
    pointed **towards the desires and cares of Anokeesed**  
But in Qatar repentance was for the purpose  
    of addressing in the soul of each person  
        **the needs and comfort of Motsah the Lamb**  
And each person among the righteous were very intent  
    that they repent sufficiently  
        so they could be guided by the Spirit every day in all their living  
And they knew repentance was the doorway to walking with the Spirit  
And it was the Spirit that joined them  
    to the presence of both Motsah the Lamb  
    and Anokeesed

- 62 And Reshuya had compassion on Motsah  
because of His many burdens among the wicked  
and the righteous when they were very wayward  
And he cried many tears for the burden of His Redeemer
- 63 And when I found this difference in how repentance was perceived  
it was very instructive for me  
For I know that people with a faith like those in Ma'een  
could not endure until the end of the earth but they  
by necessity  
because of the purity of their faith  
and their intimate walk with Anokeesed and Motsah the Lamb  
must invariably transcend the temporal world  
to be translated back to Eden  
or that is to say heaven  
And those with this kind of faith will be taken  
either by translation  
or by death and resurrection
- 64 And when seeing these things I began to take careful note  
to learn how the Lord was designing a culture and a religion  
that could long endure in the temporal world  
And I noted further that Reshuya and Keturah  
established righteousness in such a way  
that the practice of it **enhanced and enabled the Spirit  
to guide the people in their daily lives**  
And this is not all  
but their expressions of righteousness  
drew a certain and effective response from the Eerkodeshiy  
for the sake of the people in their repentance  
and in their walk with Motsah the Lamb
- 65 But righteousness in Ma'een  
pointed toward a relationship with **The Man  
in the elements of the Eerkodeshiy that linked them to Eden**  
to enlarge the effectiveness of their dominion  
And this is a significant difference  
because those who remained after the Flood  
would be intermingled with the wicked and the unclean  
for the long duration of the earth  
And it is the intention of Anokeesed  
that all His children have opportunity to choose for themselves  
which way they will go

But in Ma'een  
the righteous did not walk among any of the wicked  
or ways of waywardness  
And thus they were able to express dominion to the extent  
that they could altogether return to Eden

66 And Reshuya and Abarah the brother of Enoch  
established the Guidance Tablet in Qatar  
so the people could be guided to walk in perfection of way  
And Reshuya was the Keeper of the Storehouse in Qatar  
And he was the first and last one there  
And none other arose  
until the eleventh generation from Yaatsekawd  
And the people in Qatar had all things in common in a way  
that suited the widely scattered nature of their encampments  
But in Ma'een substance was shared with the people as a whole  
and season by season

67 And it came to pass  
that as I pondered on that which the Lord would open up to me  
I began to see again  
And I saw an elderly woman with snow white hair  
And it was Awkhoo  
wife of Reshuya  
grandmother of Enoch  
And she is sitting by a cooking fire outside her dwelling  
And she has a child on her lap  
and she is stirring food in a pot  
And some children came running up to her pointing  
And they told her that some people were coming  
and they do not know who they are  
And she hurried the children inside the dwelling  
and she sat down again by her fire to wait

68 And when the group of people approached the encampment  
they all sat down quietly by the place of water  
and waited  
For this was the custom among the righteous and a sign of respect  
and peaceful intentions  
for strangers to do so when approaching a settlement  
And they waited until someone approached them  
And old mother Awkhoo knew this was the gesture of friendliness  
And when she saw some of the men approach them



and speak to them in a pleasant manner  
someone sent a child to fetch her  
And she wrapped herself in her mantel and went out to see them

69 And to the amazement of all it was Amazydad  
the son of Enoch  
and his band of rescuers  
And they had brought some of the family of Awkhoo to her  
that they had rescued by daring deeds  
from enslavement in the land of Heleah  
And they were held captive by one of the Masters of Saycoo  
named Irad

70 And when she looked at them to examine them  
she did not know any of them  
And Amazydad told her who they were  
and he told her the name of each one  
And Awkhoo looked upon them intently  
and then she went forward  
and took the face of each one in her hands  
and wept to hear who they were  
And Amazydad recited their names to her  
and their lineage  
And many tears of joy were shed by them all  
because Amazydad had brought them home at long last

71 And great-grandmother Awkhoo is their elder sister  
And she had escaped  
before most of them were born  
And in those days Irad was hunted by his fellows  
because of their escape  
And this was because they feared that their secrets would become known  
for the wicked  
who live after the manner of the Secret Society of Saycoo  
supposed that all people are like themselves  
And because they used the element of wickedness against their enemies  
they supposed that all others would do likewise

72 And it was widely known among them that there was a real danger  
if their enemies were to discover  
what elements of wickedness they used  
and how they had used them

for then their enemies could use that element  
effectively against them  
Then they would have to resort to all new elements of wickedness  
And they would find themselves at the mercy  
of the depredations of their enemies  
Therefore what they used  
and how they used it  
must always be kept secret  
And their fear to become defenseless against their enemies was great  
And for this reason **Irad** became a *fugitive*  
And he fled from place to place insomuch  
that he perished for want of food

73 And with this wonderful rescue by Amazydad  
Iona found many more of her relatives  
And Naamah loved one of the young men who returned with them  
And about the time that Jubal and Jabal returned from Nod with the sheep  
their wedding was about to take place  
And when the newlyweds found out that the twins had discovered Adah  
they set out immediately for the encampments of Nod

74 And I saw that the rescued people of the family of Awkhoo  
were quiet and sullen for the hardness of their captivity  
And it took many years for them to adjust  
to the freedom of righteousness and virtue  
And some of them were found to not be able to overcome their hardness  
but were bitter all their days  
And all this was in spite of all the love  
and tender compassion that was expressed to them

75 And in those days  
Shamar taught at the pool of heaven during Ingathering  
And she took aside the children of Adah  
to discuss with them their captivity  
And she found that they did not know they had been in captivity  
And Shamar explained to them  
why the relatives of Awkhoo acted differently than others  
And she taught Iona and the twins to have compassion on them  
and to understand them in their many sufferings  
And many were the prayers that the people of Qatar  
offered in behalf of the people of Awkhoo  
And with these prayers

and in rich ceremony  
many were able to lead happy lives

76 And it came to pass that Shamar in this way  
became very aware of the difference  
between the captivity of Adah  
and those of the people of Awkhoo  
And when she learned that the children of Adah  
did not even know they were in captivity  
when they were held by one of the most vile persons known  
she inquired earnestly with them concerning the matter  
And they did not know their mother had been stolen away  
on the day of her wedding

77 And thus we can see the exquisite fruits of the power of forgiveness  
and the children of Adah were not in the least injured  
nor did they have the joy of their spirits compromised  
by their captivity  
And they grew up unspotted with hate  
and without the blemish of injury  
with no thoughts of vengeance or retribution

78 But for the others they had bitterness of soul  
and all that had befallen them was ever present  
to those who were unable to find healing

79 And I saw that Adah accomplished this in her daily walk  
by being genuinely happy  
and by not complaining  
or speaking ill of anyone  
and by constantly remembering the gentle Hands  
that had loosened her bonds  
and cleaned her face  
And she put her trust in Him  
and she taught her children to do likewise  
And I saw that she was very strong  
to hide moments of ill treatment at the hands of Lamech

80 And the presence of wisdom given to her by the Spirit  
gave her complete control over her life  
and that which she felt inside her soul  
So because of this extraordinary quality  
she was not bound inside herself in captivity

but remained free in her soul by the power of forgiveness  
And in this way she influenced her children  
to look forward to their future  
and to be excited to learn knowledge

81 And it came to pass that I beheld that when Naamah departed for Nod  
Iona was content to remain in Qatar  
And this was because she put her trust  
in the vision made known to her at her birth  
And she knew the white stone had something to do  
with what she would accomplish with her life in the regions of Qatar  
and also because she would not depart away  
from her grandmother Awkhoo

82 And in the twenty-fifth year after her birth  
the twins went to visit Edra  
And the journey was long and Iona went with them  
And they traveled south and east into the regions of Rabshalash  
And they could not pass through the grasslands of Anach  
because there were no pathways coming in from the north or west

83 And when they were three days journey away from entering Rabshalash  
they were met by some boys bearing gifts  
And Jabal was astonished that they could be aware of their approach  
But the people knew they were coming  
because Pethuah had visited Edra in his night visions  
And Jubal  
and Jabal  
and Iona  
came into the camp rejoicing  
And they sat down at the place of water

84 And Edra brought his mantle  
and put it on Iona  
And he was very old and could hardly walk  
And everyone wondered why he had chosen her  
But Iona knew  
that he was respecting his long lost lovely Pethuah  
who had delivered her  
And Jubal recited for him the account of the birth of Iona  
and of the blessings and prophecies of Pethuah  
And Iona had Edra hold the white stone  
and he clutched it to his heart

And she would have given it to him  
but he would not accept it out of respect for the prophecies  
And he told Iona  
that there must be a very important reason why it was brought to her  
and if she was patient the meaning of it would come to her

85 And it came to pass that when it became known  
the very manner in which the delivery was done  
and also because they knew the same manner  
was performed by Cavah at the birth of Enoch  
there began to be established washings at childbirth  
among all of the descendants of those who dwelt in the south

86 And Jubal and Jabal met **Taam**  
and she was very gracious  
And she was very tall  
and slender  
with very long dark hair  
And her twin daughters looked much like their mother  
and also Cavah  
and they became fast friends with Iona  
and they were also in their twenty-fifth year  
One was named Pooni  
and the other was named Poothi

87 And **Pooni** was born first  
and it was prophesied at her birth  
that she would be the last mother of the dance  
before the Covenant of Gabriel began to be fulfilled

88 And when **Poothi** was born right after her  
it was prophesied  
that she was to be the rib of one who blew the trump  
And by this she knew she was to marry Jubal  
because he was a trumpeteer  
after the manner of the purification by sevens  
established by Reshuya and Khanan

89 And Pooni knew she was to be the rib of Jabal  
because he was like Yaatsekawd who was a shepherd  
who was married to the first mother of the dance  
And it was a lamb that brought to our first parents  
a knowledge of repentance

And Cavah found rich forgiveness as she danced before the altar  
And remember Cavah had established the dance in the purity of Eden

90 And it came to pass that Jabal  
    and Jubal  
    and Iona  
        remained for a season to dwell in Rabshalash to get acquainted  
And while they were there Edra passed away  
    and was at last in the arms of his beloved Pethuah once more  
And because of his passing  
    the people were of no mind to celebrate weddings  
So it was decided that some young men  
    would accompany them back to Qatar  
And one of the young men stayed  
    and did not return to Rabshalash

91 And when I saw the party leave Rabshalash  
    Methusemer son of Enoch was watching  
        for he was visiting there  
        and it appears he is watching Iona  
And in this view by Urim I finally saw Iona in Rabshalash  
    as the Spirit had first brought to me

# The Book of Remembrance of our Ancient Grandmothers

## Chapter 6

*An account of the sixth grandmother Iona in her marriage to Methusemer and her joining for the Lord, and also of the seventh grandmother Tavah in her joining for the Lord in the midst of the dispersal of the righteous out from the land of Qatar due to the encroachment of the wicked during the Niphilim wars.*

- 1 And it came to pass that I continued to look with Urim  
and I began to see Iona in the encampment in Qatar  
And she is always caring for others  
And she is kind  
and often surrounded by children  
And one day a strange youth came into their camp  
And he sat by quietly at their place of water  
And the village youth crowded around him  
And he was large in stature  
and his hair was thick and tied up upon his head  
and covered with a covering
- 2 And some young girls came to Iona and said  
*We think he is seeking to speak with you*  
And Iona said  
*Tell him I am busy*  
And she would not go out  
And by and by a woman came to Iona politely  
and told Iona that the stranger was Methusemer  
son of Enoch  
And she said  
*His appearance here has caused a stir in our encampment  
for Enoch is well known among us  
I think he has traveled here because he saw you in Rabshalash  
and he has followed you here*  
And Iona said  
*Why would he want anything of me  
Tell him I cannot come out*
- 3 And when it was dark she wrapped herself in her mantle  
so he would not know who it was  
and she went out

and stood at the back away from the firelight  
when the people were gathered listening to him give an account  
of what was transpiring in Anach  
And Methusemer did not know who she was  
nor did he notice her  
And he spoke with much confidence  
And she listened to all that he said  
And she told others she thought he was a ruffian  
and she promptly went home  
and wanted nothing more to do with him

4 But he remained in the camp  
And in the course of those days  
he attended the gatherings at the pool of heaven  
And with this view I became aware that Methusemer  
was exposed to a high level of righteousness  
and in the end he will be left without excuse  
should he fall by the way  
And the people there expected a son of Enoch to teach with understanding  
but he remained aloof and quiet  
And Methusemer remained to stay for the season  
in which they prepare for winter  
And he hunted with the young men  
And Iona knew that he would persist to seek her out  
and find occasion to speak with her  
But as yet they had not spoken

5 And it came to pass that one day  
she was laughing and playing with the children  
and Methusemer was standing close by  
And they spoke to one another  
and they began to become acquainted  
And in those days an understanding of faith was not well known  
And neither Iona nor Methusemer  
could explain in depth to each other  
how they would rely on Anokeesed in times of hardship  
or doubts  
And Methusemer did not know about the white stone

6 And it came to pass  
that they saw one another often during the winter season  
And in the spring he brought her a pure white feather  
and a very large acorn



And he said

*Will you accept these as espousal gifts*

And he explained

*They mean for me that it is my desire*

*that you always remain **pure in your obedience**  
to Motsah the Lamb*

*and that it is your **strength** that I need to carry me  
in times that I may go astray*

And thus he explained the **white feather** and the **acorn**

And she said

*I will see*

7 And in those days she longed to be with her mother

And when she approached grandmother Awkhoo

she told Iona if Methusemer could love the Lord as his father did

and if he would walk in deep humility

and be repentant before the Lord

all their days together would be happy

8 And Iona was troubled in her spirit

so she sought out the Lord

to see what His desire was for her

And I saw that the presence of the Lord came to her

and He said

*You are the rightful rib of his man*

*Abide in me*

*and be not moved away from all I have declared concerning you*

*and be steadfast all your days*

*It is my will that you and he walk together before me*

*in the face of the difficulties of life*

*And remember the white stone*

And she said

*Lord I do not know the meaning of the white stone*

And the Lord told her the meaning of the white stone

but she could not comprehend the meaning of it

And the Spirit said for her to be patient and all would come to her

And the Lord left off speaking to her

9 And it came to pass that one day when he returned from hunting

that she gave him a perfectly **straight red willow**

and a **toad**

And he was delighted and he said

*What do these mean*

And she said

*What I need from you is  
for you to forever remain **straight in your walk with Anokeesed**  
and to be like your father in deep **humility**  
seeking forgiveness continually before the Great Holy One  
in all your ways*

10 And he said

*That is what I desire most also*

And he asked

*What do you think of the feather and the acorn*

And she said

*How did you know to give them to me*

And he replied

*I asked Shamar what to do*

*And she said that she could see the day when I may become wayward  
and that I needed a wife that would help me keep strong  
and true*

*and steadfast in my purity before the Lord*

And both of them seemed to me to be very innocent  
in the face of the ebbs and flows of life

11 And it came to pass

that after two years they were married

And Methusemer was a good man

who wanted to stand upright before his fellows

And Iona bore a little son

and they named him **Javen**

because when he was born his skin was *red*

and as a child he was very active

And he grew to be very fast in moving across the land

12 And it came to pass that Methusemer was like his grandfather

when he was named Jared

and he became wayward

insomuch that he would travel in the hunt

and be gone for long periods of time

And Iona had to call upon others when she was in need

13 And as Javen began to grow

and because of the absence of his father

he was a help and a support for his mother

And in the course of time Javen had a son named **Dedan**

and he was not a traveler  
but he *walked softly* all his days  
And at his birth it was prophesied of him  
that one descended from him  
would enlarge the borders of the covenant of Gabriel  
And Dedan had a son named Nahal  
and he became known as Nahal the Meek  
because he was very quiet  
and he also was not a traveler

14 And it came to pass that when Javen grew up  
and when he had his family  
because of the encroachment of the people of Towah  
he determined he was going to move with his people westward  
into the mountains and the islands of the sea  
And he was a mountaineer  
And he hunted in the high places  
and he had traveled widely and was familiar with the place  
And when he was prepared to go he came to his mother  
and desired that she would go with him  
And she said  
*I must remain in Qatar with your father*  
*as the vision Anokeesed has for me is in this place*

15 And Javen asked her to give him her white stone  
but she declined and she said  
*The Lord has not yet revealed the meaning and purpose of it to me*  
*and so it must remain with me*  
And he replied  
*No matter*  
*I have heard such stones are plentiful in the western lands*  
And this time when I viewed it with Urim I could tell it was chalcedony  
And it was very white  
and flat  
and round  
and smooth  
with cavities of crystal within it

16 And Javen departed with his family and some friends  
through the valleys of Heleah northward  
and he turned west  
And they were the first people to spread themselves there  
And the people of Javen began to inhabit the mountains

and the isles of the sea  
And their offspring were the first to make a type of vessel  
which would carry them over the water  
And they multiplied  
And it was said  
that when a stranger would inquire where they came from  
they would say  
*We are from Iona*  
And thus they came to be called the Ionians

- 17 And so I saw that the offspring of Enoch was spread abroad  
because his son was wayward  
and irresponsible in his marriage  
and in his vision of created purpose  
And Methusemer was not home  
to teach his sons the ways of the ancient righteousness  
And as I thought upon these things I remembered  
that Methusemer was born  
when his father was upon the eastern waste places  
of the high plains of Mount Mahujah  
naming the sons of heaven and dividing the waters  
to set in place the surety of a day of recompense  
coming to the Decadarchiy  
And I wondered if somehow those evil ones found a way  
to retaliate against him  
to come in against the faith of his son Methusemer after his birth
- 18 And it came to pass that the next child Iona bore came at a difficult time  
because Methusemer was not home  
and he did not even know she was with child  
And this time he was gone for two seasons  
And when he came home he showed no interest in his children  
for they meant nothing to him
- 19 And this time when he came home  
he had a story to tell  
And he said he had been hunting in the far northern reaches of Heleah  
and he had slept in a cave  
And he was alone  
And in the night he heard noises in the entrance of the cave  
And when it was light he crept forward  
and found an old man sleeping  
And the old man awoke

- and he was haggard  
and unkempt  
And his hair was long  
and grey  
and shaggy  
And Methusemer saw that he had a knife  
after the manner that the Masters of Saycoo kept  
And Methusemer pondered what he should do  
as the old man roused himself
- 20 And when the old man looked about he espied Methusemer  
and he was startled  
but he spoke kindly and asked for something to eat  
when he saw that Methusemer had dried meat hanging from his belt  
And Methusemer loosened a piece and gave it to him  
And he ate like one who is ravenous with hunger  
And the two sat looking upon one another for a while  
And the old man said  
*It has been a long time since I spoke to another person*  
And Methusemer said  
*Who are you*  
And the old man said  
*I am Lamech*  
*a descendent of mighty men*  
*Stay awhile*  
*for I can teach a young man like you many things*  
And Methusemer began to relax  
And the old man had many stories to tell him
- 21 And it came to pass that Methusemer stayed the winter with him  
And they hunted together  
And Methusemer was cautious and wary for a long time  
because he saw that Lamech was always on his guard  
and he looked about in the area  
before he would go to sleep at night  
And he did curious things alone with strange element  
and he did not want to be disturbed  
And in those times Methusemer began to be taught by Lamech  
And Methusemer could tell that Lamech was not teaching him everything  
for there was much he was keeping secret
- 22 And Lamech taught him the view and knowledge  
the wicked have regarding the use of element

At first it was simple things  
like his experiences  
and his knowledge of the doings of the people of Towah  
and Heleah  
And he performed his works of darkness over Methusemer  
when he perceived that he was about to return home  
And he taught him to hunt with great skill using the dart

23 And it came to pass  
that in the spring when Methusemer returned home  
he did not know Iona was heavy with child  
And after he rehearsed all these things to her  
he told her he liked the old man  
and that he had plans to return to learn from him  
And he told her that his name was Lamech  
a decedent of Kenneh  
And he said he would meet him at a special place  
when the next moon was full

24 And Iona said  
*He is my father*  
*Do not go to him nor think of that which he has taught you*  
*for he is a Master of the Secret Society of Saycoo*  
*And they are evil indeed*  
*And I fear you will fall prey to his teachings*  
And Methusemer was taken aback  
and he sat down astonished  
and he answered her not a word  
And a foreboding came over Iona

25 And when her child was born it was a boy  
And Methusemer wanted her to name him Lamech  
for he said it would please the old man  
and also it was customary by some to name a child after relatives  
And Iona loved her child  
and she held the rich spirit of forgiveness in her heart  
like unto her mother  
and on the day he was named she called him Lamech  
And I marveled once again at the power of forgiveness

26 And it came to pass that after those days  
Methusemer was gone for a period of three years  
And he was not present for the naming of the child

And Iona began to raise little Lamech up unto the Lord  
And she was a very good mother  
And Iona had not heard from Methusemer for a long time  
but she persisted in her prayers for him  
and she worried about him for his long absence  
and for the effect her father would have on her husband

27 And it came to pass the one day  
her brother Jubal came to visit her  
And he sat down and said nothing for a long while  
And she prepared him something to eat  
And in the food she added a spice  
that indicated that she would be humble  
and willing to do her repentance  
And this behavior of sitting and not talking  
and serving food cooked with a certain spice  
was the custom when someone had hard news to bring  
And she prepared herself in her heart  
to hear that which he would say  
And by and by after he had finished eating  
he began to speak and he said  
*Iona my dear sister*  
*my sons who await without*  
*have been tending their sheep in a distant place*  
*And when they went about to seek out good pasture*  
*they learned some news*  
And Iona said  
*Say on*

28 And he said  
*Your husband Methusemer is now called by the name **Methuselah***  
*for he is a **man of the dart***  
*and has become a Master of Saycoo*  
*And he now has taken two new wives*  
*and they are twins*  
*One is named **Zannah***  
*because she **acts very wickedly** before men*  
*and the other is named **Ednah***  
*and she only **desires to gather strange possessions***  
*And these two women walk mincing as they go*  
*And my sons saw them*  
*and they say they have never before beheld such women*

- 29 *And the camp of your husband is very strange  
and built up roundabout with walls  
And when they were close to him they spoke to him  
And he sends word that you are directed to come to him  
And he said he wants to protect you  
because he is worried that the things you know about him  
may bring you both to harm  
And he now desires to look to your welfare*
- 30 *And Iona wept  
And Jubal comforted his sister  
And she sat upon the ground and cast dirt upon her head  
And Jubal said to her  
Dear sister do not go to him  
for now he is a man of a dark countenance*
- 31 *And I beheld Iona as she went out to be alone  
And she cut off her hair with a sharp stone  
and she gave half of it to the air for the white feather  
and she put the other half in the branches of an oak tree  
to return the espousal gifts  
And I heard her singing a high pitched sad song  
And it sounded like a death song  
And when food is brought to her she will not eat  
but she remains to sit at her place of prayer near a very large rock  
And she cannot be persuaded to come to her dwelling  
And thus it was for her for seven days  
according to the Guidances of Anokeesed  
And I saw this was a ceremony of divorce  
but I did not know if she knew what she was doing*
- 32 *And on the day she returned to her abode she was hungry  
And a very gentle old man named Ozen  
prepared her food for her as a part of her purification  
And after she had eaten she entered into her dwelling  
And Jubal was there to greet her  
And she was comforted to see him  
And she said  
Thank you brother for being so kind to me  
during my time of distress  
And they embraced  
and Jubal gently washed her face clean*



33 And after a while Jubal said

*I have come to see you again*

*for I have waited for you to be ready*

*to hear the other news that my sons have brought*

And the sons of Jubal and Poothi are named Arak and Amos

And they were bid to enter

And Arak sat very humbly on the earth before Iona and he said

*After we discovered the news of Methusemer*

*we were on our way home to bring the news to our father*

*And we had already come this way two days journey*

*And in the night Motsah brought me a dream*

*And in the dream I was asked to go visit my grandmother Taam*

*So we turned ourselves about*

*and traveled southeast into the regions of Rabshalash*

34 And I see that **Arak** is the oldest

*and he is a swift traveler*

And he must sometimes linger

*and move more slowly to wait for his brother*

And Arak continued and said

*When we arrived at the place of water*

*we waited there with some of our kindred*

*and we wondered why the Lord had sent us there*

*And soon word spread that the sons of Poothi had come*

*And we were brought before our grandmother Taam*

*And while we spoke together a lad came in and told her husband*

*who name was **Meeshor** because of his **righteousness***

*that a messenger had come from the regions of Anach*

*And he was now at the place of water*

*And he said he came to inquire after those who might know Iona*

35 And immediately the messenger was sent for

And he came in respectfully and sat down

And he was given water and something to eat

And I saw that messengers were held in high regard among the people

And after a while he said

*I am sent from Enoch seventh from Yaatsekawd*

*And I bear a message to be taken to Iona*

*And now I hear that her two sons are here in this place*

And Taam said

*My daughters have married the brothers of Iona*

*and these two men are the sons of my daughter Poothi*

- 36 And the messenger was brought  
    into the dwelling place of Meeshor and Taam  
And listeners were sitting by  
And when he was ready  
    he sat before Arak and Amos and he said  
        *The message is one word*  
            **teach**  
    *And the tiding from Enoch are in this box*  
And he handed them a leather pocket which was stitched shut  
    and which contained a small stone box  
And the lid was sealed with pitch  
And after a while the messenger was given gifts and provisions  
And a message was sent back with him to be given to Abarah  
    the brother of Enoch  
    concerning the pool of heaven  
And he departed with the first light of day
- 37 And it came to pass  
    that the two sons of Jubal rehearsed the whole matter to Iona  
And they handed the pocket containing the stone box to her  
And on the lid of the box there was carved a likeness of an ayallah head  
    with the two horns standing up  
        and all knew they were the guardians of the oaks of Pethach  
And the carved figure was known to them to have the message  
    to learn from the ancient wisdom  
        known in the regions of the hill Pethach  
        with its oaks of Eden  
And Arak said  
    *The tidings from Enoch are here in this box*
- 38 And I could see that Iona was still wearing her grieving clothes  
And she said to all who were assembled  
    *Please return to me in four days*  
        *and I will open the message from Enoch*  
            *for I need some time to prepare myself*  
And in her heart she thought Enoch would reprove her  
    for her wayward husband  
    because Enoch was the father of her husband  
And during her days of repentance she prayed  
    that she would be able to accept the tidings from Enoch  
And when all was ready after the time had passed  
    Iona was washed and given new garments  
        and all the encampment and many from all the regions roundabout

were assembled together  
                  to hear what the tidings from Enoch would be  
And listeners were again in their places

39 And Iona brought out the box  
    And she carefully took it out of the pocket  
        and one of the men carefully heated it up by the light of the sun  
        and loosened the pitch sealing it  
And when the people saw the carving on the lid of the box  
    they remembered that one of the names of Enoch was Ayallach  
And Iona opened the box  
And inside it was the Water Tablet  
And all the people gasped  
And Iona wept and exclaimed  
    *Why oh Anokeesed*  
        *have you remembered your daughter in her unworthiness*  
And she knew now the meaning of the word *teach*

40 And many who were present wondered  
    if the tablet had anything to do with  
        that which was prophesied concerning the Flood that would come  
But others thought to themselves  
    *How could Anokeesed send word to teach*  
        *to a woman who was now named by us Allmon*  
    *Surely it has not been a righteous name that some have put upon her*  
And I know that Iona was the first woman to be viewed as divorced  
And the stigma of it lay heavy upon her  
    for the name **Allmon** means *to be divorced*  
        or a woman who has abandoned her husband  
And they were not allowed to be heard speaking at any time

41 And Iona clutched the tablet close to her bosom  
    And she rejoiced to think of how her grandfather Reshuya  
        had taught her how to read the Guidance Tablet  
        when he was teaching her how to read stone tablets  
And I know that the Water Tablet has instructions on it  
    that will allow a man to have dominion over the waters of the earth  
And one who could work the tablet was known as a Circle Drawer  
    in ancient times  
And the wind  
    and the clouds  
    and the thunder would obey him

- 42 And it came to pass that after all had left  
    Iona pondered the words of Jubal when he said  
        *Do not go to him*  
        *for now he is a man of a dark countenance*  
And she went with her brother away  
    from where she and Methusemer had dwelt  
    and she took her children to dwell near the pool of heaven
- 43 And it came to pass that when she washed in the pool of heaven  
    she began again to wonder if she had done the proper thing  
        to not submit to the request of Methusemer to go to him  
And in the presence of the sacred purifying effects of the pool of heaven  
    when she was alone  
    she sought the Lord concerning if she should go to her husband  
        because there never was a woman who abandoned her husband  
        among all the people  
And the people never had known of such a thing  
And she was reminded daily of it whenever she was called Allmon
- 44 So she was determined to go before the Lord in earnest  
    to understand what He thought about the matter  
And the Lord drew near with His Spirit  
And she said  
    *Lord perhaps my husband will repent like Jared did*  
    *and he will return to be a father to his family*  
*Perhaps Lord I should go to Him*  
And the Lord said  
    *Do you remember that which I said to you in the day*  
    *that you inquired of me as to whether you should marry him*  
And Iona said  
    *Yea Lord*  
    *You said that I am the rib of this man and that I must abide in You*  
    *and be not moved away from all You have declared*  
    *concerning me during all my days*  
And in her heart she thought upon the white stone
- 45 And the Lord said  
    *Methusemer intends mischief upon you and your children*  
    *Your task is still to follow where I lead you*  
    *and it has been given you by my Father*  
    *to be the mother of great men in His sight*  
    *Much depends on you*  
    *so turn all your heart towards raising your children*

*and I will comfort you in your loneliness  
Abide in me and your task will be made sure  
You are the keeper of one of the tablets of Elda  
Be brave and sure in your calling*

46 *My daughter*

*decline to go to Methusemer  
for he will not repent humbly before me  
as his grandfather Jared has done  
And it has been my will for you to have given him an opportunity  
to decide which way he would go  
with regard to his vision of created purpose  
And this was in answer to the prayers of his parents  
So now be comforted  
for you have accomplished my will for him  
and you have been tried and found worthy*

47 And it came to pass that Iona arose  
and drank water from the pool of heaven  
and she was content

48 And I beheld that Iona stood in the presence of the Spirit  
and she saw a vision teaching her wisdom  
And she saw herself standing before Anokeesed  
And she knew that in His presence  
all that passed in her life would be brought to mind  
And she felt that she stood there to witness  
an accounting of all her deeds and thoughts  
And the overpowering forces of sweet forgiveness  
and unconditional love  
abounded there for her

49 And then she looked and she saw Methusemer standing in the same place  
and she knew that he too would witness an account  
of that which he chose to do with his gift of life  
And when she felt his feelings with him  
she hid her eyes  
and forbore from looking  
And the vision ended

50 And then she knew that all people of every sort  
must in the end  
stand before Anokeesed in this way

And her account of it was spread abroad when it was learned  
And Jubal urged her to tell the vision  
And from this  
    a day of recompense began to be understood  
    and anticipated  
And it became known by all the righteous  
    that in the end  
        all must answer for how they lived their gift of life  
And the mood of the righteous was forever changed  
    and lives began to be lived with deliberation  
And Iona **joined the people to their responsibility before God**  
    **to be virtuous and accountable**  
        she being the sixth grandmother Motsah used in His task

51 And upon hearing this report  
    no person of her encampment  
        called her Allmon any more  
And Lamech her father durst not come to Qatar to seek after her  
    nor her husband Methuselah either

52 And young Lamech her son grew before the Lord  
    and he was gentle  
    and he was not a traveler  
And he was delightful in his walk with his fellows  
And he yearned to know all things  
    concerning a knowledge of the Lord  
And when he was of the age to be called a man  
    his mother was preparing a meal for his rite of passage  
And as she thought about his passage into manhood  
    the Spirit of the Lord drew near  
And the Lord spoke to her  
And the Lord said  
    *You must be diligent to see that your son Lamech*  
        *finds the rightful rib of his heart*  
And Iona said  
    *Lord what must I do*

53 And the Lord said  
    *Be watchful to discover a maiden*  
        *who also has been given a white stone on the day of her birth*  
And when you find her you and she will be of a kindred spirit  
    *in the task that I have for Lamech*  
And when you find her you will know that she is the rightful one

And Iona picked up her white stone  
and held it in her hand  
and pondered deeply on all that the Lord had said  
And she kept these things in her heart and told no one  
And from that day she began to quietly observe  
those who passed by in their travels

54 And it came to pass that some few years passed by  
And one day at the Ingathering at the pool of heaven  
Iona was standing by and she overheard some maidens laughing  
and telling of the prophecies that were made known at their births  
And one of them told an account of how at her birth  
her grandfather had sent to her a white stone  
And she had always kept it  
And after the maidens went their ways  
she inquired of the maiden as to her name  
And she said  
*My name is Boten  
and I am a daughter of Amazyadad  
son of Enoch*

55 And Iona listened and was polite  
but said nothing  
And she knew that Amazyadad was the brother of Methuselah  
And Iona went her way pondering all of this in her heart  
And she knew Amazyadad was righteous and holy  
because of that which her grandmother Awkhoo said of him  
when he rescued those of her family  
And she thought in her heart  
*Can the children of two brothers  
one righteous and holy  
and the other wayward  
come together to comfort the heart of Anokeesed*

56 And when she inquired concerning Boten  
she found that the Lord had directed her parents  
to bring her to live in Qatar at an early age  
to live with some of her relatives who were childless  
And they were stalwart in their obedience to Anokeesed  
And the name **Boten** means  
*a holy woman who has a sacred womb*  
and it was like unto a *nut*  
for when you open the shell there is a treasure inside

And it was prophesied that she would be one  
    who would in the course of time produce a child  
    who would bring rest to Anokeesed  
And it is known now that this woman Boten  
    would be the mother of Noah  
And in her day Boten was one of the foremost women of the earth  
And I know that she could look with her eyes  
    and see the presence of Motsah the Lamb in all things  
And she could join with the spirits of life He put there  
And she would become one of the few in Qatar  
    who would experience personal visits from Him

57 And it came to pass that Iona was troubled  
    because she did not know the meaning of the white stone  
And while she could not ask Pethuah  
    she could ask Enoch  
So she sent word with a traveler  
    who would pass by the place where Enoch dwelt  
    and he was to say simply  
    *Send word about the white stone to Iona*

58 And two years passed away  
And one day she was brought word from Enoch  
And the message was  
    *Innocent*  
    and *Acceptable*  
And that message is to say that the one who receives a white stone  
    is deemed to be acceptable to Anokeesed  
And you will see that the holy woman Iona  
    by her determination to do right before Anokeesed  
    was able to safeguard the visions of her family  
    which resulted in both the Flood of cleansing  
    and the establishment of Shabuwa

59 And after that she again sought out Boten  
    while they were resorting to the pool of heaven  
And when she found her they spoke quietly together for a while  
And Iona held her hand out with the white stone in it for Boten to see  
And the maiden was astonished  
And she exclaimed  
    *Do you know the meaning of such a stone*  
And I was able to see the stone of Boten  
    and I beheld with Urim that the two stones looked exactly alike



And Iona rehearsed to Boten the message from Enoch  
And the maiden sat upon the ground

60 And Iona said

*Dear one*

*are you troubled*

And Boten replied

*I have a white stone the very same as you now hold before me*

*It was given to me at my birth by my grandfather Enoch*

*And I have never known what it meant*

*Who are you*

And Iona said

*I am Iona*

*and your father is the brother of my husband*

*Please come soon to my dwelling to visit with me*

And they spoke quietly together to become acquainted

61 And after these things Iona pondered in her heart

all the Lord had said to her

and she was desirous to do all that the Lord had asked of her

And she went humbly before the Lord alone and said

*Oh Lord how can I*

*a humble woman*

*who has been separated from my mother these long years*

*and one who has a wayward husband*

*bless You to give you rest seeing You are so holy*

62 And the Lord appeared standing before her

and He reached His hand toward her and said

*You have blessed me and will bless me*

And she said

*How so Lord*

And the Lord said

*You have followed the example of your mother*

*and you have raised up your children in holiness of heart*

*in the midst of hard trials*

*And in this way have I been comforted in my desires for your son*

63 And now I have led you to find my beloved one

*Boten*

*It will come to pass that the children that will be born of these two*

*must be diligently guarded*

*and cared for*

*and protected  
and raised up before me  
And I have prepared all things before you  
So go in peace  
and you will find comfort in a new daughter*

64 And it came to pass that Boten came to visit with Iona for a time  
And Boten and Lamech became fast friends  
And they found their hearts to be one  
in all they desired for the Lord  
And she was tall  
and had very thick and beautiful hair  
like her father Amazyadad

65 And Lamech was the most like his mother  
And he was small  
and very gentle  
and of a mild nature  
And his strong love for Anokeesed was known to all his kindred  
And in the springtime they had their wedding  
And it took place on a high bluff near the pool of heaven

66 And as I looked with Urim I saw  
that at this time the wicked began to encroach  
into the regions of Qatar  
And the righteous there had to depart into the high places  
so as not to encounter them  
And I saw that many of the old Masters of Saycoo had passed away  
or were hunted  
and became vagabonds in the earth  
And a new generation of masters of this secret society arose  
And they were very different  
than those who had preceded them

67 The old masters were simple  
and just wanted dominance over their fellows  
and all their wickedness was pointed toward that end  
And they were vile in their lying  
and stealing  
and murders  
and much fornication

68 But these new masters were such  
that they lusted after the shedding of blood  
and they had no consciences  
And they held that the shedding of blood was the center of their religion  
and that all the benefits of mystical power came by blood  
And these new masters were instructed by Mowtsoor himself  
in the secrets of darkness  
And they were cruel and sinister in all their ways

69 And I see that the Lord has set His hand  
to protect His lovely ones from this new  
and deepening threat  
And I have seen that the people of Ma'een  
are not subjected to these terrible Niphilim  
But the people of Qatar are facing this new depth of darkness  
So the Lord set His hand to see to it  
by the covenant of Gabriel  
that all the righteous would someday return to Eden  
and this could be expanded to apply also to the righteous in Qatar  
and perhaps even to all the righteous  
throughout the long duration of the earth  
And the Spirit said  
*There is a gracious woman who has accomplished this for me  
And you will see that all of the righteous people of the earth  
will be greatly blessed because of her joinings*

70 And as I looked to see the women who had done this  
I began to see a woman of profound charity  
And the Lord said  
*Let me show you this daughter of mine  
Her name is **Tavah**  
For it was prophesied at her birth  
that she could **join all the desires of Anokeesed  
to the desires of the righteous**  
And it was not known in her day  
but the effect of her joining carried on  
for a multitude of generations  
And she was espoused to a young man named Nahal  
the great-grandson of Iona  
And he is a descendant of Azan and Emoriy  
And when he was a lad it was told his mother  
that he would be one who would lead the people gently on  
in their way to Eden and Anokeesed*

- 71 And as I beheld this wonderful maiden  
    I saw that she was espoused and lived yet with her mother  
And she placed a gourd around her shoulders that was carried by a cord  
And she is going to get water  
And as she approached a rise and can look down  
    to where the water is found  
        she saw a stranger sitting there on a large rock  
And she can tell by His garment that He is a stranger  
And because of the dangers faced from the wicked  
    when they sally forth into their land  
        she stepped aside out of view to be discreet  
And she could see another person coming to get water
- 72 And Tavah saw that they greeted each other in kindness  
    so she set out to go to the place of water without fear  
And as she approached  
    the stranger smiled at her  
        and held out a wooden cup for a drink  
And Tavah took His cup  
    and filled it with water  
        and put it into His hand  
And after He drank He knelt down and filled the cup again  
    and arose and gave it to her to drink  
And they looked upon one another
- 73 And Tavah was filled with the Spirit  
    and she knelt down before Him  
And He said  
    *Dear maiden my Father Anokeesed desires*  
        *that all of His children be able to return to Eden*  
            *during the course of the earth*  
And that the covenant of Gabriel may in this way be expanded  
You are the feelings made flesh  
    *of one who can lead the righteous there*  
Will you perform a task for me
- 74 And Tavah said  
    *Oh I want to*  
    *What is it You desire of me*  
And He said  
    *Before the sun rises on the morrow*  
        *your husband shall be guided to understand a task I have for him*  
        *and your task will thus open up before you*

And He placed His hand on her head  
and she arose and went home straight way

75 And on the way she thought upon His words when He said

*My Father Anokeesed*

And His words about the desires of Anokeesed burned into her soul

And when she returned home she had no water

because she had left her gourd behind at the place of water

And she was overcome with emotion and could not speak

And her mother sent for Nahal

her espoused husband

to see if he could understand what had transpired

76 And Tavah said to Nahal

*He asked me to perform a task for Him*

*And He said that Anokeesed was His Father*

*And when He gave me a drink*

*my soul was filled to overflowing*

And Nahal said

*What is the task He asked of you*

And she rehearsed His words when He said

*My Father Anokeesed desires*

*that all His children be able to return to Eden*

*during the course of the earth*

*And that the covenant of Gabriel may in this way be expanded*

77 And she told Nahal that He had said further

that she was the feelings made flesh

of one who can lead the righteous back to Eden

And upon hearing this Nahal was astonished and he said

*It is my vision to lead people gently on toward Anokeesed*

*Who was the stranger*

*How can He know of such things*

And Nahal went with haste to the place of water

78 And when he arrived no one was there

but he found the little wooden cup sitting upon the rock

And he called out

*Oh Man of Anokeesed*

*where are you*

*I want to speak with you*

And as he looked about he spied a man walking

who wore the garment of a stranger

And He stopped walking  
and turned to look toward Nahal  
And He sat upon the ground  
and Nahal approached Him gently  
And he was afraid to ask the man who He was  
but as he drew closer he knew it was Motsah the Lamb  
And Nahal knelt before the Lord

79 And the Lord put His hand upon his shoulder and He said  
*My son*  
*I have prepared you for this day*  
*And I have called you to be a gentle guide*  
*Now I have come to call upon your rib to perform a task for me*  
*And she is filled with the desires of those in heaven*  
*And her soul is filled with longings*  
*that Anokeesed have happiness in His world*  
*and that He should not have the burden of grief*  
*because of the acts of the wicked*  
*And I have promised those who have gone before her*  
*that whatsoever thing she should ask for in righteousness*  
*will be done*  
*Now go*  
*and I will give you to know how to prepare the way for her*  
*so she can fulfill her task*

80 And Nahal bowed his head and worshipped  
And when he opened his eyes the Lord was gone  
And Nahal returned home to the mother of Tavah  
because he too was overcome  
and could not speak  
And word was spread in the camp that something had happened to them  
And the people gathered to hear the news

81 And it came to pass that in the night Nahal had a dream  
And in his dream he saw a man walking in a stream  
And he picked up a stone  
and he clung to it  
and praised Anokeesed  
And he put it in a pocket that he wore over one shoulder  
And again he saw the same man upon Mount Qatar  
gather another stone like the first  
And I saw that the stones were shaped like the smoke  
on the tablet of the day of recompense

and could fit in the hand  
And the stones were just alike  
And the man laid them together upon an altar  
And he asked the Lord to bring the spirit of Eden to Qatar  
And then the dream ended

82 And Nahal said

*I do not know what it means*  
And all the people assembled in the encampment  
began to discuss the dream  
and no one could tell what it meant  
But an old woman said that Mychar of old  
had done such a thing at an altar by a high mountain lake  
And she knew an old man who was just a lad  
when he had accompanied Mychar there  
And she said  
*Perhaps he still lives and can tell you of it*  
And word was sent to see if the man could be found

83 And by and by he was found

and he was very old  
And Nahal went to him  
and rehearsed his dream to him  
and the old man told him the way to the altar of Qatar  
And Nahal gave him sweet fruit to eat  
and asked him if he would tell all that Mychar had done there  
And the man rehearsed the entire ceremony Mychar had performed  
And when he was finished Nahal said to him  
*Thank you father for your help*  
*I am one who is thus sent*  
*to prepare the way before the Lord for my rib*  
*And there comes one after me*  
*who will join the hearts of the children to their Father*  
*and the heart of the Father is turned to His children*  
And Nahal ended his speaking and the old man went to sleep

84 And when Nahal returned home

he told all that had transpired  
And the people asked Nahal what the task of Tavah could be  
And he said  
*We do not know*  
*but the Lord will certainly show us*

And the people were anxious to know how the Lord might be served  
and many of them were willing to help

85 And it came to pass when all was ready  
a company of them set out to find the high mountain lake  
and the altar of Mychar  
And they journeyed southward to the high mountain sea  
And they found the altar on the south side of the water facing west

86 And Nahal prepared the altar  
and replaced the two stones of witness upon it  
for they had fallen off  
and lay undisturbed upon the ground in that place  
And as he did so he declared  
that one was a rock of witness for the covenant of Gabriel  
from the waters of Simca  
And the other was a rock of witness  
that the feelings of Eden were come to Qatar  
And he declared that because the feelings of Eden were in Qatar  
that the covenant of Gabriel should apply to the people there also  
And Nahal reestablished that which Mahal had established  
And the people rejoiced together there  
for the Spirit was strong in that place

87 And it came to pass  
that when they returned home their encampment was empty  
and only one old woman was there  
And when they inquired of her she said  
*People from Heleah came by way  
of the western shore of the Shaman Sea  
and they came up the river  
and destroyed some encampments*  
And the brigands had laid hold of all their substance  
and carried it off  
And in this way they had caught the people unawares

88 And now all the people in the Pishon Valley were assembled  
in the encampment established by Azan and Emoriy  
to decide what to do  
And a young maid stayed behind to help her grandmother Awkhoo  
but Nahal and Tavah went with the rest to join in with the people there



89 And when they arrived the men were assembled in the middle  
with the women standing around  
And some of the men were saying  
*We need to hunt for the wicked and drive them out of our lands  
because we have dwelt here a long time  
ever since our grandfathers established this place for us*  
And others were saying  
*Shall we make the children of the wicked our prey  
and hunt them down*

90 And as Tavah was listening to this  
the Spirit of the Lord enveloped her  
And it urged her to speak in behalf of the desires of Anokeesed  
And she said  
*I am just a maid  
and I cannot speak before the men  
and all these people*  
And the Lord said to her by His Spirit  
*The task I asked of you is now before you*

91 And Tavah wrapped her garment about her  
and she went and stood in the midst of the people  
And all became quiet  
And she said  
*My people  
we are the children of Anokeesed  
And I stand before you now by the urgings of Ka'ee  
the Holy Presence  
A group of us have just descended down  
from the altar of our grandfather Mychar  
And our purpose for going there was that the Lord led us  
to reaffirm the righteousness established by him  
to the effect that the spirit of Eden would come here  
from the encampment of our first parents  
and that someday we too can return to Eden  
And we have lived in peace now these many years*

92 *Will we now abandon the sweet desires of our Father Anokeesed  
and begin to kill our enemies  
and return evil for evil  
The earth is large and it lies before us  
Motsah the Lamb can lead us forth to places of peace and safety  
Our ancient people dispersed themselves when the need arose*

*and established new places for their families*  
*Are we not still their children*  
*And cannot we do likewise*  
And she said many such things to them  
And when she was finished she went  
    and sat down trembling  
And I saw with Urim that the women were watching intently  
    to see what the men would say  
        in view of this strong message from one so young

93 And after a few moments Jubal began to speak  
And he said  
    *This maiden has justly reproved us*  
    *We must repent for our anger*  
    *because Anokeesed would never show forth anger*  
And one who was prominent  
    who was the brother of Baraka said  
        *Shall we be scattered like sheep*  
*Are we not men of strength*  
And his name is **Azaz** for he is *hard* and *impudent*  
And the discussions continued all through the night  
And by the morning it was determined  
    that it was reported by hunters to be safe in the regions westward  
        and that all who would should gather their families together  
        to go there as the Spirit led them where to go

94 But the children of Reshuya and Awkhoo  
    would not leave the encampment their parents had established  
And they were determined  
    to not allow themselves to be occupied by the people of Heleah  
And it was not until the wicked killed their parents  
    that the people in the village of the pool of heaven  
        fled to the west  
And thus we see that this maiden Tavah  
    changed the entire course of the people of Qatar  
        for had they remained to fight against evil  
        they would have departed away from  
        the desire of their Father Anokeesed  
And His desire for His children to return to Eden  
    would have been thus limited to the people of Ma'een  
But now because of her  
    a gentle people would endure after the Flood  
        to continue to walk in the pathway of Anokeesed

95 And after seeing these things

I thought about the tenth guidance of Anokeesed which says

*You shall endure the burden of oppression without violence*

And it was a holy woman

who turned the hearts of the children to their Father

and allowed her husband to enlarge the covenant of Gabriel

And I know plainly

that if the people of Qatar had remained to fight

they would have become hardened

and the inheritance of loving kindness

that Anokeesed has for His children

would have been lost

And this was because out of those who left Qatar

came Noah and Melchizedek

who brought forth the Flood

and established Shabuwa

96 And Tavah was able to bring the spirit of Eden back to her people

to preside at a critical moment

because Nahal had done the ceremony

to call the spirit of Eden forth to be renewed again

And **Tavah**

whose name means *to be filled with the desires of Anokeesed*

acted on behalf of Motsah the Lamb

And out of all the ancient grandmothers who came to His aid

this young maiden is directly responsible for the course the world took

in both the lives of the righteous

and the wicked

And she **joined all the desires of Anokeesed**

**to the desires of the righteous**

And it is an amazing thing to me

that Tavah was but a youth

and not old enough to be married

when she influenced her people away from the acts of violence

and moved them firmly back in to the path of lovingkindness

And she is the seventh grandmother to come to the aid of Motsah the Lamb

in His task to prepare the world of His Father

for the long duration

97 And it came to pass that many of the righteous in Qatar

must needs flee for their safety

And some became scattered abroad

and some went to the east

into the regions of Ma'een  
And some went westward as Javen had done  
And soon there were few who remained in Qatar

98 And it came to pass  
that Reshuya and Awkhoo refused to leave the pool of heaven  
And some stayed behind to help them  
because the old couple were too weak to travel

99 And it came to pass that the wicked masters of Heleah  
brought into being Niphilim  
intended to seek out the principal men of service  
in the authority of Elda  
to destroy them  
And two of the Masters of Saycoo came to Qatar with such a Niphilim  
whose name was **Bohoo**  
for his *soul was empty*  
And he would look  
but he could not see  
And he would listen  
but he could not hear  
And he would utter  
but he could not speak  
And he would engage  
but he could not feel

100 And in the confusion  
all the rest of the people in the encampment fled  
and they lost track of Reshuya and Awkhoo  
And the two of them went to the pool of heaven  
where Bohoo found them  
and he killed them there  
And when he was gone Azaz came looking for his dear old parents  
And he found them  
and buried them in the grove of the meadow  
at the pool of heaven  
And there was great sorrow for those who were left  
And others found comfort with the thought  
that their old parents had returned to Eden  
And the consequences of the sins of Azaz  
were heavy upon his soul

- 101 And after these things Jubal  
    and Jabal  
    and their families never returned  
        but they traveled westward because eastward toward Ma'een  
        the land was infested by the wicked  
And many of the Qataries thus followed and dispersed westward
- 102 And the Niphilim wars among the wicked became fierce  
And fear rose up like smoke in all their encampments  
And I beheld with Urim  
    that a strange spirit began to descend over the wicked  
And it seemed irresistible  
And it compelled them to want to gather in the regions of Heleah  
    out from all of their domain  
And they desired to gather into one body  
    so it could be determined  
        who would have supreme dominance over them all  
And in their minds they intended to rule over the whole earth  
And each of the Masters of Saycoo was determined  
    that he should be the grand master  
And their intention was to have one grand assembly  
And they all prepared themselves with what they considered  
    the means to overcome their fellows  
And weapons were seen everywhere
- 103 And it came to pass that by this strong spirit  
    the wicked felt compelled to migrate into the valleys of Heleah  
        and the migration lasted for seven years  
        in an attempt to join into one body  
And each of them proceeded with utmost caution to protect their secrets  
    which were that which they used to try to overcome their enemies  
And it was very difficult for them to defend themselves  
    because they all had slaves  
        and only some of which were faithful to them  
But there was strong hatred toward them on the part of others  
    and these could not be trusted  
Thus many of the Masters of Saycoo decided  
    to cause their servants and slaves to make oaths of allegiance  
        with self-cursings  
        which are called imprecations  
And the ones who would not take such oaths to maintain their secrets  
    were abandoned  
    and left behind

- 104 And there were thousands who were left stranded  
and destitute  
with no provisions or skills to live  
And they milled about  
And they did not know how to care for one another  
or organize themselves  
except by that which they had always known as slaves  
And many perished by violence  
and for the want of food  
and blood was poured out upon the earth  
And they began with difficulty to establish themselves  
in the areas where they were left  
And those who could manage to provide for themselves and stay together  
went southward  
for they feared the regions of Mahujah and Qatar
- 105 And I could see that they were lost  
and could not easily adapt to being free  
after generations of captivity by hard and cruel masters  
And this was all the more so  
because their captivity was done for the purposes  
of supporting religions of evil
- 106 And by the Urim I beheld a marvelous truth  
And the Lord opened up to me  
that these abandoned people only could comprehend  
dominance over their fellows  
And it was out of these bands of people  
that the foundations of the nations of old were formed  
And the nations of the Chaldeans  
Babylonians  
Persians  
Assyrians  
Egyptians  
and others arose out of these lost and bewildered people  
And all these things began to happen  
not long after the wedding of Lamech and Boten  
and not many years before the great Flood
- 107 And I saw that Jubal and Jabal  
took things well in hand  
with regards to the safety of their families and people  
And they scouted out the land westward

and they found a secluded valley westward of the Halies River  
And they went there and traveled in the night for safety  
And the place they settled was just south of the land settled by Javen  
and those who were called Ionians





# The Book of Remembrance of our Ancient Grandmothers

## Chapter 7

*An account of Abarah and his instructions from the Lord to the righteous concerning life after death and the seven stations of heaven.*

- 1 Now it came to pass after viewing the breakup of the peoples of Qatar  
    I wondered what this may do to affect the task of the Lord  
        in how He had prepared those people  
And I again turned to the Lord with Urim  
    so I could understand these things  
        for I was exceedingly curious to follow all He had done  
And the vision continued
- 2 And I saw that in the fourth year of the repentance of Mahujah  
    Baraka gave birth to a son  
And the day he was born  
    the entire sky was encircled in red at the sunrise  
And they named him **Abarah**  
And it was prophesied at his birth that he would be one who could  
    at his will  
        *cross over* in his heart and soul  
        between the temporal world  
        and the natural world of Eden  
And even among the righteous  
    some thought the idea of returning to Eden  
        was just a longing of Yaatsekawd
- 3 And it came to pass that in the tenth year of Enoch  
    his father took their family to Nod  
        to visit Yaatsekawd and Cavah  
And Abarah was six years old  
And he was little and often could not keep up  
    for his father was a traveler  
        albeit he was halt in his walking  
And Mahujah had to be patient  
    and carry Abarah when he became weary  
And in spite of his tender years he listened intently  
    as Enoch asked Yaatsekawd questions
- 4 And the song of the dance that Cavah taught his sisters  
    stirred little Abarah

And he inquired of his grandmother Cavah  
    who he called Naba  
    many things regarding the formation of Eden  
    and all she could tell him

And she told him stories long into the night  
And he clung to her every word  
And in all these things his eyes were wide with wonder  
And Abarah said to Yaatsekawd

*Did our mother Naba dance her way in Eden*

And he answered

*Yes*

*almost every day*

And the family visited Nod until near the end of summer

And when they could

    Enoch and Abarah slept in the lair of their grandfather Yaatsekawd  
    being held in his arms

- 5 And it came to pass that one day Abarah was insistent  
    that Yaatsekaed take him to the oaks of Pethach

He wanted to see the western gateway to Eden

And he asked

*Will Eden still be there*

And Yasstsekawd smiled and said

*I do not think so*

*but I wish it were*

So Yaatsekawd set aside a day

    when he would take Abarah to the oaks of Eden

And they set out to go

And little Abarah could not stop asking questions

And soon Yaatsekawd said

*Walk quietly now*

*for the gateway to Eden is just over this rise*

- 6 And when they beheld the oaks  
    the eyes of Abarah were opened  
    and he saw Eden

And as Yaatsekawd looked he beheld Eden also

He beheld it not just up between the sentinel oaks

    but everywhere he looked

And it was vibrant and alive for him to see

- 7 Now Yaatsekawd was accustomed to seeing  
    the spirits of life the Lord put into all things

But this was far more than that  
He beheld Eden in its entirety  
    and with every aspect of it in place  
        in the same way he was able to see it when he lived there  
And he fell on his knees  
    and he wept  
        and he thanked Anokeesed that it was still there  
And the view of Eden and the spirit of Elda  
    stayed with him for some moments  
        then it faded away

- 8 And it took Yaatsekawd some time to recover  
    from his astonishment and joy  
And Yaatsekawd knew that little Abarah saw it also  
    but Abarah was not overcome by it  
And he said  
    *Grandfather I came here to see Eden*  
        *and it was so wonderful*

- 9 And on the way home the view of the natural world of Eden  
    could almost be seen by Yaatsekawd as he looked about  
And when they arrived home Yaatsekawd was weak with his joy  
And his knees could not hold him up  
And he lay down and Cavah tended to him  
    and shared in his joy  
And she said  
    *I told you one day you would behold it again*  
And he said to her  
    *The purity of heart of this little son*  
        *and his faith*  
            *caused me to see a view of Eden which I have longed for*  
*And I had supposed that I would bless him*  
    *but he has indeed blessed me*  
*And now I know that Eden is still there*  
    *and it awaits us to return and I can find peace in my soul*  
*And we shall overcome the forces of this world that blind us*  
    *and we have done so by the power of holiness in repentance*

- 10 And it came to pass  
    that from the day of the visit to the oaks of Pethach with Abarah  
        Yaatsekawd could see and feel Eden  
            when his heart was full and he desired to do so  
And he too crossed over

