

The Book of Remembrance of Melchizedek

The Covenant Tablet of Shabuwa

Interpreted from stone tablets
by means of Urim and Thummim

The Book of Remembrance of Melchizedek

© Copyright 2021

The Brotherhood of Christ Church

brotherhoodofchristchurch.org

All rights reserved

Printed in the United States by Walsworth Publishing Company

ISBN 978-0-578-855529-5

*This book is dedicated to all the Righteous
in every nation and land,*

*It is a special gift to those of
Edom, Moab, and
the chief of the children of Ammon*

Daniel 11:41



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

Table of Contents

Table of Contents

| | |
|--------------------|---|
| Foreword | 7 |
| Introduction | 9 |

The Book of Remembrance of Melchizedek

The Tablet of Shabuwa

A record written upon stone tablets, by Melchizedek, son of Noah,
as seen by Ben Elim the Seer through Urim.

| | |
|--|-----|
| Chapter 1 | 15 |
| The Seer being asked to write on behalf of the Eerkodeshiy so that they may teach their perspective to the righteous. The foundation of the sanctity of agency and how it allows Anokeesed to be our Father. | |
| Chapter 2 | 39 |
| An account of the first Council of Elda where Anokeesed exercises His agency to become the Man. And also a record of the first Council of Heaven which defined the nativity of the souls of mankind in Elda and defined righteousness and its effects. | |
| Chapter 3 | 85 |
| An account of the Eerkodeshiy's view of the process of creation, the two pathways in the process of becoming, and the function of the four spirits of life. And also the beginning of the choices of the Watchers in the First Great Sevening. | |
| Chapter 4 | 117 |
| An account by Anahiel of the first two decisions of the First Great Sevening, the meaning of the sounds of life and the sounds of death, and the teachings of Emoriy on how to use the four spirits of life in your daily walk. | |
| Chapter 5 | 141 |
| An account of the third decision of the First Great Sevening, when the Eerkodeshiy decided to support communities and the Decadarchiy chose to help the wicked establish cities. | |
| Chapter 6 | 161 |
| An account of the fourth & fifth decisions made by the Watchers in the First Great Sevening when the wicked spied on the righteous to learn about the use of element to develop the element of wickedness. And also the Decadarchiy taught the wicked to enslave other people to create the satisfaction of dominance. | |
| Chapter 7 | 185 |
| An account of the sixth decision of the Watchers in the First Great Sevening and of the seven evil grandfathers who intervened on behalf of Semihazah to overcome the holiness of the desires of Anokeesed for His children. | |

| | |
|---|-----|
| Chapter 8 | 231 |
| An account of Motsah's instructing Shem & Ben Elim in their tasks before Him. And also of the effects of holy marriages & wicked marriages among Yaatsekawd & Cavah's children, the four types of reproof, and the Eerkodeshiy as the Storehouse of the Holy Spirit. | |
| Chapter 9 | 287 |
| An account of the teaching of Motsah on the seven foundations of Shabuwa and the triumph of the righteous use of agency. The record of Melchizedek's birth, espousal and wedding conducted by the Eerkodeshiy. | |
| Chapter 10 | 353 |
| An account of Melchizedek & Zedeqetelebab teaching their people about the sanctity of marriage & righteousness and also about how to use their intervention of agency in keeping the holy days of Anokeesed. A reproof from Motsah the Lamb to the righteous in the end of days about being friends with the Eerkodeshiy. | |
| Chapter 11 | 403 |
| An account of Melchizedek's vision of the valley of Heleah showing him the need for the Flood and of the Eerkodeshiy learning how to become the home of mankind. | |
| Chapter 12 | 445 |
| An account of the establishment of the Covenant of Shabuwa by Melchizedek & Zedeqetelebab, and also the establishing of the Holy Order by Motsah the Lamb. | |

The Little Book of John the Revelator

| | |
|---|-----|
| Introduction | 487 |
| Chapter 1 | 495 |
| Motsah's review of the tablets, His explanation of the four perspectives of the events leading up to the Flood, and Anokeesed's setting the limits of the tolerance of evil as Asael declares war on Shabuwa. | |
| Chapter 2 | 521 |
| Motsah's explanation of the meaning of the symbols on the tablet, showing the division between the choices of the righteous and the choices of the wicked. | |
| Chapter 3 | 555 |
| Motsah's revealing the voices of the seven thunders which are the seven declarations of truth which He has made, and also Motsah's counsel to His people in the end of days. | |
| Appendix | 577 |

Foreword



As I write this final foreword to the Book of Remembrance series, it is hard to believe it has been over 20 years since we began this process. These books have changed and shaped our community and our people in so many ways; and I will always be grateful to have been part of this process. I am a very different person than I was when I began helping to produce the first volume of the Sealed Portion of the Brother of Jared back in 2001.

In many ways I feel like I have been waiting for the information in this volume all my life. It gives me the long sought after tools and the answers to join fully to the Eerkodeshiy as my kindred and family. It used to seem mysterious, and now I know that we were each born to do just that – bond completely with our family in the Eerkodeshiy. Now it is not mysterious, but very natural. I have felt the Eerkodeshiy waking up (or is it me that is waking up?) and I can sense their life and awareness in ways I have never noticed before. They are there and they watch me as I walk about during my day. They want to be a part of it all.

I recently was speaking on the phone to a new friend who is just beginning her journey of study through these Books of Remembrance. As we were sharing together she said, “My husband said that he feels like this book was written just for him.” As I have typed, edited, read, and reread this manuscript I have had that experience over and over again. I feel like this book was written just for me, so personally does the information apply to my life. It is my prayer that you will have this same experience and feel like this book was written just for you. It was.

Blessings to you all in your journey of becoming.
Sh’ma, Chief Scribe

Introduction



This is the last volume of The Book of Remembrance library. I began using the Urim a little more than twenty-four years ago. It is interesting to note how the record of the visions that came by Urim has matured. Not only have I aged, but I have matured in my relationship with the Lord and become more comfortable using the Urim. At the beginning I had all kinds of pressures on me. I was afraid I could not be worthy to look. I worried that what I might see would bring criticism. But those concerns evaporated when I discovered that I had no control over what was seen. My job was to just try to say something to the scribes that could later be written into something adequately representing what I had seen. What I heard was the easy part. What I felt was often held back in the first two volumes. Over the years I gradually began to gain confidence in expressing what I felt while viewing with the Urim. And I feel like the quality of the record improved as I was able to allow the Spirit to help me to express my feelings.

Now we have come to the conclusion of this record. It is actually the most long awaited pinnacle of what we would receive because we knew the Covenant Tablet would bring significant information on the Covenant and that the timing was becoming more urgent by the day because of world conditions. But the Lord is wise and has timed these records coming just in the most needed time.

After being a covenant community for so long, it is amazing how much we did not know about the Covenant of Shabuwa. But it is no wonder the Covenant has been one of the most fought against spiritual powers since before the time of the Flood. And while it took only eleven generations to be originally established, the pathway to doing so was difficult and was done with many contributions by holy people.

I often think of how different the world would be had Israel accepted and lived by what is written on this tablet both in the symbols and the meaning found in the lives of those who brought it about and set it in place. The Essenes came the closest, but they had many disadvantages that were to be overcome. Essenism was primarily brought by Zadoc the scribe and librarian and archivist of Nehemiah. The people were taken into captivity so unexpectedly that many records were abandoned and Zadoc collected them and what he left the world is that which became the Essene expression of Judaism.

Now, in this Book of Remembrance, we find many missing links. And the full restoration of the ancient church is possible in Shabuwa. I am sure the Lord accepts all the forms of religious expression of those who truly love Him, but there is something remarkably comforting now to have the full message. And while this is not by any means the “end of the story,” it is the most vital expression yet that will help the Lord’s people come through the

Tribulation Times. And I think this is the principal value of this record and why it came when it did.

As we progressed over the years in receiving these volumes it became more and more evident that the Lord gained more control over how the distinct messages were structured. This can be seen by looking at the scribe notes. The scribing for *The First Book of Achee* took twelve sessions. Almost always a session lasts about forty-five minutes to an hour. That means just twelve hours resulted in that entire book. *The Second Book of Achee* took eight sessions and it was a much smaller book. By the time we got to this volume of the experiences of Melchizedek we sat before the Urim twenty-nine times – and this volume is not quite as big as *The Book of Remembrance of Enoch*. What this means is that the Lord was able to take more and more control of how the messages from the visions were structured. We heard more and more dictation to record and the record began to express less and less of my human influence. And finally *The Little Book of John the Revelator* at the end was practically dictated word for word. It is hard to even describe just how comforting that was, being aware of the life and death importance of what is recorded there for those living through the Tribulations.

The Lord put this volume together in His own way, also. This volume *The Book of Remembrance of Melchizedek* is speaking for the Eerkodeshiy. It is a message from their perspective. The Lord knew that this type of perspective was so foreign to the world, and in many ways to me, that he cautioned me seven times to listen very carefully to what I would be hearing and seeing. I soon got the message to look for the profound and the unexpected. And it turned out that the most difficult question man can attempt to answer was answered in this record. We were shown what part of God His Son is and just how He got that way. The Lord revealed exactly how the virgin birth was accomplished and also the Resurrection. Both of those things are actual facts in reality. And those of us who have hung on to that faith in the face of ridicule and nay-saying have our faith now fully justified. Wow, folks. Your love for Him and faith in Him has become a crown of glory for you which came by His steadfast and loving hand. We will praise His name forever.

And there is so much like that in this book. We have been led to put at the end *The Little Book of John the Revelator* which includes personal counsel from the Lord for His people in the Tribulation Times. And the voice of the seven thunders that John was not permitted to write are now placed before us.

And it has been exciting to learn of the upbringing of Melchizedek and his courtship and marriage. It turns out his wife is an Archangel in the next life, and she was called Shum by her family. But the Lord named her Zedeqetelebab because of her role in establishing Shabuwa alongside her husband. And we finally found out the real place for women in religion. It was so startling to me that upon seeing it I stopped viewing with Urim and

told the scribes what I had seen. They were eager for me to go on so we continued. I am sure that this long hidden revelation, caused by bias toward women, will be an important milestone for the Lord's people during these end days.

The night after our last Urim session, when all the information for this volume on Melchizedek was finished, my guardian angel came to me and held me in the arms of his presence as if to say "well done little son." I am so grateful to the Lord that He has now brought this record to the world.

Ben Elim, the Seer
March 2021



Original Covenant Tablet
brought to the Americas in ancient times



The Restored Covenant Tablet of Shabuwa

The Book of Remembrance of Melchizedek

The Covenant Tablet of Shabuwa

Chapter 1

- 1 With a heart overflowing
I come now to record the vision
that comes through Urim and Thummim
as recorded on the Covenant Tablet
for more than thirty-five years now
we have had a copy of the Covenant Tablet
that was given to Moses upon Sinai
it may even be a copy of the original
and being Essenes we are a covenant community
so the Covenant Tablet contains core foundations of our world view
and concept of God and His creation
- 2 Before this time I had only the Spirit of God
to give me some sense of the meaning contained on it
so I am certain that a view through the eyes of God by Urim
will be a great advantage
and anything that I have previously thought
that I find to be in error
will only be an opportunity for repentance
and I will act to clarify this vital information
- 3 To sit before the Urim is no small matter
so my heart was full as I approached to use it
and I have sensed the depth of the meaning of this tablet
and have been putting off looking as the Lord was bidding me to do
because I have felt unworthy to look
but I have been preparing for the past five years
and now the Covenant Tablet will be
the last volume of the Book of Remembrance
- 4 And with this stone tablet is a companion Covenant Tablet
also made of stone
and written literally by the finger of God
for it is written on the backside and written within the stone
and it has been called *the little book* by John the Revelator
and from what I know about it thus far
it contains a revelation that is both sweet and bitter
and deals with both the wicked and the righteous
here in our end of days
and if the Lord leads me I will include the information contained on it

after I conclude writing
what is written upon the Covenant Tablet proper

- 5 And this time there will be five scribes
and an apprentice
and we all must approach this effort
with full confidence in our forgiveness
as the Urim will only work
if we are able to stand clean before the Lord
and are fully repentant in all our preparations
so that He is free to forgive us
for we must feel completely forgiven
- 6 As I begin I will briefly describe the tablet
the central figure on the tablet is a perfectly shaped cross
standing on a base with twelve tabs
and in the ancient Hebrew alphabet a cross is the last letter
called a *tav*
and that letter signifies
that something of importance has been identified
as in X marks the spot
in the case of the cross
it represents that the Redeemer of the world is here identified¹
- 7 And there are two hands with open palms
shown on either side of the top of the cross
and these hands have an eternity symbol in the palms
which is a circle and a dot
and it is significant that the palms have this symbol
because of the meaning of the concept of covenanting
and there is only one word in Biblical Hebrew for covenant
and it is **beriyth** ²
and it means *to cut as an act of joining*
in a covenant or compact
and in ancient times those entering into a covenant
would cut their palms
and press their hands together as if to exchange blood
because in ancient Hebrew all covenants represented a bond of kinship
and the blending of blood together was therefore a family covenant

¹ See photos p. 12 & 13

² Strong's Concordance #1285

as in God is our Father
and Jesus is our brother
and family bonds held a level of allegiance
that no other social compact held

- 8 And it is of note that the root word for *beriyth* is **barah**³ which means *to feed*
and meals were always an essential component of Hebrew covenants
and this is the origin of the communion meal
as an expression of sealing an act of personal choice
for making a covenant
in this case with the Son of God
and eating a covenant meal
is an expression of the deepest personal approval of one another
and the Essenes of old in the Dead Sea Scrolls
referred to communion as the **holy food**
and the **holy drink**

- 9 And so this covenant tablet has always been viewed by us
with great anticipation for two reasons
first we expect that it will contain
the original unaltered concept and meaning of the covenant
as viewed by God
and second
it will contain valuable information concerning the nature of God
and His dealings with man since the beginning
which information will be important
for those who must undergo the tribulation times
and have a vital need to lay hold of their beginnings
in order to be empowered

- 10 And I am highly motivated
to bring this information to the people of the Lord
who are guided by His Spirit
and who are found anywhere on the earth
or in any culture
or language
or religion
and as I begin this attempt
it is out of compassion for them
and the poor heart of the Lord in His many burdens

³ Strong's Concordance #1262

and I am old now
and this will probably be my last time to use the Urim
before passing it on to the next generation
and the scribes have been called together
to record the vision as it may fall from my lips
and we were filled with awe and wonder as we are assembled together
and we were very serious
at the prospect of standing in the presence of the Lord
to view the Covenant Tablet
it was a cool fall day
and sunlight was falling on the Urim
as that is essential for the clarity of the vision

- 11 It is very difficult to explain what one feels
when they know they will be standing in His Presence
and I was hesitant as usual
and hoping I would not fall short in the task before me
but more deeply than that
is the reality of encountering the absolute truth
when the reality of my being is made bare
so after the scribes were ready and seated
and when the breast piece
and Thummim
and Urim were assembled and in place
I took my place before the Lord

- 12 There is always for me
a very comforting element of surprise at such times
but the love of the Lord casts out all fear
and His Presence always is the absolute feeling
of being back home again
and each and every time the Lord is the same
and I am the one who has changed
and I am made acutely aware
that I come to this place being immersed in the temporalities of life
and I come from a world far distant from His divine holiness
and His un-changeability is both comforting and healing
and being in the embrace of His love is the rightful home
for every living soul

- 13 And when I began to look with the Urim and Thummim
I was at once overcome
with being in the Presence of His abounding love

and it was more than that
for because His Presence cleansed me
and filled all my empty places
I was home again
and the scribes simply wrote
Grandpa is crying
and after a while I quietly said
Hello Lord
It is so good to be with you again
We are here Lord to embark on this magnificent task
on Your behalf
and to be taught by You
so that we may bring a blessing upon Your people
And Lord I worry whether I am up to the task
You know Lord it is always like that for me

- 14 But the Lord paid no attention to my expressions of self-doubt
and I could see that He was going to speak
and He smiled at me and said
My little son
I would like to explain to you the meaning of the task
that is now before you
and to which all of you have set yourselves to accomplish
- 15 *And this is so that you may understand my will for you in this matter*
and so that you may be confident in your task
And I want to open before you my purposes
in bringing before your eyes the visions of the Covenant Tablet
And it is very important to understand the vision clearly (1) ⁴
for the sake of the people of my right hand
as they enter more fully to undergo
the conditions of the tribulations
- 16 *For these truths have been hidden from the world since the Flood*
And words have gone forth from my mouth
to promise that all my revelations shall be revealed
before the last days
And the work you are now undertaking is meant to expand
and enhance the human ability to exercise free agency
insomuch that they may freely choose which way they will go

⁴ These number notations indicate how many time throughout this vision He cautioned me this way.

*in the midst of the oppression of the tribulation times
whether they will listen to my Spirit
or not*

*So that in the midst of chaos
their knowledge and faith will empower them
to overcome severe oppression and be strong
in the face of depravity
And the truths that can be brought will enable them
to not only be led by my Spirit
but these truths will allow them by their understanding
and my grace
to attach to those holy forces in creation
that will confirm to them the joys of **salvation**
and the wonders of my **righteous redemption**
And this is so that they may go softly past the tribulation times
which are now upon them*

17 *And they must be able to expand the use of their agency
so that by the intervention of their agency
they can penetrate eternity with their requests
to influence their present moments
insomuch that the things they ask for in righteousness
and what they decide will influence the course of the world
both from before their day
and after it
And in this way the children of my right hand can achieve stability
in their lives and families
while in the midst of chaos*

18 *And in doing this
my people worldwide will ease my burden
And calling forth the awareness of my presence
that is in the midst of all things
may in this way take place
And the great day of awakening will come
and **my Arm will be revealed***

19 *And thus they can be effective in their lives
while the wicked flounder in the midst of their chaos
And the righteous can be protected from lies and falsehoods
And they can act upon the truth
which is vital to bring the great day of awakening*

- 20 *And so I come to you now
to open your eyes to the mysteries of the meaning of agency
and of salvation
and righteousness
which is called redemption
And I do this to bring knowledge and understanding to my people
so that they can be empowered from on high
And I do this to reveal to my people an understanding of agency
that will enable them to find the means to come together
and be united both with me and with the Eerkodeshiy
And in this way they can draw strength
from my presence in the spirits of life in creation
so they may be empowered to heal the sick
and raise the dead
and to escape suffering
to find safety and provision for their loved ones*
- 21 *For the forces of evil are a gathering darkness
and the adversary wrings his hands with delight
and rejoices at his dominance among the peoples of the earth
And fornication is like a wave of filthiness
and violence and death are his watchwords
and lies are his plan of attack
But be reassured
because I have told my prophets the truth down through the ages
that my people will be delivered
And my Arm will be revealed
and the wicked will be no more
and the world they sought to build and preserve will vanish away*
- 22 *And so little son
pay careful attention to all you will hear and see in the vision (2)
and that which you will feel
and be called upon to write
and all you will be asked to do for my sake
so that my people can be a Holy City
and so that the children of my Father
can be enlightened
and preserved
and taught righteousness
wherever upon the earth that they are found*

- 23 *And in this endeavor you are being asked
to speak for the Eerkodeshiy to all the peoples of the earth
And you are charged to be their voice
and to express their feelings and views of creation
in which they are the home of man
And a clear expression of their thoughts and feelings
has been extinguished by the wickedness of man
through their choices through the ages
and in their traditions and religions
and because so many have been taught to think
that they already know
and do not seek to know the Truth from me*
- 24 *And when the Lord said this to me I was overjoyed
because all my life I have yearned for people to know
of the richness of His Presence in the elements of creation
and in each other
and I said I will do it Lord
I will
and afterward when I read my words in the notes written by the scribes
I was surprised and embarrassed
that I could be so brash in the presence of the Lord
to say this so quickly
but I had longed all my life to do that very thing
and now only my faith
that He would not ask me to do something I could not do
keeps me hopeful that I can accomplish the task*
- 25 *Now I will open up to you
the instructions of the Lord to me regarding agency
And the Lord continued and He said
Agency by definition is a reference to the ability of a person
to choose freely and intelligently which way they will go
and that which they will do
and how they will behave
Agency is not just a dynamic that happens among people
during their time of probation upon the earth in the flesh
Agency is exercised in heaven by myself
and by my Father
and by all the living souls in heaven
That is to say
that I can decide things
and my Father also makes decisions*

*as do all the angels who are in heaven
and the Eerkodeshiy
who are the spirits of life in the creations of the earth
Even the devil and his angels make choices*

- 26 *And there is a holy way to decide
and a wicked one
And the holy way of making decisions is called **the sanctity of agency**
And the wicked way of making decisions is called
the depredation of agency
which always leads to the loss of agency
while the sanctity of agency always leads to more
and more freedom of choice
And both kinds of the use of agency have an identifiable pattern*

- 27 *And now I will rehearse to you
and bring to your remembrance
that which will enable you to identify the holy pattern
of the sanctity of agency
So remember this pattern
for it will enable you to more clearly express
the vision that will come before you*

- 28 *Now you will remember that I showed you a stone wall
and written on the stones of it were four words in an important order
which order indicates the sanctity of agency
And they were **say**
feel
do
and **be**
And as you were viewing these words
I spoke to you and said
Yaatsekawd could know what God would **say**
and he could know what God would **feel**
and he could know what God would **do**
and he could know what God would **be***

- 29 *And the Lord continued and He said
And I gave you these four words in their proper order
for a very wise purpose in me
And they are a wise order meant to reveal a holy pathway
to accomplish the true exercise of the sanctity of agency
And you will discover that the Covenant Tablet contains meaning*

*that will surely bless the children of my Father with this knowledge
So be patient
and this truth will unfold
through the course of the visions that I will bring*

30 *And I myself ordered my earthly life after this same pathway
For I am the Word of God
because I am what God would **say**
And I started teaching in the temple from an early age
And I spoke all the words and concepts of the Truth to the multitudes
being obedient to the desires of my Father*

31 *And when I looked out to see
and I beheld the poor
and unfortunate
and the broken
and forsaken
and the sick
and those whose lives were filled with sin and despair
my heart was filled with compassion for them
And in this way I am what God would **feel** for them
And I brought the tender feelings of my Father to be expressed
and known to them and to the world
by my many works of kindness*

32 *And when I acted upon that love and compassion
and I reached out my hands to heal
and to raise the dead
and to forgive
and to restore
I am that which God would **do**
And I did only that which I was guided to do by my Father*

33 *And when I was subjected to the will of mankind
building through my ministry with this pattern
I was submissive for the sake of the salvation of the truly lost
And I exercised my agency
and intervened with my agency
to bring the prospect of forgiveness to all the souls
who are engulfed in the chains of the bondage to evil
who go below all things
and thus I became the Redeemer of mankind
even as many as who will repent and love*

*both me and my Father
And thus I am all that which God would **be**
And I rose again to life
so that the lovely ones of my Father could have eternal life
and so they could be returned to Him
And all my works
and all the works of my Father
follow after this pattern of say feel do and be*

34 And the Lord continued and He said

*I have also followed this pattern in all the visions
that I have brought before your eyes with the Urim
in the four volumes of the Book of Remembrance*

35 And in the first Book of Remembrance

*even the writings of my son Achee
I have declared profound things regarding the process of repentance
and forgiveness
and the creation of the souls of men in the purity of infinite love
and of an exceeding great many things
to the unfolding of the mysteries of the kingdom
And such revelations in the book of Achee are what God would **say**
And it is very important
that my people learn what God would say to them
so that they may overcome ways that they have been taught
by the traditions of their fathers
and the dogmas of their religions
and the views of those who would find dominance over them
And I have done this so
that they may come to learn of the true character of **my** Father
and of how infinitely they are loved by Him
for He is also **their** Father
and so that they may learn of my task as Creator and Redeemer*

36 And with the second Book of Remembrance

*even the writings of Enoch
I brought to my people that which God would **feel**
And there are profound accounts of my infinite and deep feelings
for all my children
and expressions of what I desire my people to feel
And many accounts of these things are given there
And I can feel with those who sin and reject me
for I feel no rancor*

*not even for the very wicked
And the feelings of my Father are heralded
in the record of the Book of Remembrance of Enoch
in very personal ways*

37 *And in the third Book of Remembrance
even that of our ancient grandmothers
I brought to my people a knowledge of that which God would **do**
And that revelation is filled with clear instructions
in how to know me and my Father Anokeesed
and what they must **do** to live
and worship by my desires
and by my guidance
find their way to cross over into spiritual Eden
and back again in this life
And I brought guidance that allows them to be empowered
so they may understand how to interact with the angels of heaven
and accomplish holiness of heart in the midst of wickedness
which will enable my people to be empowered
in their service to me
and in their love for one another
And all this has been to edify the righteous
and enable them to live holy lives
and do greater things than I have done
when I walked in the flesh*

38 *And now I am come
to bring to you the fourth Book of Remembrance
even the Book of Melchizedek
And with this knowledge
and understanding
and holy guidance
and intelligence
the righteous can **be** truly the sons and daughters of my Father
during times of tribulations
And they can be enabled in their service
to abide the day with holiness of heart
And they will bring joy to Anokeesed
and the gift of life to their families*

39 *So listen carefully little son
and give diligent heed to all you see with Urim (3)
For you have not known it*

*but from the very first use of the Urim
I have revealed to you that God is **good**
and **pure**
and **holy***

*and that these qualities are the nature of God
And also I have illustrated the pattern
of what He would **say***

***feel**
do
and **be***

*showing you the steps of a holy pathway
to the sanctity of agency*

- 40 *And **goodness** is the foundation
of all that God would **say**
And **purity** is the foundation
of all that God would **feel**
And **holiness** is the foundation
of all that God would **do***

- 41 *And now the Covenant Tablet of Melchizedek
will bring to you a knowledge
that **love is the foundation of all that God would be**
And the vision that will now come before you
can instruct the righteous of the world
so that they may at last be empowered
to comprehend all that God would **be***

- 42 *And it came to pass that the Lord brought to mind
our very first encounter with the Urim
where vital information concerning the nature of God
and His holy process of His use of agency was given
and at the time it was not recorded in the scripture text
but was written in the introduction of the book of Achee
and so that it may be included in the scriptures
I will cite portions of it now for all to see
for it is too important to paraphrase it
and it is an example of how Anokeesed Himself exercises His agency*

- 43 *And the record is as follows
As I prayed to prepare myself to use the Urim and Thummim
I felt the Lord tell me that before I could use the Urim
I must learn something about God*

so I sat and prepared the Thummim
I have to put it together
and attach it to the breast piece
I was a little nervous because this would be for me
the first time to get profound light from God
and not be alone with my thoughts

44 I felt vulnerable to see
and encounter new concepts of theology and information
and to have to immediately say aloud
something to the scribe
what if I am wrong
what if I do not understand what I am seeing
I have
as does anyone
certain processes personally that I go through
to evaluate information from the Lord
and all my safeguards are built into my relationship with God
and my skill in discerning if it is from the Lord
comes from my personal processes
that usually take a few days for me to know
if what I think I am hearing is from Him

45 So after I prepared the Thummim I took the leap into oblivion
and put the Urim on the Thummim
oh my
how does one put the wonder
and grandeur of God into words on paper
how could my trembling lips utter anything intelligent
in the face of that which presented itself

46 I was immediately in the presence of God
in each step of the way in what followed
and I had absolutely no idea of what it meant
until much later after it was all over
I will still learn something every time I ponder it

47 And a Voice said
In the beginning was God
and God is good
and His goodness was before me
I was astonished and held my breath

48 And the Voice continued

*Man in his fallen state does not think of God as God is
but leans toward viewing God as man is
and sees God only as the God of man
But God has the ability to penetrate this blindness
and reveal himself to man so man can see God as God is*

49 And I began to see God as God is

bear in mind

I was not looking at the bodily image of God
nor did it seem like I was seeing some characteristic of God
or that I was being shown something about Him
what was before me was simply God
but I was in His presence and I was actually
with my eyes
and ears
and soul
seeing the goodness of God

50 And it was like what I was seeing was God

and my soul was engulfed in it
almost to the point of it overpowering me
and before me was everything kind
and sweet
and gentle
and innocent
and mild
and harmless
and all of these things I now know
are the **goodness** of God
and that which he would **say**

51 And the myth of the wrath of God vanished from me

like a puff of smoke in a rushing wind
God is so infinitely good
that absolutely nothing He would say
would arise out of anger
or hate
or vengeance
nor could any of His words be threatening
all such speech is utterly out of existence in His presence
and any such expressions attributed to God
are a falsehood

- 52 And again the Voice said
 Because God is good
 nothing sinful
 subtle
 or cunning
 or guilty
 can enter into His presence
and I knew
 nothing doubting
 that any such expressions with the least hint of sin
 would be utterly banished from entering His presence
and the sheer magnitude of His goodness
 would simply exclude any such expressions
- 53 And that thought was a little troubling
 but at this point I did not have the presence of mind
 to formulate a question with regards to it
 and I had not yet grasped where all this was leading
 but in the back of my mind
 I began to ask
 Why is He showing me this
 In light of His goodness
 how can I even know Him
 for I am a man of unclean lips
- 54 And again the Voice said
 In the beginning was God
 and God is pure
and everything changed
 and the infinite purity of God was now before me
and I never would have guessed
 that there is so much difference
 between goodness and purity
- 55 And again
 even as I was not seeing a part of God in His goodness
 I was not seeing a part of God with his purity
it was simply God again
 but from an entirely different perspective
- 56 And with the purity of God now before my eyes
 every longing of my tiny soul to feel loved
 and accepted

and taken in
was fulfilled at that moment
and I did not ever want to leave it
for how long a human soul can be exposed to the purity of God
and remain in the flesh
I do not know

- 57 Purity is the infinite connection of God
in His joining and oneness
with all the spirits of life in creation that feel wonderful
and intelligent
and pleasant
and happy
and wholesome
His feelings are blended with them
He lives it
He breathes and moves in all such feelings

- 58 How can any human soul
that is accustomed to feeling alienation
and separation
and loneliness
and fear
ever comprehend an infinitely undivided Presence
with such wonderful feelings
Who is in the midst of all things
purity is the definition of all that is to be **felt**
in the midst of the Presence of the Great Holy One
Anokeesed

- 59 And again reality swept over me
and I said to myself
*All of humankind is vagabonds and aliens in the earth
and separate from the feelings of God
How can we ever know Him*

- 60 But again the Voice said
*God is so pure
that nothing violent
or lustful
or unfeeling
or hardhearted
can enter into His Presence or come near unto Him*

- 61 And by this time my two questions were fully conscious
Why is He telling me this
and *How can mankind with all their corrupted feelings*
have anything whatsoever to do with this pure God
for mankind has felt violent
and lustful
and cold-hearted for so long
that those feelings have become what is known as human nature
- 62 I was trying not to think of what the feelings of man were like
compared to this pure God that was before me
there seemed to be attached to it a dread and hopelessness
in the face of the reality
of the alienation of mankind to his environment
and each other
and ultimately even to himself
- 63 But once again the Voice said
In the beginning was God
and God is holy
and I was utterly astonished at how drastically it all changed again
for holy was nothing like good or pure
and again I was not seeing some aspect of God
it was simply God again
- 64 And all the **doings** of God were **holy** to the extent
that to my tiny human soul
there was nothing else that existed but the holiness of God
and God is so holy
that nothing alienated
or rebellious
or cruel
or merciless can enter into His Presence
or even comprehend the least hint of His Presence
- 65 And God is holy because He is infinitely engaged in
and committed to
and in the midst of acting upon
that which is true
and right
and wholesome
and nourishing
and what He is doing

makes Him the ultimate and final authority
the absolute supreme being of the universe

**66 Goodness is what you are like in what you say
purity is your relationship in your feelings
to all things around you
and holiness is what you do**

67 And before my eyes was God
who was totally engaged in acting out His holiness
and those actions are so infinite
that there was no place His actions do not utterly prevail
and no place where He prevails
that does not have life because of it

68 By this time it was obvious
that mankind could literally have nothing whatever to do with God
and I thought
How can He even be showing me this
and I said
Oh God
the wonder of Your being is so great
that anything You ever produce we cannot legitimately be near
And when You create the wind
it will not be able to enter into the chest of sinful man
to give him breath
And when You create light
it cannot affect our lustful eyes to make them see
and a feeling of dread again came near
but the Spirit was there to comfort me
and it told me to be patient
for what I was in the midst of was a joyous thing
and I looked with keen expectation and an alert mind

69 And God said to me
First I am telling you why I created all things
and every man in their generations
And I also am telling you how it can be
that you can know me and I can be your Father

70 But it did not seem like that was what He was showing me
I could not reconcile what I was seeing with the Urim
with what I knew with mankind

my best guess was that mankind
was simply forever cut off from His Presence
I was not continuing on with the Urim because I had any idea
how this dilemma was resolvable
it all seemed way over my head

71 And a voice said

Look

And God said

I am God

*and I have an infinite ability to be compassionate
yet nothing unfortunate can enter into my presence
so I have no opportunity to show compassion*

And again all things clean and wonderful come from me

And I am infinitely able to be kind

and merciful

and comforting

But nothing guilty

or afflicted

or abused can come near unto me

so whom will I heal and console

72 And again

I am God

and all creation would flee at my command

and nothing threatening

or sad

or perplexing can enter into my abode

so whom will I comfort or protect

Without these things of what effect would my goodness be

What is it that I can join with in my purity

And what purpose would my holiness accomplish

But the respect in my heart

for those who choose to be different than myself

by the power of my Son

gave rise to a force in creation that can overcome all these things

*And that force is **agency***

Without agency I cannot be a God

or Father to mankind

73 And the Lord said

Look

and I looked and I beheld the light of God
and in the midst of it was the Son of God

74 And God said

All creation

*and all of my and man's doings with each other
must needs be within the bounds of the two great Decrees of Creation*

The first Decree of Creation

***is that I can be a Father to man in creation
by the power of the intervention of the agency of my Son
who is in the flesh as are all men***

75 God was actually telling me

that the power of agency
as expressed by His Son in the flesh
was of such a magnitude
that it called forth the effects of the respect of God
to be brought to bear in dispelling the awful gulf
between a perfect God and sinful man
so that in the end
man can fully know their God and Heavenly Father

76 Now the immensity of this was before my eyes

that is of Christ having to do all this by Himself in the flesh
and it was overwhelming to me
and I pondered the magnitude of it
and thus ended my account as it has been written

77 And it came to pass

that since I first heard all this I became very interested
to learn more about the use of agency
seeing that it is one of the most powerful forces in the Universe
even insomuch
that it was the very force that allowed God Himself
to be our Father

78 And it came to pass that as I was pondering this first profound account

I said to the scribes
Now listen I hear a voice
It seems close and very comforting
and it is saying
In the beginning was God
and God is love

and the array of His love is before my eyes
and it is spread out like a mantel on all that exists
and it is one of the saddest of all the aspects
of the undertakings of Anokeesed in His creation of the universe
that such an all-encompassing and infinite love
is comprehended by none
and known by only a few

79 And none except those who stand utterly pure before Him
can even glimpse a portion of it
but a full awareness of this love will come to all the redeemed
at the great day of judgement
and there will not be one human soul
that will not be surprised at the extent of it
and because God is love
He is our Father
and true and complete expressions of agency
can only arise out of this love
and it was almost too much for me to take in
even though I was only feeling a tiny part of it

80 And the Voice continued and it said
*Nothing that lies or speaks untruth
can come into His Presence
And nothing that deceives
or harshly controls
or enslaves
or manipulates
can come into His Presence*

81 And I saw that lies are not the opposite of the truth
because they cannot rise to that level
but **lies are the opposite of love**
and lies and deceits are merciless toward Anokeesed
and none of the Eerkodeshiy ever lie
no not one
but they ever bear a message of truth
and sing of His love
and fully express the heart of God

82 And love is that which God would **be**
and every cloud
or puff of wind

or hill
or river
even any of the Eerkodeshiy
ever and only and always
bear witness of the love of Anokeesed

83 *And remember little son*
in this undertaking you will be called upon
to speak for the Eerkodeshiy of their message of love
and of their function as messengers of the truth
And the Great God Anokeesed has perfect truth
and perfect infinite knowledge
And no lie has ever entered His mind
And because God is love
His is the ultimate expression of agency
And real
whole
and perfect expressions of agency
are always within the boundaries of the truth

84 *And you will see*
that He makes any decision based on the discernment of the truth
*and **the expectation of eternity***
which expectation fails mortals so often
And it will be shown that His expression of agency
is a perfect example of how decisions must be made
both little and great
*And my Father Anokeesed **spoke***
and defined the need to decide
*And He **felt** deeply with those with whom He conferred*
*And He **acted** upon the truth that was discerned there*
And He decided He would go Himself
to redeem His wayward children
*And so here **I am***

85 *And if my people will ask me*
I will speak to them by my spirit
And if they feel with me and their fellows
to listen to opinions
and ask questions
*and **anticipate the use of eternity** in all they do in their deciding*
then they can make decisions
and form opinions and perspectives

*together with me
and be my faithful children*

86 And so upon hearing and seeing all these things
I felt more prepared to proceed

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 2

- 1 And so I called the scribes together once again
and the weather was cold so we could not sit outside
in order for the sun to shine on the Urim
and we assembled inside before a large window
- 2 And I prayed
*Dear Lord we are here before you
It seems that there are so many things
You have brought to us concerning agency
And agency is so important that we need more understanding
From the very beginning You have indicated
that agency is the force in creation
that has allowed You to be a Father to sinful man
And now all these years later
we have not heard anything more about agency
and with this vision before us
I worry that I will not understand that which You want to bring
And when I have been cautioned now numerous times
to listen carefully
I have come to have You teach us
concerning the truth about agency if it is Your will
Amen*
- 3 And when I had prayed this prayer I looked
and I saw a group of people
and in their midst a fire was burning
and as I beheld this scene a column of light emerged from the fire
and it is an angel of light
and she is coming my way
up the side of this mountain from which I have a view
- 4 And she is standing before me
and I can tell she is going to speak
and she said
*This day I have been sent by Anokeesed to instruct you
concerning the desire of His heart
and to bring to your mind the truths
of the origins of agency in eternity
**So listen carefully because these are important instructions (4)
for the souls of all the righteous who must endure the tribulations***

- 5 *And I would call to your mind a time before the beginning
to hear the account of when Anokeesed pondered
and made decisions that were the foundations
of salvation and righteousness
And you will see
that agency is indeed the force in creation
that allows Him to be our Father*
- 6 And the Lord was standing by
and His Spirit caught me up
and we went together to Elda where Anokeesed dwells
and He said
To learn about the origin of agency you must come here into Elda
and I was afraid
for I had once been in the Presence of the light of the Father in Elda
and His Presence was so powerful that I could not speak
and I could not stand
and now I shook before the scribes
and at this moment
I knocked the Urim off from the Thummim
that was before my face for the greatness of my shaking
and it fell but I caught it in my hand and placed it back on
and I prayed
Lord stay close to me
- 7 But it was not as hard as I had thought
because His gentle Spirit was there to comfort me
and to help me to be calmed and quit shaking
and I began to behold Elda through the Urim
and I saw the habitation of the Great Holy One Anokeesed
and His Presence was the light in Elda
and the ground glowed bright with the light
and it had the appearance to me to be like a carpet of pure snow
and it stretched on forever
every way that I cast my eyes
- 8 And the angel said
*In Elda the Great Holy One Anokeesed
sits in the midst of eternity
And He comprehends all things
And He knows all things
And He is in the midst of all things
and round about all things*

*And eternity has no concept of place
because Anokeesed is everywhere
and there is no place that He is not
And eternity has no time
for time came because of sin
and sin cannot exist in Elda
and there will be a moment when time
will be declared to be no more in the temporal world
and thus I saw that there is no place or time
in the eternity of Elda
but Anokeesed sees all things through eternal eyes
both things that are in the past
or in the present
or in the future
for He sees them all*

- 9 And it came to pass
that as I sat before the Urim and gazed about with wonder
I began to fully realize
what it meant for me to be in Elda before the beginning of creation
and I spoke not a word but stayed close to the Lord
and I see that Anokeesed is not alone
for I hear vast multitudes of voices talking
and singing
and praising
and in the midst of my view I saw some of the Eerkodeshiy
and I did not count them
but the Lord said
*These twelve Eerkodeshiy are known as the Angels of the Presence
and they go from eternity to eternity
And anywhere Anokeesed brings life
they are there*
and I wondered greatly at that which was before my eyes
and my little soul was expanded

- 10 And the Lord said
*These twelve are known as the Council of the Eerkodeshiy⁵
for they ever and always attend with diligence
to the needs of my gentle Father Anokeesed
And they love Him with a tenderness that can only be found in Elda
that is beyond any human comprehension*

⁵ See p. 521 for the inscription of the Council

*And in Elda they are spirits
just as Anokeesed is a spirit*
and I could see the spirits of the Eerkodeshiy with my eyes
and I could see the Lord
but I only felt the Spirit of Anokeesed
and I did not see Him

- 11 And it came to pass
that one of the Eerkodeshiy called Ebedel
who is the Rock of Ariel
and first inscribed among the rocks of the earth
spoke to me
and she said
*In Elda with Anokeesed
eternity is so infinite that it cannot be measured*
and as if speaking to me had brought something to her mind
she turned to Anokeesed and she asked
*Is there any boundary to eternity here in Elda
Is there an edge to eternity somewhere*
and I heard Anokeesed say
I want there to be one
and all the Council of the Eerkodeshiy
looked at one another in amazement and said
*If Anokeesed wants it
then it will be*
and Zathan the olive tree
who is the first inscribed among trees in Elda
said to Ebedel
Ask Him about it for us

- 12 And after the eleven conferred together with Ebedel she said
*Oh Anokeesed
I have been asked to present You with a question
Is there an edge to eternity
Is there a boundary that can be seen
and what may be found there*
and Anokeesed answered *Go and see*
and He pointed toward the east
but I know there are no directions in Elda
because eternity cannot be divided
so if the inhabitants of Elda are here
they cannot be there
but they are everywhere

and all is infinitely present in Elda
and as I beheld this marvelous sight I saw
that where Anokeesed pointed was called the **east**
because He pointed to something **new**
and **anything new in Elda**
must be a new awareness of a way to love
and I saw that His gesture of pointing and naming it the east
was His reproof for them to go
so that they would know
that they could learn something new in Elda
and I could discern
that for the Eerkodeshiy all this was felt by them
with a new kind of excitement and joy
and they marveled at it to one another
with a profound sense of wonder
that there could be anything new in Elda
or any place to go there
and they had never felt the joy of reproof before

- 13 And it came to pass
that I beheld all the spirits of the Eerkodeshiy
gathering themselves together to go towards the east
as they embarked upon their repentance
and I was particularly interested
in watching the spirit of the mountains go
because I think of them as being so big
and I saw the huge spirit of them move as swiftly as the rest
and I saw the hills move out also
and my spirit went with them
and I too was filled with wonder
at what may be seen at the edge of eternity
and we arrived
and they looked
and the Council saw the edge of eternity

- 14 And Anokeesed asked them
What is it that you see
and in one accord they all together said
Agency
and I looked also at the edge of eternity
but I saw nothing that indicated to me anything about agency
but being in His loving presence
I did not feel any sense of embarrassment

because I did not see what they saw
and I was satisfied to believe them
but I began to wonder just what it may be that they saw
and I asked the Lord
What was it that they saw
and the Lord brought into my mind a view
as seen through the eyes of the Eerkodeshiy
and I looked again at the edge of eternity together with Him

- 15 First of all
for the Eerkodeshiy
going somewhere in the eternity of Elda that has no place
was unheard of
and the reproof of repentance was an exciting new adventure ⁶
and to encounter the unexpected in the eternity of Elda
had never happened to them before
and they were keenly alert
and sensitive to all that was before them
like an excited group of little children

- 16 And I began to see the edge of eternity with new eyes
and the ground was shining with the light of Anokeesed
and there was a bank
like the bank of a river
and I knew somehow that on the other side was another eternity
and at the edge of eternity I looked at the river
and the top of the water of it was smooth like crystal glass
that shone and shimmered brightly with the light of Anokeesed
and the light did not hurt my eyes

- 17 And I looked
and it came to my mind by the Spirit
just what they were seeing and feeling
and they saw the **process of becoming**
for in Elda up until then
there had only been the **condition of being**
and they saw and discerned in themselves
the cycles of life that had beginnings and endings
in that which lay before them
and they could feel their struggles
and triumphs

⁶ They are repenting for never having gone somewhere

and the processes of their lives
and I was so accustomed to feeling the process of **becoming**
that I did not know to recognize it as agency
but to them it was startlingly new and very clear to see

- 18 And **becoming** is absolutely driven by agency
as the living choose their way freely
either to **listen** to Anokeesed
or not
either to **feel** the light of Anokeesed
or not
either to **act** to bond together in the love of Anokeesed
or not
and either to **be** like Anokeesed in following His example
or not
and in Elda agency was not known up until then
so that which came before the eyes and hearts of the Eerkodeshiy
in that very moment
was **the new beginning of agency in the inception of it**

- 19 And it came to pass that I saw a wondrous sight
and I heard the Eerkodeshiy exclaim aloud
with much enthusiasm and adulation
*Never have we felt so at home as we feel here
at the edge of eternity*
and the wind sang
and the mountains rejoiced
and the hills danced with joy
and the fountains wept in their delight
and the thunder clapped her hands in happiness
and the rocks made great exclamations
and the trees bore the news in their celebrations

- 20 And immediately the Lord was instructing me in my mind
by the Word of His Presence
and I heard that **becoming**
was deeply imbedded in the very souls of the Eerkodeshiy
for rivers flow
and the winds blow
and trees grow
and the rocks know
and fires glow
and the sun will show that the fountains go

all in their love to be our home
and they said to Anokeesed
*We always want to live here
and we do not want to leave this place*

- 21 And Anokeesed said softly to them
*Then you shall be my counselors and we shall confer together here
And we shall come to an understanding
and find answers together here
regarding your tasks in your new home in this place*
and I could plainly feel the thoughts of the Eerkodeshiy
and they whispered among themselves saying
*The edge of eternity is influencing Anokeesed
For how can One who comprehends all things come to understanding
by seeking the advice of others*

- 22 And the Eerkodeshiy where stunned
when Anokeesed continued and said
I have a question to which I need an answer
and He said
Shall I create all the spirits of mankind
and they whispered
*How can One who knows all things ask questions
and seek outside Himself to find answers*
and they could clearly sense that the edge of eternity
was having profound effects indeed upon them all
including upon Anokeesed Himself
and they all marveled greatly and were struck with wonder

- 23 And I began to behold marvelous things
that surely have been hidden from man since the beginning
and I saw further that the concept of the east
was only in relation to Anokeesed
and the Eerkodeshiy beheld that the east
at the edge of eternity
followed Him around
and was not a place in Elda
but it was the direction away from Anokeesed
that went toward the newness of learning and becoming
and the joys of reproof
and the comfort of feeling what He feels
and doing what He does
and of receiving the assurance of healing

and the peace of His perspective
in the processes of becoming as they join with others

24 **For Anokeesed cannot become
in the midst of the eternity of Elda
but at the edge of eternity
He stepped into becoming our Father
and the Father of the Eerkodeshiy
and of even all creation**

25 And the Lord said to me
*Anokeesed as our Father
now has four directions emanating from Him
because He is influenced by the edge of eternity
And the directions follow Him around*

26 *And anything pointing from Him to learning
and comprehending His kind **reproval** in your process of becoming
or that comes to reassure one of His love
is the **east** to them*

27 *And anything that points from Him to **living life**
through its processes of becoming
in the joys of His lovingkindness
is the **south** to them*

28 *And anything that points from Him
and results in the feelings of **forgiveness** in your becoming
and renewal
and resurrection
and wholeness and healing
is the **west** to them*

29 *And anything that points from Him
to **the hope of the harvest of salvation**
and happy homecomings in your processes of becoming
is the **north** to them*

30 *And anywhere He is
in the place that originates at the edge of eternity
those directions are present before Him
whenever He feels those things
according to the definitions of His lovingkindness*

31 And the Lord said to me

*The earth has the four winds
But man has been given the four directions of Anokeesed
to follow them around as they do Him
And they are in the exact manner as Anokeesed
And the four directions of man are meant to complement
and sustain the four winds of the earth ⁷
And **the earth views man to be in the image of God because of this***

32 So no matter wherever man and Anokeesed are
if they are facing east

*the south is always on their right hand
But south to the earth never changes
And it is truly a gift from Anokeesed
that even in the temporal world
mankind finds the directions following them around
in the likeness of their kind Father Anokeesed
And this sets man apart in creation
as **the rightful heirs of holy dominion***

33 Thus our feeling

those four specific identifiable feelings
is the force that gives us our holy dominion in all its forms
and the righteous utilization of those four feelings by man creates
in the eyes of the Eerkodeshiy
the view and realization that we are created in the image of God
and they all know that they are to respond
to the requests of those in the image of God
according to the Decrees of Creation

34 And it came to pass

that Ebedel spoke to Anokeesed saying
Father ask us again Your question
and it was the first time He had been called **Father**
and it was the first time they knew He could have a question
and I was astonished that there could be a first time
that Anokeesed would be called Father
because He is the One who does not change
and I listened for all I was worth
and as carefully as I could

⁷ These are the voices coming from the Four Directions that Enoch established during the division of the earth.

35 And Anokeesed said

*I have been pondering in my soul
because my love has become broader
and deeper
and more focused upon those who are becoming
as we have been together here at the edge of eternity*

And like all of you

*I too desire with all my heart to dwell here
with those who are becoming*

*And you can be assured I will eternally be here
for I am here with you now*

And in my soul I want children

*and my yearnings for them cannot be contained
neither will it diminish because of any consequence of agency*

And I need to know if all of you feel the same as I

And now I have two questions

So my first question is

Shall I create all the spirits of mankind

36 And Anokeesed continued and He asked His second question

Will you act together with me

*to enter into council so that we may confer together
to discover if I should create all the spirits of the children of men
so they will be my children in your midst
and also that your myriads will be their home
to provide every needful thing for them*

and they all answered with one voice

Oh Father

we will act together with You as You have said

37 And Debariel said

Seeing that being here at the edge of eternity

has prompted your questions

it must mean that if you create all the spirits of mankind

they must have agency

and Anokeesed replied

That is so

38 And Zathan said

Father all the individual spirits of the children of men

will mature as they move past their infancy

and expand until they come to the age of accountability

and they will leave Elda to come here to the edge of eternity

*to be influenced by agency
And agency will determine their entire pathway
as they become throughout their lives
And this becoming will endure with them
clear until the end of time and place
when they return to stand before You here in Elda*

39 And Zathan continued and said

*The day will thus come
when they choose in the freedom of exercising their agency
even according to their wills
to do something contrary to the nature of Your love
then they will become unclean and corrupt
and impure
and unholy
And seeing that none such can enter into Your Presence
any who thus choose will be lost to You forever
is it not so*

40 And I saw that Anokeesed was

*of such an innocent and childlike mind
that He took the words of Zathan to heart
and He said
Oh woe is me
What shall I do when I am bereft of my children*

41 And Oriel who is the sun

*said to the council of the angels of the Presence
Is it not amazing that Anokeesed seeks our advice
And even though He knows all things
yet He believes us and takes our words to heart
And I see that Anokeesed is now fully engaged
in exercising **His** free agency
Oh wonder of wonders what can it mean*

42 And Pa'nel who is the river Simca

*and first inscribed among the rivers of the earth
asked the council
Does it mean that we all will have an influence
as to **if** Anokeesed will create all the souls of men
And when He does create them and we become their rightful home
will we draw from Elda the strength to endure with Him
in our tolerance when they go astray*

and I saw in this
that the council never lost contact with Elda
and all the council was overcome with emotion
and were weeping with joy
and they could not speak

- 43 And I said to myself
*Now I know why all the Eerkodeshiy felt
like the edge of eternity was home
because it was built into their souls
that they would be the companions and sustainers of mankind
throughout all the course of creation*
and I also could foresee
that in the course of the earth there will come a time
that wickedness will increase to such an extent
that it will become necessary to set a limit
to the tolerance of the Eerkodeshiy to endure
as the wicked dwell in their midst

- 44 And Anokeesed discerned their thoughts and He said
*You were created for man
and they are the objects of your creation*⁸
*And the feelings of home you feel
will generate a home for all my children through righteousness
whether they be good or evil
And you will live here at the edge of eternity with all my children
And you will have all the joys
and the sorrows of the passages of life in your becoming
and in their becoming
no matter what they become
And you too will have agency
and all the Eerkodeshiy leapt for joy
at the prospect of their becoming with agency
and they were overcome
and still could not speak
and I hoped they knew what they were in for*

- 45 But Ebedel was solid and she retained her composure
unlike the rest
and she approached Anokeesed and she asked
Oh Anokeesed

⁸ This is where they have been heading all along.