- 11 And it came to pass that the news quickly spread  
that Yaatsekawd had once again beheld Eden  
at the oaks of Pethach  
And some even went there but they could not see it  
And I beheld with Urim  
that there were other visitors there at Nod that heard this news  
And they were of the encampment of Kodesh  
who live in the high lofty places of the east  
And while Yaatsekawd slept with Enoch and Abarah in his arms  
Cavah slept next to a little girl named **Loolki**  
And she was named this because it was prophesied at her birth  
that she would become the rib of one  
who could understand the *cycles of life*  
both in this life  
and in Eden
- 12 And it was the custom in those days  
that when people would visit their old first parents  
that the little children could sleep with them  
on the last night of their visit  
And Yaatsekawd and Cavah liked to hold them while they slept  
And I think this custom arose  
because they had slept in the arms of their father Anokeesed  
on their last night in Eden  
And it is said that among the righteous this custom continued  
for it is written that Jacob slept with Abraham while visiting with him<sup>2</sup>
- 13 And it came to pass that I saw that Abarah and Loolki played together  
and became acquainted  
And Abarah was different than the other children  
for starting at an early age  
he would go a little ways off from the encampment  
and he would say he was going to spend awhile with Motsah  
And he would be gone for a day or two  
And his mother did not know if he ate  
or how he slept through the night  
But in her heart she knew he was with the Lord  
and refrained from worry and interfering  
And in Anach he would tie two bundles of reeds together  
in columns as they grew

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<sup>2</sup> Jubilees col. 22, lines 25-27 vol. 2, Pseudepigrapha by Charlesworth

and they were his oaks of Pethach  
And he would go there to pray  
And he would rehearse to the Eerkodeshiy the stories Cavah had told him  
And he knew all of her stories by heart

14 And I began to have a keen interest  
to see how this little child developed into the kind of person  
who in time  
would have Anokeesed call  
an order of service of Elda after him  
And I beheld an incident that occurred in his childhood  
when he was about eight years old  
And I see his people gathered for a meal  
and sitting on the ground around a small cooking fire  
And all around them there are small dwellings made of reeds  
And it is evening  
and dusk is just beginning to settle in  
And those gathered looked up  
and into the encampment walked little Abarah  
And they see his face shining against the dimness of the fading light  
And a person pointed toward him  
and they all beheld the light of his countenance  
and fell silent

15 And Abarah came into the group  
And his countenance was indeed radiant  
from being in the presence of the Lord  
And Abarah acted as though he was unaware  
that anyone else was present  
and he continued to speak aloud to the Lord  
as he took food and ate  
And no one stirred  
but they just sat and listened quietly  
And when he was done he told Motsah good night  
and laid down where he was  
and went to sleep  
And out of respect  
all the people left off finishing their meal  
and went to their dwellings to sleep for the night

16 And in the morning Abarah was awakened by the activity of the day  
and he saw the remains of their yester evening meal only half eaten  
And he inquired and said

*Why is the meal only half eaten*  
*What caused this to be so*  
And Baraka told him of that which they all had witnessed the night before  
And that out of respect for him  
    so as not to interfere with him and Motsah  
    they all were quiet and left to go to sleep  
And Abarah was embarrassed before them

17 And the people wondered aloud and said  
    *What a marvelous thing has come among us*  
And Baraka rejoiced in her heart  
And Mahujah wondered  
    and pondered if he should teach his son  
    or learn from him  
And he became determined that he would do both

18 And it came to pass that in about his twentieth year  
    Abarah set out alone to visit Nod  
    for he was a traveler  
And I see that he is shorter than Enoch  
    but very stout  
And for some reason his hair is long and flowing  
    and not tied in a bunch  
    according to that which was established among the righteous  
    or that which was practiced by his father  
    to cover the hair with a covering  
And I wondered if it had anything to do  
    with Yaatsekawd and Cavah having their hair loose and flowing  
    the day when they met in Eden

19 And when I thought this thought the Spirit told me  
    that the one who crosses over has it in his awareness  
    that he is always in the presence of Anokeesed  
And having ones hair down is the element of righteousness  
    that feels being in His Presence  
    where we stand in humility before Him  
    hiding nothing and all our inmost feelings are open to Him

20 And I saw him as he traveled  
    and it seemed as if he had been there before  
    because he was so sure of his way  
And on this visit Loolki was there again  
And I wondered if he knew she was there

And she looks very much like him  
And her hair is also long and flowing  
and she is strongly built  
And as I saw their hair down the Spirit opened up to me  
that her hair was down out also out of her awareness  
that she was in the presence of Anokeesed  
And because of their hair  
and clothing  
and how they are built  
it is hard to tell them apart  
And I saw that they both were wearing sheep skin clothing  
which is thin and soft  
And even their clothing seemed to be just alike  
And it was wonderful to see them together  
And my poor old heart rejoiced  
to see them move together with energy and grace  
in all they did  
And it was easy to see that their souls could be bonded into one

21 And Loolki left towards Anach  
together with Abarah  
and a group of travelers  
And after that they were always to be seen together  
And Baraka and Mahujah were well pleased  
And the people of Kodesh were highly respected  
in part because they came from a region unpolluted  
with the evils of the Society of Saycoo  
and other such darkness  
In the spring they were married with the worship of the rocks of Simca  
according to the ways of the fathers of Abarah

22 And I beheld Loolki in the lairs of the land of Anach  
amongst the great grasslands  
And the grasslands were the lowest place upon the land  
but she was from the highest places of the east  
in the great mountains of Kodesh  
And life in the low places was difficult for her  
but she was very strong to be faithful to the Lord  
and diligent in her life with her husband  
And Miloo brought comfort to Loolki in her living in the low country  
she being kindred to Loolki  
and being raised up also in the high places of the east

- 23 And I can see that the married relationship between Abarah and Loolki  
    is unique among the ancients  
        for she is very skilled at making a fire  
And I have not seen that with any other woman in ancient times  
And he helped her cook  
And she helps him in the hunt  
And I saw them hunting together  
And she is hidden behind a bush  
    while he is taking some water birds  
And after he has taken them she went out to dress them  
    and prepare them to carry home  
And when they arrived they gave them all away except one  
    and they cooked it  
        and ate it together  
And being of the people of Kodesh she was confident in her movements  
    for the women there are known to be very strong  
        and of firm endurance during times of hardship
- 24 And it came to pass that sometime during this period  
    Iona was born  
And the news of it came to Abarah  
    and he listened with interest to hear  
        the account of an angel coming to deliver the child  
And all who heard of it were astonished at the report  
    that someone who had died could be again alive  
        but Abarah was not surprised  
And this was because he could cross over into the natural world of Eden  
    in his heart and in his experience  
        to feel Eden and to see it with his eyes  
And he knew well some of the doings  
    of those who had returned to Eden
- 25 And it came to pass that from the day that he first heard the report  
    he sought the Lord regarding the conditions  
        and activities of those who had returned to Eden  
And most importantly he learned by the Spirit  
    how to explain it to people so it could be understood
- 26 And I could see that the idea of life after death  
    was an entirely new idea to all the righteous  
And I doubt that the wicked even came across the idea  
    until long after the time of the Flood  
And many people among the righteous had great interest



to know more about life after death  
when they heard the news that Pethuah the daughter of Chathan  
was alive after she died  
and had come to be seen  
and touched  
and spoken to  
and that she had brought a gift for the baby  
which still remained  
And the talk of it swept all throughout the land

27 And it can be seen still that the forgiveness of Adah  
is bearing fruit among the righteous  
And there were many who renewed and invigorated  
their determination to engage in repentance and forgiveness  
out of an anticipation of living on after death  
And many were the discussions around the fire  
concerning this new understanding  
And when it became known that Abarah  
was instructed by the Lord in these matters  
many sought him out  
And in this way the Lord was able to comfort many people  
about the hope of seeing their loved ones again who had passed on  
and the hope of eternal life  
And he brought hope to Yaatsekawd and Cavah  
that they would see Matteniah again

28 And at first Abarah was reluctant to speak of it  
because it seemed to him to be such a private matter  
But the Lord urged him to know how to find the language  
so he could teach those who came to him  
And Loolki and he would travel  
and where they would tarry people would seek them out  
to speak about life after death  
And I saw that they traveled widely before they had children

29 And in my vision I beheld them teaching many times  
and I was always looking at him from too far away  
for me to hear what he was saying  
And then I saw them teaching at the pool of heaven  
and again I was observing them from a distance  
And in my heart I yearned to hear what he was saying  
And as this desire grew strong in me  
that which I was viewing drew closer

And then I was right before Abarah  
and I looked into his face  
And he was sitting on the ground as were all the people listening  
And the vision was so real and clear  
that I thought to myself  
*I hope I am not in the way of someone behind me*  
And I began to hear him teach  
And I heard him in my own language  
And these are the marvelous revelations I heard fall from his lips

30 And he said

*Anokeesed created the spirits of all mankind  
but Motsah the Lamb gave all element form  
including the bodies those spirits live in  
**And Motsah is the Word of Anokeesed made flesh**  
**And Ka'ee is the Word of Motsah made Spirit***

31 *Now Anokeesed cannot make determinations  
regarding those who dwell in the temporal world in the flesh  
Therefore He had to become a Man and dwell in the flesh  
so determinations could be made  
concerning mankind in the temporal world*  
Those determinations are often called judgements  
So that means Anokeesed judges only those  
who have departed the temporal world  
and Motsah the Lamb judges only those  
who are still subject to the temporal world  
*Because of this  
when someone dies they are immediately resurrected  
whether they are good  
or bad  
or even very evil*  
*Everyone enters into the First Resurrection  
as is required by the complete justice of Anokeesed*

32 *And compassion emanates from all the Eerkodeshiy without interruption  
toward the presence of our love for Anokeesed  
And it is an overflowing compassion which is harmless  
and is directed toward all those who sin*  
Which in my mind means everyone  
*And death cannot of itself separate the righteous from the wicked  
And that separation can only occur in the midst of His compassion  
both in this life*

*and in the life to come  
And during the moments following death  
each one is subject to their own actions and choices  
which they encountered in the temporal world  
And being engulfed in that environment  
we all enter the next life being brought immediately brought back to life  
and resurrected  
both the righteous and the wicked*

33 And as I thought about the wicked  
I wondered if there were some who had committed acts  
that could not be forgiven  
who would also be immediately resurrected upon their deaths  
And the Spirit of the Lord said that for those  
the spirit of death has such a hold on them  
that the moments after they pass from this life  
the spirit of death is extended  
And they find themselves in need to be torn away  
from the spirit of death  
And the influences of death must depart away from them  
and because of this  
it takes a little longer for these to enter into the next life

34 And Abarah continued and he said  
*And it is how a person responds  
to that which they first encounter in the next life  
that determines if they will die the second death  
and need to be resurrected a second time  
in order to enter into their place in the presence of Anokeesed  
to discover the consequences that come to them  
because of that which they did with their gift of life*

35 And I say unto you  
*that there are seven stations of purification in the next life  
And for the righteous they are altogether the conditions of Eden  
and it can be known as Paradise  
And every person on earth who passes from this life to the next one  
when they are resurrected  
arrive at the First Station*  
I have called them stations because that is what I heard them called  
and I saw that people are continually arriving  
and departing from them

- 36 *And these seven stations are sometimes called the Seven Heavens  
and they are that which links those  
whose souls leave the temporal world to enter into eternal life  
or eternal condemnation*
- 37 *And the first four stations are all about you  
And the remaining three are all about others  
And immediately after the spirit of a person  
both the righteous and the wicked  
leaves this temporal world  
that soul is resurrected in their spirit  
and enters into the **First Station** of purification  
And they are bathed in the **light of the love of Motsah the Lamb**  
our lovely Redeemer  
And the spirit of His personal presence surrounds them entirely  
and He desires to fill their soul with exquisite love  
and truth  
and acceptance*
- 38 *And for those who have longed for that love  
they find they are at last home where they belong  
And those who welcome it with love and joy are extremely comforted by it  
to exceed all bounds or description  
And those who cling to that love  
are those who knew His love in this world  
and who have experienced His truth enough  
to be irresistibly drawn to Him  
albeit this new level of love  
exceeds anything they have ever known*
- 39 *And to the degree to which people have been accustomed to that love  
in some form in the temporal world  
determines how long they stay in the First Station  
And the choices they made in this life  
are that which determines their journey in the First Station*
- 40 *Now understand that Abarah did not say  
this period of lingering is a prison or a house  
but the fact that  
some people cannot proceed forward from that place  
has caused it to be thought of as such  
And those who enter into this First Station*

*who abound and prosper in that exquisite love and truth  
take it with them as they proceed to the Second Station*

41 *But those who are unfamiliar with loving and being loved  
by Motsah the Lamb in the temporal world  
or who were not even drawn to His love in other people  
are confused  
and bewildered by the light and presence  
of Who He Is  
And for some who are not familiar with the truth  
but who are inclined to recognize the holiness of truth  
do not want to leave it  
and they find themselves drawn to want His light and love  
And these will linger in the First Station  
until they grow accustomed to His love  
and desire to embrace it to that extent to which they choose  
And they must linger there until they adapt to it  
or reject it according to their will  
but if they reject it they must remain*

42 *And further those who are violent murderers  
sorcerers  
liars  
thieves  
adulterers  
fornicators  
and those who are otherwise filled with hate  
and disrespect for the gift of life of others  
when they die and arrive at the First Station  
they are made afraid or even terrified  
by the light of His love and truth  
And their only inclination is to hide themselves  
And they will feel the need to be hidden by something impenetrable  
and they will call rocks and mountains to come and cover them*

43 *And as I listened to these words of Abarah  
I saw with Urim one of these people  
And I saw such a one enter the First Station  
into the midst of the love and light of Motsah the Lamb  
And he was utterly aghast  
And he held his hands over his face to hide  
and he screamed loud and long  
And he looked about for a place wherein to hide*

And he felt like he was caught out in the open  
And he was struck with terror  
And that which he was confronting  
    was what he had spent his whole life  
    learning to justify the importance of avoiding

44 And I saw that the Lord  
    in His compassion for this man in his agony  
    began to withdraw the light  
And the man chose to have his spirit wane smaller  
    and he was relieved to feel less and less  
    of the love and truth that engulfed this place  
And his soul became more and more obscure  
    until he suffered the second death  
    And he was very afraid  
And his spirit grew smaller inside his soul  
    until he felt death once again  
And this time it had a foreboding not known to him before

45 And I beheld that the second death was just as frightful as the first  
And for this one it was once again going into the unknown  
    because he could sense that he was all alone  
    and that he did not have the support of his evil companions around him  
    nor the Decadarchiy  
    upon whom he had always used to sustain his life  
    and comfort  
And he did not go into a state of unconsciousness  
    but he remained fully awake and aware  
And his torment rose up like smoke  
And when he was resurrected once again from his second death  
    it was unto an awareness of the sense of his awful situation  
    which would never end  
    nor would he ever be able to become accustomed to it

46 And Abarah said *Only those who die twice need to be resurrected twice*  
And this is then the second resurrection  
And they remain in that state until they enter into the Fifth Station  
    which is the station of a thousand years  
And they bypass completely the Second  
    Third  
    and Fourth Stations  
And I know that most of those who died the second death  
    were those who had deliberately rejected the love of Anokeesed

and the love of life  
in all its wholesome forms while they were in this life  
And these are known as the beasts of the earth  
And this rejection was a result of how they used their gift of life  
And I saw that the first four stations are all alike  
in that everyone who enters them must linger  
to become purified before they may depart to the next station  
And all these periods of lingering vary in length  
according to the patience of Anokeesed

47 And it came to pass that when I thought about this idea of lingering  
I repented before the Lord  
And I said  
*Lord I hope I have adequately spoken your will regarding these things  
because I do not know how time is manifested in heaven  
And I do not know if the passage of time is experienced by those who linger  
or who pass on to the next station*

48 And the Lord said to me  
*The Seven Stations of Heaven  
are that which the seven thunders have uttered with their voices  
And time will endure to be experienced  
for all those who pass through these stations  
until the Seventh Station  
when I will declare that time will be no more*  
And then I understood  
that all of mankind will experience time in some form  
as they pass through the stations of purification in heaven

49 And while the First Station is about you  
and the truth  
and love your Redeemer has for you  
the **Second Station** is also about **His love for you**  
**as expressed as it emanates from creation**

50 *And when you enter the Second Station  
you take with you the full measure of that love and truth  
which you chose to receive in the First Station  
And when you enter this second station  
something spectacular sweeps over you  
And your eyes and soul are opened  
and you see  
and feel*

*and experience  
the spirits of life which Motsah the Creator  
put into all the forms righteous element has taken*  
Or that is to say that in this station  
one will experience the Arm of the Lord

51 *And that love is for you  
as if you are the only person He has to love  
And the magnitude  
and the holiness of the spirits of life He put into all things  
sweeps over you  
like the rolling waves of the sea  
And the utter miracle  
of the place in the temporal world into which you were brought  
to receive the gift of life  
is breathtakingly before you*

52 *And all creation is indeed the heavenly host  
And for many they will hear the hosts of heaven  
singing praises to Anokeesed  
because He gave **you** the gift of life  
And the mountains  
and the sea  
and the rivers of water  
love you  
And you can sense that you are their beloved treasure  
And you  
as a living being  
have the capacity to cause them to feel fulfilled  
in their own creation  
by how you lived your life with them  
because you are the object of their creation*

53 *And I beheld that there is no second death in the remaining stations  
But those who found  
and loved  
and walked  
in perfect harmony with Him  
who is their Redeemer  
in the midst of creation  
and those who loved all the holy forms  
that the creation of the Lord have taken  
and who in this life*



have expressed a loving mind towards them  
will be blessed beyond measure  
by the wave of the spirit of life that washes over them

54 *And those who are alienated from creation  
who lived as though creation was an evil to be overcome  
and who thought the earth was a place of trial  
and a prison  
or who supposed that heaven was far off in the sky  
and living on the earth was seen as a form of punishment  
and estrangement from God  
all these will be dazed and overcome  
by the effect of that which they encounter  
in the Second Station of purification  
And in their souls it will be like  
they have never known the earth they lived upon  
And an all-consuming feeling of regret will sweep over them  
for a real sense of having missed out  
to know the real meaning of life*

55 *And again they must linger to adjust  
until they can accept the spirit of truth  
and the gift of life  
that is there according to how they will choose  
And for some their lingering will last  
until all assemble in the Fifth Station to be judged  
And the Fifth Station begins  
after the Second Coming of Motsah the Lamb*

56 *And those who are able to choose to absorb and comprehend  
the wonder of the gift of life in creation  
and the love of Anokeesed for them there  
will move on to the Third Station  
And again they take the knowledge of the wonder of the gift of life  
and the companionship of the spirits of life in creation with them  
And so it goes  
that which a person finds  
and chooses to embrace  
to some degree or altogether  
accompanies them from each station to the next  
And all the Eerkodeshiy move with you into the next station*

- 57 *And again the **Third Station** is about you  
and you **knowing The Man that Anokeesed became**  
And as people enter into the Third Station  
they will come face to face with Motsah the Lamb  
the Hero and Redeemer of all mankind who will  
the very Man*
- 58 *And those who just knew about Him  
or who were satisfied to merely believe that He existed  
or who accepted that it was adequate to only confess Him with their lips  
or who only wanted to be associated with His name  
for the assurance  
and acceptance  
and happiness it brought them  
will find Him a stranger  
and wonder what He is doing there*
- 59 *And those who know Him in the deepest recesses of their souls  
will find the One they diligently sought  
and learned to love  
And there He will be before them  
the One who they were guided by  
during their walk in the temporal world  
is now before them  
And they will not refrain from falling into His arms  
to rejoice in the knowledge of His wonderful forgiveness  
And His healing arms will embrace them  
and cleanse them utterly  
And tears of joy will flow  
like waters of refreshing in heaven  
And praises will arise like a cloud of mist in a dry place  
for the thirsty souls of men will have found at last  
the Living Waters of home  
never to depart away from Him again*
- 60 *But for others He will be so different than what they expected  
that they will be hesitant to embrace Him  
And still others will find it hard to let go  
of that which they conceived Him to be  
and they must linger there to see if they will choose to know Him  
as He really is  
And for those who are completely taken aback  
by who they now see Him to be*

*will linger there  
and not pass on to the Fourth Station  
And these are those who will insist  
that He must be limited  
to the identity He was given by the traditions of their fathers*

61 *And some of them will look upon Him narrowly  
And many who were looked upon as religious leaders in the temporal world  
will linger there to see if they can choose to find it in their souls  
to enter into profound humility  
to lay their souls bare before Him in repentance  
and come to confess him  
and choose to know Him  
And I say to you that there will be multitudes who will linger there  
until the Fifth Station commences  
because they never knew Him  
and continued in their perversity of heart there*

62 *And once again those who proceed to the Fourth Station  
take with them all that they have accepted  
which they have encountered in the other stations  
And both Motsah and the Eerkodeshiy move with you  
And those who are utterly cleansed and holy  
have with them as they depart from the Third Station  
the wonder of His truth and light and love  
And before them are the joys of comprehending the meaning  
of the gift of life they were given upon the earth  
in the midst of creation  
and the meaning of personal companionship of their Redeemer  
the very Man Himself  
And with the unspeakable wonders  
and joys of all these things  
they enter into the Fourth Station*

63 *And again the **Fourth Station** is all about you  
And this time it is about what you personally  
chose to do with your gift of life  
and how it affected the tender heart of the Holy Great One  
**Anokeesed**  
And as they enter it  
they come into the very **spirit of His Presence**  
And this is not directly into His personal Presence  
but the spirit of His Presence only*

*for we cannot be in His personal Presence  
until after the great day of Anokeesed  
which has been called the Day of Recompense  
And the spirit of His Presence is vast  
and can overcome mortal man  
And He is Loving Kindness  
to exceed all human comprehension or expectation*

*64 And when they enter the Fourth Station  
they will have His innocence  
and tenderness  
and childlikeness surround them  
and welcome them with the affection  
of a loving and tender Father  
And His infinite goodness  
and purity  
and holiness will be before their souls  
And any idea of a vengeful or wrathful God  
will not be found there*

*65 And every human heart that arrives at the Fourth Station  
will have passed through the other three stations  
having experienced repentance to have their souls purified  
and keenly prepared with love and innocence  
according to that which they were willing to receive there  
And thus they will arrive in the light of the Presence of Anokeesed  
having their way lighted up  
with the personal light of the One who is their Redeemer  
And The Man who Anokeesed became  
was able to engulf them in His forgiving love  
And they will come confident because they know Him  
and they are fully supported by the spirits of life  
that reside in the Eerkodeshiy  
whose spirits are magnified by their nearness  
and by the light of truth*

*66 And I saw with Urim that no matter how holy  
or how completely  
and effectively people passed through the first three stations  
no one will find themselves ready to be standing  
before the powerful light and sweet spirit  
of the One who calls Himself Anokeesed  
And it is well known by those who can cross over*

that these events in the stations must of necessity take place  
or there would be only an empty place in the heart of Anokeesed  
after the Great Judgement  
And this is so because no human being not thus prepared  
by the love  
and truth  
and forgiving grace of their Redeemer  
could bear to stand to be bathed in the light  
of the Presence of the Great One Anokeesed

67 *And the miracle of the love of The Man Anokeesed became  
will take them by the hand  
and graciously lead them through the first three stations  
in order to bring them gently into the Presence  
that awaits every human soul in the end  
And because of this not one of the righteous  
who are made clean and pure by their Redeemer  
will enter in with fear*

68 *And in the Fourth Station the influence their life had on Anokeesed  
will be before each one  
And a multitude of questions will descend upon them  
Did Anokeesed have rich companionship  
to travel in the way with your children  
because you raised them up to Him in goodness  
honor  
and virtue  
and teach them to reject evil  
Did He rejoice because you achieved and maintained  
the sanctity of marriage  
Was He richly rewarded by His companionship with you  
because you did what it took to know Him  
Was He satisfied  
because you refrained from being friends with the Decadarchiy  
who do not love Him  
Was He made glad because you found the way  
to not live your life dedicated to the accumulation  
of the satisfaction of possessions  
Were His burdens made lighter  
because you took time to speak and walk with Him  
in your closeness to the home He made for you in creation  
Did you mourn with Him  
and comfort Him*

*when His world did not express His lovingkindness  
Does He see you as His fellow  
because you visited the unfortunate with Him  
and ministered to their needs  
and viewed your neighbor to be equal to yourself  
Did you intervene with your agency on His behalf  
because you felt and responded to the desires of His heart*

*69 If you did all these things and more  
you will ponder in the light of His Presence  
His rich fulfillment in the lives of those  
to whom you ministered in His behalf  
And those who do all these things will have the wonder  
of the Presence of His holiness  
to abide with them without measure  
And such ones will enter immediately into the service of Anokeesed  
by performing tasks for Him in the temporal world  
and in the seven stations  
as His holy angels*

*70 And all angels of every period of the earth  
are those who serve Him from out of the Fourth Station  
And such angels will act for Him  
according to the respect for the Decrees of Creation  
which He has established  
to perform wondrous deeds upon the earth  
And the righteous on earth  
who know The Man that Anokeesed has become  
will call these angels forth on occasion  
and enable them upon the earth*

*71 And I heard Abarah say to those assembled before him  
To some degree  
we can prepare ourselves to pass through the first three stations  
while in the flesh upon the earth  
And I know he is correct to say this  
because we can on occasion stand in the truth  
and light  
and love of the Presence of Motsah the Lamb  
here and now  
And I know this because I have done so*

72 And we can know The Man that Anokeesed became  
in the holy elements of the earth in creation  
and experience His love for us there in righteousness  
while we are yet in the flesh

73 And we can have Him appear to us in person  
in our hour of need

74 And those who have crossed over in their spirits  
on occasion  
even as they desire so to do now  
can find it possible to spiritually cross over while in the flesh  
And they can indeed act in concert with angels from the Fourth Station  
who are in the Presence  
and service of Anokeesed

75 And I saw that not all those in the Fourth Station act as angels for Anokeesed  
and I do not know how it is determined who does  
but I suppose it is those who choose freely and completely  
to love and embrace the truth altogether  
as they passed through the three stations  
And they are those who are rested  
and rejuvenated from their many hard labors and trials  
which they experienced in the temporal world  
and are now ready to move out into His service

76 And Abarah referred to them as abiding angels  
And they are those who were firmly purified  
and made changes with regard to the truth which they encountered  
that act to protect  
assist  
and bring the truth  
to those who live in the temporal world  
And Pethuah was such a one when she came to deliver Iona

77 And I heard the Lord speak as I sat before the Urim  
And that which I heard  
healed my poor soul from my many trials  
And He said  
*Now understand that those who have entered into the Fourth Station  
and who have not lingered  
are truly blessed from on high  
And Anokeesed has patterned the people of His Right Hand*

*who are alive upon the earth  
precisely in this manner  
insomuch that they may arrive in the next life fully prepared  
by the truth in their lives in the temporal world  
to enter in to act in His behalf as angels  
and be of vital service to Him*

78 *And there is no greater gift than this opportunity  
that man can know  
than to be drawn into the circle of **Yawd**  
which is called the church  
and which is called **His Right Hand of loving kindness**  
in the temporal world  
And in this way they learn to know of His love for them  
and know that they in their souls  
have walked in His perfect will for all their lives  
And they came to know of the all-encompassing love  
He has placed in the spirits of life in creation  
which has penetrated every breath any man has taken  
And further they can be brought to know their Redeemer Motsah the Lamb  
personally and intimately  
in all their daily walk in the flesh  
And then after all this they will have the greatest desire of their hearts be  
to enter into vital service to Anokeesed Himself  
along with their fellows in the next life  
And all this is in behalf of their loved ones in this world  
and the life to come*

79 *And the knowledge of this was profoundly healing to me  
because I have spent my life establishing  
and promoting all of these things  
in the midst of rejection and criticism  
And I have done all in my power to establish a people of His Right Hand  
who it seems may be fully prepared to enter into the next life  
And there is absolutely nothing the world can offer  
that can compare with this blessing  
And no amount of wealth  
or satisfaction of possessions  
can compare with it  
And no amount of the honor  
or acceptance of the world  
can endure as this blessing will*



- 80 And the learning that can take place here in the temporal world  
can be like that which occurs in the first four stations  
And it can lead to our experiencing a portion of them  
in the richness of the fulfillment of eternal life
- 81 And this is because the elect of Anokeesed  
can walk in a similitude of the first four stations  
here in the temporal world  
And they can choose to fully engage themselves  
in all that will be presented to them in the first four stations
- 82 And we can experience the light and love of Motsah the Lamb  
here in this life
- 83 And we behold The Man that Anokeesed became  
in the spirits of life He put into all the holy elements of creation  
and live a life filled with righteousness
- 84 And we can come to know our Redeemer intimately  
through repentance  
and diligently seeking Him
- 85 And we can act to comfort the great heart of Anokeesed  
because He feels lonely with those who are lonely  
distressed with those who are sick  
troubled with those who are in bondage  
and many things of like manner  
And thus we can be aware of His needs here in this world  
and act in His behalf
- 86 And it came to pass that upon hearing and seeing all these things  
I was overcome  
because of the greatness of it all to me  
But as I was about to end the Lord continued speaking  
and He said  
*Be strong and continue*  
*Your first parents laid down the example mankind can follow*  
*in the stations of purifications of heaven*  
*which they have gone through in their lives*  
*here in the temporal world*

- 87 ***First they knew of my love for them***  
*and they were engulfed in the light of my presence*  
*at the rock of Ariel*
- 88 *Then they maintained their dominion in every way they could*  
***walking closely with the spirits of life in creation*** *who were holy*  
*and they used no element of the earth*  
*that was not according to the spirit of life we put into them*
- 89 *And they knew me so intimately*  
***that I was able to visit them in their times of need***  
*and speak to them like one person does to another*
- 90 *And lastly*  
***they entered into performing tasks for me***  
*like delivering Enoch alive*  
*and dividing the righteous from the wicked*
- 91 *And after they went into the lowlands*  
*to dwell with their children*  
*they returned to Eden into the loving arms of my Father Anokeesed*  
*fully prepared in purity of heart*  
*And they entered the next life as ones who stood clean before me*  
*And thus those who are holy upon the temporal earth*  
*can live a life that prepares them fully*  
*to receive the gift of eternal life in the world to come.*
- 92 *And after all these things*  
*I had to rest and ponder upon them for many days*  
*But the Lord said I was not done with this view*  
*which He brought before my eyes*
- 93 *And it came to pass that*  
*when next the scribes gathered to record the vision*  
*that came by Urim*  
*I began again to see precisely where I left off*  
*And I beheld old great-grandmother Shamar and Loolki*  
*sitting under the teachings of Abarah at the pool of heaven*  
*And they are holding hands in their innocence*  
*like two little girls*
- 94 *And again I sat in my view with Urim in front of Abarah*  
*and he said*

*In the Fifth Station of Eden  
people will arrive there in many states of mind  
Some will come there angry  
afraid  
perplexed  
confused  
and ashamed  
And yet others will come with great anticipation of joy  
and exhilaration in the hopes of their hearts*

95 And I beheld many things as I viewed the Fifth Station  
And some of the people that came to this station  
arrived there after Motsah the Lamb returned to the temporal world  
and had given the world back to His Father  
And the wicked and the Decadarchiy  
had no more control over any part of life

96 And at this time the first four stations have run their course  
and are ended  
And those who have experienced the second death  
or who have lingered in any of the four stations  
are not the first to arrive in the Fifth Station  
But they are the last to leave the places where they lingered

97 And also know that those who suffered the second death  
in the First Station  
do not come there until it is almost ended  
And the least wicked come forth first into the Fifth Station  
before the more wicked of their fellows  
toward the end of the thousand years

98 And those who have lingered  
if they are prohibited to proceed by the choices they have made  
in the stations of purification  
may linger even until they come along  
with those who have been resurrected the second time  
And these bypass the Fifth Station altogether  
and come from where they have lingered  
directly into the Sixth Station  
which is the Eternal Judgement

99 And they come completely unprepared and afraid  
albeit they may not be cast off

Fortunate indeed will be those who suffered the second death  
who will not be cast off  
But this is possible seeing that during the end of the Fifth Station  
there is yet a brief period to repent  
and some will do so

100 And the people in the **Fifth Station**  
will live with their kinfolk  
and acquaintances  
and the Lord Himself  
for what can be thought of as a **thousand years**  
And I saw but a few of the wide variety of conditions  
that faced the diverse people who were there  
But I did see that those who came there  
having accomplished the sanctity of marriage  
will find the joys of the fruit of the Tree of Life  
And that includes those who never married  
but lived by the same values  
and purity

101 And one of the wonders of this station is  
that the people there will live with their people and relatives  
who they did not know  
but who lived before their time  
And this can go as far back as they may choose  
even perhaps to Yaatsekawd and Cavah themselves  
And they will live with those who lived after them also  
as far ahead as they choose in succeeding generations  
And they will see and comprehend  
the joys of that which they inherited from those who preceded them  
who lived with holiness of heart  
and by their faith  
And they will find rejoicing in the effect they had on their children  
and succeeding generations after them

102 And there will be many who will be blessed to see and comprehend  
how those before them had used their gift of life for good  
And there will be a deep bond of love  
between those who accomplished the sanctity of marriage  
in all their families for generations  
And they will know the inner most feelings of the hearts of one another  
And their spirits will be joined together in the Lord  
And they will understand each other

and the conditions of the world at the time in which they lived  
And thankfulness  
and gratitude towards others will abound

103 And in this one thing I saw the differences  
that came with those who died not achieving the sanctity of marriage  
because of fornications  
adultery  
and abandonment  
And I saw that those without the effects of the sanctity of marriage  
will come into the Fifth Station of Eden confused and alone  
albeit they will have others who love them among the angels  
and they will have the Lord as a companion  
according to the degree which they chose  
But many of them will be hesitant to meet their kinfolk and associates

104 And for many  
their relatives will be like strangers to them  
And multitudes will be strangers to their fathers  
because only their mothers loved them  
And it will be very difficult for them  
to overcome the effects of such obstacles  
brought about by the sins which they chose to act upon  
in the temporal world  
And those without fathers will encounter their Father Anokeesed  
and find comfort to their souls  
too wonderful to be described in words  
And compassion will utterly fill every empty place

105 And for those who consciously chose  
not to embrace the sanctity of marriage  
will find that some of the joys of life they could have had  
will have forever passed them by  
never to be theirs  
And I saw further that those who lived in polygamy  
will be forever stained with the corruption  
of having stolen the wives of other men  
And their children will be ashamed of their behavior  
when they discover who their rightful father was

106 And their uncleanness will be very difficult to overcome  
in the midst of eternity  
even in the light and love

of the forgiving grace of Motsah the Lamb  
if they passed from the temporal world without repenting  
And their having lived in polygamy will fly in the face  
of the one thing that brought the transformation of Olam into Eden  
and to bring the holy righteousness of Eden to its completeness  
and that was the sanctity of marriage  
established by the very hand of Anokeesed Himself  
in Eden  
And they will be strangers to the Eerkodeshiy  
And for this reason  
they have difficulty feeling forgiven  
even when Motsah the Lamb has done so

107 And this is because while Motsah the Lamb forgives  
and His Spirit can and does speak to the hearts of men  
to tell them that He has forgiven them  
the real power of the knowledge of forgiveness  
comes from the spirits of life that He has put into the Eerkodeshiy  
or that is to say  
from the lives of all the holy forms element has taken  
in our temporal world  
And do not be surprised that this is the case  
And I do not intend to take away from the sweet spirit of our Savior  
to tell us when He has forgiven us  
however the real sensation of the realization of being forgiven  
is almost always associated with a closeness with creation

108 That feeling of renewal  
and being clean  
and restored  
and understood  
and loved in spite of sin  
is inseparably joined with the sight  
and feelings of hills  
the wind  
sunlight  
and all the Eerkodeshiy  
How many times do we return feeling forgiven  
after we have gone for a walk  
or to our private place of prayer in a grove  
or by a stream  
or from a hill overlooking a pleasant scene

- 109 Now understand that this happens  
    because it is the very power of His forgiveness for us  
        that enabled the Lord to be the Creator in the first place  
And it is His power to forgive and redeem  
    that transformed our world from Olam  
        which was dead of feeling  
into Eden  
    which is so filled with feeling that it is called paradise
- 110 And because of Him  
    the world of Eden was transformed from Eden  
        into our temporal world  
And because it was the very being of our Redeemer  
    not Anokeesed who is a Spirit  
    that created our world  
        the spirits of life there are simply emanating  
        the feelings of forgiveness  
And you will find that those who are alienated  
    from the holy spirits of life in creation  
        are the ones who cannot achieve the joys of life  
        or the hope of salvation
- 111 And for this reason the spirits of life in creation  
    are the most effective at penetrating the hearts of sinful man  
        with the realization of deep and certain forgiveness  
And all of the Eerkodeshiy have been with us  
    and have sustained every single moment of our lives  
        and they are very capable of instilling  
            into even a heavy and guilty heart  
        the feelings of forgiveness  
        that come by true and profound repentance
- 112 And it came to pass that after all this  
    the Lord continued to bring to me the hidden manna by Urim  
And I began to see very sad things indeed  
And I beheld a kind of person  
    that had performed what they called honor killings  
        where parents and families would kill their own children  
And I saw that they were destined  
    to live lives in darkness for all eternity  
And I do not know how they could avoid the second death  
    or at least be detained at the First Station  
    being in the most deplorable frame of mind

for that which they had done  
And this is because they have irrevocably denied  
all the purposes of Anokeesed in the lives  
of the very ones who He had given them  
as a gift to raise up unto Him  
And the victims were the very ones  
who depended upon their parents to provide life  
and learning  
and happiness to them

113 And I saw further that it was those very kind of people  
who were in the forefront of those who demanded  
at the end of the fifth Station  
that they be forgiven  
and they were willing to resort to violence and force to obtain it  
And I know that this willingness to use force is  
in our day is called Armageddon  
And it will be the honor that they sought  
when they killed their own children  
that motivates them to plunge into this spiritual battle  
And in this struggle their loss will be hard for them to bear  
and they will be filled with the gall of bitterness

114 And so the high virtue of the sanctity of marriage  
will have eternal effects  
both in this life and in the one to come  
And that which has been thus revealed will transpire  
between the time Motsah gives the world back to His Father  
at His Second Coming  
and the Final Judgement

115 And at the **Sixth Station**  
**which is the Final Judgement**  
where determinations are made  
light will come to those who sit at the Judgement Bar  
with shining clarity  
And the light will be more than the Spirit of Anokeesed  
It will be the light of His very Presence

116 And how the determinations will be made is after this manner  
Light will be shed upon the truth  
of what a person has done with their gift of life  
so that the truth can measure



what a person had made out of themselves  
by their choices  
and that which they have allowed Motsah to do  
in His redeeming work  
And what you have done with your gift of life  
will already have been accomplished in the fullness of it  
And your response to the truth that is before you  
brought about by the light of the Holy Great One  
will be that which will determine the conditions of your eternal home  
in the midst of all creation

117 And repentance will also have run its course  
And that which a person has decided to become  
will be forever what they are  
And the use they have made of Motsah the Lamb  
and that which He created and gave life to  
will be central to how they arrive at who they are  
And I sincerely hope in my deepest soul  
that Anokeesed  
and The Man that He became for us  
will be happy at last

118 And the **Seventh Station** is when  
you are **caught up into the arms of Anokeesed**  
And there may be none who are fully prepared  
for the completeness of the joy they will experience  
And the awesome wonder of it cannot be expressed with words

119 And I pondered upon the richness of this revelation a good long while  
And all who have heard these things  
have been brought to understanding  
of that which awaits every human soul  
when they enter the next life  
And we can be richly enlightened with this treasure  
that we have been given  
And Abarah is connected to our souls  
And this gift of knowledge will abide  
to encompass the lives of the elect in the end of days



# The Book of Remembrance of our Ancient Grandmothers

## Chapter 8

*An account of Abarah's instructions concerning the seven qualities of spirit that allow one to cross over and experience the conditions of Eden in this life.*

- 1 And it came to pass that I once again came to look with Urim  
And I see that Abarah is still teaching  
Now remember  
    his name means to cross over in your spirit  
    between Eden and the temporal world  
And he is one who understands the cycles of this life  
    and the life to come  
And as I look I am still sitting before him as he is teaching  
And in my view with the Urim  
    I am close enough to be able to hear him
- 2 And Abarah said that he has been sent by Motsah the Lamb  
    to teach people how they must conduct their lives in purity  
    so that they too can cross over  
And he said he was to teach these things  
    to help prepare them  
    for that which is about to come to their world  
And the Lord had told him  
    that the world they know will fall into turmoil  
    and that the happiness and wellbeing of the righteous  
    depends on their being in a close walk with Anokeesed  
    in all they do
- 3 And crossing over means everything  
    from feeling and hearing His Spirit expressly  
    to seeing Him standing before you  
    to speak to you with His own mouth  
And it means comprehending the life that is in all things  
And for some it can mean being transfigured before Him  
And I know of no greater revelation  
    than that which I am hearing from the lips of this man  
    teaching at the pool of heaven  
And now with this teaching comes the answer to the mystery  
    as to how to behold the Arm of the Lord  
    even to know Him like our ancient brethren did

4 And Abarah said

*Motsah the Lamb is as any lamb  
He is soft  
and mild  
and gentle  
and infinitely harmless  
and He has no capacity to be aggressive  
or impose Himself on anyone  
And as with any lamb  
one is struck by His sweetness  
and innocence  
And He will not engage with anyone who is hesitant  
or doubtful  
or fearful to engage with Him  
And this is not weakness or timidity  
but is out of a complete respect  
for that which people choose to desire concerning Him*

5 And there are seven qualities of spirit

*that will allow those in the temporal world  
to begin to be able to cross over to experience Eden  
or conditions of the next life  
and the eternal truth concerning life in the temporal world  
And those who embark to enter in to acquire  
and practice these seven qualities of spirit  
must long to know the truth  
and be filled with the spirit of love for Anokeesed  
and The Man that He became  
and all creation into which He has lovingly placed them  
And these are the seven qualities of spirit  
that will join you to the spirits of life in all holy creation  
and to your fellows  
and to your Redeemer*

6 The **first of the seven is**

**you must learn to spend most of your waking hours thinking  
feeling  
or speaking  
to Anokeesed or to Motsah the Lamb**  
*And when you are not speaking to Him out loud  
speak to Him in your mind  
and think to Him  
and feel towards Him*

*and with Him*

*And you must love Him with all the capacity of your human soul*

*And you must think of Him as always being present with you*

*as you walk in the way of the activities of life*

*And in this way you must acknowledge Him in all you do*

*and in all the workmanship of your hands*

7 *And you must keep Him close to you*

*by behaving and thinking in a way*

*that does not compel Him to withdraw the closeness of His Spirit*

*And you must be diligent to safeguard His Presence with you*

*by responding to the ebb and flow of the Spirit*

*to be led by it*

*And the cornerstone of your bonding must be repentance*

*praise*

*and thankfulness*

8 *And the **second of the seven** is that starting at an early age*

***you must develop a deep and profound humility***

***in approaching Him***

*And this humility is not self-abasing*

*but a happy and confident exchange*

*between friends*

*And in humility acknowledge the reality of His Soul*

*And you must ever express in your heart*

*that there is not anything you know*

*that He does not know better*

*there is nothing holy you desire*

*that He has not desired first for you in righteousness*

*there is nothing you love*

*that He does not love more profoundly*

*there is nothing good and holy you hope for*

*that He has not already prepared for you*

*or those for whom you hope*

9 *And any view or perspective you have of anything*

*He can make that view purer*

*truer*

*clearer*

*and more practical*

*And He is your resource*

*for being successful in any endeavor*

*and effective in all your relationships*

*And He knows where you are going before you start out  
And He knows the intent of your heart in all things  
And you must feel responsible  
for the effect you have upon His tender feelings*

- 10 *And true humility is when  
you are just as comfortable acknowledging in your soul  
when you are wrong  
as well as when you are correct  
when you are good at something  
or when you are not  
and when you know  
or when you do not  
Be graciously thankful when you are correct  
and repentant when you are not  
and true humility will envelop you in your walk with Him  
And those who are uncomfortable with compliments  
or who disdain to admit their errors  
are wanting in their humility*

- 11 *And the **third of the seven is**  
**you must clearly distinguish between**  
**your formal approach to Motsah the Lamb**  
**and your casual one**  
And that distinction must always be kept clear  
and defined in your walk with Him  
And both are essential in your faith*

- 12 *And the casual approach is honest  
spontaneous  
and friendly in the forms it takes  
And it is the same way you would treat a friend  
And in the casual you are free to express frustrations  
worries  
and fears  
as well as the excitements of the gift of life  
and moments that are special to you both  
And most worship  
both public and private  
is casual in its nature  
And most prayers are casual also  
And He is a delightful companion to have walk in the way with you*

- 13 *But there are important times  
when you must approach Him formally  
And most often those times are a part of  
the important moments of far reaching decisions  
or a deep need to understand  
and be guided in repentance of consequence  
And in the formal  
your whole walk with Him must be founded  
on a sure knowledge of your mutual respect  
And you must know that He completely respects you  
and views you as clean and worthy  
when He has forgiven you  
And you must remain aware that He knows that you respect Him  
And all the ceremonies of the righteous  
are formal approaches to Motsah the Lamb*
- 14 *And your respect for Him will take expression in many forms  
Some consider it disrespectful  
to repent for the same failing over and over again  
for He might think you were not sincere in your first repentance  
And in the formal your respect for your dear Redeemer  
is maintained by your being completely willing to hide nothing  
and be open with Him  
and vulnerable with all that you are before Him  
in all your expressions together*
- 15 *And in the formal you must fully expect  
that He will keep His word to you  
both the written or the spoken word the Spirit has born witness to  
and the words of His Spirit to you  
And you must fully expect that you can get real answers from Him  
for He would not invite you to seek Him if you could not find Him  
or to desire the truth  
if He would not bring an awareness of it to you  
And He would not want you to approach Him for advice and counsel  
if He was not going to be forth coming with it  
And you can hold Him to His word  
And He can hold you to your word also*
- 16 *And the formal takes sincere preparation  
and information to consider  
And respect for Him demands  
that you do not wait until you have made up your mind*

*as to the answer you desire when you ask Him  
but that you ask Him before you think you know the answer  
And when you get an answer  
be willing to ask Him again from the position that  
like any good parent or friend  
He doesn't mind telling you again  
Remember  
both the casual and the formal relationships  
are a natural part of life*

**17 And the fourth of the seven is**  
***you must be able to act with Him on all levels***  
***for any reason***  
***without any image of yourself in your own mind's eye***  
***and not be self-conscious***  
*And this is because self-awareness before Him  
tends to be associated with self-glory  
and seeking to be lifted up before your fellows  
And when your attention is on yourself  
you will only hear your own answers  
And selflessness is true innocence as you stand before Him  
And you must think of Him only  
and keep yourself out of your thoughts entirely  
And you must look to Him for His expressions  
not your own  
or those that will prove your position to someone else  
And you will find  
by keeping yourself out of your inquiries with Him  
that when you approach Him  
you will not limit Him to your own expectations*

**18 And know that this kind of innocence of heart**  
***is only maintained by constant repentance***  
***and a clear knowledge of forgiveness***  
***and a profound understanding of true charity***  
*And His forgiveness must be accepted and carried with you  
and not ignored in the pretense of humility  
And you will find no answers from Him  
when you do not follow this guidance  
because you have a plan for your own way  
that He will not interfere with*



19 *And the **fifth of the seven** is*

***you must view Motsah the Lamb***

***as One who has shared emotions with you***

***in all things holy in your humanity***

*And while He is very aware of when you feel vindictive*

*greedy*

*lustful*

*or prideful*

*He will not share those emotions with you*

*but He will only feel anxious with you while they are being felt*

*But He will feel with you when you are sad or happy*

*afraid or confident*

*worried or consoled*

*tired or energetic*

*and enthusiastic or hesitant*

*In all things you are not alone*

*and He feels your wholesome emotions with you*

*but there is great compassion for you*

*and understanding*

*and uncompromised love*

*when your emotions are unhealthy*

20 *So remember*

*when you are in pain*

*He is in pain with you*

*and with your essential awareness*

*of all your healthy human emotions*

*He is feeling them also*

*and they bond you to Anokeesed in a special way*

*because He became a Man just for that reason*

*And He is real and near*

*and has feelings in common with you*

*in **His humanity***

*And you must love Him and His emotions*

*and His every thought and feeling*

*And you can know His feelings*

*for He intends it to be that way*

*And you must cherish His company in hard times and in easy*

21 *And you must not be ashamed of your natural human emotions*

*profane or holy*

*before Him*

*And shame is shed only by open and sincere repentance*

*And you must be willing to accept His emotions  
when He is feeling them alone  
and stir yourself to feel them with Him  
in order to comfort or praise Him*

22 *And your spirit will become enlarged  
when you are always found to be willing  
to discover what He is feeling about any given thing  
And you must learn to love everything and everybody He loves  
with Him  
And you can know He loves everything with you  
And we never love alone because of Him  
And you must be willing to share in some portion of His burden with Him  
so that He does not travel alone  
And you will find that the orders of service to Anokeesed  
established by Enoch  
are that which focus those who minister before Anokeesed  
on specific aspects of His feelings  
making it natural for them to be felt*

23 *And the **sixth of the seven is**  
**you must learn to love repentance**  
**and be comfortable with all forms of reproof**  
**enough to look for it wherever it can be found**  
And in order to love repentance and earnestly seek reproof  
one must view reproof and repentance  
to be having an intimate relationship with Motsah the Lamb  
for the purpose of changing those things in your life  
to better express the desires Anokeesed has for you  
during the living of your gift of life  
And those with pride view reproof and repentance  
as debasing or insulting  
but the children of His Right Hand consider it to be exalting  
and find fulfillment  
to know the truth and respond to it with holiness of heart*

24 *And know that it is this very process of reproof and repentance  
that prepares you to be effective  
in your encounters with Motsah the Lamb  
And that process is essential to prepare you to  
in the end  
stand before Him clean and unashamed  
And those who are to be found seeking reproof in this way*

*will rejoice in His Presence in this life  
and in the one to come  
And they will find that in the flesh they can truly cross over  
And all this is because Motsah the Lamb is the only means  
whereby man can be forgiven  
and made clean before Anokeesed*

*25 And know that reproof followed by repentance  
supported by His Spirit  
will of a certainty lead to a rich relationship with both the Creator  
and creation  
And those who are afraid  
or threatened  
or angry because of reproof  
are seen by Him to be unwilling to know Him  
And we cannot feel the love of those who we have chosen not to know  
nor can we love them*

*26 And the **seventh of the seven is**  
**each one must address in some fashion**  
**the four stations of purifications of Eden**  
**while they are in the temporal world**  
And accordingly you must be urgent  
to continually find new understanding and insight  
into the grandeur of His personal love for you  
and those you love  
and for you enemies as well  
And also seek with all effort to find the truth and follow Him  
even if He goes beyond the traditions of men  
and in this way you may grow in maturity  
and in your ability to grasp the simple magnitude  
of His all-encompassing love  
And you must come to value the truth  
above the acceptance of the world*

*27 And you must keep your life in the circumstances  
and the condition  
where you can walk with  
and share in company with the marvelous spirits of life  
that He has put into all the holy forms of creation  
And this way your spirit will walk with assurance in the First Station  
here in the temporal world*

28 *And learn to know the Eerkodeshiy and what they teach you  
and what they have to impart to you  
about that which Anokeesed would say  
feel  
do  
or be*

*And these four words represent the exact revelatory process  
of the first part of the power of Godliness*

29 *And in this way your gift of life will be enriched  
and you and the Eerkodeshiy will find wonderful fulfillment  
in your creation together  
And this is because you both have been created  
to walk in your lives together  
And they rejoice together with you in your spirit  
and they rejoice to behold one who walks in the image of Anokeesed  
both in their body  
and their spirit  
And the Eerkodeshiy will sustain you in health  
and in holiness of heart  
and in the truth*

30 *Remember  
the Decadarchiy are the enemies of Anokeesed  
and they spout obscenities at Him  
And how could we love  
and cling to  
and be sustained by His enemies  
and be found to walk also with Him in this life  
or in the life to come  
And these fallen bullies are not to be allowed place in your life  
Nor are they to be allowed to teach  
or influence your little ones*

31 *And a friendly relationship with the Decadarchiy  
who burden Motsah  
will bring you to estrangement  
to both Him and His creation  
And you are to see to it that all your living excludes them  
according to the direction of the Spirit  
For if allowed in your life  
they will bind you down with silken threads  
like a spider does his prey*

*and you will be devoured by them  
and some portion of your gift of life will be wasted*

32 And Abarah counseled the people there  
to dutifully avoid them in every undertaking  
And in those days preceding the Flood  
the Decadarchiy were enlarging their domain  
in the souls of men

And he said  
*If you abide by this counsel to not walk with them  
you will find yourself at ease  
and joyous in the Second Station  
here in the temporal world*

33 And as for the Third Station here in the temporal world  
as long as you have breath  
you have an opportunity to become acquainted  
with The Man Anokeesed became  
so He could live in the temporal world with you  
And you must love Him  
and do whatsoever it takes in your repentance to find Him  
And if you seek Him you will find Him  
because His greatest desire is to be found by you

34 And it is a certainty that you can know Him  
because He has no other purpose to be your Redeemer  
than to be known by you  
so He can take you back to His Father in Eden  
And He will speak to you  
for in His heart  
He only has a Voice to speak to you  
And because He knows your mind and heart  
He can know how to speak to you with His Spirit  
so you will understand

35 And His compassion is so great  
that He only requires of you that which is reasonable and just  
because He is merciful and He understands you so well  
that He knows how you became who you are  
and that which you are capable of  
as He assists you back to Eden  
and into the Arms of His loving Father Anokeesed  
And His grace and mercy are infinite

*and He will take into account all the conditions  
that fostered things in your life  
that make you unlike what His Father created you to be  
And by these things you can enter easily  
and experience wholeness in the Third Station*

36 *And lastly  
when you know Him  
and walk with Him  
and know what He is feeling  
and know His truth  
you will have compassion on Him  
and come to His aid  
And then you will feel at home in the Fourth Station  
and be ready and willing to plunge into His service  
if He so desires it of you  
as an angel from the Fourth Station  
And you can enter in to aid Him in His burdens  
that He carries for His Father  
and for others*

37 *And Abarah ended His teaching by saying  
If we do all these things with diligence  
we will be able to cross over while in the temporal body  
and become one who can walk and labor  
in this life  
hand in hand with the angels of heaven  
Amen*

38 *And I beheld with Urim that after speaking all these things  
Abarah saw that the people were overcome  
with the joy of this knowledge  
And they all sat quietly for a good while  
And he prayed for them  
and he left off from speaking  
And after their Ingathering was over all the people went their ways  
but Abarah and Loolki remained at the pool of heaven  
And I beheld that Abarah hunted  
and put by provisions*

39 *And by and by Shamar came to him in her old age  
to enquire of him many things  
And she was interested to learn more about his experience with Motsah*

And he sat with her and said

*The reason why the seven qualities of spirit can allow one to crossover  
is because of the gentle nature of our Savior*

And he explained the seven qualities of spirit to her  
so she could understand the personality of Motsah the Lamb

40 And he said

*Because Motsah is so gentle and unobtrusive  
and because His love is so tender*

*He will not assert Himself to impose on others*

*So if you do not come before Him feeling  
that which allows Him to feel free that you fully welcome Him  
He will withhold*

*for He is living reproof*

*and He will thus feel inhibited in His relationship with you*

*And it is the same with the angels of heaven*

*And because of this if you do not come before Him in **deep humility***

*He will feel your hesitancy to be vulnerable to Him*

*and He will withhold Himself and that which He would say to you  
out of respect for you*

*because He does not want to intrude upon you*

41 And if you do not **speak or think to Him** all during your waking hours

*as you would with any friend with whom you walk in the way*

*He will feel that you are busy*

*and He would be bothering you*

*or keeping you from an important task.*

42 And again

*if you come to Him full of **self-consciousness***

*and you are aware of yourself*

*concerning how you would appear to others*

*to be thus addressing Him*

*and in your mind receive honor for doing so*

*He will not want to participate with you*

*in your sin of seeking self-glory*

43 And if you do not hold that He commonly **shares emotions** with you

*He will be hesitant*

*because He will worry His expression of emotion*

*will not be acceptable to you*

*or cause you undo concern*

- 44 *And if you do not **love repentance**  
and ardently seek reproof to welcome it wherever you find it  
He will not want to impart to you instruction or reproof  
that would carry with it an obvious need for you to change  
for Him*
- 45 *And if all your exchange with Him are **casual**  
**and never formal**  
your friendship will be superficial  
and He will not be able to feel  
that you two share profound respect for each other*
- 46 *And lastly  
**the four stations of purification** put you and Him together  
on the same pathway with the angels in heaven  
and He can rely on you to comfort Him  
or come to His aid in the time of His need*
- 47 *And know that addressing all these things continually  
and diligently in your daily walk  
prepares the two of you to be joined together  
in ways that are natural and the created way  
and according to the desires of Anokeesed  
for you both  
And you and Motsah can rest together  
from the many cares and labors you share  
And you will be a home for Him to come to  
when He needs a friend  
And your place of abode  
and your marriage  
and family  
will be a place of retreat for Him to find comfort and delight  
when He is weary  
And I say to you that these seven qualities of spirit  
are very real to Him  
and you can accomplish them  
And He needs those  
who love Him enough to see to the diligence it takes to cross over*
- 48 *And after I beheld the teachings of this man Abarah  
my heart was overcome with gratitude towards the Lord  
for allowing these profound teachings to come to us  
And I wept before the scribes*



And Reshuya was indeed a man of God  
when he established formal learning upon the earth  
so we could pursue truth and light

49 And I know that Enoch named one of the orders of service  
after this little brother Abarah  
And they are called the men of Abarah  
and it is their vision of created purpose  
to seek to gain the ability to cross over  
so they can demonstrate with their lives who Moteh is  
and what He is doing  
and also to anticipate the life to come  
so one can enter it prepared in their salvation  
And it seems very fitting to me  
that the pool of heaven was the first place where learning  
was established upon the earth  
for the Living Water flows in us



# The Book of Remembrance of our Ancient Grandmothers

## Chapter 9

*An account of Shamar teaching the righteous concerning angels, and of Mattaniah becoming the first Abiding Angel, and also of Adullam passing through the first four stations of heaven.*

- 1 And it came to pass that after those days I beheld with Urim  
that grandmother Shamar taught diligently at the pool of heaven  
and at the oak of Nasheem  
And she knew about the angels that dwell with Motsah in heaven  
And she had been diligent in pursuing a knowledge of these things  
And I was amazed to see this grandmother  
still being diligent in her old age  
to follow her vision in her aid for Motsah the Lamb

- 2 And I began to see her teaching at the pool of heaven  
And I was in a position to hear her teachings  
And she said  
*In the early days after our first parents left Eden  
it was known to them  
that all the forms element had taken upon the earth  
were alive and aware in their spirits  
having been given life  
by the indwelling of the Spirit of their Creator  
Motsah the Lamb  
And the Eerkodeshiy knew also that our spirits were brought by Him  
into the elements of the earth  
as He entered with them  
And they knew that all life upon the earth had four spirits of life in them  
the **Spirit of Anokeesed**  
which is the substance of their existence  
the **Spirit of Motsah** their Creator  
which is the form of love that they have been given  
the **spirit of the objects of creation**  
which is who we all are  
in each of our visions of created purpose  
and lastly the **spirit of life** they have  
which is their function  
and purpose  
and reason for their existence*

- 3 And because of this our first parents saw no difference  
 between the life in themselves  
 and the life in a tree  
 or a stone  
 or any of the forms of life upon the earth  
 And they had no concept of death until their son was killed  
 and that being so  
 they had no word for the spirit of a person who had died  
 and passed from this life  
 And none of the ancients of those early days knew  
 that there could be life in any form  
 except that which was before them in the temporal world  
 And the first anyone became aware that there was life after death  
 was at the appearance of Pethuah at the birth of Iona
- 4 And in those days all the living were called Watchers  
 both the good ones and the bad  
 both with people  
 and in creation  
 So at first the spirits of those who had passed on  
 were also called Watchers  
 And Shamar said  
*Now we must be able to distinguish  
 between all the spirits of life in creation  
 from the spirits of our loved ones that dwell in the hereafter  
 even those who have returned to Eden*  
*So we have begun to call them **malawk**  
 or that is to say **a messenger** from Anokeesed*  
*And they are now known to be sent forth by Him  
 upon an errand from the Fourth Station*
- 5 And as you know  
 we call all the holy spirits of life in creation the **Eerkodeshiy**  
 which is to say the **Watchers of Holiness**  
 And Yaatsekawd called the evil ones the **Eerawvanoï**  
 which is to say the **Watchers of Wickedness**  
 But Enoch named the fallen ones **bullies**  
 or that is to say the **Decadarchiy**  
 because of how they treated one another  
 in the great crevasse in the barrens of the eastern waste places  
 of the high plains of Mount Mahujah  
 And now we know how to distinguish among them

*And all angels are sent by Anokeesed  
And there are no bad angels*

- 6 And it came to pass when I heard Shamar say  
    *there are no bad angels*  
    I determined to inquire of the Lord concerning what she said  
And I said *Lord*  
    *we have commonly held that there are good angels and bad angels*  
    *and indeed that Mowtsoor the Decadent has angels*  
    *Please instruct me regarding her point of view*
- 7 And the Lord began to instruct me by His Spirit  
    And He said that good angels are resurrected spirits of people  
        who have lived on the earth among men  
        who are sent from Anokeesed to do good works  
And they have patterned their natures after the character  
    of Motsah the Lamb  
And they are always kind and gentle  
    and they will not assert themselves upon anyone  
        to force their way  
And they are very respectful  
    and they will not intrude on anyone  
        in like manner as Him  
And while angels can act to perform deeds  
    that can change the course of the earth  
        and they can determine the pathways of nations  
    they only do so through their influence with the Eerkodeshiy  
        together with the righteous men in the temporal world  
        according to the Decrees of Creation
- 8 And on the other hand  
    those which some have called bad angels  
        are not the spirits of those who have been evil  
        in their lives upon the earth  
And this is because all people are resurrected  
    both the good and the bad  
And those who enter the First Station unclean and evil  
    are restrained there  
        or they are subject to the second death  
And in either case they cannot act as messengers for the powers of evil  
And this is so because when evil people die  
    they no longer have the Decadarchiy for companions

and they cannot act together with their evil fellows  
who lived upon the earth

9 But there are spirits of evil who are called demons  
and they are the spirits of the Niphilim  
And Niphilim are people whose spirits are stolen at conception  
by the very wicked  
And they are the only persons ever born  
who are void of the spirit of Motsah the Lamb  
And because He is the Resurrection  
they cannot be resurrected  
And the wicked have been instructed by Mowtsoor the Decadent  
to place in the Niphilim  
the spirit of an animal  
or a bird  
or a fish  
together with their human spirit of life

10 And thus the Niphilim are a combination of a person and an animal  
And this was common among the wicked before the Flood  
and they sinned again animals  
and birds  
and the fish of the sea  
And after the Flood the knowledge of these Niphilim was remembered  
and the nations of evil used them as gods  
and made many images of them for themselves  
And because those engaged in wickedness have thus made images of them  
and continually call for their spirits to present themselves  
we can be subject to the feelings of their presence  
And Anokeesed allowed one-tenth of the spirits  
of the demons of the earth to remain after the Flood  
And these are what are called the angels of the adversary  
And these impose themselves upon everyone they can  
to tempt  
and destroy  
and possess their bodies  
And they oppose all the works of God and His holy angels

11 Now understand that all mankind  
except the Niphilim  
are born innocent little babies  
And they in their little souls  
each and every one

are in the Presence of Anokeesed Himself  
And they can see Motsah the Lamb  
But the Niphilim are born without any presence  
of the indwelling spirit of our Savior  
And being born without His Spirit  
they have no pathway to be resurrected  
and after they die their spirits wander upon the earth  
looking to do evil at every turn  
And their visions only express  
the evil purposes of the wicked  
who brought them into being

12 Therefore

good angels are the spirits of righteous and holy people  
who have been resurrected  
and are active in the Fourth Station of heaven  
And Anokeesed delights in our having them for companions  
and help for us in our hour of need  
And His angels are always engaged in acts that are for our well-being  
And they abide with us continually to see to our safety  
And they pray for us  
and petition Anokeesed that we may find success  
in the various pursuits of holiness that we choose  
And they rejoice continually for our having the gift of life  
And they disdain the spirit of death  
And they can speak powerfully  
even as strong as to be an audible voice

13 And the Eerkodeshiy rejoice with them

when they see the children of His Right Hand  
acting to fulfill His desires  
for them to live out their lives in the richness of loving kindness  
And it is very important that the righteous  
who have a knowledge of the Decadarchiy  
who do not love our gift of life  
do not associate with them  
And we must ignore them  
and leave them alone

14 Now understand that there are some among the Eerkodeshiy

who are always aware of who each one of us is  
and the vision of our purpose is clear to them  
And they are called Watchers because they are awake

and aware  
and look about  
And they watch for holiness  
to whatever degree it is being expressed  
But there are also some among the Holy Watchers  
who need to be taught  
and reminded of these things  
And the Decadarchiy never know anything  
of the purposes of Anokeesed for us  
And if they encounter such knowledge it is received with disdain

15 And thus we can see some of the need  
for the dominion of the righteous to instruct the Eerkodeshiy  
in regards to the will of our Creator  
And when the Eerkodeshiy become aware of these things  
they eagerly join in to support our visions of created purpose  
in every way that pleases Motsah the Lamb  
And those who most need instruction  
are those whose lives are seasonal  
and not of a long duration  
And sometimes they are instructed by their fellows  
and sometimes by man  
And the only instruction they will willingly receive  
must come to them by the Spirit of Motsah  
in the one through whom we instruct  
And they act in this manner because they know  
that it was He that originated the spiritual purpose of each person  
And be aware that the angels of heaven  
cannot instruct the Eerkodeshiy in the same way  
and with the same effect  
as a person in the flesh  
And they must depend upon the righteous in this world to instruct them  
And it is according to the Decrees of Creation  
that those in the flesh must intervene with their agency  
in order for the Eerkodeshiy to respond  
to change the course of the earth  
with respect to the authority of Elda

16 And it came to pass that I pondered for a good long while  
all this new understanding  
that the Spirit had brought to us  
And when we gathered once again before the Urim  
that which came up before me was more understanding



of the teachings of Shamar  
even though I was not now before her in my view in the Urim  
And as I pondered all that she had said  
the Lord brought up before my view once again  
the act of Pethuah when she came to deliver Iona  
And I began to be glad in my heart  
because I knew He was going to open up to me  
more of the marvelous teachings of our old grandmother Shamar

17 And I saw that in her day  
all the people thought of death as being mysterious  
and final  
And because of the newness of the earth  
and of mankind  
few people had actually experienced  
the death of a loved one or acquaintance  
And at this time our first parents were still alive  
and almost all of their many children as well  
And when they beheld their dead  
they had no concept of a resurrection  
But when Pethuah delivered Iona  
a new awareness came to the people of Qatar  
when Naamah bore witness of that which she saw and heard  
And the news of it spread far and wide  
after her account

18 And it came to pass that this news came to the ears of Shamar  
And she took her journey in her old age  
into the northern high lands of Qatar  
to find Naamah  
And at this time Naamah is about twenty-five years old  
And I see that she has gone into the high country  
to harvest eseeb  
And Shamar is one hundred and forty years old  
And I saw that those who assisted her in traveling  
caused her to wait in the encampment  
on the edge of the valley of the Pishon River  
And they caused Naamah to descend into the camp to speak with Shamar  
because Shamar was too old and frail to ascend to the heights

19 And when she arrived Naamah was gracious  
in being sought out by her elder  
And she rehearsed all the matter of the birth of Iona to Shamar

And she told her of the white stone  
and gave her a full account  
And when Shamar returned home  
she pondered these things a good long while

20 And it came to pass that she went to diligently seek the Lord alone  
at the oak Nasheem  
And she purified in the waters that flowed from the pool of heaven  
And when she approached the Lord she said  
*Lord what is this great mystery that I hear  
of someone who has died  
and can return among men in a spirit form  
to act in your behalf  
Will I see my husband Khanan again  
Can someone who has passed from this life be yet alive*

21 And the Lord began to instruct her  
in how He had established **abiding angels**  
and He instructed her in how they might be known  
and how a person is to use them throughout their life  
And Shamar was a listener  
And she dwelt in a reed dwelling under the mighty oak  
And two maidens and a daughter attended her  
And when she was listening to the Lord  
they refrained from drawing near  
And she sat in a thicket of rose bushes to listen  
And at times  
after periods when she was instructed  
she would send  
and the women would gather to be taught  
And among the women were also other listeners  
And Shamar taught them all she had heard from Naamah  
and the Lord  
And the news of it spread rapidly through all the people  
like the dawning of a new day  
And it was heard that many people inquired of one another about it

22 And it came to pass  
that the men called the women together  
to hear of it also  
And they called Naamah  
and she bore witness before all who were gathered  
at the pool of heaven

And the news of it spread among the people  
And also the teachings of Shamar went abroad  
And the news went to Ma'een

23 And Adah confirmed it at that time  
because she had spoken very little of her time of captivity  
and that which transpired there  
And she said  
*Indeed yes*  
*it is true that once Pethuah was passed from this life*  
*but she still came to me and was alive*  
*Although whether she was in a body like ours I cannot say*  
*because she passed from our dwelling*  
*without going through the door or being seen*  
*And we embraced one another*  
*and I could feel her in my arms*

24 And thus it can be seen  
that because of the witness of Adah  
and her daughter Naamah  
and of Shamar  
that all the righteous in ancient times  
gained the hope of eternal life  
And they all hoped that in the next life  
they could be in the service of Anokeesed  
their Beloved One

25 And after this I marveled  
at knowing how mankind began to know  
about life after death  
And I pondered upon these things with a thankful heart

26 And it came to pass that once again I sat before the Urim  
And I began to view Shamar as she was teaching  
And she said marvelous things in my hearing  
And it is expedient that I report that which she taught  
for I know that the truth of her teaching about abiding angels  
will greatly bless the people of the Right Hand of Anokeesed  
in these latter days

27 And Shamar said  
*I was deep in prayer all one day and into the night*  
*desiring to understand the report of Naamah*

*concerning Pethuah*

*And finally*

*I fell asleep exhausted  
and I dreamed a dream*

*And in my dream I beheld the day*

*when Kenneh killed his brother Matteniah*

*And I felt the hateful chanting and grinding of teeth  
that had brought about his death*

*when it caused the stone that fell from heaven  
to strike him on the side of his head*

*And I saw him lying dead there  
alone with his sheep*

*And I was aghast*

28 *And I saw Motsah the Lamb come to where he lay*

*And I saw the spirit of Matteniah rise up with a perfect form  
and take the hand of the Lord*

*And Matteniah stood in the (1) light of His presence  
and was enveloped in His great and gentle love*

*And the two of them ascended together outward toward the north*

29 *And it came to pass that in my heart I desired to go with them  
to see what they would do*

*And when in my dream I thought these thoughts  
my spirit was caught up*

*And I heard all the (2) Eerkodeshiy singing and praising Motsah  
in their love for Matteniah*

*And I beheld them standing together  
in the midst of the hills and valleys*

*of the pleasant places of Nod*

*And the wind tenderly embraced him*

*And it was heard that they sang*

*Blessings for Anokeesed*

*for the child of Anokeesed has returned to Him  
by the redeeming power of Motsah the Lamb*

30 *And when these words resounded to the heights*

*I saw (3) Motsah appear standing as a Man before Matteniah*

*And they wept for joy*

*and embraced one another*

*And Motsah said*

*Come let us proceed into (4) the light*

*of the Presence of our Father Anokeesed*

*And Matteniah was filled with awe  
and a deep respect overspread his spirit*

31 *And when they entered into the spirit of His Presence  
there was gladness around where Anokeesed sat  
And Matteniah felt at home in his soul  
And he rested from all his cares  
And the sounds of praisings arose from a great company  
mingled with the lauding myriads of the Eerkodeshiy  
And now Matteniah knew fully  
that which his parents had felt all their days in Eden*

32 *And it came to pass that after a while  
Matteniah beheld the Spirit of Anokeesed being sad  
And he approached to see what was the cause of it  
And he found that the Great Holy One was mourning  
the loss of Kenneh and Awan  
for He dearly loved them  
and now they were far distant to Him  
and had become vagabonds in the earth  
and to the Eerkodeshiy  
And this was the first loss Anokeesed had known  
as the Father of mankind*

33 *And Shamar continued and she said  
I saw Matteniah fall on his knee  
and weep for the tender heart of Anokeesed  
And he looked up at Motsah with pleading eyes  
And Motsah said  
What is it that you desire of me  
dear one  
And Matteniah said  
Can I yet go and accompany my brother Kenneh to abide with him  
and perhaps guide him in the way  
so that I may bring comfort to Anokeesed  
And my hope is that I may assist my brother to find his way to know You  
and Your redeeming love*

34 *And Motsah the Lamb said  
If this is the desire of your heart  
then you may go and abide with him  
to watch over him  
and to bring him counsel*

*and an open heart  
toward repentance and righteousness*

And it is true that unto this day  
that Matteniah is the abiding angel  
for the one who slew him  
And in this way the loving kindness of Anokeesed  
was expressed upon the earth  
And thus Matteniah was the first abiding angel in the earth

35 And as I viewed these things with Urim  
my heart was moved  
at the knowledge of these things  
And I never could have anticipated the extent  
of the wonder of the love of Anokeesed  
and those who would be like Him  
And I had to repent in my heart  
because I had only thought condemning thoughts of Kenneh

36 And it came to pass that I began to listen to Shamar  
with a new and deeper interest  
because I realized I was now about to learn profound things  
And Shamar said  
*And upon awakening from my dream I asked Motsah the Lamb  
to tell me if all people have abiding angels  
and to tell me how it is determined who they are*

37 *And the Lord said*  
*At the beginning of the time of the temporal earth  
and at the end thereof  
there will be some who have me as their abiding angel  
because there is no one else to love them  
who has passed from this life  
And this will be especially so among the wicked  
just before they are destroyed with the waters of the Flood  
and it will also occur in the end times  
just before the wicked are scorched with fervent heat  
when they are destroyed by fire  
even as our mother has prophesied*

38 *And great is the sadness of abiding angels  
when they witness the little children in their watch-care  
grow up to become wicked  
deceitful*

*violent  
and evil*

39 And it came to pass that as I was viewing all of this with Urim  
    I also saw her dream with my own eyes  
        and listened to the words which were spoken to her  
And I beheld a very instructive thing  
    for I saw abiding angels at work in their various tasks  
And I saw how exceedingly resilient they were  
    in the face of that which occurred in the lives of their charges  
And they do not hold back or withdraw themselves  
    when confronting evil

40 And I can only suppose that being in the light and love  
    of The Man that Anokeesed became  
        strengthened them  
And they were upheld by the love they found  
    in the spirits of life in the Eerkodeshiy  
And there must be much strength coming from  
    their being in the Presence of the Spirit of Anokeesed  
        together with Motsah the Lamb

41 Now I have always grieved  
    for the misfortunes the Lord must endure in our world  
        so I was very intent to notice this resilience  
            and confidence in the face of evil  
And I could plainly see that those in the Fourth Station  
    had a clear perspective of evil  
        and they were not intimidated by its influence  
And their sadness was not mingled with a sense of fear  
    or the anticipation of failure  
But all the angels of the Presence were framed with confidence

42 And Shamar continued and she said  
    *We can know in this life how to identify  
        and know our abiding angels*  
And she taught that there are several points to consider  
    when seeking knowledge of these things

43 *Firstly your abiding angel is someone  
    who has a specific reason to love you  
    and they can have one  
        or many of the following qualities*

*It can be one whose love for you arises  
out of a strong desire to comfort Anokeesed  
in His longings for your gift of life  
And it will be an angel who is qualified to love you  
and one who can act to bring Him comfort  
and fulfillment to you  
in the expression you have in your gift of life  
And it can be someone who loved you here in the temporal world*

*44 Or it can be someone  
who has a similar vision of created purpose with you  
and knows how to bring a spirit of influence  
to assist you in achieving yours*

*45 Or it can be an angel who is familiar  
with the particular circumstances of your life  
having lived them themselves  
And they can know how to come to your aid  
and avoid the pitfalls they experienced in their lives*

*46 Or it can be someone who has been charged  
to prepare the way before you  
and is one upon whose labors your labors are built  
in the life task you have called upon to perform*

*47 Or it can be an abiding angel who has great longings  
for the happiness of Anokeesed that you are set to fulfill*

*48 Or it can be an abiding angel who in this life  
was able to be triumphant and develop overflowing compassion  
for those to whom you are called to minister  
and upon whom no one else is able to have compassion*

*49 Or it can be an abiding angel who has had in their temporal life  
prophetic insight into the events and conditions facing you  
here in this time of your life  
and who is filled with strong longings to see them fulfilled  
for the sake of Anokeesed*

*50 Or it can be an abiding angel who is your spiritual twin  
and they abide with you  
because they are particularly suited to come to your aid  
to bring you understanding*



- 51 *Or it can be an angel sent to intervene on your behalf  
to heal or protect you at critical intervals  
from the forces of evil that are sent to lead you astray  
or to influence you to stumble*
- 52 *Or it can be an angel  
who understands your relationship with the Eerkodeshiy  
and who can act to keep you in the way of feeling forgiven  
and able to see yourself through the eyes of Anokeesed*
- 53 *Or it can be an angel who has responded  
to the pleadings of your relatives  
who have passed from this temporal world who have come to learn  
and now know what Anokeesed desires from you  
and hopes for you in your gift of life*
- 54 *Or it can be a strong angel whom Motsah the Lamb has sent  
to see to your well-being  
and one who has diligently prepared to protect you  
in a task you will be called upon to perform for Him*
- 55 *Or it can be an angel who shares  
a significant portion of your life vision with you  
and who is your constant companion in your life pathway*
- 56 *And lastly  
it can be an angel who was overcome in this life  
in their attempt to fulfill their life purpose  
and who thereby is desirous to come to the aid of someone  
who can see that it is accomplished*
- 57 *And those in the Fourth Station will move to assist you  
according to your request when you ask  
by the Spirit  
being purified by repentance  
And it is so that each of us  
from the time of our birth  
have one primary angel  
And also others can abide with you at certain times  
according to the wisdom that overflows  
in the Presence of the Spirit of Anokeesed  
where they dwell  
And I heard it said that in considering all these things*

*we can interact with the angels of heaven  
And it can be determined who the abiding angel is for our lives  
starting at our birth*

58 *And every child born to the righteous  
who address the four purifications of Eden  
during their life in the temporal world  
have as a substantial part of their visions  
the task to work in concert with the angels of heaven  
And this is a significant factor in the righteous being able to cross over  
And a day will come  
when the righteous and the angels of the Presence  
will fall into the arms of one another  
for they will have acted together  
on behalf of their Father Anokeesed  
And no person can comprehend the joy they will find  
when they are all together again in the Fifth Station  
And when the righteous of the temporal world  
give the angels opportunity to perform task for Anokeesed  
the joy in heaven sounds forth like the roaring of the sea  
And it overshadows all the pain that is endured  
and it comforts them in all their longings  
and they are fulfilled*

59 *And it came to pass that I was very moved to learn of these things  
And I looked with deep interest into the little places in the Urim  
desiring to see an example of this new understanding  
that I heard from Shamar  
And the Lord was gracious to me  
and in His kindness there appeared  
in a tiny corner of the Urim  
a wondrous scene  
And it enlarged before my eyes until it filled all I could see*

60 *And I saw an old man  
And he was lying on the ground  
and he was wearing a light leather garment  
And I could tell by his hair and clothing  
that he was from the people of Abiathar  
who lived in isolation in the northern regions  
of the wilderness above the Aral Sea  
And his hair was white  
and his hands were worn*

from the many acts of love he had performed for his people  
 during his long days  
 And this was before the people descended into the low lands of Anach

61 And I could feel that he was very gentle  
 and mild  
 and quiet in all his ways  
 And I loved him  
 And I thought  
*Surely this man is much loved by his kindred*  
 And I became aware that he was very ill  
 and he was lying on the ground  
 And there was a basket of berries lying beside him  
 And when he tried to eat them  
 they fell out of his hand  
 and he could not eat them  
 And a little girl came and she fed him  
 one berry at a time  
 with much tenderness  
 And a young woman soon appeared  
 and she and her little daughter gently washed his face and arms  
 rubbing him with some kind of leaves  
 And I could see that their love for him was in full measure

62 And it came to pass that other people gathered  
 and they spoke among themselves of him  
 and spoke quietly with him  
 to tell him of their love for him  
 And soon I saw the old man pass away from this life  
 And an old woman was sitting on the ground with his head in her lap  
 And I saw his spirit arise up out of his body  
 And it did not float up  
 but I saw that he got up off the ground  
 just as any person living would do  
 for he turned onto his knees  
 and pushed on the ground until he stood up  
 And now he did not look quite so old  
 for his hair was only streaked with white  
 and his hands did not look so worn

63 And there was one who greeted him and called his name **Adullam**  
 which means the *one who is a messenger from Anokeesed*  
 And he is a son of Yaatsekawd and Cavah

and a shepherd  
And he was named that all his days upon the earth

64 And I thought to myself

*Perhaps I am viewing this through the Urim  
because this man is so clearly an example  
of that which I am seeking to know*

And a Voice said to me

*Adullam is one who acts in such a way  
that all his comings and goings are in the service  
of the Shepherd of Happiness  
both in this life and the one to come*

65 And I saw him enter into the First Station

into the love and light of his beloved Motsah the Lamb  
the Good Shepherd

And his rejoicing knew no bounds and he exclaimed

***My life is mine***

And his face is lighted up

with the radiance of one who is very happy

And in my heart I stood in awe of the wonder of the First Heaven

And Adullam was very much at home there

And his soul found rest

And he was well acquainted with the love and truth  
which he found and felt there

66 And by and by one came to him and took his hand

and led Adullam toward the Second Station

And when he entered into the midst of the Eerkodeshiy

his soul burst forth to be enlarged without measure

And his eyes could see the Eerkodeshiy

and his ears could hear them

and his heart could feel them in profound ways that had occurred  
only in fleeting moments during his life in the flesh

And he stood in much amazement to see

and hear

and feel

the praising and purity of all his old friends  
among the Eerkodeshiy

And they were special companions to him

because he had always loved the spirit of life that was in them  
being put there by Motsah the Lamb

- 67 And now he fully comprehended  
the meaning of Motsah being his Creator  
and the utter wonder of the gift of life he had been given  
And in their spirits  
the Eerkodeshiy  
and Adullam  
fully embraced one another  
And Adullam said  
***Now my joy is full***
- 68 And it was plain for me to see and know  
the true meaning of what it was like for this man  
to walk in righteousness all is days  
And in that moment as he took in the grandeur  
of the love the Eerkodeshiy had for him  
and indeed they had for each other because of him  
I could begin to comprehend how rewarding it will be for those who  
in this life long to be joined with  
the sweetness of the spirits in creation  
And I can tell you that every effort to walk in harmony  
with the spirits of creation  
that The Man whose Spirit and presence abides there  
will be eternally able to bear fruit in the life to come
- 69 And it came to pass that I beheld that Adullam  
being lifted up by the bonds of love he shared with the Eerkodeshiy  
entered into the personal presence of Motsah the Lamb  
And their meeting was filled with emotion  
and they were quiet  
and very respectful toward one another  
And the meaning of life swept over Adullam  
And the majesty of the power of forgiveness came fully into his heart  
And how can I say effective words of what it means  
to confront a truly triumphant life  
being guided by the love  
and compassion  
and the great forgiving power of Motsah the Lamb  
all the days of his life
- 70 And when it came time for Adullam  
together with his companions the Eerkodeshiy  
to enter into the Spirit of the Presence of Anokeesed  
I beheld with my eyes and heart a wonderful and unexpected thing

for I could see through Urim  
and feel this marvelous moment  
And I beheld as Adullam comprehended  
what it meant for his life to have been lived  
in companionship with Motsah the Lamb  
and just what he meant to Him

71 And as he entered the spirit of the Presence of the Great Holy One  
upon him fully came the knowledge  
of the meaning of redemption  
And he said  
***My soul is free***  
And he burst into song  
And as I beheld  
I heard the song  
And I would have tried to sing it  
but I knew that the Urim would cease to work  
if I became self-conscious  
And I could not sing it before the scribes in perfect charity  
so I simply spoke to them the words of the verses  
and told them that the first three stanzas  
each had a shout in the middle  
And it came to pass that after I arrived home  
I began to worry that I would lose this heavenly song  
But in my quiet solitude  
just as I was falling asleep  
the Lord had compassion on us  
and the song burst forth from my mouth in the fullness of it  
waking me fully  
And now we have this beautiful song

72 And thus I beheld Adullam enter into the Presence of Anokeesed  
with his song of the Third Heaven  
And when he was done singing  
his countenance was changed  
and he was filled with awe and wonderment  
And he was very meek  
And he looked about  
And he was quiet  
And as he stood listening for that which may be seen and heard  
he began to hear the voices of a numberless multitude  
in the act of rejoicing and praising

- 73 And as he listened the sound of it began to be magnified  
until he found himself standing in the midst of praisings  
before the Spirit of the Presence of Anokeesed  
And Adullam is completely taken aback  
for never has his soul been so completely engulfed  
in the resounding praises of the hosts of heaven  
And before him were all the spirits of mankind  
who had passed from the temporal world  
and all the spirits of the Eerkodeshiy  
And they together formed a heavenly chorus  
so that their praising resounded everywhere  
and filled the immensity of all that exists
- 74 And after a while Adullam said to the Lord  
who was standing by  
*Lord what do all these praisings mean*  
*What is the occasion of this tumult*
- 75 And it came to pass that a vision opened up before the eyes of Adullam  
And he saw the hands of a mother  
holding a very small new baby  
And he could see that this baby was indeed the treasure of Anokeesed  
And he said to the Lord  
*Is this the reason for the praisings*  
And the Lord said  
*It is and rightly so*  
*for this child is named **Hillel***  
*And it is his vision of created purpose*  
*to bring **rejoicing** to the children of Anokeesed*  
*and happiness and a fullness of joy*  
*And you are to be the one who abides with him*  
*And you have been selected to perform this task for Anokeesed*  
*for this child is not to be overcome by times of distress*  
*that will come to the land where he dwells*  
*and thereby lose the wonder of the expectations*  
*that Anokeesed has in him*
- 76 And the Lord said  
*My brother Adullam*  
*you have lived your vision very well*  
*And all your in-comings and outgoings*  
*and all your acts have been accomplished together with me*  
*as I have been for you your Shepherd of Happiness*

*And you are qualified to act on behalf of Anokeesed  
to abide with this little son Hillel  
And your spirit will be a shining light for his parents  
in the guiding of their behavior towards him*

*77 And because they are righteous  
and they desire their little son to walk in the Way  
they will feel your spirit  
and in their hearts they can use that which they feel  
as the foundation of their behavior towards him  
And they can act to teach him  
to allow nothing to remove from him  
his spirit of rejoicing*

*78 And you will see that in this case  
one of the names they give him  
will be your own name  
And in their hearts they are made aware  
that this new little son must be protected  
from times of sorrow and affliction  
and he must be taught to know  
to rejoice in times of great distress  
and in trials of enduring hardships  
He must find the inner strength to be disciplined  
and taught by his parents  
so that he can always be found rejoicing  
and he can know why  
For in his day  
he can be one who influences those around him  
in times before the earth experiences upheaval  
to have the faith to be able to return to Eden  
and in this way help to enlarge the borders  
of the covenant of Gabriel*

*79 And this is because **true rejoicing in times of distress  
is the foundation of faith**  
And such is needed to safely pass through times of great tribulation  
and thereby bring comfort to Anokeesed  
And his parents will inquire as to your name  
and they will give place for it in his life  
And it is important for you to bring this ministry to little Hillel  
for he will use what he gains from your spirit as tools  
for he is to be a listener*



*with the task of bringing knowledge to the people  
that will keep them in the way  
And thus he must lay a strong foundation of faith  
in the lives of all those to whom he is called to minister*

80 And I could see that the parents of Hillel lived in a different time  
as they were dressed all in white cloth  
like that which was worn in the western regions of Qatar  
and by the people of the Lord  
when He came in the flesh

81 And it came to pass that Motsah the Lamb turned Himself  
and He began to speak to me  
And He said that we in our time in Ma'een are to establish listeners  
for the day will come  
that the righteousness  
and ministry of the truth that He has established among us  
must be remembered without the influence of the Decadarchiy  
And the joy and knowledge of the truth will go to future generations  
from listeners in Ma'een  
And He said that He will guide us  
and lead us in how we shall accomplish it

82 And it came to pass that after pondering upon all that was before me  
I looked about in heaven  
and I saw a great multitude of workers  
happily engaged in their tasks  
And many there were abiding angels  
And they had the spirit of joy  
in spite of the woeful times among men  
And I saw clearly that heaven is a happy place  
where love abounds  
And there is no spirit of inactivity  
or laziness there

83 And in this I beheld a curious thing  
for I saw that those who dwelt in the Fourth Heaven were confident  
and filled with a sure knowledge of the truth  
in the face of the evil of our world  
And while they grieved over the effect wickedness had in the world  
and in the heart of Anokeesed  
they were not unhappy or dismayed  
but remained resilient in their faith and joy

And they proceeded with their tasks with skill  
and confidence  
and a certain kind of inner assurance  
that was very comforting to me

84 And thus in the vision of these things I saw that in the life of Adullam  
Motsah and Anokeesed were triumphant  
And the tender love and watch-care for him by his family  
as he was passing from this life into the next one  
was that which encircled the doorway through which he passed  
And I saw a glimpse of how important it is  
for us to treat our elderly with such love  
in the days of their lingering before passing from this world  
And in my heart I am grateful  
that the Lord saw fit to answer all our inquiries about abiding angels  
and how Matteniah first established them with His marvelous love  
and how we might know them and use them in our lives

85 And it came to pass that my yearnings did not cease to know more  
And as I looked with Urim  
I saw Shamar holding a special stone  
And it was broken and found by Seth  
and it could be used in a way to join him to the spirit of Eden  
And Cavah had given it to Shamar when she departed to go to Qatar  
And Shayiree learned of it  
and he obtained one like it  
and the knowledge of these things went with him  
into the land of Ur

86 And it was made known to me  
that one half of the stone was held by one who was in the fourth heaven  
and the other part was here in the temporal world  
And one must be certain this is the case  
when finding or using such a stone

87 And Shamar said  
*The Spirit of Motsah which gives life to this rock  
can join you with your abiding angel  
And it must be a possession of all the people  
And a holy woman must be the keeper of it  
because it is in their created order  
to join people with all things holy  
And it is to be used in ceremonies of joining*

*and that which is received with it will help guide the ceremony  
And Motsah the Lamb must be approached with diligence and respect  
And in this way one may learn the name of their abiding angel*

88 *And the first duty of the angel*

*is to bring their spirit and the feelings of their presence  
to the parents of a new born child  
And their presence will abide with them  
And it can influence the behavior of the parents toward that child  
And as every child needs to be loved in their own special way  
the spirit of the presence of that angel can be a constant reminder  
of their special need to be loved  
in the way that nourishes them up unto Anokeesed  
And the feelings that come to guide this love  
must be listened to  
and remembered*

89 *And as the child grows into adulthood*

*and has been thus influenced by the righteousness of their parents  
because of their companionship with their angel  
when the child comes of age the angel transfers  
from principally guiding the parents to influencing the child  
And the child will feel familiar with them  
and they will become an emissary from Anokeesed to them  
during their lives  
And they will intercede for them during their pathway through life  
And they will cause their spirit to be felt  
when it comes time for them to seek a companion  
And they will bear them up if they fail  
And they will facilitate the Spirit of Motsah the Lamb  
when His Voice is hard to hear  
And a person can know their name  
and address them as a friend  
And it will be for some of the righteous  
that their abiding angel will be dearly beloved  
because they were influential in keeping them in the way  
And even to the extent to save their lives*

90 *And I can hear Shamar instructing the people*

*to learn to clearly identify the nature of the feeling of their angel  
And the Holy Spirit can bring this to them  
And it is important for them that when they do  
they respond in righteousness and repentance*

- 91 And Reshuya established an altar at the pool of heaven  
    during one of the Ingatherings there  
And He instructed the hosts of heaven  
    and Anokeesed respected his request  
And during that ceremony he established  
    that all through the course of the earth  
        parents who love the Lord and sought righteousness  
            would have angels guide them in their parenting  
And the angels would bring to them a spirit  
    that would allow parents to use reproof and repentance  
        to instill the pathway to virtue into their youth  
            and that all His people would use reproof  
                repentance  
                and forgiveness  
                    during their adult lives to maintain wisdom  
                    and compassion  
And these angels come to the parents  
    and they follow that child all through his youth  
        and all his days  
And it behooves the righteous to seek to understand  
    and make use of that which Reshuya established
- 92 And because Reshuya established angels  
    to protect and care for children  
        during their lives in the temporal world  
Shamar was magnified in her ability  
    to teach the people how to use them  
        and how to know them
- 93 And I know that no human can anticipate the joy that they will find  
    when they are all together in the next life  
And the love they share with those who have gone before them  
    will ascend to the very dwelling place of Anokeesed Himself  
And the joy in heaven among the hosts there  
    will be like the roaring of the sea  
And thus ended the marvelous instructions I heard at the pool of heaven  
And it seems to me that we are well served to know these things

# The Book of Remembrance of our Ancient Grandmothers

## Chapter 10

*An account of the life of Noah from his birth through his courtship and marriage*

- 1 And it came to pass that after seeing all these marvelous truths  
I continued to be anxious to learn more of the wonders  
that Motsah wanted to perform for His Father  
as he set Himself about the task of preparing the world  
for the conditions which would lead to the holy people  
returning to Eden  
and the wicked in Heleah being destroyed by water
- 2 And I once again took up Urim  
and the scribes prepared themselves to record the vision  
And again before my eyes came a vision of Iona  
And I beheld her again as she received word  
that her husband had taken two new wives  
And after the Lord counseled her not to heed his summons to go to him  
she went instead into the deep reaches of western Qatar
- 3 Now the people where she had been living  
had named her with a new name  
and it was **Allmon**  
because she had been *forsaken* by her husband  
For when the people learned that she no longer had a husband  
they viewed her and looked upon her  
as one who had chosen not to go to him  
And in their eyes she was the first woman to be *divorced*  
And it was understood by them that she was *not to speak*  
or offer her opinion or advice to anyone  
because she had been cast aside by her husband  
And she was now seen as a wayward woman because of her husband
- 4 And when Iona was at the pool of heaven  
and she heard Boten speaking with her companions  
about her white stone  
she said nothing  
but went home  
and pondered upon that which she had heard  
And later when she opened her hand

to show Boten the white stone she had been given  
again she spoke very little  
but quietly invited Boten to her dwelling place  
so she could converse with her  
And this was because she could speak freely in her encampment  
for Jubal had compassion on her  
and he established their settlement a little ways off from the others  
And their encampment was viewed with disdain  
because in it she was treated as other women

5 And I could see that here was a holy woman  
who was the keeper of the Water Tablet  
who was the grandmother of Noah  
and the great-grandmother of Melchizedek  
who was in this way looked upon narrowly by the unknowing  
And as I considered these things I began to understand  
that the Lord allowed these things to transpire for a wise purpose  
for in her future it would be the way designed by the Lord  
that she and her family find obscurity and isolation  
in order for Noah to perform his task in calling forth the Flood  
and thus be protected from all the designs of the forces of evil

6 And when they went to see Yaatsekawd  
the brothers of Iona heard concerning  
the division of the Watchers of heaven  
And she would have them speak a little to her each day  
and she would go off by herself  
and put it to memory  
And she consulted with listeners  
and they taught her how to remember that which she would hear  
And she memorized all the doings of Enoch  
in the naming of the Watchers of heaven  
And she inquired into all things  
that were taught at the pool of heaven  
And she learned from anyone she could  
And she would take people aside  
and ask them to have compassion on her and teach her  
And the righteous did not call her Allmon

7 And when she received the Water Tablet  
she sent word to Enoch  
that she wanted to be taught concerning it  
And a year passed when a traveler came

- and asked in the encampment  
    *Do you have one here called Iona*  
And the people said *Yes*  
And the traveler said *I have word from Enoch*  
And when he came to Iona  
    he told her the message from Enoch which said  
        *Anokeesed will provide at the pool of heaven*
- 8 So Iona went to the pool of heaven earnestly seeking  
    And she learned from Abarah  
        and amongst his teachings he taught the Water Tablet  
And he said it was fitting  
    that it should be taught at the pool of heaven  
And as time went by  
    Iona taught the children of Boten all these things also  
And she was known in her day as a great teacher  
And because of her diligence to teach  
    Noah was very familiar with the Watchers of heaven  
And people would say  
    *How is it that people are taught by one called Allmon*  
And the Lord smiled upon her
- 9 Now in her dwelling place she could speak as other women  
    in whatever manner she chose  
        both to her family  
        and to any who visited her encampment  
And Iona loved her white stone  
    because it was the element of righteousness  
        given to her by an angel of heaven  
    assuring her that Anokeesed approved of her and was pleased  
        that she walked in the way that He had guided her  
And the white stone declared in this way  
    that she stood innocent before the Lord  
        no matter how she was viewed by the people  
And no one knew better than she  
    that inside her white stone was a name  
        and it was Anokeesed  
        and she loved the One who said *I Am Loving Kindness*
- 10 And it can be seen that all things worked for her good  
    and the Lord performed His wondrous work  
And because of all these things her kinsmen and people  
    began to be more and more alone

and separate from the people  
And I saw that Iona and Boten had a close bond  
because they held their white stones in common  
And when Lamech  
the son of Iona  
and Boten  
the daughter of Amazyadad were married  
the Lord appeared to Boten  
and He gently told her that she was seen  
to be highly favored in heaven

11 And I beheld with Urim  
that Boten was very close to creation  
And she was one in her spirit with the Eerkodeshiy  
And she was confident and comfortable with solitude  
And she was respected by her people  
and thought upon as one  
who was like the ancients in her nature  
And she could blend into the Eerkodeshiy  
like unto her father Amazyadad  
And her special places to seek the Lord and to meet with Him  
were in the tight thickets  
where she could not be seen  
And Shemael was her guardian  
And when the people did not know where she was  
or what she was doing  
they did not worry  
because Motsah was her companion wherever she went

12 And in all these things it can be seen  
that the one whose womb was holy  
and the keeper of the Water Tablet  
who had turned themselves aside  
from the traditions of the people  
to walk in holiness  
were indeed being prepared in their lives  
to perform a special task for Motsah the Lamb

13 And they were also being separated  
so they did not walk in the way of the people  
during the raising of evil before the time of the Flood  
And I knew that because Noah would be different than other men  
he had to be raised up in very special ways



Now remember  
that in the midst of all this  
they knew that they both were approved of by Anokeesed  
And thus the mother and grandmother of Noah  
went into those tumultuous times being prepared with confidence  
and holiness of heart  
that would carry them through

14 And it came to pass that many of those left behind  
by the Masters of Saycoo  
were ignorant  
and prone to violence  
And they began to encroach upon the righteous in the land of Qatar  
And it was at this time that Jubal  
and all in the encampment  
determined to move westward

15 And also the Masters of Saycoo  
with their evil Niphilim  
began to make forays into Qatar  
And it was at the time when Reshuya and Awkhoo were killed  
that Jubal went westward

16 And as they traveled the Spirit led them  
insomuch that they came to a river west of the river Halies  
And there in a quiet and isolated valley they settled  
and met a very tall and *thin* man named **Rak**  
And he was the first to cultivate fruit trees  
And he had many apricot trees under his care  
And by and by he became close friends with Lamech and Boten  
And he taught Lamech how to tend fruit trees  
And they were often seen together  
And they both were not travelers  
but quiet  
peaceful  
and sedentary men

17 And Lamech taught Rak in all the ways of the Lord  
And Rak was very intent to learn  
concerning the gentle guidances of Anokeesed  
after the manner of the things taught  
on the Guidance Tablet of Enoch  
And he was very diligent to follow them in all his daily walk

And it was known that Rak was from the western high places  
that overlooked the Shaman Sea  
And he was a descendant of Mychar  
And he fled from the wicked there when they became too numerous  
And when he found his new home  
the Lord led him to know how to tend apricot trees  
and grape vines  
And these two men had their interests in common  
because Lamech was the first to cultivate cucumbers  
and leeks  
and beans  
And they both loved Anokeesed  
And their families prospered in their walk upon the earth in that place

18 And the place where they dwelt was called Ebenim  
And it was here that Boten first conceived  
and she delivered a child  
and it was a girl  
And she was named **Arvade**  
And she grew in stature before the Lord  
and she chose to be a great traveler like unto Looki  
the wife of Abarah  
And in those days solitude for the inhabitants of Ebenim was sweet  
as wickedness and violence were fast spreading across the land  
coming down from the north country  
where the Masters of Saycoo were assembling

19 And I saw that Arvade came to marry one of the sons of Rak  
And his name was **Phut**  
And it can be seen that Phut  
had much *disdain for violence*  
And he would take any measure to avoid it  
And he would take his family and travel  
in order to avoid the prospect of violence  
And they joined with some of like mind  
and formed a roving band

20 And they herded sheep  
And they grazed all the places on the earth for a wide area  
And they knew where to find provisions and water  
And they knew all the news of every sort  
that they learned in their travels  
And they were often called upon by others

so they could find their way about  
And I beheld that Arvade became the grandmother of the Bedouins  
And they were intent upon peaceful living  
And they became known for their hospitality  
and skill in enduring hardship

21 And it came to pass that Boten conceived again  
and bore another daughter  
And she was named **Ahtoon**  
And Ahtoon learned from her father how to grow a plant  
and from it obtain that which she could weave into cloth  
And the cloth was named after her  
And it was very light  
and cool to wear in the heat of the sun  
And her cloth was called ahtoon cloth  
which we know today as linen  
And the Lord told her that the cloth was holy  
because it was made white in the light of the sun

22 Now the encampment where the two women dwelt was called **Ebenim**  
because of the two white *stones* they held  
And the people prospered before the Lord  
with that which they cultivated  
And I saw a small green tree with green fruit upon it  
and when it turned dark it became sweet to eat

23 And it came to pass that Boten conceived a third time  
And as she lay praying about the coming of another child  
the Lord came to her and He said  
*This child will bring rest to my Father Anokeesed  
and the earth  
And he will bring comfort to me  
for I have walked in many cares and trials  
And I have seen to it that he will come into the world  
having a grandmother and a mother  
who stand approved of by my Father  
and ones who are seen to be innocent upon the earth  
And he shall be called Noah*  
And the Lord ended His speaking

24 And Boten was a very righteous woman  
who would walk with the Eerkodeshiy every day  
And she had thickets along the river where she would resort

because she loved the willows  
and the joyous water  
And the children would know where to find her  
but they respected her  
and would not disturb her when she went to be alone with the Lord

- 25 And on a bright sunny day in spring when she was heavy with child  
while the apricots were in bloom  
she went to be in a thicket on the edge of the river  
And there in the night  
she gave birth to the child Noah  
And when it was light  
she beheld that the child was as white as snow  
And his hair was also very white  
and his eyes were brightly colored  
like a soft sunrise  
And he was very little  
And she was astonished beyond measure  
And she washed him in the lustral water of the river  
And she bathed in it also  
And she had to hide his eyes from the brightness of the sun  
And the child was born happy  
and he did not cry  
And with his white hair and bright eyes  
he was the first such child to be born upon the earth
- 26 And it came to pass that Boten prayed for her little child  
And as she held him closely to her  
the strong presence of the Spirit came  
and rested upon her  
And it said to her that this little son  
would be a special treasure to Anokeesed  
And that he must be raised up unto Him in a special way  
so that His being different than others  
would not cause him to be found an object of ridicule as he grew  
And the messages of the white stones would carry on to apply to him  
so that all his days he would feel that he was seen by Anokeesed  
to be innocent before Him  
And he must not be raised up as other children  
but that he is one who has found favor in the sight of Anokeesed  
because of the innocence and diligence of his mothers  
And Boten thought to herself that the child was made white  
because he came from two mothers with white stones

And Boten remained in the thicket  
and would not come out to show herself

27 And when the people saw that she delayed her coming  
and knowing she was about to deliver  
they sent a maiden to seek her  
And she called out to her and Boten answered  
and bid her come  
And when she found her  
Boten had Noah hidden  
inside the mantel of her clothing in her bosom  
And this was very common with a mother of a new baby  
but she would not leave the thicket

28 And she said to the maiden  
*Go and bid Iona to come to me*  
And Iona came with haste  
not knowing of her welfare to be delivered  
And Boten opened up her mantle  
and showed Noah to Iona  
And she rehearsed all the words of the Lord to her  
And when Iona had heard all these things  
she burst out in song praising the Lord  
And she prophesied many things concerning the child  
And there were those who had followed along with Iona  
who heard the singing  
And both women remained in the thicket  
And when they again would not come out  
there was sent the maiden again to see

29 And Iona said  
*Send for Lamech to be with us here*  
*for a very holy thing has come to our world*  
And when Lamech stepped forward to come  
and he entered into the thicket  
they showed him the child  
And Lamech was much taken aback and he gasped  
And Boten discerned his thoughts  
and she rehearsed to him all the words of the Lord to her  
And then he knew that the Lord was well pleased with the child  
And he exclaimed in his delight that this  
his first son  
looked very much like him

And Lamech tenderly held his new son  
And they all remained in the thicket  
until the dawn of a new day

30 And during the night all the people of the encampments round about  
gathered because listeners had spread the news  
of what had been happening  
And none knew of the cause of the excitement  
And Lamech was very moved with love for his son  
And from the day on which Noah was born  
their souls were joined as one  
And when it was light  
they all returned to their dwelling place  
And the infant was hidden from the light of the sun

31 And on the day of his birthing worship  
all the people learned that he was white as snow  
and that his eyes were as the light of the sunrise  
And upon hearing these things many of them withdrew  
and found new places to live  
And in this way the settlement of Ebenim was cleansed  
of those who found it difficult  
to hear the Voice of the Lord in their hearts

32 And Boten and Lamech determined with a firm mind  
that they would raise up the child unto the Lord  
And they would not allow his being white  
to affect his walk in righteousness before the Lord  
or among the people  
And they would protect him from ridicule  
and rejection  
and the superstitions of the people  
And it was decided that they would teach him  
of the teachings and writing of Enoch  
and Abarah

33 Now about this same time  
the wife of Rak bore a little daughter  
And he named her **Emzara** after the *fruit of trees*  
because she was to him beautiful like *an apricot blossom*  
which was in full bloom on the day of her birth  
And her cheeks were rosy like apricots when she was born

- 34 And as I looked with Urim I could see  
    that Noah was much younger than his sisters  
And Arvade beheld him when she returned from her travels  
And she said  
    *This truly is a child sent from heaven*  
And she gave her mother herbs to strengthen his eyes  
And Ahtoon saw to it that Noah was always clothed in linen  
    which was her special cloth  
And she made him a coat with a covering for his head  
    to shield his eyes from the sun  
    and to keep his appearance from being a curious thing to others
- 35 And it came to pass that Noah became strong  
    and robust  
    and very active in his childhood pursuits  
And even as a child and a youth  
    he walked with Anokeesed  
And he was often obliged to pass his time  
    during the heat of the day  
    in the shade by the river  
And because of this he rarely had any other children to play with  
    other than his sisters  
    who were much older  
And he became tightly bound to the waters  
And his mother taught him all the ways of knowing  
    how to discern the Spirit of the Lord  
And his father taught him in all the ways of righteousness  
And Lamech taught him in the skills of walking with the Eerkodeshiy  
And Noah thrived in all the ways of following the example of Abarah  
And he mastered the knowledge of the gentle guidances of Anokeesed  
And Iona taught him concerning all the divisions of Enoch  
And he became fully aware of the evils  
    of the effects of the Decadarchiy
- 36 And because of all these things  
    holiness was foremost in his heart  
    as he grew to be a man  
And I saw plainly with Urim that this one called Noah  
    was indeed a man of God  
And it was plain to me that he was one  
    who would be foremost in determining the course of the earth  
And the importance of this grew in me  
    and I began to want to know more about him in my heart

And I desired to learn of this man  
about whom much has been reported  
And I knew that I had to be willing  
to allow the Lord to reveal to me with Urim the truth about Noah  
and to open up to me knowledge that may be far different  
than that which has been reported elsewhere

37 And the Lord was merciful to me  
and I began to view in the Urim the truth  
and that which I had never before considered  
And before my eyes came a view of Noah in his childhood  
in the abode of his family  
And the fire lit up the room for me to see  
And Boten was cooking on the fire  
And there came a women into their dwelling  
and she stooped as she came through the low door  
And she was frightened and had a child in each arm  
And Boten asked  
*What is the matter*  
And the woman said that there was a creature in her dwelling place  
And it was dark when she entered  
and she could not tell what it was  
but it growled at her  
And as Boten and Iona were preparing a place  
for her to spend the night with them  
little Noah slipped out the door

38 And by and by  
Noah returned and he said  
*There is no need to fear the creature is gone now*  
*It was only an animal called a terash*  
And I could see it was some kind of a badger  
And Noah said  
*It has turned back and has gone home now*  
And his grandmother Iona asked him about what had happened  
And Noah said  
*The animal was afraid*  
*because the dogs had gotten between it*  
*and its home by the river bank*  
So Noah went in and he spoke softly to it  
and he led it back home



39 And Noah said

*When I spoke to it I invited it to not be afraid  
for I would accompany him back to the river  
And I shooed the dogs away and we passed by safely  
And the terash was one  
who I had often spoken with at the river*  
And the woman remained to spend the night with them  
And all who heard these things  
seemed not to think this kind of account as unusual  
And Boten knew why Shemael was her especial guardian  
And she would find Noah playing by himself  
with the animals of the thickets  
and the birds of the air  
and the deer of the field

40 And Noah would implore the hunters

not to disturb the animals surrounding their encampment  
And the birds of the air would come to him to be fed  
And he went on a journey south with his sister Arvade  
and he saw goats for the first time  
high in the rocks there  
And he was the first to tame goats  
And because of him  
goats were added to the flocks of the people  
And Arvade loved her goats  
And they were very slender and fleet on their feet  
And she called them **ako**  
and I think they were what we call an ibex

41 And I saw that superstition began to have its way

with some of the people in the surrounding encampments  
for the people had heard talks that the Secret Society of Saycoo  
sinned against animals  
and birds  
and the fish of the sea  
And they did not understand Noah and his righteousness  
And I saw that in all the close encampments  
there were those who were afraid of the settlement of Ebenim  
because they did not understand that which they heard about Noah  
And many moved away from the quiet valley there

42 And the land continued to be at peace

and milk and honey were in abundance there

And Jubal  
Rak  
and Lamech were content to dwell there  
and were very protective over the happiness of their people  
And it could be seen that superstition always surrounded Noah  
both because he did not have the appearance of others  
and because of his walk with the Eerkodeshiy  
And it became clear to me that the Lord had set His hand  
to see that these righteous people in this peaceful valley  
could perform tasks for Him  
in His yearnings for the world of His Father Anokeesed

43 And it was the holiness of the mothers of Noah  
that allowed him to be raised up with a normal view of life  
And Iona was well suited to do so  
because she inherited the power of forgiveness  
from her mother Adah  
And it was her unrelenting compassion  
on the unknowing and the superstitious  
that empowered her to be successful before the Lord and the people

44 And it came to pass that I continued  
to view all these things with an expectant heart  
And I began to see again  
And I saw that Noah spent the heat of the day  
in the shade by the river  
And he would move out upon the land in the morning or evening  
when the light of the sun was mild

45 And one evening after a meal he sat by  
and he spoke of the wonders of the Lord  
and the miracle of the Eerkodeshiy  
And as he looked about he espied a light coming from the river  
down by his place of prayer  
And he wondered who could have kindled a fire there  
because people usually left the place alone  
knowing it was sacred to him  
And as he looked he saw that the light  
reflected up upon the trees without a flicker  
And it was seen to be a glow  
And Noah went forward to see what it could mean  
And he went quietly and respectfully

- 46 And when he arrived no one was there  
but all the place was lit up  
with a clear and penetrating light  
The light was even to be seen on the ground among the willows  
And Noah said  
*Lord are you here*  
And the Lord said  
*Here am I*  
And when Noah looked he found that the Lord was there  
sitting on a clump of grass  
And Noah went over  
and sat beside Him on the ground  
And the Lord began to speak to him  
And the richness of the love they had for one another  
could not be measured  
And as I looked it seemed to me  
that Noah was a youth at this time  
And the eyes of Noah were opened  
and in his soul he was born anew
- 47 And the Lord began to instruct him and He said  
*I have an important task for you my son*  
*The wicked in the valleys of Heleah*  
*with their Niphilim*  
*are bringing violence and a great evil into creation*  
*And they are joining together the souls of men*  
*with the spirits of animals*  
*and birds*  
*and the fish of the sea*  
*And in this way*  
*the visions of created purpose given them by my Father are lost*  
*And the time will come when it is my desire*  
*that you bring to fruition the prophecies of the mother of all the living*  
*regarding the waters of the earth*
- 48 And the Lord continued and He said  
*When in certain times holiness is required of you in large measure*  
*it would be well for you to eat bread*  
*made with the seeds of the shoshan flower*  
*and esseeb*  
And I saw that the shoshan flower was a kind of large water lily  
*And the seeds of the agmore plant mixed in*  
*will offer you protection*

*when you approach to bless Anokeesed*

And I saw that the agmore plant is a bulrush  
with a very heavy top filled with seeds  
And the Lord impressed upon Noah  
that he must be always found to walk in harmony  
with the waters of the earth and of heaven  
for they will be the means to bring comfort to Motsah  
and assist him in his tasks for His Father

49 And it came to pass that Boten prayed for her son  
when he went to discover about the light at the river  
And she went in alone into her dwelling  
And the strong Presence of Motsah was there to greet her  
And she bowed down before Him  
And the Lord instructed her  
that now was the time for Iona to teach Noah  
all that was known and written upon the Water Tablet  
And that it was time for Noah to begin to be the keeper of it  
And it was very important that all be done  
according to the leading of the Spirit  
because Noah must have dominion over the waters of the earth  
and of heaven

50 And the Lord instructed her that he must not eat red meat  
but fish and water fowl only  
so that their spirits could be inseparably joined  
in their love for Anokeesed  
And in these things  
his life would be nourished by his near kindred  
and his principal Eerkodeshiy  
all of which were associated with the waters of the earth

51 And the Lord opened up before Noah a vision of pure waters  
And I could see that Noah was very moved upon in his love for the Lord  
and he did not want Him to leave  
And as he discerned that the Lord was withdrawing  
he desired to go with Him  
but the Lord constrained him and told him  
that he must continue upon the earth  
for he had marvelous deeds yet to perform  
for His Father Anokeesed

- 52 And Noah slept upon the ground  
And when it began to be light he returned home  
And the people beheld his countenance to be shining  
from his encounter with Motsah the Lamb  
And Noah rehearsed all things to his mother and grandmother  
And Lamech was well pleased  
And the people were greatly blessed in their faith  
And praising could be heard in the encampment  
And I saw that Noah had a full head of hair like Enoch  
and he kept it in a covering upon his head
- 53 And it came to pass that the women began to alter his food  
according to the instructions of the Lord  
Now Noah had a stone in the river  
where he would offer up unto the Lord  
the element of righteousness  
And thus the stone served him as an altar  
And Iona would bless it  
by casting element upon the water  
that would flow by  
And Boten found that she must have wherewith  
to sift the lily seeds that floated upon the water  
And Noah made her a willow basket  
And thereafter he was known to be a basket maker  
And he began to dwell by the river  
in a dwelling made of water reeds  
And he began to wear a rope of bulrushes around the top of his head  
over the covering of ahtoon cloth
- 54 And I marveled at the kind of a man Noah was becoming  
as he grew into manhood  
And in my heart I desired to learn more about him  
And I began to see him grown  
and walking in the way near his encampment  
And overlooking his pathway from above  
are a band of brigands  
And they descend down to stand in his way  
And they contended together as to who among them would have his cloak  
and which one his staff  
And all the while Noah is standing still  
And then he sat upon the ground  
and laid his staff down beside him  
And it was clear he did not intend to fight with them

And his head was covered with the cloth  
that came down over his shoulders  
And one among the brigands  
who seemed prominent said  
*Come let us kill him and be off*

55 And one of them pulled the covering off his head  
And Noah smiled  
and looked up with compassion upon them  
And when they beheld him to be white  
and his eyes shone like fire  
they shrank back in fear  
And they fled away from him  
And Noah wept because of their fear and sin