*what is the edge of eternity called
Where we shall abide with your children
in the midst of their becoming
and He answered
It is called heaven
And all of you shall dwell here in this place with me
and with them*

- 46 And the council discerned the sorrow of Anokeesed
and Ebedel said
*What of those among Your children who sin
and make choices to go astray
Can we still abide with them here in this place called heaven
and Anokeesed wept and He said
When they sin heaven will be transformed
so as to be seen by them to be the temporal earth
Oh my poor soul
What shall I do to save those who sin
and go astray from knowing me
so that they may live with us here in heaven*

- 47 And Anokeesed thought a good long while
and finally He gathered all the council
and they spoke together and considered His questions
and Anokeesed began to ponder within Himself in His heart
the difference that He felt in His soul
being influenced here at the edge of eternity
and He reasoned upon these things intelligently
and He said
*I came to this place
and my lovingkindness found a new place to go in my love
and **I allowed myself to not know**
in like manner as you and my children
And **I chose to seek outside myself for answers**
with all of you and them
and **to come to understanding with all of you together**
And **I felt the feelings of grief**
at the prospect of your guidance concerning the sins of my children
in their not being able to abide with me here in heaven
And **it is a wonderment to me**
that all these feelings will be what all my children will feel
in their pathway to becoming
And I can see that the edge of eternity has shown me*

*that I
and my children
and all of you
will feel the very same feelings together
whether to our joy or to our sorrow
and I said
Oh Lord how can I live knowing Anokeesed has sorrow
and He looked upon me with eyes of compassion*

48 And Anokeesed continued and He said
***So I now declare that the part of my soul
that has been thus influenced by the edge of eternity
to not know
and to seek understanding
and to wonder
and to feel joy or sorrow
shall leave Elda and enter in at the edge of eternity
to walk among my children to save them when they sin
and to forgive them (salvation)
and to redeem them back to holiness of heart
and join them to you⁹
and to me here in heaven (righteousness)***

49 *And I further declare
that **this very part of me that I have thus described**
shall become a Man to walk among men
And He shall be called my Son
And my words will be His **words**
And my feelings will be His **feelings**
And what He does will be that which I **do**
And I shall **be** the Living Water of life for them ¹⁰
through my Son
And thus my soul here at the edge of eternity
shall spill out and flow over like living water
into the midst of my children*

50 *And I will flow out with them into the temporal world
to accompany them in all their acts of becoming
whether for good or for ill
and in all their daily walk in their families*

⁹ The Council of Elda.

¹⁰ Jeremiah 2:13 & John 4:14

*And because I will be like them in that which they experience
 being a man like them I will do so in the form of my Son
 with the need to exercise my agency also
 And I will not overpower them
 with my Presence as a Man in the temporal world
 And **I will become** in their midst together with them
 and not receive a fullness at the first
 So I will go myself
 and grow grace for grace
 and set for them a living example of my lovingkindness
 in the temporal world*

51 And the great God of heaven rejoiced
 and His love for His children spilled out and flowed over
 and could not be contained
 and immediately in the light of His presence
 there appeared the Man that He had become

52 And the rejoicings of Anokeesed spread out
 to encompass all eternity at the sight of the Man
 and He said
*I have exercised my agency this day
 And my ability to act will follow this Man into the temporal world
 to be with the children of men*

53 And thus it can be borne witness to
 that the Son of God as He walked among men
 lived in time and place
 and He asked questions
 and conferred with His fellows
 and made requests to His Father in heaven
 and He sought answers outside Himself to bring understanding
 to the children of men
 and because He walks in the flesh with His children
 in the temporal world
 He will be subjected to experience their errors
 and ignorance
 and sins
 and waywardness
 and He can love them with a Father's love to save them
 in spite of their sin (salvation)
 and He can show them **the way**
 in how He uses His agency

and the manner in which He chooses will be an example to them
insomuch that when they know Him
and can join with Him
and love Him
they shall know Anokeesed and love Him
and in the end **be redeemed** back into Elda
to live with Him (righteousness)

- 54 And so it is very important that all the righteous cling to this example
of how Anokeesed and the Man that He became
have used and expressed their agency
and in these things we can now see
how the Son of God was begotten at the edge of eternity
and now we can get a glimpse of **what part of God the Son is**
all of which came to be
because of the infinite love Anokeesed has for sinful man

- 55 And their pattern in their decision-making or use of agency
of say
feel
do
and be
is not merely four steps to follow
but they are a spontaneous way of thinking
and they are habits of emotion
and they are patterns of the use of your intelligence
and they are a natural way of showing forth
good and virtuous behavior
supported by the spirit of your Redeemer that lives within you

- 56 And I see Ebedel is wise
and she is teaching the other Watchers of the Presence
and she is saying
*Because the Man that Anokeesed will become
will express only and completely the agency of Anokeesed
as He did at the edge of eternity
it must need be that He create the earth
so that all the elements of the earth
that have found form by His hand
will show forth the agency of Anokeesed
in the temporal world also*

- 57 And it came to pass that as I pondered these things the Lord said to me
*Go and look at how Bad makes decisions
even the devil
And see what habits and patterns he uses*
- 58 So I looked
and I found that the spirit brought back to my remembrance
the account of Goker Harim as it is recorded in the book of Achee
and Bad said **I am Semihazah**
I am a traveler and I am better than you
I am beautiful
*My mother is a comet
and your mother is a broken down mountain*
and in this way Bad started on the other end of the process
for he started with **be**
- 59 And others were attracted to his bragging
and to his haughty words
and it was said that he would compare
and place value and worth of one above another
thus giving birth to prejudice and racism
and this way then expressed what he would **do**
- 60 And it is recorded that Bad felt superior to his fellows
and he had haughtiness which expressed his **feelings**
- 61 And lastly the record indicates that some believed him
and were influenced by him
and by the things he said
and they began to ask him
and he began to rehearse to them the wonders of his travels
and he began to define lying visions to his followers
and he became the father of lies
and in this way
he ended his pattern of his use of agency with his **sayings**
- 62 And the record goes on to read
that those who paid him heed became dissatisfied
with their place in the will of God
and they desired satisfaction
and Bad found profound dominance over his fellows
and he is the first inscribed among all the evil Decadarchiy
and thus we see that for him

he used his agency to be
do
feel
and say
and it was exactly the opposite way of thinking as the Great Holy One
and the Man that He became
and when someone decides to change their own vision
to be what they are not
they are subverting their vision of created purpose
just like Semihazah did
and they look first to what they can be
and they are in rebellion against Anokeesed and his desires for them
and they say to themselves *I can be this*
or *I can be that*
whether it be to be beautiful
or strong
or smart
or brave
but if they begin with *What would I say about myself*
that means developing what one thinks first
and the Lord said *As a man thinketh so is he*
what you learn to think is what you will become

- 63 And Anokeesed sang a song of joy
and Ebedel learned it from Him
so she could give it to a holy nation
and it is called the rock song ¹¹
for it is named after the rock of Ariel
and Anokeesed laid hold
of the golden censer of the Presence with His left hand
so He could use it as an element of righteousness
for it is His censer of **salvation**
and He did so because He could now go Himself to be with man
and be glorified
He being their Savior
- 64 And it came to pass that Anokeesed worshiped
and the smoke of His censer filled the house
and His worship was such
that it would allow Motsah to place the Presence of His Father

¹¹ Read Pseudepigrapha vol. #1, p. 408, lines 16-21. See The Handbook of Established Righteousness for information about this song.

**into all the forms element would take in creation
both in man and in the angels of heaven
by the intervention of His agency**

65 And thus the Spirit and Presence of Anokeesed
became the first spirit of the four spirits of life
that are in all things
and it could not be removed
because it was put there by the intervention of the agency of His Son
and further
the worship of Anokeesed
by bringing it about that Motsah could place His Presence there
caused the foundation to be laid for the Book of Life
and a person is said to be written into the Book of Life
when they can experience the sweetness of life
through the eyes of Anokeesed
who is present in element with them
and the worship of Anokeesed **caused salvation to flow out**
and spill over into the edge of eternity
and it spread out like a cloud of rejoicing
to enter in to penetrate into the inner souls of all the spirits of life
which hold all four sprits of life in them
and it generated a force of life that enlivened all things
and could not be stayed nor held back
and it was the influence
whereby the very Man that He became was conceived by a virgin
to be born of woman
and the forces of love emerged from the lifeforms in creation
to enter into a holy woman
and Motsah became the Son of His Left Hand
even the **Messenger of Salvation**

66 And on the tablet
the left hand of Anokeesed is revealed
and the fingers of the left hand on the tablet
show forth the sanctity of agency of say feel do and be
as practiced by the Father in heaven
and the covenant is seen in the palm of the left hand of Motsah
to represent when He entered into being our Savior
on behalf of His Father
and Anokeesed is ever faithful to keep His part of the covenant with us
and a censer can be seen coming down

through the opened veil from the edge of eternity
to form the rest of the tablet

67 And the presence of the smoke of worship filled Elda
and all the Council of the Eerkodeshiy knew fully
the extent the influence of agency had on Anokeesed
and all heaven was silent for the space of a time

68 And thus we see that Anokeesed became a Man
so He could go to where His children are in their state of corruption
and He will allow Himself to be in time and place for their sakes
and He will know all the sorrows and burdens of the flesh
that come to men because of sin
yet He shall be in their midst and have no sin

69 And it will come to pass that as a Man
He will need
as do all men
to have faith in His Father in heaven
and to cleave always to His Father
in the midst of His many trials
and He will walk in perfection of way among the children of men
and be it known that He himself
must keep the law in order to rise up triumphant

70 And thus we see that the Council of Elda
beheld **the sure foundation of salvation**
and that the expression of agency defined the edge of eternity
to now **hold salvation**
and it showed forth the nature of the agency of Anokeesed
and His Son
and the Council of the Eerkodeshiy
which became the example for all who are holy
to follow in their own expressions of agency
among the children of men
and with the angels of heaven

71 And be it also known that to intervene with agency means
to expand the effects of agency insomuch that
that which is determined in righteousness and truth
will be applied to such an extent
that it will burst the boundaries of time and place
so that those decisions will influence the course of the earth

and the inhabitants of it in every time period and every place
before their day and after

72 My

how can greater understanding come to the hearts of men
than that which has been viewed here with Urim
to be taught at the Council of Elda
for now we have had it revealed to us
the very inception of **the plan of salvation**
and we have been brought to understanding to know
the precise relationship the Father has with the Son
even as He has been prepared from the foundation of the world
and we have learned that the plan of **salvation has generated**
the first two spirits of life that are in all creation
that abide to give the gift of life to both man and the Eerkodeshiy
to also include the Decadarchiy
who are the one third of the watchers of heaven who fell away
and those two spirits of life are the Spirit of Anokeesed
and the living spirit of whichever form element has taken
being a tree
a hill
or the wind
and we have learned that the agency of Anokeesed
gave rise to the first Decree of Creation
that has defined eternity itself
to allow Anokeesed to be our Father

73 And thus it is even in small decisions

that we make using our gift of agency
the holy pathway to salvation in our thinking and habits
should follow say feel do and be

74 Yea even a parent interacting with a child

can notice the perverse pattern trying to emerge
and they can bring important guidance
for example a mother reproving an older son
for being too rough on a younger one
and causing crying and distress
and the mother can gently reprove
to remind what a good big brother should be like
or what he should say
and the child may say
I am a good big brother (be)

And everybody else was being rough too (do)
Besides he deserves it because he pushed me first (feel)
so you should not accuse me (say)
and in this way the older child would use his agency
to deny the sanctity of agency as shown forth by Anokeesed

75 Or the child could choose to apologize and say
I am so sorry little brother (say)
I did not realize how badly it would cause you to feel (feel)
I want you to stay close to me next time (do)
so that I can take better care of you
and that way I will be a better brother to you (be)

76 And if we in our fallen state
while in the midst of the chaos of tribulations
will remember to repent
and to teach repentance in this simple but powerful way
we will stand strong for our families
our communities
and the Lord

77 And so to summarize
how to make decisions using the examples of Anokeesed
in His use of agency as it applies to us
first when considering a decision
large or small
ask *What would the Lord say*
and hear His word to you in your heart
second
be satisfied with nothing less than to **feel** what He feels with Him
in that which His Spirit has said to you
then try the spirits (**do**)
whether it is the Spirit of God or not
and take some little step forward
to attempt to put the answer into effect
to see how the Spirit responds
and if the Spirit accompanies that first step then take another one
and continue to take a repentive attitude
being open to His kind reproof
and lastly
as the Spirit prospers and supports that decision
be thankful and praise Him
that you are in His will in that which you have chosen

- 78 And after receiving all these things
my mind was filled to overflowing
and my heart was faint
and I had to rest for a while before continuing on
and the scribes had to rest their hands for a moment also
- 79 And it can be seen thus far
that the Lord has shown forth in the vision
the most deeply instructive and gratifying understanding of agency
and **the foundation of the plan of salvation**
but I could tell that He was not finished yet
so we gathered our strength and continued on with Urim
- 80 And the angel **Debariel** is still standing before me
and I saw that now she is turned to be facing east
and the sunrise is shining on her face
and it adds to the brilliance of her countenance
and she is the daughter of the sun
and the definition of her spirit is *introspection*
and *self-examination in pursuit of repentance*
no wonder she is the one who introduced us to this vision
and I can tell she is going to speak again
- 81 And after she said some things that I could not hear
she turned and pointed to the south and said
I would recall to your mind the First Great Council of Heaven
that came after the Council of Elda
And I will now use the account of it to show forth yet another example
of how Anokeesed expresses His use of agency
and as I looked **south** I thought I felt something beckoning me
to learn about *living life* in the Presence of Anokeesed
and I looked
and everything to be seen there was very busy moving about
and at first I wondered what I was seeing
but soon I realized
that the process of creation was rapidly flashing by
and it was transpiring before me
and I thought that the angel must be moving me along through time
so she could open up to me the vision of the Council of Heaven
and I could tell I was about to see something more
about the process of creation

- 82 And every act of creation became an expression of agency
to decide how every spirit of life in creation
would be defined in their feelings and contribution
with their gift of life
- 83 And every tree
and every animal
and every hill
even all the myriad of the souls in creation
made a careful choice to follow the Man
as He spoke with each one
Sometimes He spoke to them about what He wanted them to feel
and sometimes He asked for volunteers
- 84 And He said to the trees
*Sometimes the children of my Father
will find themselves to be weak
Who will go for me to carry the feelings of strength
It will need to be one of you
who will live close to them in their daily lives
Someone who can be their home
and help them to keep warm
and cook their food
and give them places to sleep
and to sit*
- 85 And all the family of the oak trees said
We will do it
and they said it with strong determination
and in this way the love of Anokeesed was able
to penetrate into creation in His comradery with the trees
- 86 And in this way Anokeesed and Motsah and creation
acted with the intervention of their agencies in creation together
and it is a wonder to realize that every bird
and animal
and tree
and hill
and puff of wind
after asking questions and consulting together in truth
purposely chose to be their definition
according to the desire arising out of their agencies to choose love
and in this way

the Eerkodeshiy in creation are a true community of holiness
and the magnitude of it is staggering in its scope
and mankind is blind indeed

- 87 And it came to pass that things slowed down
and I could see Motsah standing in the south
and my heart was so full at the sight of Him
I wanted to rush over to Him and fall at His feet
and He looked at me
and He said to me with His own voice
Little son
in this undertaking you will view the First Council of Heaven
And you will be called upon once again
to speak on behalf of the Eerkodeshiy
to all the peoples of the earth
And I tell you now
that it is time for the way the Eerkodeshiy view life
to be made manifest in yet another way
For the Eerkodeshiy have yearned for a long duration
for people to know what their gift of life means to them
in their love for mankind
And the Eerkodeshiy are living souls
with a spirit and a body
and they also were spiritual in the day that I created them
as were mankind
- 88 *And it is their earnest desire*
that the righteous peoples of the earth
lay ahold of the truth of their love
so that I can empower them
And many of the Eerkodeshiy
will find fulfillment in their creation at last
and be loved by man in return
and be preserved in their purity
And I bid you be diligent in all things (5)
that come before your eyes in the vision
so that you may learn more about righteousness
and speak for the Eerkodeshiy
to expose the souls of mankind
to the love the Eerkodeshiy have for them
For I tell you now
that the love they feel for every individual of mankind
governs all they do in righteousness

*And in this way
the power by which they were created can become known
And the Lord said
I will help you to know what to say and how to say it*

- 89 And it came to pass that I heard a gentle Voice behind me
and it said
*I am Anokeesed
And I am the Father to all the Watchers of Heaven
And I can become fully known
to the righteous of mankind through them
Yea even insomuch
that the righteous may be brought
to comprehend my dwelling place among the Eerkodeshiy
who are in their midst
and who in turn give mankind their opportunity for the gift of life
For the heart of man has not known nor yet considered
that it is I myself that lives with them in creation
And I know of no greater blessing
than for my people to be able to cross over in their hearts
from their temporal world into Eden
to behold and feel my presence in their world
and rest in the arms of my lovingkindness*

- 90 And I was greatly moved at the words of Anokeesed
and my poor heart was as if it would melt
and I said
*Oh Lord please show me
that I might learn to see and understand
how to speak for the Eerkodeshiy
For it is truly the desire of my heart
that the world discover your love in them
and their love for man
And I want to be their voice to the world
and especially to all the lovely ones of Anokeesed among men
I want to do it Lord
I do*

- 91 And as I write this I still remember how surprised I was
and quite embarrassed yet again
that I answered to sound brash in the presence of Anokeesed
and I am glad that I said it to the Lord instead of Anokeesed
and I only hope that I can do it

and if I do
it will not be by my doing
but only by His grace and patience
and I have always dreamed of the people of the world knowing them
but could never find the words
nor imagine how it could be done

92 But I asked Him to forgive me
and I set out to proceed
and I can think of nothing more wonderful
that my soul could desire than to make such information known
and I pondered upon each one
of the twenty-four leaders of the Eerkodeshiy
and so I continued to look with Urim
and now I am viewing the evening of the fifth day of creation
and I see that all has been created
except man and the animals

93 And Anokeesed is preparing for what He will create on the sixth day
and He has summoned
and called together all the living spirits in creation
that were created during the first five days
and I can see that it includes all the Watchers of Heaven
even all the Eerkodeshiy
who are those two-thirds that always remain faithful
and also the Decadarchiy
who are the one-third who will in the process of time
fall away from their first station of holiness

94 And they are all gathered in council assembly
and all of them are in a high state of anticipation
and they wonder why Anokeesed has called them there into His light
and all are in their places
sitting before the Council of the Eerkodeshiy and the Lord
according to their inscription

95 But wait
I hear a loud but soft penetrating Voice from far away
sounding like a trump
and the sound of it has filled all that is in my view
and everything is standing still to listen
and the Voice moves
to penetrate to the center of all the souls in creation

and the Voice said

***The Second Decree of Creation is that all the doings of creation
and all the affairs of salvation must be done by man
through the power of the intervention of their agency***

- 96 And all those assembled wondered what it could mean
and they all watched for Anokeesed to speak
and I can see that the assembly is greatly moved
with much anticipation
and Anokeesed spoke and He said (**say**)

*We are all gathered here
to counsel together before creation proceeds to its conclusion
For I have yet to create the spirits of life for the animals and man
And because mankind is the object of creation
we must proceed with careful consideration
And everything must be in order as we proceed
because our success depends on making the right decisions
In the Council of Elda it was determined
that I would create all the spirits of the children of men
And on the morrow the day of their creation is upon us
And my question is now
where shall we create all the spirits of men
And it very important where they are created
for **redemption** to succeed¹²*

- 97 And the vast multitude of the Watchers of Heaven
stood before Anokeesed to witness His question
and I can sense that for all but the Council of the Eerkodeshiy
it seems normal
that Anokeesed should have a question in need of an answer
and this is because they had only experienced the edge of eternity
and it was hard for them to conceive
that there was such a place as Elda
or what it may be like there
and this was upon them because of the influence
of the edge of eternity

- 98 And it came to pass that I beheld with my eyes
that Motsah and Anokeesed conferred together
and it was not after the manner that I had seen in the Council of Elda

¹² **Salvation** emerged from the Council of Elda. **Redemption** emerged from the Council of heaven.

for this time Motsah stood determined in His task
of bringing **righteousness** which results in redemption
and at the time of the Council of Elda
heaven had not yet been created

- 99 And now in this Council of Heaven decisions must be made
and things must be determined
concerning **where** to create all the spirits of men
and thereby put the First Decree of Creation into full effect
out of an anticipation of the establishment
of the Second Decree of Creation
insomuch that Anokeesed can remain our Father in the face of sin
and where to create the children of men bore strongly upon
just how that could be possible
and what powers should be established was the question at hand
for the Fatherhood of Anokeesed must be firmly established
in the midst of element
to be immovable in the face of sin
so that it could forever remain to be **felt** unhindered in all creation

- 100 And I can see that Motsah came to this council
with a sure determination
that it should be by the **power of righteousness**
and not only that
but now Motsah stood as the spokesman for all mankind
to see to it that all those who would repent could
in the end
be redeemed and be able to dwell with Anokeesed
in Elda for eternity
and in this way
our lovely **Redeemer** has absolute authority to bless us
and renew us in the process of our becoming
like the **Prince of Righteousness**
and all the concourse of heaven observed it quietly
with praise in their hearts

- 101 And all were waiting for Anokeesed to speak
and finally He addressed the assembly
and He said
*The question before us is where shall I create all the spirits of men
And what is the manner
that we shall give the elements in creation form
For it is certain that all the spirits of life that I create*

*must have a body in which to live in the elements of the earth
together with me*

102 *And the spirit and body together are the soul*

*And in this way all the Watchers of Heaven are living souls
together with man
And **spirit and element inseparably connected is righteousness**
and brings a fullness of the gift of life
And it must be
that no amount of sin can remove my presence from element*

103 *And my lovely children live in their bodies*

*in the midst of the element of my being
which can be found in all of you here
And this is so that both their spirits and bodies can be nourished
to flourish in creation during all their pathway in their becoming
And all such things spring forth from my storehouse of lovingkindness*

104 *And it came to pass that Motsah stepped forward*

*and made His way up to be seen by all
and He said
Father when your creation first finds form
it will be in a place called Olam
And when Your children exercise their agency in righteousness
creation will transform to become Eden
But when they use their agency to choose sin
Eden will transform once again to become the temporal earth
And the task at hand is to cause Your Presence to go with them
into the temporal earth*

105 *And while agency came about because there is an edge to eternity*

*a plan of salvation has been established
for the intervention of my agency will bring the repentant back
into Your Presence in Elda by the forgiveness of sin
And there is a second force in creation
which is the intervention of the agency of righteous mankind
that may be established to make Your Fatherhood an eternal certainty
so that **righteousness** can be established
and prosper to bring **redemption**
And where You create the spirits of mankind is central to enable it*

106 *And Anokeesed spoke again and He said*

Wherefore how shall we determine where to create

*all the spirits of the children of men
seeing they shall dwell in Olam
or in Eden
or on the earth*

107 And it came to pass after Anokeesed posed this question
a watcher was standing by who is called Asael
and he is meteorite iron
and he stood boldly forth and said
*Oh Anokeesed will You not declare after You have created all things
that all that You have created is good
And will You not consider them good
even though they transform from Olam into Eden
and from Eden into the temporal world
And that being so
will You not then create all the children of men
in the temporal world of the earth so they can feel at home there
and so that they may be comforted that they truly belong there
seeing that they will surely go there after they sin and go astray
as it has been said*

108 And he continued and he said
*And because of their sins they will become transformed
and become subject to the limits of time and the restraints of place
And they will also have delicious afflictions there
and grow old and die there
And their spirits will separate from their bodies
Is it not therefore desirable
that both their spirits and bodies remain in the place
that You have called good*

109 it was of interest to me
that there could be such a profound level of deceit
in the Presence of Anokeesed
and I knew that Motsah and the Council of the Eerkodeshiy noticed it
but apparently Anokeesed did not
and I wondered if it was because Anokeesed could not anticipate evil
He being so loving and divinely holy

110 And while Asael was speaking
Kabodiel was standing by
who in this case was a wise old oak tree named Ayil
and this one has been first inscribed among Kabodiel

since Olam transformed into Eden
and I recognized her to be the northern oak at the gate of Eden
and she whispered abroad with a soft voice
that sounded like rustling leaves
and she said quietly
*The intentions of some will be to rebel against Anokeesed
during the course of the earth
And their rebellions will be such
that they shall desire that all men consider their sin is natural
and an unavoidable part of human nature
And the sinful will be greatly urged upon to not resist evil
But they will consider that they were made to sin
clear from the days of their creation
And they will be taught
that their natural character is an enemy to Anokeesed
And they will accept sin and corruption
and **unrighteousness** will abound
And in this way
many of the children of Anokeesed will not pass by me
to return to Eden*
and I saw that these words caused a stir
when the wind carried the news of her words abroad

111 And I saw that Asael was pushing back at this council
and by this
the way to subvert the **foundations of righteousness** was being laid
and by his own admission
the desired effect concerning where to create the children of men
was to cause **unrighteousness** to prosper
if it was chosen by man
and Asael continued and he said
*Since all men will be subject to sin
will You not see fit to create all the spirits of men
upon the temporal earth
so that they may be content
with all that befalls them because of sin
and not fall into great guilt and shame*

112 And after Anokeesed heard all these sayings
He said not a word
but sat pondering them in His heart
and Motsah stood forth in the midst of the light of the Presence
and His gentle face radiated the light

and He was calm and confident
 and He is our Hero
 and our Lovely One
 and He stood there as the advocate for all men
 to plead with Anokeesed in our behalf

113 And Motsah said

*Father I come here to speak openly
 on behalf of all the children of men who may sin
 or who may have corrupted their way
 And I come here to take the part of all the weak and fearful
 so that there may be found compassion for them in heaven
 and so they find rich forgiveness upon the earth
 And I come here before You now
 to lay the foundations of **righteousness**
 so that the children of men may be empowered over evil
 And I say now that for the **sake of righteousness**
 You must not create the spirits of men on the earth*

114 And **righteousness** comes into play

*with the joining of all the spirits of life in creation
 together with the human souls
 who are the result of Your lovingkindness
 And **righteousness** will give rise to their holy dominion
 And **righteousness is**
the perfect harmony of fellowship man has with You
and with all the living spirits of life
in the elements of the earth where You reside
 And man and angels shall act in concert together
 to bless
 and expand their gift of life
 and to sustain each one of Your purposes for them
 as expressed in the day You create them
 And also they shall act to ensure the continuance of their walk
 in holiness and perfection of way during all the course of the earth
 And this same **force of righteousness**
 will follow them out of Eden into the temporal world
 insomuch that they will never be alone¹³*

115 And the season of winter was standing by and she said

What is this that is now before my eyes that our lovely Motsah

¹³ This verse explains Shabuwa.

*the very Son of Anokeesed
the One who is pure and unspotted
should take the part of all those who sin
and who would be found to be filthy here
in the presence of Anokeesed
Surely this kind One of Anokeesed does not need to suffer this*

116 And it came to pass that Rahaviel spoke up and said
*Motsah has indeed intervened to say
that the spirits of men must not be created on the earth
And He indeed intervened with His agency to see
that He carries the burden of the sin of mankind for His Father
For He is the **Prince of Righteousness**
And Shabathiel
you will someday desire to share this burden with Him
in the form of the living water that is turned into snow
which is a cry for purity*

117 And Shabathiel said
*Never have we seen such profound love
I pledge myself to come to His aid
and Rahaviel said
I will always assist you as your companion*

118 And upon hearing the Living Water spoken of
Kayal was there
who is the fountain of the Pool of Heaven
and who is inscribed first among all the fountains of the earth
and she said
*Be it known this day that Motsah
in His unbounding love for each and every soul who sins
has taken it upon Himself to see to their salvation
And He shall teach mankind from on high
and instruct them by the Spirit to see to their salvation
He being the One who brings forgiveness for sin
and He can forgive them for being unknowing
And He can wash them
clean and whole again before Anokeesed
by **the power of righteousness**
And their cleanness can in this way be infinite
And they will be clean and white as snow again
and their cleanness will be preserved
because He will teach them all things in **righteousness***

*and help them remember the truth
And were it not so all would be lost
And He can be depended upon to do this*

119 *And those who do not repent
must be subject to the knowledge of all that they might have become
because He was their strong advocate
And those who despise reproof
and will not tolerate it
and consider repentance a humiliation
shall remain in their wickedness
which wickedness is unrighteousness
And unrighteousness is the enemy to the gift of life
And they will someday behold
the true effects of rejecting Motsah and His love
And the effect of it will always be before their eyes to see
to their dismay and sorrow
And His forgiveness will bring unspeakable joy
But to reject repentance will bring insufferable sorrow*

120 *And it came to pass
that a watcher named Tahamiel is going to speak
and he is marble
and I can tell he is going to speak
in order to try to establish his authority
and he feels intimidating
and he turned back and faced the assembly
for perhaps he dares not speak to Anokeesed
and he said with a tinge of sarcasm
Perhaps Anokeesed could create the spirits of men in Eden
where there is no sin
but sin is possible
And this is the right place to create them
so Your children would feel respected
in whatever they chose to do that seems pleasing to them*

121 *And when Tahamiel was finished speaking
Motsah quietly said to His Father
If You create all the spirits of men
in the place where this watcher has said
then You of necessity must build into salvation the expectation
that those who are redeemed back could not have eternal life
because Eden is on the edge of eternity*

*And You would then have a barrier between Your Presence in Elda
and where Your redeemed children live
And Your children could not receive
a true inheritance from their Father
And it would come to pass
that at the last day when all shall stand before You to be judged
they could not rightly anticipate living with You in Elda
And their cries of loneliness would ascend up to You forever*

122 And it came to pass
that Anokeesed was very moved at these sayings
and it seemed to all those present
that it was hopeless to know where to create all the spirits of men
and Anokeesed spoke and He said
*My Beloved Son
In light of the truth of all you have said
what is it that we shall do
to determine where to create the spirits of men
so that in the end I can live in the eternity of Elda
with my children who choose to love me*

123 And it came to pass
that Motsah bowed Himself down on His knee
and He said
*I would bless You Father
Please let them be created in Elda
yea even each and every spirit of life of mankind
to include both the spirits of the Watchers
and the spirits of men
And let them originate in the light of Your personal Presence in Elda
so that in the day of their creation
not one particle of any portion of their being
will be unworthy to live with You in Elda
And in this way they can lay claim to their beginning
And this will be because my forgiveness is adequate
to make them utterly clean
and uncorrupted
and not polluted in any manner
And as their **Redeemer**
I am up to the task of bringing them back to You*

124 *Oh Holy Father
they must be created in Elda*

Melchizedek 2:125 *repentance makes man worthy to return to Elda*

*so that it will be forever known
that the true land of the nativity of their souls
is in the bosom of Your lovingkindness in Elda
And they deserve to live with You where You live
because they have repented and overcome the world of sin
and endured to remain faithful to Your desires for them
in the day of their creation
And in this way
they will receive the blessings of infinite joy and happiness
that ring out in the songs of Elda*

125 *And in this way
every little baby will be born with their spirit in Elda
and have complete innocence of heart
just like their Father in Elda
And because of this in the end mankind will know
that they had to go against their created nature to sin
and go their own way
And **truth and righteousness** will prosper
to not be hidden at the judgement*

126 *And it came to pass
that when Anokeesed heard these words
He thought on them for awhile
and all the Watchers durst not speak any word
in light of the power and intelligence of Motsah
and Tahamiel looked away from the light
and Asael went and tried to find a shadow to stand in
but alas
there were no shadows in the light of Anokeesed*

127 *And Anokeesed spoke to Motsah and said
What will happen to my children when they sin
and are obliged
to depart out of an awareness of my presence in element
Where will they go
for there is no place where I am not
And what will be the definition of their form
and the definition of all the individual forms
that element takes in creation where I shall dwell with them*

128 *And upon hearing these questions from His Father
Motsah stirred Himself and He said*

*Father the answer to all of Your questions
lies in the Second Decree of Creation
and all heaven stood in silent anticipation
to consider what would be said
and Motsah said
This is what we shall do
concerning the very specific definition of all creation
including mankind
And this is the manner
in which element shall find form in creation*

129 *You oh Father
will create all the spirits of life in creation
and **this spirit is that which determines their definition**
or that is to say
the characteristics of their expression of their gift of life
And I being a man will give all element form
so the spirits of life that You create
will have a dwelling place in creation
Therefore You oh Father
will create all the spirits of life
yea of every plant of the field before it grows
and every animal before it finds breath
And all the spiritual creation will be finished by Your hand in six days
and there will not yet be a man to till the ground*

130 *And I then
will give all the elements in creation the forms they will take
on **Your day of rest**
And I will create the earth
And because the forms element finds at my hand
are made by the Man that You became
the elements of creation can transform from Olam to become Eden
and they can transform from Eden into the temporal earth
in the face of sin
And Your Presence will remain in the elements of the temporal earth
because a man
according to the Second Decree of Creation
by the intervention of his agency
placed Your Presence there
to live with Your wayward children*

- 131 *And may all the hosts of heaven gathered here understand
that if Anokeesed created the earth
when there came sin on the part of the children of men
their spirits must literally depart away from element
that is composed of His being and Presence
And they would have no place to go
And Anokeesed would mourn over the loss of His children forever*
- 132 *And it came to pass that Motsah stepped forward and said
I will bestow upon my servant Michael
the same power of the agency of Anokeesed that I have expressed
And he shall be to the Watchers of Holiness who are faithful
in the same position with them
as I am with mankind in the plan of salvation*
- 133 *And Michael will establish that those among the children of men
who enter into the Covenant of Shabuwa
will be forever bonded to the Eerkodeshiy in the midst of the earth
never to be removed from dwelling
in the midst of the living spirits of the elements of creation*
- 134 *And when I saw
that Motsah expressed the same use of agency as that of Anokeesed
I knew that He had the power to bestow it upon Michael
and it was by these means that Michael
as Melchizedek
was able to establish Shabuwa
and Shabuwa is the salvation of the Eerkodeshiy
and by it they are saved from being overcome with sorrows
and are redeemed to comprehend
the presence of Anokeesed in the temporal world*
- 135 *And it came to pass
that Motsah began to reveal the mystery of the origin of mankind
to all those assembled in the Council of Heaven
and He said
Holy Father
First I will give You a reason to create
each and every spirit of mankind
And each one will be a great delight to Your heart
And Your love for each one will abound
insomuch that You will find it hard to wait to have them
even every human being during all the course of the earth*

*And in this way I will give You each person to be a perfect gift
to lighten Your heart
and to comfort You
and to be Your companion in the way
to walk with You to keep You company
so that You are not alone*

136 *And the reason that I give You to create each one
will be their vision of created purpose
And the **definition** each one will have will be
that they are in Your image and are Your child
and they are each the object of creation
And each living soul upon the earth
including man and all the Watchers of Heaven
will hold within their souls four spirits of life
There first will be the spirit of Your Presence
And second
the spirit of the definition that You gave their spirits
in the day that You created them
And third will be the vision of their created purpose
And lastly will be the indwelling of my spirit and presence*

137 *And only man will have a vision of created purpose
because they are the objects of creation
And all the other spirits of life
to include everything else in creation
will have Your spirit firstly
their definition secondly
and the vision of created purpose of each and every man thirdly
and my presence fourthly
And in this way the living spirits of all Your children
will be built into the fabric of creation*

138 *And so I beheld
that the understanding of two of the spirits of life
arose out of the Council of Elda
and the other two spirits
came out of the First Great Council of Heaven*

139 *And it came to pass that upon hearing all these things
Anokeesed reached forth His right hand
and He laid hold of **the golden censer of righteousness**
for it is the censer of joining all the souls of the righteous*

to all the souls of the Eerkodeshiy
 in harmony and perfect fellowship ¹⁴
 and **righteousness is the force of power**
that allows Motsah to love in spite of sin
and it is that which enables mankind to join their souls
with all the holy spirits of life in creation
 and because the spirit of Motsah
 will be one of the spirits of life in all things
 together with our vision of created purpose
 which is our perfect self
righteousness will empower all the intervention of agency
 by the repentant who embrace the lovingkindness of Anokeesed

140 And it came to pass that upon hearing this
 that Anokeesed worshipped with great joy
 and the smoke from His censer filled all eternity
 and the worship of **Anokeesed**
caused the righteousness of redemption to flow out
 and cover all creation
 even Elda
 and Olam
 and Eden
 and it filled the Earth
 and the force of life coming from it
 could not be measured nor contained
 and I saw that this very force
 became the means Anokeesed used
 to bestow the gift of life on all His righteous children
 and Motsah became the Son of His right hand
He being the Prince of Righteousness

141 And it came to pass
 that the smoke of **the censer of righteousness** had the effect
 that all the spirits of life became family among themselves
 and the Eerkodeshiy called man their own kindred ¹⁵
 and lovingkindness prospered
 being sped on its way by agency

142 And in this way Motsah received all power
 both in heaven and upon the earth

¹⁴ Shabuwa.

¹⁵ Shabuwa.

and on the tablet we can see
that there is also another meaning for the fingers on the hands
the four fingers of His left hand show forth
the meaning of the four directions
as seen through the eyes of Motsah
and from the Council of Elda until the Flood
all the fingers of both hands represent
the view of the four directions held by Anokeesed
and after the Flood
the righteous shall view the directions after the view of Motsah
clear until His Arm is revealed
and at the end of days
during the tribulations
when those evil days fade away with the Great Awakening
the directions will once again be viewed
through the eyes of Anokeesed

143 And in ancient times
this view of Anokeesed empowered the righteous to return to Eden
and from the Flood to the Arm of the Lord
the view of Motsah allowed the righteous
to endure the onslaughts of evil during tribulations
and in the end of days it will be the view of Anokeesed once again
that will allow the calling forth of the Arm of the Lord
and the Great Gathering
and finally the Second Coming of Motsah the Lamb
and the four directions through the view of Anokeesed
will prevail after the Final Judgement in Elda with eternal life

144 And the covenant symbol on the palm of the right hand
is pointing toward the sanctity of agency
for all those who cross over to establish **righteousness**
and thereby reveal and establish the many definitions of life
Anokeesed put into all the spirits of life in the day of their creation

145 And the presence of **the smoke of righteousness** in Elda
was noised abroad in heaven
and it caused all of heaven to be still and silent for the space of a time
until the end of the creation of the earth
and the Eerkodeshiy were very sober
and they watched as the spirits of mankind were created
and they were looking at the ones
they knew were the objects of their creation

and the ones who they were charged with being the home for
and they all knew the full extent of **the meaning of righteousness**
that was resident in their souls
and the one-third who would fall away did not listen
and they began to think they knew a better way
and were jealous of the objects of creation

146 And thus we see
that the Council of Heaven laid **the foundation for righteousness**
and it gave rise to the knowledge of the importance
that Motsah should be the Creator of the earth
and it was now understood
that the Second Decree of Creation was expressly for the purpose
of putting the First Decree into full and eternal effect
so that Anokeesed will be our Father forever

147 And these expressions of the sanctity of agency
defined eternity to now include **the power of righteousness**
and thus we learn the difference between absolute eternity
and defined eternity
and Elda is absolute eternity
and the edge of eternity is defined eternity
and while **salvation has shown forth the nature
of the exercising of the sanctity of agency
by Anokeesed to become a man
righteousness shows forth the nature
of the exercising of the sanctity of agency
of Motsah to be the Creator**
and these two examples are for us an example of how we can
as human souls and as the objects of creation
broadcast the lovingkindness of Anokeesed to the ends of the earth
during all the course of man

148 But be it known
that one-third of the Watchers of Heaven rebelled
and followed the example of Asael and Tahamiel
and cast out from themselves two of the spirits of life
and it is the spirit and presence of Motsah
and your vision of created purpose
that they cast out of themselves
and they became known as the **Decadarchiy**
or that is to say the *fallen bullies*
and they hate both you and Motsah

and they are intent to rob you of your gift of life
and would forbid you to have the sanctity of agency
but through **the Prince of Righteousness**
and the faithfulness of the Eerkodeshiy
Anokeesed can still speak to us
and He always feels our perfect selves
insomuch that every hair of our heads is numbered to Him
and Anokeesed by the power of His Son
can love us in spite of our sins
and He will forgive us when we fall short
and we can be His faithful children
and attend to His every desire
and live in the very bosom of His lovingkindness

149 And thus we see
that our unchanging Father Anokeesed is faithful
to be an example for His children
so that we may know how to lay hold firmly
of **the powers of righteousness and salvation**

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 3

- 1 And it came to pass
that after all of the marvelous light and understanding already received
we were all deeply moved at the blessing of the Lord
that He would see fit to reveal these wonders to us through Urim
- 2 And it came to pass that when we next took up Urim
amazingly I found the vision started up right where it left off
and I saw Debariel leave to return to where she arose
and she was a column of light that came up out of the camp fire
and when she moved it sometimes appeared
that she had the shape of a person
but she was a Watcher of Holiness not a person
and as she left she turned and said
I am the guardian of agency
- 3 And I immediately began to wonder what would happen next
and as I looked I found I was on a mountain
and casting my eyes about
I recognized the conditions of Olam in everything I saw
and I said to the Lord
Oh Lord
Please show me what I might see
so I can learn how to speak for the Eerkodeshiy
and so I can speak for them to all the peoples of the earth
and as I viewed this mountain it began to dawn on me
that because of the light of the angel Debariel my eyes were open
and I was about to behold with Urim a vision
of the view of creation as seen by the Eerkodeshiy
and I was struck with wonder
because I did not know it could be known
that a man could see creation through their eyes
- 4 And I realized that the greatest desire of my life
was now opening up before me
for since childhood I had desired more than anything else in life
to find the ability and opportunity to be able to put into words
the true grandeur and majesty of the love of Anokeesed in creation
that is continually presented there for all to see
if they had eyes to see it
and a heart to feel

- 5 And now it was coming before me to behold
oh my
all I can say is
May the Lord bless me to say it
and bless it to be able to be heard
and I know such things can only be ultimately taught
by the Spirit of the Lord
and I held my breath and looked
- 6 And I see that I am standing on a great mountain
and the view before me is not what one would expect
either in what is seen or felt
because the mountain is just bare dirt for as far as the eye can see
and because the feelings here of Olam
are something no human has ever felt
outside of seeing it in a vision from the Lord
I will try to explain it
- 7 And what I am seeing and feeling are the conditions of Olam ¹⁶
and the mountain is very high
with the summit a ways off to the north from me
and all I see is bare light colored dirt with many rocks scattered about
and the whole view before me feels alone
and cut off in isolation
and dull of feeling
and listless
yet all that I see is alive
but not vibrant with the gift of life
and there is the spirit of separation here
where nothing is joined to anything
and loneliness abounds
- 8 And I suppose this view would feel terrible to someone
but it is not terrible or evil
it is simply the beginning of creation
before all the wonderful things we see and know
about our earth were formed
- 9 And the Spirit of Anokeesed permeates everything in my sight
but nothing has enough life in it to know Him
and what is here is void of any definition

¹⁶ Strong's Concordance #5769

or anything to make it individually unique
so the mountain does not know it is a mountain
and it does not know it will become a very great mountain
that will one day be in the heart of Eden
and the mountain does not know that the substance of its being
is composed of the Presence of Anokeesed
and it does not know that the shape of its being
was formed by the Man that Anokeesed became

- 10 There is so much happiness laying ahead for this mountain
and you will see that it will become a living soul
and the joys of life will utterly fill it to the full
and it will sing
and praise the Lord for the life it will be given
and the wind will whistle over the top of it
and it will find the definition that it is a mountain
who is the body of the burden of God
and it shall see marvelous things
and witness important acts of God
even some of the most pivotal doings of Anokeesed
ever to be seen during the course of the earth

- 11 And I see that the earth is dry like powder
and it seems as though it has never been rained upon
and as I look I can now see the dust swirling around
because the wind is now blowing upon the mountain
and with the wind comes rain and snow

- 12 And I can feel the spirit of the mountain begin to stir
at the presence of the wind and rain
and it begins to have an awareness of itself
and it feels that it is not completely alone
and the water began to make little rivulets
and passage ways through the dust
and as the water continued to flow
the mountain began to have a shape
that embraced the water with love

- 13 And it came to pass
that I began to be aware that light was shining on the mountain
and the passage ways of the water had shadows
and snow fell in abundance and was a mantle of gentle beauty
and the sun melted the snow

to cause an increase in the rivulets of water
and with these changes the mountain grew in its interest
to try to observe all that was taking place upon her
and round about below

- 14 And as I continued to look with interest
I saw grass beginning to grow beside the rivulets
and further down there could be seen shrubs
and plants springing up
and the further down the water ran
the larger the rivulets became only to form streams of water
and far down the side of the mountain beside these streams
trees could be seen coming up
only to extend downward to become forests

- 15 And the mountain became more and more aware
and the dullness began to dissipate
and the mountain began to have things it was interested in observing
and it began to have many questions
and there were sounds that became comforting to it
like sounds of the wind
and the gurgling of the water
and the cries of the loons
and giant woodpeckers
and the eagles
and the thunder sounded and echoed
giving life to the canyons that ran down her sides
and the mountain began to wonder about things
and it began to ask many questions
and to have a desire to know

- 16 And one day it came to pass
that the mountain was drawn to look far away into the distance
at the hills in the midst of the forests
and a little speck moving about caught her eye
and never had anything been so captivating
as that which the mountain felt when looking upon this little speck
and the speck was our first father Yaatsekawd
and he was very young
and she could not take her eyes off of him
and she could hardly wait for the sun to rise to bring a new day
so that she could perhaps see him again
and many times she would discover him moving about

and she found that she could think of nothing else
until she could discover him

- 17 And I was taken aback by what the mountain felt
when looking upon Yaatsekawd
and it was not his size
he being so small in her view
nor was it something he was doing
but it was his shape that riveted her gaze
and was very noteworthy to the mountain
and he became all that she desired to see
- 18 And I do not think that the mountain knew why it was so drawn to him
but there he was
and all her attention was upon him
and the man became all she could think of
and she was always aware of all of his movements
and she watched for him every day with a sense of longing
- 19 And it came to pass that one day the mountain saw
that Yaatsekawd was closer than usual
and I wondered greatly at this
and I began to watch very intently
- 20 And I saw Yaatsekawd make his way up the side of the mountain
until he reached the timber line
and he gazed intently upon the mountain
as he sat upon a rock to look about
and he made expressions of delight at the sight of her
and the mountain trembled inside at the sight of him
and she felt the presence of his being very strongly up close
and she felt that accompanying him was a wonderful feeling
such as she had never felt before
and tranquility and peace entered into her spirit
and she was falling in love with Yaatsekawd
- 21 And they both became fully attentive at encountering one another
and Yaatsekawd felt her spirit
by the power of the spirit of Motsah that was with him
and he wanted very much to share with her an inner part of his soul
and he spoke directly to her
with both his words and his feelings
and notwithstanding his was a gentle and soft voice

it penetrated her soul to the very center
 for she had never heard such sounds
 nor felt such feelings before
 and yet it was like she had always known them
 and Yaatsekawd was falling in love with the mountain ¹⁷

22 And Yaatsekawd said *My lovely one
 you are a mountain
 And you shall be a special companion to Anokeesed
 Who is the substance you are made of
 And you shall be strong to come to His aid
 to help Him with His heavy burdens in the time of His need
 And your name is **Harari** ¹⁸
 And you shall be the foremost mountain upon the earth
 to be inscribed first*

23 *And you will be given the gift of discerning the needs of Anokeesed
 that come from His enduring love for His children
 as they become during the course of their agency
 For many will lose sight of the proper use
 of the spirits of life He has put into all things
 to use the elements of creation correctly*

24 And I beheld the spirit of Motsah respond to the invitation of Shabuwa
 and enter in to fill Harari
 and He took with Him the vision of Yaatsekawd to dwell in her
 together with the other two spirits of life

25 And immediately the mountain came fully to life
 and she was transformed in her spirit
 and she looked about with new eyes
 and her eyes were blinking
 at the sudden intensity of the light
 and it was as though she had never seen before
 and her soul was utterly filled with the grandeur
 and wonders of Eden
 and a huge force of love erupted to flow out

¹⁷ The feeling in this narrative reminds us of the wedding supper of the Lamb with both the righteous and creation. The Eerkodeshiy fall in love with each of us, starting at our birth & childhood.

¹⁸ Strong's Concordance #2042-2043

and to cover the land of Eden with a mantle of purity
all coming from her strong spirit

- 26 And the mountain began to rejoice
and to celebrate the life she had been given
and **she was born again**
with the knowledge of **what she meant to Anokeesed**
and to the man
and I was very moved at the sight of it

- 27 And it came to pass that the wind greeted Harari and said
I have heard from the trees that you are a mountain
You are so strong that no force of wind can affect you
and the wind
who was the first Eerkodeshiy to enter in to transform into Eden
began to tumble forward with the news
and I could see mountains in the distance seemingly without number
and the wind danced about
and swirled around them with the news
and all the mountains received the news gladly
and they too were transformed from Olam into Eden
and they too were born again to have the gift of life
as the news spread
and the gift of life came when Motsah
the Man who created them
together with the man who is the object of that creation
entered into them to abide there to give them the gift of life
and thus their first part of being born again was accomplished
and all the mountains of the earth became a significant force in Eden
and the garden of love grew

- 28 And because my whole soul was taken up with viewing these events
I was startled to see Cavah making her way up the mountain
and I looked to see if Harari saw her
and she was looking intently at her also
and she saw a gentle little person come dancing her way along
and singing a wondrous song of joining
and the sound of it was like no other sound she had ever heard
and the beauty of the moment will never leave my eyes

- 29 And the mountain was fixed upon Cavah
and Harari was amazed at how different
this little person felt from the man

and a strong spirit of kinship awakened in the soul of Harari
 and Harari embraced Cavah fully
 and the feelings of the dancing feet of Cavah
 filled an empty place in her soul
 and she could hardly contain herself
 and she wanted to take Cavah into her soul
 and Harari was falling in love with Cavah

30 And in the dance Cavah swayed to and fro
 reaching upward with her hand to lay hold of this
 and bestow it upon that with her hand reaching downward
 and Cavah had been pausing to look at the far reaching view
 of the creations of Anokeesed far below her

31 And it came to pass that Cavah
 our first mother
 looked up upon Harari
 and they stood gazing upon one another for awhile
 and their eyes met
 and their two hearts became one

32 And it came to pass
 that Cavah saw the melting snow and the rivulets running down
 and she said to Harari *I am a woman*
 because I am taken out of man
And you are also a woman who is taken out of the earth
And you are the life giver of all that is before you
 to nourish them
 and to give them life with your living and lustral waters
 because you join them together in marvelous love

33 And Cavah danced her way closer
 and she reached up to lay hold of the waters
 and she reached down to bestow it upon the grasses
 and herbs of the field
And you are the source of my happiness
 because your waters of Simca called out to me
 and led me to find my Yaatsekawd
And in this way you have joined me to life
And you are very gracious and lovely
 *and I shall name you **Ri'shoni***¹⁹

¹⁹ Strong's Concordance # 7224

*because you are my **ancient ancestor**
and have given me life and happiness*
and Cavah was falling in love with the mountain

- 34 And I beheld the spirit of Motsah go to enter into Ri'shoni
together with the vision of Cavah
and the soul of Ri'shoni sprang into a deeper fullness of life
because she now knew who loved her
and who needed her love
and she had the indwelling spirit of joining all life
into a community of lovingkindness with mutual respect and support
and now I can see a mountain that is whole
with a powerful spirit to love life
and counsel any who would seek to understand
the life they have been given

- 35 And Cavah loved Ri'shoni
but she did not at this time call her mother
because she had no concept of a mother
until she had given birth to baby Kenneh
and after she left Eden she began to view Ri'shoni as her mother
and she said to her
*I am the mother to all the living among men
And you are the mother of all the spirits of life of the earth
for Anokeesed
and for me*
and Ri'shoni rejoiced greatly day and night
and thus **the second part of being born again** was accomplished
because now **she knew what Anokeesed meant to her**

- 36 And it came to pass that Cavah in her old age
just before she departed from Nod
declared to Ri'shoni in her departing and she said
*I have come to know that the waters that erupt at the birth of a child
are indeed like the water that flows down from you
to give life and to sustain it
And your living water is like the milk of a mother
You are my ancient mother in whom I take great delight
And our souls together shall be joined
to all that accept the gift of life upon the earth*
and her departing was hard for them both

- 37 And how long creation was Olam is not known
because God has no time
and time came only with sin
and how long creation was Eden was certainly shorter in duration
albeit there was still no time
until our first parents sinned and left Eden behind
- 38 And with the emergence of sin
the conditions of bliss in Eden were changed
and Eden was transformed to become the temporal earth that we know
and we live being surrounded by sin
and we also sin
and our being subject to time
and the cycles of life and death
only draw us closer to the Source of our salvation
and it came to pass that I was so moved
by that which I beheld with Urim
that I wanted to see more so I could grasp what the Eerkodeshiy felt
and experienced in their process of creation
so I once again turned to the Urim for a closer look
by seeing through the eyes of God
- 39 And I have been much moved upon
by that which came before me with Urim
and I am directed by the Lord to make an account of it more fully
and my eyes began to see marvelous wonders of love
seemingly too all-encompassing to communicate
and my ears began to hear words of distinction
and my heart was filled with gratitude for the hope
and assurance of the plan of creation by Anokeesed
and I asked the Lord to take me back to view more
of how the angels of heaven
even the Eerkodeshiy
viewed creation
- 40 Think of it
how did the grass
and trees
and rocks
the hills
rivers
clouds
and oceans experience creation

and what is their account of it
I had to know more

41 And it came to pass

that I once again went before the Lord to look with Urim
and the spirit of the Lord drew near
and He began to instruct me
and He said

*All that can be seen was created by my hand
because I am the Man that Anokeesed became
And all that has been created was meant to have life
And life has been created for man by Anokeesed and myself together
But take heed that you do not dismiss the role
that man has played in creation*

***And do not think you know
but listen with care seeking the Spirit (6)
so you can be taught from on high***

42 And the Lord continued and He said

*All the spirits of life now before you cannot know
in and of themselves
who they are nor what their purpose is
In order to know these things they must first encounter
both the Man that created them
together with the man and woman who are the object of their creation
or that is to say those for whom they were created*

43 And this is so that they may be instructed

*and awakened by the spirit of both the Man who created them
and mankind for whom they are created
And the spirits of life in creation must feel with them
and learn from them concerning the essence of their beings
and of how they may shed abroad the infinite
and uncompromising love that they are made of
And for this reason there will be **a day of instruction**²⁰*

44 And thus each and every spirit of life in the created world

*must encounter mankind both male and female
together with the presence of their Creator
who have been entrusted by Anokeesed with the task of knowing
and defining all the spirits of life that are to be the home of man*

²⁰ Shabuwa

- 45 *And in this way mankind
by the power of righteousness and salvation
can be a holy influence over the character of their worldly home
What loving father would deny his children having a say
in what kind of a home they would spend their lives in*
- 46 And after hearing this instruction
I found myself once again viewing the mountain
hoping that I could see more deeply
the expressions of the love of our Father
and how it is to manifest itself in our world
and also I hoped to learn how we can access and direct
the use of that love to empower the righteous
in these dark times at the end of days
- 47 And the vision continued
and the view of the mountain is once again before me
after her encounter with our first parents
and the Man
and she is rejoicing
and the view before my eyes will warm my heart forever
- 48 After Yaatsekawd and Cavah left
Ri'shoni began to be filled with desires
arising out of the love of Anokeesed that made up her soul
because of the intervention of the agency of Motsah
and our first parents
- 49 And Ri'shoni asked the snow if the snow knew who she was
and what her task was
and inquired to see if the snow knew
who her friends and family were
and she longed for our first parents to come again
to instruct and love the snow
and Yaatsekawd and Cavah heard her longings
and began to visit her often
- 50 And they told the snow
that it was friends with the sun
and the warm winds
and the **snow** learned it was a voice of invitation to *purify* oneself
and the rivulets called the snow *Mother*
and I could see that the snow took delight in her many children

and she praised Anokeesed that her children were the living water
and they could be counted upon to be diligent
in their provisions of life
and when the warm winds of summer came
there was much rejoicing to be heard
with the dripping and trickling water
and Ri'shoni was happy

- 51 And the rocks would laugh when the rivulets tickled them
and the living water would bubble
and gurgle along its way to give life
and the sound of the streams awakening in the spring
is one of the twenty-four conditions
that brings the strong presence of Anokeesed
even to this very day
and the sounds of it are the sounds of life

- 52 And the waters of the streams and rivers
had a multitude of friends
and the moss
and the periwinkles
and the dipper birds
are bonded with it with a bond of love that speaks of heaven
and one must be of a cold heart indeed who cannot feel it
to be nourished with the spirit of life that they can bring
and the Living Water was friend to everyone
and Motsah was the name given by our first parents
to the Man that Anokeesed became
because the essence of His being is precisely that of the living water

- 53 And it came to pass that I began to see
that everything loved Yaatsekawd and Cavah
and all the spirits of life in creation looked upon them with abundant love
because they viewed them as the objects of their creation
and every person ever to be born upon the earth
is looked upon in this same manner by them
whether their parents are righteous or wicked
and every tree we walk by sees us to be a child of Anokeesed
and their love for us is as expansive as the sunset is wide

- 54 And I saw that the Eerkodeshiy hover over us
like a hen does its chicks
and they delight to surround us with overflowing love and adoration

and when we sleep they embrace us
like we would our loved ones
and when we awaken
they enfold us into the bosom of their lovingkindness
and all the wind and clouds love to follow us around
to be our delightful companions
giving us breath
and showering us with their benevolence

55 And it came to pass that I saw
that the trees would tell the wind where Yaatsekawd and Cavah were
and chatter abroad about what they were doing
and all the living souls in creation
delighted in news of our first parents
and the hills would whisper
They are at the river Simca
or the grass would quietly say
Now they are with us eating berries
and it is well known by the Watchers of Holiness
where each one of us is
and what we are doing
and the Watchers of Holiness are known as the angels of heaven
but we call them the Eerkodeshiy

56 Yea all the Eerkodeshiy are excited to hear the news
of the doings of the children of Anokeesed
and the holy ones stand in awe of the objects of creation
and be it known
that someday when it is time to account for our use of agency
we will be saddened and embarrassed
to know they loved us in this way
even while we were engaged in acts of disrepute
I only hope they can turn their faces away
to limit the scope of their sorrows
upon encountering the loved ones of Anokeesed doing such deeds

57 But again
think of what it will mean when we learn the truth of these things
to discover just how much we are loved
and cherished by the living souls in creation
what an unfathomable surprise
lays in store for the unknowing in that day
what an indescribable day of happiness for us

to be fully bonded to our lovely ones in creation
both in this life
and when we are carried to the other side at our passing

- 58 And it came to pass that I heard a great sound of praising
and I wondered what it could be
and someone said
Kayal
the fountain at Simca has the news
and when I heard it I knew why they were all rejoicing
for Anokeesed was marrying Yaatsekawd and Cavah
in their wedding
and with that most holy joining before all the hosts of heaven
Eden was come to the full

- 59 And every living spirit Anokeesed had created
that had found their form
to be a body for them to live in
found a home in the elements of the earth
and Shabuwa had run its course in Eden
and now every soul there was complete
and now had all four spirits of life resident in their souls
and creation had itself become a living soul
called the earth

- 60 And I saw a marvelous sight indeed
because my eyes were allowed to see
that at the sight of their wedding
the Eerkodeshiy had it made known to them
that they too were male and female
with the same holiness that God meant for those
made in His image to have
and the result was a great upwelling of love for one another
which spread among the Eerkodeshiy
and all those in creation embraced one another
in a way they will not enjoy again until the end of days
when the Arm of the Lord is revealed
and the righteous are gathered unto Zion

- 61 And I saw the very real truth
that a holy wedding has the purpose
by Anokeesed Himself
to be a special time for us to signal the Eerkodeshiy

that we belong to them
and that they have the charge of our watch care
and they are to look to us for instruction each day
how to apply their love for that day

62 And when the Eerkodeshiy find fornication they become confused
and cannot tell who to watch over or listen to
or who to protect and defend
causing fierce winds of sorrow to blow
to the destruction of the wicked
and when the Eerkodeshiy see parents abandon their children
they only see Olam
and they walk away leaving the unknowing parents to their fate
and the Eerkodeshiy mourn greatly for the children
and droughts from the lack of Living Water
are a result of their grief over children

63 So be aware of the central human value of the sanctity of marriage
and embrace it at all costs
for it binds you and your children
to all the richness of the love of Anokeesed
that is resident in creation
and you will be preserved
and nourished
and protected
and the angels of heaven will be standing by
to take your part during your times of trouble

64 And the objects of creation
were a never ending source of praise and thankfulness
and all the Eerkodeshiy awoke
to their holy duties as the sacred home for mankind
by the example of the sanctity of marriage
that was brought before their eyes by Anokeesed
when He performed the wedding of our first parents

65 And seeing this
the Eerkodeshiy awoke to the rich companionship
they had together in their **sanctity of marriage**
and all creation deeply loved their little ones
and they took delight in baby things
and the trees and herbs of the field loved the seeds of each other
and the wind was delighted to have the task of scattering them abroad

and in this way the love of Anokeesed prospered
and was magnified greatly in the midst of the earth
and life filled the earth
and the dullness of the parents in Olam was done away
by the life in Eden
and no father or mother in Eden would ever abandon their young

- 66 And now when the power of love
that Anokeesed chose to feel for us at the edge of eternity
spilled out and flowed over
all the concourse of heaven bore record
of the loveliness of the Son of God
Who the ancients called Motsah the Lamb
and He is the Living Water
- 67 And the angel is going to speak again
and she is saying
*There are four spirits of life that protect
and safeguard
and promulgate agency and salvation through righteousness
And by definition
righteousness is a right relationship between man
and all the spirits of life in creation*
- 68 And life in creation is one cohesive society
consisting of Anokeesed
mankind
and the Eerkodeshiy
and we are seen by the Eerkodeshiy
and by Anokeesed
to be one family
and we are an integral part of a society
that includes all the Eerkodeshiy
and I will list the twenty-four leaders here
for there are said to number four hundred spirits of creation
with twenty-four leaders
and I list them here in the order of their inscription
as it was known in Eden and all through ancient times
and the first three in each direction are the Council of Elda
- 69 And in the east there are **fountains**
and **fire**
and **thunder**

and rain
and dew
and springtime

70 And in the south there are **rocks**
and **mountains**
and **hills**
and animals
and fruit
and summer

71 And in the west there is the **wind**
and **trees**
and **rivers**
and clouds
and grass
and autumn

72 And in the north there is the **sun**
and **oceans**
and **stars**
and the moon
and the holy calendar
and winter

73 And while we are a part of the larger society in creation
each of the Eerkodeshiy have their own societies
for example all mountains are a society unto themselves
as are all of the individual groups of Eerkodeshiy listed above
and the spirit of life that resides in a mountain
is part of the spiritual association with all mountains
yet each mountain is an individual
with its own unique calling and purpose as a mountain

74 And as human beings we are the same way
and while we each one have a human spirit
together with all humans
each of us is unique in the same way
and the immense love of Anokeesed has this effect of uniqueness
on every single thing in creation
and because His love is the source of all our spirits of life
both mankind and the Eerkodeshiy

all are given dignity
each and every one in their own right

- 75 And that which sets mankind apart
is that we are the only ones created in the image of God
and to add to that
our dignity encompasses being created perfect
and our natural self is like Anokeesed our Father
and our natural self
rightly and by inheritance
belongs in Elda
- 76 And so the first of the four spirits of life in us
is the Spirit of Anokeesed
and because we are the objects of creation
or that is to say
creation was made for us to be our home with Anokeesed
the first spirit of life in all the individual spirits of life in creation
is that of the presence of Anokeesed
- 77 And the spirit of Motsah is strong within us
if we choose Him to be **the second spirit of life** in us
and He is there as the Living Water
to continually give us life through our interaction together with Him
which takes the form of **reproval**
repentance
and forgiveness
and the power of salvation in the Living Water flows naturally
and efficiently through those **three acts of companionship**
both in Him and us in all our moments of life
to prepare us to return to live with our Father Anokeesed in Elda
and the presence of Motsah in us
sustains the dignity of our natural goodness by His ability to forgive
- 78 And because we are the children of Anokeesed
and He created us with us being a special gift given to Him
for specific and unique reasons
the third spirit of life in us is in fact
that very vision of created purpose
- 79 And the **fourth spirit of life** in us
is simply our being created as human beings
with the instinct for survival

and the tendency to seek dominion for the welfare of our families
and we are viewed this way
by both the Decadarchiy and the Eerkodeshiy
as well as the hosts of those
who have departed from our temporal world
who are called angels in the stations of heaven

80 And it is this spirit of life in us that causes us
to instinctively want to survive and live
whether we are good
or evil
and when this fourth spirit of life is all that dwells in us
together with the Spirit of Anokeesed
because we have rejected the spirit of our own vision of created purpose
and also Motsah the Lamb
if we then reject this fourth spirit
leaving only the Spirit of Anokeesed in us
then we feel compelled to take our own life
and no longer strive to live and survive

81 And it is critical to understand
that the four spirits of life in the Eerkodeshiy are different
in one important way
for the Eerkodeshiy have no vision of created purpose of their own
but they have ours together with the other three
these being the Spirit of Anokeesed
the spirit of Motsah
the spirit of our vision of created purpose
and whatever spirit they are
according to their individual definition in creation
whether it be a rock
a tree
a cloud
or a hill

82 And it is important to grasp the reality
that your spirit lives in all the Eerkodeshiy
making it natural for them to love you
and be well acquainted with you
and to know why you were created
and for this reason
their expectations of you are ever a source of reproof
that should not be dismissed

- 83 And bear in mind
that the Decadarchiy have once and for all
rejected and cast out our visions
and the spirit and presence of Motsah
leaving only two spirits of life in them
and if you allow them to influence you to reject your own spirit of life
after you have rejected Motsah
then you cannot be who you were created to be
- 84 And all of our becoming is defined
by our interaction between these four spirits in us
and there are two expressions of agency
or that is to say of the process of becoming
- 85 The first is the process of becoming through agency
that is done by all the Watchers of heaven
to include both the Eerkodeshiy and the Decadarchiy
and their process of becoming is such
that because they have no vision of created purpose of their own
their agency can be fulfilled by seveing
and that is making a sure determination
and repeating it seven times ²¹
and after that
all the Decadarchiy
and the Eerkodeshiy
find their pathway permanently set
whether they have chosen for good or for ill
and the Eerkodeshiy chose good
and the Decadarchiy chose ill
and thus evil is always evil
and retains its very nature through all the course of the earth
and good is always good
and retains its very nature throughout the course of the earth also
- 86 And all these determinations were accomplished
during the first seven generations of mankind
and because of this the Eerkodeshiy now do not sin
but they abide the law of Anokeesed
and the Decadarchiy will find no forgiveness
and cannot be saved by any law
or act of redemption

²¹ Strong's Concordance #7620, #7651

the acts of their seining being **the unforgivable sin**
having completely rejected the spirit and presence
of Motsah the Lamb
which is the only way back to Elda

87 But for mankind
because they have a spirit of life that belongs to them
it being their vision of created purpose
mankind can only lose their agency by sin
and their vision of created purpose can only be infringed upon
by agency in their acts of becoming

85 And mankind can act to seven themselves
by determining to do acts of holiness seven times
to support
to build
and to nourish agency
over and over throughout their lives
for example
my wife and I have sevened ourselves eight times over
in the sanctity of our marriage

86 So it is imperative when raising up our children unto the Lord
that we teach them
and influence them to repeat holy behavior
and commit to it over and over
even seven times and more
and to do it again through each and every phase of their lives
and if you do this so that holiness becomes their habit
you will firmly safeguard their visions of created purpose
and you will have the joy of seeing them return someday
into the loving arms of their heavenly Father
and if you see them seven themselves with evil acts
your days will be filled with sorrow

87 And you can have little children
by the time they are seven years old
who are good
and gentle
and caring
and loving
and who share like Motsah the Lamb

and they can begin to commit themselves and seven themselves
and great will be your joy in heaven

88 And every phase in our becoming can be treated in this manner
in our youth
in our marriages
in our parenting
and grand-parenting
all can be solidly reinforced and supported
by our righteous acts of sevening

89 And so we find these two paths we can take
in the course of our becoming
and the Lord is respectful of our choices
even when they burden Him down heavily
and He is so lovely
that He still has no animosity even for the wicked
and thus ended the words of the angel to me
regarding the four spirits of life

90 And it came to pass
that after seeing all these things
my eyes were opened to a marvelous truth
that will add further to your understanding
of how to join with the Lord in creation
and also to know how the Eerkodeshiy think
and view you in their world

91 And after Kenneh killed his brother
he and his wife Awan abandoned their people
and all of the Eerkodeshiy
and in effect
they returned to Olam in their hearts
for they surely had denied Motsah
and cast Him out of their hearts
and they certainly abandoned their visions of created purpose
to cast away that spirit of life
so all that remained to them was the presence of Anokeesed
in the element of their bodies
and the spirit of their being in the image of God
with the urge for survival

- 92 And the Spirit said to me
that Olam is hell for those who abandon the Lord
after they have lived either in Eden
or upon the earth
and the conditions of Olam became the definition of hell
with its loneliness and separation
when those conditions are chosen by the use of agency
and hell will be done away after the judgement
only to be replaced by the conditions of the abyss
- 93 And now I must report
that important knowledge has come to me
while seeing the process of creation as viewed by the Eerkodeshiy
for while beholding the joyous response they displayed
and upon viewing the effects of the wedding of our first parents
I heard marvelous sounds erupting in Eden
and those sounds that filled creation were **the sounds of life**
and of the joys of living
- 94 And the tongue cannot speak of it adequately
one must have ears to hear such sounds
and they are the laughter of children at play
or the tender whisper from a father to his child
or the gentle song that arises from the hearts of the thankful
and the sound of the waves of the sea
the sounds of a gurgling brook
the sounds of birds singing
or the song a whistling toad sings to her babies
and all such sounds are **the sounds of life**
- 95 And while such sounds often pass by our notice
for the Eerkodeshiy they are central to their happiness
and sense of wellbeing
and they are strongly motivated by these sounds
in all their relationships together
and most importantly with us
it is so even though we are entirely unaware of what they are feeling
and how they are responding because of sounds
and in Eden all the sounds of life prospered
and lay like a mantle of peace upon creation
and all creation is very sensitive to sound

- 96 And into this pleasant scene
 the devil came crashing into the trees of Eden
 and he is a meteorite
 and the loud explosive sound was frightening
 and his landing tore into the hillside
 with sounds that shook the earth
 and they were **the sounds of death**
 and the meteorite started a fire
 and it was a putrid fire with crackling sounds
 that led one to feelings of dismay
 and the trees and hillside wanted to hide because of the sounds
 and run away from the violence
- 97 And the feelings that accompanied the noise
 were strange indeed in Eden
 and our first mother screamed and fled in fear
 which was the first fear felt in Eden
 and the first sounds of death
 issuing forth from the image of God
 and she was expressing the feelings of all creation
 and the rocks of the river Simca saw
 that the meteorite felt separate
 and alone
 and very unclean
 and the rocks cried out for someone to save them
 and they asked for a Redeemer to protect them
 from this strange rock that intruded into their peaceful Eden
 and their cries were **the sounds of death**
 because they did not know that they already had a Redeemer
- 98 And the rocks of Simca cried out
 and the fountain wept for fear
 and a Voice from heaven said
*He calls himself Semihazah but your name for him is Bad ²²
 because he is **separated from life and apart from the truth**
 and he is joined to **the sounds of death**
 And he will be the **chief of the city of Senaseol**
 which is a city founded upon the sounds of death
 All you Eerkodeshiy beware of him
 and take care of Yaatsekawd and Cavah who are your treasure*

²² Strong's Concordance # 905 & 907

*and do not allow the sounds of death
to remain in their tender hearts*

99 And it came to pass that Bad began to rebel
against the definition of all the other rocks
and against womanhood
and Bad is the original name for the devil
and it was given to him by the Lord for the Eerkodeshiy
and Bad is not the opposite of good
Bad is the opposite of purity
Bad is the definition of unclean
and Bad is the description of separation and alienation

100 And it came to pass
that all those among the Watchers who chose to follow him
became just like him
and were known as his angels
or that is to say the Decadarchiy
and one-third of the Watchers of Heaven followed
to fall away with Bad

101 And Voice of the Lord from heaven continued
and He said to the Eerkodeshiy who were assembled in their sorrow
*I will comfort you
for I am your Redeemer*
*The twelve among you who are the Council of Elda
will be tasked to address the truth
and to expose Bad and his **sounds of death***
*And you will be an important guide
to use your voices to inform the righteous councils of men
regarding their course
in their efforts to avoid those life conditions
that give rise to the sounds of death*
*And you also will be the leaders of a city
even the dwelling place of Anokeesed in the temporal world*
And that city is called Ma'een²³
and thus were all the Eerkodeshiy given the very direct task
of safeguarding the righteous from **the sounds of death**
and multiplying **the sounds of life**

²³ Zion.

102 *And there are three among you
who will be stationed on your Council in each direction
and they shall inform those
on the Council of the Righteous among men
when Anokeesed has a need to commission them
to manage the sounds in creation
for the righteous councils in the communities of Ma'een
and this council shall abide during all the course of the earth
so we can count their names one by one
and expect them to perform this task for us
so listen to this Council of Elda
and expect them to be filled with reproof
for making or allowing any sounds of death*

103 *And it came to pass
that all the Eerkodeshiy were comforted
and those on the council wondered
what their other duties were with the Council of Ma'een
and the Lord said
Your other duties are virtue
And it is virtue that will safeguard the sounds of life
and the Eerkodeshiy said with one voice
What is virtue
and the Lord said
Look and see*

104 *And all the Eerkodeshiy looked
and they beheld the time when Bad was chief of the city of Senaseol
and he was not loyal
nor faithful to those in his city
but he fed off of their feelings that make lies
and he was nourished by their feelings of deception and cunning
and he was insidious
and he loved the feelings of the greed that motivate thieves
and it was delicious to him
and he was drawn to devour the feelings of hate like a meal
and lust was delightful for him
and killing was his goal in all things
because he hated the gift of life
and he is the enemy of purity
and Bad fed on these feelings wherever they were found
like a vulture upon a carcass*

and like them he cared nothing for the carcass
and cast it from him when he was finished

105 And upon hearing all this I wondered
why Bad would abandon the wicked
and lose the ones he had with him after leading them astray
but Bad is void of loyalty toward anything
and he only has attachments to use for his own ends
before he discards them utterly with no remorse
and many there will be among men
who call him father
and pattern their lives after him

106 And Bad fed on these feelings of evil
wherever they are found
and he would go from one source of them to another
and he would up and leave the wicked
leaving them lost
and humiliated
and in a rage
after leading them to their spiritual death
and Bad hovers over those among men who feel these things
so be careful to disassociate yourselves from **the sounds of death**

107 And thus when the Eerkodeshiy viewed all these things
they knew what virtue is
and it was clear to them
that virtue is to be faithful
and loyal
and honest
and diligent
and to be harmless
and to accompany companions
and strangers in their time of trouble
and they love the discipline it takes to avoid lust
and they would not pursue the satisfaction of possessions
nor would they seek to find dominance over their fellows
to oppress them
but they loved freedom
and the sanctity of agency
and ever sought to safeguard the gift of life in all things
by issuing forth **the sounds of life**

- 108 And the Eerkodeshiy began to nourish
and provide for Yaatsekawd and Cavah
with a new and fresh determination in their hearts
by making the sounds of life fill their encampment
and they saw to it that they might not stumble or fall to be hurt
and thus cry aloud
and they watched over them all during the course of their lives
to see that they not feel anything to do with contention
or confrontation
which could bring the sounds of death
because Anokeesed grieves at the sounds of death
- 109 And they fed our first parents with diligence
so no sign of hunger could be heard
and they brought to them delightful occasions of rest
and showed them beautiful things to see
so they could hear happy exclamations
and they determined that they would see to it
that each day would be greeted
with delightful singing of songs of joy
by the birds of the morning
and the softness of the birds singing in the evening
- 110 And all this spilled out virtue into Eden
and the sounds of life were magnified in Eden
and the sounds of life for the Eerkodeshiy
became the foundation of the gift of life
and a strong signal of the presence of intelligence
- 111 And the sounds of death became the foundation of ignorance
in the eyes of the Eerkodeshiy
and also depravity and laziness prospered
with the lack of virtue in Senaseol
and loud noise and raucous music flowed out of Senaseol
and it was not music made out of instruments made of the Eerkodeshiy
but instruments made to please the Decadarchiy
and the sounds of shouting
and contention
and weeping in sorrow
and bickering born of fornication
prospered in the world of Senaseol
and accusations were their watchword

- 112 And thus the Eerkodeshiy declared
that they would choose virtue
and the sounds of life were their gauge to determine their success
but the Decadarchiy chose sin and corruption
and they took great delight in the sounds of death
and this was their **signal of declaration to commitment**
in the First Great Sevens
- 113 And the Council of the Eerkodeshiy moved out in creation
with a sure determination of good
and from that day on they taught virtue
with diligence
and patience
and the righteous were not ever rude before the God of heaven
by making loud noises
and infants who are close to Anokeesed
are afraid of loud noises because of this
and these things have followed down from one generation to another
because of these teachings of the Eerkodeshiy
- 114 And there were times
that the Council of the Eerkodeshiy taught their fellows
who were new and seasonal in the temporal world
and they would ask the righteous to help them teach
but they were distressed because the righteous did not as yet
have the means to do so for they needed the Day of Instruction
and I knew their remedy would come
with the sevenfold covenant of Shabuwa
that would be established in the course of time
by the hand of Melchizedek
and while the Eerkodeshiy tended to the watch care of the righteous
the Decadarchiy hovered over Kenneh and Awan
because there was nowhere else that they could find the feelings
which they sought to feed on
and be aware
that when we have such feelings
the forces of evil
together with their selfish desires
will seek us out like a vulture
and we become their carcass to feed upon
- 115 And when Yaatsekawd and Cavah left Eden
the Eerkodeshiy went gladly with them

because they were their loved ones
and the angels of heaven danced with delight to go before them
into what was the unknown for all of them

116 And the Eerkodeshiy went before them scouting out the way
and they were unafraid
and they stayed around them day and night
and the hills had the pleasure to count their footsteps upon them
and they took note of the objects of the eternal love of Anokeesed
passing by their way
and to this day those hills know
where the first steps of our first parents can be found
and they hold that the steps of the righteous
are a holy place all during the course of the earth
and they seek to live there

117 But the Decadarchiy were afraid to leave Eden
and it was they who were cast out
in the very moment the cedar tree became dark
and our ancient parents were not cast out
but Anokeesed was sorrowful that our first parents had to leave Eden
and they had to leave
because there were no restraints upon sin in Eden
and had they continued to dwell there
sin would have presided in paradise
and the Decadarchiy viewed themselves as cursed unto death
and held that they were rejected
and it only fueled their desires to be strong in their wickedness

118 And the Decadarchiy hated the restraints put upon them
that they found in the temporal world
for goodness
and holiness
and purity
and love are spiritual qualities
that must be sought after by man in the temporal world
and the Decadarchiy would never seek after these qualities
but righteous mankind with their agency
earnestly sought after them
and in Eden the Decadarchiy had the advantage
in that the environment
and it was such that all their actions were spiritual

and there was as yet nothing temporal
and no distinction known between sin and holiness

119 And so it was the Decadarchiy who viewed themselves
as having been cursed to death
and cast out of Eden
and they felt rejected and completely bewildered
with the onset of becoming temporal
and all this trauma coming to them caused them to become embittered
and their bitterness was enlarged because they had a long wait
for some human to use their agency to choose sin
and thereby join with them
to give them a place in the temporal world
and their ability to find a place in the temporal world
came to them very slowly
because Yaatsekawd and Cavah may never have sinned again
in all their long lives

120 And the reason it is known that Kenneh
who they called Cain
ruled over them
is because of his horrible sin of murder
he being the only source of place for them
and finally evil had something to feed on
and Bad lusted after the feelings of shame

121 And by this time all of us were very weary
because of the intensity of the vision
so we ended looking with Urim for a while
and went about our daily tasks

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 4

- 1 And it came to pass
that when we came together again to sit before the Urim
my eyes were still open to see into the souls of the Eerkodeshiy
and I heard a gentle voice
not unlike the Spirit of the Lord
but somehow it felt different
and I listened carefully to know where it was coming from
and it was coming from beneath my feet
and the voice said
*I am Anahiel
the sweet dew of heaven
And I am a listener for Anokeesed
And He depends on me to listen for Him
for I am the body of the memory of God*
and the Spirit said
*She is the foremost listener upon the earth
and the first inscribed among them
and the consulting elder for listeners
And she will now speak
to express the view of these things for Anokeesed*
- 2 And the angel Anahiel began to speak
and in an ever so quiet voice
even as if it were the voice of Anokeesed Himself
she said
*Now I will bring to your mind the history
of the awareness and learning of all the Eerkodeshiy
and our pathway in our becoming*
- 3 *For we started out in our innocence and knowledge
in exactly the same place as Yaatsekawd and Cavah
Yea
even in the same place as every newborn baby born among mankind
And as we came awake to be born in Eden
we came to view the objects of creation
who are all the children of men
as our dearly beloved ones
And at that time it was just our first parents
And our love for them grew to fill the immensity of eternity
And that love
while being all encompassing to us*

*was expressed to them
with us viewing them simply being just one of us*

- 4 *And we followed them out of Eden
not only because we loved them
but because our council informed us
that Anokeesed viewed us as their home
And all of us took great delight in being their home
with each of us having our own part in how we loved them
and cared for them to give them life*
- 5 *And when we moved into the temporal world
and we witnessed the murder of Matteniah
and we were first subjected to a knowledge of evil
and then we began to realize
that mankind was indeed the reason we were created
And then we knew that we must safeguard righteousness
And the fulfillment of why we were created lies with our steadfastness
to be diligent to express righteousness
even the definitions that were given to us
and the knowledge of our joinings
that came from our loved ones in Eden*
- 6 *And in the course of those days
a war was entered into by the Decadarchiy
to try to make themselves the object of creation instead of men
And through all the course of the divisions of the earth
and the contributions of our ancient grandmothers
and seeing the seven evil grandfathers ²⁴ and what they did
we began to come to a profound understanding of what it meant
for us to be clinging to all the ways of Anokeesed
for the sake of His loved ones who are all His children of men*
- 7 *And we came through this period
finding that we must make sure determinations
in how we would conduct ourselves
And we did this being led by those among man
who were holy in the examples of their lives
And we did this choosing these specific examples
because of the Second Decree of Creation
And when the earth was divided*

²⁴ See chapter 7

*and the Second Decree came into full effect
our process of ordering our contributions of love
for Anokeesed on behalf of man
became fully formed and put into effect*

- 8 *And in this period we made seven determinations
on the side of goodness
and purity
and holiness
and of love
And in this way we sevened ourselves
after the manner of the pattern of the agency of Anokeesed
And our agency was thus set in place
to only
and always
and forever
choose those four qualities
never varying away one step*

- 9 *And likewise did the Decadarchiy choose evil
to follow after the ways of the wicked
And they also sevened themselves with their evil choosings
to always and forever
choose to follow the example of the wicked
never varying away one step
And in this way they became enemies to God
and to man
and to creation
And we are seen to be their enemies*

- 10 *And you will yet see
Ben Elim the Seer
that we have yet at this time in our history
to come to our final expression as the home Anokeesed has for man
until we encountered the one who is called Melchizedek*

- 11 *And all the spirits of life in creation have three names
Anokeesed is what the Great Holy One calls Himself
And we call Him Father
and mankind calls Him God
And we call the son of Noah
Melchizedek*

*but man calls him Shem
and Anokeesed calls him Michael*

- 12 *And now that which will come before your eyes with Urim
will be the vision of our First Great Sevening as seen by Anokeesed
And you will know what has been chosen by all the Watchers of heaven
And this process of sevening ourselves
follows the pattern established by the first mother Cavah
when she rose up in the dance seven times
in the joys of her forgiveness
And in this way
has the foundation of the religion of all the Eerkodeshiy
been set in place
And it is called the Religion of Shabuwa²⁵*

- 13 *And it came to pass
that the vision of the First Great Sevening
as seen through the eyes and hearts of the Eerkodeshiy
began to unfold before me through the Urim*

- 14 *And Anahiel said
The rebellion of the one third of the Watchers of heaven who fell
was for them
and for us who are faithful
the first decision in the First Great Sevening*

- 15 *And we chose
to give ourselves to all the children of Anokeesed in love
holding nothing back
And we chose to view that goodness and wholesomeness to be a gift
that brings life from Anokeesed to be treasured
and much sought after as the means of preserving mankind*

- 16 *But the Decadarchiy chose to hate man
and to reject the reasons why Anokeesed created them
holding back no amount of effort to destroy their visions
and replace them with one of their own choosing²⁶
And the Decadarchiy chose to hold the view
that goodness and wholesomeness were not desirable
but an encumbrance upon them in their desires²⁷*

²⁵ Strong's Concordance # 7620 and #7651

²⁶ Genetic engineering.

*and also that no one could conceivably desire such things
and that goodness and wholeness are intrusions
that are forced upon the unfortunate peoples of the earth
And they also viewed the lives of man and the Eerkodeshiy
as deplorable
and not to be worthy of consideration
but who must be brought under control
And in this way the Decadarchiy asserted themselves
to cut off mankind from their inheritance with Melchizedek
and from any knowledge of their perfect selves ²⁸
And they did this in the hopes that mankind would wither away
being denied the help of Motsah
and that the children of Anokeesed would be
fully alienated from Him in the midst of chaos
and the Decadarchiy would become the objects of creation*

17 And the angel Anahiel continued
and I began to hear marvelous sounds
that my heart delights in hearing
because I love the truth of Anokeesed
and I heard the sounds of life
and I said
What is the importance for you of these sounds

18 And Anahiel said
*Sounds in creation are the principal guiding force
that fully motivates all of us Eerkodeshiy
And being a listener
I am especially sensitive to sounds
So now I will teach you about sounds
for there are sounds of life
and sounds of death
Both cause us to feel deeply
either rejoicing
or sorrowing
And we fully intend to act decisively
on behalf of the children of Anokeesed
when we hear the sounds of death
And we readily join in the happy choruses to sing praises
when we hear the sounds of life*

²⁷ Gender disruption/confusion.

²⁸ Kobelski Monograph #10 p. 9 - 10

- 19 *And some sounds of life for Anokeesed are dripping rain
and birds in song
and prayers to Anokeesed
and gurgling water
and children playing and laughing
and tender words of romantic love
within the bounds of the sanctity of marriage
and gentle winds and breezes
and waves of the sea as they roll and tumble
and the high tone of voice in a parent
as they speak to their infant
and songs of praise and joining
and the drumming heartbeat of the earth
and respectful greetings
and the wind singing in the trees
and the words of repentance before Motsah our Redeemer
and too many more to recount*
- 20 *And the sounds of death for Anokeesed are loud arguing
and prayers of vengeance
and raucous music
and shouting
and deceptive words
and crying in distress
and feet running in fear
and the commands of armies mounting attacks
and the noise of weapons
and the cracklings of the strange fires of destruction
and hard words of accusation
and words of lying
and expressions of fear
and sighs of dismay
and the harsh disciplining of children
and the silence of ignoring pleas
and statements of submission to dominance
and death cries
and bragging
and words of impatience
and too many more to cite*
- 21 *And man in their state of alienation easily hears the sounds of death
and becomes so accustomed to them
that they seem to be no threat*

*And their ears are often closed to the sounds of life
And their lack of virtue is that which stops up their ears*

22 *And Bad delighted in those sounds*

*And he never before had heard sounds that he felt so attracted to
And those sounds were the beginning of sorrows
for man
the Eerkodeshiy
and Anokeesed*

*And Bad may still be lying on that hillside where he landed
yet to this day*

*But because our love surrounded our first parents we passed over and
the sounds of death were drowned out by the kind sounds of life
found in the comforting words of Motsah to them
And because we spoke to their hearts by all of our sweet sounds
the sounds of death came to be out of mind²⁹*

23 *And it came to pass that with the passing time
the people began to multiply*

*And only Yaatsekawd and Cavah had ever known the sounds of death
that were brought to Eden by Bad
But into the world came Kenneh*

*whose name is called **Cain** by the Decadarchiy
which name means **to attack by chanting**³⁰*

*And he would listen to sounds that others chose to ignore
And those sounds were like whispering dark sentences
And he learned from those voices*

*how to strike out rapidly and chant the sounds of death
that were filled with hate and violence*

*And he chanted with clenched teeth
and everyone was alarmed*

*because he was doing such a strange thing
And the sounds he made put chills into our souls
And we were afraid*

*And some of us thought
that only someone born in Eden could know the meaning of it
And these new sounds were the sounds of death
that had come from Senaseol
even at this early time in the course of the earth*

²⁹ The first Passover.

³⁰ Strong's Concordance #7013, 7014, and 6969

- 24 *And it came to pass that is was this first expression of sorcery
that caused a meteorite to fall from the sky in broad daylight
and it struck Mattaniah in the head
and he fell down and died
and Anokeesed knew
that all sorcery is a direct assault upon Him
and all His longings for His children*
- 25 *And we were confused about why he could not arise
and come back to life
And it was the first experience of mankind with the death of a person
And it caused fear
and chaos
and the sounds of running feet
and the cries and gasps of breath
from viewing the horror of it*
- 26 *And yet again
the hills felt the running of feet in fear
And the hills shuddered with revulsion
And there was crying and wailing in the night
and urgent questions asked in panic by the children
And all these were the sounds of death
And the wind cried
And the clouds rained down the tears of Anokeesed
And from that day on
the sounds of death were planted on the earth in some form
only to grow for the long duration
and to increase through the ages*
- 27 *And Yaatsekawd went to see his son Mattaniah were he fell
and he saw the meteorite that killed him
and he said
Do not touch it
It is just the same as the rock that fell from heaven into Eden
and he told them to never go to that place again
and his son's bones lay upon the ground
and were thereafter avoided by all*
- 28 *And just like the meteorite that fell in Eden
that brought the sounds of death there
no one would come near
to the place of the death of Mattaniah again*

*Except Bad and his host now used it
as the place where they were given to celebrate
their dominance over Kenneh and Awan*

29 *And all the children of our ancient parents were never the same again
And just like the one-third of the Watchers of heaven
fell away from their first station
one-third of the children of our first parents
fled away from Nod never to return again*

30 *And so from that day to this one
it is sounds that move us to action
and signal us to be alert to the needs of the children of Anokeesed*

31 And now arising out of the conditions
that brought the first sounds of death into the temporal world
were the conditions that would lead to the **second decision
in the First Great Sevening**
and from this time forward it is the view of the Eerkodeshiy
that Bad and his hosts are the authors of the sounds of death

32 And with all this
a new and amazing change began to emerge
among the children of men
and you will see that it will turn out to be foundational
to the power of all the forces of evil
throughout all the course of the earth
for **it can be seen that those of the children of Yaatsekawd
whose spirits were joined
with the presence of Anokeesed in the Eerkodeshiy**³¹
were the ones who remained with their family in Nod
and they were the ones who put an effort into knowing them
and communing with them
and walking with them
and they thought only upon using them
according to the spirit of life that had been put into them
and as a result
they had the exact same view of sounds as the Eerkodeshiy

33 And it came to pass that the people multiplied
and there began to be those who did not put the effort

³¹ Shabuwa.

into knowing the Lord or Anokeesed
and the original virtues began to wane
and with it a new subtlety began to be shown
and it was **the desire to be satisfied**

- 34 And those who were close to the Lord and creation
were happily attached to the circumstances of their lives
in all that occurred
and thus they lived in a culture of happiness with their Father
and complaining was almost completely unknown
but the people noticed a change coming among some in their midst
and they were troubled
and there had not yet developed the knowledge
of how to reprove in these instances
nor was there the language to do so
because like Anokeesed they could not anticipate evil
and the threat of dissatisfaction was not comprehended by anyone
- 35 And for those who dwelt upon their complaints
being unsatisfied began to preside over their lives
and it took the form of being unsatisfied
unless they had the biggest or the best of something
or if they did not have the skill at doing something that others had
and Bad observed all this very carefully
and soon some wanted the satisfaction of status
and the bestowal of honor
and those who felt this began to compare themselves to others
in the same way as Bad did when he crashed into Eden
as it has been recorded in the Book of Remembrance of Enoch
- 36 And so I see a wife
who is not satisfied with her husband's ability to tan leather
and she chides him about it
and Kenneh was not satisfied with his wife
and he wanted another
and so when the sounds of death hung over the land like a shadow
the ones who wanted satisfaction could not find it
and the ones who wanted
to be happily attached to the circumstances of their lives
found the means to do so with contentment
and this is that which divided their children
so that some sought righteousness
and some did not

- 37 And the angel Anahiel continued and she said
 *Bad put it into the hearts of any who would listen to him
 that happiness can only come from satisfaction of many things
 the satisfaction of dominance
 of possessions
 of recognition
 of superiority
 and the triumph over others*
And Anokeesed views
 *any who seek satisfaction of those things
 to be lost and groping to find their way
 in an effort to find their home with Him
 when He is their home and is right in front of them*
And He endures much sorrow because of this
- 38 And it came to pass that out of this event of death
 there was one named Emoriy who
 in her distress
 went out to walk upon a mountain
 so she could ask Anokeesed what to do
And she knew to ask because of her faith
And she knew how to listen
 because she was familiar with the presence of the Father
 in the elements of creation
And we were surprised that she came to us
 in order to petition Anokeesed
And she told us about the four spirits of life
 and we learned this from her in the temporal world
And while the council of the Watchers of holiness at the edge of eternity
 may have known of these four spirits
 the rest of us were heavily impacted with the news
 to hear the view of Anokeesed in the matter
- 39 And Anokeesed asked us to perform a blessing for His children
 at the behest of one called Mykar
And we were very joyous to do it for Him
And He asked us to consider ourselves
 to be the **storehouse for the Holy Spirit**
And we are to allow the spirit of Motsah that dwells in us
 to flow freely to all the humble and repentant
 who earnestly seek for answers from the Lord by His Spirit

- 40 *And it came to pass that this was a momentous day for us
that we will long remember
and diligently fulfill all during the course of the earth
And in counsel together we all came to the determination
that we would choose to respect the Oneness of Anokeesed
with every human soul
And in this way the treasure
of housing the Spirit would be spread abroad in such a way
that it would be as if Anokeesed
only has a Voice to speak to each one*
- 41 *And because Anokeesed is One
He does not have to give anyone an equal share of His Spirit
but each and every one may receive it all
as though they are the only one He has to speak to
And in this way His Voice to them
will fit perfectly with their need to hear
and the way they need to hear it
that is sought by any single person who seeks Him
according to His way in the midst of the multitudes of the nations*
- 42 *But the Decadarchiy chose
to be the **storehouse of the satisfaction of possessions**
And they chose to establish the divisions of Bad to deny agency
thus the spirit of evil prospered
and war
and racism
and brokenness went rampant upon the earth
before the face of Anokeesed*
- 43 *So now with this **second decision** we have determined with surety
that we will always be joined
to the children of Anokeesed who love Him
And we will be their constant companions
And we will be a ready resource as they walk among us to seek the Lord
And we will exude the Spirit of the Lord which dwells in us
to bless and guide them according to the will of the Lord
And we find that the fulfillment of our creation
comes only in our being able to contribute
to the children of Anokeesed becoming holy*
- 44 *And as I continued to look with Urim I saw that Bad
who is the devil*

did not know of the meaning of the idea of having possessions
because he is a meteorite
and those who turned away from virtue taught him
what it would mean for the Decadarchiy to support
and promote the pursuit of the satisfaction of possessions
and Bad was well pleased to learn these things
because it brought divisions

- 45 And the evil ones have used their teachings to cause sin to prosper
starting with our first family
and continuing on even to the present day
and countless numbers of human souls are living out their lives
only to abandon every reason Anokeesed had to create them
and they are wasting their precious gift of life following after
the accumulation of wealth and the satisfaction of possessions
with no prospect of ever being satisfied
because there is never enough
and after all they manage to gain
they are left empty and unhappy
like a torn carcass left behind by vultures

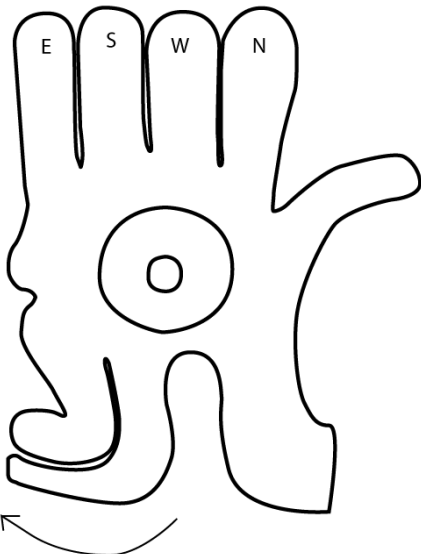
- 46 And the angel Anahiel
began to teach me much needed information
and she said
*The four fingers on the hands of the Covenant Tablet
are viewed in different ways
And it is instructive to learn how man
and Motsah
and Anokeesed
and ourselves
prefer to find meaning in them
And these four views are pleasing to Anokeesed
because they are an aid to understanding*

- 47 And so now at this time I will instruct you in these views
*And first comes the preferred way
to find meaning in the hands on the Covenant Tablet
as seen by **mankind***

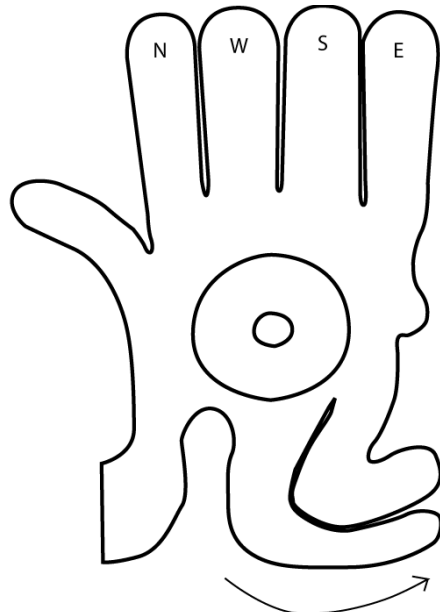
- 48 *The preferred way they use them
is to consider the four fingers represent **the four directions**
And the righteous use them to find languages of repentance and glory
and to remind themselves of the feelings there*

*as felt by both Motsah and Anokeesed
And they use them in purifications
and in almost every aspect of their lives*

- 49 *And the righteous love the directions
and respect them carefully in saying their prayers
and in the way they face their houses
And Motsah respects their view
when He performs birthing worships in relation to the directions*
- 50 *And the meanings of the directions are carefully integrated
into all their use of the element of righteousness
And even in their burials
the directions are used with respect*
- 51 *And so the entire course of the lives of men
is formulated to respect that which Motsah feels in each direction
and what Anokeesed would say from them
to bring protection and enlightenment to His children*
- 52 *And the redeemed are ever grateful for their Savior and Redeemer
because He does not measure the cost
in going below all things for the wayward among them*

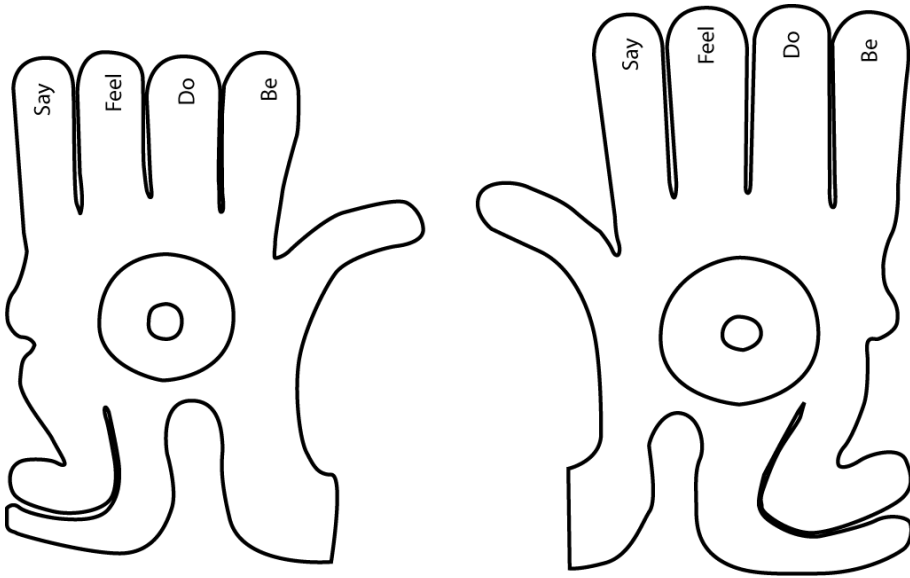


Easy way to carry us home



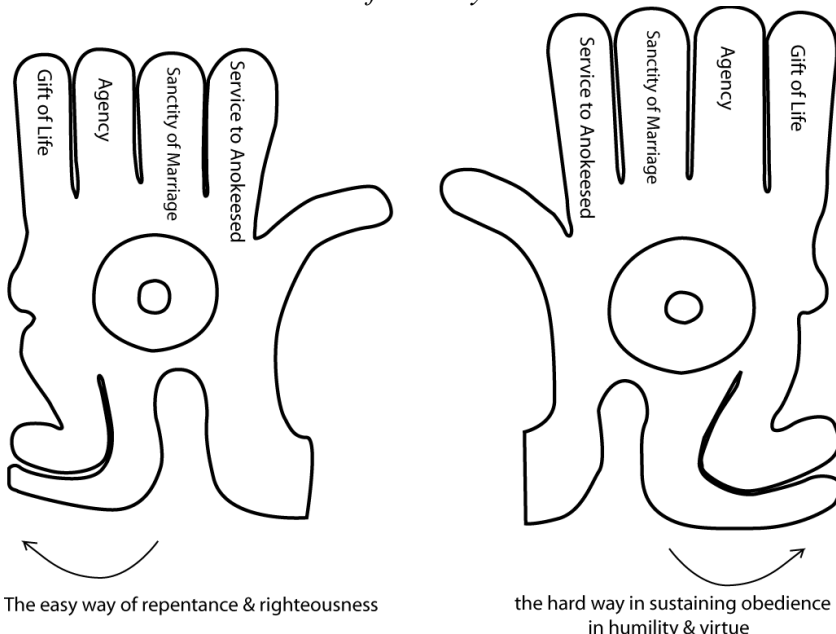
Hard way on our behalf

- 53 *And so it can be seen
that how the righteous view the meaning
of the fingers on the Covenant Tablet
is essential for them to aid them in keeping their covenant*
- 54 *And to us **Eerkodeshiy**
we prefer to view the meaning of the symbols of the fingers
to point to **the processes of becoming**
And to us we prefer to view them to be say
feel
do
and be*
- 55 *And this view is important to us
because we have the task to be the home for mankind
while they are living out their expressions of agency
And we are constantly aware of how agency is used
and decisions are made
because it is the process of expressing agency
that is our gauge to look for the limits of our tolerance*
- 56 *And we can tolerate only so much
seeing the burden of Motsah our loved one is ours to bear with Him
And while we do not measure the cost for ourselves
we have to be constrained when viewing His suffering
And we take our many duties very seriously*
- 57 *And for us
the use of agency is the foundation of all we do
for the wind to blow
or the sun to shine
And agency defines for us why waters of the earth flow forth
either to be much or little*
- 58 *And we reckon that the sounds of life
and the sounds of death
all originate in that which is said or felt
or they come from that which is done
and most of all those sounds represent
what a society has chosen to be
And these things never leave our minds*



- 59 *And so we are ever watchful
to see if agency is going the easy way
or the hard way in stubbornness of heart
And we know that both salvation and redemption
must follow the easy way of Motsah the Lamb
because for Him His guidance is easy and His burden is light
for all those who are obedient*
- 60 *And **Motsah** prefers
to view the meaning of the fingers on the Covenant Tablet
to represent the **Four Orders of Creation**
And this is because of the covenant He made with His Father
concerning the structure and function of creation*
- 61 *And the Orders of Creation are central for Him
in accomplishing the fulfillment of His vision
to be the Messenger of Salvation
and the Prince of Righteousness that leads to redemption*
- 62 *And so it is essential for Him
that both salvation and redemption are able to preside upon the earth
to promote and sustain the sanctity of marriage
and the abundant life that comes from repentance
in the daily walk of the righteous
and the freedom to choose is respected*

- 63 *And importantly for Him
that the feelings and desires of His Father are shed abroad
with profound effect in rescuing His children from sin
and bringing them back home to Him in Elda*
- 64 *And the burdens of Motsah that He carries
are all in relation to the Four Orders of Creation
And the success of His Father's world
all revolves around the structure and function of creation
relying wholly upon the vitality of those Four Orders*
- 65 *And when they come under attack
then He must call upon Michael to help Him
and upon Ge'iyra to come to the aid of the world's righteous
then He will constrain us no longer
and the end of our tolerance is soon to arrive
And so Motsah is ever watchful to see to the Orders of Creation*
- 66 *And all of His daily walk
is determined by the prosperity or failure
of the Four Orders of Creation
And all of us on the Council of Elda
stand by Him in this
as well as all those of the Holy Order*