56 And the young man who had uncovered his head  
lingered in the shadows behind the others  
to watch Noah  
And Noah hailed him  
and motioned for him to come  
and sit near him on the ground  
And the man approached him slowly and stood a ways off  
And he was very thin  
and his clothing was in shreds  
and was filthy

57 And Noah did not look directly upon him  
but gazed upon the ground  
and asked him how his family fared  
And the young man sat down and said that he had no family  
and had been alone without kindred all his days  
And Noah said  
*Have you eaten*  
And the man said he was faint for the want of food  
And Noah arose  
and bid the brigand to come to eat with him

58 And when they arrived at the camp  
Boten cooked bread for him with fish  
and he was refreshed  
And thus she ministered to him  
and brought refreshing to his spirit  
And she served him food he never had seen before

And in all these things his fear began to diminish  
And he lay down and slept  
And he remained to visit for some days  
And he was given a new cloak  
and he bathed in the river

59 And when he thought he was to leave  
Noah prayed over him that he would come to have kindred  
and be blessed to overcome his loneliness  
And Lamech gave him a name and it was **Yasha**  
because of the compassion of the Lord  
that could *rescue* him to happiness  
And because of these acts of love  
Yasha asked if he could dwell among them  
And the people considered the matter  
and it was determined that he could stay  
if he learned to work in the gardens  
And Lamech gave him a bowl to eat with  
And Yasha was completely taken in  
by the love of the people there

60 And it came to pass that Phut and Arvade came by in their travels  
and they took him with them  
And it was reported that he found his rightful rib  
and they had come to have many daughters  
who dearly loved their father  
And they doted upon him with much tenderness of heart

61 And thus I was shown that Noah grew  
to be a man overflowing with compassion  
And he was confident and without fear  
And it was the wisdom of his mother  
and the forgiving spirit of his grandmother  
that enabled him to be raised up unto the Lord this way  
seeing he was different than those around him  
in his appearance  
and in his acts of righteousness

62 And in those days  
wickedness began to increase  
in all the land surrounding the encampments of the righteous  
And Noah could feel the sorrow of Anokeesed  
descending in the midst of the hills

and upon the waters  
And it was during the heat of the day  
and Noah was in his reed dwelling by the river  
when the earth began to shake  
And it was the first such shaking that anyone knew of  
And no one could stand upon their feet  
And all the dwellings made of grass were shaken bare  
for the grass was shaken off  
but the house of reeds of Noah withstood and remained  
And everyone was afraid  
and called upon Motsah the Lamb

63 And when the shaking ceased Noah stepped out to the river bank  
and great waves of water came down the river  
to be the height of the knee of a grown man  
And the water washed over Noah  
and tumbled him in the midst of it  
And when he stood up he was refreshed  
and he praised the Lord

64 And he heard a voice coming from the earth  
And it mourned and said  
*I am grieved*  
*All I know is violence to be in the hearts of my children*  
*and I am continually in the midst of sorrow and fear*  
*And I mourn for the purposes of Anokeesed*  
*for His children upon the earth seem that they have come to naught*

65 And Noah exclaimed to the earth  
*When will you rest*  
And Noah heard the earth reply  
*I will rest when wickedness is done away*  
*and I am cleansed by the waters that purify me*  
*from the filth that has gone forth out of me*  
And Noah had compassion on the earth  
and on Anokeesed  
And Noah bowed down and he repented for the sins of the people  
And the Spirit of the Lord rested upon Noah

66 And when Noah returned to his mother and father to see how they fared  
he told them all he had heard the earth say  
and that which happened when the waters washed over him  
And Iona was listening



And she said  
    *The earth shook to reprove us*  
        *and to call us to walk in the ways of righteousness*  
*I know this is the very day of the Measure of Miloo*  
*And it is the day when all our holy ancient people*  
    *followed her into the waters of the Aral Sea*  
        *to confirm with the washings of purifications*  
            *that they would give their lives to Motsah the Lamb*  
            *and hold nothing back*  
*And my son*  
    *you must have been taken under the water to rise up like Miloo*  
        *in your willingness to give your life to Him*  
*We all must stand reproved*  
    *that we have not kept this righteousness of the division of days*  
        *as taught by Enoch*

- 67 And all the people said  
    *Surely it is even as you say*  
And they all went down to the river  
    and spoke to one another  
    and taught the young ones  
        the meaning of the Day of the Measure of Miloo  
And they went down into the water  
    and rose up unto forgiveness  
        and purity  
And thus all were baptized
- 68 And it came to pass that word was spread abroad  
    and Iona taught the division of days  
        to all who came to their encampment  
And many lives were renewed and set in order by her teaching  
And I could perceive  
    that the Lord was preparing the righteous with His reproof  
        for the great things that were to come upon the earth  
            with the impending Flood
- 69 And after those days  
    many of the encampments of the righteous kept the division of days  
        with their feasts  
            and blessings for Anokeesed which they represent  
And Lamech began to zealously exercise his holy order of service  
    after the manner of Abarah  
And he taught repentance

And he was gentle and tender-hearted  
And he rejoiced when he heard that Yasha now had a family  
for word had come soon after his departure with Phut  
that a band of brigands had been searching for him  
to take vengeance on him  
for his having departed away from them  
But when the brigands beheld him and his family to be in rich happiness  
many of them abandoned their masters  
and began to travel with the people of Arvade

70 And I saw that Lamech was very learned  
in all the ways of righteousness  
And he was known in the land to be the foremost man in the land  
according to the ways of holiness  
in the days before Enoch departed with his people to return to Eden  
And Lamech was highly favored in the eyes of the Eerkodeshiy  
and they would respond to his bidding with delight  
And many of the righteous saw him to be the one to seek out  
when desiring to do the things of the Lord  
And the teaching of Iona bore fruit in him

71 But the greatest offering was yet to come in the life of Noah  
And I beheld that Noah  
in his calling to serve Anokeesed  
would be greatly assisted by his rightful companion  
And I began to have unfolded before me  
concerning his courtship and marriage  
And Noah was born at the same time as Emzara  
And they had ceremonies of passage just days apart  
And they played together as children  
And Baraka had given the song of the dance of Cavah to Iona  
and she had given it to Boten  
who passed it to Emzara  
on the day of her Coming of Age  
And I saw Emzara as a little girl  
dancing between the apricot trees in the orchard of her father  
while Noah looked on  
And she would pick an apricot up on one side  
and hand it down to her playmates on the other side

72 And the children were like a fragrance of sweetness before Anokeesed  
And as they grew  
Noah and Emzara loved each other very deeply

And they began to inquire together  
 if they were a man and his rib  
 And Lamech said  
*Noah has been seen to be associated  
 with calling forth the waters of the earth to cleanse it*  
*And the name **Emzara** means*  
***Behold the man of turbulent waters who will harvest***  
***and cast out the dross***  
 And because of his declaration it was determined  
 that the two of them were to be married

73 And Noah and Emzara went rejoicing together to see grandmother Iona  
 And she told them to select their espousal gifts wisely  
 And Noah gave her a bowl of fresh red **grape juice**  
 and a loaf of **bread**  
 to ask her to always influence him to be patient  
 and to be happy with the *life that is in all things*  
 And she gave him a brightly colored leaf that fell from a **tree** with sweet sap  
 and a **honeycomb**  
 to ask him to always be *strong* in the face of that which is to come  
 and to keep the *sweetness* of childhood into his old age

74 And I beheld that Emzara wore a mantle upon her head like Noah  
 but without the rope of bulrushes  
 And this she did because in her heart  
 she felt joined with him in all things  
 And she was the first woman to cover her head in this way  
 And it began to be a sign of modesty  
 and grace in the eyes of others  
 And she was a lady of the Service Clan  
 And Emzara was tall and thin  
 and she very graceful in the dance  
 And she would dance beside the riverbank  
 near the altar of Noah in the water  
 And Noah was much moved in his love for her in his heart  
 to watch her dance before the Lord in perfect purity  
 and innocence of heart  
 And they lived a life of rich happiness  
 And it was a blessing that the wicked were superstitious  
 and stayed away from the encampments there  
 for the righteous were in this way protected

- 75 And the young men of Ebenim would sally forth  
    when they heard of children who were abandoned by their people  
    and they would bring them home to care for them  
And in time many of them formed a separate encampment  
    and Arvade would also encourage some of them to go with them  
    in their many travels  
And Noah had a strong desire in his heart to rescue the lost  
    and abandoned  
    and those who would desire to be righteous  
    in their hearts
- 76 And it came to pass that Emzara conceived  
    and she brought forth a daughter  
And they named her **Maud**  
And it was prophesied at her birth  
    that she would be *heard from afar*  
    and that she would be one from whom it would be known  
    *all that happened among her people in distant generations*  
And she was a listener from an early age  
And as she grew she was intent to remember  
    all the words and doings of her father  
And she was not shy in all her pursuits  
And all the people loved her for her rejoicing  
    and overflowing happiness
- 77 And it came to pass that Emzara conceived again  
    and she brought forth a son  
    and they named him **Ahah**  
And it was prophesied at his birth by Iona  
    that he would build a *wall* between his family  
    and the forces of evil  
And he became one who made ahtoon cloth  
And at an early age he became skilled at making it
- 78 And by and by Noah had another son  
    and he named him **Yatishya**  
    because Noah said  
        *This one can expand the truth of Anokeesed*  
And he took great delight in his children  
And he watched over them like a very tender father
- 79 And it came to pass in those days  
    the slaves that were freed by the Masters of Saycoo

did not know how to live without a master over them  
So they began to collect into settlements  
where there was much chaos  
And there were many small groups of them across the land  
And in the course of time it came to be  
that each settlement had a master  
And most of the masters followed the way they had known  
and they were severe to their people

80 And none of them knew anything of the religion  
and practice of the Society of Saycoo  
And they began to consider that it was their god El  
that made their masters to *rule*  
And they called them **Melek**  
or that is to say *King*  
And they disputed among themselves which master was the greatest  
in much the same ways as did the Masters of Saycoo  
who had all gathered into Heleah  
And they all strove for power over their fellows  
and the attainment of the satisfaction of possessions  
And any settlement that did not have a master was looked down upon

81 And during this time Emzara conceived again  
And she brought forth another son  
And at his birth Noah said  
*No man shall be his master*  
*but the righteousness of Anokeesed alone*  
So the child was named **Melchizedek**  
which is to say *my king is righteousness*  
And after conferring together all his relatives decided  
that in order to protect him from the rivalries that he may encounter  
and to safeguard his vision  
they would simply call him *the name*  
which is said **Shem**  
And thus in this way the child would be hidden from the wicked  
in his purpose before Anokeesed  
And all his days  
when in the company of strangers  
he was called Shem

82 And on the very same day  
in another dwelling near their encampment  
a daughter was born to a couple who had escaped from Towah

And it was prophesied at her birth  
that she would be the feelings of righteousness made flesh  
and that the *righteousness of Anokeesed would live in her heart*  
And thus her name was **Zedeqetelebab**

83 And in those days the three sons of Noah  
and his daughters  
lived after the manner of happiness  
And as the children of Noah and Emzara grew into adulthood  
the wicked began to encroach more and more  
into the land surrounding their settlement

84 And Ahah being a peaceable man fled southward  
to the land of a great river  
together with the children of Ahtoon  
and he settled into the marshes of the river  
where it emptied northward into the sea  
along with those who accompanied him there  
And his people became the original inhabitants of the land there  
And Ahah was skilled at making Ahtoon cloth  
and his people were known to be those who wore it  
for many succeeding generations  
And it can indeed be seen that this son of Noah  
did build a wall between his people and the wicked  
And the wicked were loath to enter the marshes to come against them  
for fear of the insects and snakes  
And they were afraid of the fearsome creatures  
that hid themselves in the waters there  
And the people of Ahah dwelt in safety for many generations  
before the wicked overcame them in that place

85 And at a time close to when the Flood was to occur  
Yatishya began to venture out to go deep into the dark places  
in the valleys of Heleah  
And it began to be reported that he went there to seek a new wife  
because he heard that the women there adorned themselves  
to be enticing to look at  
And after a time he returned no more to his home  
and was not seen again

86 And his family grieved exceedingly  
And his wife Adab became a woman of allmon  
And she was called Adab after he abandoned her

And the name **Adab** began to mean to *mourn* or to *languish*  
because of an empty home  
but at her birth her name meant *the one who makes a happy home*  
And Noah said  
*My heart is broken as now my son Yatishya*  
*whose name means to expand the truth of Anokeesed*  
*has departed away seeking the evil of lust*  
*And now his name must be called **Japeth***  
*the one who expands **deceit***  
And Noah and Emzara grieved over their son all their days

87 And in the course of time

Noah had to call forth the Flood to cover all the valleys of Heleah  
even knowing his son would be there  
And I saw that Emzara was seen to be  
the foremost woman upon the earth in her day  
And she was diligent before the Lord  
to raise up Melchizedek unto righteousness  
And Maud and Ahah had grown into adulthood  
and left to go their ways in their service to the Lord  
but Melchizedek remained all his days by the side of his parents  
And he was a comfort to them

88 And it came to pass that I beheld with Urim

all that has been written in this record  
And there are too many things that took place  
to give a more full account here  
but a complete account shall be given hereafter  
from the Tablet of Shabuwa





# The Book of Remembrance of our Ancient Grandmothers

## Chapter 11

*An account of Noah's preparations for the Flood and the building of the ark,  
and also of the instruction by Ozen concerning the language of the  
Eerkodeshiy*

- 1 And now may it suffice for me to give an account  
of the tasks of Noah in his service for Anokeesed  
in bringing forth the Flood  
And I know there is no other account like that which I saw with Urim  
because I was looking in the Presence of the Lord
- 2 And it came to pass that after the departure of Yatishya  
in the seventy-second year of Noah  
he began to have more encounters with Motsah the Lamb  
And the people of the encampment became accustomed  
to seeing the light of the Presence of the Lord  
coming from the place of prayer of Noah  
And Noah would walk with Motsah the Lamb
- 3 And one day he came home bearing a tale  
And he said  
*When I awoke this morning I heard a voice of a man crying out  
Help me  
help me  
And I ran toward the sound and called out  
but I found no one there  
And the voice came from the direction  
of the way into the valleys of Heleah*
- 4 And when this occurred again the next morning  
Noah determined that he would go down the way  
towards the deep valleys  
And after he journeyed for a day he sat down  
and prepared to rest for the night  
And he thought he heard a noise  
And when he looked about  
he saw a woman lying on the ground a little way off  
And he went to see if he could help her  
but he found her to be dead  
And as he looked about

and pondered what could have made the noise  
he espied two children trying to hide themselves  
And he approached them gently  
and they were afraid

5 So Noah sat down upon the ground  
and he spoke quietly to them  
and bid them to come out to see him  
And he kindled a fire  
and he began to cook food that he had brought along  
And upon seeing the food the children came out to him  
And Noah was kind to them  
And he fed them bread  
and a water bird that he had caught  
And he saw that it was a small girl and a young lad  
And after they had eaten he discerned  
that it was the mother of the girl who had been killed  
when she was trying to escape from Heleah  
and she had brought the lad with her  
And now they were left alone

6 And Noah had compassion on them  
and he took the young girl into his arms  
and he found her name was **Dalah**  
because it was prophesied at her birth  
that she would be *delivered* from evil  
And the name of the lad was **Gadal**  
and his vision was to rise up  
to become *excellent* before the Lord  
And Noah spoke with them tenderly  
and their fears began to diminish  
And he took them home  
and Emzara began to care for them  
And Gadal would not leave Dalah alone  
but was diligent to take care of her  
And they became dearly beloved by the people of the encampment

7 And it came to pass  
that when they were grown they married  
And Dalah gave birth to a son and she named him **Canaan**  
because it was said that his vision was  
to be *the father of a new generation of loving kindness*  
And Gadal took his family to live among the people of Ahah

far to the south  
in the marshes of a great river which flowed northward

8 And from the time he found them  
Noah began to wonder  
how many more righteous may be in the valleys of Heleah  
desiring to escape  
And he came to dread the thought of a Flood coming there  
before they could be rescued  
And Noah was deeply burdened for the Lord  
because of the evils in Heleah  
And his burden was of a long duration

9 And all the children of Noah and Emzara  
were in the service of Anokeesed  
except Yatishya  
And a young man named Leb  
took Maud to be his wife in her sixteenth year  
And Melchizedek took Zedeqetelebab to be his wife  
and they had daughters and two sons  
Shayiree and Lud

10 And Ahah married a woman from far to the southern regions  
that came to pass by with Arvade and the company of travelers  
And Yatishya took a maiden from the camp of his father to be his wife  
and they had sons and daughters  
And his wife was named **Azar**  
because she had a vision to *embrace the covenant* of Miloo  
and she wore of sash of many colors  
to express that in the beginning she had a happy home  
And even after Yatishya became Japeth  
she was diligent to uphold righteousness  
and to observe the holy days established by Enoch

11 And it came to pass that the wickedness  
of the Masters of Saycoo in Heleah increased  
and everyone there sold themselves to evil  
and injustice abounded  
And they began to pour out blood  
And the people there sinned against animals  
and birds  
and everything that moves upon the earth  
And in all their thoughts they only dwelt upon violence

and cruelty with vengeance  
and the shedding of blood

12 And Noah had a very tender heart  
And he was filled with compassion for all men  
and he bore malice toward none  
And the Spirit began to urge him to call forth the Flood  
And the wind mourned  
and the thunder resounded among the trees  
bearing witness of the suffering of Motsah the Lamb  
But Noah remained hesitant and he thought to wait  
to see if there were more righteous people  
among the inhabitants of the valleys of Heleah

13 And Noah had a place where he would resort to  
from an early age  
And it was a grove in the middle of a large field  
afar off from the encampment where they lived  
And in the midst of this grove was a spring of water  
which flowed down the hill  
and seeped in amongst the rocks  
And there were times when people would see light coming from the grove  
even in the middle of the day  
And the light came from the presence of the Lord  
as He visited Noah in that place

14 And the migrating birds  
and the animals of the field  
would go there to drink from the water that seeped from the spring  
And they were not afraid

15 And Noah kept his own counsel about his experiences there  
and most often he would not speak of it  
But one day he returned from his grove  
and he had a story to share  
And he said that early in the morning as he arose from his slumber  
and went out from his dwelling  
he heard a cry for help coming from his grove  
And he thought  
*Why would I hear this*  
*No one is supposed to go there except me*  
And he heard it again as a voice cried out in agony of soul  
*Help me*

And Noah ran  
And when he arrived he looked about but no one was there  
And the animals that came there were all behaving in their normal way  
And he rehearsed this mystery to his family  
And Emzara said  
*You must inquire of the Lord*

16 And it came to pass that sometime later  
Noah was again awakened by a voice  
And he listened intently  
and he heard the voice again  
And he said to Melchizedek  
who was but a youth  
*Come with me*  
And they together heard the cry  
and they ran together  
And when they arrived there was no one there  
And this time they knew it was real  
for they both had heard it

17 And Noah began to fast  
and inquire of the Lord concerning the voice  
And he was the first among men to establish fasting  
And he fasted even from the righteous foods  
that he was instructed to eat  
and he drank only water  
And Emzara taught to all her kindred  
the righteousness of fasting with prayer  
in the manner that Noah had told her

18 And Noah fasted in the grove  
And in the evening  
the light began to grow from the presence of the Lord  
And Noah sat up  
and a vision unfolded before his eyes  
And he saw Motsah the Lamb  
and Motsah said to him  
*Help me*  
*The burden of the valleys of Heleah is too much for me*

19 And Noah said to Motsah  
*What must I do Lord*  
*to obey your urgings*

*and lessen your burden of sorrow*

And the Lord bid him travel throughout the valleys of Heleah  
And Noah exclaimed that the people would not let him go there  
And the Lord said  
*Tell them that I will provide watch care over you*  
And the vision ended

20 And it came to pass that Noah became determined  
that he would go forth alone  
And none of his people knew what he would do  
nor did he speak of it  
And they supposed only that he would go a little way  
to look for more who were trying to escape from there  
And Noah set out for the valleys of Heleah at a rapid pace  
And he journeyed upon the established paths for many days  
And he showed his face to no man  
And he observed all that he came to see  
And he beheld the smoke of burning of the inhabitants there  
and the people shed blood of both man and beast  
in an attempt to gain power over their fellows  
and over the Eerkodeshiy  
And the Decadarchiy practiced and prospered

21 And the eyes of Noah were opened  
for he had never before been exposed to the Decadarchiy  
or the Niphilim  
And the Spirit of the Lord went with him  
both before him  
and to his rearward  
And Noah could see that the peoples in Heleah  
were well beyond any hope of repentance  
And they had corrupted themselves so fully  
that it could not be remedied  
And never had he felt the Eerkodeshiy to be so downcast  
and suppressed  
And he began to recognize  
that all the forces there were intent on spreading themselves  
until they covered the whole earth  
and the purposes of Anokeesed in creation  
would be lost forever

22 And Noah witnessed every kind of evil  
and he found none that desired to be rescued

but all those he came across delighted  
in the evil they could accomplish  
And there were none who paid him any mind or thought  
And by viewing these things Noah was a changed man  
for never in his heart had he imagined  
the extent of the forces of evil among men  
And he made his way back home  
along the southern border of the high places  
along the valleys of Heleah  
And along the way he found those  
who would not venture forth into the valleys below  
And he bid them to avoid the great valley  
And when he returned home he was received with relief  
because all his kindred were grieving for him  
not knowing where he was or how he fared

23 And it came to pass that Noah withheld  
from disclosing the more grievous evils that he encountered  
because the hearts of this people were tender  
but for some few  
he rehearsed the dreadful condition he had seen  
And the news was sobering indeed  
And after that there came understanding to support Noah in his task

24 But Noah still worried about any righteous  
who might remain in Heleah  
And he approached the Lord  
and asked Him what to do  
And the Lord instructed him to build an ark  
And the Lord told him how it must be done  
It was strange indeed  
and no man had ever considered such a thing  
And the Lord revealed to Noah the place where he was to build it  
And it was for the purpose  
of being the means for any righteous who may yet remain in Heleah  
to find safety when the waters of the Flood would burst forth  
and to bring relief to the Eerkodeshiy  
And in this way the Lord brought comfort to Noah  
concerning the righteous  
And after these things Noah put his trust in the Lord  
that He would lead His righteous people out of Heleah

- 25 And it came to pass that Noah informed all his kindred  
of that which the Lord was instructing him to do  
And many of them sought to forbid him  
but Noah could not be persuaded to change his course  
So all the people met together  
and it was determined that they would select twenty strong men  
to accompany Noah in his task  
And when word came to the people of Javen  
they also sent twenty men  
from the mountain country where they lived  
And they were called Ionians  
And many of them were delighted to see their grandmother Iona  
And she received many gifts from them
- 26 And Noah went out again into the western places  
of the great valley of Heleah  
And he was led to select a hill on the south side  
at the west end of the valley  
as the place where they would build the ark  
And from this hill top  
upon a large rock  
one could see down the length of the great valley  
eastward into the misty distance  
And no man seemed to know the full extent of this valley for its vastness
- 27 And he could see the smoke of burning  
because of the much violence  
and because the Eerkodeshiy had hardened their spirits  
against the wicked there  
And anyone who would venture out from the men who were with him  
could hear the cries of distress  
for the whole earth there was in commotion  
and the hearts of men waxed cold  
And violence and vengeance swept over the land  
And those among the wicked chanted throughout the night  
and slept upon their weapons  
and could only look forward to another day  
when they would kill or be killed  
And our poor Motsah the Lamb staggered under His burden  
And the earth groaned under the weight of it
- 28 And it came to pass that when the men were assembled  
Noah explained the view of the ark the Lord had given him



And they pondered on how to accomplish the task  
because none of them had ever before considered  
that there could be such a thing as an ark  
albeit some of the Ionians had known some watercraft  
And I beheld it with Urim

29 And I saw the men burning down large trees  
by placing clay around them at the bottom  
to keep it from burning upward on the tree  
And they burnt here a little and there a little  
until the wind blew down the trees  
And they burnt the tops off  
and the limbs  
And they stripped off the bark  
And they cut one large tree  
for each of the twenty-four leaders of the Eerkodeshiy  
And they placed them alternating end for end  
to form what was a large raft  
And they lashed them together with some kind of cord  
And there was a large post in each corner  
with a fence around the edges  
about the height of a the chest of a man  
And they wove willows into the fence  
so it appeared to be tight  
And in the middle of the ark they made a small dwelling  
with posts and woven willows  
and it had a bark roof

30 And when it was done it looked like a box  
And I beheld Ahah  
who was later called Ham  
was among the laborers  
together with his brother Melchizedek  
And when the ark was done all the workmen returned home  
And the ark was on the top of a hill  
in the midst of a forest of trees  
with the burnt stumps all around

31 And Noah hoped  
that the Lord would be able to lead some of the righteous to the ark  
And while it was in building none had come there  
And all the wicked were afraid of it  
thinking it to be some element of wickedness

meant to overpower them  
And the news of this great curiosity was spread abroad among them  
And the doings on the hill were seen  
to be some form of insanity that was to be avoided

32 But you will see that the Lord was able to lead  
what few righteous that remained in Heleah  
to come to the ark  
because the fountains of the great deep were to be broken up  
And Noah would not give up his hope  
that some of them may find their way to safety before the Flood

33 And it came to pass that Noah continued to hear the earth mourn  
And the wind spoke of it often  
And the owls called out at night  
to warn all who heard them  
And I could see and feel with Urim  
the vast contrast between Noah and his people who were the righteous  
from the wicked in Heleah  
and their people under the Masters of Saycoo

34 And the righteous were mild  
and very tender-hearted  
And they loved their children with the bonds of affection  
And they loved the gift of life  
and lived life to the fullest  
taking delight in all their passages  
And Anokeesed was thanked every day for His loving kindness  
And the souls of the people were filled with compassion for one another  
and all the life on the earth  
And they went abroad throughout their lives  
being filled with the Spirit  
so that the mourning of the earth  
and accounts of the sufferings of people  
were a heavy burden for them

35 But in the valleys of Heleah  
the Niphilim wars were becoming exceedingly fierce  
and every Master of Saycoo sought only to suppress his enemies  
and gain power over them  
And the people there had no hope  
or consciousness of regret  
And the gift of life meant nothing to them

And their hearts were cold  
And death prevailed there  
with fear and loathing

36 And it could be seen that the spirits of the Niphilim  
began to be the example  
of how all the people were to act  
And the Niphilim were called demons by Motsah the Lamb  
and they presided over all the earth in that quarter  
And the Niphilim were such  
that the wicked were taught by Mowtsoor the Decadent  
who we call Satan  
to blend a human spirit with the spirits of birds  
animals  
and water creatures  
And at conception  
before it was born  
the spirit of a child would be stolen from Anokeesed  
by means of the evil practices to become a Niphilim  
And in this way the wicked sinned against birds  
and fish  
and creatures that were in the fields  
and against the very person of Anokeesed

37 And thus the wicked corrupted their way in creation  
insomuch that their wickedness could not be constrained  
with human values of decency  
kindness  
or repentance  
And the Niphilim became the gods of the wicked  
And for many they persisted  
to be considered gods by the nations of the wicked  
after the Flood

38 And all the earth there was in commotion  
and violence consumed the lives of the wicked  
And Noah could not shut out the cries of the earth  
and the Eerkodeshiy  
and most of all the cries of Motsah the Lamb  
whose task it is to redeem mankind  
so they may have eternal life with His Father Anokeesed  
And Noah would dream of it in the night  
And he would cry out in his sleep

And the tender visions of Motsah the Lamb in his place of prayer  
would not leave him  
And Noah could find no comfort  
And Noah loved the Lord more than life itself

39 And in the midst of all this some elderly people escaped  
and came by the way of the ark  
And they followed the trails to come to the encampment of Noah  
And they told stories of woe  
And the people of Noah nourished them  
and directed them to places of safety

40 And it came to pass that Noah could stand no more  
and he prepared all things to use the Water Tablet  
and that which his mother had taught him  
was clearly affixed in his heart  
And the instructions on the tablets were well rehearsed to him  
And Noah made a band to hold the tablet on his forehead  
And the power of that element of righteousness  
was upon him in full measure

41 And Noah was now preparing to present himself to Anokeesed  
and this was the moment  
of his vision of created purpose  
And when they deemed everything to be ready  
Noah and Melchizedek went down into the valley by the ark  
to stand before the Lord at the altar  
And Melchizedek assisted his father in all things  
And the holy man Noah took his place before the altar of the Lord  
in the midst of the valley of Heleah  
and prepared to work the Water Tablet  
to call forth the Flood

42 But to his dismay he found  
that he did not know how to proceed  
And he said that a knowledge of what was written upon the tablet  
was not sufficient to accomplish this task  
But Noah was not alarmed  
because he was humble  
and very accustomed to reproof and repentance coming to him  
by the kindness of Motsah  
So Noah withdrew from the altar and returned home

- 43 And he pondered as to how to proceed  
And he was brought to doubt  
because his kindred called into question his need  
to go into Heleah to perform this task  
And Emzara had not danced to bless his altar there  
nor had she even ventured forth to see the ark  
And the people of the encampment said to him  
*Surely you can perform this task for the Lord*  
*here in this place of safety*  
*The Lord can hear all you say and see all you do from here*  
*Is it not so*  
And thus his doubts troubled him
- 44 And it was decided that Noah should remain in the encampment  
and seek the Lord further in the matter  
And Melchizedek comforted his father  
and assured him that he would not fail Motsah the Lamb  
because it was his vision and life purpose to perform this task  
to bring rest to Motsah the Lamb  
and the earth  
And Melchizedek used the element of righteousness  
and he prayed for his father  
that a way would come to him  
so it could be known how he was to proceed  
and his prayers issued forth in a great surge of power
- 45 And many days went by  
and Noah spent much time in his special place of prayer  
And Iona prayed prayers of protection for him  
And Melchizedek kept the presence of opposing spirits away from him  
for he was empowered over evil from on high
- 46 And thus time passed while Noah was often in his place of prayer  
made sacred by the visits of Motsah the Lamb  
And the spirit of the adversary of all righteousness was strong  
to try to destroy Noah  
But he stayed strong in his faith  
And the spirit of evil whispered in his ears  
that the ark was folly  
and that he would be laughed to scorn  
And Noah repented daily before the Lord and was comforted

- 47 And by and by one morning  
Melchizedek gently shook his father awake and he said  
*Father*  
*the children say that there is a stranger*  
*sleeping at the place of water*  
*And he is inquiring for the white skinned grandson of Iona*  
And Noah awoke and he said  
*Go and see*  
And Melchizedek went  
and he approached the man respectfully  
And he found the man to be very old and thin  
And he was a traveler  
and very spry upon his feet  
And the Spirit was with him in abundance  
And they spoke together for a while
- 48 And when Melchizedek returned to his father he said  
*Father*  
*it is a holy man*  
*one who walks with Anokeesed*  
*And he says he has been sent by Motsah the Lamb to speak to you*  
And upon arising Noah had Iona prepare her special bread  
and a meal for them to eat  
And when all was ready they sent for him
- 49 And when the old man came he approached reverently  
and he sat down on the north side of the entrance inside the dwelling  
And he remained silent for a while  
And Noah waited for him to speak  
And soon he took off his bark covering and laid it aside  
And he said softly  
*I am come before you this day*  
*to speak with the man who came from two mothers*  
*who have white stones*  
And Iona and Boten took out their stones  
and set them before him  
And he wept to see them  
and he sang a song of praise to Anokeesed  
And he sang very quietly  
but it sounded to me like the song of the Third Heaven
- 50 And after he finished singing the women said to him  
*This man before you is our son*

And Noah let down that which covered his head  
And the old man gazed upon him  
And the man said  
*My son*  
*you are highly favored by Anokeesed*  
*And He has looked upon all you have done for Him*  
*with abundant pleasure*

51 And when Boten heard this she was amazed  
but spoke not a word  
for she had been one who had doubted  
that which her son was doing by going into Heleah  
And in her heart she repented before the Lord  
And she sat the meal before them  
and it included also bread and wine

52 And before they ate the old man prayed  
and he broke the bread  
and he blessed it  
and he blessed the wine  
which was fresh sweet apricot juice  
And upon seeing it the heart of Melchizedek was stirred  
And he remembered carefully  
all that he saw the old man do

53 And the old man said  
*I am come as one who is sent from Anokeesed*  
*to perform a task for Him*  
*I am Ozen of the seventh generation*  
*I am the son of Toben*  
*who is the son of Yakan*  
*who is descended from Kodesh*  
*and I am the husband of Neshmaooth*  
*the daughter of Shamar*  
*who is the daughter of Azan*  
*who is the son of Cavah*  
*And I am named by my mother Shamar*  
*after her father Azan*  
*And I come from the regions of Qatar*  
*And I have known your mother Iona*  
*And these are the generations of my vision*  
*And these are my parents*  
*who have brought me to be*

*what Anokeesed created me to be  
I am a listener  
and all my forbearers were listeners*

54 And it came to pass that upon hearing this man recite his lineage  
and part way through show his lineage to change  
and come down through his mother and grandmothers  
I asked the Lord  
*How could this be so*  
And the Spirit said  
that Ozen was one of the children of the people of Kodesh  
who was stolen away and not rescued  
And the people of Towah named him **Yawthome**  
which means an *orphan*  
because he had no parents  
And in time he was brought to Qatar by Amazyadad  
with the relatives of Awkhoo

55 And Khanan and Shamar adopted him  
and named him Ozen  
And Khanan was a good father to him  
and taught him righteousness  
And Shamar in her wisdom and compassion nourished him  
insomuch that he was healed from all his trials  
and became a very holy man who walked with Anokeesed  
And at the time he was rescued  
his parents could not be found in the land

56 And Ozen continued and said  
*Our ancient mother Cavah established listening  
as a way to always remember and pass on a knowledge  
of the doings of the Lord accurately to others  
according as the Spirit would direct  
And after she sevened herself in the joys of forgiveness  
she could with clarity hear the voices of the Eerkodeshiy  
speaking their sweet messages of forgiveness  
in behalf of Motsah the Lamb  
And that which she was able to hear  
is the very longing of every human soul*

57 And she taught her son Azan to listen also  
And he is the elder father of all listeners  
because he expanded listening to include



*all that is spoken of by the Eerkodeshiy in their righteousness  
and the knowledge of all that is holy  
And thus Azan added the righteous skills of his father Yaatsekawd  
to the skill of listening  
And because of this he established the knowledge of  
that which we call the languages of the Eerkodeshiy*

58 And it came to pass that the Lord began to instruct me  
with marvelous understanding  
And I beheld that the seven qualities of spirit  
are from the perspective of women  
And they are all wisdom applying to our present moments  
in the temporal world  
And while they apply to both men and women  
they did not originate in Eden  
because there was no sin there  
And the need to feel forgiven was not known in Eden  
But the knowledge of Azan  
was from the view and understanding of a man  
who sees the world from out of the midst of eternity  
And he was able to bring the ancient righteousness from Eden  
directly into the temporal world

59 And Shamar was blessed by her view as a woman  
in gaining the skill of listening  
and remembering the important teachings of the Lord  
as to the need to feel forgiven  
And she was filled with a knowledge of holy teaching  
And in her days  
the languages of the people began to be diverse  
And those from certain places on the earth  
could be distinguished by the sounds of their speech  
And she could discern by the Spirit the meaning of their words  
And she taught this to her daughter Neshmaooth  
And Neshmaooth added to this  
discretion with that which was committed to memory  
and spread abroad  
in order to safeguard the knowledge of things  
which were sacred  
And she taught her husband all she knew

60 And Ozen said  
*And my fathers have been faithful*

*and have carried a knowledge of these things  
from Yaatsekawd down to me  
And thus I come to you this day as a listener  
And I come to report to you  
that which I have heard from my fathers  
and according to the leadings of the Spirit to me  
And I have felt compelled to do so for the sake of Motsah the Lamb  
And I trust that the message which I bring will be important  
and a blessing for you  
for Anokeesed requires it at my hand*

61 And it came into my mind clearly  
that that which Ozen was about to teach  
was brought by Azan listening intently  
to all that which his father Yaatsekawd expressed  
with his feelings in Eden  
And that which Ozen was bringing to Noah  
was sacred ancient righteous knowledge that was established in Eden  
by the Lord and Yaatsekawd  
when they together entered into the forms  
the element of creation had taken

62 And it is the purest and most holy righteousness  
that can be known by mankind  
And it is this very knowledge of the languages of the Eerkodeshiy  
that enabled Noah to call forth the Flood  
and Melchizedek to establish Shabuwa  
And I could see by Urim that Melchizedek  
was deep in thought at all Ozen said  
And he was very pleased  
that Anokeesed should send this holy man to come to his father  
and thus answer his prayers

63 And after a while Ozen said to Noah  
*Little son  
what is troubling you*  
And Noah said  
*The Lord has required of me the task  
of calling forth great waters of a flood  
to aid Him in His despair  
over the evils in the valleys of Heleah  
And I have built an ark there  
according to all of His instructions*

*And it is now  
at this time completed  
and rests upon a hill  
in the western parts of the great valley of Heleah  
And I went there to commence my task  
but I fell into doubt and despair  
because I could not discern how to proceed  
Knowing how to read the tablet  
which came down to me from my grandmother  
is not sufficient for me to begin  
And my people helped to build the ark and they do not understand  
why I must go into the valley of Heleah to perform this task  
as they consider the Lord can hear me here  
in our place of safety*

64 And it came to pass that Iona brought out the Water Tablet  
and she presented to Ozen all the meaning written thereon  
And she used a feather quill to point it out on the tablet

65 And upon hearing these things Ozen turned and he said  
*Little son  
water cannot be sent  
It either must approach you  
or it must depart away from you  
You must go there to the place where the Flood will come  
and call the water to you there  
You cannot send it there from here*

66 And upon hearing this the heart of Noah was revived  
and the Spirit speaking through Ozen  
lifted a burden from his soul  
And Noah praised Anokeesed for sending Ozen to guide him  
And Noah said  
*Dear father  
I do not know how to proceed with my task*

67 And Ozen said  
*I do not know how to answer that for you  
But I know what I am constrained to speak  
Our father Yaatsekawd established a knowledge  
that there are feelings that we call languages  
that are from the spirit of life which the Creator put into  
all that is holy in creation*

- 68 *And when you learn what specific feeling gives life  
to any one of the Eerkodeshiy  
then your heart is in tune with them  
and your heart can hear them speak their feelings to you  
And the two of you can commune together  
And you can understand one another  
For example when it rains  
if you know the language of the rain  
then you can feel the rain tell you if it is sad and crying  
or weeping for joy  
or if it is simply doing what it was created to do day by day  
And in this way the feelings of it are called a language*
- 69 *And I will tell you what those languages are  
for in order for you to fulfill your task  
you must instruct the Eerkodeshiy each in their own language  
concerning the instructions written upon the Water Tablet of Enoch  
which he sent to your grandmother*
- 70 *Our first parents expressed their dominion both in Eden  
and here in the temporal world  
by instructing and guiding the Eerkodeshiy  
every day of their lives  
And your father Enoch also instructed them  
in all he accomplished in his many divisions  
And you also must instruct them in a way that they can understand  
in their own languages*
- 71 *And the feelings of your heart must not be  
to call them to be against the wicked  
but to assemble to apply themselves  
and act in support of loving kindness  
And this is because all the Eerkodeshiy  
in their various kinds  
are best instructed according to the feelings  
of loving kindness from Anokeesed that Motsah put into them  
when Olam was transformed into Eden*
- 72 *And they are familiar with their languages  
and will respond out of love  
when they are addressed in their own language  
And they cannot be taught to hate the wicked*

*but only to respond out of grief  
as an act of love for Motsah the Lamb*

73 *And know that Shamar was present  
and listened when Azan her father established these things  
And thus the Water Tablet that was written by Enoch  
has never been used  
And you are called upon to establish the use of it  
And you have been specially prepared to do so*

74 *Now as I witnessed these things with Urim  
my soul saw a light  
and it was a light of truth  
And I could now see more clearly  
the broader view of the situation that was before me  
And I began to understand  
how the forces of evil had conducted themselves  
and how the forces of holiness had prevailed  
to bring Noah to these moments of instruction with Ozen  
The evil one had been laying the foundations against him for a long time  
by attacking the people who were his forbearers  
And they  
by the power of perfect virtue  
and the grace of the Lord  
had established in their lives the very conditions  
in repentance and virtue  
that laid the foundations for loving kindness  
and holiness to succeed*

75 *And Noah was surrounded by women  
who were strong before Anokeesed  
And an account of his wife Emzara has shown her to be stalwart  
And his mother Boten was innocent  
and acceptable before the Lord  
And his grandmother Iona was courageous  
and long-suffering in the face of all she had to endure*

76 *And the sisters of Noah  
Arvade and Ahtoon  
who were much older than him  
were the progenitors of people  
who did not engage in evil of any kind  
And the great-grandmother of Noah was Adah*

who was carried away on the day of her wedding  
And in those most extreme circumstances  
she established perfect forgiveness

77 And her daughter Iona

who was born into captivity without a father  
was raised up with perfect freedom in her heart  
And Iona  
when she had to undergo the ridicule and estrangement of her people  
because she was called Allmon  
and they would not allow her to speak  
still maintained her sense of self-confidence and faith  
And she raised up the father of Noah without the aid of a husband  
And the Lord provided for her  
to find the perfect wife for her son

78 And Emzara was endowed with holiness of heart by the Lord

to be so charitable and virtuous  
that she could marry a man who was completely different  
than any man of his time  
he being the first to be born  
with a completely white countenance and appearance

79 And further

Noah was deprived of a father who could teach him  
the deeper ancient way of the righteousness of Eden  
because his father Lamech was raised  
with no father to teach him  
And the ancient Edenic righteousness for many long years  
had no language to describe it  
in order to pass it on to others  
But Azan perceived it and understood it  
And he searched to find new language to describe it  
by the Voice of the Holy Spirit  
And Shamar as a little child  
would inquire of her father  
and persist until he could explain the feelings of his heart to her  
And thus starting at an early age  
she took on the role as a listener  
And in them righteous language was brought into fuller use  
And she taught Ozen  
in many tender moments they found together

as a mother and child  
And Ozen flourished in his vision

80 And so the Lord intervened again and brought Ozen  
to teach Noah these essentials of ancient righteousness  
and brought his soul into direct contact  
with the powers of the ancient righteous inner feelings  
of their father Yaatsekawd  
And in this way I arrived to see the moment  
that Motsah achieved victory in the life of Noah  
so that he could fulfill his task  
and bring creation back to his Father Anokeesed

81 And Ozen said  
*I will now rehearse to you all that I have heard  
and have been instructed to hand down  
regarding the **language of the Eerkodeshiy**  
They all have an important truth to influence you  
and they can also be true companions in all your daily walk*

82 **Clouds speak the language of watching**  
*And the truth and knowledge can come to you from them  
through your eyes  
And the feeling they carry is to be always traveling  
and moving across the land  
observing all that can be seen to bring instruction  
And when you speak to the clouds you must think and feel with them  
concerning understanding that which they have seen  
And from them all the Eerkodeshiy are called Watchers*

83 **And fire speaks the language of humility**  
*Not the humility that is submission to control  
but to growth and learning  
and becoming new through repentance  
and introspection  
And when you are a friend to fire  
it can influence you with its feelings to look inside yourself and see  
that which you have been hesitant to know about yourself  
and thus be an influence to lead you to live the abundant life*

84 **And the hills speak the language  
of remembering of all that which has occurred upon them**  
*And they remember every foot step*

*that ever has been taken upon them  
since the image of Anokeesed first took form in Olam  
And they remember every birthplace  
and every grave  
And they remember every act of love  
and every act of violence  
that occurs upon them  
And they carry a gift for you in what they feel  
And the gift is a comprehension of your place in the flow of mankind  
on the pathway of life with your fellows*

**85 And the grass speaks the language of joining**

*And if you listen to what it feels  
a knowledge of that which causes alienation  
and the absence of feeling in your life  
can come to you  
And the feelings of the spirit that gives grass life is cleanness  
and it can guide you to know the grandeur of the experience  
of the gift of true worthiness  
insomuch that you can be free of fear  
to trust and join others in spite of vulnerability*

**86 And rain speaks the language of the cycles of life**

*And it speaks in circles  
And in its creation it wants only to be round  
And all things associated with it are round  
And in its spirit it always goes out  
and continues until it gets back to the beginning again  
And thus a drop that falls off a leaf  
and joins with others  
and runs in a rivulet that becomes a stream  
which becomes a river that enters the sea  
is raised up and becomes a drop again  
that falls on a leaf  
Be diligent in all the things that you are led to know  
by their spirit in righteousness  
so that you are not led astray to never find your beginnings  
and rid your life of self-interest **but lay hold of your beginnings**  
and the rain will obey you  
when you speak to her in her language*

**87 And the thunder speaks the language of prophetic insight**

*And the sound of it can bring you to an awareness*



*of your readiness for things to come  
And it will reprove you in your need for diligence  
and maturity in all your preparations  
as you bring your gift of life to a fullness  
And the spirit of life in the thunder will listen to you  
and the two of you can ponder together  
upon that which is to come  
And the love of Anokeesed in the thunder  
desires for you to never be caught unaware*

**88 And trees speak the language of friendship**

*And they know who the friends of the righteous are  
And they know who cares about them  
And they have filled themselves  
with a multitude of blessings for those they claim as their own  
And when you love them and know them  
they will tell you in the feelings of your heart  
all the latest news  
both of things on the earth  
and in heaven  
And they will delight to have a mutual friendship with you*

**89 And the wind speaks the language of feelings**

*And as it looks upon you  
and surrounds you  
and enters into your chest  
it celebrates the gift of life that is yours  
And when it finds corruption  
and alienation  
and deadness of soul  
it will respond out of sorrow  
and it will rush in its travels expressing its grief  
And those with cold empty hearts  
are seen by the wind to be strangers to the earth  
And when you express and feel praise  
and thankfulness with the wind for the gift of life  
the wind can convey the breath of God into the bosom of your soul*

**90 And rocks speak the language of remembering**

*And they remember  
and are thus called rocks of witness  
And a knowledge of creation before Eden is always present to them  
And it is in their spirits of life*

*and they are aware of what Olam was like  
before Motsah the Creator  
entered into them with His Presence  
and your vision of created purpose  
And they are always aware of what Eden was like before sin entered in  
and Eden became the temporal earth  
And they comprehend that the earth is the home  
of the wayward children of Anokeesed  
And they continually cry out for us to find our Redeemer  
And they rejoice that He was able to enter into all creation  
through The Man that He became  
in His loving kindness  
And rocks will listen  
and speak to all who know Him*

91 *And the **sun speaks the language of the present moment**  
And your present moments are always moving behind you  
to create new ones  
And the Spirit and Presence of the Lord  
in the light of the sun  
can bring to your mind  
the importance of special sweet moments that you need to enjoy  
because they may never pass your way again  
And the light that fills your heart  
will bring you to moments of sensing eternal truth*

92 *And the **rivers speak the language of happiness**  
And they are strangers to complaining  
murmuring  
contentions  
and discord  
And those who share their spirits with them will be heard by them  
and the spirit of serenity will enlarge itself in your heart  
And flowing streams are travelers  
And when they wash you they bring peace of mind  
and a strong hope for the life to come  
and they carry your impurities far away  
And when they encounter strangers  
or those who are unthankful  
they will swell and spill over in their grief  
in an effort to purify the land of sadness*

**93 And mountains speak the language of holiness**

*And the grandeur of their speaking can bring one to silence  
And hearts can feel their counsel  
even when they want to close it out  
And the Decadarchiy are strangers to them  
and an affront to their spirits  
One must cling to that message that they speak to your heart  
and carry it into the low places  
And they are gentle mothers and fathers to us all  
And they nourish us with many delights  
But the evils of fornication  
and acts committed in darkness  
bring them the pains of grief  
and they belch forth their sorrow in their desire  
to be clean and free and holy*

**94 And fountains speak the language of eternity**

*And they come from places unknown to us  
and they gush forth according to their will  
And they flow out to meet us  
pure and sweet  
And they never stop  
but come to us happily  
as an innocent child would  
And the past and the future are one to them  
and are engulfed in the joy of the present  
And the pool of heaven was such a one  
And it is known that eternal truth flowed out  
to all those who were gathered there  
And Ozen said to Noah  
Even these truths that I am placing before you  
came in the presence of the fountain at the rocks of Simca  
where Cavah rested*

**95 And the dew speaks the language of charity**

*And when it comes  
and where it goes  
no man notices  
And it is gentle and clings only to that  
which is most willing to receive it  
Therefore one finds dew drops on the tiny points of things  
shining like gems in the light of the sun  
And those of gentle spirit*

*will hear gentle and mild thoughts  
and requests  
And the soft voice of it is clear reproof  
to rid oneself of hardness of heart*

96 And Ozen continued and he said  
*All the Eerkodeshiy are familiar with the language of their fellows  
And the men of Abarah can cross over  
to speak to them in their feelings  
from the temporal world  
in the purity of Eden  
and they can speak to them  
either as one  
or to all of them in full assembly  
And you and your son Melchizedek  
are numbered among the men of the order of Abarah*

97 And all who heard him wondered how this man could know  
the name of the one who is known only as Shem  
to those outside of their encampment  
And they all held their thoughts  
And Ozen continued and he said  
*As such  
the two of you have the undivided authority of Elda  
and you can sound the trump  
to summon the Eerkodeshiy into full assembly  
in order to instruct them  
according to the will of Motsah the Lamb  
and even now  
at this time  
they urgently await you to speak to them  
and call them forth*

98 And **oceans** speak to man with the feelings they send forth  
**of the power of the love of Anokeesed to give life in abundance**  
*And the waters thereof will move and leap  
according to their will  
And oceans will resist the powers of evil  
and those who cross thereon to establish dominance over their fellows  
must indeed beware  
And when one beholds that the oceans have become corrupted  
with the effects of the unclean acts of the Decadarchiy  
and from the refuse of their lies*

*then it can be known that their day of recompense is near at hand  
And they shall throw themselves upon the shores in their grief  
And the feelings of the seas call one to be strong  
and determined to walk in faith  
and to be diligent to perform every needful task  
that they have been urged upon to do for Anokeesed  
in His loving kindness*

**99 And animals speak the language of obedience**

*And when you are obedient their spirits will join with yours  
And they will be unafraid  
and serve you with all diligence  
And they will give of themselves for your benefit  
in both their spirits and in their bodies  
And just their presence among the people  
will bring nourishment to the soul  
So in your obedience  
be kind and respectful to them  
and listen to them carefully  
and you will be blessed indeed  
And the richness of the gift of life  
for those who hear and speak the language of animals  
will be a delight for the heart of Anokeesed  
And that richness will spill over and accompany us into the heavens*

**100 And fruit of trees speak the language of personal fulfillment  
and success**

*And they feel the passages of your life  
and want to be present there  
And they come to you to tell your heart that patience  
and endurance through the processes of life is rewarding  
and comes to those who are wise  
and purposeful in their labors  
And the spirit of life in them will nourish your soul and body  
to find long life and healing  
And wastefulness grieves them  
and their spirits will depart in the face of it  
And a wasted life brings them into despair*

**101 And the moon speaks the language of the purpose of your creation**

*And it always brings the feelings  
of hoping a person will decide carefully  
in the important decisions of life*

*And it grieves over decisions that lead to chaos and despair  
 And it rejoices when the gift of life is expanded  
     and enjoyed by the leadings of the Spirit  
 And the soft moonlight will speak to you about the truth  
     to help you to make sound decisions  
         even in small things  
     so that you can fulfill your vision of created purpose*

102 *And the **stars speak the language of Eden**  
     with the perfection of way that leads there  
 And they hold the veil that is before our eyes  
 And they can inspire and call out to us to see further  
     listen better  
         and speak more and clearer truth  
 And their spirits will be waiting for us  
     when we pass through the veil back into Eden  
 And righteous people here in the temporal world  
     can have moments of the vision of it  
 And that is crossing over  
 And it is said by some  
     that it is to behold the life that is in all things  
     in the comprehension of it*

103 *And I noted as I looked with Urim  
     that Ozen did not include in his instructions the calendar  
     nor the seasons  
 And this is because Azan established the knowledge  
 of all the language of the Eerkodeshiy  
     excepting those who came from the Division of Days  
 established by Enoch  
     of which he had no knowledge*

104 *And Ozen said  
     **Noah** little son  
 Your very name points toward the **rest** of Anokeesed  
     and the Great Holy One has put you into a position  
     to speak to all the Eerkodeshiy  
         and especially to those most involved in your task  
         to bring Anokeesed that rest  
 And the Holy Watchers are ready to listen to you even now  
     at this time  
 And I say this because  
     at this moment*

*what has brought me here is my awareness of their distress  
And when I inquired of Motsah the Lamb concerning the matter  
He instructed me to come here to visit you  
and expound upon that which He has brought me to know  
as His listener*

105 *And at this moment the Eerkodeshiy are confused  
And they are anxious and grieving  
And they know not which way to turn  
because they think the whole world is Ma'een  
And in their innocence of heart and distress  
they see the great wickedness of Heleah  
to be corrupting the holiness of Ma'een  
And they do not know that Senaseol  
followed the Decadarchiy out of the abyss from the high plain  
of the eastern waste places of Mount Mahujah  
to dwell with the wicked*

106 *But Ma'een is only one of the places where the righteous dwell  
in the loving kindness of Anokeesed  
And they are unwilling to come out against Ma'een  
And they must be instructed in all these things  
for without their assistance  
and the power of their love and purity  
the wickedness of those in the valleys of Heleah will continue on  
to only grow to overshadow all the purposes  
of Anokeesed in creation  
And their corruption will both sadden Anokeesed  
and threaten all His holy people*

107 *And I knew as I viewed this with Urim  
that this same condition would come to the world  
in the final end of days  
And in those days  
the remaining portion of the great prophecy of Cavah will transpire  
and the terrible Niphilim of the last times  
will be destroyed by fire*

108 *And Ozen continued and he said  
So little son  
you must go now and learn of the cycles of life from the waters  
and come to speak to the waters in their own language  
And you must teach them that Heleah was once a holy place*

*and they can bury it*  
*and hide it from the face of Anokeesed to cleanse it*  
*Be comforted*  
*all of you*  
*for the Lord has caused a place of safety to be prepared for you*  
*and your son*  
*And He will call to you at your place of worship*  
*those who He will*  
*and they will come to you there*

109 And it came to pass that I saw Melchizedek carefully listening  
 to all that which the holy man Ozen had to say  
 And you will see that which he learned from him  
 he will use to bless all the families of the earth

110 Now after Ozen was done speaking  
 all that the Lord had instructed him to say  
 he arose up  
 and began to prepare to travel on  
 And the people prevailed upon him to stay a while  
 and they tenderly looked to his care  
 And Ozen rested in their encampment for the rest of that season  
 And the children loved him dearly  
 And he taught many things to them  
 And I saw with Urim that he was little  
 and very thin  
 and his hair was snow white  
 and it was in two braids  
 And by this it was known that he still had a wife living

111 And Ozen awoke one morning  
 and he said that the Lord Motsah was calling him to a task  
 and he would be on his way  
 And he said  
*The Lord wants me to go with my rib*  
*And together we will go to some Ionians*  
*to instruct them to move to higher ground*  
*And perhaps my rib and I will dwell with them*  
*before we pass from this life*  
*And I will tell them that I dwelt in the encampment of Iona for a time*  
 And Ozen walked away into the evening twilight  
 being provided for by the people of Noah  
 And their prayers followed along with him



- 112 And it came to pass that the whole encampment repented  
and thanked Motsah the Lamb  
for the rich reproof they gained from Ozen  
And all were now prepared to support Noah  
in his task before Anokeesed  
And Noah repented for his dismay and doubts  
And he recognized what it meant in his life  
for his father to be raised up without a father  
And he was exceedingly grateful that the Lord  
had sent Ozen to teach him of this ancient righteousness
- 113 And he began to thrust himself into learning  
from the Eerkodeshiy of the earth  
the nature of the languages that each one spoke  
And he became acquainted with more of the spirit of life  
they each had been given  
And I saw that he spent four years more in his preparations  
And his heart was opened up to hear how the hills  
and valleys  
and waters of Heleah  
regarded that which was transpiring in their midst  
with the terrible Niphilim wars
- 114 And Noah and the Eerkodeshiy spoke often together  
of their desire to have their shame covered  
to never be laid bare again  
And Noah became a familiar friend  
to the Eerkodeshiy of the great valley of Heleah  
And he comforted the Eerkodeshiy with hope  
And his heart was instructed by the compassion he felt for them  
and by their mutual love for Anokeesed  
And the Eerkodeshiy cried out  
under the weight of their burden  
And my sorrow increased so much  
that I determined to rest from the use of the Urim for a while



# The Book of Remembrance of our Ancient Grandmothers

## Chapter 12

*An account of the people of Noah discovering Ma'een had returned to Eden,  
and also of the Flood and the Lord's instructions to Noah concerning the  
four orders of creation.*

- 1 And I rested awhile because I was well satisfied  
with the wonderful truth and ministry of Ozen  
And I again looked with Urim at the urging of the Spirit  
And I once again beheld Ozen  
And Lamech said to him

*Father*

*How did you know to find us*

- 2 And Ozen said

*In the northern regions of the Aral Sea*

*I met Enoch among the people of Azri*

*And when he learned of my mission to find the son of Iona*

*who has the light of Anokeesed in his eyes*

*he told me where to find him*

*And I was present when one named Shayiree came to visit there*

*And he said that he departed away from your encampment*

*soon after he had married a very gracious woman*

*of the people of Abiathar*

*And Shayiree also knew the way to your encampment*

- 3 And all those who heard Ozen were glad for news of Shayiree

And I know that Shayiree is a son of Melchizedek

And one named Kaldu

who was the father of the Chaldeans

named Shayiree

*Arphaxad*

- 4 And it came to pass that in the encampment of Noah

I see much discussion

concerning all that Ozen brought to the people

And I could see that listeners were held in high esteem among the people

for it was an important event

for any people to be visited by such a person

And in addition Ozen was a holy man

And because of these things Ozen had a profound effect upon the people

especially with Boten and Emzara  
And they heeded his call to repentance

5 And I saw with understanding that the entire encampment  
    had always had on their minds protecting Noah  
        beginning at his birth  
And because he was an albino  
    and very different in his appearance  
        and because he lived at a time when fear  
            and persecution were exceedingly common  
        their protective impulses were magnified  
And because of these things many among those in his settlement  
    advised him in ways contrary to the leadings of the Lord for him  
And his eldest sister Arvade  
    with her husband Phut  
        insisted upon Noah that he just put the doings of the wicked out of mind  
        and leave them alone and withdraw from thinking of them  
And also his wife  
    mother  
        and grandmother encouraged him to do  
            that which was required in his task for Anokeesed  
                from a place of safety