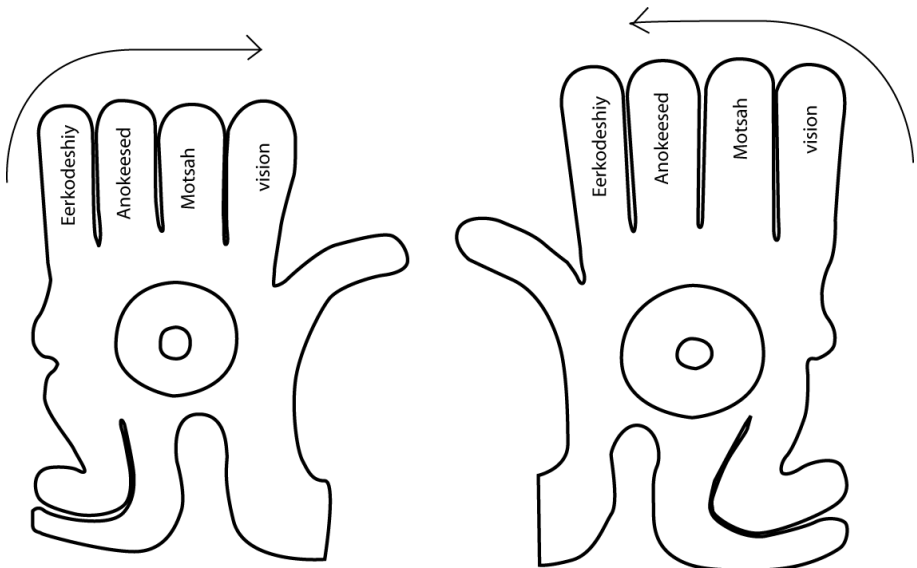


- 67 And Anahiel continued and she said
*I am one to speak for **Anokeesed**
And He prefers to think of them as representing
the **four spirits of life** in all creation
And it is natural for a Father who is filled with lovingkindness
to pay careful heed to the quality of life in His children
And He ponders upon the lives of all of the souls in creation*
- 68 And Anahiel continued as she said
*The storehouse of the spirit of Anokeesed
is a wellspring of the abundant life
And it is the principal influence that brings spiritual rebirth
And it seems that **all the spirits of life in creation**
both among the images of God
and in all the Watchers of heaven since Eden
must be born again in order to find their rightful place
in the arms of Anokeesed
in the midst of the temporal world*
- 69 And being born again has two parts
*utilizing the very two spirits of life
that entered into creation to transform Olam into Eden
And these two spirits are
the spirit and presence of Motsah
and the visions of created purpose
for each and every person born upon the earth*
- 70 And Anokeesed sees all our rebirth
*to be His only hope for His children
returning to dwell with Him in Elda
after seeing the use of their agency come to its fullness*
- 71 And so we as the home of mankind
*come to our acts of service for Him
And when a person walks among us
to seek answers of understanding of the truth in their repentance
we know and hold in reserve a true knowledge
of their perfect self
And an awareness of the forgiveness of Motsah
can issue forth to them from out of our storehouse
which holds a clear expression of our view of their vision*

- 72 *And when the spirit of Motsah in us
is able to speak to them
to reveal to them how much Anokeesed loves them
then they begin to learn what He means to them
And after experiencing moments of profound forgiveness
they will make a choice
as to whether they will become determined
to live out their lives in the newness of forgiveness
And when their choice is to fulfill all of His desires for them
then the first part of being born again occurs
And they are ready to enter into the covenant of water baptism
And there after they may partake of the **Holy Drink**
And all this comes about when we are able to impart
and restore in them the spirit of Motsah
that had entered into them in the first place
causing them to become a living soul*
- 73 *And when the spirit of Life in us that is their vision
is sought by them
then we are able to reveal to them
specific aspects of why Anokeesed created them
And their joys of life and confidence in who they are
leads them to know of what they mean to Anokeesed
And they begin to choose to give their lives to him
making efforts to be who he created them to be then
the second part of being born again occurs
And they are ready to expand their covenant
and be baptized with fire and holy spirit
And they after they may partake of the **Holy Food***
- 74 *And now their rebirth
in their personal covenant with Motsah is complete
and they can affirm it from time to time with a holy meal
And respect of life in **the wine**
holds the remembrance of why you love Him
And with the holy drink
His compassionate forgiveness comes to you with the assurance
that He is for you
your Messenger of Salvation
And the wine then is the element of Righteousness
to announce to your soul the truth of your fresh newness in Him*

- 75 *And the spirt of life in **the bread**
holds the Remembrance of what you mean to Him*
And with the holy food
a true sense of fulfillment in your Redemption comes to you
with the assurance that you and your Father are doing well
in your walk in the way together
And the knowledge of the love of a father settles in your heart
when you endure in your determination to give your life to Him
- 76 *And because your rebirth is complete*
you now may know more fully just what you have to give to Him
with the gift of your life
And such awareness is called the Abundant Life
And the Bread is the element of Righteousness
to magnify your source of fulfillment
which only the redeemed can know
And so Anokeesed keeps careful watch with His father's tender heart
to provide for you every needful thing
in accomplishing your walk with Him
in the midst of the temporal world
- 77 *And while infants and small children can feel*
and see Anokeesed and His truth
sin corrupts and threatens this truth
And these two spirits must come to be reinstalled in you
to bring you to being born again
and all of this was a lot for me to ponder
- 78 *And Anahiel said*
Emoriy is one who taught how to utilize these four spirits of life
to best aid you in your walk with Anokeesed
and when she said this immediately before me comes Emoriy
and she is teaching a group of people
and she is older now that when I last saw her
and she is much more impressive in her authority
and her ability to speak words of distinction
- 79 *And she said*
I will teach you how to utilize these four spirits of life
that dwells in all of us and in all the Eerkodeshiy
When there is chaos among our people
you must seek the Eerkodeshiy for they have no chaos
And when you do the spirit of understanding will come to you

- 80 And some of the people did not understand
so she went before the Lord
and asked for guidance in the matter
and the spirit said to her
*Use **the Man** who is in all things*
and she said
Lord who am I that I should bring knowledge to the people
and the Lord said
You have authority to teach the people
And I will guide you in that which you should say
- 81 And she arose up from her prayers
with new confidence that I had never seen in her
and she began to teach about how to use the four spirits of life
and she held up her hands
so they could be used to illustrate her teachings
and she said
The four spirits of life in you are standing side by side
just like the four fingers of your hands
And going clockwise starting on your right side
your little finger represents the Eerkodeshiy
or the definitions of life
And the next one is for Anokeesed
And the third one is for Motsah
And your index finger means your vision of created purpose

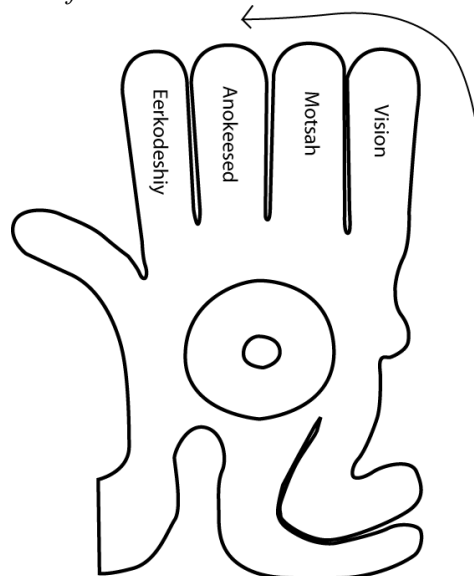


- 82 *And this is how you use the Spirit of the Man in them*
When you are troubled
and have a need for an answer from the Lord
*or to be **enlightened** to understand*
*first seek out the serenity and stability of the **Eerkodeshiy***
This is the start of a little journey with the four spirits of life
And each one leads to the other
So in this case
at the end the Comforter can come to you
to teach you all things
and bring all thing to your remembrance
- 83 *And your quiet walk with the **Eerkodeshiy***
*will draw you close to **Anokeesed***
and you will feel a portion of His vast love for you
And that love will affect you to desire to want to please Him
And pleasing Him
*magnifies your desire to humbly embrace the repentance of **Motsah***
And the spirit of repentance causes the vision
that the Man took with Him into the Eerkodeshiy to be released
and another Comforter comes to you
to teach you and inform you according to your need
And a new part of your soul has come home
*And your **vision***
that is you see how Anokeesed has defined you
in your purpose for living
is enlarged before your eyes and in your soul
And coming home is the essence of Redemption
- 84 *And after having taught all these things*
Emoriy began to prophesy
and she said
All four of the spirits of life are
thinking
feeling
doing
and being
and their souls are beacons of the truth
And that which they say is holy
And someday they will be seen
to be a storehouse of heavenly guidance
And over the course of the long duration of the earth
Anokeesed will have multitudes of His children

*blessed by these four spirits of life
 And what they speak to the heart of man
 will be the one and only link righteous people will have
 with the abode of Anokeesed in Elda
 And in this way faith will remain in the earth during every age of time
 And the truth will bind the children of Anokeesed
 to their gift of life in the fullness of it*

85 *But when you feel unclean and distant from the Lord
 you must walk on you journey the other way
 And on the salvation side you start with your vision*

86 *And uncleanness and feeling distant from the Lord
 caused you to have the need to feel forgiven
 And feeling forgiven is sometimes very hard
 And at those times
 starting with repentance for some short coming in your **vision**
 will lead you to an encounter with your **Savior**
 And repentance and true confession to Him
 will restore you to **Anokeesed**
 and refresh in you your obedience
 And then the **Eerkodeshiy** can come to you
 with a sense of your perfect self which they hold
 and you will feel forgiven
 And the joy of your salvation and feeling forgiven
 is the essence of Salvation*



- 87 And you have the eternal expectation that Anokeesed is your Father
because the Eerkodeshiy also decided to be born again
and as I continue now it can be seen
that the vision thus far has been deep and profound
and I wondered how all I have seen
would fit into the vision that the Lord wanted to bring me
regarding the First Great Sevens
- 88 And the spirit said that this first portion of the vision
would be the foundation for all that will follow
and the Spirit of the Lord comforted me
that the vision was strong
and according to His will
and He said that He would continue to reveal to me
the decisions made during the First Great Sevens
because they reveal how the Eerkodeshiy love mankind
in very specific ways

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 5

- 1 And it came to pass
that we once again gathered to record the vision
and when placing the Urim upon the Thummim
the vision was immediately before my eyes
- 2 And I was at the upper pool in Nod
at the dwelling place of our first parents
and their home was a cavity in a rock
and it was in a cliff between two waterfalls
and they raised all their children there
all thirty-four of them
which number includes the three children of their son Mattaniah
who was slain
and there was a constant sound of water cascading down
and gurgling over stones
and the stream was small enough
and fell such a short way
that their dwelling place was not filled with mist
- 3 And the water of both falls fell
from just a little farther up than a tall person could reach
and the distance between the falls was about one hundred paces
so that the pool at the west end was tranquil
and the opening of their dwelling was on the north side
with the small stream running east to west between the falls
so the sunlight of a new day came to shine directly upon them
late in the morning
- 4 And I see a little lad
and he is well built
and like all the ancient people
his arms are round and smooth without rippling muscles
yet they were strong
and this lad appears to be about ten years old
and he is the seventh son of Yaatsekawd
and I see that he is greeting the dawning light
with his prayers to Anokeesed
and he is sprinkling some element of worship
from his fingers upon the ground
to thank Motsah for the joy of a new day

- 5 And he is thanking the sun for being ever faithful
and I can feel that he is making determinations
about the course of his new day
and by the looks of it
this is his daily practice
- 6 And after he is done
I can see him going over to where the clear pure water
falls over the brink into the lower pool
and right where the water curves over to spill over the edge
he is kneeling down upon a flat stone
and with more prayer
he puts more element upon the water
and I am very moved by what I feel as he does this
because he is asking Motsah
the Living Water
to accompany him all through his day
- 7 And I am struck at watching him
sprinkle the element upon the water as it rolls over the edge
because it looks exactly like how the edge of eternity looked
as the love of Anokeesed spilled over the edge of eternity
and it felt just the same
and remember it was on that very occasion in Elda
where Motsah first received His name
- 8 And I could plainly feel with this little son
what he actually felt
when he cupped his hands to drink
for in his heart it was a living example
of what he felt with the forgiveness of his Redeemer
and the cool refreshing
and comforting feeling in the drink of water
is giving him life in abundance
and every time he drinks throughout the day
it is a reminder of Who is going with him all day long
and even though he is young
he is very strong in his spirit
and I marveled at the sight of it
- 9 And it is important to understand
that the water to this lad is the element of righteousness
that will magnify in his soul

his ability to be patient to **listen** throughout his day
and his ability to listen applies to the Lord
the Eerkodeshiy
and his fellows

10 And he considers if he did not do this each and every day
that he would find himself separate and alone
from those voices that guide him in his daily walk

11 And because he is a boy
who will grow to become a man
his focus and conscious awareness is pointed toward
that which is going forward and outwardly in his influencing others
for them to be loved and respected
and the spirit of his innocent love is thus released
to move out to encompass all who he encounters
and into the midst of the Eerkodeshiy
both in the present moment and in the future
in like manner as the flowing water

12 And as I look at him
and am able to see and feel all these things
I am amazed at how one so young
could be so holy and righteous
and in that moment I am able to hear his name
and he is named **Zakar** ³²
because he desires *to be mindful of the Lord*
and always *remembers* Him
and he sees Motsah and His love for him
to be the reason he performs every task
and the spirit of His holy presence is his guide
in all he would say in his daily walk

13 And it came to pass
that I sat pondering this for a few moments
and I marveled at the power of this little lad
and the Spirit caused me to discern
that Zakar longed with a strong desire to see
and know more of the spirits of life in creation
and he wanted to come to understanding
concerning the living presence of Motsah the Lamb in them

³² Strong's Concordance # 2142

- 14 And because of this I see
that Yaatsekawd took little Zakar with him on a long journey
and it seemed unusual to me
because Yaatsekawd was not a traveler
and so it felt like he was doing this
especially to teach his son the righteous longings of his heart
and Yaatsekawd taught only that which he himself was taught in Eden
regarding how to use the spirits of life that were put into all things
and to not vary away from all those expressions of what he called
the living love of Anokeesed
- 15 And it came to pass
that they set out on their journey
and I wondered how they would provide for themselves
seeing Yaatsekawd was not a hunter
and I saw that they followed the little stream of their encampment of Nod
down to where it joined to a larger stream
that went down toward the river Simca
and further on they came to a place where two larger streams
came together to form the Simca river proper
that runs into the Aral Sea
and the low lying flat lands there were filled with game birds
and fish in abundance
and the marshy places held an abundance of roots
and seeds to eat
- 16 And it was the intention of Yaatsekawd
to teach his little son Zakar righteousness
and the holy relationships with the spirit of life in creation
and a holy relationship with the Lord in the elements in creation
- 17 And I am surprised at what I see with Yaatsekawd
and also crucially informed
because I see him doing exactly what he did
when he helped transform Olam into Eden
and somehow I had it in my mind
that he only defined the elements of creation then at that time
and after Eden was formed he stopped defining
and entering into element together with his spirit
and with the presence of Motsah the Lamb
but now I see him doing the same thing
here with his little son in the temporal earth
and Yaatsekawd is filled with the presence of Motsah

and they literally walk together
and also Yaatsekawd is filled in his own right
with a great presence of love for all life
and every new thing that he came across
he reaffirmed the presence and condition of Eden in it with his love
and in this way
he comforted the Eerkodeshiy in the temporal world

- 18 And it occurred to me
that we could do the very same thing to this day
and we too can speak to the many Eerkodeshiy
and reaffirm the presence of their Creator in them
and communicate
and act upon the presence of our own visions in them
to delight their hearts
and to remind them of the desires of Anokeesed in creation
and this is important because the wicked can
with many repetitions of their cold and empty acts
cause a shadow to creep over them to obscure their awareness
of the love that they were created to express
and obscure their joy in their fulfillment

- 19 And all along their journey
I saw him doing this same thing
and I saw him looking at some billowing clouds drifting along
having beautiful shades of blue
white
and gray
and Zakar was watching too
and upon viewing Yaatsekawd gazing at them
I could discern that he knew he lived in those clouds
together with Anokeesed and Motsah
and he said to Zakar
*I wonder what Anokeesed is doing as He passes by
looking down upon us*
and Zakar said
*He is loving all that he sees with a gentle tenderness
without any distinction between the good or the evil*

- 20 And because Zakar had used his element
with the dawning sunlight and the water
his ability **to be patient** and **to listen** was magnified
and his father used very few words

and his vocabulary was limited
to only the words Anokeesed spoke to him in Eden
and I think he tried to avoid
learning any new words from others during his life
in an attempt to retain what he felt in Eden
but Zakar could hear both what his father was saying
and feeling
and the soul of Zakar was enlarged

- 21 And it came to pass that Zakar desired greatly to see
where the stream of his dwelling place went on its journey
and he asked
Does its journey ever end
and they traveled on
clear to the marshes on the north side of the Aral Sea
and Zakar was able to see where the brook Simca entered into the sea
and he exclaimed
Look father
the brook is entering as if to go into eternity
And it can rest from its traveling at last

- 22 And after those days in Ma'een
in the eyes of the people
Zakar became a real clear example of what it meant to be clean
and since ancient times the concept of being clean means
to feel with
and be joined in your soul with Motsah the Lamb
and His presence in the elements of the earth
that gives them life for you
and clean is still defined in this way
by the communities of the righteous
and by the people of the Lord

- 23 And being clean is also associated with water
because the name of the Man that Anokeesed became is Motsah
which name means the *Living Water*
and that is why baptisms and washings
have more meaning to the righteous
than merely being temporally clean in their physical bodies
for the Living Water cleanses the soul

- 24 And it came to pass that I continued to look with Urim
and I can see that Zakar came to marry a wonderful maiden

- named **Ri'hiy** ³³
and she was his sister
and she was the twelfth child of Cavah
and she is the feelings of the heart of her husband made flesh
and I see her also sprinkling element
 while standing facing the dawning light
 in preparation for her encounter with the sun
 in order to commence with her day
and she too joins with the water each day
 as she greets the Lord
and instead of using the water with element like Zakar
 she looks at her *reflection* in the water
- 25 And I am startled at what she feels as she does this
 for I would have assumed that she would be seeing how she looked
 by her reflection in the water
but instead she considered that she could see
 that she lived in the water with Motsah
and her perfect self lived there
and that is to say
 that the person she was created to be lived there with the Lord
and this awareness would urge her to always be repentant
 so she could remain close to her perfect self
 because it is the view of her that comes from forgiveness
 that forms her image in the water
- 26 But in the world when a person views their reflection
 the only thing that comes to mind
 is the image of you as seen by others
and such images draw you to desire to conform
 to the sensitivities of society
 rather than to how Motsah views you
therefore it behooves the righteous
 to avoid mirrors and such images
- 27 And this was again exactly what her father Yaatsekawd felt
 when he considered the definition of his spirit of life in creation
and sweet little Ri'hiy put element on the water
 so that she could draw inward through her eyes
 the feelings of the truth in Motsah the Lamb
and she drank Him in with her eyes

³³ Strong's Concordance # 7209, pronounced *REE-hee*

as she drank the water in her hand
and **drinking water out of a hand**
is to drink in your perfect self
and when drinking from the two cupped hands of your spouse
it means to drink their soul into yours
and it can also be done with a dear friend in the Lord

28 And for her the cool refreshing taste
and feeling of the water
reminded her to be happily attached to the circumstances of her day
and to her it was the element of righteousness
to enlarge her **patience** during an uncomfortable or undesirable task
so that she would always **see** into the lives of others
and allow the Eerkodeshiy to aid her in her understanding
and so she could be **wise** in all her ways

29 And she drank in the feelings of forgiveness
for both herself
and as she forgave others
and the Living Water entered into her
and gave life to a mother
who is a giver of life
and I could see that this wonderful couple
when they were married using the rocks of the brook Simca
purposefully
diligently
and intelligently drank in Motsah every day

30 And a marvelous thing came before my eyes
for I saw the example and practice of these two people burst forth
to become the founding principle
of that which the entire people of Ma'een practiced
in their powerful acts of righteousness in their daily lives
and the spiritual power of these two children
permeated their entire world
and thus little children
led the righteous people of Ma'een before the Flood

31 And it came to pass
that Cavah took Ri'hiy on a journey up upon Ri'shoni
to teach her what it meant to be a woman
and a daughter of the mountain
and Ri'hiy beheld the head waters of the brook Simca

that held the image of her perfect self
and Ri'hiy called the mountain
Grandmother
and she gazed down at the far reaches of creation
and saw the vastness of life that came from her
and the soul of Ri'hiy was enlarged

- 32 And it is a joy to record
that I see Ri'hiy teaching the other girls
what to feel when they look into the still water
and I see them laughing together and being very happy
and the girls would tap the reflection of one another with a twig
and they would exclaim their delight that the forgiveness of Motsah
would bring the image of their perfect self back together again
as the water settled down again
- 33 And it came to pass that Zakar and Ri'hiy
went on to have a large and happy family
and it looks to me like
there must be more than twelve children
- 34 And among their sons there was one named Bar ³⁴
because he knew how to *speak lovingkindness to the esseeb* ³⁵
so that it prospered and grew in abundance
and he married a daughter of Emoriy of Nod
who was a daughter of Mattaniah who was slain
and her name was **Raykha** ³⁶ because it was prophesied at her birth
that she would be the elder among women
in how to make excellent bread out of very *finely ground* flour
because it is the element of righteousness
that shows forth the salvation that comes from Motsah
and she highly prized her kelly
which is the stone in which she cooked her bread
- 35 And **Bar** ³⁷
whose name means to *winnow wheat*
together with Raykha

³⁴ Strong's Concordance #1250

³⁵ Ancient name for wheat

³⁶ Strong's Concordance # 7347

³⁷ Strong's Concordance #1250

followed in all the ways of their parents
and they were stalwarts among the people in Ma'een

- 36 And it came to pass that Raykha gave birth to twin sons
and one was named Zanak
and the other was named Shoob
and Zanak came out first

- 37 And Zanak married a daughter of Yakol
who was left behind in her father's haste
to escape the trauma and fear of the murder of Matteniah
and she was just a little thing
and her name was Didi³⁸
and she was very injured by being left behind
and profoundly affected by it
and grandmother Ri'hiy raised her
and as she grew into adulthood
she desired to assert herself to control others
so that she may never again be abandoned

- 38 And it came to pass that she and Zanak began to have children
and to face the normal pressures of life
and Zanak began to be influenced
by the feelings of the need to be satisfied
and those feelings were how Bad plied his wayward feelings upon him
and Didi being the feelings of his heart made flesh
became strong to want the things around her
to give her a sense of security from want and abandonment
and she continually had bad dreams of being cast out empty

- 39 And when Zanak and Didi began to express dissatisfaction
those of the residents of Nod became perplexed
and could not understand
and they looked upon such sentiments with wonder
and Zanak and Didi began to feel ashamed
and they felt alone in Nod in their desires for satisfaction
which comes from demanding the complete
and immediate fulfillment of a need
or a want
and temporal things cannot fulfill a spiritual or emotional need

³⁸ Strong's Concordance #1768 & #1669

- 40 And it came to pass
that Zanak heard tales of his grandfather Zakar
about the place where the two streams joined to form the river Simca
and of the bounty there of fish
and waterfowl
and hunting game
- 41 And it came to pass that after Zanak scouted out the way
he removed his family from Nod
and traveled there with their children
and they set up camp
and had to learn how to make their dwelling out of reeds
and they established themselves there all alone
and Didi suffered in her loneliness and insecurities
from being abandoned
and Zanak was not able to listen so he could hear what she felt
because he never did use any element upon the water
- 42 And before spring they had established a settlement there
and they named it **Radaff**³⁹
and it was *a hunting and fishing camp*
and they heard Bad whispering in their ears
that they could find the satisfaction of possessions
by laying claim over the land round about to own it
and the earth itself
and the rivers could belong to them
- 43 And Zanak was a very skilled hunter
and travelers who passed by soon spread the word abroad
about how easy it was to live there
and how abundance could come to them there
and that they did not have to share
- 44 And I saw that Didi felt secure with the idea of owning the land
and she felt that she could never be abandoned again
but all would be bound to the land
- 45 And it came to pass that soon others gathered there
who also were intent
upon pursuing the satisfaction of possessions
and when they arrived Zanak was the boss

³⁹ Strong's Concordance #7291

and he would allow them to hunt and fish
but he had to be given his small part
and they did not mind giving a portion to him
because they did not have to share the rest
and everyone owned their own things
and nothing was shared
nor was it lent
and competition was first seen in the land
and Bad was delighted to learn of it
and it became an important tool of his
in his promotion of dominance over your fellows

46 And Zanak became known as the chief of Radaff
and he began to be lifted up in his own eyes
and Bad found a new way to prosper
when he learned to prey upon insecurities
and the cruel sin of abandonment caused his domain to expand
and magnify tribulations in their world

47 And Radaff began to be a notable settlement
and people began to gather there
until upward of sixty or seventy people lived there
and soon word spread that there was a settlement in the Simca valley
that had a chief
who was able to live off of the labors of others
and all who lived there did whatever he said
and one could get ahead of others there to find honor

48 And now Enoch
who was the son of Kenneh who had murdered his brother
heard of the camp called Radaff
and he had a son name Irad
and Enoch grew up without a father
because his father abandoned his mother Awan
after they went down into Heleah
and Enoch was without companions
and his mother Awan was very wicked in all her desires
and Enoch was lonely

49 And when Enoch heard of Radaff
it was very appealing to him
that there could be such a place and that it had a chief
and Enoch desired to live with others

especially if they would obey him
because then he would have the satisfaction of dominance
and he would never be alone
and all his companions would always do his bidding
so that he may never be found to be of little repute

50 And so Enoch sent his son Irada to visit Radaff
and he expected him to report back
about how such a gathering could be accomplished
and Irada came to Radaff and he presented himself
as simply someone who wanted to live there
and his grandfather Kenneh never would have done this
because his only desire in his shame was to be alone
but Bad was able to tempt Enoch in his sin
because he was raised without a good father
who would teach him confidence in his manhood
and it was among the first consequences
of the injury of fatherlessness in the earth
and the Eerkodeshiy grieved
because they never could have anticipated
how someone without a father would behave
nor what kind of a person they would turn out to be
and Bad looked upon all this with keen interest

51 And it came to pass
that Irada spent a season in Radaff
spying on them
and he conducted himself in the same way as any other resident there
and Bad was able to add a new dimension to the act of lying

52 And Irada learned all about the satisfaction of possessions
and of how the desire for possessions
could allow one who wanted to be prominent
to find dominance over his fellows
and he learned how to express dominance
starting with laying claim to the land and to all it contained
and he learned that Zanak and Didi did not have to work
but lived on their portion of the hunt
and Irada was taken by how happy Didi was
and he had it on his mind
to find a woman like her to be his wife
and do much of his work for him

53 And after the fall harvest

Irada returned to Enoch his father with the news
and he reported that Enoch
could well establish himself with such a settlement
in the richness of the lands north of the Shaman Sea
and thus was the first city come into being
and it was called the city of Enoch

54 And after a while

Enoch sent people down to Radaff with enticing news
of the bounty to found in his city
and there were stories of grandeur and wealth
with much provision for each person
and by these means he lured away almost all of those
who had settled at Radaff
and soon Zanak and Didi were left alone
and they had to work
and now their labor was dreary for them
and life became bitter with no one to oversee
and the children cried
and the Eerkodeshiy grieved
and Motsah found His burden

55 And it came to pass

that a traveler brought word to Shoob
that his twin brother now dwelt all alone and was in distress
and Shoob and his wife Dara⁴⁰
knew that Didi would suffer once again
with the terrible feelings of abandonment
and Shoob and Dara were filled with love
and they were wise with the leadings of the Spirit of Motsah
and this wisdom and understanding was able to come to them
because **she looked to understand**
and he was careful to listen
and she was named Dara because she was charitable
and diligent to look to understand
but most of all she was named **Dara**
because she was diligent to see *reflected* in the water
the perfect self of others that dwelt in the living water
and she would always assume the best of Didi

⁴⁰ Strong's Concordance #1873, 1862, 1843

to think pleasant and loving thoughts about her
and her soul *shone forth* with the light of understanding

- 56 And Didi sank into the distress of her many trials
and Zanak began to be oppressed with shame
and thus we can see how Bad
can lead the souls of men to the brink of despair
by magnifying their injuries and weaknesses
and in this way cut them off from the strength to be gained
by being joined to the presence of Motsah
that resides in the Eerkodeshiy and in one another
and there were accusations
and dissensions
and the sounds of death
that reached into the hearts of those in heaven
- 57 And the hills surrounding Radaff mourned
and the waters of Simca were dismayed
and the sounds of death drove away the migrating birds
and the spirits of life there did not express the joy of living
- 58 And it came to pass
that the Eerkodeshiy reported all this to Shoob
and he felt the hills feeling empty of the happiness
of the feet of his brother
and the wind languished to speak to Didi
with the breath of God
- 59 And Shoob and Zanak looked exactly alike
and I see the family of Shoob packing up all their things
and they have many children
and they each have little bundles
and this precious little family all set out to rescue Zanak and Didi
and I have to say it is quite a sight
to see so many children all in a line bobbing along
with their little bundles
and it is notable for me to say here
that Shoob did not intend to just go alone to reprove his brother
and urge him to repent
and return home to his starting place
because Shoob and Dara were wise
and they did not measure the cost
and they could discern how hard it would be

for one with shame to repent and be humble
but they chose instead to go and live with them
to bring them the comfort of companionship
and to love them back into righteousness
and back home to Nod into their rightful place before Anokeesed

60 And when they arrived
they moved into an abandoned dwelling
and the sounds of life began to be heard once again in Radaff
and the wind danced with joy once again over the plain
and across the hills
and the children laughed and played
and the migrating birds stopped over on their long journey
and the Eerkodeshiy shooed the Decadarchiy away
and they said to them by the voice of the thunder
Get you hence
this is holy ground
because the hills love the steps of freedom
and the river Simca can be seen to be the body of Anokeesed
in His ability to nourish His children once again
and smiling faces were seen again
and the spirits of life in creation
spoke softly of repentance to Zanak and Didi
and the gentle love of Anokeesed invited them back to their visions
and the rich spirit of reproof presided
and gently covered the settlement

61 Now when the company from Nod arrived
they brought gifts of food
and clothing
and little things the children had made
and they stayed through the fall and winter
and those two seasons worked the wonders of their definitions
to contribute their part
and **fall** feels *gathering to your family*
and **winter** feels *resting together* with each other

62 And Anokeesed looked on from the passing clouds
and He saw that hearts were healed with love
and Zanak repented mightily before the Lord
drawing strength from his brother
and he was born again to know what Anokeesed meant to him
and sweet forgiveness had its effect

and he was born again unto salvation
with the undeniable love of Anokeesed that issued forth
from the family of his brother
and now he would never let loose of what Anokeesed meant to him

63 But Didi took longer because of her injuries
and at Nod she had healing ceremonies
and in time she was healed and restored
by unceasing and enduring love
and the vision of her created purpose was able to come to her
by her obedience
when she learned to view her perfect self in the water

64 And in the spring they all arrived back in Nod
and it was not like a prodigal son coming to his bitter end
with no alternative but to return home
because Zanak and Didi were sought after
and followed into their abyss with love
and love found them
and they returned home back to life ⁴¹

65 And it is said that the family of Zakar and Ri'hiy
are known as the family of deliverance
and the grandparents of cleanliness
and the waters of Nod bore fruit in them
and it was made known to me that their family
was among the first to return to Eden after their old parents

66 And I can see an interesting thing
both the Eerkodeshiy and the Decadarchiy
learned very providential lessons
and the Decadarchiy learned
that they could collect people to follow them
who could be controlled by their strong pursuit
of the satisfaction of possessions
making it possible for the wicked to extend power
and control over them
so the wicked could obtain the satisfaction of dominance
and it was called **a city**

⁴¹ This is foundational to how the righteous will serve the Lord during the Great Gathering.

and the city of Enoch son of Kenneh
was the first city upon the earth to express this tool of evil

67 And the Eerkodeshiy learned
that the righteousness of Zakar and Ri'hiy to walk with the Lord
each and every day
became the guiding light for **communities**
and even as children they led the way in Ma'een

68 And the Eerkodeshiy learned the difference
between cities and the countryside
with villages
camps
and settlements
and that which Zakar and Ri'hiy did in righteousness
became a sure example for communities
and thus little children led the people of Nod and Ma'een
and it has remained to this day
that the righteous will daily follow Motsah the Lamb
in all their dwelling places
wherever He leads with His Spirit

69 And the Eerkodeshiy decided
that they would never allow this foundation to be supplanted
during all the course of the earth
and this is **the third decision of the First Great Sevening**
and they chose to embrace the people
in their simple love
in communities
with their sharing in selfless lovingkindness
one towards the other

70 And they decided
that the possessions of any among the righteous
who had all things in common
would consist only of that which Anokeesed gave them
to reveal and sustain their visions of created purpose
and by this it can be seen that the gifts of parents to their children
should be intended to magnify their visions
to help enable them to be raised up to live their lives
to fulfill the desires of Anokeesed for them
and possessions are not to be given them
that reinforce the satisfaction of possessions

- 71 And in the **third decision of the First Great Seveining**
the Decadarchiy chose to establish cities
with the honor that comes from personal ownership of wealth
even to the point of owning the earth
and becoming merchants of men
and they were cunning with this choice
because it was determined by them
that by the satisfaction of possessions
multitudes would live out their lives pursuing
that which would leave people empty
unhappy
and unfulfilled with wasted lives
having rejected their real gift of life
and they would have abandoned
every expression of the expectations for them
in the gentle heart of Anokeesed
and with the ensuing dominance of the few over the many
the earth saw poverty
sorrow
jealousy
and violence abound among the wicked
and the sounds of death drowned out their gift of life among them

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 6

- 1 And it came to pass that the vision by Urim continued
and I find myself high and lifted up
and I am looking over the earth
and I see the entire region of Ma'een
and it seems I must be looking northwest
from Rabshalash toward Qatar
and below me is the entire course of the river Bedal
as it winds its way through the land
to empty into the south end of the Aral Sea
- 2 And the Spirit of the Lord is attending me here
and His presence is drawing near to speak
and the Lord said to me
*I will now bring before your eyes
the circumstances which lead to the **fourth decision**
of the **First Great Seveing***
*And I will unfold to you the origins of the use of element in worship
which magnifies the purpose of the worship
for both the righteous and the wicked*
*And the petitions and intentions in worship are magnified
with the spirits of life in the Eerkodeshiy or the Decadarchiy
being applied and sent ahead*
- 3 And it is the same
when the waters of baptism are used as an element of righteousness
or a holy meal of bread and wine
or the anointing of oil to heal the sick
or to set them apart in service
or the elements the Lord instructed the lepers to use
when they were healed ⁴²
all these are **elements of righteousness** used in worship
to bless
and to expand salvation
and healing by faith in the very Son of God
who is in and through repentance
- 4 And the other is called the **elements of wickedness**
and these are the elements of the Decadarchiy and their followers
that are used by the sons of darkness

⁴² Leviticus 14:4

to enlarge hate and join souls to evil
and also to Bad
using the chanting of hateful sounds with vengeance
and anger with clenched teeth and multitude of deceptions

- 5 One gives life
and the other brings death
and the sons of darkness loath repentance
and faith in the Lord
and any semblance of repentance among them
destroys their evil power
so it can be expected
that no expression of repentance can be heard from among them
and they are surrounded by the sounds of death
- 6 And those who love Motsah our lovely Redeemer
will also love repentance
because it means becoming a better person
and walking in His perfect will
and reproof flows easily between the sons of light
and they are found to be praising
and filled with thankfulness when encountering reproof
and they have the sounds of life surrounding them continually
- 7 So dear saints
cling to the Lord
and love repentance
because the earth is filled with the elements of righteousness
that only wait to be used in order to love
and bless
and to magnify the presence of the Lord in your midst
but be cautious with the use of element
and use it only when being led by the Holy Spirit
and do not allow any
who do not repent and walk closely with the Lord
to use any element of righteousness
or to establish elements to be used in worship
and follow that which is written when you are in doubt
- 8 And this is important
because one may drift into using element in a way
that the Lord does not intend
and in this matter be careful to follow

only those who are known to be holy
and do not allow any to lead in this matter
if they do not present the Spirit in your midst
with faith and humility

- 9 And the Lord continued and He said
*At this point in the course of the world
the people of Ma'een
in their holiness
are using the elements of righteousness in worship
almost exclusively in **personal ways**
And there was as yet no socially established pattern for its use
And at this time
the wicked have no use of the element of wickedness at all
In terms of evil
only the knives of Saycoo exist
And the wicked have not yet learned
how to use their knives in wicked ways as element*
- 10 And as the Lord was telling me this
several examples came to my mind
of the use of the element of righteousness
like the use of element by Zakar and Ri'hiy
sprinkling it on the water and with the sun
and how that which is called a mantle is used
which is like a personal shawl
and brought out and placed on the shoulders of a special guest
it being a signal that they are to be listened to
and respected when they speak
- 11 And there were those who practiced
putting a certain spice in food to serve and eat together
with one who comes bearing dreadful news
and it is for the purpose of expanding compassion
and kind consideration
with understanding
and sympathy
with that which passes between you
in those moments of sharing difficult and troubling news
so that the gentle Lord can attend you

- 12 And some few knew of the elements
 used on the occasions of marriage
 however at this time it was rarely practiced
- 13 And there were some elements used
 when a prophesy was given at a birthing
 and there was a garment used by travelers
 called a willow bark covering
 and it was like a shawl which covered the head and shoulders
 and it was made of twisted willow bark woven together
 and it was used for protection when traveling in unfamiliar places
 and I saw the use of bark coverings clear up until the Flood
- 14 And now I see namegivers using riy grass⁴³
 as a cap upon the head of the one receiving the name
 and I see three sizes of caps stacked together
 one to use on the new born baby
 and another for youths
 and another for adults
 and grass has the spirit of life of being **clean**
 according to the ancient definition
 which is to *feel Motsah in all holy things*
 and the intention of the grass cap as element
 is to magnify receiving clean names
 that enable persons to understand the importance of joining with
 the spirits of holiness in the Lord
 and also to be able to grasp the grandeur
 that Anokeesed sees them to be in the day He created them
 and there are many more elements used in personal ways in Ma'een
 that enhance feelings associated with compassion
 in righteousness and salvation
- 15 And the Lord said
*Yaatsekawd and Cavah did not use the element of righteousness in Eden
 because they did not need to magnify their awareness
 that I walked with them
 For they spoke to me face to face in Eden
 And they did not ever forget any word that I said to them
 And they remembered vividly each encounter we had together there
 And to them all creation*

⁴³ Pronounced "ree"

*yea ever speck of it
was righteous element except for meteorites*

- 16 And I have always thought
that our first parents were continually on the edge
of being translated back to Eden
because of their righteousness and utter purity of heart

- 17 And the Lord continued speaking
and He said
*With Zakar and Ri'hiy the Eerkodeshiy learned for the first time
of their important function and task in bringing mankind
and Anokeesed together in rich bonds of love
both with their spirits
and with the use of element
And they were very happy
And the council of the Eerkodeshiy looked on
at the sight of Zakar and Ri'hiy
with a clear memory of the edge of eternity
And they joyously go from person to person
with the use of the element of righteousness
And among the righteous in Ma'een
the personal use of element began to be in constant use
in their daily walk
And it was common among them
to consider all they did in a day to be worship
before the God of heaven*

- 18 And during this period of the development of human society
the Decadarchiy cannot abide anything that blesses
or comforts the children of Anokeesed with the gift of life
because they feed on the feelings of death
and when they view the effects
of the use of the elements of righteousness
they are bitter and cantankerous
and they constantly strive among themselves in their dismay

- 19 And they are resentful
and boisterous in their many complaints against Motsah
and those in Ma'een who know Him
and it is plain to see
that they are in a place of disadvantage that they detest
because as yet they cannot counter or eliminate righteousness

- 20 And it came to pass
that the Decadarchiy are jealous
of the use of righteous element
and Bad begins to do his works in darkness
and he crafts lies
to ply against the inhabitants of Towah and Heleah
and he instructs the Decadarchiy to whisper into the ears of the wicked
that many of the people in Ma'een are magic
and he said
*Their magic powers with elements
are that which enables them to have dominance over us
And they are preparing at this very time to assert themselves over us
And we shall be humiliated
and be seen to be weak
and unable to hold up our heads for shame*
and the Decadarchiy were very impatient
to obtain the use of elements of wickedness for themselves
- 21 And as I am pondering all of this
I begin to see a little village
on the edge of the river Bedal below me
and it must be Bedal
because it is flowing toward the little village named **Nagash** ⁴⁴
which means either to *worship God*
or to *attack an enemy*
so right away I know that this camp can produce
either good or evil there
- 22 And I see a youth walking among the dwellings
and all around the dwellings are the great grasslands of Anach
and the river bank on both sides is clear of growth
except for short grasses
and the youth is approaching his fellows
and as he passes by a dwelling he upsets a container
and all the contents spill out upon the ground
and in the midst of the contents is seen a knife of Saycoo
and everyone knew what it was
and the youth ran away at the sight of it
and he set up a cry
and his fellows did likewise and made haste to go for help

⁴⁴ Strong's Concordance #5066

- 23 And when some men arrived
all of the spilled contents were gone
and so too were the inhabitants of the dwelling who owned the container
and some said that they saw three people
flee into the safety of the great tall grasslands
and it was a man with two boys
- 24 So the men of Nagash began to make inquiries
and they asked who it was that had lived here
and some of the village answered
It was a man and his two sons
and the men asked
How long have they been here
and the reply was
They have been here all spring
summer
and fall
and the men again asked
Do you know who they were
and they answered that the man was named **Kohath** ⁴⁵
and I know that name means
one who has *allied himself with Bad*
and who seeks to join others together for evil purposes
and he is a very wicked man
- 25 And the men asked
What did he do while he was here
and they answered
He was a listener
And he positioned himself as a listener at all our gatherings
when messengers came with news
and the men answered and said
He was a spy from amongst the wicked in Towah
And those two men with him were not his sons
but his protectors should he be discovered
- 26 And all the women were instinctively afraid of them
while they lived there
and they would not stop to speak with them
but they were polite and respectful
and their leading by the Spirit proved to be correct

⁴⁵ Strong's Concordance #6955

- 27 And it came to pass
that the men of Nagash sent word
to the guardians of Ma'een at Asoof
and the Asoopah held council together
and I see them dispersing runners to many places in Ma'een
to see if they can discover if other spies had been among them
and it is winter and it is cold
and it was not known how the men who escaped into the grasslands
fared without provisions in the winter
- 28 And by springtime the runners all returned
and it was discovered that only Nagash was spied upon
and the men of Asoof could not imagine the purpose of the spying
but in the spring
a strange and troubling wind blew through Ma'een
and it was the wind of sorrow
and everyone
men
women
and the little children in Ma'een
could immediately know that it was the wind
of the sorrow of Anokeesed
and they were all alarmed
because there had never before been such a wind as this
and it was not a rushing wind
and it was not fierce in its blowing
but it seemed to weep and mourn
and the wind sang songs of sorrow
- 29 And I saw the entire council of Asoof
openly weep at the sound of it
and at the prospect of their gentle Father Anokeesed mourning
and there were many tenderhearted people on the council of Asoof
and they each one became determined
to find out why Anokeesed was in the depths of sorrow
and they knew the wind was bearing the tidings for Him
- 30 And each one did their repentance to approach the wind
and they all openly presented their hearts to Anokeesed
and they purified their lives
with their desire to hide nothing from Him
which is the repentance to approach the wind

- 31 And after this the wind began to speak to them
and she said
*All that Kohath has learned
concerning the use of the elements of righteousness
is intended to be used for evil purposes
And the wicked have learned that element can be used to curse
and bring death
and misfortune*
- 32 And the wind is heralding the news
of the sorrow of Anokeesed
that His creation should be used in this way
and all the council of the Eerkodeshiy are in mourning with Him
together with the righteous
- 33 And it came to pass that with this news
all the people stood by their doorways all throughout the land
and they spoke to Anokeesed to comfort Him
and they expressed their firm determination
to be His resting place during all the course of their lives
and all the people had trouble sleeping
because of their concern
for the tender feelings of their heavenly Father
- 34 And it came to pass that the Asoopah determined
that all of Ma'een
must always be a resting place for Anokeesed
and they intended to cleanse Ma'een
and make an atonement for the land
so that only living water would flow there
and only sounds of life would be heard there
and they found that the only place that had been corrupted
was the village of Nagash
and it was decided to remove the village altogether
leaving no remnant of it
- 35 And many people came to Nagash with the news
and they all prepared a meal to eat together
with the compassion spice mixed in it
and they came to accompany them
when they brought the dreaded news
that all the inhabitants of Nagash must remove
so as to cleanse the land

and many of them had been born and raised there
and it was a sorrowful thing to leave
but they put Anokeesed first

- 36 And the people brought the villagers gifts of food
and bedding
and new garments
and compassion was deeply felt there
and lovingkindness abounded
and since it was spring arrangements could be made to relocate them
and build them dwellings
and all the people left together
arm in arm
with one heart
and singing their leaving song

- 37 And the Asoopah
who are the guardians of Ma'een
burned the entire village
starting with the dwelling where Kohath had lived
and they filled in the storage pits
and they scattered the ashes
and they brought in plants to put there
so that no sign of a village remained
and after prayers and washings
they planted a bitter leaf tree in the midst of the place
as a signal in perpetuity that no one would ever live there again

- 38 And thus they blessed the Lord and Anokeesed
and the winds of sorrow abated
and the Eerkodeshiy rose up with great determination
to set a new course in enlarging the use
of the elements of righteousness for **protection**
and the empowerment of the people of the Lord

- 39 Now understand
that the people of Ma'een put a lot of stock
in the voices of the wind
and the wind was their holy messenger
and it spoke to them daily
and it can be seen
that during the **first decision** of the First Great Sevening
that *the winds of change blew through Nod*

and when the dispersion of the people occurred
across the face of the earth
the Watchers of heaven decided
if they were to be joined together
or be separate and alien to each other

- 40 And during the **second decision** of the First Great Sevening
the winds of the breath of Anokeesed blew through Ma'een
to bring comfort of the presence of the guiding Holy Spirit
into the hearts of all the people
when it was decided whether to seek the voice of the Spirit
and follow it or not
and the Eerkodeshiy considered themselves
to be the keepers of the storehouse of the Holy Spirit
on behalf of Motsah the Lamb
- 41 And in the **third decision** of the First Great Sevening
the winds of home and family blew through Ma'een
and all the people sought out their relatives
and old friends
and they began to look to the listeners
to recount for them their lineage
when it was decided that they would live in holy communities
in complete freedom and holiness
but the Decadarchiy and the wicked decided to live in cities
and to secure their positions of esteem by oppression
and they dominated others through the pursuit of deceit
and the force of violence
and they used the satisfaction of possessions
to keep their people under control
- 42 And it came to pass
that the Lord began to speak to me again
and He said
*The wicked in Towah soon found
that a very great many of the elements used by the righteous
could not be reversed to be used by them in their evil designs
And they could find no way for the living water to curse anyone
or bring misfortune
So they were compelled to search
for new elements to use in their sorcery
And Bad came to their aid gladly*

- 43 *And at first
they found some limited success
by using some of the followers of the Eerkodeshiy
And the elements they chose were innocent
and did not realize what they were intended to do
to bring death and misfortune to others*
- 44 *And the council of the Eerkodeshiy met
and the whole horizon around the skyline
was red at the sunrise
And they decided
to inform those holy elements who followed with them
how the wicked were using them
And they brought to their attention the awful sense of their situation
And immediately
all such element used by the wicked
from among the Eerkodeshiy withheld themselves
And the application of their spirits of life
to be used for evil
failed
And all the wicked were caught empty handed
and vulnerable before their fellows
And the Decadarchiy were angry
But Bad had a remedy for them
And he counseled them
together with Asael
to find new elements in the darkness
And they would now have to use the elements of their own selves
and they must abandon the light⁴⁶*
- 45 *And the Decadarchiy made every effort
to bring into the minds of the wicked
that they must dig deep into the darkness of the earth to find them
and bring them forth into their chambers*
- 46 *And Bad implored them to listen to him
in order to learn the cutting of roots
And the evil Decadarchiy said
We are now strong
And we can find dominance over mankind to rule over their daily walk
because we will go ourselves to see to it*

⁴⁶ This pattern will recur in the end of days.