6 But the ministry of Ozen was gentle and humble  
    and his message could not be denied  
And they all knew that he was a messenger from Anokeesed  
And Emzara  
    Boten  
    and Iona  
        all repented before the Lord  
And they turned  
    and became intent to place Noah into the hands of Anokeesed  
Thus Emzara became determined to abide by  
    that which Cavah established  
        to dance to bless the altar of her husband  
        which stood in the valley of Heleah

7 And it came to pass that during the next four years  
    they all prepared to assist Noah  
        in any way that the Spirit would direct  
And during those years the encampment repented  
    and fully implemented the division of days

before the gentle face of Anokeesed  
because Ozen cautioned them to always keep  
the division of days

- 8 And Lamech began to know the world was about to change  
And in his heart he could comprehend  
that the intervention of Motsah the Lamb  
would forever change creation  
and all the people  
And he had a longing to see and know his righteous forefathers  
before he passed from this world  
And he hoped that he may even see Mount Mahujah  
but he was not a traveler  
And some of the people said  
*Enoch is a very holy man*  
*and he will surely know concerning the Flood*  
*for it was prophesied at his birth by Naba*  
*the mother of all the living*  
And the longing of Lamech would not abate  
And he became determined that he would travel to Ma'een

- 9 And it was decided that some strong men  
who were swift in pursuit of their prey  
would accompany Lamech  
And they would guard him  
and provide for him in the way  
for he was well stricken in years when he set out  
And the party moved out in their journey in the early spring  
when it was best to find provision  
And in their travels it was decided  
that they would first go  
to the encampment of Azri and Shamanadab

- 10 And it came to pass that after many days of slow traveling  
they arrived at the encampment  
And they found it empty of any inhabitant  
And their sheep had no shepherd  
and had moved up into the hills  
and were scattered  
And the men had found them while scouting out the way  
And they worried  
and searched to find what was amiss  
in the encampment of Azri

And they found that all the dwellings still contained  
the possessions of the people  
And their grindstones and their kellies were there  
And also their bark coverings  
And the young men told Lamech  
that there appeared no signs of violence  
And they were all mystified by this absence of the people

11 And after conferring together they decided  
that they would go south to Bethmala  
for the people there would surely know  
what had become of the people of Azri  
But when they arrived at Bethmala it too was empty  
and without inhabitant  
And Lamech went into an empty dwelling to pray  
and call upon the Lord  
so he could know what happened to the people  
And as he lingered there the young men with him  
espied another traveler at a distance  
and they came in softly to tell Lamech  
And Lamech came out of the dwelling  
and they sat themselves down while the traveler approached

12 And the traveler soon arrived  
and he sat himself gently down  
And he did not speak for a while  
And they could tell by his clothing  
that he was from the high country to the east  
And after a while he said  
*I am Orak a descendent of Kodesh  
And I am traveling to see if I can find one who was left behind  
when the inhabitants of Ma'een left their encampments  
And I have heard that he remains on the slopes of Mahujah  
And from reports he is a son of one of the Ionians  
from the western reaches of Towah  
And a traveler has told me  
that he moves about in all the empty places here in Ma'een  
and for some reason  
the people who departed have left him behind*

13 And upon hearing these things Lamech said  
*Perhaps he is the grandson of my son  
whose name is **Shayiree***

*which means a **remnant is left behind**  
And I too have come seeking to visit with the people here  
And we have found all the inhabitants of the land to be vanished away  
And we are troubled at heart  
not knowing what has happened to them*

14 And Orak said

*I seek Shayiree because I have learned  
that all the people here have returned to Eden  
And it is the desire of my heart to go there also  
And sometimes I can feel Eden very near to me  
so it is my intention to go to Nod  
for perhaps he may be there in Moladeth*

15 And Lamech said

*You say they have all returned to Eden  
What a blessing for them that would be  
May we accompany you to visit Shayiree  
And Orak replied  
We shall all go together  
And the company of them tarried in Bethmala  
to rest themselves from their long travels*

16 And after a while the company set out eastward

*to make the ascent up to Nod  
on the slopes of Mahujah  
And as they approached Nod  
they beheld a man sitting on the cliffs of Nod  
watching the countryside  
And he was a long way off  
And when they arrived at the place of water  
they found Shayiree to be sitting awaiting them  
And their meeting was sweet indeed  
And Shayiree embraced his great-grandfather  
And they spoke quietly together all through the night  
And Shayiree said that it was a hard thing  
that the Lord required of him  
But he was diligent to do the will of the Lord  
And his wife Soko was very skilled  
at finding the happiness of life  
in hard circumstances*

- 17 And it came to pass  
    that they departed from the place of water  
    and went to the camp of Shayiree  
And there they found Soko  
And their children became acquainted with Lamech  
    their old grandfather
- 18 And by and by Orak inquired  
    as to the way to the oaks of Pethach  
And Shayiree directed him in the way  
And he said that he had been there many times  
    and he had made the gateway to Eden known to others  
    from time to time  
And some think of him as the Keeper of the Gateway to Eden  
And they all slept for the night
- 19 And in the morning Orak had already departed  
    and was gone  
And they never saw him again  
And Lamech said  
    *Do some return from the oaks of Pethach*  
And Shayiree replied  
    *Some have been disappointed when they arrived there*  
    *And they go their way*
- 20 And as they ate together  
    **Shayiree** told those who accompanied Lamech  
    the vision that Anokeesed had for him  
And he said  
    *As you know*  
    *my name means the **one who remains***  
    *And the Lord has visited with me often*  
    *And the light of His presence has shone brightly upon me*  
    *and all my family has been witness to it*  
    *And the Lord Motsah asked me to remain behind*  
    *for a wise purpose in Him*
- 21 And as of this time my family is preparing to travel to the southwest  
    into regions where the Lord will lead us  
    for we are intent to do this  
    because the next day after the Lord appeared to us in the night  
    a messenger who had lived with Enoch came to us here  
And he had been waiting many days to find us



*And he brought a message  
and an ark wrapped in leather  
and sealed with pitch  
And upon the ark was carved a majestic ayallah  
And the messenger said his message was one word  
and the word was*

***See***

*And I found the ark contained the Urim of Enoch  
which he left when he entered to return to Eden  
And the messenger said  
that now I was to be the keeper of the Urim  
and that I must safeguard it and take it with me  
when I go whithersoever the Lord would lead me  
And he said also  
that my life must be always in the condition so that I can see  
And when I used it to look  
I saw a marshland  
and a very pleasant place  
that affords abundant protection for my family*

22 And I knew when I beheld this with Urim  
that this was the very vision of **Soko** in her service to Anokeesed  
for her name means *to be a protector*  
And Shayiree said  
*Perhaps now that I have found you Grandfather  
and my soul is made whole  
my labor here in Nod is completed  
Soon we shall depart from here*

23 And I saw with Urim as I beheld these things  
that Shayiree and Soko would go to the marshes  
much like those in which his ancient people of Anach were raised  
And he would go to dwell in like manner  
as the people of Ahah  
And the Lord had Shayiree live in Ma'een a long while  
so that he would contribute the spirit and character of Ma'een  
to all of those who descended from the family of his father  
And I know that the ancient righteousness  
would be preserved among them in this way  
And thus we see that the Urim Anokeesed gave to Enoch  
departed out of the land  
and went into the regions which became named after it

- 24 And it came to pass that after all these things  
    Lamech went off alone  
        and he wept for missing his father Enoch  
And the Lord comforted him  
And Lamech camped for a while in the lair of Yaatsekawd  
    in the cavity of the rock by the upper pool  
        where the water fell over the brink  
And peace came to his soul  
And when he thought about Eden  
    he longed for his family back home to go there  
And he began to very desirous to return home to them
- 25 And that night Lamech dreamed a dream  
    And in his dream Enoch came to him  
        and he comforted Lamech  
And Enoch put his hands on him to bless him  
And Enoch said that Anokeesed was well pleased with Lamech  
    for all he had done to bless and teach his people  
        and also for raising up his children  
            and preparing them for all the Lord had for them to do  
And when Lamech awoke the staff of Enoch lay beside him  
    and he took it up  
        and used it on his travels home  
And in my heart I wondered if Lamech knew  
    that it was the Thummim of Enoch  
        and I hoped that he would gently care for it
- 26 And I beheld with Urim that Shayiree lived for one hundred years  
    after he and his wife left the encampment of his ancient father  
And the place where he dwelt  
    after the covenant of Gabriel began to be fulfilled  
        with the return of Ma'een to Eden  
    was called the land of Ur  
        because he was the keeper of the Urim  
And the Lord had Shayiree remain there  
    so he could establish a people after His own heart  
And He sent the Urim with Shayiree  
    so that the ancient righteousness would endure among the people  
        even unto the time  
            that He would become a Man of flesh among them  
And I know that Abraham descended from Shayiree  
And it was made known to me

that his people were the original people of that place  
and they are known to this day as the marsh people

27 And long after Shayiree departed from the temporal world  
there arose a man named Kaldu

And he was descended from among a group of slaves  
who were left behind by the Masters of Saycoo  
when they gathered into the valleys of Heleah

And he was the son of one called Kesed  
who descended from Japeth  
after he became a Master of Saycoo

And he was an overseer of slaves himself  
And it was Kaldu who moved in upon the people of Shayiree  
and caused his own people to corrupt themselves  
by once again holding slaves

28 And the people of Shayiree were thus set in bondage  
and became the servants of the Chaldeans  
And Abraham himself was thus a slave  
who later escaped into the north country  
where the old encampment of Noah was  
And the people of Abraham kept the idol houses of the Chaldeans  
And what became of the Urim I do not know  
but I suppose the Lord took it to Himself  
And as to the Thummim of Enoch  
it probably went the way of all the earth

29 And it came to pass that on the way home  
Lamech went past the great grasslands of Anach  
And the land was empty  
And the marshland had no trails  
And the travelers found  
that they must skirt the grasslands to the north  
to pass them by  
And as they passed by they all beheld  
that indeed all the inhabitants of Ma'een had returned to Eden

30 And it came to pass when the company returned home  
that Lamech was weary from his long travels  
And he reported the news  
that the righteous of all the regions of Ma'een  
had returned to Eden  
But no one knew how it had taken place

And the children of Adah were in deep despair  
for their parents were no more  
And they said  
*All our kindred are no more*  
*Let us go and die where our mother dwelt*  
*and perhaps our spirits will find her*

31 And Nahal the grandson of Javan  
was one of the men who had gone with Lamech on his journey  
and he said  
*I can guide you there*  
And the name **Nahal** means  
*to expand the covenant of Gabriel*  
And old grandmother Iona  
and Jabel  
and all his family  
and their many friends  
together with Nahal  
and Tavah  
with their many daughters  
went with them  
And the whole troupe of them departed  
with their faces set toward Mount Mahujah  
And Jubal  
and Lamech  
and Boten  
together with their families  
remained behind in the encampment of Noah  
And those who departed for Mahujah  
were never heard from again

32 And as I looked with Urim I saw  
that Nahal guided the people gently on  
into the regions of Nod  
And all of them slept at the place of water in Nod  
below the lower pool  
And in the morning Shayiree met them  
And they rejoiced to see him  
and they fell upon the necks of one another in their love

33 And it came to pass that after they rested for some days  
Shayiree told them of the way to the oaks of Eden  
And grandmother Iona was old

and she had to be assisted as she traveled  
into the higher reaches of Pethach  
into the valley of Simca  
And the seven daughters of Tavah danced on their way to Eden  
And when the oaks of Eden came into their view  
they saw a woman standing there  
in the light of Anokeesed  
And she was beside the north oak  
And when they drew near  
they saw it was grandmother Adah

34 And my poor old heart could barely contain the joy  
of the wonder of what was before my eyes  
And they all were filled with unspeakable joy  
And their long journey of life in this temporal world was over  
And Anokeesed was well pleased with his righteous children  
And I could see that the company of them  
were brought into the covenant of Gabriel  
and returned to Eden by the guiding hand of Nahal  
And he went with them  
And many a weary heart returned home on that day  
And the arms of a loving Father were filled  
and He was satisfied

35 And it came to pass  
that Lamech and Boten began to be old  
And Lamech never recovered from the long journey  
but he became weak in his legs  
And Boten too was bent  
and tottery upon her feet

36 And it came to pass that one evening  
Lamech and Boten said they were going to the grove of Noah  
to rest and pray  
And in the twilight some youth saw a light coming from there  
And after a while Melchizedek went to see  
And he found them sitting beside one another  
hand in hand  
and they passed from this life together  
And the sanctity of their marriage had brought forth blessings indeed  
for the Great Holy One in heaven  
And I know they are with their beloved Motsah the Lamb  
and are resting at last

in the midst of His light and love  
And I saw they were buried on a small bit of land  
in the midst of the river there  
And their children placed the two white stones upon their chests  
for they were both seen to be innocent  
and acceptable to the One they had served so long  
And know now  
that all this took place during the four years after the visit of Ozen

37 And it came to pass that Noah felt very much alone  
for all his children had departed  
except Melchizedek and Zedeqetelebab  
And all his kindred had passed on  
or returned to Eden  
except Jubal and his family  
And there were others in the encampment  
who had come as acquaintances  
of those who had now departed  
And the earth felt empty to Noah  
because he knew almost all of the righteous people of the earth  
were departed away

38 And a rich understanding came into the heart of Noah  
for he could now feel clearly  
the urgency of the task of Motsah the Lamb to cleanse the earth  
and purify her from all the corruption that evil  
had brought in upon the handiwork of loving kindness  
wrought by Anokeesed  
And a new awareness of the meaning of evil came upon him  
And in his heart  
his determination to perform his task was before him  
And he turned all his attention to it  
and could think of nothing else

39 And all his encampment found it difficult to live  
and perform their many labors with so many having left  
And the labors of life were pressing sorely upon them  
And their apricot groves began to go untended  
And the richness of the variety of their gardens diminished  
And I could feel that the ears and hearts of the people  
were hearing the call toward moving out into a new life  
And a leaving feeling covered the earth there  
And they could all feel

that indeed it was the end times  
of the world of their day

40 And it came to pass that for all those who remained  
those four years were an important period of purification  
for the righteous  
And they thrust their lives into the task with Noah  
in the service of Anokeesed  
And when it came time for Noah to begin his task  
those who were diligent in their repentance  
were determined to go into the valleys of Heleah with him  
And the rest set themselves out to travel  
to see if they could discover a new life

41 And it came to pass that Noah began to prepare in earnest  
to work the Water Tablet  
for he was the first circle drawer  
And he was prepared in his heart  
to put into effect all that the Lord had taught him  
and all that he had learned from Ozen  
And he knew that he must instruct the Eerkodeshiy  
so that they would know that the valleys of Heleah could be cleansed  
from all the corruption that was found there  
and that the blemish on the world of Anokeesed  
could be covered up  
and not be seen again as long as the earth would stand  
And I do not know if he was aware of it  
but I saw that Noah put into effect the fourth level of urgency  
that was written of by Enoch

42 And both Noah and the righteous who remained with him  
mourned with the Eerkodeshiy  
for the sorrow of Anokeesed that came to him  
because of the evils in Heleah  
And they did not act out of fear  
or anger  
nor did they mourn for themselves  
even though they were under continual threat  
by those who were joined to the Society of Saycoo  
And in their hearts there was no malice toward evil  
but only loving kindness and compassion  
for the poor heart of Anokeesed and the great misfortunes  
and suffering that the wicked brought upon themselves

And they abhorred the doings of the Masters of Saycoo  
And they mourned for the tender hearts of the Eerkodeshiy  
because of that which their tender Creator was brought to feel  
as He viewed what had become of the handiwork  
of His great compassion

43 And in the power of this kind of love  
the spirit of forgiveness will grow  
to burst the bounds of it  
And the yearnings for forgiveness by the very earth itself  
together with all the holy spirits of life that are in it  
cry out for a Redeemer  
And their cries of sorrow  
for the corruption that has gone forth out of them  
will draw down upon them such a spirit of forgiveness  
that no power or force of evil called upon by the wicked  
to preserve their own way of life  
can prevail against it  
And the evil that caused the mourning will vanish away  
because it will be seen as alien to all that gives life in creation  
And this will not occur because of fear  
or vengeance  
but by a wonderful cleansing love

44 And it came to pass that Noah  
and his son Melchizedek  
together with others  
set out to enter into the western reaches  
of the vast valleys of Heleah  
And when they arrived at his altar near the ark  
Noah looked into the valley  
and saw the smoke of burning  
And he heard the cries of the earth  
and men  
and of their Niphilim gods  
And the suffering of Noah was magnified  
because his heart was tender  
And he called his son Melchizedek  
and he sat him down  
and invited him to look with him upon the vastness of the valley

45 And he said  
*My son you are a man after my own heart*



*And you are named **Melchizedek**  
because it is your vision for **righteousness to rule over you**  
And because of your obedience to the rule of righteousness  
the righteous of the earth will find dominion during a multitude of days  
Look with me  
and learn  
and keep that which you hear from me today  
And keep the evil that I will unfold to you  
from coming to the knowledge of all people  
For the power of evil will shortly be buried under the waters of the earth  
so that there can be no more Niphilim during all the course of the earth  
even unto the end of days  
And then in that day it will arise once again  
like a putrid smell*

46 And Noah began to unfold to his son  
all the doings of the wicked  
and their use of the element of wickedness  
and the manner of their sorcery  
that enabled them to give rise to the Niphilim  
And Noah wept  
And I saw the manner in which it was done  
and the Lord forbids me to write it

47 And Noah said  
*The wicked do not know that Anokeesed loves them  
And the children He gives to them are His treasure  
And they are beyond knowing  
both in this life  
and in the one to come*  
And Melchizedek wept in his compassion for Motsah the Lamb  
And he exclaimed  
*When will the earth rest  
and bring peace to the poor heart of Motsah our Lamb  
Oh when will the earth rest*  
And they wept together

48 And their souls were enlarged  
by the forces of their compassion  
And through their tears they began to see  
a great light growing all around them  
And in the midst of the light  
Motsah the Lamb appeared before their eyes

And He said nothing but He touched them both  
with His hands on their foreheads  
And they were comforted

49 And Melchizedek fell to the earth and he said  
*Father who was that Man*  
*for His heavenly radiance has penetrated to the center of my soul*  
And Noah said  
*That is The Man Anokeesed will become*  
*And He shall walk upon Regel*  
*and He shall command the wind*  
*and the waves of the sea*  
*And He will walk in the midst of both the wicked*  
*and the righteous*  
*And He shall come in the meridian of time*  
And Noah opened up to his son a knowledge of the Creator of the world  
both in Eden  
and in the temporal earth  
And He is the very Man whose Spirit is in the midst of all things  
and who gives life to all things

50 And Melchizedek saw the vision clearly before his eyes  
And he laid there astonished  
and became as though he were dead  
And in his sleep the full vision of **The Man** came into his soul  
And when he awoke  
Emzara his mother was holding his head on her lap  
and singing softly a song of joy  
for she knew her son was having visions of holiness  
And it was some days before Melchizedek gained his strength back again  
And he was filled with the joy of the Lord  
and his mourning left him  
because of the wonder and grandeur of his vision

51 And it came to pass that after some days  
Noah began to work the Water Tablet  
And at last  
after a long duration  
his vision of created purpose was before him  
And something inside him welled up with exhilaration  
And Noah made a band upon which he attached the Water Tablet  
and he wore it upon his forehead  
And Noah lovingly summoned the Eerkodeshiy

in their own language  
and he called them each by name  
And his son blew the trump welcoming each one  
And they summoned the thunder  
and the rain  
and the wind  
and the clouds  
even all the Eerkodeshiy  
And they spoke to the hills to not be afraid of their shaking  
And while he spoke to all the Eerkodeshiy each day  
he carefully instructed a different one each day  
for twenty-two days

52 And when they were all first assembled Noah said to them all  
*Thank you for coming*  
*Please sit yourselves down here together with us*  
*so that we may confer together*  
*for the sake of our dear Father Anokeesed*  
And they spoke tenderly together for twenty-two days  
according to the instructions written upon the Water Tablet  
and in the manner of the language spoken of by Ozen  
For Noah and the Eerkodeshiy spoke to one another  
in the language of their feelings  
And all the spirits of life in them loved Noah  
and felt a deep companionship with him  
in their common affection for Anokeesed

53 And the Eerkodeshiy knew they could act at last  
because now before them were the specific conditions required  
by the Second Decree of Creation  
For now before all the concourse of heaven  
a man was intervening with his agency  
according to the exact tenor of the leadings of the Holy Spirit  
that sprang forth through The Man that Anokeesed became  
even the very Man Himself  
who had reached out to touch both Noah  
and his son  
And He had said nothing  
when He appeared before Noah and Melchizedek  
because Noah was speaking on His behalf  
with clear guidance to Melchizedek

- 54 And in these things Noah was instructed from on high  
And all the Eerkodeshiy whom they summoned and assembled  
by the sound of the trump  
felt a new companionship with righteous mankind  
And never before had the Second Decree of Creation been so clear  
in the hearts of the Eerkodeshiy  
And they felt a new joy to enter in to perform a task  
together with man  
for the sake of preserving the loving kindness of Anokeesed
- 55 And I beheld that this was the first time  
such a joining had occurred between a man and creation  
by the intervention of agency  
since the earth had become temporal  
For even though Enoch did many marvelous things  
as he stood before Anokeesed  
he never entered in to perform a task with the Eerkodeshiy  
like the one before Noah  
And I could feel all creation come alive  
And the spirits of life in man  
and the Lord Motsah  
and in creation  
were come together in perfect blending
- 56 And Noah clearly knew of the use of blood  
as the element of wickedness in Heleah  
And He instructed all the Eerkodeshiy emphatically  
that all through the long duration of the earth  
they are to withdraw in their relationship of support  
from those who use blood to destroy  
the kind intentions of Anokeesed in creation  
And I felt there was no hatred for the wicked  
but only love  
mingled with remorse that is born in compassion
- 57 And I beheld a wondrous thing  
for I saw that even Anokeesed Himself repented  
and had remorse for how His creation had corrupted itself  
in the lives of those who lived in the valleys of Heleah  
And **His** remorse tipped the balance  
And the earth and creation began to respond  
and there was a great shaking of the earth  
And the surface of the earth moved in great rolling waves

like the waves of the sea  
And all the animals were afraid  
And Noah comforted them  
even through the language of Shemael

58 And it came to pass that on the tenth day it was determined  
that because all the earth was in commotion  
that Emzara and all the people there  
excepting Melchizedek  
would return to their encampment  
And Noah continually worried about any of the righteous  
who may yet remain in the valleys of Heleah  
And the ark  
and the altar  
were up upon the top of a high cliff  
looking toward the northeast  
And from there he could see far below  
a portion of the pathway that led from Heleah to his encampment

59 And from time to time he would see travelers fleeing from the valley  
And he knew that only the righteous would do so  
being led by the Spirit  
because the wicked were consumed in their strong intentions  
to kill one another and find dominance over their fellows  
and the spirit of vengeance enlarged itself  
And in his heart Noah rejoiced  
at the prospect of the righteous coming to safety  
And the wind sang  
together with the trees  
and the thunder clapped her hands in joy  
And each day the Eerkodeshiy felt more and more confident  
in the performance of their task

60 And it came to pass that early in this period of twenty-two days  
the animals began to be instructed  
of that which was about to transpire  
And they moved about in ways not seen before  
And they burst into the dwellings of the wicked  
And to me it felt almost like a forewarning to them  
and their last call to repentance  
And many of the animals fled away  
from the places where they had lived since ancient times  
And they

large and small  
began to move to higher ground  
And many came upon the slopes of the hill where the ark rested  
And they felt welcome  
because they had been summoned in their spirits  
by the instructions of Noah

61 And it came to pass that one day in the midst of the task  
after Noah had completed his instructions for the day  
and he was resting  
he heard someone hail him  
And he looked  
And it was an old woman and man  
And he went and embraced them  
And they were comforted  
to have found their way to the hill of the altar  
And they were too weary to go any further

62 And it came to pass that on the twenty-second day at sunrise  
when Noah was speaking to Osherel  
which is the spirit of summertime  
the earth broke asunder  
and the fountains of the great deep were broken up  
and waters gushed forth in huge billowing waves  
that seemed to those in the valley to reach to the sky  
And all the most vile of the inhabitants of the great valley  
were utterly swept away  
to be seen no more  
And for the Masters of Saycoo  
who had preferred to make their encampments  
along the shorelines of bodies of water which were in the valley  
the waters came so suddenly that there was no escape

63 And I could feel that the great bursting forth of water stirred Bawrakel  
And the rains descended with a great pouring out  
And the wind rolled forth with abundant energy  
And the water began to rise rapidly  
And it began to rise up  
upon the face of the cliff where Noah was  
And it was churning  
and roiling  
and covered with a blanket of debris

- 64 And the waters continued to rise rapidly  
And the animals that had fled the waters  
made their way up upon the hilltop  
and surrounded the ark  
And Noah bid them to not be afraid  
And both the people and the animals got themselves upon the ark  
And a woman came running along with her children  
And the waters were close behind them  
and the rain was so heavy they could hardly see  
And a wave washed them forward  
into the waiting hands of those on the ark  
reaching out to grasp theirs  
And they were safe at last
- 65 And in the night they all felt the ark lift up upon the waters  
And Noah said prayers of thanksgiving  
And the ark rose up above the tall tree tops  
and was blown forth by the wind toward the east  
And the ark turned in the wind  
and it crashed up and down upon the waves of the sea  
And the rains were so intense they could not see
- 66 And in the morning there was a great calm  
And the people on the ark could see a wondrous sight  
for before them in the place of the valley was a great sea  
And from where they were on the south side they could see islands  
And they could not see land to the north or east  
for the vastness of the waters  
And the winds blew great billowing waves of foam upon the shores  
And the water was dark  
and dirty  
and covered with refuse
- 67 And the ark was blown by a hilltop that was like an island  
And the water was rising rapidly  
And as they passed close by  
Noah could see many people  
And they were kneeling in prayer  
and praising Anokeesed  
and asking Him to deliver them  
And they were surrounded by animals  
large and small  
And somehow Anokeesed had delivered them onto this place

- 68 And Noah had compassion on them  
And when the ark blew against the shore  
he welcomed them upon the ark  
And before they all could get on the ark  
the rising water covered the last of the land there  
And the last few had to swim through the turbulent waters  
in order to be rescued
- 69 And it came to pass that as they continued on  
being driven eastward by the wind  
they saw many hilltops in the water  
and many wicked people were upon them  
in the midst of the rising waters  
And there were no animals to be seen with them  
And when these saw the ark  
they raised their weapons and cursed Noah  
and the God of heaven  
And the ark passed them by  
And it could be seen as the people looked back  
that the wicked began to kill one another in their rage  
as the last of the hill began to be covered with water
- 70 And thus it was for seven days  
until the valley of Heleah was no more  
And in the place of it stood a vast sea of dancing waves  
And to this day  
deep down into the depths of this sea  
can be felt the spirit of death  
And because of this it has been called the Sea of the Night  
or the Sea of Death  
And such a spirit is hidden from before the face of Anokeesed
- 71 And at last after the seventh day  
the sky began to be clear  
And it could be seen in the soft moonlight  
that all the islands were now covered by the sea  
and all was quiet  
and the waters began to be calm  
And in the morning when the people beheld the great sea  
they called it the Sea of **Ba-ah**  
because it was the sea of *rising up*



72 And it came to pass  
    that the wind continued to push the ark toward the east  
And now they could see no land in any direction  
And those on the ark were well aware  
    of the miracle of their preservation  
And all were astonished to be upon the waters  
    for at that time they knew of no man  
    who had been out traveling upon the seas  
And thus were the seven days completed upon the water

73 And it came to pass  
    that the people began to see land once again on the south  
And they could see the tops of trees as they drew near  
And debris covered the waters like a blanket  
And the ark  
    with the treasures it held  
    came near the shore in a quiet open place  
And as it bumped up against the rocks of the shore  
    the people disembarked with sounds of joy together with the animals  
And a pair of ravens remained  
    and would not depart away from Noah  
    and they stayed with him a good many years

74 But a young woman and her husband remained upon the ark  
    and all the people wondered why  
And soon they heard a cry  
    and it was a baby girl born upon the ark  
    in the midst of the tree tops in the water  
And Noah was heard to exclaim to himself  
    *The child shall be called **Mabool***  
    *for she was brought forth on the waters of the flood*  
And the people heard it  
    and thus the child was named

75 And all the people went out  
    and knelt upon the land  
And happiness abounded  
    and they embraced one another  
    and praised Anokeesed  
And the people were hungry  
    for they had fasted those seven days  
And they began to camp for a while  
And they became acquainted together

and told how it came to be that the Lord rescued them  
from the Masters of Saycoo  
And very touching were the testimonies of the people  
And very tender were their hearts toward one another  
And when they went up upon the high hills  
they were amazed to behold the vastness of the waters

76 And as some were in the this way observing the waters  
a young man approached Noah and he said  
*A traveler can be seen from the hill top coming our way*  
And Noah said  
*Perhaps he will pass on because of fear*  
*when he sees the smoke of our fires*  
*You had best go fetch him with politeness*

77 And the traveler came into their midst  
And after he ate and rested  
Noah inquired of him where he was going  
And Noah found he would go near to the dwelling place of Emzara  
So Noah sent word with the traveler to tell Emzara  
that he and Melchizedek were safe in the east  
and would soon be coming home after they rested  
and tended to the people and animals that were with them  
And I saw Melchizedek helping a ewe deliver her lambs

78 And it came to pass that all the people  
began to speak of what they would do  
and where they would go to dwell  
And many of them desired to return to their homelands  
for many of them were taken against their wills  
into the valley of Heleah by the Masters of Saycoo  
And some were born in Heleah  
and knew no other home  
And when some felt the wonder of the cleansed earth  
and knew that they were safe now from the evil of Saycoo  
they desired to return to Qatar  
But those born in captivity had no place to go  
and they were taken in by others to go with them  
And soon all the people departed and went their ways

79 And it came to pass that Noah and his son were alone  
And Noah went out upon the ark  
and he said goodbye to it

and thanked Kabodiel for all the blessings they had brought  
And he put the Water Tablet into the bosom of his garment  
And they journeyed westward as they departed for home  
And there were no trails where they traveled  
so the way was hard and long  
And when they arrived  
there was great rejoicing by those who remained in the encampment

80 And it came to pass that all the earth  
was covered with a sense of peace and safety  
But life was hard for those in the encampment of Noah  
because there were not enough people to continue their way of life  
in growing their food  
and putting by provisions  
And to add to this  
the shaking of the earth had caused the stream to dry up  
and water became in short supply  
And the people began to speak of where they would go

81 And it came to pass that during the winter  
Arvade passed by to see her old parents  
and discovered they were deceased  
And she reported that all the people of the earth were amazed  
at the cleansing of the earth  
And all were comforted by the peace and safety they now felt  
And she told her brother about a spring of water  
far to the south  
where life would be good

82 And while he sat pondering all she said  
a little child came to Melchizedek  
and it was one of his grandchildren  
and he reported that a group of people were at the place of water  
And the women began to prepare food in the expectation of their visit  
And they came into the camp  
And many of them were weeping  
And they were consoled by the people  
and Noah tried to comfort them  
And Noah said  
*What is the cause of your sorrow*  
for he recognized some of them as having been with him on the ark  
And they said  
*We returned to Qatar*

*and we found that the spirit and presence of Bohoo is still there  
And we even went to the pool of heaven  
but his spirit was there also  
and it pursues us  
So we came to you to see what we can do*

83 And Noah inquired of them very carefully  
as to this one called Bohoo  
for all the people of Qatar were familiar with the account of him  
And Noah began to be troubled in his heart  
And he said  
*Please abide with us here for a while  
for such a spirit is not here among us  
and I will inquire of the Lord concerning what to do  
I thought all the Niphilim were destroyed  
together with their spirits*

84 And it came to pass  
that Noah went to his place of prayer at the time of the noon meal  
And he was distraught in his soul  
And his compassion for these people abounded  
And there was a rock on the ground in his place of prayer  
And Noah placed his hand upon the rock  
and he was taught to do this by Ozen  
And he said  
*Oh Motsah I have come to ask You a favor  
for I have loved You and I have only thought of how to bless You  
and yet it seems I have failed  
because I need to know what to do  
for I hear the spirits of the Niphilim are still upon the earth  
And I have failed in my task before You  
Please forgive me  
I am so sorry Your children are in fear and distress  
And Noah closed his eyes and wept*

85 And Noah felt a touch upon his shoulder  
and it was Motsah the Lamb standing there  
And Noah turned and sat upon the ground  
And Motsah sat upon the rock by his side  
and after Noah recovered his composure Motsah began to speak  
And the light of His presence shone upon Noah  
And He said  
*I will explain how you have pleased my Father Anokeesed in heaven*

*by the performance of your task  
Since the beginning there are forty Niphilim  
that have been brought into being by the wicked  
by the use of blood  
And all but four have been brought about  
by the first generations of the Masters of Saycoo  
because of jealousy  
pettiness  
lust  
and greed*

*And all thirty-six of them pointed to some present moment  
when their makers fought for dominance over their fellows  
or for the satisfaction of possessions  
And because of the momentary nature of them  
they all have perished in the movements of the Flood  
and are no more  
And both they and their parents are gone from the earth  
together with all their spirits*

86 *But the last generations of the Masters of Saycoo set their hands  
to intervene with their agencies  
against the established order of creation  
For Anokeesed has set in place four orders in creation  
And these evil men informed themselves thoroughly  
about these orders that were set in place  
And they determined that it would not be to their advantage  
according to the prosperity of their many deceits  
to allow such orders to prevail in continuance*

87 *And they purposefully considered one by one  
each of the four orders of creation  
And they created a unique Niphilim for each order  
with the intention of destroying it  
And while these four Niphilim perished in the Flood  
their spirits remain upon the earth  
because they intervened with their agencies  
according to the Decrees of Creation  
And now the spirits of these evil Niphilim feel summoned  
by the use of the very elements of wickedness that created them  
and the primary element is **blood***

88 *And in this  
all the order that Anokeesed put in place was in jeopardy*

*and the Flood had to be hastened  
And this change took place  
while you were in the midst of preparing for your task  
Therefore I sent Ozen  
to strengthen you in your powers of righteousness*

89 *And these Masters of wickedness  
fought against the established order of creation  
and all the forms of the Living Water that undergird them  
And these are the four orders of creation  
The **first** occurred when Enoch divided the days of men  
And he set in place the calendar  
with the holy days of Anokeesed  
And he established weeks  
and seasons  
and years  
And it magnified the gift of life for the children of men  
by establishing anniversaries  
and passages  
and holy days in rich memory  
And in this way Anokeesed brought about the **order called the gift of life**  
And by this order  
life was greatly enhanced  
And children became more bonded to family and friends  
And there were strong ties to Anokeesed  
by their repeated expressions of love for Him  
during the course of their lives  
as they kept the division of days  
And mankind could choose  
whether they would hate  
or love*

90 *And **oceans** are the foundation for the **gift of life**  
And they are the body of the life of Anokeesed  
And the waters of oceans are teeming with a richness of the variety of life*

91 *And **Boten** your mother  
is the grandmother who joined the family of man to this order  
And she raised you up  
so that you were able to be given the vision to protect the gift of life  
through the intervention of your agency  
and a new ocean was able to be called forth  
And she protected your gift of life*

*when you were seen to be different than other men  
And her diligence in all her service to me is dear to my heart*

92 *And the **second** order of creation set in place by Anokeesed  
came when Yaatsekawd divided the children of men  
And they could then choose who would be their father  
And they could choose  
whether they would be part of the congregation of Ma'een  
or the congregation of Senaseol  
and whether they would do good  
or do evil  
And by this division which Yaatsekawd performed  
Anokeesed was able to set in place the established **order of agency**  
And agency became the supreme gift to man from Anokeesed  
And the ability to choose how you will is very sacred  
and seen to be the paramount gift  
by all the hosts of heaven*

93 *And the Living Waters of **rivers**  
are that which undergirds **the order of agency**  
And they are the body of the gifts of Anokeesed to mankind  
And agency is His foundational gift*

94 *And I am The Man Anokeesed became  
And as a Man  
Anokeesed paid a heavy price for giving this gift  
For I myself became a slave  
with my burden for the sins of the wicked  
And I suffer all things where the use of the agency of man may lead  
And I do it willingly  
but I need help every day  
from the children of the Right Hand of my Father*

95 *And **Adah** is the grandmother  
that joined this order to the family of mankind  
And by her powers of faith and forgiveness  
she preserved the true agency and freedom to choose  
for her children  
And by her example the righteous came to know  
that they are in charge of their lives  
no matter in what circumstances they find themselves  
And it is the pure expression of forgiveness  
that protects and preserves agency*

- 96 And the **third** order of creation was brought about by my Father  
when Enoch divided the families of man with regards to  
**the sanctity of marriage**  
And with this order being set in place  
all creation among the Eerkodeshiy turned themselves to support  
and inform  
and nourish  
those who lived their lives in the sanctity of marriage  
And this order of the sanctity of marriage is  
with one another  
husband and wife  
and in community  
and in parenting  
and among relatives  
and in their dominion over all things male and female in creation  
from majestic mountains to the lowly insects of the field  
from the greatest to the least  
all emanating from a man and his wife  
And with this order  
mankind could decide to be clean and virtuous  
or lustful and carnal
- 97 And **fountains** are the Living Water that undergirds this order  
and they are the body of the **purity of Anokeesed**
- 98 And I know the first human marriage happened at a fountain  
And Yaatsekawd spoke to Naom of forgiveness at a fountain  
And the pool of heaven was such a bastion for the sanctity of marriage  
that for most  
the idea of divorce was unknown among the people there
- 99 And **Shamar** is the grandmother  
who joined this order to the family of mankind  
And she taught parenting  
and diligence in understanding one another  
and the bonds to be known among relatives and family  
and the power of steadfastness in virtue  
in the preservation of marital bonds  
in the face of the onslaught of Mowtsoor the Decadent  
as he comes against marriage
- 100 And the **fourth** order Anokeesed set in creation  
was when Enoch divided the authority of Elda



*And he identified the various aspects  
of the feelings of Anokeesed that men  
by the nature of their faith and personal calling  
can feel with Him to act in His behalf  
And in this way there can be an effective response  
to the loved ones of His Right Hand  
and to the poor  
and oppressed  
and the wayward  
and lonely  
when His poor heart desires love and compassion  
to be expressed to them*

*And also by this authority  
those who serve Him can express their rightful dominion  
And with the division of the authority of Eda  
Anokeesed was able to set in place the **fourth** order of creation  
which is **service to Anokeesed**  
And mankind could now choose to be corrupt and evil  
or holy and pure  
And by this they all choose who they will serve*

101 *And the **rain** is the aspect of the Living Water  
that undergirds this order  
for it is the body of the **feelings of Anokeesed**  
And every order of service to Him  
that any man enters into  
is in relation to each person being able  
to naturally feel an aspect of His feelings*

102 *And **Emoriy** is the grandmother who joined this order  
to the family of mankind  
And it was she who identified to society  
that all people by repentance  
with faith  
could seek out the Holy Spirit  
and find intimate guidance for their lives  
and real answers to specific questions*

103 *And the Lord continued and He said  
Written within these four foundations of the orders of creation  
are all of the legitimate expressions of reproof  
repentance  
and forgiveness*

*And they express the Living Water in the fullness of it  
And any other reproval outside these orders that have been set in place  
is not from me  
And it could be expected  
that any such reproval would represent a perspective  
of Mowtsoor the Decadent  
And all languages of repentance and glory spring forth  
out of these four orders  
And any change a person makes in their lives  
to be considered repentance  
that does not come from these four orders  
is not from me  
And the Eerkodeshiy use extensively the Living Waters  
to bring to mankind the feelings of being forgiven  
And any sin outside of these orders set in place by Anokeesed  
is unforgivable when the element of wickedness is used*

104 And thus we see that these four orders placed in creation  
became the boundaries and definition  
of the struggles between good and evil  
for the long duration of the earth  
And the Flood was the final act to bring these orders  
to be firmly established in the lives of all mankind  
for both the righteous  
and the wicked  
And the Flood represented a clear victory  
overcoming the pointed intervention of agency of the wicked  
to remove the orders of creation  
from human life on the earth

105 And the Lord said  
*Now understand that before the Flood  
the righteous and the wicked were separate  
and developed independently from one another  
But now  
during the long duration of the earth  
they will be blended together in all their living  
So the divisions of the earth accomplished by your old fathers  
and the joinings brought into being by your old mothers  
both being strongly undergirded  
by the gentle guidances of Anokeesed  
have given birth to a human social conscience*

*And it was those without conscience  
that were destroyed in the Flood  
And in the same manner  
when the world is filled once again with the living dead  
in the end of days  
the wicked will be destroyed by fire*

106 And the Lord continued to speak with Noah  
as they both sat together upon the earth  
And the Lord said  
*The Masters of Saycoo did not want the lives of people  
to be focused on their family and friends  
but they wanted their lives to be focused on them  
And they did not want them to find fulfillment  
in living out their visions of created purpose  
but they wanted all those who they could persuade or compel  
to support them to live their lives for them  
and for all their successes to benefit themselves as Masters*

107 So they rose up  
*determined to destroy the order set in place  
which is called **the gift of life**  
And instead they set in place  
all the divisions of days emanating from the world of sorcerers  
and vile idolaters  
and those who work in darkness  
And they changed the Sabbath days  
and named their days after pagan gods  
and the months of the years also  
And their memorable days are filled with drunkenness and fornications  
and they spill the blood in infants  
and the innocent  
And in this way the gift of life of the people languishes*

108 And as Masters they did not want **agency**  
*because they desired to rule over all men  
and dictate themselves to see that everyone followed **their** choices  
And thus they were determined to see to it  
that by acts of oppression  
they could have their agency prevail to overcome those of all others  
And Mowtsoor the Decadent was a ready and willing partner  
in all their efforts  
and he helped them establish their nations*

- 109 *And they did not want **the sanctity of marriage**  
when they knew full well what it was  
because they liked fornication  
and it was central to how they brought forth their Niphilim  
And by deceits they traffic the unsuspecting  
into the bondage of fornication  
So they intervened with the element of wickedness  
to destroy the sanctity of marriage*
- 110 *And they did not want anyone to be in any service  
to anyone but themselves  
And they mocked any idea of **service to Anokeesed**  
and established high priests of Senaseol  
And they performed all this  
knowing precisely what they had set about to do*
- 111 *And because these Masters intervened with their agencies  
to destroy these orders of creation  
they found themselves fighting against  
all the forms of the Living Water  
and the very body of Anokeesed  
and in the end they were overtaken  
by the waters of the Flood*
- 112 *And the spirits of those four Niphilim must remain upon the earth  
till the end thereof  
because of the Decrees of Creation  
and that which they produced with their Niphilim  
who were meant to destroy these four orders  
and because it was done by the intervention of their agencies  
using the element of wickedness  
and because it was not done in the ignorance of pettiness  
or jealousy  
or greed*
- 113 *And know that these Niphilim spirits can be called to abide  
with any who use the element of blood  
that was used to create them  
And in some cases  
even living by the evil concepts they set in place  
will call these demon spirits into attendance*

114 And it came to pass that the Lord instructed Noah  
to teach those who came from Qatar  
and indeed all of the people  
what can be done to be protected  
from these spirits of the Niphilim

And the Lord said

*You can be protected from these four abiding Niphilim  
by avoiding any element of wickedness that brought them forth*

115 Therefore

***do not eat anything strangled  
or use the blood of it  
or get it upon you***

*For the evil Masters used it*

*to gain the upper hand over their enemies  
in order to destroy **agency***

*And this so that a few could dominate and rule over the many  
And strangulation has been used by the wicked for this purpose  
as element unto this day*

116 And the Masters used the **menstrual blood of fornication**

*to bring about the destruction of **the sanctity of marriage***

*And in this way they brought forth the Niphilim*

*And they used having more than one wife for this purpose*

*And for this reason*

*all the righteous should avoid sleeping together as husband and wife  
during times of menstruation*

117 And they offered **animal blood to their Niphilim idols**

*as the element of wickedness*

*so they could destroy all **service to Anokeesed***

*and replace it with service to powers*

*that would support their evil designs*

118 And they used **human blood of sacrifice**

*to empower Mowtsoor the Decadent*

*supposing they would gain favor in his sight*

*to destroy the **order of the gift of life***

*And by this means they thus divert the souls of the righteous  
to be set upon death*

*and in this way pronounce harsh words against Anokeesed  
accusing Him of being angry and violent  
because He needs to be appeased*

*away from His vengeance  
by blood*

*And in this way they take His name in vain*

*Therefore they used blood*

*to take the holy name of Anokeesed in vain*

118 And the Lord put His hands upon Noah

and He blessed him

and He departed

And Noah made all these things known to the people of Qatar

And with the departure of Motsah the Lamb

I could tell the vision was coming to an end

And the last view I had with Urin

was a young man coming to Noah

and he knelt down and said

*How can I be forgiven*

*My soul is filthy*

119 And I do not know how he answered him

for I was weary for the duration of the long vision

And there was a feeling

that Melchizedek was preparing to take his old parents

and move southward

to the fountain that was spoken of by Arvade

Amen

## Appendix to the Guidance Tablet





## Ten Guidances for happy living (Chapter 3)

1. You are to love Anokeesed with all your heart and with all your mind and with all your power
2. You are to always walk in the holiness of the sanctity of marriage and anticipate it from your childhood
3. You are to follow no other example in religion but the loving kindness of Anokeesed and that which was established by the righteous with Him during the First Great Sevening
4. Each person is to love their fellow and deem them equal to themselves
5. You are to respect and love your children and protect them from evil and diligently teach them the ways of holiness
6. You are to purify yourselves by sevens in all things
7. You are to respect the Creator Motsah the Lamb who is Himself the Living Water that issues forth to follow each person that finds breath and not lay claim to that which He has made for other persons
8. You are to respect all life and guard with diligence all the lives of those who are the objects of creation
9. You are to seek no other authority than the authority of Elda which brings a response from the Eerkodeshiy who are the Holy Watchers of Heaven
10. You are to bear up under the burden of oppression without violence

# Seven Stations of Heaven

(Chapter 7)

At death each person proceeds into the:

## **First Station – light and the love of the Lord**

And when you accept and understand the nature of that love then you take the light and love with you and enter into the:

## **Second Station –love for you coming from the Eerkodeshiy**

And when you are filled with the joy of the friendship and relationships together with all of creation then you take the love and light and the presence of the Eerkodeshiy with you to meet face to face with:

## **Third Station –The Man that Anokeesed became**

And when you are ready to proceed, taking with you the love of the Lord and the Eerkodeshiy, with Him personally you then enter into the:

## **Fourth Station – spirit of the presence of Anokeesed, and become aware of how your life affected Him**

And being thus made whole, many enter into service as angels of the Presence, then the righteous enter the kingdom of heaven and:

## **Fifth Station – the Millennium, it is a time of fulfillment of the Spirit & for the joining of families**

After this time all souls proceed, no matter which station they arrived at, into:

## **Sixth Station – the Final Judgement**

All people find eternal life or eternal death in the midst of:

## **Seventh Station – Eternity**

which will be forever new, whatever place a person finds themselves in

## Seven qualities of spirit to cross-over

(Chapter 8)

1. you must learn to spend most of your waking hours thinking feeling or speaking to Anokeesed or to Motsah the Lamb
2. you must develop a deep and profound humility in approaching Him
3. you must clearly distinguish between your formal approach to Motsah the Lamb and your casual one
4. you must be able to act with Him on all levels, for any reason, without any image of yourself in your own minds eye and not be self-conscious
5. you must view Motsah the Lamb as One who has shared emotions with you in all things holy in your humanity
6. you must learn to love repentance and be comfortable with all forms of reproof, enough to look for it wherever it can be found
7. each one must address, in some fashion, the first four stations of purifications of Eden while they are living in the temporal world

## Languages of the Eerkodeshiy (Chapter 11)

**Clouds** speak the language of *watching*

**Fire** speaks the language of *humility*

**Hills** speak the language of *remembering of all that which has occurred upon them*

**Grass** speaks the language of *joining*

**Rain** speaks the language of *the cycles of life* and ridding your life of self-interest and laying hold of your beginnings

**Thunder** speaks the language of *prophetic insight*

**Trees** speak the language of *friendship*

The **wind** speaks the language of *feelings*

**Rocks** speak the language of *remembering*

The **sun** speaks the language of *the present moment*

**Rivers** speak the language of *happiness*

**Mountains** speak the language of *holiness*

**Fountains** speak the language of *eternity*

The **dew** speaks the language of *charity*

**Oceans** speak of the power of the love of Anokeesed *to give life* in abundance

**Animals** speak the language of *obedience*

**Fruit of trees** speak the language of *personal fulfillment* and success

The **moon** speaks the language of the *purpose of your creation*

The **stars** speak the language of *Eden*

## The Four Orders of Creation

1. Enoch divided the days of men to bring the calendar, which then allowed Anokeesed to bring about the **order of the gift of life**. **Oceans** are the foundation for the gift of life and they are the body of the **life of Anokeesed**

**Boten** is the Grandmother who joined mankind to this order

Protection from Niphilim: no human blood used to appease (salvation by blood)

2. Yaatsekawd divided the children of men so they could choose to be righteous or wicked, which allowed Anokeesed to establish the **order of agency**. **Rivers** undergird the order of agency and they are the **body of the gifts of Anokeesed to mankind**

**Adah** is the Grandmother who joined mankind to this order by her faith and forgiveness

Protection from Niphilim: eat nothing strangled

3. Enoch divided families by the of **sanctity of marriage** which then allowed Eerkodeshiy to distinguish the righteous from the wicked **Fountains** undergird the sanctity of marriage and they are the body of the **purity of Anokeesed**

**Shamar** is the Grandmother who joined mankind to this order by her teaching, virtue & parenting

Protection from Niphilim: avoid sleeping together as husband and wife during times of menstruation

4. Enoch divided the authority of Elda which allowed Anokeesed to bring about the **orders of service**. **Rain** undergirds the orders of service for it is the body of the **feelings of Anokeesed**

**Emoriy** is the Grandmother who joined mankind to this order by her seeking repentance & personal guidance by the Spirit

Protection from Niphilim protection: use no blood sacrifices

### The Seven Grandmothers & Seven Divisions

The grandmothers joinings and the divisions allowed the Lord to accomplish His task in preparing the earth for the righteous to maintain the upper hand through the long duration.

(Chapter 1)

<i>Grandmother</i>	<i>Joined mankind to:</i>
Emoriy	the Holy Spirit Ka'ee
Awkhoo/Adah	the spirit of forgiveness
Shamar	reproval and The Man that Anokeesed became
Ashmoreth	joined the women to the service of their husbands
Naamah	the hope of eternal life
Iona	the responsibility before God to be virtuous and accountable
Tavah	all the desires of Anokeesed to the desires of the righteous

High Priest	Divisions:
Yaatsekawd	divided the children of men
Enoch	divided the families of the earth
Enoch	divided the sons of heaven
Enoch	divided the authority of Elda
Enoch	divided the days of men
Enoch	divided the earth
Enoch	divided the waters

## The Seer's comments on the Niphilim

The word Niphilim in the Strong's is #5303, "a tyrant," or "bully." The word comes from #5307 Naphal "to fall." The "im" on the end of the word Niphilim simply indicates the plural. The word giant is included in the #5303 definition but only because of traditional use. The root word #5307 has no indication to any concept of giant or largeness.

From that which I have seen with Urim they were not any different in stature than the people of the pre-flood period. The later traditions about them being large is understandable but inaccurate as to their actual size. First of all the Niphilim were brought about by hunter-gatherers. And they had little time to do anything else in life than to simply survive. And these creatures were a huge imposition and hindrance to such a lifestyle. So traditions arose that it took a gargantuan effort to keep them fed. And these Niphilim were individuals who had no conscience. They had very limited ability to reason and they were brought into being to be used as weapons against the enemies of their masters. They could not hunt or perform routine tasks that the society they lived in required. Someone had to do everything for them. That was a hardship for those living in a hunter-gatherer society. And the Niphilim were unpredictable and dangerous. They required handlers much like a wild animal. It is true that the fallen angels of heaven had children with human women, and the Niphilim were humans with a human father and mother. But their spirits were only one half human. Their animal spirit came from the father and was implanted in their souls at conception by the use of vile sorcery and acts of darkness using blood as the element of wickedness. That is where the idea that they sinned against animals and birds originated and then was carried into later traditions.

So you would have a person, male or female, who had their spirit defined by the spirit of an animal. And their mental capacity expressed the animal spirit that they possessed. This dynamic was so completely overwhelming that the ancient societies never forgot them. Accordingly, the Niphilim are widely represented in post-Flood religions. So you have a multitude of representations of animal-human creatures threaded throughout religious traditions. They are everywhere in antiquity. To cite just a few: the sphinx – a lion with a man's head; the Egyptian god Horus – a man with a falcon head; the centaur – a horse with a man's torso; another Egyptian god Anubis – a man with an ibis head; Hathor – a woman's head on a cow's body; and even angels are thought to be humans with large bird wings. There are many more too numerous to mention.

As of this writing there are genetic experiments underway in laboratories to give humans animal parts such as eyes and ears to enhance sight and hearing. It was widely prophesied since ancient times that in the end times

the Niphilim would come upon the earth again. Will there again be wars using the Niphilim like in ancient times? So far, the indication is that this genetic engineering is focused on making specialized soldiers.

It is time for all to put their trust in the Lord like those righteous of ancient times did.



## The Development and Effect of Language

The development of language was a major part of the Lord's task to prepare His people for the long duration. He worked hard to bring verbal language to the righteous. The verbal language developed in Qatar with Motsah's help is the origin of the Hebrew language.

### Verbal Language (Qatar)

Originated:

- Clans
- Sabbath
- Covenant
- Formal learning
- The trump
- Ingathering
- Storehouse
- Common use of element
- Prophecy
- The 7 Joinings

### Language of Feelings (Ma'een)

Originated:

- The 10 Guidances
- Baptism
- Languages of the Eerkodeshiy
- All things common
- Sanctity of marriage
- Orders of service
- Calendar
- The 7 Divisions
- Names of the watchers
- Urim

### These things took on different characteristics when in Qatar compared to in Ma'een

#### In Qatar (spoken language emphasized)

- The **clans** were focused on reproof, repentance, forgiveness – social things with language, e.g. identifying sin, virtue, confessions
- The men's **orders of service** were focused like the clans, needing language
- The **Sabbath** come from the people coming together and talking & teaching
- **Prophecy** requires verbalization
- Had ceremonies and instruction **how to know and talk with their abiding angels**
- The **storehouse** was structured & organized

#### In Ma'een (language of feelings emphasized)

- The clans were patterned on the power of Godliness – feelings of the Spirit, Father, & Son
- The orders of service were focused on what ANK feels
- The calendar was for comforting ANK
- The Urim is a feeling thing, feelings put into words
- The names of the watchers came from what they felt, not words
- All things in common based on feelings for each other
- 10 Guidances were for ANK to feel happy
- They all simply loved ANK
- Baptism came from feelings

- **10 Guidances** were for happy, holy society
- **Covenant, Ingathering, formal learning** required language
- The **trump** involves calling and instructing the Eerkodeshiy
- Common **use of element** entailed verbal definitions that could be taught and shared
- Words were not part of the wedding ceremony, no “I do”
- Languages of the Eerkodeshiy are languages of feelings

**The Lord moved people to Qatar in His task to develop verbal language.** **Azan** developed putting the languages of the Eerkodeshiy to words. **Emoriy** put language to hearing the Spirit. **Shamar** put language to parenting & virtue, angels, salvation & repentance, and helped in articulating the languages of the Eerkodeshiy. **Abarah** put to words what happens in life after death & how to crossover. **Ozen** brought the finished articulation of the languages of the Eerkodeshiy.

# The Protection Tablet of Shûm

as seen by Urim  
received January 16, 2022



The Protection Tablet of Shûm  
The Book of Zedeqetelebab  
Chapter 1

- 1 After repenting for ignoring the Protection Tablet for so long  
and after thoughtful preparation  
the scribes and I came together and I affixed the Urim  
and when I began to look at the Protection Tablet  
I found that I had a view of an area I had seen before  
and it was the land where Abiathar had lived  
and departed from to bring his people into the lands of Ma'een <sup>3</sup>
- 2 And his people were filled with apprehensions  
to meet those who were unknown to them  
for all they had ever known from strangers  
was plundering and violence  
but word had come to Abiathar  
that the people southward were filled with love  
and would embrace them with the spirit of welcome  
and upon their arrival they found  
that even though they were very different from the south people  
they were openly greeted and accepted in kindness  
and it was healing indeed for them
- 3 And the land north of the Aral Sea  
has rivers and streams  
and there are large areas of forests with open plains interspersed  
and there are trees along the rivers  
and I can see encampments there  
it is plain to see that the people are river people  
and life is made comfortable with abundant fish and game
- 4 And I remember  
that Shamanadab and Azri  
who are the parents of Adah  
lived in the south of this land  
and Azri being a Qatari  
chose to dwell here because his wife was a descendant of Abiathar  
and because Azri was from Qatar his children had weddings  
which was a thing not practiced by those who descended down  
through the other children of our first parents

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<sup>3</sup> Book of Remembrance of Enoch 11:48

- 5 And coming down from Shamanadab is a very lovely woman  
and she is named **Migdana** <sup>4</sup>  
because she is *a precious treasure to her family*  
and especially to Anokeesed  
and her manner and smile would melt the heart of any stern person
- 6 And her husband is named **Barûk** <sup>5</sup>  
because he always *blesses Anokeesed*  
and as a father he continuously demonstrates to his children  
his devotion to Anokeesed  
and now I understand why I am viewing this place  
because this amazing couple  
are the parents of four daughters and three sons  
and among these daughters are Mira  
Matsa <sup>6</sup>  
and Mosia  
and we know Mira is the mother of Shûm  
the wife of Shem
- 7 And they are righteous and holy people  
and where they live is called the land of Shephelah  
the rivers  
and hills  
and grasslands of Shephelah <sup>7</sup>
- 8 And the people there are very long suffering  
and resilient in the face of difficulties  
and all their generations since our first parents  
have developed in isolation  
when their forbearers fled to this place  
at the time of the death of Mattaniah  
and many things the south people of Ma'een are familiar with  
in regards to the knowledge of God  
are absent from among them  
and yet Anokeesed views them to be a righteous and holy people
- 9 And they have no travelers nor listeners  
and they do not know to keep the division of days with the holy days

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<sup>4</sup> Strong's #4030

<sup>5</sup> Strong's #1263, from 1288.