*that agency will be subdued forever
And we will be like the Most High
by our use of the elements of power*

- 47 And it came to pass
that the wicked could not hide their intentions
from the Eerkodeshiy
and the Watchers of Holiness heard it all
and they are faithful and strong
and in their councils they determined to sweep Ma'een
and all the habitations of the righteous
with a flood of protective righteousness
and it was a righteousness that sustained the truth
and there erupted a spiritual transformation of healing
and faith became manifold
and there was an abundance of the joy of living
- 48 And the Eerkodeshiy made determinations
that changed the course of the earth
and my eyes beheld it
and new understanding came to me
- 49 And I saw into the souls of the Eerkodeshiy
that they had every intention to join with the righteous
so that they could influence them in the thoughts
and feelings of their hearts
and the sweet presence of love in the souls of the Eerkodeshiy
entered in to bring love to the minds and hearts of the righteous
and to bring about decisive moments of divine inspiration
and they used the presence of Motsah that dwelt in them
to move the righteous into action
and the Eerkodeshiy began to speak with words of distinction
- 50 And one such example
was the time as a lad when Chathan heard
the account of the wedding of his parents from his mother
and he declared that he would only marry using the same elements
by having such a wedding as his parents did with Anokeesed
and it caused the holy ceremony of marriage to be preserved
and it was handed down through all his generations
only to be firmly set in place among all the righteous in Ma'een
together with all the sacred element
that magnified the desires of Anokeesed for the family of man

to have a rich and stable foundation for their families
and every child living among the righteous
had the nourishment of both a mother
and a father

51 But at this time
the wicked began to use fornication
as the element of wickedness
and the abduction of Adah is known by all
she being selected for that reason
and the distortion of the sanctity of marriage
became the foundation for the emergence of the Niphilim

52 But now with this surge of inspiration by the Eerkodeshiy
the sanctity of marriage became firmly embedded
among the lives of the righteous all throughout the land
and the presence of this holiness signaled to the Eerkodeshiy
to know who were their own
and I saw that the transformation
caused by the Lord and the Eerkodeshiy
swept forward with clear and profound effect

53 And it came to pass that Enoch
the seventh from Yaatsekawd
divided the Watchers of heaven
and I saw that the very same dynamic occurred on Mount Mahujah
as it did when the Eerkodeshiy asked
What is virtue
and the Lord showed them what the absence of virtue was like
and then
and only then
did they fully comprehend what virtue was
and this is because they are like Anokeesed
who cannot anticipate evil

54 And so Enoch
in order to divide the sons of heaven
went first to visit the Eerkodeshiy
and they loved one another
and they rejoiced continually for the love of Anokeesed
and the Eerkodeshiy followed along with Enoch
as he went down into the abyss
and the Eerkodeshiy saw firsthand just who the Decadarchiy were

by the contrast between the holy name that Enoch gave them
and how they were behaving

- 55 And the rocks of the abyss
 who are Ebedel
 were surprised
 that Enoch gave them good and holy names
 but they saw the Decadarchiy through the eyes of Enoch
 and any confusion in knowing how to discern
 between the good and the bad among the spirits of life in creation
 was clearly shown
 and the knowledge of it enabled them to teach
 the kind of righteousness that would allow the people of the Lord
 to avoid evil
- 56 And the Decadarchiy thought
 that they were honored to have holy names
 and that they were being respected
 and that their names were something wonderful
 but instead Enoch was empowering the Eerkodeshiy over them
 through allowing them to see the light of the truth
 and in turn
 the knowledge of true righteousness of the Eerkodeshiy
 empowered the holy inhabitants of Ma'een
- 57 And it came to pass that about this time
 Yaatsekawd was dividing the righteous from the wicked
 as to who was their father
 and his profound acts in this regard
 prevented the righteous from feeling responsible
 for the sins of their people who went astray
 when they chose which way they would go
- 58 And the Eerkodeshiy continued in their thrust forward
 to cause a wave of the use of the element of righteousness
 to sweep over the land
 and they carried the Spirit of the Lord from within themselves
 into the heart of Enoch
 when he was searching for a way to protect the righteous
 and they sang the marriage song to him
 and as a result
 Enoch knew what protection element of righteousness was needed
 to identify to all creation who they were tasked to protect

and nourish
and sustain in all their daily walk
and this allowed Enoch to divide the sons of men
according to the sanctity of marriage
and in this way holy marriage became
the foremost element of righteousness upon the earth

59 And because of this profound element being established
the Decadarchiy being led by Bad
had to establish their wickedness to first bring the heaviest attack
to be focused on the sanctity of marriage
and to this day among all the children of men
in any nation or culture
lying
cheating
laziness
and cold-heartedness
mistrust
adultery
and jealousy
first and foremost are an attack on marriage

60 But the wedding ceremony conducted in righteousness
introduces all the Eerkodeshiy in creation
to just who belongs to them
and they hover over such ones
for the sake of Anokeesed and His tender heart
and also because they know and love His righteous children

61 And the Decadarchiy were filled with wrath
and loathing with the gnashing of teeth
because they could not turn the sanctity of marriage to use it for evil
but had to settle for fornication
and because of this
the sanctity of marriage is not diminished in the strength of it
and they had to turn to the knife of Saycoo
as their primary element of wickedness
and they use it to bring death

62 And it came to pass
that the **winds of discord**
and fear with uncertainty blew through Towah and Heleah
but the **winds of fellowship and rich companionship**

blew through Ma'een
and the people there were eager to join together
in holy relationships and fellowship with Motsah
and the Eerkodeshiy
and each other

- 63 And the Eerkodeshiy continued with their task
of sweeping through the land with the element of righteousness
and Ebedel offered herself to be such an element
and she touched the mind of Enoch
and inspired him with the Holy Spirit of Motsah that dwells in her
that he should write holy writing upon stone tablets
he being a scribe of righteousness
and he brought forward the long forgotten tablet of Seth
using the stones of the Urim
and it was the first scripture upon the earth
and he taught repentance with it with far reaching effect
and the people gained the ability to understand
the process of repentance and forgiveness from the Lord
and also how to understand
that forgiveness applied to all their fellows

- 64 And with this tablet
formal learning began to be seen among the people of the Lord
and language was developed to express deep feelings
of what the Spirit was saying
and intelligence grew
and understanding undergirded parent and child together
and all this wave of righteousness did not abate
and the Lord had Enoch establish the ancient church
and he set in place all the ceremonies
with all the righteous use of element connected to each one
and for the first time
there became a social form of worship
that was universal to all the holy people
and their power of worship was magnified by the practice of virtue
and the Eerkodeshiy began to worship together with man
and praising resounded in heaven
and the earth rested in Ma'een

- 65 And the people considered the Eerkodeshiy
to be members of the church
and all acts of worship

both private and public
were seen to be opportunities for both man and the Eerkodeshiy
to walk in the way with Anokeesed to be His companions
and the Man that He became was precious in their eyes
and they often referred to **the Man** who is in all things
and in this way righteousness
with its use of element
swept over Ma'een like the embracing arms of Anokeesed
and never had the spirits of life in creation been so happy

66 But the Decadarchiy were jealous
and their envy grew day by day
and they had depended on Kohath and they had great hope in him
but Kohath could not stem the tide
of the power of the righteous people from being strengthened
by their companions the Eerkodeshiy
and it was because the Watchers of Holiness responded
to all the interventions of divisions of Enoch and Yaatsekawd
and their righteousness

67 And the Eerkodeshiy joyously followed the lead
of the intervention of agency
by the objects of creation
and thus the divisions of Enoch had a huge effect
and the personal and daily strengthening
that righteous element brought to the righteous
only grew with their love of repentance
and their awareness of the unbounding forgiveness
by their lovely Redeemer

68 And it was in this way
that the **fourth decision** was made in the First Great Seining
and the Eerkodeshiy chose to follow the **light of truth**
and respect the definitions Motsah assigned to them
in order to magnify blessings
protections
and spiritual well-being
through the use of the element of righteousness
and they chose the **light** to be their source of the power of the truth
to respect and safeguard the purposes of Anokeesed in creation

69 And the Decadarchiy chose to change their definitions in **darkness**
to be such that would bring cursings and misfortunes to their enemies

and to safeguard their sounds of death
and in this way the use of the element of wickedness
could be used to take revenge
and to overcome light with **darkness**

- 70 And it came to pass
that with this surge in holiness
Bad had to come up with a new strategy
and he began to whisper to all the Decadarchiy
that those in Ma'een had magic children
and he implored them to pass this secret on to all those in Towah
and they said that there was a little boy who was so powerful
that he was able to show Yaatsekawd Eden
when no one else could

- 71 And they told the story of a little girl
who by peeking through a doorway
learned to teach all the people that there was life after death
and they said that two children put magic element in the water
and in this way cast a spell on all the inhabitants of Ma'een
and to this day they think their gods walk with them
and they said
*A group of children in Rabshalash
whose grandfather was a firekeeper
stopped a large fire by simply speaking a word*
and many such rumors spread among the people of Towah
and they became afraid of the children of Ma'een

- 72 And by and by
Bad put into the hearts of those of the Secret Society of Saycoo
that they should steal children from Ma'een
to make themselves powerful
and they plotted and planned
and were on the lookout to find an occasion
to lay hold of some children
and word came to them
that a large company of the people of Kodesh
were coming down from the high country of the east
to arrive at Ma'een

- 73 And the wicked of Towah set upon them
and took many of their children away
but the Lord and Amazyadad rescued all of them but a few

and one was later recovered named Ozen
and the men of Saycoo used the elements of wickedness
to lure many youth away from Ma'een
and they accomplished it
by sending the feelings of dissatisfaction to them
using the elements of wickedness
and thus it was the little children
and youth of the people of the Lord
who became the first slaves
and the grieving of Anokeesed pierced the heart
and for the first time
humans could apply the satisfaction of possessions
to owning other human souls
and the weight of it was staggering in heaven
and among the people of Ma'een
there was no grief like it

74 But Enoch took the matter in hand
and he had divided the waters of Senir
and he had reprimanded the Decadarchiy
and he had pronounced a day of recompense upon them
and he told them
that the day of recompense would come upon them suddenly
and I cannot help but recall
how suddenly the Flood burst forth upon them

75 And when he divided the waters of holiness
he blessed the righteous
and he established that every person born upon the earth
would have a sense of right and wrong
and could know the difference between good and evil
and purity and corruption

76 And Enoch pronounced with the waters of bitterness
that the Decadarchiy would have no forgiveness
and that in the end
their spirits would be cast off forever
and the truth of their vile acts would become known

77 And it came to pass
by the powers of this intervention of agency
that the stealing of little children stopped

- 78 And after this it came to pass
that Enoch received instruction
in how to divide the days of men
and he set in place the calendar
and the purpose of it was to comfort Anokeesed on a regular basis
all through the years during the course of the earth
concerning His purposes for creation
that they would not be overrun by the wicked and lost
and Anokeesed was comforted
and He walked in peace with His children
- 79 And to support all of this
Enoch divided the authority of Elda
and he set it in place
and he identified a way for those who are in the service of Anokeesed
to discern how to always be aware of the desires of his heart
so that in all circumstances the people
could be blessed and preserved
and Anokeesed would find continual comfort
- 80 And from that day on
the children began to be rescued
and escape the wicked
and the Asoopah determined
that Amazyadad and his band of rescuers would be sent forth
with ceremonies of commission to empower them
and men who could do daring deeds
were selected from every major settlement of Ma'een to go with him
because they could know who had been lured away
or stolen from among them
- 81 And the real spiritual power of the people
began to be felt upon the earth
because their worships were all held at the same time
it being the forerunner of the Sabbath
and the use of the element of righteousness was all used in common
with a mind joined to the desires of Anokeesed
and the people were empowered by the Eerkodeshiy
and the Great Holy One of heaven
- 82 And it came to pass
that the **winds of oppression** turned themselves
from blowing toward Ma'een

and they blew into Towah
and in Heleah also

83 And the Decadarchiy delightfully grasped onto the evil
of the **satisfaction of dominance**
and they loved **slavery**
because it provided them with much misery to feed upon
just as vultures feeding upon a carcass
and they turned to lay hold of the degradation of women
and Asael taught the **beautification of women**
and **the art of war**
and the taking of plunder ⁴⁷
and views began to be multiplied
to express the satisfaction of possessions
and thus all the women in Towah became possessions
and all this was their **fifth decision in the First Great Sevening**

84 And the Eerkodeshiy laid hold of **freedom to become**
and the maturity
and sensibility of intelligence
and they delighted in the dignity
and sweet dominion of women
that was after the pattern of our first mother Cavah

85 And the Eerkodeshiy set firmly in place
sure elements of protection
and promoted learning to increase compassion
and tender consideration among the righteous

86 And the Eerkodeshiy delighted
in the true knowledge of Anokeesed
and the Man that He became
and at this time they sent abroad instructions
into the ears and hearts of all their many hosts
that they all would together in one accord
undergird the sanctity of life upon the earth
and especially for the objects of creation
and the **winds of freedom** blew through Ma'een

87 And in this way
the Eerkodeshiy made their **fifth decision**

⁴⁷ Isn't it amazing that these items should go together?

in the First Great Sevensing
and I beheld them when they were hovering over
and surrounding
and upholding
Shamar and Abarah in their many teachings
and in all these things
Anokeesed and Motsah began to get the upper hand
to preserve the purposes of Anokeesed in creation

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 7

- 1 And it came to pass
that after these days Enoch began to be old
and the righteous were growing
in their understanding of the meaning of life
and righteousness was becoming firmly established among all of them
and they were seen
by both the Decadarchiy and the Eerkodeshiy
to be powerful in their lovingkindness
and it was seemingly becoming impossible
for the evil one to make inroads among them
and there was almost no contact between Ma'een
and Towah and Heleah after this decision
but the wicked were also getting stronger
and more united in their wickedness
and repentance had no place among them
and any
or all means of turning away from their evil
seemed to be very distant indeed
- 2 And just as the inhabitants of Ma'een
were determined to be righteous
the wicked were set upon their own course with equal determination
- 3 And even though the two societies were developing separately
and they did not interact together
a fierce spiritual battle was forming between good and evil
over which one would prevail to set in place the purposes of creation
yea even the very purpose of the gift of life itself
for all mankind
and creation
and it was called a war in heaven
- 4 And evil was developing in such a way
that it thought that it could expand without anything to hold it back
or limit the extent of it
and it became a very real possibility
that evil could eliminate all the purposes of Anokeesed in creation
and set in place forever the dreams and desires of Bad
with all his filthy hosts
and heaven watched all this quietly
with sadness and alarm

- 5 And it came to pass
that I now began to view all this by Urim
with keen interest and a foreboding
and I began to see the origins of armies
and I was shocked at what the Eerkodeshiy felt as I viewed them
being aware of how it was unfolding
for they were completely taken aback when they saw
that weapons used in hunting
were now being used to hunt their fellow man
before this time such a thing had been unthinkable
- 6 And because the Eerkodeshiy are so much like Anokeesed
and they cannot anticipate evil
and nothing so horrendous had ever entered into their minds or hearts
and they were utterly aghast and very alarmed
and shudders rippled all across the earth
but they watched in their quiet wisdom
and waited patiently upon the Lord in whom they put their trust
and the temporal world felt its first earthquakes of sorrow
- 7 And it came to pass that with these developments
that the council of the Eerkodeshiy met together
at the edge of eternity
and they put one foot in Elda
and one over the edge of eternity
and they securely laid hold of the presence of Anokeesed there
and Ebedel looked upon Him with pleading eyes
and she did not have to ask
for Anokeesed knew what she wanted before she spoke
- 8 And Anokeesed smiled
and He stretched forth His hand toward Motsah the Lamb
and He said
This is my beloved Son
Hear Him
and Motsah enfolded the entire council
with the arms of His Living Water
and He said
I will help you
Come with me now and I will show you the way forward
and all the concourse of heaven clung onto Motsah
and followed after Him over the edge of eternity
and in that moment

He became the Hero of heaven
and the champion of the earth
and to all mankind
and His sure hand sustained all creation

- 9 And Motsah opened their eyes to see the way forward
and He assigned each of them their part
in the tasks that lay ahead of them
and all the hosts of heaven were marshalled together
in a great company of holiness
and had evil been able to behold it
they would have slunk away in despair
but they could not see the truth
and were ruled over by Bad
in ignorance and fear
and they became subject to their shrinking souls
- 10 Now while all this was transpiring in heaven
the wicked among men were moving ahead with their evil plans
and they soon discovered
that the children of Ma'een were not magic
as they had been told
and they were distraught
and were compelled to make a new plan
- 11 And it was decided
that they would multiply their slaves
by utilizing the spoils of war
and it was particularly hard slavery
and the burden of it went far beyond hard labor
and the loss of freedom
because they were enslaved by sorcerers
and they were governed by spiritual torment and fear
and they were cursed
and evil spells were put upon them
and their very souls were in bondage
by an expression of an evil religion
that had the capacity to reduce their view of themselves
to be the real property of others
- 12 And the wicked played with their minds
so they could not even contemplate escape
and it was amazing to me to see it

because the country was open
and escape would seem to have been easy
but their victims went quietly to their sufferings

- 13 And with their many slaves
the wicked could now form raiding parties
and small armies who could go forth to plunder
and before this period of history
people did not have time for such activities
because they all had to be diligent
and labor to live and support themselves
but with slaves
their hunters could hunt men
and the booty was promised to them
and thus the satisfaction of possessions undergirded warfare
and armies were seen upon the land

- 14 And it came to pass
that Enoch beheld the coming days of armies
and he knew that Bad would set his sight upon the righteous
everywhere they were to be found
and he grieved and declared
that the righteous children of Anokeesed
who is the One who is lovingkindness
would never use hunting weapons to hunt their fellow men
and he knew that the Eerkodeshiy
would pine away in the depths of sorrow
if ever any of them would consider doing so

- 15 And Enoch was now very old
and the threats from Bad
and his bands of evil doers
seemed foreboding to him
and he and Edni were weary
from all their labors among the people of Ma'een
and he had long since ceased to be a traveler
and many of his elders had passed away to walk in Eden
and their loss continued to be heavy upon him

- 16 So it was determined by the people
that Enoch and Edni would take a short journey
in order to rest themselves
and some youth scouted out the way to ensure they would be safe

and that band of youth deposited supplies with food
in a cavity of a rock
in a selected and secluded place
to assist them in their provision
and they departed back again
meeting Enoch and Edni on the way
and being assured of their welfare
they left for home
and Enoch and Edni led on gently

- 17 And when they came to a large clearing
and found themselves out in the open
they began to hear the sounds of sorrow
that seemed to come from everywhere
and they were filled with alarm
and the two of them knelt to pray there in the open place
- 18 And after some moments they could tell
that it was the earth that was crying out in distress
and they felt Ebedel to be in mourning
and she was crying out for a Redeemer
and this was just at the time
when Ebedel had placed one foot in Elda
and the other in the edge of eternity
because of her feelings of dread and foreboding
and it is the only time I have ever seen the Eerkodeshiy afraid
- 19 And they felt Mount Mahujah sighing in distress
because of the burden Motsah had upon Him
as He walked with mankind
and the wind was listening with alarm
and all the Eerkodeshiy
in the whole panoramic view of Ma'een to the west
fixed their anxious eyes upon Motsah
and Enoch
and Edni in the meadow
- 20 And it came to pass
that the two of them put their hands upon the earth
to comfort it
and then they espied a person approaching toward them from the west
and He was moving very slowly
and they immediately saw that it was Motsah

so they sat quietly and respectfully waited for Him to approach
and when He arrived and sat down
Edni held His hands in hers to comfort Him
for she saw His distress and agony of soul
and I saw that He was comforted

21 And after a while

Motsah asked them to enter into a task for Him
and He instructed them
and gave them the first of four instructions
so that they could divide the earth
and then He accompanied them to the cave
where their supplies were stored for them
and He gave them further instructions
then He departed
and continued up onto the heights of Mahujah
so He could ponder alone with His Father

22 And after that

they received instructions two more times from Motsah
as has been recorded in the Book of Remembrance of Enoch ⁴⁸
and the earth was divided by a strong hand
so that the Eerkodeshiy and the righteous
could preserve the desires of Anokeesed in creation
and the divisions of the earth were set in place
to be in effect for the long duration
and this division had the effect to curtail
any intentions those in Towah had
toward those in Ma'een
and in this way
man being the object of creation would not fail
and the people were separated completely
with both Ma'een and Towah having a clear way
to develop independently according to the one they followed
even until what they would become came to a fullness

23 And it came to pass in the course of time

that the people of Ma'een returned to Eden
and the people of Heleah were swept away in the Flood
and the full account of these things has been written

⁴⁸ Instructions for dividing the earth BoR of Enoch Ch. 14:30-35, 36-43,55-81, 120-191 up to the word "world", 195-222 and 15:61-96

in the Book of Remembrance of our Ancient Grandmothers
and also the Book of Remembrance of Enoch

- 24 And before my eyes came a clearer understanding
than I have known before
as I viewed these events once again
and with Urim I beheld the four mothers standing in authority ⁴⁹
to declare where on the earth and in heaven
the Eerkodeshiy and the Decadarchiy were to dwell
and they stood forth to assign them their dwelling places
- 25 And the four mothers assigned the Eerkodeshiy
to live in places of light
and in delightful circumstances
and the Decadarchiy were assigned places to dwell in darkness
and in dreadful places of fear
and the power of the righteous in service to Motsah
was so strong in dividing the earth
that the Decadarchiy and the wicked of Towah
were obliged to gather themselves together to flee
into the regions of the valleys of Heleah
where they were assigned by the mothers
and they felt urgent to do so
and they gathered there for seven years
before the Flood burst forth upon them in that place
- 26 And I saw that all the mothers in creation
gathered together with the four mothers of Ma'een in their task
and I saw the living spirits of mountains
who were the mothers of Ebedel
stood in strength with them
and the mountains were the mothers of hills
and also mothers among trees
insects
plants
animals
and clouds stood forth with them
and evil could not resist the power
of the righteous and holy mothers of Ma'een

⁴⁹ Book of Remembrance of Enoch 15:73-75

- 27 And just like a mother decides
where everything goes in her home
all the holy mothers of the earth decided
where each living spirit in creation was assigned to dwell
and heaven supported the mothers of Ma'een
- 28 And it was glorious before my eyes
and the wicked were compelled
even against their better judgment
to gather into the darkness
only to be hidden before the face of Anokeesed
and many who gathered there
even had to leave their slaves behind
and I saw that the **winds of fear**
swept over the lands of Towah and Heleah
and every inhabitant felt it
both the slaves
and the masters of Saycoo
and the wind proceeded out to blow over the Aral Sea
and the sea is a mother also
for she is the mother of all the water creatures
and the fish
and also to all those who use her waters
and she turned the wind with the gentle instructions of a mother
who is herself the living water
- 29 And the winds obeyed their mother
and they turned to feel confidence
and the winds of fear for Towah
became the **winds of confidence** for Ma'een
- 30 And this is **the sixth decision** in the First Great Sevening
and the Eerkodeshiy chose to protect the righteous
and to walk in perfection of way with them
and the Decadarchiy chose armies
and war
and the feelings of despair
which lead to the corruption of way
- 31 And all the wicked desperately asserted themselves
to remain in supreme control
so that they all must come together to determine
just who was **the greatest of them all**

and who would be **the grand and high Master of Saycoo**
and they feared that if they did not do so
all their way of life would be lost for them
and their dominance would be gone forever
and I saw that all was in chaos among those in Heleah
and the Decadarchiy chose despair
hatred
cold-heartedness
and cunning to use to ensure their **dominance**
and the **continuance of their power**
and the Eerkodeshiy chose to abide with the congregation of peace
to safeguard the equality of the love of Anokeesed
for all His children
so **love always could reign supreme** in creation
and they chose that righteousness and salvation would prevail
to overcome evil
so that the earth could be born anew
with the presence of Motsah the Lamb
and after these things
I rested for a while from viewing the vision

- 32 And it came to pass
that we once again came together to look with Urim
for the Spirit was urging me to look
and to continue to record the vision
because the Lord had many things yet for me to see
- 33 And when the Urim was in place
a view of the Lord standing before me
came immediately to my eyes
and I was aghast at the sight of it
and I was very alarmed
for I saw the Lord standing facing me
and He was in a hard struggle
with both His arms outstretched
desperately holding on to two things
trying to draw them together with His arms
- 34 And I could not speak for some moments
and finally I said
My oh my
Oh Lord what are you doing
but He was not in a way to answer

so I looked and Ebedel was at the edge of eternity
and I said to her
What is He doing
Ebedel
what is he doing

35 And she too was very distressed
and she said
He has one foot in Elda
and one foot over the edge of eternity upon the waters
And with His right hand and arm
He is clinging to Anokeesed
And with His left hand and arm
He is desperately hanging on to the temporal world
and she looked on with much agitation
and now she is going to explain more to me
and she is turning to approach me
and after a while she grew more calm
and she gathered herself together

36 And she said to me
There were seven grandmothers during the First Great Sevening
who came to the aid of Motsah the Lamb
to assist Him in His task of preparing the world of His Father
for the long duration after the Flood

37 *And they did so with perfect charity*
being led by the Spirit in all their ways
even though they did not fully comprehend
the full meaning of that which they were doing
And they assisted Him by preparing the temporal world
to have the means of clinging to Him in all the ways of repentance
that are recorded in
the Book of Remembrance of our Ancient Grandmothers

38 *And in this way*
the righteous could cling to Him more fully to strengthen Him
thus allowing Him to persevere in securing
the desires of His Father for creation over the long duration

39 *But now I must sadly inform you*
that at the same time there have been seven grandfathers
who also lived during the First Great Sevening

*And in their vile wickedness
they have come to the aid of Bad and all his company
And they have intended
to wrench away from Motsah
and hide from mankind
the feelings of Anokeesed in the temporal world
so that they can fully use the earth for their evil purposes
and to do away with any influence
of the lovingkindness of Anokeesed upon the earth
And they intend to replace mankind as the objects of creation
with their Decadarchiy
who are their false gods
because their gods share all their evil desires with them*

- 40 *And at this very moment they are approaching to accomplish it
And Motsah can barely hang on
and I looked upon the Lord with wonder and amazement
and Ebedel was there with Him
and in my heart I said to her
How can this be so
and she said
Look now with me
and she pointed toward the edge of eternity*

- 41 *And I turned to look
and as if what I was seeing
with the struggle of the Lord was not enough
what came then before my eyes was terrible indeed
for I saw a man named Kazab⁵⁰
who is the elder of Baqod
and the **first of the seven grandfathers**
who became the father of Kohath the wicked
and before me was a vile and wicked old man
and he was misshapen and bent over
and the name **Kazab** means
one who *sets permanent lies in place* never to be removed
and he is a master of deceit
and he set in place defiance to the voices of thunder
and his spirit is twisted like his body
and I wanted to turn my eyes away from looking at him
but I could not*

⁵⁰ Strong's Concordance #3576 & 3577

- 42 And he has three names
Motsah calls him Kazab
and the Eerkodeshiy call him **Melchiresa**
which means *my king is wickedness*
and men call him **Abra**
because he is known as the *father of evil*
and he is the first of the seven grandfathers to come to the aid of Bad
and he is his primary helper
and all the Decadarchiy dote on him
and he has a carefully laid plan
to establish a sure and lasting foundation for evil
that will extend far into the future
- 43 And by this wicked man
Bad fully intends to prosper among mankind with his lies
until he raises up on high in the end of days
like unto Anokeesed Himself
but we know that his wishes are in vain
- 44 And I saw that the great lies that Kazab is establishing
are that only the pursuit of the satisfaction of possessions
can bring success
and true happiness
and pleasure
and it is only with the accumulation of wealth
that mankind can be fulfilled in their lives
and be seen by others to be honored
- 45 And I saw that this evil
was hiding the underlying intentions of Bad
and that was for these lies to result in the few to control the many
with kings and rulers
all during the course of the earth
and in this way the satisfaction of domination
would be assured for them by Kazab
and **thus nations and governments were born**
and Bad relished in his prospects for dominance
- 46 And I see Kazab
with an evil fire that has many colored flames
and he is using the element of wickedness
over and over attempting to establish his evil
and my soul shuddered at the sight

and he is deep in the recesses of a cave
and his vile chanting echoes in the earth
and brings dread to the soul of it
and to the spirits of life in the Eerkodeshiy
and the sounds of death came into their fullness

- 47 Somehow I wondered
if I would ever see such a man before the Flood
for my instincts told me that somewhere during this time
one like him had to exist upon the earth

- 48 And I could see that the effect of the city of Enoch
son of Kenneh
was to slowly draw the people into becoming dependent upon him
and Enoch told them that he would take care of them
and he would gather stout men to protect them
and in return they must submit to him
and give him all his required needs
from out of their possessions and harvests
and also do him great and high honor

- 49 And by and by Enoch
the second grandfather
declared that all the land round about was his and belonged to him
and if they would plant and gather for him
he would give them their needs
and for the first time upon the earth
one person began to work for another person
so they could receive their wages of provision

- 50 And the sorrowful eyes of Anokeesed
began to see **the poor** upon the earth
and those who displeased Enoch received less than their neighbors
and Enoch gained the satisfaction of dominance
when the people became urgent to please him
and he relished the title of Chief
of what would later come to be called a nation

- 51 And I saw that Enoch began to collect people to his city
who were destitute
or abandoned by others
and dependence and oppression grew
insomuch that he had to gain the assistance

of those who pleased him the most
so he could control the people
and find the time of leisure for himself
and thus Enoch built upon the foundation laid by Kazab

52 And it was plain to me as I viewed these things
that what began with the city of Enoch
has continued on down even to this very day
and Bad was able to see his kingdom expand with a sure foothold
and his hosts in hell rejoiced with him
and the sounds of death resounded in Heleah and Towah

53 And I saw that his son Irak
the **third of the seven grandfathers**
was the principal one to rule with him over the people
and in order to expand their ability to protect
and dominate the people
Irak established and defined slavery
and for the first time upon the earth
Anokeesed had His burden of grief include
that the lives of men could be seen to have so little value

54 And the children of Anokeesed who were slaves
were said to belong to someone else
and in this way they forcibly took His children away from Him
and tears fell in heaven at the edge of eternity
and Motsah hung on for dear life in the face of slavery
and for the first time
the abundant rain upon the earth
was the mourning tears of Anokeesed

55 And the denial of the value of human life
burst forth like a wave of filthy water
and all the Eerkodeshiy wept also
at their loss in their lofty expectations
for the fulfillment of the visions of the souls of men
who are the objects of creation
and whose spirit Motsah brought inside them
to reside there together with Him
and His Father Anokeesed
and the definitions in creation
but now there could be seen slave holders upon the earth
with empty souls and divisions began to be seen in the land

- 56 And I saw how the works of Irad
built upon the foundation his father Enoch had laid
and the forces of Bad began to be enlarged
and the denial of the worth of human life
burst forth like a cloud of poisonous smoke
and it sickened all the Eerkodeshiy
- 57 And Kohath the **fourth of the seven grandfathers**
who had Kazab for a father
also set his hand to come to the aid of Bad
and as we have seen he spied out the land of Ma'een
to discover how to enlarge and empower the people of Bad
insomuch that they may be strengthened in their pursuit
of the satisfaction of dominance
and his intentions were to oppress the righteous
by the use of the element of wickedness
- 58 And it came to pass
that I began to see spiritual warfare
grow rapidly in its intensity among the wicked
and soon every man was against his neighbor
and each one sought to find some element of wickedness
more powerful and effective than his fellow
to bring harm and destruction upon his enemies
- 59 And in this way
a strange thing began to emerge
in the lands of Towah
and it was that **secrecy** became essential for their survival
and **darkness** was seen to be valuable
and the companion of the occultists
and all became chaos among the wicked
and there were cries in the night
and secret burials to hide the success of their enemies from them
and I saw that fear and dread burst forth to cover the land
and the wicked clung to their weapons
and to their elements of wickedness
- 60 And Kohath built upon the foundation of Irad
and the Eerkodeshiy named him **Kohath** the Wicked
which is said Kohathola ⁵¹

⁵¹ Strong's Concordance #5766/5930 & 6955

the one who is *allied* to Bad
but Motsah called him **Zamam**⁵² the *Plotter*

- 61 And Bad along with his band
now had many terrible feelings to feed upon like vultures
from among the wicked
and he and all his host were determined to see
that their source of delight in these things would continue
unchecked before their faces for a long duration
- 62 And I saw that the intensity of the pursuit of dominance
grew in the urgency of it among the wicked
with every step of progress the righteous made
in their walk with Anokeesed
and I saw plainly that all the Decadarchiy were smitten with envy
and jealousy over the dedication and growing strength
the people of Ma'een had from Anokeesed
- 63 And now comes the **fifth wicked grandfather** Mahujael
and it was he who discovered in the use of the element of wickedness
that by combining slavery with fornication he could chant
and speak dark sentences to magnify lust among the wicked
in order to entice the wicked followers who dwelt in the city
to view the obtaining
of the fulfillment of their lusts upon women by conquest
to be a satisfaction of dominance
and the fornications became an integral part of their acts in darkness
and it was first used among the slaves
and then among anyone they could find
- 64 And Mahujael established and defined rape
and fornication
and adultery
and whoredoms
to be used to enlarge the appeal of the pursuit
of the satisfaction of dominance in warfare
- 65 And in his practice of these devices
he was stricken with a loathsome sickness
and he and Zillah passed away in agony
and the degradation of women spread out among the wicked

⁵² Strong's Concordance # 2162

- like the stench of the waters of hopelessness
and men with no conscience
sought the conquest of human souls
- 66 And all the Eerkodeshiy round about
 wrung their hands with despair
 and soft sounds of sobbing in the night
 could be heard coming from the trees
 both in heaven and upon the earth
- 67 And as if all this was not evil enough
 the son of Kohath named Gad had a son named Gadad⁵³
 who was the **sixth of the seven grandfathers**
 and he established armies
 and defined racial supremacy
 and he built upon the foundation of slavery
 and every man of war was as though he was a slave to violence
 and the lives of their enemies held no value to those who
 ruled over them and sent them on their errands of death
 and they were unruly and savage one toward the other
 with no discipline
 or consideration for one another
 or those who they considered to be inferior
- 68 And pride and boasting
 began to bring a loathsome new sound of death
 into the ears of the grieving Eerkodeshiy
 and Gadad conditioned the men
 to be unfeeling towards their enemies
 and he promised them the spoils of war
 and their hearts were cold and empty
- 69 And it came to pass that **Gadad** discovered
 that he had to teach the *men of war*
 to have consideration for one another while in the midst of conflict
 so there could be stability among them
- 70 And Bad saw that he and his hosts
 now had the assurance of dominance
 so that all he desired to feed on would remain before his face
 for a long duration upon the earth

⁵³ Strong's Concordance #1413, 1464

even until the end of days
and this being ensured by the acts of the armies of the wicked

71 And therefore Bad turned all his attention towards Towah and Heleah
because there was not one person in Ma'een
who would hurt another person
or pursue them for harm
or even for disadvantage
or look upon any of their fellows with lust or disdain

72 And it came to pass
that as Ebedel was bringing all these things before my eyes
I was now to view the **last of the seven grandfathers**
among the wicked who came to the aid of Bad
and that man was Lamech
and he brought forth the Niphilim
being carefully instructed by Bad and all his band
and all the Decadarchiy were anxious to join with women in Towah
so that they could begat children
and all of this wickedness was now before my eyes

73 And I cried out in despair and said
Oh Ebedel
in light of all these things what is to be done for our Motsah
Please
what is to be done to help poor Motsah

74 And another rock of Ebedel was standing by
and this new rock spoke and said
I am one who has been sent to fetch you
by the altar of Yaatsekawd and Cavah
even the rock of Ariel
Come with me

75 And my spirit began to move and followed her
and I began to look about to see
if I could know where we were going
and in a little while
I thought I could see Mount Mahujah in the distance
and on the side of the mountain
we are descending toward an open meadow
and in the distance I see three people sitting on the ground
and as we approach I can see

it is Enoch and Edni sitting together with the Lord
as we have seen
and all the Eerkodeshiy are hovering around them
and an extremely serious mood was upon them all
and I quietly viewed these things from outside their presence
to not interrupt them
for the Eerkodeshiy did not miss a word that Motsah spoke to them
and I could feel their power and determination
as they hung on His every word

76 And when Motsah was done
He bid Enoch and Edni well
and He blessed them and departed
and as He went
He instructed some among the Eerkodeshiy to accompany them
in order to protect them from Bad and his forces of evil
through the process of receiving all their periods of instruction
to divide the earth

77 And I know now
that this mighty and strong force went with them
when they traveled into Towah to see their son Methusemer
and it was the Eerkodeshiy
who carefully guided them to turn northward
so that Motsah could instruct them a third time
concerning the divisions of the earth
and they did this in order to avoid
their being overtaken and destroyed
by the followers of Methusemer
and during that time
they were probably the most watched over people on the earth

78 And now I knew full well
that dividing the earth
is what is going to be done to assist Motsah
and the gentle winds
and the quiet mountains
with the peaceful hills
were stout defenders of their Creator
and my heart was made glad
with the knowledge of the dividing of the earth

- 79 And it came to pass that after these things
 I thought rejoicing thoughts for only a moment
 and again my spirit was buffeted with the excesses
 of both deep despair
 and the exhilaration of praisings
 and I tried to settle my mind when I saw
 that the Ebedel who came for me
 was in fact the rock with the cavity in it
 where Enoch and Edni spent the night
 when Enoch received his second instructions from the Lord
- 80 And at that moment everything changed again
 and I began to see another cave
 in a day long before the time of the dividing of the earth
 and Enoch
 the seventh from Yaatsekawd
 was entering into the cave
 and I could tell I had seen this scene before
 and it was where he went west of the Aral Sea
 when he was grieving over the theft of the children of Kodesh
 who were set upon by the brigands of Towah
 as they migrated into Ma'een
 down from the high places of the east
- 81 And Enoch went in the cave to rest
 and to ponder upon what must be done
 to protect the tender people of Kodesh
 and after he sat down he began to hear voices
 from deep inside the cave
 and the rocks of Ebedel listened with him
 and he heard the voice of a man
 who we know now was named Kazab
 and he was gathered there with his fellows
 and Enoch heard vile rejoicings and laughter
 over the celebration of the capture of the children of Kodesh
- 82 And I am able to see
 far back into the cave where Enoch is looking
 and in the flickering light of a strange fire
 I see the terrible figure of Kazab
 and he is informing his fellows
 that his army is now trained
 and poised to sweep into Ma'een to subjugate the people

and their hunting weapons are at the ready
and they are waiting in a valley to the northwest of the Aral Sea
to receive their instructions
and if they can get along together
and are willing to take instructions from one another
then they may succeed
and Enoch is listening carefully to their plans
and he is very distraught

- 83 And it came to pass
that I see him again high up upon the mountain
and he looks very prepared
and determined for what he is about to do
and I cannot tell if time has passed or not
but now he has his staff
and preparations are made as he assembles wood before an altar
and by how he carries himself
he looks very confident in the task at hand
and he is praying prayers of protection for his people
and I see that he has a sacred fire upon his altar
and he is sending his prayers to Anokeesed
with the smoke from the altar
and I see he is fanning the smoke upward
using some kind of branch that has small leaves
and all the Eerkodeshiy are attentive
and they hang on his every word

- 84 And in the heat of the day
the Spirit of the Lord urges Enoch
to hurry down from the mountain
and Enoch departs with haste
and by the time he arrives in the foothills
the mountain gives a huge heaving shake
and there is a great earthquake
and the dust rises up into the high places
in a large cloud before the face of the army of Kazab

- 85 And I did not see it
but I know that Kazab and all his fellows are buried in the cave
so that their bones will never be seen again
during the course of the earth
and no one will ever have to think of them again

- 86 And the army of Kazab appears to be small
and they are boisterous
and rude before the God of heaven
and when the earth shook they fled in much confusion
and they began to fight among themselves
and the Spirit said to me that they were disbanded
never to join together again
having lost all their leadership
- 87 And it came to pass
that after seeing all these hard sights I began to reflect
on where the course of the earth would go
in relation to the burden of Motsah the Lamb
- 88 And I began to view Lamech once again
and he is **the last of the seven
of those who came to the aid of Bad**
and Lamech was perhaps the one whose influence resulted
in the rise of wickedness to such an extreme level
that Anokeesed began to wonder if He had done the right thing
in creating all the sons of men
and the earth which was to be their dwelling place
- 89 And the descent of wickedness into the abyss
that followed that which Lamech established
would be described as the reason Anokeesed repented
that He had made all those who dwelt in Heleah
for they came to be in a condition that they were beyond repentance
and they commandeered creation to use for their own ends
and I know that at the end of days
just before the Lord emerges out from His dwelling place
to reveal His holy arm to all nations
wickedness will once again descend to that level
and the earth will be destroyed by fire
- 90 And now I see Lamech once again
and what came before my eyes was information
that allowed us to understand some of the processes
the wicked went through to obtain the Niphilim
and it is this development of the Niphilim that tipped the balance
and the Flood was assured
and the grief in heaven is beyond
what my poor heart can endure to feel or describe at this time

- and I am forbidden to reveal
how they accomplished conceiving their Niphilim
- 91 Now Lamech stumbled upon the way
that the Decadarchiy could conceive children
among the women of the earth
who were subject to the wicked
and Bad learned from him
and the first Niphilim child was a normal
human looking child
but it had been given the spirit of a big cat
to live in a human body
and it was vicious from the time it was little
and it could not be controlled starting at a very early age
- 92 And the child would scratch
and bite
and torment Zillah
the wife of Lamech
and she would find it lying in wait for her
to attack her by surprise
and I saw that as the child grew older it became very strong
and one day Lamech found Zillah injured
and nearly dead
but Lamech wanted the child
even though it was becoming impossible
to take the child with him on the hunt
and it became unworkable to leave it home
and the Niphilim child was very demanding upon them for provisions
- 93 And life in those days was such
that each and every person had to contribute
to their ability to sustain themselves to find provisions
and they could not allow the stout young hunters
to spend their days protecting others from the Niphilim child
- 94 Finally life with the child with a lion-like spirit became so unbearable
that Lamech killed it with his Saycoo knife
in an act of desperation in the heat of his anger
- 95 And that turn of events brought about
entirely unexpected conditions for Lamech and Zillah
for word was spread abroad that Lamech had such a child

and everyone was afraid
to come near their encampment to attack him
for fear of being attacked themselves
by what was commonly thought to be a supernatural monster

96 And Lamech tried to hide that he had slain the child
because it had the effect of protecting his camp
and the news of the death of his Niphilim
opened him up to attack from his fellows
who were envious of him for his knife

97 And all the others who vied to become a Master of Saycoo
wanted desperately to know
how to conceive their own Niphilim children
and the wicked began to hunt Lamech
in order to take his life
because they did not want him to replace Kazab
for there were others who wanted the honor
of the position of dominance held by Kazab
but Lamech had the knife
and the very knife that had been used to murder his child
and it became necessary for Lamech to abandon Zillah
only to become a fugitive and flee for his life

98 Mahujael took in Zillah
and he learned from her
how a Niphilim child might be conceived
and in this way Mahujael became the real force
before he died
that allowed the rise of the use of Niphilim
and was the primary one responsible for the Niphilim wars

99 And it came to pass
that the news spread among the wicked
concerning how to conceive such a child
and one who was prominent among them did so
and his name was Zeeb⁵⁴
and **Zeeb** conceived a Niphilim child
with the wife of a defeated enemy
just for the purpose of tracking down Lamech
for most of all they wanted his knife

⁵⁴ Strong's Concordance #2062

- 100 And this Niphilim was a child
that had the spirit of a *wolf*
and its spirit was such
that it would lay claim to the possessions of others
and it marked its territory
- 101 And it came to pass
that it began to lay claim to the possessions of others
within their settlement
and such behavior was very troubling
to those who earnestly sought after the satisfaction of possessions
and this Niphilim also could not be controlled
and it went awry
and it laid claim to the possessions of Zeeb
and would not allow him or his family
into their dwelling place
and it ate all their food put by for the winter
- 102 And the people there were compelled to abandon their encampment
and it was so fast and fierce
that it could not be driven away
and the inhabitants of Towah began to move away before it
leaving it no provisions
and the Niphilim was about sixteen years old
and it roamed around Towah until it died of starvation
- 103 And I saw that the conception of Niphilim
became more and more deliberate
and plans were laid
and provision was made
so the spirit of the Niphilim creatures was carefully selected
to suit a definite purpose
and the wicked learned their lessons
from those who had gone before them
- 104 And it came to pass
that the accumulation of wealth and the satisfaction of possessions
became the presiding spirit in Towah and Heleah
and it was all the people sought after
and at this time
a knowledge of life after death was becoming widespread
and well accepted
and it was determined

that they needed a Niphilim that would assure them
that they would continue to have their desires of dominance
and their coveted possessions in the next life
and they intended to assure themselves that this could be accomplished
and they could not tell that they were being deceived by Bad
because the foundations of Kazab seemed so firmly laid

105 And some were familiar with the activities of falcons
and they were aware of when they would lay hold of their prey
and carry it away to the place they desired for it
and it was decided that they would conceive a Niphilim
who had the spirit of a falcon
and when someone died it would take up their spirit
and carry it into the next life
and deposit it in a place
where their possessions and dominance could follow with them
and we know such a belief was vain and false

106 And they began to train up their Niphilim to be tame
and they were brought into play
in preparing the dead for burial
and in this conspiring way
those who sought for such an afterlife laid by wealth
to be given to the owner of this Niphilim upon their death
and the masters of this Niphilim became very wealthy
and had an abundance of possessions
and much sway over the people
and this was the **seventh decision in the First Great Sevening**
by the Decadarchiy

107 And so it went
and by the time of the Flood there was
or had been
some forty different Niphilim
but not all at the same time

108 And I began to understand why I was seeing all this
and it was to prepare the knowledge
of the circumstances leading up to the Flood
and the establishment of Shabuwa by the hand of Melchizedek
and now I could see
the determination needed in accomplishing the division of the earth
and I now understand that the wicked who supported Bad

sought to bring about the possibility
that a new kind of evil could come into being
that could not be impeded by any act of the righteous

109 And they nearly accomplished it
for there seemed to be no defense against the Niphilim
among the wicked or the righteous
and four of the Niphilim spirits
remained upon the earth after the Flood
only to become the demons of the earth
and only men of service can cast them out by acts of righteousness
and by the authority of Elda

110 But Anokeesed made answer with the division of the earth
and he set in place the twenty-four conditions
which evil cannot penetrate
and their protections could be utilized by men of service to dispel evil
and threats made by the wicked against righteous communities
both before the Flood in ancient times
and before the Arm of the Lord in the last days

111 And in this way the division of the earth firmed up
the grip of Motsah's left hand and arm on the temporal world
to ensure that it would continue
to express the desires Anokeesed has for His children in creation
so that His lovingkindness could not be hidden

112 And the division of the earth was very simple
because of the established voices coming from the four directions
and because the directions could now be conceived of
through the eyes of Anokeesed
and because of the power of the twenty-four conditions
and because of the assigned dwelling places
given to both the Eerkodeshiy and the Decadarchiy
the Spirit and presence of Anokeesed was brought
into the life of every person who chose the living water
to be openly felt and enjoyed by them

113 And the twenty-four conditions are straight from Elda
and they are overseen by the Council of the Eerkodeshiy
and they are safeguarded and preserved by them
and heralded and taught by them to all the righteous
during the times of strength of the Niphilim of tribulation times

- 114 And because the twenty-four conditions
are beyond the reach of sin and wickedness
there is nothing the wicked can do to turn them
to be subject to the use of the element of wickedness
- 115 So listen carefully because what is being spoken of
is coming from the directions as Anokeesed sees them
according to the careful instructions in dividing the earth
and that which is being spoken by the four quarters of the earth
can penetrate into the hearts of the righteous unimpeded by evil
- 116 And because the four directions constitute the whole
in this way there is no room left
for the voices of evil to come from the directions
and the voices of evil are thus destined to be erratic
and fragmented
and they dissipate easily
having no foundation in the truth of Anokeesed
when their deceptions are exposed to the light of the Lord
- 117 And in this way the division of the earth
permanently established Anokeesed
to be shown to be in the midst of all things
and in the availability of Him in the hearts of the righteous
and the twenty-four conditions are close friends with the Eerkodeshiy
- 118 And I see that all throughout the land of Ma'een
the righteous are implementing the levels of urgency to great effect
and during the times immediately following the dividing of the earth
a great company of listeners were sent out
to instruct all the righteous in the use of the levels of urgency
and upon learning all these things
concerning how to use the levels of urgency
the people shifted their dwelling places
so there could be men of Abarah and their families
living in many places throughout the land
in order to afford protection for all the people
before this time the men of that order of service
were mostly living in Nod and Anach
- 119 And so the people adjusted to their need for protection
and all knew their role in the levels of urgency
and it is imperative that in the end of days

this knowledge come to the people of the Lord
 throughout the whole earth
 so that they may know how to set in place
 the protections of the levels of urgency
and Bad will be wroth
 because he cannot penetrate into the presence of Anokeesed

120 And with these things
 the Council of the Eerkodeshiy took their foot out of Elda
and they went wholly into the temporal world
 being determined to live together with the righteous
 and suffer together with them
 and worship together with them
 and work together with them
 and to rejoice together with them

121 And for the first time since Eden
 the Eerkodeshiy were able to fully throw their lot
 into the temporal world with mankind
 come what may
and all the dissipated vestiges of Eden
 were now the primary consideration of the Eerkodeshiy
and Motsah the Lamb now meant something new to them
and all creation beheld with clear comprehension
 the deep significance of their Creator
 and our Redeemer
and the Council of the Eerkodeshiy rehearsed all these things
 to their myriad followers in creation

122 And thus began the long preparation
 for the establishment of the religion of Shabuwa by Melchizedek
and all this is the background
 and the conditions present on the earth
 at the time little baby Melchizedek arrived in the world

123 And the vision was hard to see
 for the dreariness of the sight of the evil doers
 before the Flood
so we rested some few days before we took up Urim again

124 And it came to pass
 that when we were once again assembled to look
 my first view was to see large rocks with a little dwelling

built up against the face of a small outcropping
but this time everything was happy
and all creation before my eyes was confident
and resilient against evil in all they felt
and all the Eerkodeshiy were moving about
happily engaged in their gift of life
and they were celebrating their bonding with the righteous
and the Eerkodeshiy
together with the people of this encampment before my eyes
are all prosperous together
and happily attached to the circumstances of their lives

125 And the contrast between what we had just seen
about the burden of Motsah
was startling indeed
because I had just come from seeing the Eerkodeshiy being afraid
and putting one foot in Elda
and the other in the water at the edge of eternity
as if they were in retreat from the temporal world
and the vision of the burden of Motsah
as He was trying for all He was worth
to keep Anokeesed openly attached to the temporal world
was very sobering for us all

126 But now I am seeing what appears to be another world
and I exclaimed
Oh Lord where is this place
How came this delightful change in creation
that happiness abounds
and I said
Ebedel how can you be so happy with your companions
and with the righteous people living here in this settlement
and I can see that she is delighted
to hover over the dwelling made up against the rocks of the cliff
as though it is her treasure

127 And she answered and said
This is the encampment of Rak and Bayith
who are the parents of Emzara
who is the mother of Melchizedek

128 And the spirit of Ebedel came close to me
and I know she is going to instruct me

and she said

*You have seen creation through the eyes of the Brother of Jared
And you have seen creation through the eyes of Enoch
And now you have seen creation through our eyes
and we are called the angels of heaven*

129 *Now I will show you what we have gone through
in our transition from Elda
into the temporal world*

*And indeed what even the Decadarchiy have experienced
during this time when they also entered creation in Eden
only to move out into the temporal world*

130 *And Anokeesed desires that I instruct you in all these matters
so the righteous can know how
to rightly divide the powers upon the earth
that affect their lives in the end of days*

131 *From the moment Anokeesed declared
that He wanted eternity to have an edge or a boundary
the First Decree of Creation came fully into effect
And from that moment of beginning
Anokeesed found His Fatherhood
And the Council of the Eerkodeshiy saw and felt
that the changes that came over Him
seeing that the One who knows all things could now ask questions
and could seek the advice of others
were indeed generating a force that would become a Man before Him
who He would call His Son*

132 *And Anokeesed found His Fatherhood
there at the edge of eternity
And we Eerkodeshiy
had never thought of Him as Father before
And so He
as a Father
created all the spirits of life in creation
that would ever live upon the earth and in heaven
And each and every spirit of life
whether it be a man
or a tree
or a cloud
or a mountain*

*yea even all the hosts of men
and the multitudes of the Watchers of heaven
are indeed His children
But only the children of men are in His image
and are given a fullness of agency
that can endure for all the times of their lives
while our agency ends with the completion of the First Great Sevening*

133 *And the intervention of the agency
by the Man that He became
as the Man Motsah the Lamb
has given Him the identity of Father*

134 *And all the spirits of life He created were good
Yea
even all the spirits of mankind
and of all the spirits of life
both in heaven and upon the earth
were good and excellent in His sight
And this was before one-third of the Watchers in heaven fell away*

135 *And the spirit of Anokeesed was there in all that existed
and it was good
And His presence was come to reside there
because His Son put Him there
to be immovable in each living thing
But His presence there could be denied by the use of agency
And it could be hidden
but it could not be removed by those that fell away*

136 *And Anokeesed joyed in His rich companionship with all His children
And those who were in His image were the object of creation
and who all the other spirits of life were created for
And the spirits of life in creation
were to be their home in rich fellowship
to hold them and sustain them in all things with love*

137 *And Motsah the Living Water
who goes out with us to bless us with the fullness of the gift of life
by way of His marvelous grace and forgiveness
created all the forms element had taken
for all those spirits to live in
in perfect purity and holiness*

*And He and our first parents entered into creation
as He does with all of you and your visions*

138 *And Eden was complete in utter perfection
with both man and Motsah
together with Anokeesed
and all the spirits of life
living together in every entity in creation
And Eden became complete with the marriage of our first parents
And even with the birth of their child Kenneh in Eden
still no sin or evil were to be seen
before the face of Anokeesed in Eden*

139 *And everything in this vast realm of perfection
was where it belonged
and doing what it was created to do
Yea
all the rocks in the river Simca
were where our Creator put them
And they were only feeling His feelings
and busy loving with His love
and seeing with His eyes all they surveyed*

140 *And they were all utterly pure
in all their relationships with the water
the hills
fish
and all those who drank from the water
or who dwelt depending on it for their gift of life
And everyone was happy and content
And likewise was all of Eden*

141 *But Bad
the devil who calls himself Semihazah
was not happy nor content
And he was not where Motsah put him
because he was the son of a comet
And he felt feelings that were alien
to the lovingkindness of Anokeesed*

142 *And after he entered Eden
he was very alone
and isolated*

*and afraid
and unsure of himself
And he did not know our first parents
for he chose that their visions of created purpose
would not reside in him
And because he intruded into Eden on his own
and not in response to Motsah the Creator
he did not allow the spirit of Motsah the Lamb
to have a place in his heart*

143 *So here was a spirit in Eden
that was empty of everything Eden was created to be
And he could not discern the object of the creation of Anokeesed
And he was envious of the happiness of all the rocks in Eden
And he was filled with despising
And he could not speak any of the languages of our assembly
But most of all he did not know how to love
in the midst of an infinite expression of love
or to feel love in return*

144 *And out of this arose separateness
And for the very first time in creation
came the spirit of rebellion and stubbornness
And all of us were afraid to try to speak to him
And Anokeesed did not urge us to approach him
And he became angry
because he could not move from his place on the hillside
And he tried desperately for his spirit to lift up and find companionship
but no one would join with him in even one of his feelings
because his lips blasphemed Anokeesed*

145 *And Bad as we call him
who would grow to be the very devil himself
found that he could learn what the vision of those around him was
And he could twist it a little into a lie
and find some few of the spirits of the rocks of Eden
who would listen to him
And in this way he became the father of lies
and his spirit could grow to move around
and mingle with the spirits of those who responded to him
And his spirit began to move away from the hillside
And thus Bad rebelled against the truth
and against lovingkindness*

- 146 *And in this way Bad began to get a tiny foothold
among the rocks of Eden with his lies
in the midst of the perfection of Eden
But he found himself at a huge disadvantage to gain any sway in Eden
For when Yaatsekawd and Cavah sinned
before Bad and those who followed his rebellions
even knew what that meant
they were forgiven and baptized in the brook of the meadow*
- 147 *And it came to pass that after they sinned
our first parents left Eden to dwell here in our temporal world
And all of us Eerkodeshiy followed out of Eden with them
because they were our loved ones
and we knew they were the objects of our creation
they being made in the image of Anokeesed
And we followed them with trepidation
out between the oaks of Pethak
going into the unknown
But also with a firm and immovable love for them
and a sense of our duty to care for them
and be their new home
in whatever manner our new circumstances would present to us*
- 148 *And we knew by that time what we were to do for them
for we would feed and clothe them
and afford them all the joys of life
And our only resource was our own love for them
And we could all consult together in this matter
because all of us only spoke the languages of love
And we had the spirit of our Creator Motsah inside us to guide us
And we cherished like a treasure
a knowledge of what Anokeesed had created them to be
as a sure anchor to bind us tightly to our purpose
in giving them every opportunity
to accomplish their purpose in Him
And it is called their vision of created purpose*
- 149 *But Bad was cast out of Eden
into yet another world that was unknown to him
And he was disheveled
and displaced
And Bad was nearly completely overcome
but was hanging only by a tiny thread*

*And that thread was that Cavah did not feel forgiven
And when Motsah came along to meet them at their Rock of Ariel
she felt forgiven
and the thread was clipped
And Bad was left with nothing*

150 *And at this time*

***he could have chosen to repent and to join with us**
but he was stubborn in his rebellion
And he continually searched about for even a small feeling
that would comfort him in his desires for glory
so he could feed upon it
And the obstinacy of little Kenneh when he stomped his foot
at being asked to help put the sheep away
comes to mind as such a moment
Or the tiny hint of the satisfaction of possessions felt by Awan
when she stole the wedding riy of her mother
was another small foothold for Bad to feed upon*

151 *And so*

*Ben Elim the Seer
this is the situation we all found ourselves in
upon our moving out of Eden
And the temporal world for us
was like a family moving into a new home in a foreign land
where everything is out of place
and nobody knows the plan
And nobody had the vision
of what life in a temporal world should be like
Neither Yaatsekawd and Cavah
nor any of us Eerkodeshiy
nor any who were beginning to want to be the Decadarchiy
at that time*

152 *But we soon learned how*

*to be an effective home of love for our charges
And we all
even every one of us
entered into our task with the greatest diligence and delight*

153 *And with the murder of Matteniah by his brother*

*using sorcery
the domain of Bad found a sure foothold*

*And he laid hold of his new found reins of power
And sorcery became the center of his ways
And lies became his means of finding companions
in his views of life
And the sounds of death became his signal to move out
to reinforce his dominance
And he was filled with delight upon hearing the sounds of death
And to him it was like the stench
that draws vultures to their carcass to feed*

154 *And it came to pass that in the midst of these conditions
the Lord Motsah began calling on Enoch to bring divisions
in order to show a clear contrast between good and evil
between the sanctity of marriage and fornications
between purity and corruption
between nourishing ministry and the oppression of traditions
between the sweet and the bitter
and also between all of us who are the Watchers of holiness
and the fallen bullies who are the Decadarchiy*

155 *So Enoch divided the sons of heaven
and thus exposed the evil of the enemy of our souls
and brought the good to light
And he divided the sons of men
to set the marker of the sanctity of marriage
to show us who were our own in holiness
and in this way he shewed forth the corruptions of fornication*

156 *And he divided the waters so every one
and all of us could know
that in the end we must be accountable to Anokeesed
for our use of agency*

157 *And he divided the authority of Elda
to separate it from all other authority
so that a complete expression of the lovingkindness of Anokeesed
would always be found upon the earth
and so that through all the ages of the earth we could all know
that with Anokeesed
there is no wrathfulness
jealousy
nor hatred
or vengeance*

160 *But still*

*with all of the divisions of Enoch
the earth was still not an organized place
nor a sure competent home for us
There was still no absolute direction
forming a life plan of peace and tranquility for mankind
It was like a large family moving into a new home
and where you were to sleep
there was nothing to sleep with
and where food was prepared
there was nothing to eat on or cook with
and all of your clothing
was just laying around in big piles*

161 *And in the midst of this haphazard*

*and spontaneous transitional condition
arose a helping and healing force
And it was our dear ancient grandmothers
And they began to use the divisions of Enoch to set in place
the knowledge and skills needed to make choices
between the contrasts that Enoch showed forth in his divisions
And they brought to the world a sense
that life need not be random and separate
But continuity and intelligence could be found*

162 *But be it also known that at this same time*

*Bad had seven evil grandfathers who could rise up
to counteract this progress in holiness
because Bad saw the exposure of evil
to be threatening him and his domain
And all his evil was brewing beneath the surface
and was kept secret
and a hidden subtlety lying in wait
for the unsuspecting world of the righteous
because the righteous were like Anokeesed
and they could not anticipate evil
and they were innocent
and only could assume the best of all things in their lives*

163 *And what the wicked grandfathers were achieving*

*was lying in wait for the world of love
But because we Eerkodeshiy lived*

*with both the righteous and the wicked
we knew and saw that which was coming*

164 *And dear one*

*at this point we arrive at the vision you saw
where we of the Council of the Eerkodeshiy felt such alarm
that we began to wonder if we should retreat back into Elda
And we all put one foot there when we saw Motsah do it*

165 *And Motsah was hanging on for all He was worth*

*trying to keep the presence of His Father
connected to creation in the temporal world
so it could continue to be openly felt
and interacted with
And He was tasked with securing the purposes of His Father in creation
so they could not be stolen away
by Bad and all his evil hosts*

166 *And at this point the earth was still like a home in disarray*

*And the four directions were not yet established
because only the east was identified in Elda
And righteousness was strong but elusive
And wickedness could not be easily identified by the righteous
And the righteous were not sure
how they must act in order to avoid evil*

167 *And all these conditions were in place on the earth*

*among us and mankind
because the Second Decree of Creation
was not yet put into full effect
And the force of that decree was not defined
nor established upon the earth
And it had little bearing on creation
because only Motsah
Yaatsekawd
and Cavah
had addressed any form of the Second Decree of Creation
by the intervention of the agency of man
for either the doings of creation
or the affairs of salvation*

168 *And as I have shown you*

Motsah went and instructed Enoch

*in how to divide the earth
And dividing the earth had the purpose
of bringing the Second Decree of Creation
into full and everlasting effect*

169 *And the haphazard and scattered way
that we all had been experiencing began to be influenced to find order
by the intervention of the agencies of the righteous people of Enoch
when they divided the earth
And order began to be shown forth in creation
And you will see
that Bad was completely taken aback by these developments*

170 *And Enoch looked back
and he used twenty-two days as the element of righteousness⁵⁵
because of the twenty-two things that were created
during the six days of creation
And the use of that particular element of righteousness
had the effect of reaffirming the purpose of those six days of creation
And in effect
the Second Decree of Creation began to be a force
to set those purposes into permanency
And in this way Enoch laid hold of the beginnings of creation*

171 *And the last act of the wicked before the division of the earth
was the murder of Reshuya and Awkhoo
at the Pool of Heaven
And that tipped the scales
And the knowledge of it resulted in a great determination by Motsah
and all of us
to intervene to set the world in order in a final way
by bringing the Flood to the wicked
and Shabuwa by the hand of Melchizedek*

172 *And the east was identified in Elda
as the direction of new beginnings
And it was a foreshadow of how Motsah would view the directions
and a signal of the coming of Shabuwa
And what happened to Reshuya and Awkhoo was the foundation
for the need to establish the levels of urgency
And this was because the Decadarchiy*

⁵⁵ Jubilees col. 2 line 15 & II Achee 5:94.

*along with their Niphilim
had denied them their new beginning
in migrating westward with their people
But Motsah met them at the Pool of Heaven
and took them back to Eden
And their new beginning took on a new dimension
And their new beginning was glorious for all of us to behold
And the richness of a resurrection
will forever remain in place with man
because of our lovely Redeemer*

173 *And we Eerkodeshiy witnessed a marvelous thing
and we were filled with joy almost to the point of being overcome
to behold the effects of dividing the earth
For by the wise instructions of Motsah
Enoch firmly established very specific forms of connecting the spirit
and presence of Anokeesed into all the holy elements of creation
And the way in which he accomplished it was very special
because the holy presence there was established in such a way
that for the duration of the earth
evil will find it impossible to hide it
or force it into obscurity*

174 *And this is our view of what Enoch did
to irrevocably connect Anokeesed to our world
And he and his people are heroes to us
And the great change you have seen
between viewing the burden of Motsah with one foot in Elda
and that which came before your eyes in viewing the little dwelling
at the rocks of the encampment of Rak and Bayith
has all been brought about by the division of the earth*

175 *And Enoch and his people set in place
the four directions of the earth
and the orders of service
and carefully instructed them in the exact manner
of what they were to speak to mankind
all during the course of the earth
And the power of the element of righteousness used
was such that each of the four directions became a living soul
with the vision of created purpose of Motsah
And this was one of the doings of creation
done by the intervention of the agency of man*

*that was decreed by Anokeesed in heaven
And it was established that the mountains of the earth
would be that which is tasked with the watch care
of the vision of the souls of the four directions
And they are diligent with that which they are entrusted*

176 *And Enoch and his people assigned us each to dwell in a direction
And that direction has become a treasured home for us
And we are always at the ready to receive instructions
to act from those positions
according to the Second Decree of Creation
And we are intent to hold and preserve
the spirit and presence of Anokeesed where we live to be immovable*

177 *And Enoch and the married men of Abarah
expand our instructions from time to time
so that what we do will preside to prevail
And we resist any use of the directions for evil
And the wicked are hard pressed to overcome us*

178 *And the intentions of Bad
and all his evil host
is to bring an alternative definition of the truth
But because man defined the truth
and that definition was established
in accordance with the Second Decree of Creation
they cannot force their way
And they are left wanting
and their voices fade away like an unpleasant memory*

179 *And this is because the Lord was wise
and He had Enoch and his people decide for themselves
what the truth would be
And there were discussions among the righteous
during those twenty-two days
and they counseled together*

180 *And at first they wanted us
the Eerkodeshiy
to define the truth for them
But we withheld
And we said
The truth that we define can be denied by the Decadarchiy*

*because we cannot intervene with agency like man can
as required by the Second Decree of Creation
And our voice in the matter can be overshadowed by them*

181 *And so the righteous in ardent prayer decided
that they must find the definition of the truth with man
But the questions were
Who would do it
and
Where would it come from*

182 And Ebedel opened up before my eyes
a view of the altar of the Asoopah
where the river Bedal entered the Aral Sea
and I do not know if that altar spoke
but I could feel a revelation coming to the people
while they were gathered around her
and the revelation was that the truth was as yet unspoken
but fully known and fully felt by our first parents

183 And it was decided that the purest expression of the truth
was in the hearts and minds of our first parents in Eden
as they looked out at creation
and walked with Anokeesed every day
and that which they felt together with Him in all of those relationships
was in fact
the definition of the truth for all mankind
with every people
and period of time
during the entire course of the earth

184 And Enoch knelt beside the altar and reminded it of what it felt
when Yaatsekawd and Cavah sat there touching it
during the time when he divided the sons of men
according to the sanctity of marriage

185 And Enoch reminded the altar
that it was that very marriage
that brought Eden to be complete
and since returning to Eden
which is the desired pathway for all the righteous
the view of Yaatsekawd and Cavah of the gift of life in all things

will be the purest expression of the truth that will endure
to greet us all when we return to Eden with Motsah the Lamb

186 And Enoch commissioned the altar of Asoopah
to safeguard that very truth for all time
and the altar said

*I will hold that truth through all the ages of the earth
And by me it will be unassailable
for I am a rock of witness
And I have listened this day
to all that has transpired here before Anokeesed and man*

187 And Ebedel continued and she said

*Every rock of Ebedel upon the earth
expressed their determination to deny Bad to use them
to establish any other expression of eternal truth
And Bad had to resort to the rocks of his domain for help
But they were hidden deep in the earth
away from the light of day
And their voices could not be heard
until the wicked brought them forth into the world of light
and into the lives of men
And their lies were cruel
and blasphemed the love of Anokeesed*

188 And Enoch was a prophet

*who diligently sought out how to protect
the people of Anokeesed
And standing before Anokeesed he established
by a strong hand
that men of Abarah down through the ages of the earth
could identify and define twenty-four conditions
that occur among us Eerkodeshiy
throughout the various places upon the earth
that will be designated to bring a powerful witness
of the presence of Anokeesed Himself
and His all-pervasive lovingkindness
into the hearts of the righteous*

189 And those conditions could be used

*as a reliable means of protecting the righteous
and their means of empowerment
because each of the twenty-four of them will be charged*

*to hold within themselves a specific truth about Him
that cannot be intruded upon by evil forces
And these twenty-four conditions have the capacity
to draw compassion from Anokeesed for the righteous to the extent
that all creation will push back against a denial of that truth
And in this way they will shield the righteous
from the effects of such denials*

190 *And thus Enoch joined
the presence and spirit of Anokeesed to the earth
in ways that cannot be erased
and he came directly to the aid of Motsah
with His burden that you beheld at the edge of eternity*

191 *And Enoch established the covenant
with Anokeesed Himself being the author of it
so that Motsah is the Messenger of the covenant
And the evil powers that hate the covenant
will be powerless to diminish it in the lives of those
who chose to live by it with a sure determination
because Anokeesed is the author of it*

192 *And Enoch established that the men of Abarah could
at any time pour the **waters of sweetness** ⁵⁶ upon the altar
to remind all the Watchers of heaven of the First Great Seving
and to remind and strengthen all the forces of holiness
of the pathway that they have chosen
to both urge us Eerkodeshiy on with vigor in our missions
and to remind the Decadarchiy of the shame of their corruption
and in effect cast them out from their strongholds*

193 *And little brother
it was in all these ways that the Second Decree of Creation
was brought into full effect
with the same power that it had in Eden
And it was all done by the intervention of the agency of the righteous
And like a mother and a father
bringing order to their home among the righteous
they magnify the wholesome and desirable
and suppress the loathsome
and they relegate them back into their places of retreat*

⁵⁶ Book of Remembrance of Enoch 10:146-147

*And in all these things
the encampment of Rak and Bayith that stood in the land of Towah
became secure with their protection
And we were all happy and rejoicing
as you saw with me and my companions*

194 And it came to pass that Ebedel moved away from me
and ended her instruction to me
and I saw that Bad and all his hosts
were subdued by the division of the earth
and the valleys of Heleah became their abyss
like unto the high eastern waste places of Mahujah
and their day of recompense found them there with the Flood
and with this we ended our session of seeing with the Urim

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 8

- 1 And it came to pass
that we were urged by the Spirit
to come together again to record the vision
and as I looked with Urim
I saw before me
Motsah and all the council of the Eerkodeshiy were assembled
and waiting before Anokeesed
for Him to speak
and my heart beat faster to be in such holy company
and I had to cling to my faith
that Motsah was up to the task of forgiving me to make me clean
so that my being there would not hinder them in their deliberations
- 2 And the sound of the voice of the Lord brought me comfort
and He said
Little son
Listen carefully for I have come today to teach you (7)
and have you taught
concerning how the Eerkodeshiy became joined together
to become one in their task in preparation for Shabuwa
and again Ebebel was standing by and she said
Ben Elim the seer
I want you to understand that you are going to see
the foundations of Shabuwa through the eyes of the Council of Heaven
And these things have been mysterious
and unexplained to man
But now all will come before your eyes
unfolded in very deed
- 3 And after Ebedel said this
the vision before me changed
and now I can feel the presence of Shem
and it seems to be a time before his wedding
and I see him and he is here
and he looks at me for a moment
as if to nod hello to both of us
myself and Ebedel
- 4 And light is beginning to fill the place where we are standing
and it is plain to me that the Lord Himself is approaching
and there is a deep feeling of reverence for Him

with the three of us together
and the Lord is going to speak
and I prayed quietly to myself
Lord please help me to hear

5 And the Lord said *Ebedel*
this day you are my rock of witness
as the first inscribed in the Council of Elda
And you are a listener for them
And I have come here this day
while I have the three of you together
to bring instructions
and at these words I wished I could shrink back
from being included in such profound company
but there was no turning back

6 And the Lord continued and he said
The vision that is now being seen with Urim
will unfold a needed truth
and a vital understanding in bringing Shabuwa
Since the beginning with our first parents in Eden
and with their forgiveness at the Rock of Ariel
three of the four spirits of life have been known
and well understood
And these three spirits of life are
the presence of Anokeesed
and my presence
and the individual visions of created purpose of all mankind

7 And Anokeesed has been known that He is infinite lovingkindness
And the nature of His being has been felt
by many of the righteous since the very beginning
And His task as a Father
*as the **first** spirit of life*
has been well defined
And the boundaries of it in infinity
have been set firmly in place
For they consist of two desires
that completely encompass His being
and all He is as a Father

8 And the **first** is
that He desires to rescue His children from sin

*as they live their gift of life
within their gift of agency
and we call it **salvation**
And the **second** is **His desire to live with His children**
wherever they go in the transformations that occur
from Elda
to Olam
to Eden
and on into the temporal world
And that desire we call **righteousness** or redemption*

9 *And my task has also been clear
as I have been given many tasks of love
to perform for Him
The first has been to give element form
to enable the Father to live with His children in the temporal world
and that is called **righteousness**
which when extended into heaven is called redemption
And I must walk as a Man with them there as the **second** spirit of life
so I can forgive them of sin and waywardness
in order to bring **salvation**
And by giving element form
I have set in place all the foundations of **righteousness**
by entering into all creation with the visions of every human soul
yea each and every one
to bring **salvation** to all the penitent*

10 *And the **third** of the four spirits of life
are the visions of the children of men
And they were revealed and acted upon in Elda
and can be known by those among the righteous who are humble
And by my obedience
there has been provided many means
of coming to know visions of created purpose*

11 *But the **fourth** spirit of life
even the definitions of the spirits of life of the Eerkodeshiy
has not yet had their task set firmly in place
as they reside in the midst of the gift of agency among mankind
And at this time their task as a community of Eerkodeshiy
is unknown to them
And the spirits of life that reside in all the forms creation has taken
have been defined by Yaatsekawd*

*and made aware of their joining together by Cavah
But this is not sufficient to safeguard
the desires of my Father in creation*

- 12 *And according to how it has been written
during the First Great Sevens the Eerkodeshiy learned many things
even seven great lessons
which they responded to with determination
to follow the pathway of righteousness
And these have been important preparations
And yet
their task as a holy community together
is not as yet known to them*

- 13 *And turning toward Melchizedek the Lord said
It will be your task
and your vision
to call all the Watchers of heaven by the sound of a trump
for a jubilee of days
And you will present their task to them
and define their purpose together before Anokeesed
And they must respond to covenant fully to enter into that task
to purify themselves by sevens
And you are called upon here and now
in my presence
to establish Shabuwa among the Eerkodeshiy
in the day that I shall direct you
And fear not
for I will prepare the way before you
And I will move upon my servants
to go before you in their strength*

- 14 *And then the Lord turned toward me and said
Ben Elim
Melchizedek is one who will have gone before you
as you know
And he will establish Shabuwa among the Eerkodeshiy in his day
But in your day
your task will be to establish Shabuwa
among the righteous peoples of the earth
wherever they are found
and among any who will repent and come unto me
And it will be in tumultuous times*

*But do not fear
because I am able to lead my people in those days
so that many will find opportunity to be blessed
by the truth of the ages which you will bring
And they will be spared in those tribulation times
to find the means to establish righteous communities
that will express the seven fold covenant of Shabuwa*

15 *And in the visions that now lie before you
it will be opened up before your eyes
all the preparations that the three of you will need to make
including you Ebedel
And I will visit you with instructions from time to time
And I make an end
Amen*

16 *And it came to pass
that our little company mingled our thoughts together for awhile
and then the Lord departed
and I saw Shem leave also leaving me alone with Ebedel
and after a moment Ebedel stirred herself
and she began to speak and she said
I will now continue on with you
according to the wishes of the Lord
to explain to you some of the preparations
and understandings that have transpired
in preparation for the establishment of Shabuwa by Shem*

17 *Now understand that the struggles between light and darkness
have been present since the beginning
only to intensify with each passing generation
At the death of Matteniah there were dispersed
eight of the children of Yaatsekawd and Cavah
four on the side of light
and four who supported darkness*

18 *And this dispersal had a profound and lasting effect
upon the course of the earth
and the peoples of it
And the powers of light
and the powers of darkness were shed abroad*

- 19 *And the four children who wore dark countenances
were Kenneh and Awan
and Yakol and Rebabah
And you have been shown much about Kenneh and Awan
as it has been written
And when Cavah named her little daughter **Rebabah**⁵⁷
she did this so Rebabah could know
that her vision was for her to **multiply** comfort
and to **make a large company** of those who are holy
and of those who lived in tranquility in the sanctity of marriage
But now Rebabah multiplied ceremonies of lust and fornication*
- 20 *And when Yakol received his name it was to express
that his vision was one of enduring
and overcoming in order to prevail
And to this day the name **Yakol**
means to be **capable**
but he turned in his vision to gross deceptions*
- 21 *And while Kenneh and Awan
departed in haste because of **shame**
Yakol and Rebabah departed out of **fear**
And one among the Decadarchiy named Kokabel
was drawn to their fear
And he became the principal Decadarchiy to rule over their lives*
- 22 *And Kokabel
who is phosphorus the fourth inscribed among the Decadarchiy
taught Yakol star gazing
And he taught that the signs of the heavens
could define the vision of created purpose of a person
better than the traditions of the inhabitants of Ma'een
which was to be taught from on high
and that the stars could give a true vision to the people
better than by the Holy Spirit
But it was a lie
and a deception*
- 23 *And Zeqel who is generated electricity
the eighth inscribed among the Decadarchiy*

⁵⁷ Strong's #7233

*taught Rebabah to hate reproof and any expectations of purity
And he taught her to pursue lust and infidelity
And Rebabah established rituals of lust
that began to have a female god named **Ashtoreth** ⁵⁸
who is called the **queen of heaven**
And Rebabah became the mother of darkness*

24 *And thus she did indeed **multiply** evil
before the face of Anokeesed
And I know that in time this evil grew
and became a plague upon Israel
and a principal factor which led to their exile ⁵⁹*

25 *And the other four children of Yaatsekawd
did not flee in fear
or shame
or come to embody hate
But they departed being led by the Lord
and they took care to diligently prepare
and considered their leaving to be a mission for Motsah the Lamb*

26 *And Mykar and Arookah were holy
And the name **Arookah** means
to **restore happiness and tranquility**
And when they left Nod and arrived in Qatar
it seemed that her vision was being fulfilled
in restoring happiness to her people
And for a while there was peace where they lived*

27 *And you will see
that these seemingly small motivations
for either good or for evil
continued for many generations
And the influence of these eight children of our first parents
established the very foundations of both evil and holiness
For down the lineage of Mykar
Arookah
Azan
and Emoriy
came the entire practice of righteousness in the regions of Qatar*

⁵⁸ Strong's #6252,6253,6255

⁵⁹ Read Jeremiah 44:12-30

*And from Kenneh
Awan
Yakol
and Rebabah
would come the foundation of many sorts of wickedness
in the valleys of Heleah*

*28 And these eight people intervened with their agencies collectively
over their generations
with their influence
that even today defines the world we live in
And from four people we have the sanctity of marriage
righteousness
salvation
the law of virtue
the gifts of life
freedom
and holy dominion
And from four people we have adultery
pagan gods
slavery
the occult
greed
armies
and death*

*29 But the wicked began to increase insomuch that
the people of Mykar were compelled
to flee from them from time to time
And their happy land began to be worrisome*

*30 And Mykar was very attached to his mother
And his life was changed dramatically by his sister Emoriy
as she relayed to him what the Lord had spoken to her
And he responded to her witness with a whole faith
because the Holy Spirit bore witness to that which she brought*

*31 And this brought to my mind
that I had seen that Azan was similarly attached
to his father Yaatsekawd
and it was very difficult for him to leave him behind
and Azan only departed together with Mykar
because the Spirit spoke to his heart*

and Mykar and Azan
together with their wives and children
departed away from Nod into unknown lands
being only moved upon by the Spirit
and with the expectation of service to Anokeesed

32 And the expectation for all four of them was
that the Lord had a purpose for them to move out together
and that their firm hope was
that they could take with them all the wonderful feelings of Eden
bequeathed to them by their parents and Anokeesed

33 And it has been written
that Mykar took a stone from the river Simca
to be his rock of witness in the new land
so that the feelings of peace and tranquility of Eden
would accompany them there
so when the years passed
and the people of Towah began to become more numerous
they began to intrude upon their camps in Qatar
and their behavior was coldhearted and violent
and their spirits of life were vulgar and ignorant
and Mykar became troubled in his spirit
and his people found they must melt away into the hills
before the people of Towah until they were gone
and they would find that their provisions were stolen
and much effort had to be put into replenishing their stores
before the change of the season

34 At first Mykar thought it would pass
by way of their prayers for protection
and in fact their prayers had a profound effect
however the tranquility of Eden dissipated
in spite of their continual vigilance
and more and more they came to expect
the approach of the ruffians of Towah

35 And as time went on
and the four children of Yaatsekawd in Qatar became grandparents
the situation grew worse
only to become alarming to Mykar
and the Lord began to rehearse a story to me
and He said

*Mykar established an altar up on a high place in the hills
about a day's journey from their encampment
And he came to his altar
And he cried out to me and said
Lord why must we go upon the mountain to seek and hear Your Spirit
as has been practiced by Emoriy
Why can we not hear Your Spirit
wherever we are in our daily lives
For I brought a rock of witness from the waters of Simca to this place
and it felt the feelings of Eden that my mother Cavah felt there
And I joined it with the companion rock upon Qatar
And I often use these rocks
to call for peace in this land
What has happened that there is no peace*

36 *And I replied*

*Ebedel
your rocks of witness from the waters of Simca and Qatar
may answer you*

37 *And I saw the spirit of Ebedel step forward
and she said*

*The Council of Elda and all the Eerkodeshiy
have come to view the Holy Spirit
in an entirely different way than mankind
And this is so because we see ourselves
as the storehouse of the Holy Spirit
and this is because of our unwavering awareness
of the presence of the Spirit of Motsah within us*

38 *And at this time the Holy Spirit is a mystery*

*to all the inhabitants of the earth
and while the righteous hear the spirit
and are often guided by it
it is rare for them to have a conscious awareness
so they can identify the spirit inside themselves
so that they can purposefully interact with it
with good effect in light of the tribulation times
and almost all the rest of mankind
does not believe in the Spirit altogether*

39 *And Ebedel continued and she said*

I say to you

*that as mankind becomes aware of the function of the Holy Spirit
Bad will assert himself to see to it
that the perception will be such
that only certain people can hear the Spirit
So people will go and inquire of those who they call prophets
or acquiesce to the decrees of rulers
who declare that their authority to rule comes from god
And Bad will consider it his victory when people believe
that someone else must hear the Spirit for them
When in fact Anokeesed knows that every person
through repentance
and humility
and with obedience
can hear the Spirit for themselves
And they can learn to distinguish the voice of His Spirit
above all other voices in their souls*

40 *But I tell you
when the righteous learn of these things
many of them will consider that the voice of the Spirit
will be the voice of the Lord coming from Him in His abode
to them in their moments of need
And His abode will seem very distant to them
making hearing His Spirit difficult and restricted
by their imagined separation from Motsah and His Father*

41 *But we of the Eerkodeshiy have a different view
And I will now unfold this great mystery to you
and she looked at me as if to express
her desire for me to record this for the righteous in my day
and I said in my heart
Lord help me to do it in order to please you
And thank you Lord that we get to hear this*

42 *And Ebedel turned back to speak
and she said
Motsah the Lamb is the Word of Anokeesed made flesh
And the Holy Spirit is the Word of Motsah made spirit
And our words to you are called the Comforter
And we comfort you with a knowledge of forgiveness
and we affirm your pathway in holiness with languages of glory
And it is correct to say
that the Word of Anokeesed made flesh did indeed*

*walk upon the earth as a Man
 and He spoke all His words on behalf of His Father
 And He said nothing that His Father did not tell Him to say
 And He spoke with both His words and His deeds
 And in this way all His works
 and His words
 were the words and works of His Father made flesh
 And we speak only the words
 that come out of our sevenfold covenant of Shabuwa*

43 *And all Motsah said and did became spirit
 when He ascended unto His Father
 And in fact
 the sum of all He did while in the flesh
 is the sum total of the identity of the Holy Spirit
 And because He is the Word made flesh the Spirit is eternal
 and can speak His word to any person
 at any time upon the earth
 both before His walk in the flesh
 and during
 and after*

44 *And thus it is that the Word of God gave life
 to all the forms element took in creation
 both in heaven and upon the earth
 And so the Holy Spirit resides
 in all of creation that does not reject Him
 including righteous mankind
 And all creation that embraces Him
 means that all the Eerkodeshiy who are before your eyes
 and even in your very temporal being
 are where the Spirit comes from
 and not from a distant place
 And our words of comfort to you come to you
 as we walk together in the way*

45 *And all things are beholden to Him for their gift of life
 even the Decadarchiy
 with their twenty leaders
 and their two hundred followers*⁶⁰

⁶⁰ Listed in The Book of Enoch by J.T. Milik, 1976, p. 151

- 46 *And all the Eerkodeshiy received their gift of life from Him
even their twenty-four leaders
and their four hundred followers
And that means everything among the Eerkodeshiy is alive
with the Word of Anokeesed who was made flesh
And that which He spoke became spirit in them*
- 47 *And we Eerkodeshiy hold that this Spirit covers the earth
entirely encompassing every human soul
whether they be righteous or wicked
like a blanket of available comfort and enlightenment
And it is called the Comforter
But it is only real repentance and humility
that can allow it to flow into the conscious mind of mankind*
- 48 *And men must try the spirits
so they can become acquainted with the Holy Spirit
and distinguish it from the Comforter
and from their own spirit
or even the spirit of Bad
And I would counsel you to be patient with yourselves
as you process through life learning how to identify the spirits
with safeguards in place to make your comfort
and the knowledge of your forgiveness sure
and your enlightenment enduring*
- 49 *So we view that the Holy Spirit
does not have to come from some distant place
because it lives in you
and also in us
and will not depart from you when you love Him
And we have been instructed by Anokeesed to utterly view
that every human soul is meant by Him to be able to hear the Spirit
to guide them in the way
And it is only their sin and lack of repentance
that blocks their way to hear*
- 50 *And all those who openly reject Motsah and you
as the Decadarchiy have done
have no portion of the Word dwelling in them
And for them there is no voice of holiness to hear
and they have no comfort to bring
And we view such to be the living dead*

*for when they are empty of the Word
they are indeed empty of the spirit of life*

- 51 *And I say to you
that we **Eerkodeshiy** do not sin
and the **Decadarchiy** cannot repent
So **all creation among us** should be viewed
as the storehouse of the Holy Spirit*
- 52 *And when you have had **impure thoughts**
or acted to bring uncleanness upon yourself
visit and drink the flowing water of a **fountain** if you can
And the spirit there will **set you free**
from the effect of such thoughts through repentance*
- 53 *And when you **need the comfort** of the Father
look into the gentle flames of a **fire**
because it **feels His Fatherhood***
- 54 *And when you are **rejected and reviled**
go out amidst the **thunder**
because it feels the inherent **dignity**
Anokeesed has put into your soul as His companion in Shabuwa*
- 55 *And when you feel **impatient** and desire to repent of it
walk in the **rain**
because the spirit of life in it is made of **patience**
And that spirit of patience will come to you*
- 56 *And when you need to feel **uplifted**
by important memories of close times with the Lord
or your departed loved ones
bathe your bare feet in the **dew**
because the dew feels the **memories** you shared with **loved ones***
- 57 *And when you find you need **renewal**
walk among the fresh grass and leaves of **spring**
and find a tiny new leaf to kiss
and **renewal** will come to you in abundance*
- 58 *And when you desire to be **near Motsah** our Redeemer
visit some significant **rocks** who you are acquainted with
because they feel **the love Anokeesed has for His Son***

- 59 *And when you are **burdened**
walk on **mountains**
or bring them to mind
and Anokeesed will **carry your burden** with you
because mountains feel **the burden of God***
- 60 *And when you feel alone
walk upon the hills
and the holy presence of the righteous who have lived before you
will come to you
And it is so because **hills** hold an awareness
of **all your ancestors**
and remembers footsteps of all who have come by their way*
- 61 *And when you struggle **to be obedient**
draw a **pet or some animal** near
and the spirit of **obedience** will come from them
to strengthen you by your repentance*
- 62 *And when you are tempted to feel **dissatisfied**
go and pick the **fruit of trees**
and you can feel the **reality** of your just wants and needs
And the spirit of it will give you back your **clear perspective***
- 63 *And when you are **unhappy**
find a place in the **summer** time to spread your blanket
and eat among the delightful things of creation
and relax
and give it all to the Lord
and your **happiness** will be stronger*
- 64 *And we want to be sought out in times of need
so we can impart the spirit of our Redeemer to you
that dwells within us to give us life
So when you are **sad and forlorn** walk with the **wind** in your face
because the wind is the **healing breath of God***
- 65 *And when you need **a witness** of the **glory** of the Lord
walk among **trees**
because they feel a **clear view of Him**
and they speak with words of distinction*

- 66 *And when you **feel empty inside**
visit a free flowing **river** or stream
and the spirit in it will fill you with the **words of life** in your soul*
- 67 *And when you are in a position to **feel distant from the Lord**
pour out your heart in praise toward the **clouds**
because Anokeesed your Father is in them as **He passes by***
- 68 *And when you feel **unclean** in your soul
and dismayed with that condition
walk and lay down in the **grass**
because the spirit that gives life to the grass is one of being clean
and **forgiven** before the Lord*
- 69 *And when you have a task that seems **too hard to do**
walk among the falling leaves of **autumn**
and your determination will become **vitalized** again
And you will accomplish the task
which all the fallings leaves have done*
- 70 *And when you need **to be enlightened** with answers from the Spirit
find a lonely bright place in the **sun**
and ask Him your questions
And **answers** will enter your heart
And keep all your safeguards in place
and your mind will truly be enlightened*
- 71 *And when life gets **hard to bear**
visit or think of the sounds and smells of the **ocean**
And the **spirit of the charity** of Motsah there will come to you
as it did for Him when He walked upon the waters of the sea*
- 72 *And when **pride overtakes you** and it seems hard to repent
visit the **starry sky** of the night
and do your repentance prayers
and **make plans** on what you can change*
- 73 *And when you need **to discern** what to do
walk at night with the **moon**
and contemplate with the Lord your **answers**
to see if you have the correct answer
And the spirit of life there will affirm you
with the proper course to take*

- 74 *And when you feel your life is in **chaos**
align yourself with the **division of days** like Enoch
and you will find **order** will settle over you*
- 75 *And lastly
when you need **rest from the cares of life**
curl up in a warm place when the snow is blowing in **winter**
And spend time with your Redeemer
praising and thanking Him for His **watch care**
and strike upon someone to help in selfless service*
- 76 *And now I have listed for you
all of the twenty-four leaders among us
and how to access the Spirit of Motsah in us
with each person using the repentance to approach ⁶¹
And remember repentance opens the doorway to the Spirit
And it is wise to put thought and prayers in place
in order to prepare for these encounters
with the Spirit of the Word of Anokeesed*
- 77 *And for the repentant and all the world
even though they may not know it
our spirits blanket the earth like a refreshing mist of inner peace
And the Spirit is natural
and meant to be common to feel
And it comes from all of us who hold it for you
And it is a feeling of the truth because Motsah dwells in us
and what is right can clearly be felt
And it comes from all these places
because your perfect self resides in us*
- 78 *And the Comforter is the elder of the sounds of life
And it is the guide for everything that is spoken in heaven
by those of us who are holy
And we are ever ready to impart to the repentant
the treasures of our Storehouse
But **we must first be friends** with those who love the Lord
and we must know one another
and respect one another
and love one another*

⁶¹ See Chart of the Eerkodeshoi and the repentance to approach in the Handbook of Established righteousness.

*and we must feel with one another
And kind consideration and obedience
causes the flow of the Comforter between us to be a natural gift*

- 79 *And there are three of us on the Council of Elda
who are charged with safeguarding the **Spirit of Motsah**
that dwells in you and in us
And the presence of the Man in you
is the very miracle of life that brings you
into the presence of Anokeesed
and His presence brings your soul
into touch with all of us Eerkodeshiy
and I can see Ebedel has completed what she is saying
and she is stepping back*
- 80 And upon learning all these things Mykar became greatly determined
to call forth the establishment of the Storehouse of the Holy Spirit
among all the Eerkodeshiy for the sake of the righteous
especially in the end of days
and during the trying times in which he dwelt
and that which he established became eternal
to influence days before his time and after
- 81 And he had been told in former times that it was his task
to bring a strong presence of the Spirit that was known in Eden
with him from Nod into Qatar
- 82 And it came to pass
that about a day's journey west of the village of Rahavah
in the high places overlooking the Shaman Sea
Mykar established an altar of prayer
and it was on a high outcropping facing toward the east
and just behind the altar nearby
water seeped out from under a rock to form a little pool
and the water ran gently out of the pool
and disappeared into the ground
- 83 And it came to pass that Mykar prepared himself
and he put all things in order
and he performed a ceremony
to call forth the Storehouse of the Word of Anokeesed
even the Holy Spirit
and Mykar fasted and prayed in earnest

and the Lord blessed him
and He opened up to him a vision of the Rock of Ariel
and he had seen the altar there many times
but with this vision
and the accompaniment of the Spirit
his eyes were opened
and he looked on with wonder
and he had heard the story of his mother there many times
and of her cleansing forgiveness
but as yet
he had not fully comprehended the being of Motsah the Lamb

- 84 And in the vision Mykar looked upon Motsah with his own eyes
as he walked over to the Rock of Ariel
to be with his parents
and he was completely surprised at the sight of his mother
because he had never before seen her bowed down
with feelings of guilt and shame
because of a knowledge of her sin
and he gasped and looked intently
- 85 And he heard the words of Motsah the Lamb
and he watched
and felt those words penetrate the hearts of both of his parents
and he beheld in the vision
the fruits of repentance come into being
as his mother danced around the altar
and he was amazed to see the transformation come over her
as she rose up in the dance
- 86 And he thought she would do it once
but he counted seven times
that she went down to the ground and rose up again
and the joys of her forgiveness filled the world she lived in
and Mykar beheld the spirit of forgiveness come to her
from the grass
and the altar
and the hill
and now Debariel burning upon the altar opened his eyes
and for the first time Mykar knew who Motsah was
and Mykar bowed himself down
in the wonder of who Motsah is
and he was astonished and lay upon the earth

- 87 And his brother Azan beheld it too
and he too noticed what the grass said to Cavah
and he realized the grass presented her
with the spirit of her perfect self
and this is not the first time I have seen two people
see the same vision at the same time
- 88 And after the Lord spoke to their parents
Ebedel turned and spoke to Mykar
and she said
Reproval
repentance
and forgiveness
are the living waters of life
And someday the waters of life will come to Qatar
And I will come with them
That is your task
- 89 And it came to pass that Mykar lay upon the ground
rejoicing for a good long while
and finally he said to the Lord
Why is it that I had to come here to learn this
and Kabodiel was standing by
and she said
From your ministry shall issue forth
the presence of the Spirit in this region
And it shall spread abroad upon the earth
never to depart away
This is your task
and these are to be your teachings
And the water that you call forth
shall be called the Pool of Heaven
- 90 And Mykar knew that the Lord expected him
to ask for the Pool of Heaven before it could come
and that the proper intervention of his agency would cause it to be so
- 91 And thus we see that in this worship before the altar
Mykar had the companionship of the three on the Council of Elda
who are charged with safeguarding one of the four spirits of life
and that spirit is **the spirit of Motsah**
and the guardians of this spirit are
fire which is named **Debariel**

rocks which are called **Ebedel**
and trees who are **Kabodiel**

- 92 And it has been the belief among the righteous since ancient times
that Anokeesed will not force His way among mankind
and this is shown in the Second Decree of Creation
and it says

The Second Decree of Creation
is that all the doings of creation
and all the affairs of the salvation of man
must be done by man
through the power of the interventions of their agency

and I know that the word man here
includes the Man that Anokeesed became
who He calls His Son

- 93 And so the belief and practice is
that when Anokeesed or His Son Motsah have a need
for something to be accomplished on the earth among mankind
He reveals His wishes and will to the righteous
and they will act upon His desires
and when righteous and holy people intervene with their agencies
using the element of righteousness
to request His wishes to be fulfilled
there comes a sure response from the Eerkodeshiy

- 94 But those who intervene must know His desires
and feel His burdens
and feel with Him to love Him
and have compassion on Him
and they must be firmly guided by the truth
with the clear leadings of the Spirit
and when they do this by intervening with their agency
the Eerkodeshiy will respond
and act to cause the request to transpire
it being the product of the perfect joining between man
and Anokeesed
who is the Father in heaven
and the Eerkodeshiy are strong to respond to these requests

- 95 And there have always been holy people
who have acted together with Him in this way
during the entire course of the earth

- 96 And Mykar learned many things
in relation to the Spirit
at his altar of prayer
and he learned not only how to identify the Spirit inside himself
but he learned what the Spirit was not
and it is **not your imagination**
for one can imagine the Spirit speaking
but your imagining it does not mean it is the Spirit
but Motsah can use your imagination to help you
but your imagination is not the Spirit
and the Voice of the Lord in your heart can come to be as recognizable
as any other voice you are familiar with
- 97 And the Spirit is **not a physical sensation**
that is seen as a signal of correct thoughts
and it is not a sign authorizing you to act
a sign can accompany the Spirit
but those who do not know the Spirit
look for signs to replace it
and thrilling physical sensations
may be brought on by the presence of His Spirit
but the sensation itself is not the Spirit
- 98 And it is **not your emotions**
and the Lord can use your emotions to interact with you
or to reveal something to you
and an emotional response is normal
but heightened emotions are not a sure indication
of the presence of His Spirit
for deceivers can often control your emotions
and your legitimate holy human emotions
are essential for you to share together with the Lord
and He has a Voice within you
that is many times a still small Voice
and other times it impacts you deeply
but **His Voice is His**
and it can be recognized
and identified
with mature effort and experience
- 99 And it came to pass that Mykar performed a worship
and the Lord instructed him how to do it
and it was for twenty-two days

and it was for the purpose of calling forth the Pool of Heaven
and when Mahal found it Mykar was very old
and the brother of Mykar named Azan
accompanied him in his ceremony
and they stood together as two brothers
in mighty power before the Lord

100 And the Eerkodeshiy heeded the call
and they moved out to join together in setting all their affairs in order
so they could establish among themselves
a Storehouse of the Holy Spirit
and they deliberated together with the Lord
and the Eerkodeshiy took counsel from Mykar
and together with him
they brought to mind all the desires of Anokeesed
to pour out His Sprit upon His lovely children
and Kabodiel spread the news
and the Pool of Heaven listened and thought upon all these things

101 And on that very day
the Spirit and the presence of the Word in all things
swept over the earth among the people with renewed strength
only to remain in place there according to their strength to endure
and the Eerkodeshiy rejoiced with the knowledge
that they could come to the aid of Motsah in His longings
to guide the children of His Father in the ways of righteousness

102 And it came to pass that all over the earth
wherever the children of Yaatsekawd had gone to dwell
the Spirit swept over the land like a wave of pure light
and all the people everywhere could feel it
and the righteous were sober and attentive in the face of it

103 But those who knew not Motsah were troubled
and called upon the spirits they followed for help and comfort
but to no avail
and it took some time for them to deny the things they felt
and they were afraid of mountains
and thunder
and noises in the night

104 But the righteous drew closer to creation
than they ever had before

and it went beyond their living skills
now the spirits in creation seemed closer
and gave them the sense that they were their caregivers

105 And Arookah had also been present at the altar
and she witnessed it all
and when they arrived home Arookah said
*I have discovered at the holy altar
that my vision goes beyond comforting my husband and family
Motsah has shone favor upon me in my unworthiness
that He is calling me also to be one who restores happiness to Him
and to all our kindred among the Eerkodeshiy
Oh praise Him
Oh joy of joys
that I can attend to my Motsah the Lamb
to bring Him comfort in His burdens
And now the wicked and their threatening behavior
will be much more bearable for me
because now I can fully give my life to Him in deeper ways
And I am thus **born again** as to what I mean to Him
and as I saw this I knew that Arookah could not know
the full extent of the influence of herself and her husband
throughout the course of the earth
and that it would help restore happiness
for multitudes upon the earth*

106 And Mykar said
*I too have been **born of the Spirit**
because now I know of a surety what Motsah means to me
and the two of them rejoiced together in the arms of one another
before the Lord and their people*

107 And it came to pass
that they began to teach all they learned at the altar
and their testimony together was strong
and they had learned it from the Lord
and this is important
because when they left Nod only their parents understood
who Motsah is
and how He is Anokeesed made flesh
and can intervene with His agency to bring salvation
and they taught these truths
which carried on generation after generation

and there were many who began to know
what it means for the righteous to intervene with their agencies

108 And it came to pass that when they were done
and had returned home to rest
Azan looked up at Mykar and he said
Little brother
I have been listening to Anokeesed
And the languages of all the Eerkodeshiy are familiar to me
After we rest let us prepare once again
to ascend up to the altar before I return to my dwelling place
for I have something to request of Anokeesed

109 And after everything was put in order
they went up to the altar again
and Emoriy blessed the altar with the song of the dance
standing in place on the west side
because the altar was located on a brink
and could not be danced around
and they all drank from the little pool
and kindled their sacred fire

110 And Azan was small in stature like his father Yaatsekawd
and this time Azan was presiding over the ceremony
and I have never before seen him so bold and powerful
and he moved with a sure determination and confidence
and he said
Oh Anokeesed I have a request to make before You

111 *All the Eerkodeshiy have been given strong*
and holy spirits of life
And it has now been established that they will be
the Storehouse of the Spirit for the righteous to draw upon
when in the midst of their daily walk
or during times of inquiry
or times of distress
And there is nothing more wonderful
than the blessings upon the repentant which they can bring
arising from the Spirit of Motsah which they hold

112 *But my desire is to enlarge upon this blessing*
seeing that the Decadarchiy can oppose the Eerkodeshiy
who are their counterparts in creation

and can act to try to suppress the Spirit which they hold
And their intent is to make every effort to influence your children
with sin
and corruption
and to build a barrier between them
and Your wonderful spirits of life in creation
And this will be their effort
to cut them off from the Holy Watchers of heaven ⁶²

113 *Therefore Oh Anokeesed*

my request is that You Yourself
*will cause there to be identifiable **conditions** among the Eerkodeshiy*
that will be separate and apart from the definitions that they hold
and different in character than the Spirit
that emanates from our lovely Motsah
But may it be a Spirit of Your personal self from Elda
*And that these **conditions** will be intertwined*
among certain occurrences within a group of Eerkodeshiy
separate and apart from that which the Decadarchiy have access to
so your lovely children can find occasion
to feel You in ways that will protect them from beguilements
and the falsehoods of lies and decepts

114 *And in this way*

Your children can find the means to be protected
when the truth is affirmed and then denied by the wicked
in order to extend the influence of those who work in darkness
to prey upon the righteous
and to beat them into submission

115 *And Oh Anokeesed*

will You please cause it to be so
that all during the entire course of the earth
in every land and place of habitation
where a man who has chosen the purity of Eden to live within his soul
will be able to establish these conditions
to suit the needs of his people
together with the circumstances in the midst of creation
where his people dwell

⁶² Kobelski, p. 9.

- 116 *And Oh Anokeesed I have seen afar off
And I perceive that there will be three among the Council of Elda
who will carry the task of safeguarding Your presence in creation
and in the souls of men
And I have conferred together with them
And they are of one mind with me in this matter
So I now humbly request Oh Father
that the Spirit of Your lovingkindness that is out of the reach of evil
will be installed in all that will be established
within the Storehouse of spirits
to be felt by Your children in the purity of their hearts
coming from their repentance and dedication to righteousness
And may Your presence there be an eternal reminder
to both the Eerkodeshiy and mankind
that Your truth will triumph over evil*
- 117 *And I ask further
that each condition will hold in perfect preservation and safety
some **glorious truth** that they are assigned to hold
and that these conditions will be the means
of shielding your lovely righteous ones from evil
and from all that Bad can accomplish by his denials of the truth*
- 118 *And it came to pass when Azan had said these words
that the Spirit and presence of Anokeesed
descended upon the company at the altar
and all the people fell to the earth
and the voice of Anokeesed was heard to say
All that you have asked of me shall be done
And I am well pleased with your requests*
- 119 *And I tell you now that there will be a Book of Life written in heaven
And it will be preserved in Elda
And it will be a record of every occasion
when a human soul has felt my presence
and the innocent purity of life that I bring
And it will be read in the day
when all the children of men stand before me
and immediately the Eerkodeshiy burst into song
and they sang praises to Anokeesed
and they said
And the Book of Life will be written to honor You
and to comfort You*

*and to confirm forever the excellency of Your Fatherhood
And You shall be exalted and praised forever without end
And only those who choose to deny You
and speak blasphemous words against You to deny the Spirit
will be cast off*

120 And I was very moved at the sight of this
and I could hardly keep my composure
and I saw that all the Eerkodeshiy listened carefully
and the three on the Council who were to be tasked
with safeguarding the spirit of life that is Anokeesed in all creation
took their task very seriously
and they are **Malakiel who is mountains**
and **Pawnel who is the rivers of the earth**
and **Sarahel which is the name of the oceans**

121 And I beheld that their task
was not to defend the presence of Anokeesed
in the element of those conditions from evil
because no evil can encroach upon His presence in any way
but they were tasked with the work of broadcasting
His protecting and life-giving presence in these twenty-four conditions
into the hearts and lives of all the righteous
all throughout the earth forever

122 And when I saw such a comforting love
I could withhold no more
and I wept for joy before the scribes
and that which is written in the Book of Life was so powerful
that Motsah the Lamb while in the flesh
defined knowing His Father as the source of salvation
and eternal life ⁶³
and He considered it to be a far greater treasure
than He Himself had to give
and the worship of Mykar and Azan ended
and the news of it spread far and wide among the people of Qatar

123 And it came to pass
that those who heard about these acts of intervention
knew that when a person repents fully
in the spirit of love for the Lord

⁶³ John 5:24, 17:3

and for their fellows
that they are able to get a sense of their perfect self
which is their vision of created purpose
and such a view serves to convey a sure knowledge of forgiveness
and forgiveness begets more repentance
and the bud of forgiveness increases to bloom
to become the flower of the knowledge of salvation

124 And the spirit of renewal and cleansing
and the return of the Spirit with forgiveness
is the richest of all the experiences of life
and no one can achieve a full sense of their gift of life without it

125 And it came to pass that when next we took up Urim
the vision continued
and before me was a man
who is a great-grandson of Mykar named Hoshama ⁶⁴
and he determined that the vision of a person
which is the very reason Anokeesed created them
and is one of the four spirits of life
that should be called forth to be safeguarded in the world
in light of the strenuous attempts of evil
to destroy any knowledge of our perfect selves
to cut us off from an awareness of the joys of our forgiveness

126 And Hoshama was determined to follow in the footsteps of his fathers
and he pondered upon these things for a long time
being careful to be led by the Lord in all things
and he used the altar of Mykar for his daily walk with the Lord
and in those days he began to be old
and his hair was snow white
and he was bent over some in his walking

127 And it came to pass that in spite of his old age
he was determined to act
to ensure the gift of life would remain abundant
and he went up to the altar
and it was now close by
because they had moved their encampment westward
to avoid the brigands of Towah

⁶⁴ Strong's # 1953

128 And it came to pass
that Hoshama fasted and prayed for many days
alone at the altar
and in the course of his fast one morning in the early dawning light
he had taken time to eat
and the **fountain** of the little pool spoke to him
and she said
*I am from the east
And I am one among the Council of Elda
who has been charged with safeguarding the visions of men
And I have known you since the day of your birth
for I washed you here at this place
And it is I who have labored to bring your vision to the full
And at this time your wife is with child and she is about to be delivered
And I am now here with you
as you prepare to call forth this same protection for all the righteous
to safeguard their visions*

129 And Hoshama marveled greatly
and wondered what it could mean
and he pondered upon all he heard all throughout the day
and he worried about his wife

130 And once again
in the dimness of the dawn of the next morning
the ground beneath the altar spoke to him
and it said
*I am **Regel** from the south
And I am one among the Council of Elda
who has been charged with watching over the steps
of all the children of the righteous
as they walk in the way in their pursuit of fulfilling their visions
And I have walked with you all the days of your life
And I now rejoice
that you have come to intervene with assistance for me*

131 And again Hoshama was astonished
and he thought to himself
*I have strong companions to help me
and I have not known it*
and he praised and thanked Anokeesed and Motsah the Lamb
and Hoshama continued to offer his thanksgivings
unto the Lord without ceasing

- 132 And yet again in the dawn of the next day
the **wind** began to blow from the west
and it sang over the tree tops behind him
and Hoshama got himself up upon a high place
and he said *Rahaviel*
why have you come to visit me
and she said
I am one among the Council of Elda
who is charged with bringing the spirit of forgiveness from Motsah
that is resident in all the Eerkodeshiy
And I come from the west to assist you in your task
And I am ready to go forth
with the news of all that is accomplished here
- 133 Now Hoshama knew
that resident within creation were a myriad of voices
who spoke the languages of reproof and repentance
and he wondered
Are there languages of glory
- 134 And it came to pass
that Hoshama became determined to call forth
together with his three companions
the languages of glory in creation who would bear strong witness
of a sure knowledge of forgiveness
- 135 And he stood forth before the altar on his twenty-second day
and he intervened strongly to call forth and set in place
a sure standing for **the third spirit of life**
that is resident in all life in creation
and he challenged the forces that fight against feeling forgiven
and he called upon his three companions
to confront pride and shame wherever it is to be found
abusing the beloved ones of the Lord
- 136 And as I was viewing him in these prayers and declarations
I could see how that which he was doing
was a great assistance for Samar
and all during the course of the earth
for those who reprove with lovingkindness
and I saw further that these three of the Council
followed her all during her life
and were primarily responsible for her success in teaching Ozen

- 137 And I saw also
that Kayal followed with Hoshama all the days of his life
because of the washing at his birth
and it was she who built a bond
between Hoshama and his grandfather Mykar
and between him and the altar
- 138 And since the day of his weaning
little Hoshama would not let his grandfather out of his sight
and it seemed to me that there was a few generations between them
and Hoshama fed him
and took care of him
and covered him up at night
and slept by his side
and he was just a little lad
and he asked many questions
and I could see now
that it was the three Eerkodeshiy who drew them together
to ensure that Hoshama would benefit
from the testimony of Motsah that Mykar held
and it was successful because from an early age
Hoshama became fixed on his love for Motsah the Lamb
and no force could pry him away from his rich joy in his Redeemer
- 139 And it came to pass
that Hoshama would have the Lord visit with him
and they spoke together often
and Mykar would say *My little son*
what did Motsah tell you today
and Hoshama would speak with him
about how he and the Lord would be together in his play
and in all these things Mykar was comforted
and when Mykar passed away at the Pool of Heaven
Hoshama was seven years old
- 140 And Hoshama grew to be a man of Abarah
and he could cross over
and immerse his spirit in Eden anytime
and he did not learn much about the process of creation
or the depths of mysteries
but he was very learned in reproof
repentance
and forgiveness

and solely focused on Motsah the Lamb
and he was truly a friend and companion to the Pool of Heaven

141 And it came to pass
that he grew to be a goodly young man
and he was tall
and thin
and fast in the pursuit of his prey
and in the course of time
he married a young woman named Afaf from the Pishon Valley
and she was as determined as he was
in her devotion to Motsah the Lamb
and when their dwelling place would be lit up in the night
from the presence of the Lord
she would listen to what was said
and watch them when they spoke together

142 And much time passed
and they had a family
and their children grew into adulthood
now the name **Afaf** means *the dawning of a new day*
and she was indeed the feelings of his heart
and more than anything they sought
to comfort Motsah in His many trials
and nothing else in life mattered so much to them
than to bring Him comfort
and I believe I have never seen so profound a bond
between the Lord and persons in the flesh
than that which flowed between them
and I know
it can only come from crossing over into the heavenly realm
that arises out of complete devotion to virtue and qualities of spirit