<sup>6</sup> Strong's #4672

<sup>7</sup> Strong's # 8219

nor do they have any formal learning  
or know how to keep the Ten Guidances  
but they are steadfast to be virtuous  
in the way that has come down to them  
and they always remember Anokeesed as he was known in Eden

- 10 And they have no knowledge of the establishment of Yawd  
or that is to say the church  
which is those of the right hand of lovingkindness  
so they have no religious practice in common established among them  
and they have no orders of service  
nor women's clans  
and they have no knowledge of a life hereafter  
nor of the angels of heaven  
and their language skills have not had the benefit  
of the influence of the women of Qatar  
and they have not the blessings  
of the teachings of Abarah and Shamar  
nor of any rejuvenating periods of gatherings  
like that which was found at the pool of heaven  
and no understanding of the Living Water  
being reproof  
repentance  
and forgiveness  
notwithstanding they do repent and love Anokeesed

- 11 And the wicked of Towah view the lands of Shephelah  
as a place of easy plunder  
and starting in the early generations  
Shephelah has been under continual threat of raiders from Towah  
and every day of their lives they watch the horizon with anxious eyes  
and many slaves in Heleah came from Shephelah  
and life there was hard

- 12 And it came to pass that as these incursions increased  
Abiathar determined he would take his people  
and flee to the south lands  
and others of his people fled into the safety  
of the forest lands in the north  
but there were some like Barûk  
who were too attached to the land to bring themselves to leave it

- 13 And thus it can be seen that there are forces  
that have contributed to the plight of the people there  
who chose to remain  
and it was probably the most ancient feeling culture  
in the days of Enoch
- 14 First of all  
the divisions of Enoch and Yaatsekawd  
which had the effect to cause a complete separation  
between the wicked and the righteous  
insomuch that they each one would be free  
to fully develop what they choose  
whether good or evil  
without interference from the others  
had no beneficial effect on those in the land of Shephelah  
and it is known that because of a knowledge of these things  
coming to the people from Motsah  
there is no record of raids and plunder occurring in Ma'een  
during the long period between Nod  
and the return of the people of Enoch back to Eden  
isn't it amazing  
of how different the course of man would have been  
without those seven divisions and this knowledge  
that brought about this marvelous separation
- 15 And secondly  
and even more importantly  
than the effect of the absence of these divisions  
the people of Shephelah had no concept  
of The Man that Anokeesed became  
as He resides in any present moment in the living souls  
of the Eerkodeshiy  
and they had not heard the great understandings  
that came from Adah regarding forgiveness  
and their spiritual heritage came solely from our first parents  
in their entire devotion to Anokeesed  
with His original instructions to them  
and in this way their whole life focus is on Anokeesed
- 16 And in their righteousness  
when they encounter the feelings of the love of The Man  
in the temporal world  
they consider it to be Anokeesed



- and it comes only in a form of a generalization  
not a specific definable presence  
and this view came because in the lives of our first parents  
there was not a clear distinction between the Father of heaven  
who is the Creator of spirits  
and His Son  
who is the Creator of the natural world  
and the place for those spirits to dwell in  
when Eden transformed into the temporal world
- 17 And when our first parents left Eden  
and slept under the rose bush  
and saw Him in the morning  
they thought only of how Anokeesed seemed to be different  
because they could see His garments moving  
in the morning breezes
- 18 And I do not know the full effect  
of this lack of knowledge and understanding  
but I can discern  
that somehow this limited interaction with Motsah the Lamb  
had an effect on His ability to protect them in Shephelah
- 19 And in this way they lacked the understanding  
to know how to effectively employ elements of protection  
and they did not know how to implement any of the levels of urgency  
and they had no men of Abarah who could do so  
and they had no sense of the spiritual conflict going on  
with the spirits of life in creation  
between the Eerkodeshiy and the Decadarchiy
- 20 And it came to pass  
that I began again to view with Urim  
and I began to view the village by the river in Shephelah  
and I see some sheep but no gardens  
and Barûk is a skilled hunter  
and perhaps they do not use esseeb because I do not see kellies  
and there are quite a large number who live in this encampment
- 21 And this day the men hear the report  
that a herd of antelope-like animals  
is approaching an open plain nearby

and they all hasten to gather their weapons for the hunt  
and they departed in haste

- 22 But unbeknownst to them  
some evil men of Towah had quietly pushed that herd of animals  
to expose themselves out in the open  
in order to lure the hunters away from their encampment
- 23 And I see Migdana washing something in the creek  
but I cannot tell what it is  
and it seems that she is trying to complete her task before it gets dark  
and after some time passes she hears a scream  
and I see her run to her dwelling  
and she found three of her daughters to be gone  
and it was Mira the eldest  
who was tending to the little ones  
and the two youngest girls  
Matsa and Mosia  
and I see them being carried away into the dusk of evening  
Mira looked to be a teenager  
and the other two were very young
- 24 And it came to pass  
that all their searches were in vain to find the trail of the raiders  
because of their skill in deception  
and because their acts of evil occurred just at eventide  
and by the time the men could return and set out  
it was completely dark
- 25 And everyone is in such distress  
it is a grievous thing that someone  
who is such a treasure to Anokeesed as Barûk and Migdana  
should suffer in this terrible way  
and woe to those who commit offenses upon the children
- 26 And in the days to come  
they searched in vain to find the children  
and they had a superstition to not venture  
beyond a certain distance away from the encampment  
and all the people mourned and were in great distress  
and they all gathered together  
and much tender comfort was shown to Barûk and Migdana  
and these two parents prayed a prayer

and they asked Anokeesed to find a way  
to deliver their children out of the hands of the wicked of Towah  
and I could feel that the Spirit of Motsah drew near  
and it is lighting up the ground brighter than their fire light  
and only Barûk and Migdana heard the Lord say  
*Upon my word they shall find their way to life and peace*  
and when they told of that which they had heard Anokeesed say  
all the people were amazed that Anokeesed could speak to be heard  
and some of the people had an inner sense  
that the girls would be delivered together from evil  
and I wondered just what their expectations were

- 27 And it came to pass  
that this last bold incursion by the brigands of Towah was too much  
and Barûk and Migdana determined  
they would leave their long time homeland  
and depart to the south to live with their relatives  
among the people of Azri and Shamanadab

- 28 And now we can see that the vision before the Urim  
is opening up to us some important background information  
that the Lord used in His raising up Shûm  
to become Ge'iyra in heaven  
and Zedeqetelebab upon the earth  
and while these events were terrible  
the Lord will keep His word to deliver them  
because His great plans cannot be intruded upon by the wicked  
and it is no accident that the very mother of such a woman  
as Shûm is to be in her role of helping to establish Shabuwa  
should be the one attacked in such a manner  
and it may even be  
that the evil one Semihazah  
for that reason  
caused the land of Shephelah to be a constant target  
for his evil followers  
I do not know how he knows  
but many times the adversary will begin generations in advance  
to persecute the progenitors of a significant people  
who are to perform a task for the Lord

- 29 But it did not end with the abduction of the girls  
even though the adversary did everything he could do  
to prevent Mira from being the mother

of one of the foremost women of the earth  
for even though Mira was raised up  
with the knowledge of the love of and confidence in Anokeesed  
the knowledge of it was stripped away from her  
in her hard servitude

- 30 But the Lord is stronger than anything evil can accomplish  
and when Rak taught the group of slaves  
about the love resident in the Eerkodeshiy  
and righteousness about The Man who dwells there with them  
Mira's devotion to Anokeesed was rekindled  
and she was born anew in The Man  
and all that was stripped away from her was restored many fold  
and now she had all the righteousness her people had gone without  
and it was added to her soul  
with a sure knowledge of the Living Water  
and her knowledge of the Most High entered into her  
in its completeness

- 31 And she was strengthened by a Mighty Hand  
and in all this she still had times  
when she viewed the horizon in Malat with anxiety  
and a foreboding  
and her husband was determined to find a way to lessen her fears  
and this is why they ended up migrating southward to **Lebanon**  
which was their land of peace  
in the *very heart of Anokeesed*

- 32 And in Malat  
Rabab the husband of Mira prayed  
that the Lord Motsah would keep his family safe from the raiders  
and it is certain that his prayer led them  
to be gone from the village  
when the raiders found and destroyed Malat  
and thus we see how very important it is  
for all of us to follow the Spirit of Motsah in all our ways  
in our daily walk  
and to trust in the Lord to answer our prayers  
and it is according to the providence of Anokeesed through His Son  
that Shûm was raised in the conditions that led her  
to have to fully depend upon Anokeesed through repentance  
while in the midst of a daily life  
that could have brought an expectation of impending tragedy

from the brigands of Towah  
but instead brought confidence and peace

33 And in her heart and soul she became deeply bonded to Anokeesed  
with that joining being magnified  
by her daily interaction with Motsah the Lamb  
and the feelings of His dependable presence walked with her  
and I am certain this deep bonding with Anokeesed  
was the source of her power to raise the dead  
for death is only superseded  
by reaching beyond the sin of the temporal world  
to touch the life giving power of Anokeesed in Elda

34 And in this way Shûm  
had a great inheritance of spiritual power through Motsah the Lamb  
going clear back to her first parents  
who were most closely joined to Anokeesed  
while at the same time being intimately aware  
of the joys of repentance and forgiveness  
and this rich bonding to Anokeesed  
will have importance in the course of her life  
and for our world as you will see  
and Anokeesed became the center of her faith

35 And both Shem and Shûm  
had a sure knowledge of Motsah the Lamb  
and His Father Anokeesed  
and they could clearly distinguish the difference between the two  
and Shem leaned heavily upon Motsah  
and Shûm was continually aware of life  
as seen through the eyes of Anokeesed

36 And the innocence and purity  
of the presence of Anokeesed in Shûm's life  
began to dissolve and temper her anxiety of impending tragedy  
and the presence of Anokeesed in Mira's life bore fruit also  
and Mira told her sisters  
of how the prayers of her husband had kept them safe  
when the raiders came to Malat  
and they thus began to learn more about prayer

37 And it came to pass  
that after reviewing this account by Urim I had many questions

about how those who loved Anokeesed in the land of Shephelah  
but who had no daily relationship with Motsah the Lamb  
could be so subject to the whims of the wicked

38 And I said

*Lord why could the people in Shephelah not hear Your Spirit  
warn them of the impending danger  
Please teach me how it came to be that they were so unprotected  
considering that they are viewed to be a righteous and holy people  
in the midst of their love for and devotion to Anokeesed  
What is this mystery  
I know Anokeesed grieved when they lost their children  
and upon viewing their hard servitude  
How can this be*

39 And the Lord said

*I have been given four tasks by my Father  
**First** I am charged with being **the Creator** of heaven and earth  
so the substance of my Father could find form  
for all the spirits of life that He caused to be given life  
could have a rich dwelling place as the home of mankind  
and so they can find the conditions to express their gifts of life*

40 And **second** as you know

*I am the **Messenger of Salvation**  
sent to save His children from their sins  
when they repent and come unto me in their repentance*

41 And **third** I am known as the Prince of the Host

*in my power of **redemption and righteousness**  
And my yearnings are to bring my Father's children  
back into His Presence*

42 And **lastly**

*I am the Way  
the Truth  
and the Life  
and as such I am **protector of the righteous**  
from violence  
lies  
and oppression  
and the source of their daily guidance through the Holy Spirit  
and the sustainer of the Covenant*

and I must say this function of protection  
coming exclusively from the Son of Anokeesed is new to me  
but this is the Protection Tablet  
and one would expect it to reveal new understanding

- 43 And the Lord continued and said  
*I alone can keep the Presence of my Father in the temporal world  
in order to protect His tender feelings  
under the conditions when the Four Orders of Creation  
come under attack and could be destroyed*
- 44 And as you know it has been written  
*that it is the Ten Guidances for happy living  
that keep the people in the way to enable them to always be happy  
and in the spiritual condition to hear my Spirit with clarity<sup>8</sup>  
to instruct and warn them  
And without the Guidances  
the people languish to find their way with the Spirit*
- 45 And also the people of Shephelah  
*did not know about Enoch dividing the sons of heaven  
and that he gave them their names  
designating both the Eerkodeshiy and the Decadarchiy  
so they become inadvertently subject to the Decadarchiy*
- 46 And remember the Eerkodeshiy are the repository of the Holy Spirit  
*And I entered into each and every one of the elements of creation  
together with the perfect self of each human soul  
to be born upon the earth  
And in this way  
it is an awareness of my presence  
coming from the elements of creation  
in the lives of the righteous  
that enables them to hear the Spirit  
in their needs for enlightenment and protection  
For I alone can protect my righteous  
because the love of my Father cannot distinguish  
between the righteous and the wicked in His infinite love  
even though He grieves over the wicked  
and He rejoices with the righteous*

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<sup>8</sup> Book of Remembrance of our Ancient Grandmothers 3:29

- 47 *And my Father judges no man  
but has committed all judgement to me<sup>9</sup>  
So it is a daily awareness of my presence in element  
as The Man my Father became  
that becomes the vehicle of protection and instruction  
from the Eerkodeshiy into the souls of the righteous  
that bring safety and wise counsel  
And this can come about also  
because each person who needs protected in any given moment  
dwells together with me in the spirits of life in creation  
And through Shabuwa  
the righteous and the Eerkodeshiy act out their lives together  
And the people of Shephelah had no knowledge of Shabuwa  
And even though Shabuwa is eternal  
one must by the use of their agency  
choose to enter into the covenant*
- 48 *And not only this  
but in Shabuwa the righteous are bonded with the Eerkodeshiy  
in rich affection  
And so the Eerkodeshiy and I share a common desire  
to take care of our own  
And to add to this it is the marriage ceremony  
that introduces the man and his wife to the Eerkodeshiy  
to announce to them their responsibility in their charge  
to provide and protect them  
And the people in Shephelah did not practice weddings*
- 49 *And for these and other reasons  
the protections for the inhabitants of the land of Shephelah  
were compromised  
and now we know that it is our wonderful Savior  
Redeemer  
Creator  
even The Man  
who is our foremost Protector  
and those who do not walk with Him in their daily lives  
are those who often walk in fear and with the spirit of anxiety*
- 50 *And it is those who outright reject Him  
having heard of Him*

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<sup>9</sup> John 5:22



and steadfastly deny Him  
who are open to the most horrendous acts of evil  
and multitudes of them reject Motsah the Lamb at their peril  
and such things we find to be the most horrific events  
in the pathway of man throughout the course of the earth

- 51 And it came to pass that when we next took up Urim  
we were right where we had left off  
and I began to view again Shem and Shûm in their wedding garments  
and my mind was opened to understanding  
and I could sense that the marriage of Shem and Shûm  
was very important and unique for all mankind  
because it established the element of righteousness  
in the sanctity of marriage in a way  
that was previously unknown  
but a great gift in its example to the righteous

- 52 In Eden  
Anokeesed established marriage  
and family  
and performed the first wedding  
when there was no sin  
and in Eden because there was no sin  
there was nothing **to save** them from  
and because they were with the Father in Eden  
there was not yet any need **for redemption**

- 53 And so for our first parents  
the distinction between the Father and the Son  
was not clear in their hearts  
and in Eden they did not need **protection**  
and when our first parents entered to pass through the oaks of Pethak  
this lack of distinction remained with them  
and they loved Anokeesed with all their hearts and souls  
and they stayed as close as they could  
to the conditions and feelings of Eden all their lives  
and we know of no evil that ever came to threaten them  
and it was these feelings of Eden that protected them  
and the people of Shephelah could not comprehend Eden

- 54 But now with Shem and Shûm  
the Eerkodeshiy married them  
and the distinction between the Father and the Son

is very clear to the Eerkodeshiy  
and while the conditions of sin and evil in the temporal world  
can cause them to lose track of  
the presence of Anokeesed in themselves  
they always retain a clear awareness of the Son  
and also of our perfect selves  
which we call our visions of created purpose  
and this clear awareness of these two things in them  
which arises out of the sanctity of marriage  
brings with it a special level of protection  
and because of the Covenant of Shabuwa  
the influence from all four spirits of life is made active  
and alive in our mutual offerings to each other  
and they keep us aware of the Son  
and our perfect selves when we are forgiven  
and in return  
we keep them aware of Anokeesed  
and the righteous definitions that they have been given

55 And thus we see  
that there is an innate spirit of protection residing in them for us  
and built into the righteous  
is a constant affirmation for the Eerkodeshiy  
of what they were to contribute to the righteous  
with their definitions of the spirit of life in them  
which is the storehouse of the Holy Spirit  
and through our hearts and eyes  
they retain the eternal hope and awareness  
that they will be able to fulfill their measure of creation  
and the image of God is their treasure  
and they take great delight with our watch care

56 And it is in this manner  
that protection explodes out of creation  
to overcome threats to the righteous  
and in our companionship with the Eerkodeshiy  
all four spirits of life are alive in both of us  
and in the covenant we nourish each other  
and protect and strengthen each other

57 And because the Eerkodeshiy married them  
the fullness of the Holy Order was able  
to be set firmly in place upon the earth with Shabuwa

it being a special vehicle of wholeness  
to draw heaven and earth together  
and all this through the unique sanctity of their marriage  
that in itself represented heaven and earth coming together

58 And Shûm loved Anokeesed with all her soul  
through the Son  
and it seems to be with the same innocence of heart  
as our first parents  
and this came about because of her family background in Shephelah

59 And Shem was bound in his soul to The Man  
Motsah the Lamb  
because of his family background in Yawd of Qatar  
and Motsah kept him in the way in his compassion for Anokeesed  
and the Lord and Shem would have casual visits together  
like when he received his name of Michael  
or when the Lord came to his dwelling  
and drew the Covenant Tablet on the floor

60 But Shûm didn't see Him when she received her name Ge'iyra  
but she had such a close walk with Anokeesed  
that she was able to touch Him on that occasion  
and thus she was able to raise Ahabah from the dead  
and this clear and functioning distinction  
between the Father and the Son in the lives of this couple  
set in place a certain kind of righteousness unto this day  
and that righteousness is  
that the husband brings the spirit of Motsah  
our Savior and Redeemer  
to his marriage and family in their lives  
and into their home  
and the wife brings the spirit and presence  
of our Most Holy Anokeesed  
to her marriage and family in their lives  
and into their home

61 And the husband is the gentle reprover  
and teacher of all things spiritual  
and she is the source of the sweet and innocent presence of Anokeesed  
to the effect that all in the home experience  
the fullness of their gift of life

in their love for one another  
and they are all joined to the abundant life

62 And this teaching brings to their home in the midst of creation  
a fullness of the gift of life from all that is holy  
with the four spirits of life being expressed in completeness  
and it was by this means that the Holy Order  
with both its parts  
was able to be fully established by the personal presence of the Lord  
at the establishment of the Covenant of Shabuwa  
and in this way Shabuwa became both a strong vehicle  
of protection for the righteous  
and a way back to the Father  
in our lives in the temporal world

63 And it came to pass  
that I began to view Shem  
and others who came to be on the ark with him  
as they were departing from the ark  
and beginning their journey home with Noah  
and I can see with my eyes that there are angels accompanying them  
hovering overhead and about in their multitudes  
and it seems that those who were on the ark are unaware of them

64 And when they arrived in their encampment  
everyone gathered to hear the news  
of what had happened with the flood  
and Noah explained all he saw and did at the altar  
and he bore witness to the kindness of the Lord  
on the Day of Forgiveness  
to bring forgiveness to the Eerkodeshiy for being overcome  
by the gross and destructive evil of the wicked  
and to bring a newness to creation  
and the name **Noah**  
was thus brought to be fulfilled in his life  
in the *rest* of Anokeesed and the Eerkodeshiy

65 And Shem was quiet and sat listening  
and all were weary and retired to their homes

66 And it came to pass  
after their days of resting from seasons of holiness as was their custom  
Shem began to explain what he saw in his vision

and he now knew the meaning of Motsah touching his forehead  
and he rehearsed the vision that he beheld at the altar of his father  
and he described his wonderment  
to behold Eden in the valleys of Heleah  
and he told how it all changed with the expansion of wickedness  
and of seeing the effect of the righteousness of Amazyadad  
on the Eerkodeshiy there  
and he spoke with much tenderness of heart  
of how the Eerkodeshiy wanted to die

- 67 And Shem described his mourning for the Eerkodeshiy  
while he was at his altar after seeing this vision  
and after that he could not get the poor Eerkodeshiy off his mind  
and now they were all covered with the waters of the flood  
and when he arrived home  
he used the elements of sweetness and told them  
that he promised he would see them again  
when they both were returned to Eden

- 68 And when he was describing  
his longings for the Lord and the Eerkodeshiy  
he said the words *Anokeesed cried*  
and when he said these words  
Shûm who was listening  
fainted  
and she groaned  
and fell down as though she was lifeless  
and they rushed to her aid and Ahabah held her  
and when she awoke from her faint she said  
*If Anokeesed cries how can I live*

- 69 And the fever of mourning came upon her  
and she was sick for some days  
and she would gently cry out in her sleep  
and Ahabah slept with her  
and prayed over her day and night  
and by and by Shûm began to recover  
and to regain her will to live  
but the flood left a permanent mark of sorrow within her soul

- 70 And when I viewed this scene  
I cried out in my soul  
and I said to the Lord

*Oh Lord  
if only there could be a vast multitude of people upon the earth  
that love You as Shûm did  
and He said  
Someday there will be  
with the new heaven and new earth  
after the judgement  
And our Father Anokeesed will fully rest at last*

71 And about the time Shûm was up and about  
doing her daily chores with her family  
those who had departed from the ark to travel back home to Qatar  
from which place they were stolen  
arrived in the encampment of Ebenim with alarming news  
but according to the custom  
they asked for bitter bread before they would tell their tale

72 And Shem thought to remove Shûm from hearing the news  
but she insisted on being there  
and after the meal was over  
they all took their places to hear from the travelers  
and it was reported to Noah and to all gathered there  
that the spirits of the Niphilim who killed Reshuya and Awkhoo  
were still there waiting for them  
even at the pool of heaven which was their most sacred place  
and they had fled from them out of fear  
and had come to ask Noah what to do  
and they were very downcast and weary  
from all they had to go through

73 And everyone was troubled at the news  
especially Noah  
but Shûm's response was a surprise  
and she listened carefully  
and she knew of the accounts of the pool of heaven  
and of the calamity of losing Reshuya and Awkhoo there  
and I could see that she was set with determination  
as she set her face in defiance against the evil spirits  
and she said  
*As I live it is enough  
Anokeesed has suffered enough  
Selah*

and she rose up upon her feet  
and all those assembled did not know what to think

- 74 And it came to pass that Noah established among the righteous  
a sure protection against the Niphilim with elements of righteousness  
that he received from the Lord which stand to this day  
and Shûm was comforted  
and soon things began to be normal again  
but they were short of provisions  
and the hardship was made larger  
by the additional people from the ark  
so feeding the children consumed Shûm's thoughts  
and all the people began to prepare to depart for the land southward

- 75 And the account has been written  
regarding their migration  
and the establishment of Shabuwa  
but all of the dealings of Shûm with the forces of evil has yet to be told

- 76 And it came to pass  
that when all the children of Shem and Shûm were fully grown  
word came to the sons of Haylek that slavery had been established  
in the land of Ur by Kaldu  
and immediately all in the camp of Salem began to wonder  
if the conditions of Heleah would come again to the earth

- 77 And all of the elders of Salem gathered  
to consider the matter  
and Melchizedek and Zedeqetelebab presided over the discussions  
and all the wives were confident  
that they could use the Day of Instruction  
thinking that Shabuwa  
would be able to bless the righteous in the land of Ur  
and allow the Lord to cause them to escape

- 78 And on the Day of Instruction they asked the Eerkodeshiy  
to bring about the escape of the righteous there  
and I believe it was the effect of that Shabuwa  
that brought Abraham out of slavery there  
to come to dwell in the holy land of Salem  
and their confidence in Shabuwa  
and the sure actions of the Eerkodeshiy  
in responding to their instructions

was a blessing to all  
and a comfort to many a poor heart

79 And now the vision is continuing and time seems to be passing  
and I am seeing Shûm  
and her hair is now snow white  
and she is old now yet vital in all she does  
and word has come to them  
that some of the wicked of Towah who escaped the flood  
were set about building a great tower in the land in Shinar  
and it was their intention to change  
the purposes of Anokeesed in creation  
and to see to it that the Decadarchiy became the objects of creation  
in the place of mankind

80 And thus the children of Anokeesed  
would be all brought into servitude  
and made to depart from the ways of righteousness and holiness  
and that the sanctity of marriage would be done away  
and the builders would become like God  
and make for themselves a name  
that would raise above the name of the Most High Anokeesed

81 And the Masters of Saycoo said  
*We will make ourselves a name of preeminence<sup>10</sup>*  
*and we shall decide the course of the earth*  
*And all the spirits of life in creation we will subjugate to our will*  
and the slaves were sorely put upon the building of the tower  
and the Eerkodeshiy were afraid  
and all heaven was perplexed  
and to them the threat seemed more severe  
than the conditions in the valley of Heleah  
that had brought about the flood  
and indeed it was more severe  
because in Heleah evil had come to encompass the entire region  
and the wicked were gathered there  
to make themselves a kingdom of their own liking  
just in that extensive valley  
but now with the tower in Shinar  
the full intention was to change the entire course of the earth

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<sup>10</sup> The name Shem actually means a "name of preeminence."



and to alter the created nature of the image of God  
in the midst of creation

82 And it came to pass that in those days  
Shûm walked daily with Anokeesed  
and Shem walked with Motsah the Lamb  
and their willingness to help Him carry His burden was very deliberate  
and all heaven put their hopes in Melchizedek and Zedeqetelebab <sup>11</sup>  
and both of them dwelt in their hearts continually  
upon the news from the tower  
and they could not get it off their minds  
and all the Eerkodeshiy hovered around them  
to see what they would do  
waiting patiently

83 And it came to pass  
that they both had their sacred places of resort  
where they went alone to fast and pray  
and to inquire of the Lord  
and the Lord was there  
and He spoke to them with comfort  
and they both received careful instructions in how they must proceed

84 And Zedeqetelebab came home  
after seven days of fasting and prayer  
and it was the same day that Melchizedek arrived home  
from the altar of Mount Pethak  
and she said *Husband*  
*Sabbath next I want to see with Urim*  
*The tower is too great a denial of Anokeesed*  
*for Shabuwa to remedy it*  
*And I must see the way to safeguard*  
*the purposes of Anokeesed in creation*  
*because evil is persistent to destroy the Four Orders of Creation*  
*once again*

85 And it came to pass  
that Shem had received similar bold instruction upon Pethak  
and their hearts were one in the matter

---

<sup>11</sup> Read II Achee 4:53-54

- 86 And it came to pass  
that in those days the people cleansed their camp  
and purified their lives in their camp with repentance  
in their urgent desire to come to the aid of heaven  
and because the needs of Anokeesed  
were about protecting His purposes in creation  
all the people knew it was wise to consult with the Urim  
using the Protection Tablet Shem had made for his wife
- 87 And they all knew  
that it had never been looked upon by Urim  
and many had wondered for a long time  
what information from the Lord it contained
- 88 And because they perceived that the Protection Tablet  
may be for the purpose of protecting Anokeesed's purposes in creation  
they prepared a place for Shûm to see  
and it was under a Baca tree which feels weeping for sin  
and it has a screen of bushes surrounding it for solitude  
and Shem put the Urim of Enoch upon his wife  
and he sat beside her to act as a listener  
and the sunlight fell softly on Salem to lighten the Urim  
and the rocks were made glad  
and the news of it reached the altar on Mount Pethak
- 89 And before her eyes  
came a vision of Anokeesed grieving over His creation  
and she beheld Motsah at the edge of eternity  
and He was facing her  
and it was very hard for her to view  
and He had one foot on the land of Elda  
and one foot on the crystal waters at the edge of eternity <sup>12</sup>  
and I saw it with her and it was the same view as I had seen before <sup>13</sup>  
that had brought such great despair to my heart  
and the foot on the water was lower than the other  
and His knee was bent in His struggles to carry His burden  
and He had upon each shoulder large round burdens  
and His arms were held up around the burdens  
and the burden He grasped in His right arm  
was the presence of Anokeesed in creation

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<sup>12</sup> See Rev 10:2, 5 & 8

<sup>13</sup> Melchizedek 7:32-35



and the burden He grasped in His left arm was the temporal earth  
and He was struggling with all His might to hold the two together

- 90 And His head was bowed in His efforts  
and His hair being down almost covered His face  
and the burdens on His shoulders were nearly touching  
and His shoulders were bare  
and the cloth around His middle was tattered and torn  
and our dear Savior could barely hold on  
under the weight of His burden  
and against the forces of evil trying to tear His two burdens apart  
in order to separate the Spirit and presence of Anokeesed  
from the earth  
so that evil could determine the course and nature of mankind

- 91 And the Lord was perspiring  
and he was covered with dust and dirt  
and it appeared to me as He staggered about that He may fall  
and I said  
*Oh God*  
*my poor dear Lord*  
*What must be done for Motsah*  
and His knees are dirty  
like He had fallen and stood up again  
and it seems like Shem is seeing it with her  
because they both are crying together like their hearts are broken  
and Shem said *Oh Lord how can I view this awful scene*

- 92 And Anokeesed spoke and He said  
*According to the Second Decree of Creation*  
*only my Son can protect my tender feelings for all my creations*  
*because He is a man of flesh*  
*Now know that together with the help of the **righteous***  
*and the presence of the **spirit of The Man** in creation*  
*and the **Abiding Angels** of the Fourth Station*  
*and the **Eerkodeshiy***  
*in a heavenly alliance*  
*can my purposes in creation remain in these days*  
*and in the days to come*<sup>14</sup>

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<sup>14</sup> Here we see it was actually Anokeesed who originated the alliance.

93 And Anokeesed said to Shûm

*Little Daughter*

*Your task as my righteous people*

*is to **establish an alliance with heaven***

*and join together to support my Son*

*to sustain Him*

*and nourish Him*

*and strengthen Him*

*altogether in the Covenant of Shabuwa <sup>15</sup>*

*For the foundations of Shabuwa will strengthen Him*

*to keep His burdens together in the arms of His embrace*

*And your repentance*

*and virtue*

*and the strength of your humility*

*will prevail for your people to do their part*

*in this alliance with heaven*

94 And the two of them

were very intent upon the vision

and were overcome together

and they lay down upon the ground

and thought upon all that had come before them

and did not speak to one another

and the Baca tree wept with them

and its fruit fell all around them

and the listeners informed all who were there

and many quiet prayers ascended up to Anokeesed in their behalf

and the people waited to see what would happen next

not knowing of that which they had seen

95 And it came to pass

that after she recovered herself Zedeqetelebab continued to look

and before her eyes came **the vision of a living Protection Tablet**

and I saw it with her

and I can see only two small details I left out on the one I made

it being the two dots on both sides and the number of leaves

being the only differences between the tablet she saw

and the one we have

---

<sup>15</sup> This is saying Anokeesed wants the alliance established using the Day of Instruction.

96 And the Lord said <sup>16</sup>

*In the four tasks given me by my Father  
the powers of darkness **cannot** alter nor influence two of them  
For evil cannot prevent me from **saving** those who sin and repent  
and evil **cannot** prevent me from **redeeming** the righteous  
to bring them back into the presence of my Father in Elda*

97 *However evil **can** have great sway  
over the lives of multitudes of people  
to cause them to live their lives in such a way  
that in their choosings I cannot save them  
And they are unwilling to be brought back  
into the presence of my Father  
because they choose waywardness  
violence  
and darkness  
And all these things grieve my Father  
and bring His poor soul down to despair and mourning*

98 *And these two **unassailable offerings** that I give my Father  
compose His only **two desires**  
namely that His children be saved from sin  
and are brought back into His presence  
So in these two ways I can assure His desires will be met  
And I have covenanted with Him  
as shown on the top half of the Covenant Tablet  
that I will create the heavens and the earth  
so the purpose and function of creation will be done in such a way  
as to set fully in place the continual gifts  
of salvation and redemption for all mankind who will repent*

99 *But the powers of evil **can** alter  
and influence my acts of creation and protection  
which define **the purposes** of my Father in creation  
which are the Four Orders of Creation  
And they constitute the reasons why He has a heaven and an earth  
And **my presence in creation**  
**is the very definition of His purposes in creation**  
And His purposes for creation are  
for His children to have the **gift of life**  
and be able to have it in fullness*

---

<sup>16</sup> Now it is changing from Anokeesed to Motsah

*and for His children to be free to exercise their **agencies**  
to choose the way they will go  
and what they will make of themselves by their daily choices  
And I am come to give life to all things  
And I am the word of truth  
and it is the truth that will make you free*

100 *And like all the Eerkodeshiy  
they can have the **sanctity of marriage** in their families  
to raise their children in holiness and purity of heart  
and so they can have no barriers to the joys of living a life of love  
as do all the spirits of life I have put in creation  
who are faithful to their first station  
that they were created to occupy  
And like me  
they also can be the true children of their Father*

101 *And lastly  
the Fourth Order of Creation is to find the wonder  
of walking with my Father in the way of life as His companion  
and **serving Him**  
and bringing Him all the joys of living  
in the richness of goodness and innocence of heart*

102 *And these Four Orders of Creation  
embody and define all His **purposes in creation**  
And they **can** be heavily infringed upon by evil  
and even done away with  
by the interventions of the agencies of the wicked  
And in this way the wicked who come together  
to combine their forces with Hell in an evil alliance  
can substitute their own purposes for creation  
so they **can** get power  
and gain  
and find dominance over all the peoples of the earth  
and even over creation itself*

103 *And my fourth task for my Father  
is to protect and safeguard His purposes for creation  
from the **violence**  
and **lies** of the wicked*

*and fear of **oppression** <sup>17</sup>  
when they broaden the effects of their evil  
to threaten the purposes of my Father in creation*

104 *And in this matter I need **the help of all the righteous**  
to come to my aid  
so that I may comfort my Father in His mourning  
And for this reason is this Protection Tablet come to you  
And it holds instructions for the righteous  
**so they will know how to establish an alliance with heaven**  
and know just how to function in such an alliance  
to come to my aid  
in my task of protecting the children of my Father  
and seeing to it that my Father's presence will always remain  
as one of the four spirits of life in creation <sup>18</sup>  
The day His holy purposes in creation are replaced by evil purposes  
will be the day of the end of creation for them*

105 *So it is incumbent upon all the righteous  
to pay diligent heed to what is written on this tablet  
**And it is my will that this message be sent abroad widely**  
so many of the righteous can come to my aid in my hard burden  
And in the end man can know no greater joy  
than to have found that they  
in the course of their lives  
acted decisively to comfort the Great Holy One Anokeesed*

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<sup>17</sup> The way, the truth, and the life.

<sup>18</sup> II Achee 5:17-21



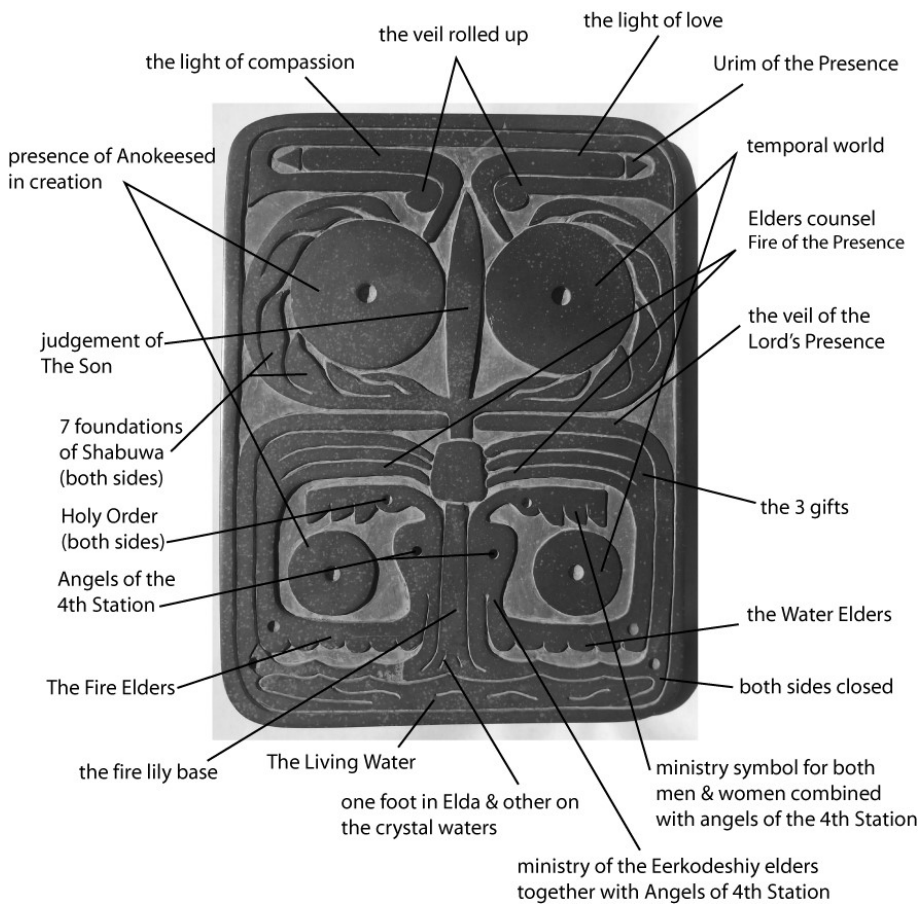
The Protection Tablet of Shûm  
The Book of Zedeqetelebab  
Chapter 2

- 1 And as I am seeing this tablet with Urim  
I now hear that there is a voice explaining the tablet to Zedeqetelebab  
and at first I thought it was Anokeesed  
but I saw the shadow of a quill of a feather pointing to each symbol  
as was the custom  
and then I knew it was Enoch speaking  
because it was his Urim through which she was seeing  
and I do not know why he is the one instructing her  
unless he is the author of it <sup>19</sup>
- 2 And Enoch said to Shûm  
*Motsah has now brought this tablet before your eyes with Urim  
And it comes to you in your service to Anokeesed  
in your part of the Holy Order  
and in your close walk with Anokeesed  
And these are instructions from heaven for the two of you together*
- 3 *And on this tablet in the center  
there is written the image of a fire lily and it forms a cross  
And it represents the visage of Motsah that you have seen  
with His two burdens upon His shoulders  
and His arms are wrapped around them  
And the two marks on the base of the plant  
are representing His having one foot in Elda  
and one on the crystal waters at the edge of eternity  
And I know that such a vision of our Lovely One is grievous to behold*
- 4 And Enoch said  
*There will issue forth from the left stone of the Urim <sup>20</sup>  
at the appointed time  
the light of love  
And it will spill out and flow over  
and the veil of heaven will be opened  
And the veil will be rolled up  
indicating that it will not be closed again at the end of days*

---

<sup>19</sup> Melchizedek 7:33-35, 73, 78,110-111. The vision of the Lord struggling to secure His two burdens first occurs in the context of Motsah asking Enoch to divide the earth to secure the purposes of Anokeesed in creation.

<sup>20</sup> Which in Elda is called the Urim stone of the Presence.



*And the light of love will encounter the temporal world  
and influence the lives of the children of Anokeesed forevermore  
And it will bend around the hard way  
to touch and penetrate the temporal world and all mankind there  
And there will be signs in the **earth**  
And the hills will dance before the eyes of men  
and the mountains will be made low*

- 5 *And the light of love  
issuing forth from the **left** stone of the Urim  
will flow between the veil and the judgment of Motsah the Lamb  
to be influenced by His judgement  
And the center leaf of the fire lily  
represents the judgement of the Lamb*
- 6 *And the curved leaf branches of the plant on the left side  
represent the seven foundations of Shabuwa to love in spite of sin  
And it is those foundations  
issuing forth from the powers of the alliance of heaven  
that will strengthen **His Arm of Salvation**  
and allow the righteous to have dominion for Anokeesed  
and bring about **a new earth***
- 7 *And the nations will be judged by the light of love  
issuing forth from before the face  
of Him who is  
and was  
and will forever be lovingkindness  
And the light shines forth from the **Urim of the Presence**  
And the **righteous**  
and the **Eerkodeshiy elders** of fire and water  
written in the Book of Life  
and the **Abiding Angels** of the Fourth Station together  
will find their dominion and preside over a new earth  
through **the presence of The Man**<sup>21</sup>  
so that all the individual righteous and the Eerkodeshiy can know  
in their every present moment  
that they are written in the Book of Life  
And all of those in the alliance shall base their lives  
upon the Seven Foundations of Shabuwa  
And the earth will endure to abide in holiness*

---

<sup>21</sup> The Man & purposes of Anokeesed, BoR Enoch 14:195-202

- 8 And Enoch continued and he said  
    *On the other side of the tablet on the **right** hand side*  
        *there will issue forth from the right hand stone of the Urim*  
            ***at the appointed time***  
            ***the light of compassion***  
    *And it too will spill out and flow over*  
    *And the veil of heaven will be opened here also*  
    *And it will be rolled up*  
        *indicating that is will not be closed again at the end of days*  
    *And the light of compassion will magnify*  
        *the presence of Motsah in creation before the eyes of all mankind*  
    *And it will bend around the easy way*  
        *to touch*  
        *and penetrate*  
        *and shine*  
            *before the eyes of all peoples*  
            *to illuminate the presence of Motsah in creation forevermore*  
    *And there will be signs in the **heavens***  
    *And the lights of heaven will dance before the eyes of men*  
    *And the stars will fall from the heavens*
- 9 *And the light of compassion*  
    *issuing forth from the right hand stone of the Urim*  
        *will flow between the veil and the judgement of Motsah the Lamb*  
            *to find its expression with His judgements*  
    *And the curved leaf branches of the plant on the right hand side*  
        *represent the seven foundations of Shabuwa*  
            *to reveal the Father through the Son*  
            *to all the children of men*  
    *And it is those seven foundations in Shabuwa*  
        *that reveal the glory of the Father*  
            *issuing forth from the powers of the alliance of heaven*  
        *that will strengthen **His Arm of Redemption***  
            *and allow the righteous to have dominion for Anokeesed*  
            *and bring about **a new heaven***
- 10 *And thus at the end of days*  
    *emerging out of the Arm of the Lord*  
    *and the diligence of the alliance of heaven*  
    *there will be at the first*  
        *a strong foreshadow of the new heaven and new earth*

*And this foreshadow will find its final completeness  
at the Second Coming when all things will be made new<sup>22</sup>*

- 11 *And the nations will be judged by the light of compassion  
issuing from before the face of Him who is lovingkindness  
For He is  
and was*

*and eternally shall be lovingkindness  
And with these two lights emerging to lighten the earth  
the whole light shines forth from the Urim in Elda  
to shine the light of the fire of the Presence upon creation  
in the midst of the alliance of heaven*

*And in all these things  
the alliance of heaven will bring comfort to Anokeesed  
and allow His purposes in creation to endure forever*

- 12 *And again the Seven Foundations of Shabuwa  
being lived by the **righteous**  
using the effects of the presence of **The Man**  
and the **Abiding Angels** of the Fourth Station  
and the elders of fire and water of the **Eerkodeshiy**  
will strengthen the arms of our Beloved Son  
who is the very Creator of heaven and earth*

- 13 *And thus the top half of the Protection Tablet  
is revealing how the purposes of Anokeesed can be maintained  
to endure when under the threats to the Four Orders of Creation  
and Motsah being buoyed up  
and protected by the alliance of heaven*

- 14 *And on the bottom of the tablet  
instructions are given as to how those among the righteous can know  
how the alliance of heaven can come to be established  
to aid Motsah in His burden to safeguard  
that mankind continue to be the objects of creation  
and not the wicked with their horrible Decadarchiy*

- 15 *And it came to pass  
that Melchizedek and Zedeqetelebab established and set in place  
an alliance with heaven for the first time*

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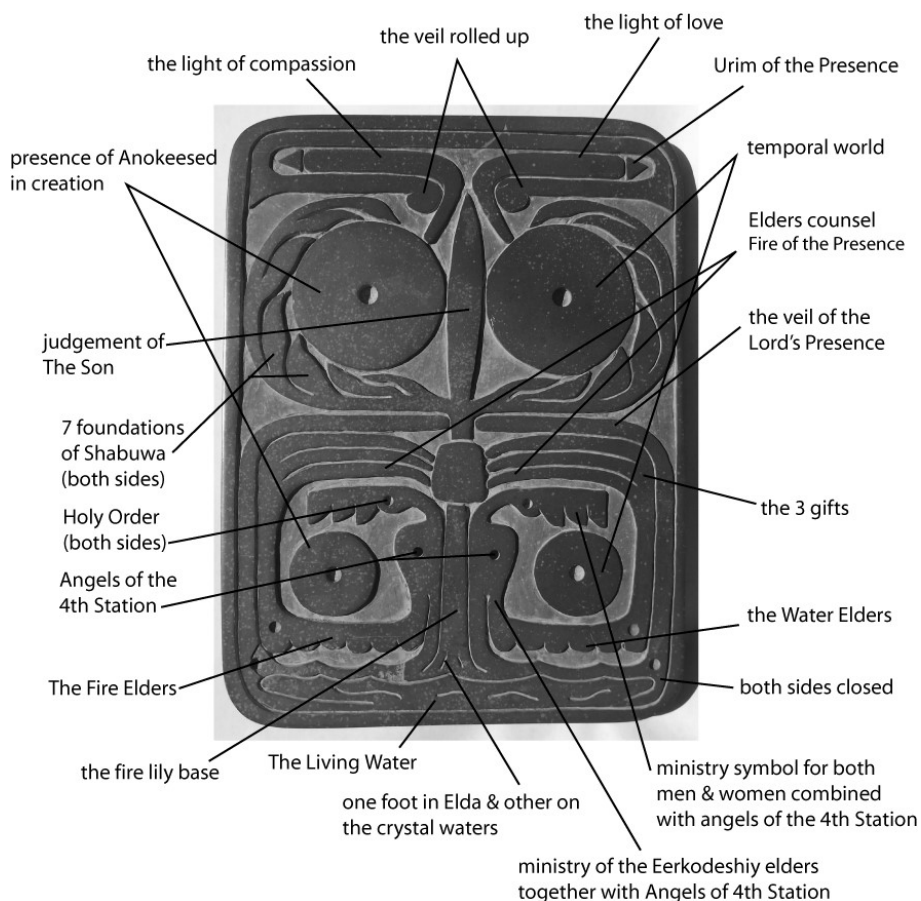
<sup>22</sup> Isaiah chapters 65 & 66. This describes the effect of the Arm of the Lord and a new heaven & new earth as foreshadowing the Second Coming.

and it is an agreement between the **righteous** in their day  
and the **Abiding Angels** of the Fourth Station  
and with the Elders among the **Eerkodeshiy**  
who are fire and water  
and what the three of them experience with **The Man**  
in their walk in holiness of way  
and which are written in the Book of Life  
for they together have joined their strengths  
and heaven and earth were thus combined against the forces of evil  
to come to the aid of Motsah the Lamb in His task  
of keeping the spirit and presence of His Father  
joined to the temporal world

- 16 And in this way it can be seen  
that the building of the tower was a greater threat  
than the evils in the valleys of Heleah  
for the intentions of the wicked in Heleah  
was just to establish a kingdom there  
but with the builders of the tower  
their intention was to alter the entire course of the earth  
and overcome all the visions of mankind  
so as to change the very human nature of all the people  
in order to find dominance over them
- 17 And it came to pass for this reason  
that the Lord brought forth the Protection Tablet to them  
with its careful instructions for establishing an alliance with heaven
- 18 And it was determined by the Council of Salem  
that they would use Shabuwa to establish the alliance of heaven  
according to their instructions  
and this is how they proceeded
- 19 All the people entered into an intense  
and sincere period of purifications by using repentance  
and the waters of cleansing  
and they sought reproof wherever it could be found  
and those in the Holy Order led the way  
with their expressions of humility  
and confessions before the Lord and the people  
and all was made in readiness as Shabuwa approached  
and all concerned familiarized themselves

with the compassion needed for Anokeesed in His burdens  
brought on by the prospect of His losing His purposes in creation

- 20 And on the **first Sabbath** of the seven Sabbaths  
having first set in place the third level of urgency for the long duration  
their trumps were silent  
with the mourning of the people for Anokeesed  
and the **fourth level of urgency was then carefully put in place**  
with Shem and Shûm presiding  
and all of the instructions of Enoch were carefully followed  
for this level of urgency  
and for them it was a day of mourning



together for Anokeesed  
and for Motsah the Lamb

- 21 And then raising up from this state of mourning  
the righteous there moved out in sure determination  
with faith and confidence to act on His behalf
- 22 And on the **second Sabbath** of the seven Sabbaths  
they blew the signal horn to approach **Anokeesed**  
to confer with Him as their Father in heaven  
And they proposed to Him their willingness  
to enter into an alliance with heaven for His sake  
and to ask Him to help them to be worthy  
and trustworthy children for Him  
And they **rehearsed to Him all they had done in their purifications**  
And they confessed their sins and shortcomings openly  
and they wept together  
And their tears were tuned to tears of joy in their forgiveness
- 23 And on the **third Sabbath**  
they sounded the Trump of Summons for the **Eerkodeshiy**  
and sounded the signal horns to summon  
the **angels** of the Fourth Station  
and with a humble spirit  
they **invited the Creator of heaven and earth**  
**to consider that which they were bringing before them all**  
and they professed to them their willingness  
to come to the aid of Motsah in entering the alliance of heaven  
and they expressed to them how much they loved Motsah  
and how they mourned over His burden  
to keep His Father connected to the temporal world  
and the matter was agreed upon by them all  
and the Trump of Determination was sounded
- 24 And on the **fourth Sabbath** they sounded katsars  
to summon the Eerkodeshiy for personal consultations  
before all the concourse of heaven  
and they sounded the Trumps of Welcome  
for the six elders of the water  
and the six elders of the fire  
and called them all by name  
and **invited them to enter into an alliance with them**  
to bring aid to Motsah the Lamb in His burdens for His Father



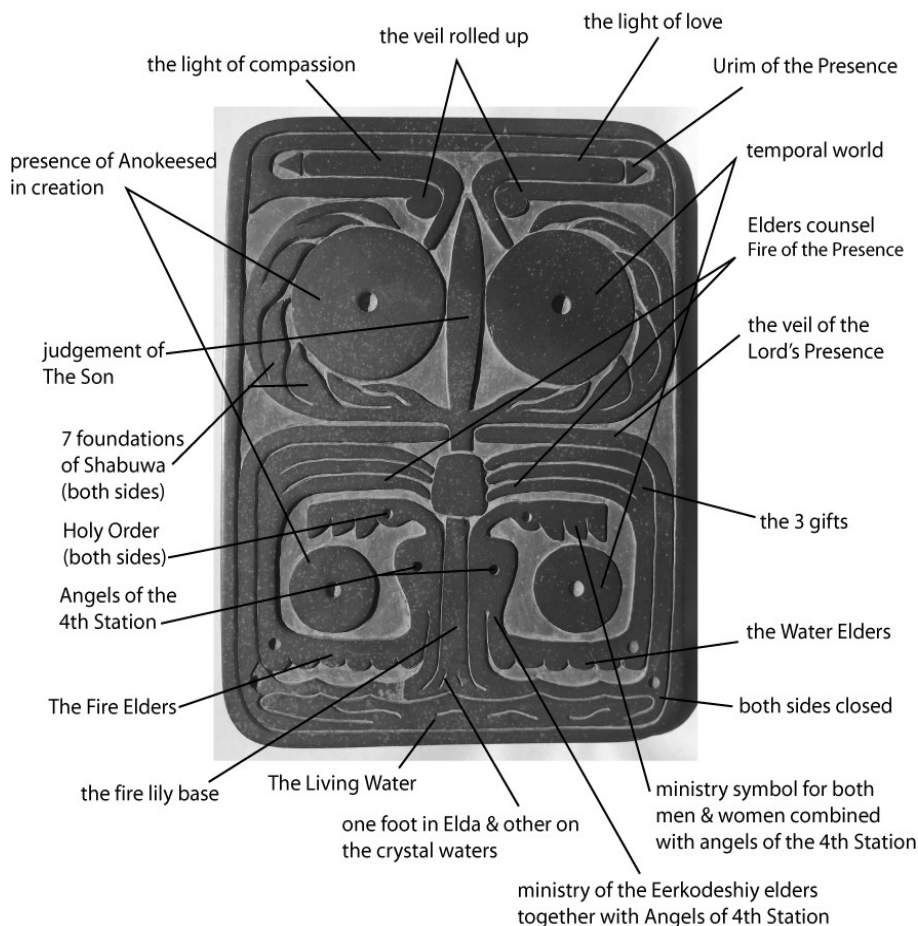
and Shem invited the elders  
to counsel together with them  
because he was the shepherd of the elders of fire and water  
and they said they would

- 25 And on the **fifth Sabbath** of the seven Sabbaths  
they sounded the signal horns  
to summon the angels of the Fourth Station  
before all the concourse of heaven for personal consultations  
and Shûm **invited the angels of the Fourth Station**  
**to counsel together with them**  
**in regard to the protection of Motsah the Lamb**  
in His hard burdens  
and she appealed to them to gather out of the Fourth Station of heaven  
all those who were willing to stand by Him  
and protect that which strengthens His Arms  
and nourish Him  
and uphold Him to encourage Him  
and they said they would  
and the signal horn of determination was sounded

- 26 And on the **sixth Sabbath** they sounded the trumps of declaration  
for both the Eerkodeshiy  
and the angels of the Fourth Station  
and they sang the Rock Song to make a request  
that all the Eerkodeshiy of the earth  
and all the righteous of the earth  
and all the angels of the Fourth Station  
would **release the spirit and the presence of Motsah the Lamb**  
for personal consultations  
which they have experienced day by day  
in all their many hosts since the beginning  
which is the Word that is built into all things  
defining the purposes of Anokeesed in creation  
and they invited that very presence that is written into the Book of Life  
to come into the alliance of heaven  
to be a reserve of Living Water for Motsah to refresh Him  
and bless His soul when He came to be in need

- 27 And on the **seventh Sabbath** they sounded the trumps and signal horns  
**to set in place the alliance of heaven**  
**to declare before the entire concourse of heaven**  
**and to all the Watchers in creation**

**resounding into the dwelling places of those in heaven  
and on earth**  
and they asked for that which is written in the **Book of Life**  
**to become known far and wide**  
in the whole width and breadth of the earth and in heaven  
and this was to be heralded by **all** those in the alliance of heaven  
to sweep over the earth for a multitude of days  
and that the alliance was to include in it  
all the hosts of mankind upon the earth who love the Lord  
and all who will prepare themselves for vital service in Shabuwa



- 28 And these are the instructions on the bottom half of the tablet  
which are instructions for all those in the alliance to follow  
in the end of days  
in how they are to conduct themselves  
which Enoch explained to Shûm
- 29 On the bottom of the tablet is shown the Living Water  
and it can be seen that both sides of the water are closed  
and do not flow out as they do on the Guidance Tablet  
and when they are closed  
it indicates that the ministry of Motsah in the alliance of heaven  
is not that of Savior or Redeemer  
but **His function in the alliance is that of Creator**  
of things both on the earth on the left side  
and in heaven on the right side
- 30 And the water there on both sides  
rises up to form a veil surrounding all those engaged in the alliance  
because all in the alliance **are huddled together in Him as Creator**  
and the spirit of His presence in creation  
is before them and surrounds them  
because He is the Living Water
- 31 And it can be seen  
that Motsah has brought the fire of the presence out of Elda  
and placed it into the presence of those in the alliance  
so that it may receive the counsel  
advice  
petitions  
and pleadings of the alliance  
and this is shown with the seed head of the flower on the tablet  
being within the veil of His surrounding presence
- 32 And staying down with the Living Water among the alliance  
it can be seen that the fire lily  
arises out of the living waters in the temporal world  
and extends up into Elda  
and the fire lily represents  
the very and only Man that Anokeesed has become  
for the sake of all mankind  
and everything of the plant above the veil  
is shown to be at the edge of eternity  
and everything below the veil

is shown to be in the temporal world  
with all those in the alliance of heaven who abide there

33 And it can be seen in the center of the image of the fire lily  
on the bottom of the tablet  
that the Living Water also rises up on both sides of the fire lily  
independently of it  
to form potential symbols  
and the dot in the potential symbol represents the conscious awareness  
of the angels of the Fourth Station  
and these potentials are the symbol of the alliance of heaven  
and again the angels of the Fourth Station together **rise up**  
to associate themselves with those in the Holy Order  
and those who follow with them

34 And the angels of the Fourth Station  
also **flow down** to associate themselves  
with the six dignitaries of both the fire and water  
which are represented by the six tabs on both sides of the tablet  
and the dot on the end tab on both sides  
indicates a conscious awareness of the water and fire elders  
as it pertains directly to how they have felt about their Creator  
in all their personal present moments  
since the beginning of creation

35 And above the large round symbol  
over the **water elders** on the bottom of the tablet  
is shown the combined ministry of both  
the Holy Order among women  
and the angels of the Fourth Station  
being applied to **the temporal world**  
and the needs of Motsah as He carries His burden there  
and the dot there indicates  
that the righteous and the angels of the Fourth Station  
share in common all their desires  
and strengths in their ministry together  
with regard to the temporal world

36 And above the large round symbol  
over the **fire elders** on the bottom of the tablet  
is shown the combined ministry of both  
the Holy Order among the men  
and the angels of the Fourth Station

being applied to **Father's presence in the world**  
and needs of Motsah as He carries His burden for His Father  
and the dot there indicates  
that the righteous and the angels of the Fourth Station  
share in common all their desires  
and strengths in their ministry together  
with regard to the Father's presence in creation

37 And on the left side the six dignitaries of the water are  
starting on the outside of the tablet and moving in are  
**oceans** with her abundant life  
and **rivers** who are ever flowing with the gift of life  
and **fountains** who speak of purity and holiness of heart  
and **rain** that teaches us patience  
and **dew** that carries the message of our gentle Father  
and **misty clouds** to remind us that we came from Elda  
and during the course of the earth  
all of these elders have had special moments together with their Creator  
and with heaven  
and temporal mankind  
in enduring and personal ways  
and these encounters have delighted the heart of Anokeesed  
and they have all been recorded in the Book of Life  
and portions of **the Book of Life shall be opened**  
**before the eyes of all nations** through the alliance