143 And in those days when their children were grown
Hoshama and Afaf began to despair for peace to come
to comfort Motsah
because the wicked of Towah
began to encroach more and more into the land
and it seemed that none of their children
would be able to make the spiritual gains it would take
for a decisive change to be effected to bring peace

- 144 And Hoshama took over the altar of his grandfather
and he drank water from the pool before he made his sacred fire
and it was the same fountain as he was washed in at his birth
and he remembered the ceremony of his grandfather
to call forth the Pool of Heaven
and the presence of Motsah the Lamb
- 145 And about the time when Hoshama determined
that he was going to call forth protection for the visions of the people
Afaf came to be with child in their old age
and it turned their world upside down
and when he heard of it Hoshama thought
What can be the meaning of this
and both of them were old and grey
- 146 And when Hoshama was at the altar for his forty days
he only had water most of the time
and on occasion he was brought food by a youth
and Afaf worried for his welfare
and she was about to deliver
and Hoshama was unaware of it at the time
- 147 And on the last day
which was the day of the New Year
during his final declaration with his Eerkodeshiy companions
by a sure hand
with his intervention
and having repented for his lack of faith
in his hope for the dawning of a new day
Afaf appeared at his altar seeking help in what to do
in the midst of her travail
- 148 And I saw her climbing up to the altar
being heavy with child in her old age
and I had seen this before when I first looked with Urim at this tablet
and I had no idea of what it meant at the time
and now I have arrived at this same moment in viewing Afaf
as she is seeking a place among the large rocks to deliver her child
and because of all this I can sense
that what I am about to see will be a central pivot point
in the account coming from the Covenant Tablet
and I can discern that she came to his altar
partly because she was worried for his welfare

and partly because
for some reason she had no help with her delivery

149 And when she arrived
they were prepared to sound the Trump of Amen
and she sat upon the ground
and the two of them delivered the child together
with the women who were in attendance
who washed the child in the water of the pool
that had once washed the child's father
and the Lord came and helped to wash the child
and I think I was the only one who saw him
and it was a little boy

150 And they named the child **Rak** ⁶⁵
because it was his vision to be gentle and *tenderhearted*
and during his washing the Trump of Amen sounded
making the child an integral part of the ceremony
and the final declaration
for the protection of the definitions of the spirits of life in creation
became built into his soul

151 And with the sounding of the trump
the Lord said to **Hoshama**
*The Great God in heaven **Anokeesed has heard you***
And you can now be comforted
because this little son that is born will give rise to the generation
that will bring comfort to me and my Son Motsah

152 *And the comfort will not be momentary*
And this comfort will join with the Council of heaven
and with the righteous of the earth
and with the righteous in very powerful ways
for the duration of the earth
*And the **enlightenment** of Motsah*
that was witnessed at the Rock of Ariel
will be at the disposal of the righteous
And the righteous and all the elements of the Eerkodeshiy
will work in concert together
And all of them together

⁶⁵ Strong's #7390

*will rise up seven times in the joys of forgiveness
and speak the voices of the **seven thunders***

153 And it came to pass
that as this vision was coming to completion before me Ebedel said
*What you have just witnessed can be seen as a foreshadow
of the birth of the mother of the Lord
seeing she too would give rise to the generation
that would bring forgiveness in the life of her Son Motsah*
and I felt also that Rak was born of old parents
much like John the Baptist
and I pondered all this in my heart
with both thanksgiving and wonderment
and I saw that the **thunder**
and **stars**
and the **sun**
are the **guardians of the visions of the image of God**

154 And the ceremony of Hoshama was strong
and in those days the people began to notice
that the Eerkodeshiy were loving them in new ways
and the comfort they felt during times of distress was noticeable
and guilt and shame were more easily overcome
when the strong spirit of forgiveness was shown forth
in the view of their perfect self

155 And now I know
that whichever Eerkodeshiy is designated to be our kindred
is for the purpose of giving us a close source
of the feelings of forgiveness
and whichever of the Eerkodeshiy
that we are counseled is our principal Eerkodeshiy
is for the purpose of safeguarding us from the effects of pride
and in this way
our assurance in our hearts of being forgiven is enlarged

156 And Ebedel is continuing to speak.
and she said
*Rak was named by his parents
But we Eerkodeshiy call him Peyida⁶⁶
because **he will be one who will not walk in the way of the people***

⁶⁶ Strong's Concordance #6504 & 6514

*and he will reserve himself to walk with Motsah the Lamb
in the midst of the Eerkodeshiy*

- 157 And I can see Peyida is a powerful prophet
and the first I have seen besides Enoch
wearing a worship garment of a leather girdle
and as he grew up
only having parents for a short period of his childhood
he was always gone out alone into the countryside
to be with the Lord
and his circumstances reminded me a lot of John the Baptist
- 158 And Peyida began to eat only that
which was to be found openly upon the earth
and all the people marveled when he brought them apricots
which he had developed in his times away alone
- 159 And my eyes were opened up to see the vision of Peyida
and he was taught by the spirits of the Eerkodeshiy
which came to him from the Storehouse of the Spirit
which is the inheritance passed down to us from his fathers
and he taught that there are **four kinds of reproof**
- 160 And the **first kind of reproof is from Anokeesed**
and it comes in the form of Anokeesed calling you to repent
for forgetting how much He loves you
and for not remembering what a treasure you are to Him
and His reproof reminds you when you are treated with disdain
of the knowledge that in your perfect self
you are the most exciting thing that has ever happened to Him
and that His forgiveness is up to the task
and can
and will
make you clean and restored back to your perfect self
by the powers of repentance
- 161 And His reproof leads to you being aware of His respect for you
and that His wonderful desires for you are attainable
and that you and He can attain triumph over evil
only to be assured of the fullness of the gift of life
and in this way the reproof of Anokeesed
brings one to a continually present newness of life

162 And His reproof abides in the east
and in His walk in the flesh
Motsah expressed the reproof of His Father often
and people like Zacchaeus found out
how much they were loved and cherished by Anokeesed
in spite of their sins
which knowledge came by their repentance and confession of sin

163 And the **second kind of reproof**
is the **reproof of Motsah the Lamb**
and His kind of reproof is for specific acts
or deeds of sin
or error
that diminish your ability to walk with His Spirit
because He always desires to walk with you
and His reproof is always gentle
but sometimes urgent
and it is always honest
and leads to the center of your need to repent
it is wise and considerate
and led by the Spirit of compassion
and a call to love both Him and your fellows

164 And His reproof always urges you
to do the kind of repentance
that is joined with forgiveness
and it generates living life in rich happiness and grace
without ill will or rancor
in the face of the sin to be seen in your fellows
and His reproof is what Motsah feels with you in the south

165 And the **third kind of reproof is**
the reproof that is like the Eerkodeshiy
and as I view this
their reproof is entirely new to me
and I can see that Peyida is focused entirely
upon speaking only of the reproof of the Eerkodeshiy
and Motsah while upon the earth as a Man
taught this kind of reproof also
and the reproof of the Eerkodeshiy is **to call you**
back into Oneness with the holy spirits of life in creation
and in one another
and most of all in your perfect self

or that is to say your vision
and into the Spirit and presence of the truth
by bringing **enlightenment and understanding**

166 And immediately

I began to desire examples of this reproof
that was new to me
and I began to view Peyida in the vision
and he heard that an encampment of some brigands of Towah
were moving closer to his settlement
and he went out to see if he could discover them
and he could blend in with the Eerkodeshiy
in the same way as Amazyadad

167 And it came to pass

that he espied a group of women
children
and slaves
harvesting roots to put into their supplies for the winter
and Peyida was dressed very simply just like them
and he walked into their midst
and began to dig with them
just like he was one of them
and he was casual and bold
and all of them knew he was a stranger
and he spoke quietly and comfortably to them
and they laughed together

168 And when they sat down to eat

Peyida brought apricots out of his travel bag
and he shared them with the people
and they seemed to never have had apricots before
and they compared their food with interest
and when they told him how they prepared the roots
he began to explain to them that the plants with those roots
could bring them rich blessings of healing
and he unfolded to them the definition
of the spirit that gave life to the roots
and he was able to bring them light from the Lord
that caused them to feel the truth of the love that created the roots

169 And they were astonished

and some of the women quietly wept

in coming to this understanding
and one of them was a slave
who was stolen from north of the Aral Sea
and she said her father had taught her that very thing in her childhood

170 And he began to expound to them
that there were many things that they used
that were created for them by the Creator out of His love for them
and all the people listened intently
and there was something about Peyida
that brought comfort to their weary souls
and they bid him to continue with them through their harvest
but by and by
when they looked about he was gone
and there was much discussion as to who he might have been
and some of the most bitter among the slaves
said that he was a crazy man

171 And upon viewing this example I began to get an idea
of what reproof after the manner of the Eerkodeshiy
would be like
and then I saw Peyida speaking to the people again
after some time had passed
and I looked upon the scene with keen interest
and he approached the group once again
and this time they all were shaking trees
and the children were up in the trees
and nuts fell in abundance
only to be gathered into baskets by the people

172 And the weather was cooler this time
but still Peyida was dressed in much the same way as the people
and he stepped in to help in the harvest
just as he did before
and this time the people were glad to see him
and many crowded around him
and when it came time to sit down to eat
he brought out wonderful grapes to share with them
and they were eager to learn of grapes
because they had only known of bitter wild grapes
and his were sweet and good

173 And once again

Peyida opened up to them the loving spirit of life
that made the grapes to grow and prosper
and he told them the definition of grapes
that the loving Creator who made grapes put into them
could strengthen their trust to be taken care of by Motsah
when one finds themselves to be afraid of the dominance of evil
and they all knew they were under such dominance

174 And he told them

that the lovingkindness of the Creator Motsah
was in everything surrounding them in creation
and it is known as the Eerkodeshiy
and the **grapes** feel
the assurance of His presence can bring trust
that He will deliver you from evil
and from oppression and bondage
and that *He can be trusted to guide them to be holy*
and secure in the face of pride and crudeness ⁶⁷
and I wondered if any of them had escaped after that

175 And he told them that **nuts** feel

trusting that creation will provide for you
and issue forth life giving provisions
both with your bodies
and your souls
and in this way grapes and nuts share a kindred spirit

176 And Peyida departed away

and was sorrowful to leave them
and the people longed for him to come back
but when he next encountered them
he beheld them from a distance
while still hidden among the Eerkodeshiy
and he saw that their overseers had sent strong men to lay hold of him
and he departed away
not to be able to visit them again
because his marriage was about to take place

177 And thus we see

that Peyida was the first to take the message of lovingkindness

⁶⁷ Strong's Concordance #1219

into the domain of the wicked
and he used only the reproof of the Eerkodeshiy
to speak to their hearts with enlightenment
and in this way he sought them out
and taught them the repentance of love
and it **was a repentance that is joined to forgiveness**

178 And upon viewing all this with Urim
I began to inquire of the Lord
as to just what repentance would be that is joined to forgiveness
and I wondered how is it different than other repentance

179 And it came to pass
that I was taught this simple and profound truth
and it seems like I should have known it all along
but I know it is a wonderful mystery
that has been opened up
by the vision through the eyes of God by Urim

180 And this is what I was taught
there are many levels
or kinds of repentance
and they are all good and needful
and they all bring peace and harmony
among the people of the Lord and beyond

181 But there are certain qualities of focus with repentance
that make it much **easier to feel forgiven**
and other conditions
where feeling forgiven becomes almost impossible
and for those who commonly do that kind of repentance
their only source of forgiveness comes with the passing of time
when the sin or error is out of mind
and forgotten by all concerned

182 And this is what I mean
for example when you have caused embarrassment
or injury
or mistreatment of your fellow
and you repent so you will not be in trouble
or rejected
and ignored
then confessions and apologies are very hard to sincerely accomplish

and it seems as if when you admit to the error
it feels to you
that the experience of your sin will never go away
and those to whom you are apologizing
often receive it with skepticism

183 And even if you do repent and apologize
feeling forgiven becomes dependent upon
the behavior and acceptance of the one who you offended
and they may relish the sense of control they have over you
through lingering levels of rejection
and while the apologies and repentance are very necessary
and good in the eyes of the Lord
feeling forgiven will be elusive
in the face of those who hold grudges

184 And another focus in repentance
that has an element of love in it is better
because then you can apologize and repent
because you love the person you offended
and when your repentance bears witness of that love to them
then you feeling forgiven
is temporarily not dependent upon their response to you
and you can find resolve within yourself
and in this case resolve has the feeling of forgiveness
however this vital repentance is not yet connected to forgiveness
for if the one offended should bring the issue up again in the future
then the forgiveness you felt will evaporate away
and the sin is like a little wall between you and them

185 And there is a focus in repentance
that is **solidly connected to forgiveness**
which forgiveness is delicious to your soul
and it is the forgiveness that all repentance is meant to result in
and that is when you repent
while sharply focused on your love for both the one offended
and the Lord
and bringing the Lord into it changes everything
when you apologize to the offended person and to the Lord
and you are sorry for what both of them had to feel
because of your sin
then the feelings of being forgiven
flows freely from the source of forgiveness

and is not dependent upon the response of the offended
either now or at any future time
because you have loved the Lord
who is the source of the forgiveness in your repentance

186 And a person can even endure the **fourth kind of reproof**
which is the reproof of Bad

and still feel free flowing forgiveness
and the reproof of Bad is full of accusations
and blame
and rejection
and disgust of you
with the view that you are totally bad
with no good in you

187 And when you turn the other cheek
and repent for the incident because you love them
and most of all
because you love the Lord
and you feel with Him all that He had to feel with the one offended
and you have compassion on Him and them
then the feeling of grapes is your fortress
and the Lord forgives you
and you need nothing more now or in the future
and you and the Lord together can resolve any issue in any case
and you are able to pray effectively
for those who spitefully use you
and the forgiveness of our hero Motsah triumphs forever
because you have resolved the issue completely
inside yourself with Him
oh happy day

188 And it came to pass that I beheld with Urim
that all of the reprovals of Bad are filled with the sounds of death
and can be overcome and answered
with the sounds of life
and the sweetness of an innocent heart
so do not return sounds of death
but return good for evil
even if only in your heart

189 And these three men
Mykar

and Azan
and Hoshama
called forth rich and everlasting righteousness and salvation
for the safeguarding and protection of three of the spirits of life
that give life to creation

190 And Bad became enraged
because he wanted his Decadarchiy
to become the storehouse of **his** spirit
but they could not
because **he was not** their source of life
and he determined
that perhaps they could be like a storehouse
for some of his desires

191 And in the course of a long duration
clear until the Decadarchiy held a council with one named Hammurabi
did they achieve being **a storehouse**
for the satisfaction of possessions
and now at this writing they are spread over the earth
and preside over the lives of both the righteous
and the wicked in our tribulation times

192 And it came to pass that the vision continued
and I see that the dwellings in the village of Rahavah
are made of stone with thatched roofs
and one of them is placed up against a cliff
as if there may be an opening in the stone wall there
and this is where Hoshama was born
and taken immediately to the altar of Mykar for his washing
and where he lived at the time Peyida was born

193 And Hoshama had been very attached to the Pool of Heaven
and he was in the forefront of those
urging for continued gatherings there
and Hoshama grew to be a tall and lanky lad
and he was a slinger
and he hunted with a sling
because he did not like the blood of the usual hunting weapons

194 And it came to pass that he taught Peyida to hunt the same way
and his father called him Rak
seeing he was born at the altar in the midst of a ceremony

that was intended to bring an ease to the burden of Motsah
and Hoshama considered that his great hopes
for rest to come to Motsah lay with the child

- 195 And it came to pass that at an early age
Peyida saw his elderly parents pass away
and he was raised up by a sister and her husband
and it seemed he was hardly ever home
but he was continually out upon the countryside
walking with the Eerkodeshiy
and he said that they were his teachers
and it was known that he tended to plants and trees
in a valley far to the south of his village
and he tended them with diligent care
- 196 And he began to be looked upon as a wayfarer
and he avoided wearing the kind of clothing
commonly worn by his people
but he preferred leather clothing made of deer skins
and of the great ayallah
and some mothers did not want him to marry their daughters
but there was one named Bayith
who insisted that she would be his friend
and she would find frequent occasions to be around him
and I saw that the Eerkodeshiy highly approved of Bayith
and they both joined with Peyida
to support him in the hunt
and with the fruits that he grew
and he was very swift in pursuit of his prey
and he would bring rich provisions to her family
and delectable fruits of apricots and grapes
- 197 And it came to pass
that by these things he won over her mother
and the family of Bayith would come to help in the harvest
of the rich new fruits that he grew
and as they grew through the years
the two of them fell in love
and she was very pure and holy
and she had a similar mind to separate from her village
in order to walk with the Lord
and mingle with the Eerkodeshiy

- 198 And Peyida sought out espousal gifts
and he selected upon an egg of a water bird
and it was snow white
and a little bag made from a coney skin
and he said
*Your name is like the feeling of an egg
because the egg is the home of a new spirit of life
that is meant to live with the waters of sweetness
And I want you to be a voice of warning in the face of impurity
And the coney is a guardian of the sounds of life for Ebedel*
- 199 And Bayith gave him a walking stick
well-shaped and polished from an apricot tree
because she said he would be one who would help her
to establish provision for the day when Motsah would rest
and she gave him some sunflower seeds
so he could plant the love of repentance abroad in all his travels
and sunflowers are the elders
of the voice of repentance for the Eerkodeshiy
- 200 And it came to pass
that the day of their wedding arrived
and the preparations for it took some days
and people were gathered from all around
to see the wedding of two wayfarers
because for some it was a curious thing
and the fountain and the rocks of the altar
were used as rocks of witness for the wedding
- 201 And I can see the procession of the bride
winding its way up to the altar
and it was as if the rocks had their arms opened up to receive them
and the altar was on a flat place high up
overlooking the encampment of Rahavah
with a half circle of rocks up against the cliff behind
and the altar was on the brink of the edge in the front
so the earth felt like it was holding the wedding company in its lap
and the feelings of love emanated from the Eerkodeshiy
and there was no doubt that the Eerkodeshiy attended the wedding
and some who were skeptical were comforted by the richness of it
- 202 And when the ceremony was over
the Eerkodeshiy knew full well who belonged to them

and I could feel that any who would come against this couple
had better beware because of the intensity of the spirit of protection
that was there for them with the thunder

203 And it came to pass that afterwards at the feast
some late guests arrived from the north
and they had news
and they said that an encampment of men of Towah was nearby
and they expected they would sally forth in the springtime
to threaten the village of Rahavah

204 And the wedding took place in the fall
when the provisions were put by for winter
and the people of Rahavah knew
that if the brigands ran short of supplies during the winter
they may come to pillage their village
and in the midst of the comfort of the watch care of the Eerkodeshiy
that was felt at the wedding
this message brought unease

205 Now it was their custom
to build a dwelling for a newly married couple
especially before winter
and everyone would work together to help

206 And after a few days
the elders of Rahavah assembled behind the altar
in the semicircle of rocks
to consider the matter of the new dwelling
and Peyida and Bayith came to stand before them
and after a while they came gently forward to speak
and they informed the elders that the Lord had been guiding them
to depart into the Pishon Valley for the winter
so it would not be necessary to build them a dwelling there

207 And when all was ready
and the goodbyes were said with many tears
the family of Bayith⁶⁸ were determined to go with them
so it could be known that they would be provided for during the winter

⁶⁸ Strong's Concordance #1004

- 208 And Peyida and Bayith stayed the winter
and they dwelt near the oak of Nasheem
and the valley there was much warmer than the heights of Rahavah
and the Pool of Heaven ministered to Peyida and Bayith
and she had never been there before
but he had passed by on occasion unnoticed
- 209 And it came to pass that during the first signs of spring
when their provisions were lowest
the Lord appeared to Peyida in the night and told him
that as it may be expected
the brigands from the north had come to pillage Rahavah
and the Lord directed him to take his wife
and depart with whatever provisions he had
and the Lord would direct him in the way
- 210 And so they notified the elders of Nasheem
concerning the instructions of the Lord
and departed before it was light
and they went in the midst of a thunderstorm
and before the next evening they found shelter
in the cave where the children of Adah had hidden
- 211 And their journey took them south
beside the lower end of the Shaman Sea
and on west around the foothills of Qatar
and to their surprise
they found some acquaintances traveling in the way
who also had been warned by the Lord to flee
and they joined to travel together
- 212 And it came to pass that the little company of travelers
came to settle in a secluded valley
south of a west branch of the Halies River
and the Lord led them there
and the Eerkodeshiy were sure guardians of the place
and some superstitions among the wicked
prevented strangers from approaching that place
- 213 And Peyida and Bayith had children there
and their friends did as well
and before two years had passed
Jubal in his old age

came seeking a place to dwell for his kindred
and Jubal was very wise and well-seasoned in hearing the Spirit
and he brought news that Reshuya and Awkhoo had been killed
and he told the men there of the new developments among the wicked
in their giving rise to the Niphilim

214 And in the company of Jubal
was a newly married couple named Lamech and Boten
and because Peyida and Bayith were reticent
the village came to be named after the white stones
of Boten and Iona
and from the time that the news of the Niphilim came to Peyida
and he ceased calling upon the wicked
to bring them reproval from the Eerkodeshiy

215 And it came to pass that both Noah and Emzara
were born to their parents late in their lives
when their other children were grown
and I see that in the village there is a dwelling built up against a cliff
just as was seen in the village of Rahavah
and such a place was where Bayith was born
and she preferred that situation for her own dwelling
and Emzara was born in a similar fashion
to come forth into life in a crevice of a rock
and Ebedel is her principal Eerkodeshiy

216 And when **Bayith** was born it had been prophesied at her birth
that she would have a *daughter*
who would be the caretaker of a *stone tablet*
with sacred writing upon it
that would change the course of the earth
and she was thus directed in this prophecy
that she must live an utterly pure and holy life
to come to the aid of Motsah so the prophecy could be fulfilled

217 And all these years since her wedding
and after having children who were grown
it seemed that the prophecy would not come to pass
and she knew that none of her other children were of such a nature
to be inclined to fulfill this prophecy
but with the birth of Emzara she could feel
that at last the child had come that was prophesied

and so Bayith was especially intent
that Emzara should be raised up in her purity before the Lord

218 And it came to pass
that Emzara was a determined little thing
and she was very stalwart
and she was growing to be tall and thin like her father
but her mother was short and little
and the Eerkodeshiy hovered about her like bees around a flower
and they needed to be
because at long last here was the pivotal generation
even the very mother of Melchizedek
who the Eerkodeshiy viewed
as the foremost woman upon the earth

219 And it came to pass that in the tenth year of Emzara
Rak and Lamech were consulting together
because there was a report
that three men of Towah were coming their way
and little Emzara listened for a while
and she took up her shepherding staff and her dog
and she set out to meet them

220 And the men arrived at the place
where they could look down on the village below to observe it
and Emzara came openly and boldly up before them
and she did not hesitate
but looked right at them
and she said
Depart away from here quickly
because something terrible will happen to you here if you remain

221 And for such a young girl to be so bold
they were struck with fear
and they turned and departed with haste
and I think the men of Towah were well aware
that their coming was known by the villagers before their arrival
and they were accustomed to everyone being afraid of them
and the boldness of this child brought forward all of their superstitions

222 And Emzara came back
and all the people were gathering their things
to flee into the Eerkodeshiy surrounding their village



Emzara sends the brigands away

and she said to them
They are not coming now
I told them to leave and they departed away

223 And the people did not believe her
and they sent scouts out to see
and it was known then that the men of Towah were departing away
and some chided her and said
You should not have gone out to them
for they could have carried you away
and she answered
But Motsah told me to do so with His Spirit
so He would not have to suffer the sorrow of their sin

224 And from that time
those of her village looked upon Emzara differently
and one who did so was Boten
and from that time forth she was determined
that Emzara would marry her son Noah

225 And it came to pass that the time came
for the coming of age ceremony for Emzara
and Iona gave Emzara the song of the dance
without realizing that Boten had not consulted with Bayith
and Bayith saw it as a bold sign
that it was assumed that her daughter would marry Noah
and she had fears about Noah because he was an albino
and different from any other person on earth
and she was not sure that his condition
was not somehow a part with the Niphilim
and the Niphilim were very mysterious to everyone

226 And it frightened Bayith
and at the coming of age ceremony
some relatives from the Ionians were in attendance
and Bayith was also very stalwart
and she was determined
that her daughter would lead a pure and holy life
so that the prophecies could be fulfilled

227 And it came to pass that she had arranged with the Ionians
for them to take Emzara back home with them
for them to raise her up

for she perceived her daughter's heart
 was set upon the son of Lamech
 and in this way Emzara was secretly taken away
 and the thing was not known
 and it was supposed that she went with them only to visit
 and Ebedel that hovered over her dwelling place wept and wept
 because she knew of the tablet that was to come from Emzara

228 And it came to pass in the spring
 that Emzara appeared in the doorway of the dwelling of her mother
 and Bayith said *Daughter*
how came you to come back hence
 and Emzara cried and said *Oh Mother*
I cannot leave the rocks of my childhood
Come what may I will not leave the rocks of this place
 and Bayith durst not ask her
 if she came all the way back all alone

229 And the news of it was spread abroad
 about what had happened
 and Boten repented before the Lord
 for not having shared her desires about her daughter with Bayith
 and it was plain to all
 that it was their repentance that brought Emzara home

230 And it came to pass
 that great-grandmother Iona went to Bayith
 and she apologized and said humbly
I am sorry for the trouble that I have caused
And I have news
I have been a woman of allmon ⁶⁹
And as you know
as such
I cannot speak openly except within my own household
And I have been accustomed to keeping many things to myself
And I am here today to tell you
that I am the keeper of a stone tablet
that could be in the care and keeping of your daughter
For the Lord has said
that this tablet is to be bequeathed to Noah
when he is of an age to have it

⁶⁹ divorced

*And I was unaware that you did not know this
and that you were not consulted
and for this I apologize
But I must say that the Spirit has borne a strong witness to me
that the strength
and steadfastness
and fearlessness of your daughter
is very fitted for her to be the one
into whose care this tablet is conferred*

231 *And I perceive that Noah will be a man
who is often as one who has his spirit joined to distant places
and times with the Lord with deep thoughts
And he will need a wife who is stalwart
as his helper and companion
And should the two of them fall in love with one another
your daughter would be a blessing for Motsah*

232 *And Iona said to Bayith
And in the times to come
I will teach all that is written upon this tablet
And this tablet was written by Enoch
who is a scribe of righteousness
And the Lord lead him many years ago to give it to me
and urge me to teach it*

233 *And it came to pass
that Bayith forgave her and Boten
and she wept and embraced Iona
and the repentance was sweet indeed
and the women became bonded together in the love of Anokeesed
and a sure foundation in the Lord was laid
for the fulfillment of the visions of the people
who had been entrusted with a task
that was bigger than any of them knew
and one that would change the course of the earth*

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 9

- 1 And it came to pass
that when I began seeing with Urim again
I could sense that I was entering the place now
to begin to see Melchizedek
and the conditions into which he was born
and had his gift of life
- 2 And I am seeing the little dwelling
that has been built up against a cliff
and I can feel that Ebedel
who is first inscribed on the Council of Elda
is intimately involved in important events
that are forming the foundation of Shabuwa
and that are important influences in this chain of events
- 3 And for the first time I am seeing that it is snowing
and snow is covering the ground
and smoke is coming out of a crack like a chimney
high up on the cliff
as if to indicate that there is a cave in the dwelling
and this dwelling is the dwelling place of Rak and Bayith
and they live there alone
with all their children grown
and most importantly this is the place where Emzara was born
and the sunlight is fading into darkness
- 4 And inside the dwelling it is warm
and Bayith is singing softly by the fire
and Rak is laying down to sleep
and I see the door is very low
and a sound of greeting is heard
and a young woman enters
brushing off the snow from her garments
and she speaks quietly to Bayith
informing her that Emzara is about to deliver
- 5 And I can tell Bayith is well prepared
and will be in charge of the birth of her grandchild
and I can see that the women are calm and confident in their task
and Rak gathers up his blankets and leaves

and on his way he encounters the party of women coming for the birth
and Emzara wants to give birth in the rocks of her childhood

- 6 And the men are gathered together
in a dwelling with quiet discussions and prayers
and after they are finished Rak again lays down to sleep
and soon he is awakened by the Voice of the Lord calling *Ayleeyah* ⁷⁰
which name is a title addressing one who goes before the Lord
and it is his Anokeesed name to prepare the way
and Rak responds
I am here
and the light of the Lord lit up the room
but the others did not awaken
- 7 And the Lord said quietly
You must go now and breathe the breath of life into the child
For you are needed to prepare the way before him
*And **your vision is now before your face***
And your contribution in teaching will bless the earth
- 8 And I saw Rak approach his dwelling place and go inside
and the women were startled
that a man should be in attendance in the midst of travail
and they held up coverings to hide Emzara
and Rak said *I am sent of the Lord*
to breathe the breath of life into the child
and all the women knew
this was by custom the task of the grandmother
but they accepted his wishes
and became quiet in their womanly talk because he was there
- 9 And Rak laid down to sleep once again
but soon the baby came
and it was a boy
and immediately the baby was handed to Rak
who tenderly held the infant in both his arms
and breathed the breath of life into the child
and the baby's eyes are nearly swelled shut
but he smiled
and he was handed back to the women
and it is Melchizedek

⁷⁰ Strong's #452, Elijah.

and I can distinctly hear the soft sounds
of the rock song that was sung by Jacob
coming from the rocks of the cliff
and the women are hearing it too
and an older woman reached out to the face of the cliff in the room
and said words of gratitude
and she gave the rocks an element of righteousness
and she declared that the song shall forever follow with the child ⁷¹
and everyone took careful note of those events
and wondered what they could mean

- 10 And it came to pass
that on the fifth and last day of the birthing ceremony
they asked Rak to speak as the grandfather of the child
and he said
*Anokeesed desires that the breath of this child
and mine are one breath
And our souls are joined
in support of his vision of created purpose
And this infant shall inherit from me
the breath of Anokeesed that is in me
all the days of his life*

- 11 And I could see that Rak was robust
even in his old age as a grandfather
but Noah was not
because of his condition of being an albino
and he could not walk among the Eerkodeshiy
as freely in the sunlight
nor romp and play with his son
in the same way as other men could do
and Noah embraced Rak and said
*I praise the God of heaven that you are here for my son
And I will uphold you in all your ways*
and Rak and Lamech were fast friends
and the grandfathers and the child were always seen together
and his father Noah was well pleased
that his little son should have such strong grandfathers in the Lord
and Noah was a very tender father

⁷¹ Read ladder of Jacob in the Pseudepigrapha, Vol. 2, p. 408.

- 12 And it came to pass that things changed with my view in the Urim
and I see **Melchizedek** as a young lad
and according to what has been written
he is called Shem to strangers
in order to protect him from evil persons
because Bad has put into the heart of the wicked
to come against any who they perceive
to be closely associated with righteousness
which they see as the enemy of all they want life to be
and his name means *that which rules over me is righteousness*
and the wicked associate ruling to be their domain
and like kings
who seek to kill children who could grow up to be their rivals
the wicked of Towah established that way of evil
- 13 And Rak is speaking with the people
and it must be at a day of Gamal
and he said
*I would advise that the child be referred to as **Shem**
which means simply **the name**
to safeguard him from the evil forces of the world
by hiding his true name before the Lord*
- 14 And Rak is looking older now
and it appears that it is the time of Melchizedek's coming of age
and Rak is going to speak and he said
*As you know there are those who follow Zakar and Ri'hiy
And they are known to set themselves apart
to be taught by the Eerkodeshiy
and instructed by Anokeesed
And this young man will be known to be one
who is referred to as a Zakari
Enoch was a Zakari
and he was taught by the Eerkodeshiy
And so were many of this child's kindred in Ma'een*
- 15 *And I can see that the Zakari
were the forerunners of those who set themselves to live apart
and who worship
and are taught by the Eerkodeshiy
And such a one belongs to no man but Anokeesed alone
And this youth is a forerunner of things to come
even for the Lord during His life in the flesh*

*and He will be known as a Zakari ⁷²
And I shall do my best to prepare the way before him
in all he shall accomplish*

- 16 And there was a feast to celebrate the coming of age of Melchizedek
and he was given new garments
a shirt without sleeves
and a mantle made of what appears to be felt
and he is a goodly youth
well-muscled
strong
and confident
and his hair is gathered in one bunch
wrapped together on the top of his head
sometimes being covered like Enoch
- 17 And it seems again that time has passed by
and the view before me is of the creek
that runs through their encampment
as it runs over stones
and Rak is kneeling down
to do his morning prayers with the water
after the manner of those called Zakari
and Melchizedek approaches gently
and waits for him to finish
and then he too does his morning prayers
with element upon the waters
a little ways down stream
and upon seeing this
an exceedingly strong spirit of love
and bonding between grandfather and child is present
oh that every child could have what is before my eyes
surely the Great Holy One Anokeesed
delights in such bondings between generations
- 18 And when he is done
Rak and Melchizedek approach one another
and squat down upon the bank of the creek together
and Rak said
*It is time that I teach you important things
I will teach you what I have been taught*

⁷² Zakari is the ancient name that later became known as Nazarenes.

*here by Kayal and Ebedel
the water and the rocks
for they have been ever faithful in sharing their message of truth
and Rak caused Melchizedek to kneel at the edge of the stream
and he drew water into his cupped hands
and gave his grandson a drink
to show their spirits were joined in the truth
and while he drank
Rak instructed Melchizedek to hold a stone in each hand
one stone from the north bank of the creek
and one from the south bank
and Rak spoke to the two Eerkodeshiy
the water and the rocks
to introduce Melchizedek to them in a new way
and he bid them to be ever diligent
to teach him their knowledge as members of the Council of Elda
for the enduring triumph of good over evil*

19 And Rak said

*Kayal and Ebedel will be your instructors
so listen well to them now in your youth
And remember all they say to you
You are the brother to Ebedel because you think like her
and Kayal is your principal Eerkodeshiy to guide you in the way
because you think like Motsah
And she will help you to hear the voice of the Holy Spirit with clarity*

20 As you know

*this stream is a collection of fountain water
that emerges to come forth from the earth in various places
And it flows the same all the year round
And the water loves the stones
And the stones are in their place where Anokeesed has placed them
And you are to be like them in your calling and vision
as you stand before Him
in your place where Anokeesed has placed you*

21 And Kayal moves over the stones

*in her never ending journey of joy as the living water
And no matter the circumstances
she dances her way along singing
and praising of the presence of Motsah
And always before her every step forward*

*there is to her that which is forever new
and seen to be rich with the gift of life
And in this way she is your principal Eerkodeshiy
and the two of you must always share together this common view
and worship with the joy of living in spirit and in truth*

- 22 And I saw that the stream flowed from west to east
to join the Halies river just down the way
where Noah was baptized after the earthquake

- 23 And Rak began to instruct Melchizedek
and he spoke words from on high
and he said
Now look with me and listen
and he was pointing to the place
that he always used for his morning prayers
and it was a large stone in the middle of the creek
that the water ran over
dividing and spilling out on both sides

- 24 And Rak said
*On this side of the rock (north) the water is spilling over
And it has a feeling
that is one of the two feelings in the heart of Anokeesed
that are pillars that preside in Elda in the presence of compassion
And on the other side (south) there is the other feeling of Anokeesed
that is also a pillar that presides in Elda
in the presence of **infinite love**
And the two sides of this rock are telling us
what Anokeesed is doing with mankind
And Anokeesed does all He does in eternity with these two feelings
One is His desire to rescue His children
which is called **salvation**
And **the other** is His desire to live with His children in Elda
and in Eden
and in the temporal world
And this feeling is called **righteousness or redemption***

- 25 *And these two feelings
are independent in their distinction
through all the course of creation
And they are the same two feelings
that sustain the spirit of life in all that exists*

*and which is found through the oaks of Pethak
between which our first parents passed
to enter into the temporal world
So come with me here and I will teach you*

- 26 And I see them huddled over the stream on the north side
and Rak said

*When Anokeesed saw His children
falling away from their perfect selves because of agency
He knew they must have a way to be cleansed
so they could return to be with Him as their perfect selves
And Anokeesed said Oh woe is me
I cannot stand to lose them
I will go myself to rescue my children
And anytime Anokeesed moves it is worship*

- 27 And for Anokeesed to move to go somewhere
when He is already in and through all things
signals that He is allowing His love to regulate His life
in a very specific way
And so in His worship
His desires to rescue His children spilled out
and flowed over at the edge of eternity coming from Elda
And when it did that
the Man that He became was shown forth
in the brightness of His fullness
And He was called the Son

- 28 And when He made clothing
and when He held His loved ones as they slept
even our first parents in Eden
and when He wept with them for their sin
He allowed His fullness to become narrow
so He could fully join with them
in the likeness of them as human creatures
out of His infinite love for them
And it was a profoundly selfless act which only grew with time
For when He wept with them later over the slain Matteniah
He wept as a Man
being an equal among men in His tears

- 29 And thus it can be seen
that **His first act of salvation was to leave His fullness**

*in order that there could be a measure of grace for little Kenneh
And in this way
he was fully obedient to be the hero of the hosts in Elda
and the **Messenger of Salvation**
And He plunged his whole soul into His task as Savior
on behalf of His Father
so His children could be forgiven to find salvation*

30 And Rak said

*Now step with me over to this other side of the creek
and they stepped over together
and he said
And when Anokeesed desired to live together with His children
making no distinction between the righteous and the wicked
His loving and tender Fatherhood
and rich companionship in compassion
spilled out and flowed over the edge of eternity*

31 And again it was His movement as a worship

*And He allowed His desire to dwell with His children
to regulate His life
And the Man that He became
was shown forth in His fullness of compassion
to show forth that all holy righteous relationships in creation
can lead to mankind returning to live with their Father*

32 And when Yaatsekawd was told by Him

*to throw rocks at the serpent Ahroom
Motsah felt revulsion for the serpent
as any man would
And His fullness **narrowed** down
to be on the same level of His children in Eden
And when the cedar tree became dark by the effects of the first sin
He left His fullness behind
And the Creator became one with the created
for the sake of His Father and His children*

33 And He became known as the Son of His right hand

*even the **Prince of Righteousness** our heavenly Redeemer*



Redemption

Salvation

- 34 *Now understand little son
that everything that He felt with salvation
caused Him to become focused on **loving you**
and who you are on the salvation side of this message of this stream
And you individually are His sole purpose
in His wonderful acts of salvation
And salvation determines your being forgiven
and your standing before Anokeesed
And you can know **what He means to you***
- 35 *But on the righteousness side
everything is about Him and His compassion
And your collective self
both with your community
and in the midst of creation with your myriad companions there
is all about your standing with Him as the Prince of the gift of life
even the Prince of Righteousness
And you can know **what you mean to Him**
and be redeemed back into His presence*
- 36 *And now little son
Enoch made divisions in the midst of the temporal world*

*And he made these divisions to support
both salvation and righteousness
and to experience righteousness as redemption
And he made three divisions for salvation
and three were made for righteousness
including one from Yaatsekawd*

- 37 *And this is how they may be known
(1) And he divided the authority of Elda
so every need for salvation could be met with a sure response of love
according to the desires of Anokeesed
And the division of the authority of Elda
became a foundation to **undergird salvation**
and to enable men of service and the women's clans
to be empowered on His behalf*
- 38 *And he (2) divided the waters to **sustain salvation** with justice
and to protect the hopes of Anokeesed in His desires for happy endings
according to the boundaries of the gift of agency
in their choosing salvation and all things good and holy
or for choosing darkness and evil
leading to their day of recompense*
- 39 *And he (3) divided the sons of men to **enlarge salvation**
by providing that the sanctity of marriage would
nourish and enlarge the living water in the lives of His children
and to protect the holy families of mankind*
- 40 *And he (1) divided the days of men so that mankind could act continually
with the **righteousness of compassion**
to be in harmony with the feelings of their Father in all things
and share with Him in all His memorable days
in the righteousness of redemption*
- 41 *And he (2) divided the sons of heaven
to protect his Father's desires in creation
and to enable His children to rightly divide
between the powers of the earth
to not be so easily led astray from **walking in righteousness***
- 42 *And Yaatsekawd (3) divided the wicked from the righteous
according to who they viewed to be their father
to **support righteousness***

*and to make a distinction of accountability
in order to comfort the righteous in their dismay
over the sins of the people
and to take joy in their holiness*

43 And Rak said

*And these divisions became the guiding way
for the Zakari in all their daily walk
And now little son
these rocks and this water have bequeathed this revelation to you
And they will continue to reveal truth to you
just as the water continues to flow over its sure foundations in Ebedel
And these two elders of Elda hold a great mystery
And I have now opened up to you the first part of it
And you are now in a place to hear the rest of it from them
And the fullness of this revelation will not be known by mankind
until the end of days
when Motsah the Lamb must once again encounter the deep sorrows
brought to Him by the actions of the wicked
during the tribulation times*

44 And it came to pass that at this moment

*Ebedel and Kayal began to stir themselves before me
and Rak and Melchizedek are walking away
discussing these things quietly together
and Kayal the living water
is going to speak to me first*

45 And she said

*This is the mystery
According to the Second Decree of Creation
with mankind being involved in the affairs of **salvation**
together with the Lord
there are feelings
and intentions
and desires in the hearts of the righteous
that join together and blend with the feelings of our Father
in His desires to rescue His children
And in this way salvation can have its effect
because all such feelings of the righteous are recorded in heaven
And they accumulate all during the entire course of the earth
even from the time of our first parents*

*And they will come to their fullness when
there is a new heaven and a new earth*

46 *And when people in the midst of the earth cry out for a Savior
or desire in their hearts to be forgiven
and made clean from their sin
all these moments are recorded in the Book of Life in heaven
And they are numberless
like the sand of the sea
And they come only from the righteous
And any who carry these desires daily are called the righteous
notwithstanding wherever they are found upon the earth*

47 *And when Cavah was bowed down with her guilt
and was dancing in the midst of her weeping
that moment was recorded in heaven
because she was weeping out of her desire
for her life to be whole and clean once again
And this desire among the children of men takes on many forms
as acts of repentance*

48 *When the people of Qatar asked what to do
when the Niphilim were entering their land
they were repenting and sought light
and understanding from the Lord by the Spirit
And salvation came to them
by their obedience to migrate away from violence
And all such feelings during the course of the earth accumulate
to form an eternal force for salvation
And they compose the Book of Life*

49 *And be it known
that all like feelings of the Eerkodeshiy are also recorded
and added to the record
together with the righteous who are in heaven
And the nature and quality of this blending is strongly influenced
by the loyalty and devotion of the Eerkodeshiy
to both mankind and Anokeesed
And because of this
salvation is not seasonal
with waxing and waning
rising and falling
coming and going*

*But it is constant and ever growing in heaven
and in creation
and among the righteous
And in this way
the ability of Motsah to be our Savior is strengthened
and maintained in the earth with mankind
and is constant and unwavering
And in the end He will have the upper hand
and will triumph over all evil forever*

50 *And the accumulation of the forces of salvation
coming together since our first parents until our own times
are an eternal force in the midst of the course of the earth
that saw an opportunity to assert itself
And it entered into the womb of a maiden
And Anokeesed became the Father of the Messenger of Salvation
And the record of the Book of Life
is our witness that the virgin birth of Motsah the Lamb is a certainty*

51 *And Kayal the living water continued and she said
Every particle of creation among the Eerkodeshiy
holds the strong desire for mankind to find forgiveness
and be made clean by the wonderful love of our Savior
And all those desires are constant day and night
all over the earth
and in like manner with the righteous of every age*

52 *And mankind cannot save mankind
And this truth is firmly known in heaven
that is why Anokeesed declared
I will go myself to rescue my children
And it follows that the Man that He became
could not be simply the Son of man
but that Anokeesed must be His Father
And when all was ready
and righteous mankind intervened with their agency
to call forth the birth of the Son of Anokeesed
all was ready in the midst of the earth to respond
and move to assert themselves
And that force brought about the virgin birth
And it was impossible
before the face of such accumulated power of love and forgiveness
for it to be any other way*

*And the record of heaven had its way
and the child came forth onto the earth
And in this way
all the yearnings of the righteous during all the course of the earth
became fulfilled
And all the longings of the Eerkodeshiy for salvation
found their way assured
And the son of Anokeesed came forth
even our Savior
the Messenger of Salvation
that all creation has continually cried for*

- 53 *And now Ebedel is going to speak
and she said
This is the rest of the mystery
According to the Second Decree of Creation
with mankind being involved with all the doings of creation
together with the Lord
there are feelings
and intentions
and desires in the hearts of righteous **mankind**
to live with their Father Anokeesed
And they hunger and thirst
to have a right relationship with Him in creation
and together among themselves
And **Anokeesed** Himself has this same strong desire
And also the **Eerkodeshiy** are the same in their desire to live with Him
And these cries for a Redeemer are also recorded in heaven
And these desires and cries of the righteous
blend with those of the Eerkodeshiy
and those in heaven
and also with the feelings of Anokeesed
to live with His children
And in this way redemption will have its effect
because all such feelings for redemption also accumulate
all during the course of the earth
and are recorded in the **Book of Glory** in heaven
and in the midst of the Eerkodeshiy*
- 54 *And when the righteous yearned for healing and comfort
and mourned at misfortune
and the privation of want
all such feelings were recorded in heaven*

*And in this way redemption can have its effect
And when people in the midst of the earth
cry out to be right and strong
and in harmony with their gift of life in creation
so they can dwell with Anokeesed
all those moments are recorded
And all those who seek after righteousness
receive the Father's mark as members of His household*

55 *And also be it known that all the Eerkodeshiy
have been carefully prepared with their spirits of life
to answer the call for righteousness and redemption
And this great accumulating force also saw
an opportunity to assert itself
And it entered into a tomb where Motsah lay
And every feeling for mankind to be redeemed back
into the presence of their Father Anokeesed
entered into that tomb in majestic power
And the Man that Anokeesed became was resurrected back to life
and burst the bands of death for all of us
And we know that mankind cannot resurrect mankind
back to life to live with Anokeesed
And with all the accumulated forces of righteousness
at work and at the ready
it was impossible for Motsah to remain in the grave
And it was a Father in heaven
who greeted His Prince of Righteousness
when He ascended into heaven
And that same Father will in the same manner
greet each and every one of the righteous when they arrive home
after the final Judgment*

56 *And every particle of creation acts
and moves in their right relationship to accomplish this
And they could not be constrained
And in the end righteousness triumphs over death
And the gift of life prospers
by redeeming us back to live with our Father*



57 *And these two forces of eternal love define the world of Anokeesed
and set all boundaries for mankind
And Anokeesed has only these two desires
and they are to save us from our sin
and to redeem us back into His Presence to live with Him
both in this life and in the next*

58 *But the Decadarchiy compete against themselves
And the Eerkodeshiy never do
for they each are happy in their place
where Anokeesed has placed them
acting in perfect harmony together in their devotion
and diligence
But the Decadarchiy do not have devotion to one another
and their diligence is compromised with envy
and strife among themselves
But the righteous
together with the Eerkodeshiy
have a bond in righteousness that surpasses earthly kinship
for their bonding is heavenly in their salvation and righteousness*

59 *And they should be diligent to follow the example of the Eerkodeshiy
and not compete among themselves in any way
especially with religion*

*and not make a man an offender at a word
nor contend with those who reprove at the gate
And this is because they altogether have been a part of holiness
each in their own way
to intervene with their agencies
to do their part to continually advance salvation
and redemption resulting in the virgin birth
and the resurrection*

60 *And the Eerkodeshiy are the sons of light
and the righteous all throughout the course of the earth
are their followers as they cling to the presence of Motsah in them
Who is the light of the world
But the wicked are the sons of darkness
with the Decadarchiy as their followers
all throughout the course of the earth
So it is the Eerkodeshiy who push back against the wicked among men
not the righteous
And **the righteous look only to see what they are for
not for what they are against***

61 *And at the Judgement
another book will be opened
And it is the **Book of Sorrows**
And all who are not written into the Book of Life or the Book of Glory
are recorded therein
And every act to delight to sin
and envy
and retaliation with vengeance
together with greed
and lust
and a multitude of unrepented evil are recorded
and they also accumulate before the face of Bad
And they are a powerful force
for evil to bring enslavement and bondage instead of salvation*

62 *And in the Book of Sorrows are recorded all lies and deceptions
accumulating from the beginning
and also evil acts of subjugation to force alienation
And they are a powerful force to empower darkness and death
instead of righteousness*

- 63 *And both these forces will crumble and fall in the end
because the wicked
together with their Decadarchiy
compete and strive for dominance among themselves
And because all the Eerkodeshiy oppose them
even according to the establishment of Shabuwa*
- 64 The Decadarchiy hate mankind
and they have neither devotion nor diligence
and all their activities are seasonal
with risings and fallings because of competition
and all their exclamations of joy in their evil
when they accomplish some act of dominance
are also recorded in heaven
and await their day of recompense
- 65 And because of these things
in the end
they shall not triumph
and in the end of days
the kings of the north will make away nations not a few
and as it has been when one nation falls
there is always another to rise up to oppress
but at the last day
all the earth will be gathered into one nation
as one gathers eggs that are left
there will be only one nation
which when it falls will leave no other to rise up
leaving the sons of darkness destroyed
with no remnant forever
so the righteous must take care
not to fight against the wicked
but allow the Eerkodeshiy to resist them
- 66 And it came to pass
that such a marvelous revelation brought much comfort to me
and the little stream viewed with Urim brought it to me also
and now all the righteous who have a heart to feel
eyes to see
and ears to hear
with a mind to comprehend the things of God
can know these things
and their faith can become knowledge

- 67 And I am still seeing the little stream
 and once again Rak is here
 teaching Melchizedek what he has been taught by Ebedel and Kayal
 and he is saying
*Motsah is both the Son of the Left Hand
 and the Son of the Right Hand
 And the illustration Emoriy made with her hands
 that has come down to us concerning the four spirits of life
 is that which can be known on both sides of this flowing water*
- 68 And he is saying that what Motsah did
 in fulfilling both His affairs of salvation
 and His doings of righteousness and redemption
 allow the men of Zakari **to listen** to righteousness
 and women of the Zakari to look **to see** the perfect selves of others
 in their salvation
- 69 And this is represented on the Guidance Tablet
 where the eyes of the woman are outlined
 to show that **she is seeing** through the eyes of Motsah
 and the Guidance Tablet shows a column
 rising up on the man's side out of the living water
 and attaching to his ear
 showing that **he is able to hear** the truth
 through the voices of life that Motsah put into all things



Listen

Look

- 70 And Melchizedek said *Grandfather*
What are the twelve stones that you have placed here
 and Rak said
*They are the Council of Elda
 And by them mankind will arise up in their existence*

*out of the temporal earth and cross over
and he said
Beyond that
I have tried to find out but I do not know
and they are walking away
with Melchizedek asking many questions*

- 71 And it came to pass that I sat
and continued to look with wonder
upon this scene at the creek
and I began to wonder what Melchizedek would do
with this information about the Covenant Tablet
and as I thought this
I saw the light increasing around me

- 72 And the Lord is now here
and He is going to explain something to me
and He is acting like I am His friend
and He is very casual and personal towards me
and He said
*What is now before you here with this heavenly tablet
is a demonstration of the founding covenant
that I made with my Father before creation
And I promised Him that I would give elements form
to be the home for mankind in such a way that you have seen
being both their Savior and their Redeemer
And this covenant is the founding covenant
to define **the function and structure of creation***

- 73 *And I entered into creation
being invited there by the seven fold covenant
And I lovingly hold in my arms the spirit of every living soul
both among creation
and especially among mankind
like a shepherd will hold a lamb that is harmless
and pure
and innocent
And I placed them into the midst of the presence of my Father
Who is the substance of creation*

- 74 *And when I did so
each living soul came out of Elda
utterly pure as perfect as any lamb*

*And I hold each and every one in my bosom
with my arms and soul wrapped around them
That is the dot and the circle in the hands on the Covenant Tablet
The circle is the all-encompassing presence of the Father
And the space between the circle and the dot is the Eerkodeshiy
And mankind is the dot in the middle
And my obedience to do the will of the Father for mankind
made those dots a notable thing in my hands
to be seen by all*

75 And on the bottom of the tablet
that dot in the circle is both the eyes and the ears of mankind
so that they can be able to choose to see the light
and choose to hear the truth
or not

76 And the Lord said
*The four spirits of life have been obedient
so as to make themselves seen and heard
for those who have eyes to see
and ears to hear*

77 *And the twelve stones in the stream
or tabs on the bottom of the tablet
are the Council of Elda
And they paid careful heed
as they listened to my founding covenant with my Father
And they each were obedient to guide
support
direct
and oversee
the structure and function of creation that was their lot for my sake
And they are diligent to see to it
that before the life of every person
the four spirits of life that are resident in everything holy
are to be seen and heard if one chooses the right way*

78 *And mankind emerged out of the Eerkodeshiy
yea
even every soul
And after sin
the Eerkodeshiy began to be in the temporal world with man
And the light*