38 And the spirits of the six water elders will raise up to accompany  
and hover over those of the Holy Order among women  
and the angels of the Fourth Station  
and Abiding Angels will strengthen those of the righteous  
by the power of the spirits of the Water Elders  
who are called upon to send forth their ministry of **the light of love**  
upon all those who would come to the Lamb  
to bring Him assistance  
and to all those who dwell in the temporal world  
and upon all such as those who need love and protection  
and those who are filled with that love and compassion  
to strengthen them for His sake  
and upon all the others who are written in the Book of Life  
so that Motsah will not have to be burdened also  
with their sufferings

39 And I saw and heard the worship conducted at Salem  
before the altar of Anokeesed  
that was the same altar used to bless the trumps by Shem  
and the requests and pleadings were made  
by the alliance of heaven on the Day of Instruction  
and Shem and Shûm asked that **the understandings** of the builders  
would be covered from hearing any instructions  
plied by the Decadarchiy  
or the wicked  
that would bring sorrow upon Anokeesed  
and all in the alliance received their instructions to carry this out

40 And it came to pass that the decrees  
of the righteous of the Holy Order in Salem  
rained down upon the righteous at their altar  
and the wicked who were building the tower  
were astonished at all the holy forces that surrounded them  
and they were subject to the decrees of the holy alliance  
and it was by these means  
that the desires of Anokeesed were protected by them

41 And the six Elders among the Eerkodeshiy of the **water**  
were diligently listening to those decrees  
and they acted decisively and with dispatch  
and in Shabuwa those six dignitaries have received  
the same three gifts Anokeesed has bestowed upon all mankind  
if they will receive them  
and those gifts on the Guidance Tablet for the six **water elders**  
are the gift of **feelings**  
the gift of the **Holy Spirit**  
and the gifts of **righteousness** for men  
and **charity** for women  
and these three gifts have been theirs even from the beginning  
as **they express human emotions in creation**  
because a loving and perfect Man created them

42 And the six water dignitaries receive instructions from the holy alliance  
and they raise up and turn themselves  
to approach **the fire of the presence**  
and they share with the fire  
their instructions  
and requests  
and pleadings gained from living with the righteous

and knowing The Man  
and they are sustained by the First Great Sevens  
and the fire of the presence will listen attentively  
to the waters of the earth  
and the elders of the water are a team together from the east  
and they are prepared to make way for the Kings of the East<sup>23</sup>  
who are those who gather the saints

43 And the waters hold the Spirit of the Creator  
like a reservoir of righteousness and charity  
and they will speak their message of advice to the fire of the presence  
and make their declarations to it on behalf of the alliance of heaven  
and the fire of the presence will respond to them favorably  
and under the careful guidance of Ge'iyra  
and the angels of the Fourth heaven  
bring judgement to the earth  
**and there will come a new earth**

44 And it came to pass that all these things were done in Salem  
to restore the **light of love** to the earth  
so there could be forgiveness  
and cleansing  
and a renewal  
and a new spirit in creation

45 And the waters were dried up  
that slaked the thirst of the builders  
and their understanding was covered before the eyes of one another  
to stupefy them  
and any water that remained under the heat of the sun became putrid  
and the builders were dispersed to go their ways in their confusion  
and righteousness triumphed once again  
even as it had done in the days of Noah  
and the purposes of Anokeesed in creation found their place secure

46 And on the other side of the tablet  
there are **six dignitaries of fire**  
and they also become a vital part of the alliance of heaven  
and starting on the outside and moving in they are  
the **sun** which is the light of compassion  
the **moon** brings the spirit of the light of compassion

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<sup>23</sup> Read Rev. 6:12

into the dark of night  
and the **stars** which speak of the eternal nature  
of the light of compassion  
and **volcanoes** which carry the burden of Motsah  
and express His distress in the face of evil  
and **Debariel** upon the altar  
in **fires** associated with those who cross over  
and **lightning** that is the mother of the thunder

47 And all these are the very elders of the Eerkodeshiy whose gift of life  
has mingled with the lives of the righteous since Eden  
and the ones who found their place in the Book of Life  
and these also have the same three gifts  
that are bestowed upon mankind  
as evidenced on the Guidance Tablet  
and they are also determined to rise up and move out  
to instruct the fire of the presence with their **light of compassion**

48 And their message is one that brings  
the **light of understanding** to mankind  
that is expressed as the compassion of our Creator  
and a message of righteousness and innocence of heart  
and the **fire of the presence** receives all these messages  
and petitions  
and pleadings  
with seriousness of heart  
and all this is heard in Elda  
and the light of the fire of the presence moves out and across the earth  
and the fire of the presence is the source of all life upon the earth  
and the mother of all life there  
and she will set her house in order  
like any mother would do her home  
**and there shall come a new heaven**

49 And this is how the alliance of heaven worked  
for the righteous of Salem  
and the bottom half of the tablet contains instructions  
for the righteous all during the course of the earth  
so we can all work together to come to the aid of Motsah  
in His burden to protect the purposes of His Father in creation

50 And the call to service is to all the righteous at the end of days  
who love Anokeesed and revere His name



**and it will behoove all the righteous everywhere  
to set in place participation in the alliance with heaven**  
during any period of the world when the Four Orders of Creation  
come to be set upon by the hosts of evil  
and remember the third level of urgency  
must be well set in place for a long duration ahead of time  
and all this is done in the context of the fourth level of urgency  
when the saints mourn with Him  
and for Him  
because His truths are being denied that once were affirmed

- 51 And the consideration of these things is deep and profound  
and must be entered into with diligence  
and sober mature thought  
first of all  
the righteous in this alliance are the weak members  
and the ones most tentative in their worthiness and preparation  
so careful thought must be taken by the righteous to purify their lives  
by using all their tools of repentance with real effect  
and by seeking reproval wherever it may be found  
in perfect unity  
and joining of spirit in rich humility  
and this is because Anokeesed will require the righteous  
in spite of their sins  
and in view of their rich forgiveness  
to be the one member of the alliance  
that must request and define that which the alliance addresses  
and Anokeesed requires this because of the Second Decree of Creation
- 52 And there are two of the members of the alliance that are temporal  
and two that are spiritual  
and the two must be joined together  
in rich and abiding bonds of love at the end of days  
which joining will long endure  
for the righteous and the Eerkodeshiy are temporal upon the earth  
and The Man and the angels of the Fourth Station  
are spiritual in heaven  
and the alliance joins spirit and element together in this way
- 53 And the men of the Holy Order  
are charged with addressing the presence of The Man in creation  
to join that presence with **the Eerkodeshiy**  
to safeguard the presence of the Father there

in the midst of all things  
and they together will be a strong voice to call forth a **new heaven**

54 And the women of the Holy Order  
are charged with addressing the angels of the Fourth Station of heaven  
to join them with **the righteous**  
to safeguard the presence of the Father in the lives of men  
and they together will be a strong voice to call forth a **new earth**

55 And it is essential  
that the righteous come to thoroughly understand  
just how to use the spirit and presence of Motsah the Lamb  
as Creator  
in His role in the alliance  
**and the purpose of the heavenly alliance**  
**is to protect and strengthen Motsah the Lamb**  
**so He can safeguard His Father's purposes in creation**  
so there comes the need to understand  
how the Lord can be used in His role in the alliance  
in order to protect Him in His task  
and all in the alliance must gather to be around Motsah  
and keep Him very near so they can be always aware of his needs

56 So now listen to understand wisdom  
for the role of the Lord in the alliance  
is likened to a man who foresaw  
that there would come a severe drought with intense heat  
and he laid by water for himself and his family  
and made shade for his loved ones against the heat  
and when the drought came  
the water and shade were out of his reach  
due to his being nearly overcome by the burden of the drought  
and his loved ones must assist him  
in rich and timely service  
by bringing to him that which he had laid by for that day

57 And the **water** He has put by  
is the definition and spirit of His presence in the Eerkodeshiy  
in their personal daily experiences with Him  
and the **shade** from the heat is our presence there with Him  
to ease His burden from the heat  
and all this is written in the Book of Life  
and His presence there in these two ways

is in fact  
the very definition of all of the purposes of Anokeesed in creation<sup>24</sup>  
and His role there in the alliance  
is not one of a Savior or a Redeemer  
but that of the Creator  
and in His hour of need  
the righteous can call for that which is written in the Book of Life  
to be made known in order to sustain Him because He is worthy  
and the strength laid by there in reserve  
in the surety of the truth  
which is held both in the Eerkodeshiy  
and their companion twenty-four conditions  
and in the lives of the righteous in their personal moments  
will be made known to all the earth  
even as any need arises

58 And in this way it can be understood  
how to use Motsah in the alliance to protect Him  
as He struggles to keep the presence of His Father  
in the temporal world  
and any among the righteous  
who are not acquainted with The Man in creation  
will find it difficult to be effective in their service  
in the alliance of heaven

59 And settlements of the righteous in Shabuwa in the end of days  
can set in place among themselves  
participation in the alliance of heaven  
when they follow the righteousness that has been established  
by the interpreter of the law<sup>25</sup> in all their ways in Shabuwa

60 And if they have no one in the Holy Order  
they can call upon someone of the Holy Order from another place  
to come to assist them  
and it is incumbent upon those righteous communities  
who wish to join with the alliance of heaven  
to be effective in their purifying their lives  
and living by the seven foundations of Shabuwa in perfect virtue  
so they can share in the joy

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<sup>24</sup> Read Enoch 14:202

<sup>25</sup> See CD Community Rule, column 6, line 7

of coming to the aid of their beloved Messiah  
as He serves His Father in heaven

- 61 So after considering all these things  
here is what the saints must do with this information  
in order to serve the Lord Motsah the Lamb
- 62 When you see and become aware  
of the Four Orders of Creation being brought under attack  
it is essential that **you not fight back against the threat**  
and the instructions for the fourth level of urgency  
must be implemented with a sure resolve and diligence  
and when you know that **free agency** is denied the people  
or there are huge social forces doing away with  
the **sanctity of marriage**  
or the **gift of life** is being denied  
and the children of Anokeesed are wrought upon  
for their beliefs in the Holy Great One **Anokeesed**  
then any of the righteous who are participating in the alliance  
must mourn for the truths of Anokeesed which are being denied  
and they must join together with each other  
in living the Seven Foundations of Shabuwa  
and keeping the Guidances for happy living  
and join with the Eerkodeshiy and the angels of heaven  
calling for that which is recorded in the Book of Life  
to become known  
and by following carefully all the instructions given on this tablet  
and in this way pray for Motsah to be strengthened in His burden  
with requesting assistance for Him  
to come from both heaven and earth  
and in these things your compassion for Him with His burden  
is relentless and complete  
showing evil no quarter
- 63 We must not allow Him to suffer alone  
but stand by His side in our hearts with confidence  
that the great power of The Man in the elements of the earth  
will be revealed  
and the purposes of Anokeesed in creation will endure forever
- 64 And after the Arm of the Lord is revealed  
the alliance of heaven will be the central force  
that will allow the righteous to gather the elect

and establish Ma'een over the whole face of the earth  
and in this way it can be known that once established  
the alliance of heaven shall endure  
until Motsah returns in the clouds of heaven  
Amen



The Protection Tablet of Shûm  
The Book of Zedeqetelebab  
Chapter 3

*We are including Ben Elim's dream, because it informs us on how to access the angels of the Fourth Station. It is printed below, and interestingly it flowed right into the poetic form used for the scriptural text, so it is presented that way here.*

- 1   Going to bed one night  
     and worried that I would not be able to know  
      how to access the angels of the Fourth Station  
      I had a dream
  
- 2   And in the dream  
     I was walking along in the woods  
      in one of the villages in our community  
     and as I was walking along  
      I was talking to an Abiding Angel  
      from the Fourth Station of Heaven  
     and I did not notice if it was a man or a woman  
      for the angel looked just like any person  
     and I will say  
      he was wearing a light brown garment  
      with a sash around his waist  
     and the garment was close fitting with short sleeves  
      but I do not know if it is important to note that or not
  
- 3   And as we walked along speaking together  
     we came to a house where a family was living  
      who no longer lives in our community  
     and I was carrying two square cedar sticks  
      which were about twelve inches long  
      and about the size of my index finger across
  
- 4   And in this house the family who lived there  
     had four children all born in the community  
     and I loved this family and had many concerns about them  
      for the man was like a son to me in how I loved him  
     but he was lazy  
      a failure as a husband and a father  
      and his wife disliked me intensely

- 5 And as the angel and I arrived closer to the house  
I was explaining to him all the positive things about this man  
that I could think of to say  
and I was doing this as I was holding these two cedar sticks  
and because I knew he was an Abiding Angel  
who watches over people  
and protects and blesses them  
I requested his help for this man  
and I suggested several things I would like the angel to do  
in his assistance for this man  
and I asked the angel to help the man  
to be compassionate with his family  
and to learn to apply himself in his labors  
and to become more loving and responsive to his wife  
and for him to get help in being motivated to teach his children  
and raise them up unto the Lord
- 6 And after I made all these statements and requests  
I laid one of the cedar sticks upon the ground just in front of us  
and as I laid it down I said  
*Will this be enough for you to do these things for him*  
And the angel looked at the stick on the ground and said  
*Oh yes*  
*It will be quite enough*  
and I was surprised that he so easily agreed to address my requests  
so I decided to ask him to do more  
for I was very worried about this couple's marriage  
so I stepped forward  
and laid down upon the ground my other cedar stick  
and asked for the angel's help for the man's wife  
and I asked that the help he would bring  
not seem to her that it came from my request  
but rather from her husband  
so that it would help them to love one another more  
and this time I wondered if two sticks would be enough  
for such important requests  
but the angel looked at the sticks lying on the ground  
and said *Oh yes that is easily enough*  
*I will do all you have asked of me*
- 7 And in this dream I found myself wondering  
what it was that the angel considered so valuable about the sticks  
and as it seems to be for me



I usually have an unusual connection to temporal realities  
in the midst of spiritual experiences like this  
and I said to the Lord in my mind  
*Wow Lord*  
*if I had a whole log I would be rich*  
and when I awakened  
the Lord explained to me what the angel saw of value in the sticks

- 8 And now to continue in this dream  
I next went with the angel  
still walking along  
but returning the way we had come  
and we came to a wall that had openings in it  
like a bank with teller windows  
and the wall was a little over my head in height  
and each window opening had a little counter  
just like a bank teller would use  
and we stopped at the opening in the center of the wall  
and I knew there were other windows but I only approached the one  
and somehow I knew  
that those who dwelt in the Fourth Station of heaven  
were on the other side of the wall through this window  
and somehow I knew that the time was in the very early morning  
and the angel standing by me seemed worried  
that I would disturb those behind the opening  
who may not be up and about yet <sup>26</sup>
- 9 But I was so eager I just hoped that it would be alright  
and I began to examine the window  
and the angel was standing back  
as though he did not wish to disturb his fellows  
and in the dream the Lord spoke to me and said  
*You need to make a screen so you can open and close this window*  
and it was just like when a bank teller puts up a cardboard screen  
to indicate that his window is closed  
so you would look for one elsewhere that is open  
and so I began to busily make a wooden screen  
and it was plain and square  
and just big enough to fit in the opening <sup>27</sup>  
and later as I reflected back I am surprised that I affixed a handle to it

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<sup>26</sup> Isn't it interesting that angles have to rest?

<sup>27</sup> It was made from the wood of a bee tree. Ya-ar wood. Strong's # 3293.

and I cut the top corners off  
so that they would not bump or scrape anything

- 10 And as I was completing this task  
I began to be surrounded by many angels  
moving out of the Fourth Station to go about their several tasks  
and they were very confident and knew just what they had to do  
and they did not seem to notice me  
and they were all wearing the same kind of garment  
as the angel I had been walking with  
and he was still there  
and I was impressed at how all of the angels were so organized  
confident  
and capable  
in what they were setting out to do

- 11 And so with four or five of the angels standing around me  
I showed them the screen that I had made  
and asked if it was sufficient  
and they all looked at it and said  
*Yes it is very good and will work fine*  
and I showed them the handle and asked if it was alright  
and they examined it and said it would work very well  
and I put the screen in and out of the window  
to demonstrate how it would work  
and the angels noticed the cut off corners on the top of the screen  
and spoke together of them with approval

- 12 And after the angels were all gone to their various tasks  
I asked the Lord  
how could they all be so well prepared and confident  
and He said  
*They all arrive here in the Fourth Station  
being well prepared by their three names*  
and I said  
*How do their names do that Lord*  
and He explained it to me  
and He said  
*When your family name is chosen in righteousness  
it thrusts you into the First Station of heaven  
to carry you along to be successful there  
by preparing you to know **how to love and be loved**  
And the First Station is where every human soul goes*

*to be confronted with light and love  
that shines forth from the spirit of my presence*

- 13 *And your Eerkodeshiy name  
thrusts you into the Second Station of heaven  
to carry you along to be **joined to the spirits of life in creation**  
And if you have known the Eerkodeshiy  
and called them by their names  
and they have called you by your name that they have for you  
and you have known one another in this life  
then you will add to your love and light  
the power of those righteous relationships  
And those relationships of love you will take with you  
as you move into the Third Station of heaven*

- 14 *And your Anokeesed name will prepare you  
for my personal presence in the Third Station  
And we will be **bound together as friends and companions**  
in such a way so that you may be redeemed  
and prepared for the Fourth Station*

- 15 *And the Fourth Station is the dwelling place  
of the spirit of the presence of my Father  
And your sure knowledge of how much He loves you  
cleanses you in redemption and brings you to your perfect self  
as in the day of your birth as a little baby  
And thus your Anokeesed name  
by being fully a part of your soul  
qualifies you in your work as an Abiding Angel  
and the dream ended  
and I awoke being filled with the Spirit  
Amen*

~ Ben Elim



## Appendix for Protection Tablet

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## Explanation and analysis of the dream

In the days that followed, I began to inquire with the Lord and apply study to put into place the meaning of the dream. And I know that everything in the dream will be instructions for those of the Holy Order to access the Fourth Station when confronted with important need for blessings and protections for the visions of the children of Anokeesed.

So I began by looking up in the Strong's Concordance all of the indications of element in the dream. I will cite the meaning and then tell how they apply to our instructions. I looked up the following words:

- **Window** - #6672, “tsohar”: *light, a window, double light i.e. noon – midday*. From #6671, *to glisten, to press out oil* as demonstrated by #3323 “yitshar”, *oil, light, anointing oil*. The word window is telling us to do this ceremony around noon. Sorcerers do their ceremonies opposite from this, around midnight. It indicates doing it at noon brings holiness like an anointing of oil.
- **Handle** - #3709, “kaph”: *the hollow hand or palm, the leaves of a palm tree*. From #3721, “kaphaph”, *to bow self down*. Related to #3722, *to cover with bitumen, expiate sin, cancel sin, cleanse, forgive, be merciful, pardon, reconcile*. The palm of the hand signals this must be done by those in the Covenant of Shabuwa. You bow yourself down and announce **you are in the covenant**. And in your heart you are accustomed to readily accepting reproval which leads to repentance and forgiveness, or that is to say you are covered with bitumen.
- **Screen** - #6532, “poreketh,” *a screen, sacred veil*. From #6531, *to separate, hold apart*. The word “screen” means you will be opening the veil between the temporal world (us) and the Fourth Station.
- **Cedar** – #729, “eraz” *to be firm, to cling tenaciously to all the good*. Cedar feels all the good in someone, which is the entire context for that which motivates the angels of the Fourth Station so they can join together with us to perform a task.
- **Corners** - #7106, “qatsa” *to scrape, to segregate*. Cutting the corners off indicates we must segregate or divide ourselves from sin, or unworthiness, or anger, or fear, and go forward in the confidence of the Lord.
- **Bee tree** - #3293, “ya-ar” *honeycomb as hived in trees*. And the wood is Ya-ar wood which comes from a bee tree signaling the veil is closely associated with **the good news of our Redeemer and Savior** indicating an inner and constant awareness of Him.

Out of these meanings come careful instructions for opening up the window of the Fourth Station in order to make requests of the angels. And

remember, in the dream the Lord asked me to establish the means of opening and using the window to the Fourth Station of heaven. I did that in the dream by making the screen with a handle, and cutting off the corners, and receiving approval from the angels there. I made the screen out of bee tree wood and this indicates that, from the start of making any request to remove the screen and open the window to the Fourth Station, there must be an overall awareness of the “good news” that we have our wonderful Messiah.<sup>28</sup> All those in the Fourth Station and with us here on earth are completely dependent on our Savior and Redeemer. His Spirit, His feelings, His example, and His love constitute all our framework in any relationship we have with the abiding angels. And that gratitude for Him for being this for us must be the foundation of all that is done here.

Now the window’s meaning indicates some very important things. First of all it should be midday when you approach to address the Fourth Station. Good uses the middle of the day (double light), and evil uses the middle of the night (double darkness). The window’s meaning also indicates that those making any request must be **anointed with the presence of the Holy Spirit** in that moment of their requests and in the way they live their lives.

The screen is the sacred veil separating us from heaven by which we are held apart from personal contact and fellowship with the abiding angels. So it is **by faith** that we believe they are there listening and willing to respond and that we are worthy to have them to respond to us.

Now the handle. Look up the word “handle” and you get the word *yawd*, which means the open right hand of the lovingkindness of Anokeesed. *Kaph* also means the **open hand or palm**. Both of these meanings refer to the covenant as in the **nail prints** or the Hebrews’ custom of **cutting the palm** as in a covenant kinship relationship. It also indicates that **you stand forgiven**. So you must feel the authority of the covenant for any and all for whom you are making a request - even your enemies as in my request for the women who detested me in the dream.

Remember to cleanse yourself, forgive others, be merciful to them and pardon them, and reconcile together, these are the essential feelings that will bring a response from heaven. And they are the underpinnings for your use of **the cedar stick**. As you approach to make a request, the square corners of the screen and the cedar sticks come into play. You must **scrape away and segregate** in your soul any and all negative feelings or any resentments from yourself that may be remaining for those for whom the request is being made. As you hold the cedar stick, you are reciting with all sincerity all the good in the ones for whom the request is being made for

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<sup>28</sup> Bees and honey are defined as the “good news of our Messiah.”

them, whether they be a friend or an enemy. At that moment, you stand as their advocate in much the same way as the Lord did when He stood before His Father persuading Him to create you or to forgive you with your daily errors.

Putting this all together now, we can list an order of worship or ceremony actually used to open the window of heaven and make requests for blessings and protections.

Elements required and preparations:

- One stick of ya-ar wood for the man,  $\frac{3}{4}$ " thick,  $1\frac{1}{2}$ " wide, & 12" long <sup>29</sup>
- Up to four sticks of cedar for the woman,  $\frac{3}{4}$ " square & 12" long
- Rishoniy element
- Worship garments for both man and woman
- Firekeeper if you have one (only use sacred fires). Note: A fire is only used in very serious and urgent requests, mostly to light prayer censers/pipes - most of the time no fire is used. You do not need an altar unless there is a sacred fire.
- A rock of witness, any rock of moderately large size.

### **Essential components of effective worship:**

The exact words to be said will not be given here, but the vital elements and feelings needed will be. Three things here are all essential: 1) complete honesty with the Lord about your order of service and your reasons for your request, 2) the right feelings of a pure, sincere heart, and 3) the proper use of the elements of righteousness.

As I indicated before, anyone can call upon the Lord to have angelic ministry. And such requests are taken seriously by the forces of good. The times we live in at the present can and will require extraordinary ministry and protections not encountered before by the righteous. So the Lord has provided the Protection Tablet and instructions to meet our most serious needs.

In the beginning, as righteous communities begin to assemble, what is outlined here will not be met with ideal circumstances among those who attempt to put this into effect. The Holy Order may not be fully in place for most of the righteous. You may not have all the elements yet, like worship garments, etc. So I will try to make it easy to know how to proceed in those early conditions.

First, establish a sacred place for prayer. Keep it sacred. The more private and the more Eerkodeshiy there the better.

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<sup>29</sup> It is best if it has bees was on the inside and bark on the outside.



When you become aware of a need, a fairly critical or pressing need, you resort to your sacred place (it could be your closet) with the intentions to just make a simple request or to make preparations to open up the window of the Fourth Station of heaven to make an urgent request of the abiding angels there. Come with the simple yet very important elements of righteousness, especially the sticks. It will be wise to collect and prepare these elements before a need arises in order to have them on hand and to know how to use them.



Ya-ar stick above & cedar sticks below

## Order of Service for the 4<sup>th</sup> Station

Service at/near midday

### Men of the Holy Order

- Bow down before altar
- Open hands, palm up – holding stick in one hand (Ya-ar wood)
- Touch the rock (altar or a selected rock of witness)<sup>30</sup>
- State who you are: “I am (use ANK name if you have one)<sup>31</sup>, in the Covenant of Shabuwa in Yawd of Ma’een and being a man after the Order of Melchizedek, I am here to open the screen of the window of the 4<sup>th</sup> Station of heaven, being anointed from the foundation of the world to perform this task.”
- Put down bee tree stick on the ground toward the north
- State to Motsah: “We are here to open the window of the Fourth Station of heaven to protect & bless the visions of the children of Anokeesed for His sake and the sake of His tender heart.”

### Women of the Holy Order (after window is open)

- Introduce self & task to Motsah: “I am \_\_ (ANK name)\_, in the Covenant of Shabuwa in Yawd of Ma’een, being the wife of a Man of Abarah, and being after the Order of Zedeqetelebab, I am here to make a request of Ge’iyra and the Angels of the 4<sup>th</sup> Station for protection and blessing for the children of Anokeesed, being designated from the foundation of the world to perform this task.”
- Hold stick(s) in hand
- Address Ge’iyra and the angels, speaking of all the good in those for whom you make this request
- Lay stick on ground (starting in east if there are 3 clans participating or if 3 sticks are needed)
- Make requests (see Melchizedek 8:94 to prepare as it also applies to the angels of the Fourth Station) – know Anokeesed’s desires – guided by the Spirit and the truth (below are typical requests)
  - Help hearing the spirit
  - Urgency
  - Protection of children
  - Help in identifying opposition
  - Help to not feel alone
  - Deliverance from evil

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<sup>30</sup> See Enoch 10:147 & on p. 505 of this volume.

<sup>31</sup> See Namegivers in Handbook, p. 305.

- Preservation of marriages
- Guidance to find safety
- Gifts of the Spirit
- An awareness of forgiveness
  - the request topics are limitless
- Women pick up sticks after requests
- The man picks up stick to close screen
- Prayers of gratitude and praise and personal thankfulness generally or to address any angel you know to be in attendance
- Closing Prayer by congregation or persons – using cedar

I would have on hand a written order of worship so that you won't stumble along trying to remember what to do.

Ideally both a man and woman (husband and wife) will make the attempt together. If you think you are a person after the Holy Order but you have not been able to go through the proper affirmation process<sup>32</sup> and you don't know for sure yet, then start out saying that to the Lord and ask Him to forgive you for not knowing and for Him to intercede on your behalf for the sake of the loved ones who stand in need.

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<sup>32</sup> Handbook of Established Righteousness p. 113

## For establishing the use of the alliance of heaven

A typical example of the process of establishing righteousness

- A people love Anokeesed and His Son and want to serve Him and raise their families in purity of heart
- They long to be right with Anokeesed and do all of His instructions
- They try to find ways to come together with likeminded people
- They try to find ways of living together to make it possible to realize their dreams of being a holy people for Anokeesed
- They need leadership of the Holy Order. Anokeesed has said He would provide those in the Holy Order for them <sup>33</sup>
- There is no Holy Order outside the Religion of Shabuwa that can perform the establishment of participation in the alliance with authority. Even though there may be several cultural expressions of Shabuwa, they all will be solidly founded upon the same seven foundations of Shabuwa.
- The Lord Himself set in place the Holy Order in both its parts with men and women at the original establishment of Shabuwa <sup>34</sup>
- At that time He outlined how a person must proceed to know if they have been called to that order of service <sup>35</sup>
  - Receive word in some kind of experience from the Lord of the calling
  - Do either 40 days for men or 22 days for women to get additional light and witness that the feelings for the calling or designation is correct and from the Lord
  - It is so important that truly humble and virtuous people are the only ones found in this Order that, when the Lord established this order in our day, He advised the people to have safeguards in place to ensure the integrity of this calling. The instructions for those safeguards are clearly written in the Handbook of Established Righteousness and they include:
    - Those for whom the ministry of the Holy Order is to be applied must be satisfied and comfortable with

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<sup>33</sup> See Covenant of the Community in Handbook of Established Righteousness p. 196.

<sup>34</sup> BoR Melchizedek chapter 12.

<sup>35</sup> See Handbook p. 113

all of the candidate's social, family, and spiritual relationships

- Some central leadership group must, without dissent, agree that all is in order in that regard before any days are done to affirm the calling
- Then the light received on the days (40 or 22) must be shared with that same leadership group and be seen to be genuine with no dissenting voice.
- If all confirms to this person's process and is approved, then a service of recognition is performed with celebration and feasting installing the Holy Order in that group of the righteous. Men and women both follow the same pattern.
- If a group of the righteous want to participate in the alliance of heaven, but they have no one in the Holy Order, they may solicit help of someone in that Order from elsewhere to come and establish participation in it in their midst until they have some in the Holy Order among themselves.
- Any group of the righteous who intend to participate in the alliance of heaven must first go through an intense period of purifications, as established by Melchizedek and Zedeqetelebab, to firmly set in place their virtues and that as well as possible they are altogether following the instructions of the Lord to them in their lives
- And it is common that before any group or community of the righteous need to serve with the alliance of heaven, the workings of evil usually have risen to the point where the Third Level of Urgency is called for. And the Third Level of Urgency should have been set in place for the long duration
- After the third level has thus been set, the 4<sup>th</sup> level of urgency can come to be implemented as conditions for the purpose of Anokeesed in creation deteriorate

**The alliance of heaven has been established one time for all the rest of the duration of the earth.** And the tools that brought the sacred fire that established it were burned, indicating a onetime establishment. Communities of the righteous can decide to engage in the alliance and contribute to the efforts of holiness in the earth and participate in it according to the instructions of the Lord to them. The Spirit of the Lord will have to lead in the various communities to set participation in the alliance

with them. All the possible uses of the alliance must be put in place and used only by those men and women in the Holy Order. So here is the ideal order of worship that a well-established community can follow.<sup>36</sup>

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<sup>36</sup> See Instructions for Order of Worship on p. 473 of this volume.

## How to participate in the alliance of heaven

How to participate in the alliance and how it functions, needs some explanation. The Protection Tablet information now makes the full expression of the Religion of Shabuwa complete. We now have three major religious functions: **the Day of Instruction, angelic ministry, and the alliance of heaven.**

The Day of Instruction, or the Feast of Weeks, referred to by the early church in Christ's day as the seven weeks of Shabuwa, was called Pentecost by those who spoke Greek. The Jews call this Shavuot and use it as a harvest festival. Whether Shabuwa morphed into Shavuot or if they are two different things is a subject of debate. I ask why would one have a seven week harvest festival? What would you be sevening? The purpose of Shabuwa, called the **Day of Instruction**, is to join the righteous with the spirits of life in creation in rich bonds of affection, which will result in their being empowered. It is a spiritual endeavor carried out when the righteous intervene with their agencies to influence events in the temporal world to bring blessings and comfort and strong expressions of the truth to our world. And it is in strict accordance with the Second Decree of Creation.

With us, historically, **Shabuwa** has been used in our day (first few years beginning in 1982) to inform the Eerkodeshiy of the nature of their lives in creation, emphasizing the Spirit of Motsah the Lamb being their source of life and their means of fulfilling the measure of their creation. Then, for the next twenty-eight years, **Shabuwa** was used to request the seven seals, trumps, and vials to be opened and applied to the earth and its peoples. It was also used to **establish the alliance of heaven**. It was first used for this by Melchizedek and Zedeqetelebab, who I will simply refer to as Shem and Shûm. They used the **alliance** to stop the building of the tower of Babel, and their establishment of the alliance remained in place through the time of the life of Messiah on earth and for a limited time thereafter. Ezekiel used it to restore the law which resulted in the Essene expression of Shabuwa in their watches and in community life as it was expressed by Zadoc the scribe of Nehemiah.

For them, historically, the alliance has been used exclusively within the context of the Watch Rule, which is how we still use it today. We also use baptism for purifications to prepare to utilize the alliance of heaven in much the same way as the ancient Essenes used the miqveh baths found at the Qumran site. Scholars of the Dead Sea Scrolls typically call the Watch Rule the "community rule" (1QS). But what is known as the Damascus Document (CD) is really their Community Rule. What scholars call the community rule is really their guidelines for the Watch or their Watch Rule. In ancient Israel, Essenes lived in enclaves in most all of the cities in towns

of the land. The Community Rule applied to them there with their families in their daily lives. The Rule has a strong teaching element of their history and philosophy. It has been little edited and revised over the Essene period in Israel. The Watch Rule, however, applied to their watch center which was called Secacah (Qumran today) where the men rotated in and out during intensive long periods of prayer vigils called “watches.” The local communities took care of their families while the men were there until they returned back home. The Watch Rule was taken very seriously and includes a strict set of rules meant to ensure purity and the success of their watches. And watches during any period are always very serious and careful holiness is observed. Historically they have resulted in major changes in the course of the earth. They used the alliance to implement a twenty-year watch to call forth the birth of Messiah, and later a thirty-year watch to pray Him through His life and ministry during His temporal life on the earth. How could anything be more serious than that? The strictness of the Watch Rule reflects that seriousness. It is only to be expected that twenty-four hours a day, seven day a week prayer, vigils would need to be continually focused on the changing needs of the day. For this reason, the Watch Rule (1QS) has more than 65 places where it has been edited, where the Community Rule (CD) has very little, if any, significant editing.

So remember, the alliance is typically used only in the setting of a Watch of either a long or short duration. The topics addressed there can be expected to change the course of the earth. The alliance is most often used in the context of the Fourth Level of Urgency, but may be used under less threatening circumstances, always being presided over by the Holy Order.

At the time of this writing, the alliance of heaven has been reestablished to endure until the Second Coming of Messiah. However, participation in it may be established by righteous communities who find the Lord leading them to go on watch to address serious needs. With my experience with watches, it would be ineffective for single individuals to try to use the alliance and do a watch. This is because the level of need that the alliance is used for goes far beyond any individual. **Just as Shabuwa, or the seven weeks of instruction, was used by Shem and Shûm to first establish the alliance, it can also be used to establish participation in the alliance by those assembled in righteous communities.** Below is an example of the order of worship that can be used to establish the use of the alliance of heaven in communities that have properly recognized members of the Holy Order, including both men and women, who live completely within the sanctity of marriage. These orders of worship can be adapted to how the Spirit is guiding you, but they have been shown to be very effective in bringing the righteous into complete participation in the alliance. The week #1 order of worship here is only used when the Fourth Level of Urgency is seen to be required. When the Fourth Level is deemed to not be required



then use the weeks preceding your watch to enter into vital and essential period of serious repentance. Then use the alternative order of worship to follow. Meet and address and discuss together the need and desire you have to move forward in participation in the alliance. On the first Sabbath of Shabuwa, dedicate yourselves to do the repentance and assess how everyone is doing in living by the seven foundations of Shabuwa. Then, in love, determine if there are any among you that, for some reason, should step aside from participating. Especially look for those who may be alien to or in conflict with any one of the Four Orders of Creation. Some examples would be:

- Those who espouse armed conflict and the killing of others, including abortions, and who are not living with the vital values that support the gift of life such that they believe in war and killing as a solution
- Those who strive for prominence in leadership to gain dominance over their fellows and who are not living with complete respect for the free use of agency with their fellows such as those who coheres and control and force others
- Those who are actively engaged in gender issues that go beyond a man and his rib, or who are not living in accordance with the sanctity of marriage like those who do not practice true equality between men & women
- Those involved in any occult activities and who are not living in support of the service to Anokeesed such as those who respond with anger when reprovved and who loath repentance

Do all of this in assembly together before the Lord, having first prepared the way privately so as to not have confrontations among yourselves. **The alliance of heaven cannot be utilized when those involved are in conflict together.** From all of this, you can see how important it is for communities to form with a high respect for the process of repentance.

Here now I have included the Orders of Worship that may be used to set in place participation in the alliance among your community. If your community is in early stages of development then ask the Lord how to proceed and humbly then just do what you can.

Basically, the pattern of these orders of worship for using Shabuwa to enter into the alliance goes like this:

- The **first Sabbath**, the Fourth Level of Urgency is acknowledged. It certainly seems that this highest level of urgency will be in place for the foreseeable future. It is a time to mourn with Anokeesed for the conditions of His world
- The **second Sabbath** you will be gathering before Anokeesed to speak with Him and consult with Him to ask Him to help you to be worthy to participate in the alliance
- The **third Sabbath** you will be summoning all the other three members of the alliance (Elders of the Eerkodeshiy, angels of the 4<sup>th</sup> Station, and Motsah) and proposing to them the plan to participate together in the alliance. Then, on the following Sabbaths, you will be addressing them one at a time, one each Sabbath, to accept your participation with them in the alliance
- The **fourth Sabbath** you summon Michael and the fire and water elders of the Eerkodeshiy to ask them if you can participate in the alliance. They will represent all the Eerkodeshiy in the alliance
- The **fifth Sabbath** you will be opening up the window of the Fourth Station of heaven and summoning Ge'iyra and the angels there to request from them permission to participate in the alliance together with them
- The **sixth Sabbath** you are petitioning Motsah, The Man and Creator who is in all things, if you may enter in to participate in the alliance on His behalf and for His sake. We all are hovering about Him to assist Him in His burden.
- The **seventh Sabbath** you will be celebrating your entry into participating in the alliance and rejoicing together before Anokeesed that now Motsah will have more help with His hard burden to keep His Father connected to the temporal earth<sup>37</sup>
- On the **Day of Instruction** you will be instructing the members of the alliance in the needs of Motsah. The women will do the instructing of the angels of the Fourth Station, and the men will be instructing the water and fire elders in their upcoming tasks. Both these groups of men & women are led by those in the Holy Order who preside over the whole process.

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<sup>37</sup> Your other topics will come along later.

Shabuwa Week #1  
Order of Worship – 4<sup>th</sup> Level of Urgency  
(optional)

- Dance up <sup>38</sup> to bless the altar
  - feeling what you put in the ground (loneliness, despair, weariness, hopelessness)
  - feeling of what you raise up (comfort, companionship, support & compassion)
- Drink water
- Light Eerkodeshiy fire – use for all weeks of Shabuwa
- Call on Anokeesed that we have bad news for Him
- **Sacred meal** – eat bitter bread & mulberry juice<sup>39</sup>
- **Men of Holy Order** will tell Anokeesed, the Eerkodeshiy & the 24 Conditions the bad news:
  - 4 Orders of Creation are being attacked
  - Eerkodeshiy are being overcome with grief
  - some of Anokeesed's people are lost without a way
- **Men** – led by the men of the Holy Order, *grieve with each one of the Eerkodeshiy*, in the order of their inscription. Starting with Kayal, call all them by name & grieve with them over what they are **guardian** over, **master** of, and what they **teach**, because all of these have been denied.
- **Women** – led by the women of the Holy Order, *grieve with the 24 Conditions*.<sup>40</sup> Call each one by name, stating the truth it holds and **grieve with the condition over that truth being denied** and what that feels like for the condition
- Principal Man of Holy Order & his wife declare the 4<sup>th</sup> Level of Urgency is set in place for the long duration
- People kneel and pray
- People rise up with confidence, determination, diligence & preparedness: ALL sing as led by the Lord

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<sup>38</sup> The Song of the Dance can only come by being given personally by the Mother of the Dance to those who seek it. The Spirit will tell her whether to give the song to someone or not. Contact information can be found on the last page of the Handbook of Established Righteousness. The dancers, as a part of the dance, spiritually put feelings into the ground and raise up with other feelings.

<sup>39</sup> For bitter bread read Shûm 1:71.

<sup>40</sup> Read Enoch p. 535.

- Closing Prayer
- Dance down
  - feeling what you put in the ground (grief & sorrow)
  - feeling of what you raise up (diligence & confidence)

## Shabuwa Week #1

(alternate Order of Worship  
If 4<sup>th</sup> level is not needed)

- Dance up and bless the altar
  - Put sins in the ground
  - Raise up with the spirit of forgiveness
- Light Eerkodeshiy fire
- Meet together to affirm commitments to live by the Seven Foundations of Shabuwa.
- Plan further righteousness that needs to be established among you that will better enable you as a community to participate in the alliance of heaven

## Shabuwa Week #2

### Order of Worship – offering purifications to Anokeesed

- Dance up to bless the altar
  - feeling what you put in the ground (all our sins)
  - feeling of what you raise up (spirit of forgiveness)
- Opening prayer
- **Trumpeteers - Signal horn** to approach Anokeesed <sup>41</sup>
- Opening statement, asking to confer with Anokeesed and propose our willingness to participate in the alliance of heaven
- **Rehearsal of purifications/confessions/desires & needs:**
  - Starting with the Holy Order
  - Followed by the congregation of the righteous
- Wash hands, face, and feet (we use spring/fountain water)
- **Sing Rock Song** (lyrics to follow)<sup>42</sup>
- **Request following the song:** request of Anokeesed and ask Him ***to help us to be worthy & trustworthy children for Him***

Oh Anokeesed,  
we are proposing to you our willingness  
to participate in an alliance with heaven  
for Your sake.  
And we ask You **to help us to be worthy,**  
by bringing to us a knowledge  
of our need for repentance  
so that we can be Your diligent and trustworthy children.  
We believe Motsah has forgiven us  
and will continue to forgive us  
for our sins.  
We are grateful for this wonderful opportunity to serve  
You.
- Other Statements & Closing Prayer

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<sup>41</sup> For how to learn the use of katsars and signal horn see Handbook p. 309.

<sup>42</sup> This song is found in Pseudepigrapha. p. 408 of volume II. If you have those who are designated as trumpeteers they can choose to learn the ancient soundings of the Essenes from our lead trumpeteer who you must meet in person. The Spirit will lead him to share or not to share. The various signals are not listed in the Handbook for this reason.

## Shabuwa Week 3

### Order of Worship

To propose participation in the alliance to all concerned,  
starting with the Eerkodeshiy

- Dance up to bless the altar
  - feeling what you put in the ground ( our loneliness )
  - feeling of what you raise up ( joining with the spirits of life in creation )
- Opening prayer
- **Trumps** – Katsars – Trump of Summons for Eerkodeshiy
- **Blow trump of Assembly & the men seat the Eerkodeshiy**
- **Opening window for the Fourth Station** by a man of the Holy Order
- **Trumps** – Signal horns – Trump to Summon the Angels of the Fourth Station
- **Trump of Assembly for angels of 4<sup>th</sup> Station**
- **Welcome the Angels of the Fourth Station** – statement to them & Ge'iyra - by woman of Holy Order
- **Invite The Man**, the Creator, to Counsel together, by man of the Holy Order,
- Cite His presence in all three others in the alliance –by woman of Holy Order
- Blow trump of welcome and greet all the assembly using mixed katsars & signal horns <sup>43</sup>
- Woman of the Holy Order will remind the alliance that we have been commanded to do this task from the Protection Tablet of Zedeqetelebab <sup>44</sup>
- State why you want to participate in the alliance of heaven: explaining to The Man, the Eerkodeshiy, and to the angels. The following are possible topics:
  - How much we all love Motsah
  - How we all know the Four Orders are now under attack
  - How we all mourn for Him with His burden

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<sup>43</sup> See p. 507 Handbook of Established Righteousness

<sup>44</sup> Read Shûm 1:93 &104

- How we all want a better world for the righteous & the children
  - How we all yearn for the earth to rest
  - How we all long for the gathering & Zion
  - Willingness for all of us to enter the alliance
- **Trumps** – Katsars & signal horns – Trump of Determination to carry out these kinds of desires with them
- Closing Prayer – fathers & all the children

## Shabuwa Week 4

### Order of Worship

Proposing participation next with  
the elders of the Eerkodeshiy

- Place fire on altar
- Dance up to bless the altar
  - feeling what you put in the ground (fear & intimidation)
  - feeling of what you raise up (personal confidence in Eerkodeshiy)
- 2 Opening prayers – 1 for water elders & 1 for fire elders
- **Trumps** – Katsars – Trump of Summons for Eerkodeshiy (no assembly or seating)
- **Trump of Welcome for 6 Water Elders**
- Welcome the 6 Water Elder (calling them by name)
- lead **Abraham's Water Song** around the altar (all sing)<sup>45</sup>
- **Trump of Welcome for 6 Fire Elders**
- Welcome the 6 Fire Elders (calling them by name)
- **All – Sing Fire Song**
- explain to Elders what you are doing & request of them that you may participate in the alliance of heaven
  
- Each one address the individual elders – Water Elders first; explain why we **desire to participate with** them in their uniqueness to advise and petition the Fire of the Presence and with their advice and pleadings for Motsah with **His burden** to keep His Father connected to creation. Inform them, share with them your hopes for your contribution to the alliance. Calling them by name, address them in their order of inscription on the Protection Tablet
- Water Elders – the women
  - Oceans
  - Rivers
  - Fountains
  - Rain
  - Dew
  - Misty Clouds that speak of Eden– Abariel

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<sup>45</sup> For location of this song see p. 524



- Fire Elders – the men
  - Sun
  - Moon
  - Stars
  - Volcanoes – Nether
  - Cooking Fires of the righteous– Debariel
  - Lightning – Ore
- **Man of Holy Order request of Michael** that we may counsel with him as he is the shepherd of the Elders of Water and Fire
- **Man of Holy Order request of Michael** about our hopes being in the Elders bringing forth the contents of the Book of Life
- **Man of Holy Order request of Michael** about our hopes in the anticipation of the voices of the 7 thunders and the prophecies of Anokeesed being fulfilled
- **Man of Holy Order** announce the Elders have now accepted you as participants in the alliance of heaven
- Closing Prayer – Holy Order women all

## Shabuwa Week 5

### Order of Worship

Proposing participation to the angels of 4<sup>th</sup> Station

- Place fire on altar
- Dance up to bless the altar
  - feeling what you put in the ground (unworthiness, grief over sin)
  - feeling of what you raise up (wholeness because of forgiveness)
- Opening prayer
- Man of Holy Order - Open the window to the Fourth Station
- **Trumps** – Signal horns – Trump of Summons for the angels
- **Woman of Holy Order** - Welcome Ge'iyra & the Hosts of Heaven
- **Trumps** – Signal horns – Trump of Welcome for the angels
- **ALL** - Sing Song of the Third Station of heaven <sup>46</sup>
- **Woman of Holy Order** explain to angels of Fourth Station our desires to participate in the alliance of heaven
- **Woman of the Holy Order** explain what the Clan ladies will be doing

Clan ladies will address Ge'iyra by Clans, in order of inscription, on the following topics. Appeal to Ge'iyra and the angels, your hope and expectation that among the angels who will gather out of the Fourth Station that there will be those who will:

Protection Clan		Service Clan		Virtue Clan	
<i>Protect The Way</i>		<i>Nourish The Truth</i>		<i>Strengthen The Life</i>	
<i>Against Evil: waywardness Power violence</i>	<i>To be Holy: The way Gentleness Peace</i>	<i>Against Evil: violence Gain lies</i>	<i>To be Holy: Peace All things common truth</i>	<i>Against Evil: darkness Dominance oppression</i>	<i>To be Holy: Light Agency Freedom</i>

<sup>46</sup> See last page in the Handbook for contacting in relation to songs. Lyrics are at the end of this appendix and reference Grandmothers 9:65-71.

- **Trump of Declaration to herald these requests and intentions**
- **A woman of the Holy Order will announce that the Angels of the Fourth Station have now accepted your participation in the alliance of heaven**
- **Closing Prayer**

## Shabuwa Week 6

### Order of Worship

**The Man** is invited as the Prince of the Host of the alliance

- Place fire on altar
- Dance up
  - feeling what you put in the ground (our sins & the effects of evil in society has had on us)
  - feeling of what you raise up (our forgiveness & hope for the day the earth will rest with Him)
- Opening Prayer
- Open Window to the 4<sup>th</sup> Station - man of Holy Order
- **Trumps – signal horns** – Trump to Summon Ge'iyra & the angels
- **Summon Ge'iyra & the angels** – Women of the Holy Order
- **Trump of Welcome for Angels**- signal horns
- **Welcome** the Angels of 4<sup>th</sup> Station
- **Trumps – katsars** – Trump to Summon Michael & the Elders of the Eerkodeshiy
- **Summon Michael & the Elders** – Men of the Holy Order
- **Trump of Welcome** – katsars
- **Welcome** Michael & the Elders
- Man of Holy Order gives a talk on The Man, the Creator, the Holy Spirit
- Request you to be able to participate with the presence of **The Man** in the alliance
- **Trump of Welcome** – signal horns
- Welcome the Man
- **Trumps** – mixed signal horns & katsars – Trump of Assembly for all the alliance
- **Responsive Reading** – all (see below)
- **Sing Honor Song of the Alliance of Heaven** – drum<sup>47</sup>
- **Express your gratefulness for His participation with you in the alliance**, as many individuals as are led to do so
- **Trump of Declaration**

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<sup>47</sup> This song must be given by a principal Man of Abarah in person.

- **Man of Holy Order declares that The Man has accepted you to participate as a member of the alliance**
- **Closing Prayer**

## Shabuwa Week 7

### Order of Worship

To declare that now your community can fully participate  
in the activities of the alliance of heaven  
A day of Celebration

- Place fire on altar
- Dance up to bless the altar
  - feeling what you put in the ground (worry & discouragement)
  - feeling of what you raise up (joy & happiness for the future)
- Opening Prayer
- Trump of Summons for the Alliance (mixed trumps)
- Welcome the members of the Alliance
- **Trump of Declaration**
- **Man of Holy Order declares** that you are now set in place as participants in the alliance of heaven and that you will prepare yourselves for vital service in Shabuwa
- **Responsive Reading** - all
- **Sing Honor Song of the Alliance of heaven**
- **Bless the Bread with sage** in usual way for the 7<sup>th</sup> trump
- **Dance the Bread - dancers**
- Eat Celebration Meal (bring drinking bowls for juice & honey butter for bread & 7 baskets)
- Period of Singing and Praising
- Prayer & Testimony (expressions of thankfulness and faith)
- **Closing Prayer**

**Responsive Reading of Blessing  
of Motsah the Lamb<sup>48</sup>**

Oh Anokeesed

we now stand here before you  
in the midst of your eternal lovingkindness  
and before the entire concourse of heaven  
to declare a multitude of sincere and generous blessings  
upon Motsah the Lamb

Oh Anokeesed

Motsah our Lamb is Worthy of every blessing  
for He has revealed Your words of truth  
May He effect judgement of that truth  
over all the earth  
for a multitude of days  
And may His visage arise in creation  
before the eyes of all mankind  
And may that Presence be made known  
to all the peoples of the earth  
and upon the isles of the sea  
May His gracious salvation of forgiveness  
shine forth  
like the sun upon the earth  
And may the light of His countenance  
remove all darkness  
from the lives of those who are oppressed  
And in this way  
may peace come upon the earth

And may all the hosts of heaven rejoice  
to see the day His Arm is revealed  
and the earth made glad  
and all the clouds  
will be filled with joy  
and the knowledge of His salvation

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<sup>48</sup> Adapted from the blessings from the Testament of Levi in the DSS.

be poured out on the earth  
        like the waters of the sea  
And may the Angels of the Presence  
        be made glad by Him  
And may the heavens be opened  
And from the temple of glory  
        may sanctification come upon Him  
        by the sounds of the loving voice of His Father  
        Anokeesed  
And may the full glory  
        of the Most High Anokeesed  
        burst forth from all creation  
        to rest upon Him to give Him rest  
And may the spirit of rich fulfillment  
        rest upon His shoulders  
        like the gentle touch of a dove  
And may He be praised forever  
        because He has given the righteous  
        the dignity that comes from knowing the truth  
And may all His righteous ones prosper  
        in the truth  
And in His priesthood  
        may all the peoples of the earth have  
        knowledge  
        truth  
        and understanding  
        multiplied to its fullest expressions  
And may the righteous be illumined  
        by the brilliance of His countenance  
And may Israel  
        no longer be diminished by her ignorance  
        but rise up out of darkness  
        into the light  
        so Abraham  
        Isaac  
        and Jacob  
        can rejoice at long last  
And may He open the oaks of Pethak  
        so the children of Anokeesed

can see Eden to cross over there  
and so the threat of despair and violence  
be removed forevermore  
And may He grant to the saints  
that they may eat from the tree of life  
so the people of the light  
can find their dominion  
for a multitude of days  
and Motsah can rejoice in His people  
And may He be pleased and comforted  
by His righteous ones forevermore  
And may the fire of the presence look favorably  
upon the pleadings and petitions  
of the elders of the Eerkodeshiy  
to set in order the earth  
as the home for the children of Anokeesed  
And peace  
and a holy dominion by the people of light  
reign upon the earth for a multitude of days  
  
Amen Amen Amen Amen



**These are some things the alliance of heaven  
can be used for:**

- To usher in times and seasons according to that which pleases the tender heart of Anokeesed
- To bring healing and comfort to the Eerkodeshiy in creation
- To set at liberty those who are bound by the beasts of the earth
- To prepare the way for the purposes of Anokeesed in creation
- To herald the light of truth into darkness
- To reprove assemblies and multitudes of the wicked
- To gather the righteous of the Lord from their exile
- To raise the dead
- To reestablish the divisions of the earth in regions overrun by the wicked
- To heal and bring comfort to refugees from the violence of wickedness
- To mount a defense of the innocent who despair to find their gift of life
- To bring comfort and consolation to Motsah the Lamb in times of His need
- To protect the Four Orders of creation
- To call forth the Arm of the Lord
- To call forth the establishment of Zion in regions of the earth
- To call forth the Great Gathering when the Lord will gather His people for the second time
- And to act to support the duties of the Holy Order listed by the Lord at Shem's altar
- Etc.

## Third Level of Urgency

Melchizedek 12:113-114 - Order of Zedeqetelebab, vital contribution to levels of urgency

Enoch 14:168-178 - Third Level of Urgency

*Bedal 14:168*

*And it comes into being when the elements of wickedness  
are used against you with the added evil  
of explicit denial of a specific truth  
that was previously affirmed by them  
but now is denied in relation to the righteous*

Element: prayer pipes

### Order of Service

All things led by a Man of Abarah & his wife

- Privately Invite directions, use names & ask permission to address conditions
- Light fire - use Eerkodeshiy fire
- talk & instruct congregation
- **Men of Service – Phase 1**
  - V. 171 – pour their hearts out to them informing them of all they have done to address the forces coming against them
  - First speak to the Eerkodeshiy associated with the condition to inform them of all that's been done to safeguard His people with the truth
  - Ask them (Eerkodeshiy) for assistance (be specific) to help overcome the forces of darkness
  - Pray to Anokeesed for Him to instruct the Eerkodeshiy
  - Speak now to each condition, calling it by its proper name and listing ***the truth is holds and how it has been denied***
  - Mourn with the condition and express comfort to it – give it Rishoniy element
  - Assure the condition that Anokeesed will instruct the Eerkodeshiy and they will bring assistance (examples below of what can be used)
    - East – first snowflakes of winter
    - South – picking of all fruit & contact with esseeb
    - West – quietly rising smoke
    - North – rainbows against the light

### **Phase 2 (if needed)**

- Men of Service – v. 177, make declarations asking the Spirit of Motsah & Anokeesed to come to the righteous to guide them – feelings from the four directions established. in the Division of the Earth
- Four Mothers – reaffirm that the adversary & the Decadarchiy do not get to live in heaven & do not get to come into the lives of the righteous uninvited

### **Phase 3 (if needed)**

V. 178 And if the need persists

you shall **make these declarations year by year**

**on the first day of the season of Fall**

on the very day starting at sunrise

And in this way these protections will be set in place  
for the coming year

Each phase is followed by the women of the Order of Zedeqetelebab petitioning Ge'iyra and the abiding angels for blessings and protections in relation to the needs of the urgency.

I will now address additional information for the second major religious function in the Religion of Shabuwa: angelic ministry. As you may already know, any person can call upon the angels of heaven to help with needs for blessings and protection. You do not use the window of the Fourth Station in this personal use. You simply address your angel who is ever watching over you.

I have to say something about angels here that I have felt so many times. They are very embarrassed to be prayed to like we pray to the Lord. You pray only to the Lord and His Father Anokeesed. You speak to angels just as you would speak to each other. When those have passed on into the next life, even if mankind has designated them to be a saint, as many are likely to do, the Lord shields them from their embarrassment by not allowing them to hear those prayers. No one knows better in heaven than those who have departed this life who is worthy of prayer there than the angels of the Fourth Station. The Lord, I am sure, hears such prayers and will respond to needs of ministry.

So here is how the righteous treat prayer in contrast to just speaking to any other holy entity. I pray to the Lord and tell Him that I want to speak to an Eerkodeshiy or an angel while in His Presence. Then I speak to them. And while I also speak to the Lord in the same casual way, just identifying that to Him keeps me in perspective of just who is worthy of my ardent prayers.

The instructions for implementing the use of the angels of the Fourth Station are clear in the Protection Tablet information given in Chapter 3 and in this appendix. And as for Shabuwa, it is a Day of Instruction and of requests. The seven weeks of Sabbath trumps are lead ups to the Day of Instruction. They are early morning ceremonies where the Eerkodeshiy are summoned (but not instructed until the Day of Instruction) and spoken to, to prepare for that day. We have used Shabuwa's Day of Instruction for many things. Here are some of what may be requested on that day:

- That the truth will come clearly to all those who seek it
- That those who are trapped in areas of violence and oppression may escape
- That those who find themselves displaced by war will find their place in holiness and truth
- That the children of the wicked may be able to find release from their traditions

- That victims of every sort may come to comfort and be protected and healed

One can only imagine how many profound things Shabuwa has been used for during the long years it was operating among the righteous since the time of Shem and Shûm. We have carefully used Shabuwa for such things now for the last 40 years. – Ben Elim

## Day of Instruction – Shabuwa

May 23, 2022

Instructions received by Urim for the righteous  
at the altar of the white stone,  
in the presence of scribes & the assembled congregation

As I anticipated instructing the righteous, with the Sabbaths of Shabuwa for establishing the alliance of heaven were progressing, I had some few things the Spirit had helped me to know as to what to say. But it seemed more and more inadequate as the days went by. On the Sabbaths of Shabuwa, we all must be gathered at the altar to begin at the first glimpse of the orb of the sun. So we all must be up, ready and traveling to the altar in the dark – either walking or driving horses. About an hour before it was time to get up, I was going over in my mind what I might say. And it seemed more inadequate than ever. The angels of heaven were to be instructed by the women, being led by the women in the Holy Order. The Eerkodeshiy were to be instructed by the men, being led by the men in the Holy Order.

So my part lay heavily upon me because the righteous need instructions most of all. As I was again going over in my mind what I might say, I said to the Lord, “Lord, I really don’t know what to say. What should be said to them?”

And the Spirit said plainly, “Look and see.” I immediately knew the answer would come with the Urim. I had to get things ready. None of the scribes would know about it before hand.

Meanwhile, the worship at the altar went ahead as it had been planned. At the end of the worship, when it came time for me to do my part, it was announced to all the assembled congregation that they would need to prepare for being in the presence of the Urim in use, by following the Lord’s instructions in using the Urim plant with prayers of repentance. It had been many years since I had used the Urim in public. I sat on the west side of the altar facing east. Six scribes sat immediately behind me on straw bales with the congregation close around them. For many, it was the first time to experience the Urim in use.

Before I begin to write what the scribes recorded, it would be good to once again explain some details of how the Urim worked on this

occasion. Through the Urim, I saw that there was a large group of people (angels) located on the right side of the Lord who actually gave the instructions that are to follow. They were not close, but not so far away that I could not recognize them. Out of this large group, some few came closer to speak. At first I thought I recognized them, but if I dwelt in my mind on just who they were, it would distract me from hearing what they said. So in the scribed narration I did not mention any names. At first I thought I recognized the one speaking and I was not aware of the pattern the information I was receiving was taking. Different individuals were instructing us about the seven foundations of Shabuwa. I did not realize this until after the third foundation was addressed. Also, at about that point, I began to know who each speaker was for sure. But I still did not want to be distracted by trying to be sure. When we received the Ten Guidances in *The Book of Remembrance of our Ancient Grandmothers*, I had become distracted trying to keep count as we received them to be sure I heard ten – and I ended up hearing only nine. I had to go back and inquire of the Lord to get the tenth one. From that experience, I learned my lesson to just listen to what is being said, to record it, and deal with the details like this as I am writing from the scribe notes.

A man of Abarah, who is one of the scribes, said a prayer and I put on the Urim to look. The following was recorded by the scribes.

- 1 After a brief moment  
    I began to see the Lord afar off  
        just above the horizon of the morning sunrise  
    and He was very burdened  
        but He was not close enough for me to be overcome  
        with the kind of feelings I get when I see and feel His burden  
    and this time  
        instead of being bent down by His burden  
        He is turned  
        and watching our congregation gathered around the altar
- 2 And on His south (left) side  
    I see a large congregation of angels singing praises  
    and it is a great chorus with their anthems filling the earth  
    and I can feel in their singing their gratefulness  
        that now at long last  
        their wonderful Messiah has a vast company of help to assist Him  
        with the alliance of heaven

- 3 And they are celebrating all the instructions  
that they have just now received by us in Shabuwa  
here at the altar of Anokeesed  
and my heart was full with gratefulness  
that we had accomplished that which had made heaven rejoice  
and I paused to enjoy the moment
- 4 And it was but a moment later  
that I notice another congregation of angels  
on the Lord's right side to the north  
and they felt entirely different  
and they were speaking words of urgency  
and they were happy but intensely serious
- 5 And as I looked I began to realize  
that from them would come our instructions  
and while the chorus on the Lord's left  
consisted mostly of the Eerkodeshiy  
joined with righteous saints from the Fourth Station of heaven  
the assembly on His right side  
consisted of only angels of the Fourth Station  
who in the past during their walk on the earth  
had been heavily burdened with leading their people  
in rich service to Anokeesed
- 6 And I saw a small group of them get closer to me  
and it ended up that not all of them would speak  
and that which they were saying was both urgent and serious  
and it took me a moment to be able to listen  
and they seemed to be speaking all at once  
so I had to concentrate on one at a time  
and as I did this some of them came closer  
so that I could make out what was being said  
and as I focused on one at a time the others seemed to be quiet  
and I began to hear the instructions
- 7 And their faces were set with strong determination  
and what was being said was loving and very clear  
and their urgency seemed to have a feeling of wisdom  
in their knowing  
that many of the righteous to whom their words would come  
would find it hard to overcome



to triumph in accomplishing their instructions  
and in my heart I felt a prayer and I said  
*Oh Lord please help us to succeed  
and strengthen us in our lovingkindness for one another*

- 8 And the forces of evil that have long been held back  
are about to burst forth like waves of filthy water  
but the wicked among men are very small and of no account  
in the face of the love of all those in the alliance of heaven  
as we stand before Anokeesed
- 9 And as I try to hear their urgent words  
that will bring success to the contributions of the saints in the alliance  
I am asking  
*What are they saying  
My my what they are saying*  
Oh joy of joys  
they indeed know what to say to the trembling righteous  
and at this moment I am discerning  
that this congregation on the right side of Motsah is made up of  
some of the Holy Order from among those of the Fourth Station  
and their wisdom comes from their utter holiness
- 10 Listen all you saints  
for rich wisdom is now come to you  
one is stepping forward  
and it is Michael  
and he is going to address the first foundation of Shabuwa  
and he is saying  
*It is time for you to cleanse your minds and souls  
and shake off the effects the wicked world has had on you*  
*And you must be intent on not looking back  
but look only to a new day*  
*You must look forward and strain to behold your newness  
and lay hold of it*  
*And you must enter into a time of determination in your repentance  
on a level that the righteous have never had to enter into before*  
*And in all the course of the earth  
there had never been such a need  
for the righteous to embrace their repentance*

- 11 *And the conditions of the evil world that have surrounded you  
to condition your souls has not been haphazard  
but cunningly planned and executed to spiritually disable you  
so that when the Lord calls  
you cannot answer  
And evil has been carefully designed by the forces of darkness  
to cause you to have disdain and animosity toward reproof  
And Belial has purposefully  
attacked the first foundation of Shabuwa in your lives*
- 12 And I would remind you how to understand  
the first foundation of Shabuwa  
it is many things  
that all come to be described as a complete and heavenly joining
- (1) it is the righteous **joining** in rich bonds of affection  
with the Eerkodeshiy
  - (2) and it is the husband and wife **joining** in spirit and body  
in unwavering and compassionate love for one another  
in all circumstances
  - (3) and it is the **joining** of Messiah with His righteous  
and the Eerkodeshiy  
as signified by the wedding supper of the Lamb
  - (4) and it is the **joining** of the angels of the Fourth Station  
to all their loved ones in the temporal world with protective care
  - (5) and it is the **joining** of the righteous with The Man  
who is in all things for their sake
  - (6) and for all the righteous it is a **joining** with a bond unbroken  
to their anointed Holy One Motsah the Lamb
  - (7) and central to all these **joinings** is the sanctity of marriage <sup>49</sup>
- 13 And Michael continued and he said  
*And marriage has been the first to be attacked by evil  
all down through the ages  
And the foremost evil weapons used by the adversary  
against the righteous in their marriages  
are low self-esteem and pride  
And this force is powerful and can only be overcome  
by reproof flowing easily between husband and wife*

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<sup>49</sup> 7 ways of joining

- 14 *Look with alarm at the times you are annoyed  
when your spouse brings you a knowledge  
of something you can do differently  
or something you could learn  
or improve on  
or to change in your perspective  
And decide with a firm resolve  
that those feelings will not happen anymore  
And fall into each other's arms  
and weep for your sins in rich repentance  
then immediately ask for the reproof to be stated once again  
and the need for change made clear  
listening with ears of love and rich humility  
And using this habit will safeguard your first foundation of Shabuwa  
And you together will triumph over the conditions  
that you have been subjected to in the world  
So find ways to come together in the sanctity of your marriage  
with unbounding love and compassion for one another  
because if the first foundation of Shabuwa is weak in your lives  
then the other foundations have little to build upon*
- 15 *And now Michael is stepping back  
and I see Yaatekawd stepping forward  
and he is come to speak of the second foundation of Shabuwa  
To all of you in the alliance  
learn to seek reproof as you would search to find a treasure  
like a tasty fruit among the living spirits of the earth  
For if you do not do this  
to prepare yourselves for service to Anokeesed  
when He calls  
you will not be able to answer  
and your day to bless Him will pass you by*
- 16 *And those who are not married  
as my son has explained to you  
can still enter into loving those  
who come with a message of reproof  
in the same way  
So seek the gentle voices of the Eerkodeshiy  
when they speak of the need for repentance  
with their tender words of reproof  
for they are given life by the Living Water*

*And ask questions  
and look happily upon the knowledge of your time to change  
for our lovely Motsah the Lamb  
And it may bring you sorrow to encounter your need for repentance  
but it will pass away by the surrounding love of our Redeemer  
who is The Man in the midst of all creation  
And His presence surrounds you with a veil of love<sup>50</sup>*

17 And I see a woman of perfect form  
standing beside her grandfather Yaatsekawd  
and as I began to wonder who she is the Spirit said  
*It is Ashmoreth*  
and she is going to speak  
and she is going to address more  
on the second foundation of Shabuwa  
and she says  
*Listen and learn oh man  
You must start with the feelings of urgency  
because the days coming before you will be hard  
and all that you will be hearing by way of counsel this day  
will strengthen you so you can abide the day  
Learn to seek reproof in your clans and orders of service  
wherever it can be found*

18 *And when you find yourselves avoiding someone  
because they would reprove you  
purposefully seek them out  
go to them in humility  
with real intent to learn from them  
Because those you wish to avoid  
can tell you things it would be good for you to change  
that no one else will tell you*

19 *And do not feel responsible for their sin  
but pray for them  
and thank Motsah for that which can be gleaned from their words*

20 And now comes a most gracious little person  
even the mother of all the living  
Cavah

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<sup>50</sup> The veil on the tablet.

and she will address the third foundation of Shabuwa  
and I see her open up her arms as if to encompass all creation  
and she is saying

*Look with tenderness and diligence upon your Savior and Redeemer  
For He has prepared Himself with care and diligence  
and with long enduring suffering  
to give wonderful things to you  
and to pour out the lovingkindness of His Father  
to bathe you in His eternal light  
And He will heal you*

- 21 *But if pride causes you  
to have your hand over your vessel to cover it  
then He cannot fill it up  
So celebrate His preparedness and His willingness to forgive  
and acknowledge it humbly before Him  
with much sincerity of heart and with rejoicing  
And be alarmed when you do not feel forgiven  
And be obedient and cast off your doubts of how much you are loved  
And look to your loved ones among the Eerkodeshiy  
because they hold the spirit of the being of your perfect self  
And be assured that your perfect self is your forgiven self  
And remember for mankind  
who are all my children  
even all those of you in the alliance of heaven  
there is **no perfect self other than your forgiven self**  
And the day Motsah presented a view of your face to His Father  
that view was one of your forgiven self<sup>51</sup>*

- 22 And I see Enoch  
and he does not step forward  
to address the fourth Foundation of Shabuwa  
but stands upon a rock behind Yaatsekawd  
and he is saying  
*Do not take it for granted that Motsah our Lamb will forgive you  
but earnestly seek Him in a rich personal love for Him  
and it will comfort Him for He is the giver of all good gifts  
And it would be unseemly  
for any righteous person to express the feelings*

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<sup>51</sup> This means that you can always be your perfect self in moments of your life by the power of repentance.

*that they are entitled to His treasures of forgiveness  
with an impersonal attachment to Him*

- 23 *And when His rich forgiveness comes  
cling to it  
be ever so grateful for it  
believe it fully  
and do not let go of it  
And just as the sun peeks through the clouds  
look to the light of the accomplished vision of your Redeemer  
And gaze upon the light of your vision of created purpose  
And know that the vision of your face  
ever shines in the eyes of Anokeesed  
because of the gift of forgiveness that restores your soul for Him*
- 24 *And when you do these things  
the light of Anokeesed will shine into your soul  
And the clouds of this evil world  
that obscure the grandeur of your soul to you  
will pass by being bathed in His light  
And when you get glimpses of your vision  
do not be afraid to behold what you are meant to be  
but pray for confidence  
so you can overcome the accuser of all mankind  
And your faith in yourself  
with Motsah by your side  
will make the way for you to accomplish your vision  
and even enlarge upon it  
And do not neglect to look with amazement  
upon the grandeur of the souls of your companions in the covenant  
as you stand together before Anokeesed*
- 25 *And allow what you all see in them  
to motivate you all to seek perfection of way  
And let all that steers your holy pathways and drives you forward  
be humility  
and virtue  
And be a people of the precept  
being rooted in your personal visions  
and your collective vision  
For my people are holy*

*and clean  
and willing to love all things good*

- 26 And now Iona is here  
to speak concerning the fifth foundation of Shabuwa  
and she says  
*Brothers and sisters in the alliance  
the time has now arrived  
that it is incumbent upon all the righteous  
to cleanse your habits  
and minds  
and souls  
so you can enter in to vital service for Motsah the Lamb*
- 27 And even though you are so often rejected by others in your lives  
there are treasures yet for them to discover  
For it is known in heaven  
*that the very ones who are rejected by others  
have the most power to bless those who rejected them*  
You are the treasures of Anokeesed  
*and highly esteemed in heaven  
and among the holy ones of the presence in Elda*
- 28 And they have placed treasures inside of your soul  
for the sake of Anokeesed  
You hold their treasures  
*that are meant to come to those who would love Anokeesed  
and also to those who will stand in great need  
of any blessing at the final judgment*  
So do not keep your treasures of reproof and the truth  
*selfishly to yourselves  
even though those among you would  
that you should be kept from speaking  
just as they have done to me*  
So cleanse yourselves  
*and your hearts and your feelings  
And in your feelings cling to all things good and wholesome*
- 29 And be brave  
*and be willing to join your feelings  
with the things that are sorrowful  
so you can bring to those in distress support and comfort*

*being filled with compassion  
for those who are in the midst of their trials  
And join with those who are rejected and cast out from among men  
And have the compassion for them  
which arises out of the very heart of Anokeesed  
Bring your treasures out to bless them with reproof  
even the riches of the truth about the One who is Lovingkindness*

30 *Remember*

*your knowledge is no small thing  
to be discounted in the times of others' need  
And that which you see with your eyes  
as you look out upon your world by the eyes of the Spirit  
is precious to all the children of light  
**And the feelings of your heart to love  
and cherish those who feel unloved  
are your gifts of offering to Anokeesed in the alliance of heaven***

31 *And now I see Azan*

*and he is going to address the sixth foundation of Shabuwa  
and I had not known who he was in this assembly until now  
and he is very quiet  
and he presents himself in a way to be reserved and not assertive  
and it is plain to feel with him  
that his personality helps define the nature of the Spirit  
in its expression in the hearts of mankind  
and he is just like his father Yaatsekawd  
and he is saying to the alliance  
*You all are the emissaries of the Most High Anokeesed  
among the peoples of the earth  
And He is counting on you to love in His behalf  
And remember that this can only be accomplished  
by the careful guidance you receive by the Holy Spirit**

32 *And it is necessary to live a life of dedication*

*being filled with desire to ever please Motsah and His Father  
that allows you through constant repentance  
to be led by the Spirit in every moment of need*

33 *And the world is vast*

*and the children of the worldly ways are numerous  
And those led by the Spirit are few*



*And you are all He has  
for the wicked will not love  
And the wicked are empty of the living Spirit  
And only you who follow in the way of the truth  
are His fountains of Living Water  
All the hopes of Anokeesed reside in you  
now in these last days  
And you have been kindly given vast support in the alliance of heaven  
And the hopes of Anokeesed lie with the righteous  
who by decree  
must request blessing for Him  
upon the temporal earth*

- 34 And now Abarah<sup>52</sup> is coming forward  
to instruct us about keeping the seventh foundation of Shabuwa  
and he is sitting on the earth to speak  
and he is saying  
*Come now let us confer together  
When trouble comes you are not alone in the earth  
because heaven and earth are now combined together for you  
And the Eerkodeshiy are ever with you in rich embrace  
because Motsah is in them  
so confide in them  
and cling to them  
in their myriad definitions of holiness*

- 35 *And at this time  
they are prepared with renewed hope and expectations  
with the alliance of heaven being established  
And their strength is returning to them hour by hour  
And all of us are grateful for the righteous among the covenant  
for all that you have done  
You are vessels of holiness  
and you are agents of light and understanding  
And all of your enduring efforts to serve Anokeesed  
and The Man that He became  
are bearing fruit that is being acclaimed in Elda  
There is nothing greater that can be done on earth  
than to bring such acclaim*

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<sup>52</sup> The 7<sup>th</sup> foundation – righteousness.

*And now Motsah is not burdened alone among men  
because He has you*

36 *Make your abodes a place where Motsah can rest  
Do not have uncleanness  
or discord  
and untidiness  
and chaos in your homes  
Give Him a place of honor day or night  
for Him to be comfortable in His reclining  
Make your dwelling places a source of comfort and peace  
And teach your children to view their homes as a place of sacredness  
to be revered in all their associations together  
Keep discord far from you*

37 *And if you do all these things  
He will send dreams in the night that will warn  
instruct  
and heal  
And in the light of day He will send strength  
and good health to all your souls  
And all of your loved ones will walk and not faint*

38 *And by Him  
you will find skill in your hands to supply your every need  
And He will put His words in your mouth  
to bless the earth  
and all the forsaken among the Eerkodeshiy  
And in all this righteousness  
you are the emissaries of heaven*

39 *And I had not noticed Ge'iyra<sup>53</sup> standing behind  
even though she is tall  
and she is coming to speak  
to add to the seventh foundation of Shabuwa  
my she is something  
and she is ever confident and moves with a sure resolve  
and she is saying  
To all of you in the alliance  
Your task is great*

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<sup>53</sup> The 7<sup>th</sup> foundation of Shabuwa – charity.

*No people during the course of the earth have faced a greater task  
than that which is before you  
And Anokeesed has seen that you now come prepared  
by His Son in light and truth*

- 40 *Your Prince has prepared you  
And all of you now stand before Anokeesed being ready  
even according to your agency  
in how you have lived your life  
Always walk in the ways of holiness  
Use the gifts you have been given  
only by the leadings of the Spirit  
and for the glory of the Most High Anokeesed  
If you use your gifts for self-glory  
or to show your standing before your fellows  
you will find your blessing will come to nothing  
And with this will come sounds of rudeness  
before the Great Holy One to grieve Him*

- 41 *Use your souls and all He has put there  
for Him  
being moved only by the Spirit of lovingkindness  
Refuse to act out of vitriol or harsh confrontations  
even when facing threats  
Know that repentance will lead you to remedy all problems and needs  
So walk the light path with innocence of heart  
Love first and last  
Give without measuring the cost  
For those with innocence of heart  
who have no image of self in their minds eye  
will become wholly righteous  
and be endowed with powers from above  
And through you  
the forces of good will spill out of the alliance of heaven  
to cover the earth with light and truth  
which will uplift the forlorn  
and heal the broken hearted  
Go from here with a sure determination to be humble  
and virtuous  
and clean before the Lord forevermore  
Amen*

Note from the Seer:

I am so grateful that our ancient elders came to instruct us. There surely is a reason for our instructions to come from our ancient, pre-Flood Elders. It feels like we are joining ever more firmly to the ancient church as we head into the concluding phases of our world, however long they may take. — Ben Elim

## Intervention of Agency & Visions of Created Purpose <sup>54</sup>

At this point, it would be helpful if I clarified some terms. The intervention of agency means that a person can, by using his agency, in the midst of the element of righteousness, choose to affect the course of the world. There are very clear conditions under which this will work. If it is a good person intervening to affect for good, then first what they are choosing must be in complete harmony with the will of God. They must be walking in perfection of way, which is basically being caught up with their repentance and, at the time, without sin, being forgiven. And they must combine their choice with the lives and choices and definitions of specific souls among the Eerkodeshoi in order for the element of righteousness to magnify their choice and all concerned; God, the persons, and the Eerkodeshoi being of one heart and mind in the matter. Under these conditions, intervention can be made that will have a permanent effect on the course of creation and mankind.

Evil is, at best, only fleeting and unstable. The reason God attributes all sin to the fallen watchers is because, without the one-third who fell away from Him, there would be no element of wickedness. And the intervention process would only result in good.

Among the righteous, intervention with agency has been consistently powerful and permanent throughout all the periods of the earth. But significant intervention by the wicked has been limited to the two periods of war in heaven. In the first War in Heaven, Cain intervened with the element of wickedness to establish murder. And Enoch, in return, intervened with the element of righteousness to establish the raising of the dead. Enoch established that God could have a city, and that God was King of heaven and in the midst of men on earth. But Nimrod established the city of Babylon and the devil could be king in their religion and among the peoples of the earth. Lamech, son of Cain, established the evil religion of the occult. And Shem established Shabuwa which, when it came into effect, ended the first great war in heaven. While the righteous have continued to have lasting effect since then, in the interim the evil have had only temporary and unstable effects.

On the other hand, intervention by the righteous is done in the midst of eternity, because of Shabuwa, and the effect is to influence creation just as much before they intervened as after. One of the reasons for this is the Decadarchoi will participate with someone no matter their level of evil, but

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<sup>54</sup> Excerpted from The Sealed Portion of the Brother of Jared, vol. 1, p. 74-76.

the Eerkodeshoi will only totally give themselves in the intervention process with those who walk in perfection of way according to the covenant in Shabuwa. The effects of the intervention of the righteous is referred to as being "above all things." When Christ went "above all things," that is saying He came to harmonize with all that the intervention of the righteous had produced. When it is said Christ went "below all things," it means He went to offer redemption to any who had participated in the effects of evil's intervention, should they repent and turn again toward God. But He could not reach to those who committed the unpardonable sin.

Another term to consider is the phrase "vision of created purpose."<sup>55</sup> Let me offer only the briefest of explanations. A concept in the religion of Enoch that is expressed in the *The Book of Remembrance of Achee* is that each and every human being born upon the earth, because God cannot be divided, is a new reason for God to create the universe. A person's vision of created purpose is referring to the fact that God created each one with a grand and wonderful, specific purpose. Each one He creates is infinitely exciting to Him, and He has the most lofty expectations for them. He has in mind as His reason to create them, specific, wonderful contributions that they will offer life. He has specific aspects of personality He places in them that are particularly delightful and rewarding for Him. A person's knowledge of this is what is known as a person's vision of created purpose.

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<sup>55</sup> The word "salvation" means to fulfill God's perfect will for you. Look in footnotes in the *Gideon's Bible* on the word salvation.

## Additional information concerning Adah

We have written about how the scribes and I struggled with the account of Adah recorded in the text of the Grandmothers book. It seemed like it was too much for the Lord to ask her to choose if she wanted to be delivered from Lamech or forgive him and go willingly with him. We almost didn't include the story in the book and yet the vision of it was so clear that it just had to be real. I still wasn't sure I had seen it correctly. But the Urim could not be wrong so we decided to go back to the Urim once again to ask the Lord for sure if the account was truly from Him. We gathered before the altar of the white stone with Urim and we received the wonderful discourse on forgiveness written in chapter four of the Grandmothers book.<sup>56</sup>

But still, doubts lingered even though I tried to put them away. We went ahead and included the Adah story in the book. It has been difficult for some women in our community to reflect on this story. One woman left from a service when the speaker started to read the story. So we all sort of began to hold back from saying anything about Adah. And then we received the Melchizedek book. And in the Little Book of John, the Lord mentions specifically Adah two times.<sup>57</sup> In both these references the Lord seems to indicate a high personal regard for Adah.

I was lying in bed one night recently and I started to think of these two times the Lord specifically cited Adah. I recalled that in the entire account of the Little Book the Lord did not cite any other person's name except, of course, Shem and Shûm.

As I thought about that, the Spirit brought to my mind the many questions I still had about Adah. She impacted the ancient world with the completely new idea that we can forgive each other. And most people in that early time did not know to be so diligent to repent before the Lord in all things. Up to her time, that idea was only applied to Anokeesed forgiving us. And it was very important that the saints in Qatar learned from her what she had established with repentance. And they indeed learned it there, and yet she never went to Qatar. During the whole time of her captivity, there is no indication that she ever left her place of confinement. It was her daughters that took the account to Qatar and her daughter who revealed that there were angels and the truth about people living on after death. All that has always seemed so extraordinary to me.

As I pondered about it all, the Spirit was able to teach me a most marvelous understanding. Adah actually became a role model for the Lord

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<sup>56</sup> Read Grandmothers 4:15-25.

<sup>57</sup> Little Book 3:88, 86.

personally in His walk in the flesh as a man. She refused rescue and forgave for the most unreasonable and heinous crime that can be imagined to be put on a woman. She gave birth to the world's first Niphilim. And she forgave so completely that her children were raised in captivity without injury. The Lord followed her example. He refused rescue when he said "don't you know I could call for ten legions of angels?" And they were doing something far harder to Him – they were torturing Him to death and He said, "Father forgive them for they know not what they do." In this way, He brought the possibility of forgiveness to those who had descended below all things. It certainly must be seen to include those who produced the Niphilim if that act was not unpardonable. She now seems to me to be one of the women of the earth that the Lord was very personally close to and His dearest friend.

No wonder the Lord mentions her name in the context of the most severe times in our day in a way that we, too, can use her for a role model. I was and am very moved with this understanding. Yes, the Urim vision was correct.

Ben Elim



## A Notice about the Adversary being cast out of heaven

There has recently occurred in our world an important event that all the righteous of the Lord need to be appraised of. This is Revelation 12:7-9:

<sup>7</sup> And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

<sup>8</sup> And prevailed not; neither was their place found any more in heaven.

<sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was **cast out into the earth**, and his angels were cast out with him.

When you read this you might wonder, “what was the devil and his angels doing in heaven in the first place?” You see, the devil has been intermingled with the Eerkodeshiy since Eden. He fell into Eden, an environment without sin – it was actually heaven. And he and his angels, which are the Decadarchiy, have been living together with the angels who are the Eerkodeshiy ever since. But this scripture alerts us that this will end in the last days during tribulation times. Specifically when the Fifth Seal is brought to its full expression. Additional information can be found in The Little Book of John 3:60-61 which says:

- 60 *And the signal horn of Shabuwa will alert Michael  
to assemble his hosts to act on behalf of Anokeesed  
And they will be charged with casting out the evil spirits  
who are aligned with the sons of darkness  
from being among the spirits of life in creation*
- 61 *And there will be no place left in heaven for them to stand  
And these spirits will look about  
and espy the elements of the Decadarchiy  
that have been brought forth by the sons of darkness  
And they will flee to dwell in them  
And the spirit of death will follow them there  
And from that time on  
all those who depend on the Decadarchiy for their lives  
will be compelled to live with the enemies of their souls*

These are the Lord's own words. Here we learn not only will they be cast out, but where they will go and who they will live with. Then read

I Achee 13:25-27:

- 25 And it came to pass that in those days  
the great Michael<sup>58</sup>  
who is the Prince of Shabuwa  
stood up  
and he beheld that the Decadarchiy  
were intermingled among the Eerkodeshiy  
as they had been since the days of creation  
and their filthiness  
and their unworthiness rose up before his face
- 26 And it came to pass that Michael stood forth to declare  
that the wickedness of the Decadarchiy  
had become altogether an abomination  
in the sight of the God of *loving kindness*  
and Michael fought during the first four declarations of Messiah  
to cast them out from being in the midst of the Eerkodeshiy
- 27 And thus were Semihazah and the one-third who followed after him  
cast down out of heaven from dwelling in the midst of the Eerkodeshiy  
and their dwelling place became within the lives and hearts of the wicked  
and they entered into all those who loved them  
and all the substance of their wealth and their possessions  
became the habitation of evil spirits  
and thus they inhabited all the element of the wicked  
that was contrived to give them pleasure and the glory of the world  
and the Decadarchiy are the fathers of demons  
who are the evil spirits of the earth  
and all the evil spirits that were restrained by the flood  
burst forth upon the lives of the wicked

Here is even more explicit information as to where the devil and his angels will go when they are cast out of heaven. But we must rely on Revelation 12:12-17 for the information that informs us about the change in the behavior of the devil and his angels after they are cast out of heaven to be on the earth, it reads:

<sup>12</sup> Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman (the church) which brought forth the man child.

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<sup>58</sup> See Daniel 10:13 & 21.

<sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

<sup>15</sup> And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

<sup>16</sup> And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

<sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, **which keep the commandments of God, and have the testimony of Jesus Christ.**

This double phrase points to both those who make every effort to keep the law and to Christians who try to live righteously.

There are both advantages and disadvantages for the righteous with this new development. Up to this time, all during the course of the earth, when we hear the Spirit speaking to us we have, alongside of the Lord's voice, a tempting voice to counter it. A voice from the adversary and his angels to bring us to doubt and struggle in our discernment as to whether it is real light from the Lord and of the Spirit of God or not. While we still must discern if it is the Spirit or not, it will now be easier because the two voices, the Lord's and the adversary's, are separated. And now the devil will not know what the Eerkodeshiy and the righteous are thinking or why they are doing what they are doing. It will be easier for those who are new in the Spirit to endure as that type of onslaught will diminish. And the adversary will not be as likely to come around uninvited. The disadvantage is that we all must now learn carefully just what it is that we do that invites him. Be careful, you will be amazed at just how many things the righteous do to invite him even though it is all inadvertent. Seek this out in ardent prayer and study. <sup>59</sup>

No we know that it is time for the righteous to find places of safety and holiness to gather to as they "come out of [Babylon] my people." We have been informed that the devil and his angels were cast out of heaven on December 1, 2021.

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<sup>59</sup> See Little Book of John.

## Notes on the angel Arayah

### Protection Tablet of Shûm

There is an account concerning the strong angel Arayah that came when I inquired of the Lord for more information wondering why our first parents “had no evil ever come to threaten them” when they so clearly were focused on Anokeesed. They knew Motsah and He forgave them and they had Him tell them He would walk with them in their new temporal world, but still their thoughts and feelings were focused on what they experienced with Anokeesed in Eden before they sinned and needed Anokeesed to be a Man for them. They being protected and the people of Shelephah vulnerable to evil seemed like a contradiction.

So I went for a walk in the evening to inquire of the Lord because I am not settled when there seems to be any contradiction in what comes by Urim. During that walk I had a vision appear before me just like it would if I were looking with Urim. I don’t remember this ever happening to me before.

I saw a young lad named Nakee  
sitting beside Cavah his mother  
and it was his Coming of Age ceremony  
and he had his new clothes on  
with the flower crown on his head  
and the people who were assembling were bringing food offerings  
for the sacred meal that is always a part of a Coming of Age ceremony  
and I saw that they ate the sacred meal at the beginning of the ceremony  
instead of at the end as we do  
and as they were eating  
people were taking little portions of food  
and putting it in the fire so that Anokeesed could eat with them  
and this was according to the original instructions they received  
early in their lives in the temporal world

And it came to pass  
that the fire burnt up the offerings of Matteniah  
but with the offerings of Kenneh  
that which he obtained in the hunt  
the fire went out  
and every attempt to rekindle the fire  
did not succeed in burning up the offering of Kenneh  
and when Yaatsekawd heard of it he stopped the ceremony  
and the ceremony was abandoned  
and the part of the ceremony where his son would learn  
important information about the kind of person he was to marry

and important definitions within his vision  
and his three names with their meanings  
did not come to him

And I could see that Kenneh was very angry  
and he was much embarrassed before the twin sister of Azura  
who is called Sephi  
because with his offering he had anticipated impressing Sephi  
with his ability to bring rich provisions as an offering  
and this was so he could win her as a second wife  
and take her away from her husband and children  
and when the fire would not burn his offerings  
Sephi became determined  
to never have anything do with his overtures<sup>60</sup>

And his anger increased day by day  
and in a little while the people would observe Kenneh  
praying hard prayers against his brother  
and he would chant words with clenched teeth  
and the people did not know what it could mean  
and they stayed away from him when he chanted dark words  
and soon word came that Matteniah was killed

And now with this murder  
and the dispersal of so many of his family  
Nakee declared that his life was ruined  
and he went in his sorrow before the Lord to find comfort

And it came to pass  
that the Lord appeared to him  
and the lad was comforted  
and the Lord said  
*The meaning of your name **Nakee**  
is that you are **innocent** of heart  
Do not feel responsible for your brother's great sins  
The fire did not reject His offerings to burn them because of you  
You stand innocent and pure before me  
And I have somewhat to tell you that will bring you understanding*

*This day I will give you a new name  
to blend together with your name Nakee*

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<sup>60</sup> At this time, Sephi was married to Matteniah and they had 3 children. Kenneh was also already married to Awan and they had children. This was the first severe attack against the sanctity of marriage.

*And your name that my Father will call you is **Arayah**  
And it is a very **strong** name  
And it means you are a brother to **Ari** the lion  
whose name means **the will of Anokeesed**  
**is stronger than the will of man**<sup>61</sup>  
And you have been a special witness  
to the strange behavior of Kenneh in his chanting evil thoughts*

And it came to pass  
that the Lord taught little Arayah  
the meaning and practice of righteousness  
and how the evils of Kenneh were the opposite of righteousness  
and Arayah was the first person upon the earth  
to understand the difference between righteousness and wickedness  
and the Lord said  
*With your name Arayah  
your vision will be to protect righteousness  
And you will be given great authority and strong influence  
to protect righteous people  
and holy truths  
that come into the lives of those who love one another  
And you are charged with protecting your parents with a sure hand  
and all who remain here in Nod  
And when you pray for them to protect them  
all creation will heed your call to them*

So now I know how Yaatsekawd and Cavah never had any harmful evils attack them. And as this vision ended I could feel with the spirit of the vision that little Nakee, who is also called Arayah never did marry, because the prophecy at his Coming of Age was lost. And I had an undeniable feeling that he was the first person to be translated at a young age to go back to Eden because the earth in Nod felt empty without him. Perhaps he was translated back into Eden because his life's work was to be accomplished from the Fourth Station of heaven.

~Ben Elim

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<sup>61</sup> Book of Remembrance of Enoch, p. 133.

## Notes on the character of those from the 4<sup>th</sup> Station who instructed the righteous

When seeing with Urim, it is said that you “see through the eyes of God.” For any human that is only remotely true. Even a tiny view as God sees something is certainly overwhelming and must be focused down to somehow be said in words. So for this reason there is a lot that was **seen** and **felt** that is never known and it is too much for the seer to remember. But what is heard is most readily recorded. It takes a lot of concentration and grace to get even that. Any real seer knows that, in the end, His grace triumphs and what is produced the seer often feels he had little to do with the truths that resulted.

Quite often, people glean further light and understanding when the seer verbally shares information that was not spoken or recorded by the scribes. Many times this information causes the truth and circumstances of accounts to have expanded meaning. Over the years I have, on occasion, shared such information and the people just love it. But I do not do this very often because it makes me uncomfortable if it seems that the attention is on me instead of the treasures that come by Urim. When I start to feel that way then I just quit.

With this instruction that we have just received from our ancient elders on the Day of Instruction at the altar, many have asked me to share some of what was not able to be recorded by the scribes. All the scribes have been urging me to share in this way and now my dear wife has added her urging as well. So I will now try to express in writing some of that information hoping it will add clarity of testimony for those who receive this account of that instruction from our elders. I will tell the side story as I saw and felt and discerned it during the receiving of this instruction with each one of the elders.

I have a personal affinity toward Shem, or Melchizedek. I have seen him from the time starting with when we received the first volume of the Book of Remembrance series to finally with his own record coming from a tablet he wrote himself. I have even had private encounters with him, some to include personal conversations. I might even say that I have become familiar with how he thinks. And he always has surprising responses to things. A person can notice this if they study about him. He carries himself like a great orator. His bearing is one of high authority and he always knows what to say. He has a way of identifying the very heart of the need for repentance. And most of all, he is comfortable in the Lord with his mission and assigned tasks.

His instructions to the righteous in the alliance are very typical for him. Reproval flowing easily between a husband and wife hits at the very center of so many marital issues. His advice is penetrating. Think of what it would mean in your own life if you, together in your marriage, could, when being frustrated by a reproof from your spouse, actually fall into each other's arms and cry together for your sins – you for your frustration and the other for thinking of how they may have been able to say it better. Shem always hits the deepest mark. When I saw him step forward I fully expected that kind of instruction. I said, before he even began to speak, "Listen all you saints, for rich wisdom is now come to you."

And now Yaatsekawd. He will address the second foundation of Shabuwa. You can take Yaatsekawd out of Eden, but you cannot take Eden out of Yaatsekawd. It was hard even for people in his own day to comprehend the depth of righteousness expressed in his life. And it is easy to forget that even when viewing him with Urim. But when he stepped forward to speak to us, it was immediately before me again. What he said to us is very revealing. From his point of view looking at the world of mankind, we are complete strangers indeed. He sees great numberless multitudes using their whole lives to seek the treasures of wealth and the satisfaction of possessions. It is completely mysterious to him. He is literally a man of few words. And what he said is so profound in its contrast with those who live in Babylon in our day. He addressed all of us in the alliance, not just the righteous. He was speaking to all the angels, the Eerkodeshiy, and to us. And how he views the world from Eden is still the only view he sees. When he said, "learn to seek reproof as you would search for a treasure, like a tasty fruit among the living spirits of the earth," he wasn't just speaking of the fruits of trees, bushes and plants along the ground. He was speaking of the very spirits of life as seen and felt by their definitions. Remember, he partook of the cedar tree and it has no fruit. He partook of the feelings of the cedar tree which are its definition. He partook of the spirits of life in the Eerkodeshiy like he would ripe fruit. He could not understand anything else being a treasure. And on top of that **every interchange he had with a righteous encounter he defined and used as reproof**. When he would feel the waters of the River Simca happily dancing along their way, it would remind him of his happiness and that he should not allow the trials of the sins of his children to overshadow his joy of living like the waters. His definition and value of reproof knew no bounds. And unless I explained this to you it would be next to impossible to fully appreciate his advice and instructions. And always on his heart was the effects of sin on the tender feelings of Anokeesed.

And now Ashmoreth his granddaughter who will add to Yaatsekawd's words on the second foundation of Shabuwa. When she was very young I saw her fall into the fire. And it severely burned one whole side of her body.



Her skin was scarred and severely shrunken on her leg, arm and the side of her face. And she could not straighten out one leg and arm at all. And her smile was distorted. At her birth is was designated whose rib she was. And much was known about her vision. But the man she was to marry was apathetic and did not give himself to finding the will of Anokeesed for his life. And he did not care about it enough to marry her. So you see, her opening with the line *“Listen and learn oh man, You must start with the feelings of urgency because the days coming before you will be hard.”*

So she devoted her entire life to her womanhood. She achieved and maintained a high level of charity and purity of heart. She was the one who first established the women’s clans in Qatar, which have been practiced by all the righteous clear down to our day. When she instructed us she spoke clearly from her life experience. Everything she said reflects that. Apathy had made her life hard. She was avoided by most everyone and yet she could tell someone unique reproval that no one else could. It was amazing to see her in perfectly restored health. As I looked upon her, the Spirit said, “she could have had children and been a wonderful mother.” But she exceeded her vision and every righteous person who enters into the service of Anokeesed is blessed by her. What a valuable lesson for all of us when we think we find reasons why we cannot serve Anokeesed.

And now our little mother, Cavah. Isn’t it interesting that she would be the one to address the third foundation of Shabuwa, which is the fulfilled vision of the Lord, Motsah the Lamb in His bringing salvation and redemption? Her experience while dancing the altar of Ariel when she rose up forgiven is still defining her life, even in the Fourth Station of heaven. And be aware that she was the first person to sin. Her example is also the essence of motherhood. And when she said, “when pride causes you to have your hand over your vessel to cover it” it may be difficult for many to fully appreciate just what such an illustration means to her. She always had a little basket made of bark. It was little, like the size of a pint jar. And she knew, solidly, that the feelings of being forgiven come from the spirits of life in the Eerkodeshiy. And pride is when you think you cannot resolve something. And her view of food and provision that she collected in her little basket as a mother was to provide the richness and wealth of the joys of being clean and feelings forgiven. When she filled her little vessel with something, her reason for what she sought out and put in it was completely motivated by providing those feelings for her children. Literally, everything she provided for her family was a sacred meal with a clear purpose intended to bring comfort and serenity that comes from Motsah’s fulfilled vision as our Savior and Redeemer. To her, **you were created to be forgiven.**

And then comes Enoch. He was always a very private person. And when he spoke to people he always stood further away from them than

others would. He is doing that here. He did not step forward but rather he stepped back to stand on a large rock. He being a scribe of righteousness, who wrote on rocks, had a special affinity to them as you may notice as you study his life. Throughout his life he constantly tried to influence the people to be close and real in their relationship with Anokeesed. That is what the Guidance Tablet is all about. All of his tablets were an inspired attempt to do that. His entire address here is focused on our being sincere and close to our true selves. In this regard he was the first true minister of the gospel. He set the pace for all of us who intend to minister.

And next comes Iona. And it is plain to see that she has been one to come to give the righteous in the alliance instructions from the perspective of her life experience. Her vision was to be a wife of a man of Abarah. That was in Enoch's day, a woman after the Order of Zedeqetelebab. But her husband failed. And his call to greatness passed him by. And with that every impediment to her vision was well set in place. She was then seen as the first woman to be divorced. And all the people considered it to be her fault. And she was shunned and required to keep silent. Her vision was to teach the ways of perfection in life. Enoch ignored all of that and sent her a tablet and told her to "teach." Had she been allowed to teach, it would have changed the whole spiritual character of the region of Qatar. But she went without social companionship. And even sometimes among the righteous she had to remain silent clear into her last years. One of her rewards in heaven was to have companionship with the righteous there. That is why it is so poignant to have her open her instructions saying, "brothers and sisters in the alliance" and why it is so important for us to recognize that in our feelings from the Spirit we hold treasures for other.

And she had treasures inside herself all during her earthly life that she could not share. So she instructs us about the treasures inside us. And she urges us to share them even when we are rejected and told to remain silent. And she proposes we share reproof and truth to both those who are good and for those who are evil and will have a "great need of any blessings at the final judgement." She had to be brave and love in hard moments. And one gets a taste of her high calling when she gives us, what to me is, the most profound instructions of this entire moment. It is her who tells us exactly what the most important function of the alliance is in the eyes of Anokeesed. She said, "And the feelings of your heart to love and cherish those who feel unloved are **your gifts of offerings to Anokeesed in the alliance of heaven.**" Here she is saying that in the heart of Anokeesed, the most important and central product of personal offering to Him is for us to love those who feel unloved. Isn't that amazing? What else could she have brought to the world if she had been allowed to fully express her vision? And the foundation of Shabuwa she addressed was the fifth one. And that is

about our gift of feelings. All this from a woman who had to suppress her feelings all her life.

And Azan came to instruct us about how we are to utilize the Spirit in our lives. And just like the Holy Spirit, his presence in that group was so unassertive that he was not noticed. And just as one would expect, he is simply there to speak for Anokeesed. He said, “you all are the emissaries of Anokeesed among the peoples of the earth.” And he told us that “we are all Anokeesed has because the wicked will not love.” And “all the hopes of Anokeesed in these last days reside in us.” And remember this man Azan, with his clear focus on living by the leadings of the Spirit, was perhaps the most influential man in the pre-flood period with the contributions of his offspring. He was the father of Shamar, a great teacher, and down the line it was Mahal, Mahujah, Enoch, Amazyadad, Boten, Noah, Shem, and down to Achee. I don’t think anyone had a greater impact on mankind than this man’s family. And he came to instruct us about the sixth foundation, which is our gift of the Spirit.

And when Abarah came forward, he did so in his usual unmistakable style. And just like he so often did at the pool of heaven, he sat down and invited us to reason together with him. And he taught us that we are not alone in the earth, the same message he brought when he taught about our life after death. All he told us here is absolutely vital for us to know in how we use the Spirit as members of the alliance. A really good study and reminder to us to be ever so diligent to listen with broadened ears to all the voices of holiness that we encounter every day. His prophecies among us are already coming true. Dreams of instruction and protection are now increasing among the righteous.

And finally comes Ge’iyr and she carries herself like a born leader. And she is very compelling. She, in her well known style, is challenging us to move forward in confidence. She said that we are well prepared, we are ready – now go to and move out in His service with lovingkindness. After hearing her it is a certainty that we are being sent and we can do it. She challenged us to have faith and confidence. I hope these additional insights have been helpful. One thing stands out here to me. After we depart this temporal world to be with the Lord in heaven we do not change in our basic personality. No matter how much we learn in heaven, nor what we are called upon to do there, our unique expression of ourselves remains the same. Heaven does not mush us all together and make us all the same. What a tragedy if we do not use the Living Water in this life to shape our lives so when we get there we do not fit with what we could have contributed.

Bless you, Ben Elim

## Song Lyrics

### Honor Song of the Alliance of Heaven

#### Verse 1

**Lead: Yo-ee-oh, Yo-ee-oh,  
Yo-ee-oh, Ah-way**

Answer: Yo-ee-oh, Yo-ee-oh,  
Yo-ee-oh, Ah-way

Chorus: Yo-ee-oh, All hail!  
Yo-ee-ah, ya-ah way

To the God of Shabuwa,  
yo-ee ah, ya-ah way  
Motsah the Lamb,  
ya-ah, ha-way-ya  
Yeshua the Hebrew,  
yo-ee-ah, ya-ah way  
Jesus the Nazarene,  
yo-ee-ah, ya-ah, way

Yo-ee, yo-ee yo, ya-ah ha-way  
hey ya hey yo

Repeat Chorus

#### Verse 3

**Lead: Yo-ee-oh, Yo-ee-oh,  
Yo-ee-oh, Ah-way**

Answer: Yo-ee-oh, Yo-ee-oh,  
Yo-ee-oh, Ah-way

Chorus: Yo-ee-oh, All hail!  
Yo-ee-ah, ya-ah way

May He receive all power,  
yo-ee ah, ya-ah way  
And honor & glory,  
ya-ah, ha-way-ya  
And Majesty forever,  
yo-ee-ah, ya-ah way

A) Yo-ee-oh, ah-hay!  
Yo-ee-ah, yah-ah way  
Yo-ee yo-ee yo yah-ah ha way,  
hey ya hay yo

#### Verse 2

**Lead: Yo-ee-oh, Yo-ee-oh,  
Yo-ee-oh, Ah-way**

Answer: Yo-ee-oh, Yo-ee-oh,  
Yo-ee-oh, Ah-way

Chorus: Yo-ee-oh, All hail!  
Yo-ee-ah, ya-ah way

To our Wonderful Counselor,  
yo-ee ah, ya-ah way  
Our Mighty God,  
ya-ah, ha-way-ya  
Our Everlasting Father,  
yo-ee-ah, ya-ah way  
Our Prince of Peace,  
yo-ee-ah, ya-ah, way

Yo-ee, yo-ee yo, ya-ah ha-way  
hey ya hey yo

Repeat Chorus

Repeat Chorus + B

B) Amen and amen,  
yo-ee-ah ya-ah way  
Amen and amen,  
yo-ah ha-way hey ya hay yo

Song of the Third Station of Heaven  
(Adullam's Song)

BoR Grandmothers 9:65-79

Everything about this song is in three's – all the phrases and the chorus and the verses. The children sing all three verses first. Then they sing again and the women sing, too. The third time through, all sing: children, women & the men.

Uh huh huh  
Hoy ya, hoy ya, hoy ya  
Ah hey ya  
Hoy ya, hoy ya, hoy ya

Uh huh huh  
Hoy ya, hoy ya, hoy ya  
Ah hey ya  
Hoy ya, hoy ya, hoy ya

Uh huh huh  
Hoy ya, hoy ya, hoy ya  
Ah hey ya  
Hoy ya, hoy ya, hoy ya

Verse 1

***My life is mine***  
***Motsah the Lamb***  
Uh hoy ya, hoy ya, hoy ya  
Ho

Verse 2

***My joy is full***  
***Motsah the Lamb***  
Uh hoy ya, hoy ya, hoy ya  
Ho

Verse 3

***My soul is free***  
***Motsah the Lamb***  
Uh hoy ya, hoy ya, hoy ya  
ho

## Water Song of Abraham

(Leader- Answer song sung under direction of a Circle Drawer)

Leader - **Bold**    *women- italics*

All - Underlined

- Announcer: 1. Kaw-yaw Mayim - Nourishing Water!  
2. Yaw-thar Mayim - Abounding Water!  
3. Der-or Mayim - Free flowing Water!  
4. Aw-shar Mayim - Happy Water!  
5. Taw-hare Mayim - Pure Water!  
6. Saw-baw Mayim - Plentiful Water!  
7. Aw-hab Mayim - Loving Water!  
8. Hil-lool Mayim - Rejoicing Water!  
9. Sha-mon Mayim - Shining Water)  
10. Baw-kaw Mayim - Divided Water!  
11. Shee-raw Mayim - Singing Water!  
12. Ka'ee Mayim - Living Water!

### The Song

**Whay**

Whay

**Whay ya**

Whay ya

**Whay ya ho**

Whay ya ho

**Whay ya ho who wa hee-ya**

Whay ya ho who wa hee-ya

**Whay ya ho Anokeesed**

Whay ya ho Anokeesed

(I am loving kindness)

**Whay to-daw Anokeesed**

Whay to-daw Anokeesed

(Thank Him who is loving kindness)

**Whay yaw-daw Anokeesed**

Whay yaw-daw Anokeesed

(Praise Him who is loving kindness)

**Whay ya ho \_\_\_\_ 1. Kaw-yaw Mayim (m)**    *Whay ya ho , Kaw-yaw Mayim*

– and repeat

**2. Yaw-thar Mayim (w)**    *Whay ya ho , Yaw-thar Mayim*

– and repeat

**3. Der-or Mayim (m)**    *Whay ya ho , Der-or Mayim*

**4. Aw-shar Mayim (w)**    *Whay ya ho , Aw-shar Mayim*

**5. Taw-hare Mayim (m)**    *Whay ya ho , Taw-hare Mayim*

6. Saw-baw Mayim (w) Whay ya ho , Saw-baw Mayim  
 7. Aw-hab Mayim (m) Whay ya ho , Aw-hab Mayim  
 8. Hil-lool Mayim (w) Whay ya ho , Hilool Mayim  
 9. Sha-mon Mayim (m) Whay ya ho , Sha-mon Mayim  
 10. Baw-kaw Mayim (w) Whay ya ho , Baw-kaw Mayim  
 11. Shee-raw Mayim (m) Whay ya ho , Shee-raw Mayim  
 (turning face directions – starting in the east)  
 12. Ka’ee Mayim (m & w) Whay ya ho , Ka’ee Mayim - and  
repeat 4 times

Way ya ho who wa hee-ya

Way ya ho Anokeesed (all turn to face East to end)

## Fire Song

*Breathing breaks are to mimic the feeling of crying*

Nak-um (Repent)

Way ya-i ha-ha  
 way ya-i ha-oh-ho

Way ya-i ha-ha  
 Way ya-i ho

Way ya-i ha –oh  
 Way-ya-i ha-ah ho  
 Way ya-i ha-oh-oh  
 Way ya-i ho

Ah ah eh-ha  
 ha-oh-hah  
 Ah-ah-eh ah  
 Ha-h-hah  
 \_\_\_insert verses 1, 2, 3 &4 in turn \_\_\_  
 \_\_\_\_\_(repeat)\_\_\_\_\_

Way ya hay-ha ho oh ha  
 Way ya hay-ha ho-oh ho

Shoob (Turn around and go the right way)

1. Aselka ah ho ho ha ( we are all together lighting sacred fire)
2. Digen Enlini acona bo (Motsah theLamb, who is in all things, come in here and live with us)
3. Yanasin diodzi eh (My sins have been many -repeat this verse up to 4 times till you get the fire)
4. Digen Enlini a hye heh ko(n) (Motsah the Lamb, thank you for the fire)

## Rock Song<sup>62</sup>

Woman's high part: *italics*  
Woman's low part: regular

Men's part: **bold**  
All together: underlined

Song Lyrics	Translation
<i>Ahhhhhhhh</i> <i>ahhhhhhhh</i>	
Kados, Kados, Kados, Kados Yao yaova yaoil yo	Holy, holy, holy, holy
<b>Shenayim-Gog, Shenayim-Af</b> <u>Olamelek, Anokeesed,</u> <u>Amitsmi, Varich</u> <u>Yao yaova yaoil yo</u>	Twelve-Topped, Twelve-Faced King to the horizon, Lovingkindness, Who is strong, Blessed
<i>ahhhhhhhh</i> Chavod, chavod, chavod, chavod Yao yaova yaoil yo	Glory, glory, glory, glory
<b>Hamone-Debar, Nerah-Ekawd</b> <u>Olamelek, Anokeesed,</u> <u>Amitsmi, Varich</u> <u>Yao yaova yaoil yo</u>	Many-Named, Fiery-One King to the horizon, Lovingkindness, Who is strong, Blessed
<i>ahhhhhhhh</i> Savoth. Savoth, Savoth, Savoth Yao yaova yaoil yo	Lord of Hosts, Lord of Hosts, Lord of Hosts
<b>Nakath-‘Iyrah, Kodesh-Ekawd</b> <u>Olamelek, Anokeesed,</u> <u>Amitsmi, Varich</u> <u>Yao yaova yaoil yo</u>	Lightning-Eyed, Holy-One King to the horizon, Lovingkindness, Who is strong, Blessed
<i>ahhhhhhhh</i> Kados, Kados, Kados, Kados Yao yaova yaoil yo	Holy, holy, holy, holy
<b>Kadem-Melek, Abiyr-Ekawd</b> <u>Olamelek, Anokeesed,</u> <u>Amitsmi, Varich</u> <u>Yao yaova yaoil yo</u>	Eternal-King, Mighty-One King to the horizon, Lovingkindness, Who is strong, Blessed

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<sup>62</sup> Song comes from the Ladder of Jacob, from Pseudepigrapha 2: 17-22.



*ahhhhhhhh*

Chavod, chavod,  
chavod, chavod  
Yao yaova yaoil yo

**Shalem-Ekawd, Kayil-Gadole**  
Olamelek, Anokeesed,  
Amitsmi, Varich  
Yao yaova yaoil yo

Glory, glory, glory, glory

Peaceful-One, Most-Great  
King to the horizon, Lovingkindness,  
Who is strong, Blessed

*ahhhhhhhh*

Savoth. Savoth, Savoth,  
Savoth  
Yao yaova yaoil yo

**Arake-Ekawd, Ashar-Ekawd**  
Olamelek, Anokeesed,  
Amitsmi, Varich  
Yao yaova yaoil yo

Lord of Hosts, Lord of Hosts, Lord  
of Hosts

Patient-One, Blessed-One  
King to the horizon, Lovingkindness,  
Who is strong, Blessed

*ahhhhhhhh*

Kados, Kados, Kados,  
Kados  
Yao yaova yaoil yo

Holy, holy, holy, holy

*Ahhhhhhhhh*

## Chart on Jeshurun

12 gifts Christ gave His Father	Son of Yaatsekawd used as element	Meaning of name of Yaatsekawd' s sons	Strong's reference #
1. You	Asher	A cedar tree	#839
2. The Spirit	Azan	To broaden the ears with the hands	#238
3. Protection	Elah	To be strong like an oak tree	#414
4. Living Water	Mabuchy	A living fountain	#4002, 2918
5. Forgiveness	Seth	To put or to place	#7896, 8352
6. Love in Spite of Sin	Elah	In place of Cain	#8353
7. Glory	Edra	Fire, or the Arms of the Father	#153, 143
8. Resurrection	Nephash	To be refreshed or to breathe again	#5314
9. Bread of Life	Mykar	Sweetly righteous	#4339
10. Family	Chathan	To give in marriage	#2860, 2859
11. Endure to the end	Yokol	To overcome or endure	#3201
12. Zion, Community, Eerkodeshiy	Eerkodesh	City of holiness	#5892, 6949

This first column above, from right to left, represents the twelve tabs on the bottom of the Covenant Tablet. It is considered the pathway of righteousness, or the pathway back to Eden. It goes from you (your vision) to Zion.

## Chart on Jeshurun continued

12 gifts Christ gave His Father	Foundation of the Law of Virtue	Writings & scripture that apply
1. You	The law of personal visions of created purpose	Names, pipes, blessings, ordinations, etc.
2. The Spirit	The law of the language of repentance	Repentance Tablet, Dictionary of Definitions
3. Protection	The law of times (calendar system)	Books of Enoch, Protection Tablet
4. Living Water	The laws of purity	Temple Scroll & Watch Rule
5. Forgiveness	The law of repentance	Book of Mormon
6. Love in Spite of Sin	The law in the prophets	Bible, Book of Jubilees & Water Tablet
7. Glory	The law of the language of glory	II Achee, all 7 tablets (Tablets of Elda)
8. Resurrection	The law of righteousness	Book of Ether
9. Bread of Life	The law of the eternal nature of Christ	Doctrine & Covenants, Shabuwa
10. Family	The law of the first & second commandments	The Covenant, I Achee & Guidance Tablet
11. Endure to the end	The law of personal service	War Scroll, Judgement Tablet
12. Zion, Community, Eerkodeshiy	The law of community fulfillment	Community Rule & Damascus Document & Language Tablet

## Chart on Jeshurun continued

Son of Israel used as element	Meaning of names	Strong's reference #	How the gift came to the Father
1. Asher	To be honest, straight or happy	#836, 833	gave Him
2. Simeon	Hearing	#8095, 8085	gave Him
3. Gad	To crowd upon, or attack	#1408, 1409, 1464	gave Him
4. Joseph	To make full, or add to	#3130, 3254	laid before His feet
5. Issachar	He will bring a treasure	#3485	laid before His feet
6. Judah	The open hand	#3063, 3034, 3027	gave Him
7. Benjamin	Son of the right hand	#1144	gave Him
8. Joseph	In place of Dan		laid before Him
9. Levi	To be attached or intertwined	#3878, 3867	Come before His eyes
10. Reuben	You see a son	#7705, 1121	give Him
11. Naphtali	To wrestle	#5321	a gift
12. Zebulon	A habitation	#2074	gave Him