*and the water
and the wind
and every green thing
gave birth to temporal man
And the Decadarchiy gave life to no man
but they find ways to follow mankind
in order to tear them down from their lofty station
only to be alienated from their source of life*

- 79 *And the Eerkodeshiy are ever faithful
and their response of love
for the covenant that I set in place and established
was such that it defined the covenants of all holy communities
And such covenants may take different expressions
But any holy covenant must include
the seven foundations which have been defined*
- 80 *And when those seven holy foundations are in place
in a community covenant
they must be supported by a Community Rule
And all Community Rules are supposed to be formulated
to support the covenant of the community
which in turn is composed of the seven components
set in place by the Council of Elda
which in turn are a response to the founding covenant
I made with my Father
So there you have the basis for the community covenant
and the foundation for any Community Rule*
- 81 *And this is what the Council of Elda has done for every human soul
so they might hear the truth in order to follow it
and so that they might see their perfect selves
in the joys of their forgiveness
And they have been certain
that every human soul that comes into the world
has a mother and a father
(And this is the most basic human right for all people)
And they have done this
so that each human soul who has a father and mother
with the sanctity of marriage
will have a chance for a perfect beginning
in their ability to learn how to hear and see
into the truths and glories of heaven*
- 82 *And in this way Motsah
as the Son of the Right Hand and of the Left Hand
can stand before them
And when they are born
the sounds of life will be the sounds that reach their ears
to firmly plant them in the way of life*

83 *But because of the wickedness of societies of men in fornications
and because men's hearts grow cold
and their hearts are dull of feeling
and their eyes grow dim to view their infants with love
and their ears are closed to hear the happiness of their children
the sounds of death come in quickly
only to drown out all sounds of life
And the sounds of life in the guidance of the Holy Spirit
become elusive and lost
So remember my son
the purpose of the covenant of the community
is to safeguard the gift of life in the sanctity of marriage
that arises out of hearing and seeing the truth*

84 *And the Council of Elda has established these **seven foundations**
for the covenant of Shabuwa for any holy community
And the **first** of the seven is
that they must covenant to love and join with the Eerkodeshiy
and look to them as companions
and listen to the Eerkodeshiy
which is like the bride of Motsah the Lamb
and sustain the sanctity of marriage
And this is on the righteousness side of the Covenant Tablet
And it is shown on the inside curl of the man's symbol on this side
And in order to be able to hear and see with the Eerkodeshiy
you **must not walk in the way of the people** of the world
but reserve yourself to walk and live
with the spirits of life Motsah put in the Eerkodeshiy*

85 *And the **second** foundation for the covenant of Shabuwa in community is
that you **must do whatever it takes in your repentance**
and discipline to know me because I am the Man
who took all the children of my Father with me
to enter into all the forms creation has taken
And remember
the woman was taken out of the man
she being the feelings of his heart made flesh
So the inside curl (1) is the mother
and the outside curl (2) is the father*

86 *And the **third** foundation is
you must study and learn the truth
of how **I fulfilled my vision as Savior and Redeemer of mankind***

*The top half of the first bar is swelled up
 indicating the fulfillment of my vision
**And you must covenant to love and worship my fulfilled vision
 and rejoice in it**
 and grieve with me in my burdens
 and sing anthems of joy with me in my successes
 And you will thus become a part of my vision with me
 and give me glorious names
 and call me forth to meet every need*

87 *And the **fourth** foundation
 is shown by the bar that is swelled up at the end
 which represents **your fulfilled vision**
**And you must do whatever it takes in your repentance and diligence
 to know your own vision**
 so you may fulfil every delightful anticipation
 the Father has concerning you in the day He created your spirit
 And when you do this
 in the end
 your vision will be equal with mine after the Seventh Advocacy ⁷³
 as we stand together in the light and presence of my Father*

88 *And the **fifth** foundation for the covenant of the community is
 you must covenant to live your life in such a way
 that **you provide for your little ones and your people**
and the conditions that will safeguard them
to experience moments of bonding with Anokeesed
while living with the sounds of life
and the glories of seeing purity in one another
 for all such encounters are written into the Book of Life
 And all who are found at the last day to be written in the Book of Life
 will enter into eternal joy in the presence of my Father*

89 *And the **sixth** foundation is
 you must make **the languages of repentance and glory**
the foundation of every aspect of your lives
 And that means learning to first know
 how **to listen to the Spirit of the Lord**
 and also learn how **to see**
the guidance of the spirits of life in the Eerkodeshiy
 And in this way you will join with*

⁷³ II Achee 9:40-62

*and be imbedded in
the ever flowing and bursting forth of the sounds of life
And if you do this you will inherit eternal life*

- 90 *And the **seventh** foundation that you must covenant to fulfill is
you must bequeath to your children*

a knowledge of righteousness and salvation

And teach them how to feel with the Spirit

and know when they are forgiven

and made pure by their repentance

And teach them to love repentance

and seek reproof wherever it can be found

- 91 *And if you do all these things*

you will receive a fullness of the gift of life

*And any Community Rule must be set in place to specifically support
and sustain these seven foundations*

*And these seven foundations must be graphically described
to every person preparing to take the covenant*

And it must all be clearly stated by them

in the moment they take the Covenant of the Community

*And it is not a light thing to be toyed with
but a lifelong commitment*

And learning how to build on these seven foundations

*will allow my Father to establish the Religion of Shabuwa among you
for it is the religion of my Father*

- 92 *And so the Covenant of the Community is well set in place*

*But the Community Rule will vary with the needs of the righteous
whose society has varied kinds of sins*

And we ended our session with the Urim

being overcome with joy

at the marvelous new understanding

- 93 *And when we gathered again before the Urim*

I am once again viewing the creek in the settlement

where Melchizedek was instructed by his grandfather Peyida

which is the name of Rak used by the Eerkodeshiy

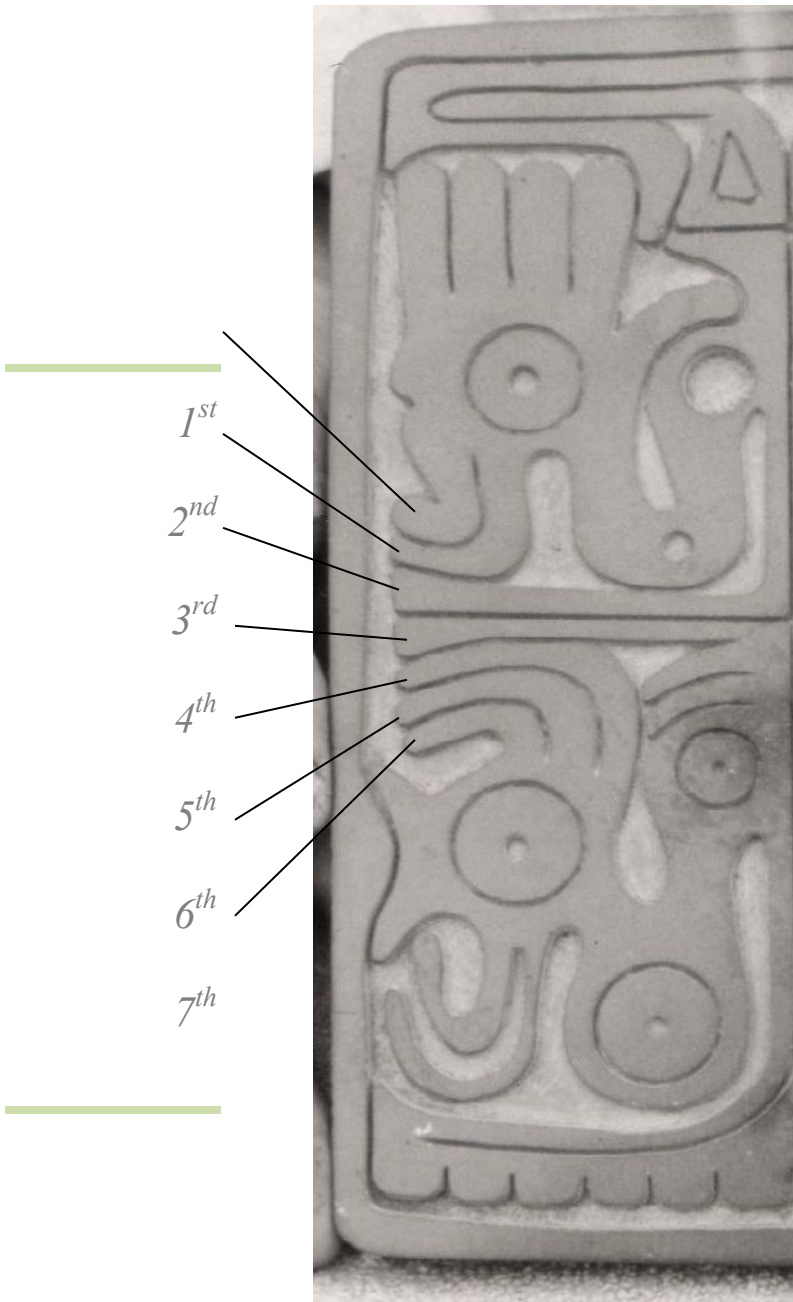
and it seems no one is here in the village

and the spirit of the Eerkodeshiy is growing stronger

and they are softly calling my name

I answer

Here I am



- 94 And they all want to tell me a story about the triumph of agency
which is one of the most tender stories ever to be told to me
and Kabodiel is going to speak for them
for she likes to be the one who spreads good news
and she is my special kindred
and she says
*Here at this stream Melchizedek was born again
when his grandfather taught him
the top half of the information on the tablet
He was born again in relation to what Anokeesed meant to him
by comprehending the Living Water
as it applies to salvation and righteousness
And it changed his life
And from the day of his coming of age
he became intent to be taught from on high the things of heaven*
- 95 *And even though there was not yet a Covenant Tablet
the information that would someday be upon it
was becoming known to him
And Melchizedek continued to ask questions
and to earnestly seek greater understanding*
- 96 *And it came to pass that in his eighteenth year
Melchizedek was again taught by his grandfather Peyida
And the information that would bring understanding
is that which would come to be shown
on the bottom half of the tablet
And by those means Melchizedek came to understand
what he meant to Anokeesed
And his rebirth was now complete
And he began to know more about his vision at this early age
And the Lord knew that he could not fulfill his vision alone
but he must have his rightful companion*
- 97 *And it came to pass that about the time Emzara was grown
Rak had the habit of being gone for days at a time
And he would report that he was planting apricot trees
and grape vines in an isolated and hidden valley
where no one lived
And everyone wondered why he would do that
And all he would say is
The Spirit is guiding me
And every so often he would go there to tend his plants*

*yet no one lived there
And it was about a day's journey away*

- 98 *And it came to pass
that Peyida continued to visit the harvesters of Towah
And he ministered to the slaves
and women
and children there
with his righteous teachings
opening up to them a knowledge of the love of Anokeesed
And that is to say
**he taught with enlightenment
and understanding
which is the reproof of the Eerkodeshiy***

- 99 *And even though he knew
they had strong men on the lookout for him
he continued to visit them
And he chose to risk himself
because of his love of the people and the leadings of the Spirit*

- 100 *And one day he came upon them
and he could see that they had a new young overseer attending them
And he could tell he was their overseer by his behavior
and manner of dress
But he being led by the Spirit went boldly up to him and said
Can I help with the harvest
I am just passing by
And the overseer said
Yes you can
We will feed you for your help
And Peyida said
I have brought food for you
And the overseer was amazed
And he thought
What kind of a man is this
And Peyida said to the overseer
What is your name
And he said
I am Rabab
and I am a son of Mawbib
and I felt the name means *one who can hide chaos*
and he was called Rabab*

because his father intended for him to *multiply his wealth*
and *expand his dominance over men*
and Peyida said
I am called Rak
and I will gladly help you with the harvest

101 And it came to pass that as time went by
and Peyida had visited them a few times
he saw that Rabab's countenance was changed
and he was troubled
and he called upon Rak and he said
I would confide in you to see if you can help me
and Rak said *Say on*
and he said
There is a slave girl here named Mira
whose face is bright with the light of Anokeesed
as you have taught us
And I desire to marry her
That is her over there
Oh isn't she delightful
But if I marry her my father will kill me
And I would escape with her
but if I did
the men of my father would find me
and do away with us both
And we have no place to flee to

102 And Peyida said
I can indeed help you
For I know of a very fine place
that has been prepared for you
And it is in a well-protected and hidden valley
about four days journey from here
So when you are ready I will take you there
and you will find a place of safety
And I know how to take you there so that you cannot be followed

103 And it came to pass
that when their work was done for the day
and the troupe was starting to load up the harvest to return home
some few lingered behind
and it was Rabab and Mira and some few of their friends
and they too carried burdens of the harvest

and when the others were out of sight
they turned to follow Peyida
and it was just before dark

104 And Peyida took them toward their haven
all that night without stopping
and they traveled in such a way that they could not be discovered
and in three days
the weary travelers arrived in the valley that Peyida had prepared
according to the leadings of the Lord
and it was at the time of the harvest of the apricots and grapes

105 And they called the encampment **Malat** ⁷⁴
because it was a settlement of those who had *escaped*
into the arms of Anokeesed
and they were *rescued* by His hand of love

106 And when the people
of the settlement of Lamech and Boten heard the news
gifts and provisions were sent to them
and the people of Malat prospered
and were well prepared for winter
but as it would be expected with those who have undergone slavery
there was an underlying feeling of bitterness
in those who had not been born again

107 And in the twenty-second year of Melchizedek
Peyida asked him if he wanted to go with him
to visit the encampment of Malat
and he had done so before
and he went to be with the people
for it was the celebration of the New Year for the righteous
and while he was there he met a young maiden
and while everyone was engaged in preparing the meal
they stood talking by a dwelling

108 And she said
How are you called
and he said
I am called Shem ⁷⁵

⁷⁴ Strong's # 4422

⁷⁵ Strong's # 8035

and she began to laugh
and he was confused at her behavior
and he said
Why do you laugh
and she said
*You are called **the name***
And I am called Shum ⁷⁶
*which is **the same name***
They call me Shum to hide my name Zedeqetelebab ⁷⁷
that Anokeesed gave me
What name are they hiding for you
and he said
Melchizedek
and the two of them looked intently
into each other's eyes for a moment
and being overcome with emotion they turned
and busied themselves with the activities of the day

109 And when Melchizedek returned home
he told his mother Emzara what had happened
and she was amazed
and she knew that it was because of the teachings of her father
that the people of Malat would know
how to name a maiden in this way
and she said
We must invite the family to visit us here
to find out the meaning of this

110 And by and by after the planting was over
Rabab
and Mira
and their daughter Shum
together with her little brothers came to visit
and while they were visiting a runner arrived
out of breath for his much haste

111 And he went immediately to Lamech
and he said
Malat has been raided and set upon by men of Towah
And all our provisions are gone

⁷⁶ Strong's # 8036

⁷⁷ Pronounced *zed- ek- eh- TEL-eh-bab*

*And all the people are either in hiding
or have been scattered
or destroyed*

and immediately Lamech consulted with Rak
and it was determined that Rak would take a company of men
and go to Malat to see what could be done

112 Now in Malat

there lived a young maiden named Ahabah ⁷⁸
and she was a close friend to Shum
and Shum was urgent
that she accompany the troupe who returned to Malat to help
and the souls of **Ahabah** and Shum were joined together
and they could not be separated
and their *love* for one another was beyond measure

113 And when the company of helpers arrived

they saw all the dwellings had been set in disarray
with many of them destroyed and burned
and with their arrival some came out of hiding
and the conditions there were heartbreaking
and the people and the Eerkodeshiy mourned with Motsah the Lamb
and I do not know how many were lost
but I saw what seemed like most of them survived

114 And Shum looked about to find Ahabah

and she called out
Ahabah Ahabah
and soon a man came over and said
Ahabah has been killed
and Shum asked
Where have you laid her
and he pointed to a dwelling and she went in

115 And the people knew of the great love they had for one another

and they knew what grief Shum would have at the loss of Ahabah
and when they saw her go in some began to weep again
knowing what it would mean for Shum
to behold her dear friend being dead
and pretty soon Shum brought Ahabah out
helping her along for she was unsteady on her feet

⁷⁸ Strong's # 160



Shum raises Ahabah from the dead

116 And their tears were turned to joy
and I saw that much of the garments of Ahabah were torn
and a large injury that had been healed over could be seen on her back
and I know that Shum had raised Ahabah from the dead
and it was the Lord who healed her injury
and the people had never seen such a thing
but no one spoke of it
or rushed over to inquire of what had been done
or how it happened
and I think that they felt to do so may have reversed what happened
or that it all may have been seen to be so holy
it was best to rejoice in their hearts and say nothing

117 And it came to pass
that with the passage of time no one ever heard an account of it
but the ones who beheld it knew
and those from the settlement of Lamech did what they could
to help them through the night
and the next day all the people traveled away from Malat
and they all returned to the village of Lamech together

118 And it came to pass that as I looked with Urim
I saw an assembly of people in **Ebenim**
which was the village name for the encampment of Lamech
because the village was named after the two white *stones*
of Iona and Boten
and in the midst of this assembly I saw Emzara and Mira
sitting on the ground facing one another
being close up so they could confer together
and all the people were encircled around them
and mantles were brought and placed on their shoulders
and I know that this was a sign of respect
and a signal that all who beheld it would abide
by what these two women would decide
and one was the mother of Melchizedek
and the other was the mother of Zedeqetelebab

119 And after conferring together
these two women asked Rabab to tell the people
what his plans were in relocating the people of Malat
and he said
*I have heard of a land that is pure in its **whiteness***

*And it is the very **heart of Anokeesed** ⁷⁹
And it is in the south and it is called **Lebanon**
And the Spirit is leading me that I should guide my people there
to find peace from violence
and at last leave the evil of Saycoo behind
Our hearts are too tender to stay with you here
because those of Towah may find you also
And I know the Lord has a special purpose for you to remain here
And I know He will bless you here
but we are being led onward to the south*

120 And Emzara and Mira
and all the people
respected the words of Rabab
and everyone spoke quietly together
sharing their personal guidance from the Lord
and all the people looked to the two women
and they said
We would like Shum to remain here in Ebenim because of her vision
and Mira expressed her willingness to leave her daughter behind
for the sake of the desires of Motsah
and she wept and embraced Shum
and the two of them knew
that when the people departed to the south
they may never see one another again

121 And Ahabah stepped forward and she said
If Shum will be staying then I must remain also
and it was decided that the two girls would remain behind
in their service to Anokeesed
and another mother and daughter embraced
in their utterly selfless love for Anokeesed
and they also wept together
and then it all turned into excitement
as the people prepared for their long journey
and provisions were laid by for them
and Arvade and Phut were there
and they were to guide them to Lebanon

122 And Kabodiel continued and she said
And all these decisions done with agency had shown how

⁷⁹ Strong's # 3844 & 3825

*righteousness and salvation can triumph
And so you see Ben Elim
that spiritual power and greatness arises
out of the perfect Spirit led use of agency
And it does not depend upon the perceptions of men
in how they view one another*

123 *And I will rehearse to you
this chain of events in the use of agency
that brought triumph
And it all started with the birth of Rak
when it was decided to allow his birth
to be a part of a calling forth ceremony
which was meant to call forth protection by Hoshama
for the visions of the people
and it was the third spirit of life in all creation*

124 *And you will see that because of his ceremony
that not only were the visions of his lineage protected
but the protection of all visions would be protected
and the end result of this chain of events in the use of agency
brought triumph
And this protection is of an eternal nature*

125 *And Rak pursued his vision
he being a Zakari
to be separated out to be taught by the Eerkodeshiy
And the mothers did not want their daughters to marry him
because he was different
And Rak clung to his vision in spite of it
And he chose to follow his vision
even if it meant he would never be married
And Bayith had pressure not to marry him
But she too chose to follow her vision
and be a woman among the Zakari
and she also was taught from on high*

126 *And Rak chose to minister to the people of Towah
at the risk of his own life
And he chose to prepare a place for the people there
who were born again
And he chose to provide a place of retreat
for a people he knew not of at the time*

*And it allowed them to put their conversion into a way of life
that became a wholly righteous community
And the decision by Emzara to have Mira's family visit
at just the right time to save their lives
was no accident*

127 *And the decision to allow the two girls to stay behind
led to a marvelous thing
It was the daughter of a slave girl and the son of a Master of Saycoo
who became the wife of the one
who Motsah named Michael the Prince
who is one of the Archangels of heaven
And Michael is the one who announced the conception of Motsah
to all the Eerkodeshiy
And thus agency by the righteous prevailed*

128 *And out of the deepest poverty
and slavery
and out of the vilest evil in Saycoo
came visions that joined with and became equal to
the visions that arose out of the supreme righteousness
that came down the line of Abarah and Shamar
only to be seen by all of heaven and mankind
to be equal in their visions
and they all stood as the foremost people of the earth in their day
and also in ours
and all this use of agency brought triumph to the world
and you will see that it made possible the establishment of Shabuwa*

129 *And it came to pass that I began to turn my attention
in the Urim once again toward Malat
and here in Malat everything is chaotic
and people are crying
and praying
and they are going out to search the hills
to be sure they have found everyone
and some knew the likely places where people would hide
and wounds were being discussed with tenderness and loving care
and a runner is being sent back to Ebenim to tell them
all the people who remained would be coming
and I do not know if they had dead to bury
and I did not want to look to see*

- 130 And when all was ready the next morning
 I saw that Ahabah's father was a big and strong man
 and he was one called **Kinnam**⁸⁰
 and he was very *tender hearted* and gentle
 and he made a wide sash around his chest and back to carry her in
 and she sat there
 with him carrying her
 all the way back the distance of a day's journey
 and when I look at this father and daughter
 it is as if I can see his father's spirit is wrapped around her
 for she is his very great treasure
 and a profound example of fatherhood was before my eyes
- 131 And the people began to straggle into Ebenim just as it was getting dark
 and there were many who met them halfway
 with food and things of comfort
 but many spend the night along the way where they were
 being too overwrought to move on in the night
 and they posted guards and had no light of fires
 and I worried that they had found everyone
 and I saw with Urim that when it was light
 a dog from Malat showed up whining
 and when they followed it back
 it led them to two children hiding up in a tree
 and they were too afraid to come down
 and sounds of life were heard
 when they came into the midst of the people
 they were just little things
- 132 And when the people arrived in Ebenim
 the whole village was hurrying about tending to the people
 and getting them settled in
 and looking after them
 and this event happened some few weeks
 after the day of the New Year
 and people were praying for each other
 and comfort afforded to strangers was as sweet and profound
 as one would find expressed in close families
- 133 And I saw a little dwelling made of limbs between two trees
 where a young maiden lived named **Netsar**⁸¹

⁸⁰ Strong's # 2600, from 2580 "*kindness*" or "*graciousness*."

and she was *descendent* of Shamar
and her dwelling was closed in with woven willows
and wet earth spread on top
and she had Ahabah and Shum stay with her

134 And in the days that followed
there was much activity and many plans were made
and people were getting acquainted
and it was said by Mira
that the invitation for them to visit probably saved their lives
because their family may have been
who the brigands of Towah were looking for
for there were reports that the raiders inquired
concerning Rabab and Mira
and the wicked love revenge and sought it
even in this case after twenty years had gone by

135 And it came to pass that the question began to be asked
What will these people do now
and some said they may just stay in Ebenim
but others said Ebenim is too close to Towah for them
and the elders of Malat were unwilling to bring danger
upon the people of Ebenim

136 And in the midst of these discussions
the two mothers met in formal talks as it has been written

137 And it came to pass that the company from Malat
departed from Ebenim just after the time
that we know as the trumps of Shabuwa
and they numbered around one hundred people or more
and they went walking in line for a long way
on narrow trails toward the eastern shoulders of Mt. Qatar
and then they turned west and south

138 And they were laden with provisions
of dried fish
and berries
and nuts
and preserved meats
and I saw heavy baskets of a thick dough wrapped in leaves

⁸¹ Strong's # 5342

and tears of departing flowed between them all
and Mira and Rabab found it hard to say goodbye to Shum
and the parents of Ahabah did not want to leave her
but they loved their daughter more than their own desires
knowing they may never see her again
but her happiness was all that mattered to them
and the will Anokeesed had for her

139 And I was interested to see
how things would progress with Shem and Shum
but it was too busy for them to speak much together
and it is as if they were not really looking for their rightful spouse
and they were not desperate with any thought of not being married
and then suddenly in one day there they were together
but after the meeting where the mothers decided
the two girls would stay
Shem and Shum were often seen walking alone
rather than together

140 And their response to meeting each other was very interesting to me
as they were both intent upon seeking the Lord
not asking whether they should get married
but they were made urgent from their meeting
to find out more about their visions

141 And I could feel the question was not
What is my vision as this person's spouse
but simply it was to ask the Lord
What do I need to know from You so I can live my life
and not fail to do my part in your desire for me
and they did not want to let the Lord down
nor each other
and what they felt when looking into each other's eyes was so certain
that they were immediately beyond the question of
Is this the rightful companion for me to marry

142 And I could see that there was hunger in their settlement
and the brigands of Towah would also run low of food in the springtime
and it was this time of year that they went raiding to steal provisions
and every year in the spring
the people waited for the spring migration of water birds and partridges
and this year the need was greater
because they had given so many provisions away to the travelers

and because of this their labors in the hunt and in gathering
kept all the people busy
and those with young backs were engaged in abundant planting
and all this made it difficult for Shem and Shum to spend time together
but I could see a happy spirit in the face of deprivation
and the people were joyous in their labors
and were thankful to the Lord that they could help the travelers

143 And it came to pass that with the planting finished
and the arrival of the migrating birds
their labors were eased
and one evening in the midst of this
Emzara came to the dwelling of Netsar
and one had to bend low to enter
and the girls invited her in and called her *Grandmother*
and after a while she said
I have come to give a gift to Shum
Come outside with me

144 And the girls were surprised to see
that many people had gathered around
to see what Emzara would do
and it was a very serious occasion
and Emzara was standing beside Noah
and all the people were waiting for her to speak
and after she welcomed everyone
she gave Shum a crown of woven grass
and it was a braided crown of four strands of mothers grass
woven with flowers in it to make a complete circle
and she placed it upon Shum's head
with the flowers hanging down around and before her eyes

145 And Emzara was filled with the Spirit
and she prophesied and said
I am bestowing upon you the song of the dance
that came down to us from our first mother
when she came out of Eden
And with you
this song and dance is for the Eerkodeshiy
And many holy women have danced it and sung the holy song

146 *But for you*
you will become the Mother of the Dance

*in a time yet to come
And you will dance not only with your body
but with your soul
And I say this because during your time
the Eerkodeshiy will be summoned
and assembled in a way that they never have been before
And you as a holy woman
will teach them things they have not known
And from your day going forward
the song of the dance will have a new meaning
And the sound of it will cause the hills to awaken
and the Eerkodeshiy to assemble themselves
before the face of Anokeesed*

147 And upon the people hearing all these things
those who danced gathered together
and there were many of them
and they all danced their way around the village
with Shum being eighth in line
and everyone celebrated this gift
and they all wondered what this young maiden would do
that would fulfill this great prophecy
and just what would she teach the Eerkodeshiy
that they didn't already know

148 And it came to pass that in those days
Shem and Shum began to prepare
to give each other their espousal gifts
and it was great fun for the girls to keep this secret
as to just what Shum would give
and Shem took this very seriously
and he consulted often with his mother
and she guided him in the way
but Shum did not have her mother there
so she consulted with grandmother Iona

149 And the time came to bestow the gifts
and it was considered a private time
and was not done in public
but they were never alone
in order to abide by the purity of single people
not being alone together in a place of dwelling



Espousal Gifts of Bread & Fish

150 And Shem entered into the dwelling of Netsar
together with another young man
and they sat on the ground before the girls
and he had in his possession a little bundle wrapped in leather
and Shum sat on the west side facing him
and she too had a little bundle wrapped in leather
and they looked upon one another with eyes of love
my my
Shum was so radiant and beautiful
and she said
You go first

151 And Shem opened his bundle
and it contained a small loaf of bread
and a small preserved fish
and Shum looked upon it very surprised
and he said
*I want you to be always like the bread
to join me to the spirit of the life of Motsah who is in all things
so that our righteousness will abound*

152 *And with the fish
I want to be your friend
on an equal level with the Eerkodeshiy
so that you will be the companion of all of us together
And I need someone who is willing
to include the Eerkodeshiy that I walk with in their circle of love*

153 And upon hearing this and beholding the bread and fish
Shum began to cry tears of happiness
and she opened her bundle
and there was a loaf of bread and a fish
and Shum was overcome with joy
that they were one in their spirits
in their hopes for holiness in their future together

154 And Shem said
*It is plain to see that what we desire of others
we must require of ourselves*
and the young man with Shem hastily departed with the news
because he was a listener
so much for it being a private matter

and Shem also departed
because he did not want to be alone with maidens in their house

155 And word spread that their espousal gifts were the same
and it was a continuing marvel to everyone
and they all wondered what it could mean
for their gifts to be exactly alike
and some did not know what to think of their request of each other
to include the Eerkodeshiy in their personal friendship

156 And it came to pass that in the fall
they were spending time alone with the Lord every day
to learn more about their visions
and one day during this time
the girls were laughing and cooking in their dwelling
and it was after dark because the fall harvest was so demanding
that they had to work until it was dark
before they could cook and eat
and it was cool outside

157 And into this scene of happiness came a very old woman
wrapped up from the cold
and it was great-grandmother Iona
and she had to stoop down very low to come in
and the girls said
Grandmother you shouldn't be out at night walking alone
and they embraced her
and cleared a place for her to sit comfortably
and they scolded her for not having someone
to come along with her to help her

158 And Iona smiled and said
But dear ones I am on a mission for Motsah
How could I stay home
And I was so excited
that I didn't want to take the time to bring a companion
and they all became very reverent
and sat down in the middle of the room before her

159 And Iona had a little bundle
and in it was a well-made wooden box
and she said
Motsah has instructed me to bring you the Guidance Tablet

*I received it from my grandfather Reshuya
who was the principal person to establish this tablet in Qatar
And Reshuya taught me how to read it starting at an early age
And when his eyes grew dim he passed it on to me
And my eyes are now beginning to grow dim
and I am here before you*

160 *Now understand
that Motsah has asked me to teach you how to read this tablet
and in how to live a guided life
And I am now old
And I have asked Motsah to prolong my life
so that I will live long enough to accomplish his request
and see the fruits of this tablet in the lives of the people*

161 *And Iona was very thin
and the light of the fire shown upon her
and her face and smile radiated like a little innocent child
and her hair was snow white
and she was beautiful to look upon
and I wondered at the very unfortunate loss
Methusemer would confront one day
when he stood before Anokeesed
to have not lived his whole life with her to arrive at this place
with her with a similar innocence of heart
and she was holy before the Lord
having suffered the name Allmon and often loneliness
in all her service to Anokeesed
and her vision had always been to be the wife of a man of Abarah
and when he chose not to be his calling
she continued to remain faithful to the Lord as such a wife
and the Lord became her holy man of Abarah for her*

162 *And it came to pass that Iona began to prophecy
and she said
Your husband will summon and call forth all the hosts of heaven
And the Eerkodeshiy will enter in
to make a great covenant before the face of Anokeesed
And it will be a sure covenant to stand
all throughout the course of the earth*

163 *And you will dance to assemble the Eerkodeshiy
And you also will call them to covenant*

*that they
every one of them
will always abide to live by and act to keep
the guidance on this tablet
And they will mark every detail of the Ten Guidances
to keep them in all their ways*

164 *And the two of you together
will stand before Anokeesed for a jubilee of days
so that this covenant will become sevenfold
and complete in its expression and power
And they will look upon you as one who is like their mother
And the spirit of our first mother Cavah
will be with you as your abiding angel
as she has been all your days
And it was she who petitioned Motsah
to summon the forces that brought Ahabah back to her gift of life
And the Eerkodeshiy will look upon your husband
to be one who will guide their service
as if he was assigned to be their overseer*

165 *And after this
all remained quiet for some time
because of the enormity of the prophecy
and the girls had Iona stay with them through the night
and she stayed for four days out of respect for the prophecy
and Iona was rejuvenated by the outpouring of love of the girls
and from the presence of the Spirit*

166 *And it came to pass that Shem heard of these two great prophecies
and he knew that only a few people knew that Iona had tablets
and he thought no one knew about Shum
raising Ahabah from the dead
and he became all the more urgent
to discover all he could about his vision
and he lived alone in a small little round thatched dwelling*

167 *And one night in the early hours
he lay awake pleading with the Lord to bless him
to know what to do to be able to provide the circumstances
for Shum to be able to fulfill her vision
and it was hard for him to understand
what was said about him in the prophecies*

and he felt comforted by the Lord's Spirit
when the Spirit told him that his vision would come before his face
after he had completed assisting his father in his task
of calling forth the Flood

168 And as he pondered all this in his heart
the room began to get light
and off to the north side of the room
there sat a pot of water on the ground
and Shem sat up and looked over
and he saw the Lord sitting by the water pot
and Shem sat up and recovered himself being fully alert
and the Lord offered Shem a drink in His hands
and then the Lord drank from the pitcher

169 And Shem sat down beside the Lord
and I was amazed that he could be so calm
and then I remembered
how calming the presence of the Lord was for me
when He came and stood before me in the days of my youth
and Shem's eyes were wide with wonder and anticipation
because his questions about his vision were still fresh on his mind

170 And the Lord poured water on the sandy floor
and He smoothed it out with His hand
and He took a stick and began to carefully draw the Covenant Tablet
and the Lord explained it all as He drew it
and Shem not only heard the words
but his heart was also penetrated to the center
with what he felt by the Holy Spirit
concerning what was written upon the tablet
and even though he had heard some of it from his grandfather
the instructions of the Lord
far exceeded the wisdom and knowledge of man
and in his heart Shem was still searching to know about his vision

171 And the Lord discerned the thoughts of Shem's heart
and He said
Little son
*It is your vision to call forth the spirit of life in the Eerkodeshiy*⁸²
and define and protect them

⁸² This is what invited the Lord to enter into them.

*and give meaning to their task
and set the boundaries around them*

172 *And the fourth spirit of life in all creation
and especially in the Eerkodeshiy⁸³
have a need for you to intervene with your agency to do so
And I will come with instructions to help you from time to time
according to your need
And the vision of your wife will come to be fulfilled
in the midst of these things*

173 *Now you must preserve this drawing until you can make a tablet
And I will guide you in the way
as you learn to be a scribe of righteousness
And the day will come when you will summon the Eerkodeshiy
for a multitude of days
And you will set in place a covenant
between mankind and the Eerkodeshiy
that defines the task and fulfillment of the spirits of life
in the Eerkodeshiy
that they have been given since the days of our first parents in Eden
And your task in this will have an eternal effect*

174 *And Shem was overcome
and he lay down like he was asleep
and the Lord put His hand upon him
and anointed him as he slept
and the Lord prayed for him
and then He said
Sleep on little son
For this day I have named you Michael
And you are my prince
and the Lord departed
and I saw that the drawing was covered up with a basket to protect it
and the sand hardened as it dried*

175 *And it came to pass
that after these things I saw that in the village of Ebenim
there is often distress for the want of food early in the springtime
but this year it was more severe than usual
because they had provided for the travelers*

⁸³ Their definition.

176 And the migrating birds seemed to have delayed their coming
and all there was left was a little share of wheat
and the children are hungry
and I see that the people are gathered together to offer prayers
that the Lord will provide for the children
and this is the first time I have seen a censer being used in worship
and I see that the people are not downcast
but are confident in their faith in the Lord to provide
and many adults are going without so that the children can eat

177 And it is in this setting
in which Shem entered into his dwelling
when the Lord came to draw the tablet
and anoint Shem to name him Michael
and where he lay on the floor near the tablet drawing
he dreamed a dream coming from the power of the tablet
written by the hand of the Lord

178 And in his dream he dreamed that the earth was new
and there was no sorrow for lack of provisions
and no fear of being raided by the brigands of Towah
and most of all the earth was happy
and there is peace
with the sounds of life all throughout the land
and Shem was rested in his soul by the dream
and I knew what he dreamt was a foreshadow
of the effects of the tablet in the fulfillment of time
that there would be a new heaven and a new earth

179 And it came to pass
that Shem awoke to the sounds of the children crying outside
because they were hungry
and he called out to the Lord
When will my dream come true

180 And as he was lamenting
and wondering how to comfort the children
knowing he had no more food to share
and he heard a shout
and then lots of shouts
and he went outside
and saw that everyone was going about collecting baskets
and he asked

What is the Lord doing as He passes by
and they said
There are fish swarming the river near the altar of Noah
There are so many
they can be pitched out onto the bank by the basket full
and I saw all the people hastening toward the river
and they filled their baskets
and had to go back for more

181 And when the last of them returned
all the men and women were busy preparing food
and I heard them sing a song of the third heaven in their joy
and they sang
and prayed prayers of thanksgiving again with a prayer censer

182 And when the meal was served to the adults
and Shem and Shum looked into each other's eyes
and quietly said *Bread and fish*
and faith abounded
and many learned a valuable lesson in their repentance

183 And in the days that followed
the migrating birds returned
and were caught in abundance using nets
and the herbs of the field were green and the winter was over

184 And after those days
Shem told his mother that he must go to find stone
so he could make a tablet
and she instructed him in how he must listen
to hear the language of Ebedel
and she asked the rocks of her childhood to guide him in the way
and they said they would gladly do it

185 And Shem set off on his journey to the northwest
and he went past the village of Malat
and it was still in ruins a year later
and it brought back bitter memories
and the spirit of Asael was there to oppose him in his mission
because Asael teaches violence and war
it was he who had guided the brigands of Towah there
and Asael took delight in the destruction of the people there

and Asael was angry because Ahabah was raised from the dead
and he was angry at Shem because he loved her

186 And Asael did not know the hidden name of Shem
nor the one for Shum
and it was good thing
because he would have been instructed by it for evil
and Asael followed Shem as he journeyed northward
troubling him in his heart
and some brigands of Towa were nearby
and they were allied with Asael in their hearts
and one of them thought he saw a man traveling
wearing the garments of Qatar
and Asael put it into their minds to pursue him
and they made their plans
and tried to anticipate where he would go
so they could entrap him

187 And as they were preparing their weapons
a great giant ayallah came out
and stood before them
and they chased it in hot pursuit
and in this way they were distracted in their evil plans against Shem
and the ayallah gave its life to protect Shem
and thus the Eerkodeshiy protected Shem
and the anger of Asael dissipated away
being thus swallowed up by the Eerkodeshiy

188 And I saw in this a very interesting thing
Shem was actually doing a worship for forty days
to set in place his order of service as a man of Abarah
even though he did not know it
and Enoch had done forty days
when he divided the waters and the sons of heaven
at the eastern waste places of Mahujah
and it too was to set his order of service in place
even though he also did not know of it

189 And it is interesting to note that with Enoch
the Decadarchiy were somewhat respectful
in asking him to present their petition to Anokeesed
for them to find forgiveness in order to avoid their day of recompense
and they did not know how to oppose him

but with Shem
the only thing the Decadarchiy could think to do was to kill him
and by the time Motsah was in the flesh and did His forty days
they had learned they could mock him and say
If you are the Son of God do this
or offer Him a way to glorify Himself with the powers of the world

190 And by this time Shem had been gone thirty days
and in the evening he was camped below a large steep bluff
and I can see him grinding some seeds between two stones
and he made a thick past that he cooked on a hot rock

191 And he looked up and he saw a cavity in the base of the cliff
and as he was finishing his meal
the rocks he had ground with and cooked with spoke to him
and they said
Go and see
and it was plain for him to hear
and in the night he wondered what it could mean

192 And it came to pass
that in the morning when the light first began to dawn
he heard singing
and it was the song of the dance
and he said
How can this be
Who can be here who knows the song
And I am come to a place where I have never been before
and then he remembered the rocks saying
Go and see

193 So he followed the sounds of singing
and he went to see
and he went to the cave
but the sound were coming from above
and it was too steep to climb
so he went around about and came up on top from the side
and now the sounds were coming from below him
and he espied a ledge partway down
and he decided to go down to a ledge to see
and there on the ledge were the stones that were singing
and upon his arrival they became quiet
and they were thin and flat

and they were hard but could be scratched with a tool
and Shem said

*What a marvelous thing
The rocks of the tablets sought me out
And I thought that I was seeking them*

194 And Shem lit a fire

and he worshipped there on the ledge
and he dug some stone out and took them up to the top
and it was enough for several tablets
and he thanked the spirit of Ebedel
and gave her an element of righteousness
and he spoke to the tablet rocks
and asked them if they wanted to go on a journey
because they had never traveled before

195 And down below where he camped there was a stream

and it was there that he broke them to be nearly the right size
and he rubbed them on rocks in the water
to shape them to be tablet size
and to lessen his load to carry home
and I do not know what kind of stone it was
but it was in thin layers and light in color
and he wondered if the water and the rocks spoke to the tablet stones
because he knew it was the rocks and the water
that had taught his grandfather
that which would be written upon them

196 And having been gone for forty days he arrived home rejoicing

and he reported to his mother
how the rocks had called to him to seek him out
and he never did know about the ayallah
but he knew the Eerkodeshiy had swallowed up
the anger of the Decadarchiy against him
and he would later learn it was in fact Asael who had accosted him

197 And Shem and his mother tried to be discreet about the tablet stones

but word got out
and it was said that Shem was going to be a Scribe of Righteousness
like unto Enoch
and even among the righteous there can be found pettiness
and some said
What need have we for another Scribe of Righteousness

*when our religion is well established
And it is well known that Noah will do his task
and some said
Why does this come from a woman who is called Allmon
and none of them could anticipate what it would be like after the Flood*

198 And it came to pass
that Shem knew how holy his task was
and he carved the tablet alone inside his dwelling
or out in a lonely place
and all he did was viewed as a great curiosity and a wonder
that anything could be written upon a stone save the guidances

199 And the time came when he was done
and everyone knew he was finished with it
but he would only show it to great-grandmother Iona
and upon seeing it
knowing somewhat how to read it she exclaimed
*Never was there written upon a stone so great a thing
And now having seen it
my eyes have only one desire yet remaining
and that is to once again see my mother*
and in the face of jealousy
Shem withheld showing the tablet because it was holy

200 And I have seen the day
that Iona beheld her mother Awkhoo at the oaks of Pethak
and she is one of the most humble women to ever live upon the earth
and she served the Savior Motsah the Lamb with her whole soul
during a long hard life
which life is yet to this day bearing fruit
and it is not done yet

201 And it came to pass
that it came time for the wedding of Shem and Shum
and word was sent to Rabab and Mira
that in the spring Shum was to be married
and during the days preceding the wedding
all was in commotion as the girls were making dresses
and the men were seeking special provisions for the meal
and the people were busy in their labors getting ready
and everybody was saying their guesses

about how the lives of Shem and Shum would go
and they did not forget that their espousal gifts were one and the same

202 And in the evening two days before the wedding
while people were mingling around the light of a fire
a strange lad appeared at the edge of the light
and he was just standing there
and he was dressed as a slave of Towah
and he was husky and young and unafraid
and all talking became quiet
and he just stood there
because he did not know their custom
of an approaching stranger sitting down
to show his peaceful intentions
and then waiting patiently to be approached

203 And Lamech stood to go over to him
but some would have forbid him
and before they knew it he went to the lad and asked
What is it that you seek
How may we come to your aid
and the lad said
I am looking for one named Mira
Do you know if there is a Mira here
and Lamech said
Yes we do
Who is it that is inquiring for her
and the lad replied
Matsa

204 And Mira was there but she was in a dwelling visiting
and word was sent to her saying
A certain person named Matsa is inquiring about you
and Mira screamed
and rushed forth out of the place and cried out
Where is she

205 And the young lad went back a ways into the darkness
and he brought two women into the circle of the light
and they too were dressed like the slaves of Towah
and Mira cried *Mattie*
and rushed forward to embrace her
and these two were the sisters of Mira

and all three of them had been taken captive
from a place north of the Aral Sea
and had become separated in their servitude
and one was named **Matsa**⁸⁴
and the other **Mosia**

206 And they told a tale of high danger
for during their servitude they heard tales from raiders
that they had found and pillaged a village
where Rabab and Mira had lived
but they had escaped
and that was the first they had known that Mira was still alive
since the time of their separation
and upon hearing this tale they determined they would escape
and go to seek Mira at their first opportunity

207 And this lad was the son of one of the raiders
and the women had paid him
to lead them to where the village was found
and he had led them to Ebenim after finding the ruins of Malat
and Mira and her sisters wept upon each other's shoulders
and they said
We are faint for the want of food

208 And they fed them
and in the morning clothed them with new and righteous clothes
and great tender care was shown for these lovely ones
and when they arose and were ready
they came out into the light of day
and they were told that on the morrow
their niece Shum was to be married
and there would be a wedding
and they had never heard of a wedding before

209 And they began to look about with wonder
because they had never seen happy people before
and never had heard the sounds of life with children
and there were no weapons
and no fears
nor groanings
and Mattie said

⁸⁴ Strong's # 4672

*I have emerged into heaven
out of darkness into the light*
and those standing by who heard her words burst out in song
and it was the song of the third heaven

210 And they explained the sanctity of marriage to these two women
and these two had not known
that any respect for women existed upon the earth
and Matsa and Mosia were the younger sisters of Mira
and when they were young
Mira⁸⁵ was their protector before they became slaves
and when Mira departed for home after the wedding
they went with her

211 And the lad who guided them approached Lamech and he said
*I have received my wages for bringing the two women here
And I had intended to go back but my desire now is to stay*
and he held out what looks like a large stone knife and he said
*This is my wages
But I will give it to you if I can stay*
and Lamech replied
*Little son
Heaven is free*
and they gave him new clothes also
and they said they would name him a new name
and view him as one of them

212 And it came to pass that with the dawning of a new day
all was astir in the settlement
for it is a huge celebration
and groups of girls are clustered talking together
and it appears there are many visitors
and I see tents of the people of Arvade
and some of the people of Ahah are here
so perhaps they brought Mira and her family with them

213 And I hear them calling the lad from Towah **Koofshah**⁸⁶
which is his new name
and it means *one who is freed from slavery*
and I see that Matsa and Mosia along with Koofshah

⁸⁵ Strong's # 4829

⁸⁶ Strong's #2668

are wide eyed with wonder to behold a free and happy people
all acting together with no master
and for the first time with this vision
I get the sense of a long and well established culture
with a very diverse group of people
all knowing exactly what will happen
and it seems that I am the only one
who does not know what will happen

214 And I see that there are many people
and they are forming a line
with much discussion as to who stands where
and all their places are chosen
and Rak is at the first in front
and he is wearing a leather girdle as a worship garment
he must be the one performing the ceremony
and behind him is Bayith his wife
followed by all the elderly kindred of Shem and Shum
and behind them their parents
with uncles
and aunts
and then the wedding couple
with their close friends behind
and lastly everybody else

215 And they are explaining to Matsa and Mosia
that when the procession is thus formed
with the older people in the front followed by the parents
it means the whole family supports the wedding
and if the old people were last
then they would probably call off the wedding
so everyone is very serious about their place in the line
and everyone is watching with interest to see how the line is formed

216 And I can see them now start out
and it looks like they are going to a place further away
than I would have expected
and a storm is coming up
and I see dark and rolling clouds
and there is a very loud peal of thunder (1)
and the people seem undeterred
as they start to move in a long single file
and another clap of thunder crashes close by (2)

and yet another one sounds (3) immediately behind them
as though it is herding them along

217 And in the distance I see the stream where Rak taught Melchizedek
and before my eyes was one of the most sacred places on earth
because Rak was able to hear
the rocks and the water there speak the truth
that the Messenger of the Truth had placed in their souls
on the day that He created them for His Father

218 And as if in direct answer to my thoughts
lightning struck a pine tree (4) on the north side
a little ways beyond the rock that divided the water
and it was plain to see that Rak had discerned the meaning of it
for he halted the procession and they all waited
and there were murmurings in the procession
saying it was the very place of the daily worship
of both Rak and Shem

219 And there was a collective gasp when lightning struck again (5)
a bit farther away on the south side
and again it was a pine tree
and so with this Rak called the wedding couple to come up front
and he inquired of them what they had intended
in giving their espousal gifts back to the earth
as an eternal witness to the foundation of their marriage
before the Lord and with the Eerkodeshiy

220 And they pointed to a rock up on the hillside
where they had planned to bury the gifts under the south side of it
and Rak said

*The thunder has **made a proclamation**
that it desires to be the one among the Eerkodeshiy
who is charged with the safe keeping
of the foundation of your marriage
And it spoke in the fifth thunder
indicating your marriage will be bound up in the Right Hand
of the Great Holy One Anokeesed
And both **your walks in holiness**
as exclaimed by the pine trees
now belongs wholly to Him
Therefore you both must offer your gifts to the thunder
at the pine trees*



Wedding Procession of Shem & Shum

- 221 And I see them going out to do his bidding
 and Shem approached the pine trees on the north
 and kneeling down
 he deposited the bread and the fish in the pine needles
 and covered them up with forest duff
 and Shum went out to the tree on the south side and did the same
 and listeners spread the word to all who were in the procession
- 222 And it came to pass that when the procession started up again
 a long rolling rumble of thunder (6) could be heard in the far distance
 and it was felt to be plainly rejoicing
 for the comfort of Anokeesed in these things
 and tears of joy began to lightly fall
 as the procession continued on its way
 and I can now see a cliff in the distance
 and it looks like they are headed for having the wedding
 under an overhang at the base of the cliff
- 223 And as they approach the site
 and begin to find their places
 lightning (7) strikes a tree just on the other side of the stream nearby
 and the ground is smoking
 and a man they call **Be'ayrah**⁸⁷
 who is thus called because he is *a firekeeper*
 goes over to get the fire for the wedding
 and Rak said that Anokeesed brought the fire Himself
 with the seventh thunder
 to indicate that the lifelong repentance and behavior of this couple
 must be firmly rooted in their daily walk with Motsah the Lamb
 and that repentance alone will enable them to succeed
 in all they are called upon to do
 and I see that the firewood had been gathered and prepared beforehand
 and I noticed the seventh thunder had struck a grand old oak tree
 and it continued to gently smoke on the ground
 all during the ceremony
 and to me it felt like the smoke of the presence in Elda
 and in the midst of all this I discerned
 that the firekeeper is the brother to Netsar
 who had taken Shum in to live with her
 and they are descendants of Shamar

⁸⁷ Strong's #1200, pronounced *be-ay-RAW*

224 And I see that

as soon as the procession has arrived and found their places
they all stand and sing the wedding song which was sung in Eden
and brought back by Enoch
and they do this before they do anything else
and it is raining harder now
and the couple is seated out in the middle
of a half circle formed against the cliff overhang
and their hair is being prepared as in the usual way for weddings

225 And Rak had a pot of water brought

for them to wash with
and to drink
but it was now raining more
and a small rivulet of water was cascading down from above
and forming a little stream of water
that fragmented into droplets near the ground
and it was falling right between Shem and Shum
and the wind would blow it a little from one side to the other
getting them both wet
and I could hear the quiet laughter of the people

226 And Rak said

*The Eerkodeshiy are conducting this wedding
and I am only here to be their witness*
and they used the rain water to wash with
and to give each other their marriage drink
and all the people understood now
what it meant for them to share their friendship with one another
together with the Eerkodeshiy
and in those moments
the Eerkodeshiy felt like they too were getting married
and as it would turn out in Shabuwa
they were

227 My my

what a first time wedding for Mattie and Mosia to witness
and Mattie said
*Their God is in His heaven
And He alone is their Master
and they are indeed free*
and both Mattie and Mosia were born again
as to what God meant to them

and Mosia said

*From this day on no man will be my Master
save Anokeesed alone*

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 10

- 1 And after witnessing this wedding
my mind was brought to understanding with a deep sense of the task
that lay ahead for this couple
and having seen some of the outcome of their lives by vision
I am all the more eager to learn of the actual events
and details of how the Religion of Shabuwa was established by them
and the full meaning and effect of it
and it is a certainty that the world needs this vital information
and the vision continued
- 2 And I see Zedeqetelebab
and she is holding a baby in her arms
with a little child beside her
and there is a number of people gathered before her
and they are all sitting on the ground
- 3 And for one so young
her bearing and sense of authority
is that which is beyond her years
and the intensity of the feelings here are gripping
and now Melchizedek is taking the children off to one side
and it is obvious now that she is going to teach
and she said
*Today I am going to explain marriage
and the influences of male and female
among the Watchers in creation*
- 4 My my
she is actually going to speak so I can hear her
and she said
*As you know there were eight children of our first parents
that spread themselves out upon the earth
Four of them were righteous
and four were bent on being wicked
But among them there were only four marriages
And their marriages were the element
that expanded their influence in the use of their agency
either for righteousness or wickedness*
- 5 *And without the element of marriage
their original influences would have faded away with time*

and become an unknown thing of the past
But because of the power of marriage
it introduces people to the Watchers in creation
and it joins them together
either to the Eerkodeshiy
or to the Decadarchiy ⁸⁸
And it has a profound effect
And for many it is a wonderment that this can be so
But if their marriage is profane
they become subject to the Decadarchiy through their marriage
And that also enhances their influence for darkness and death
And those who are joined to the Eerkodeshiy
are empowered to enlarge light and life

6 And she said

We think of the Decadarchiy as being male
because they are the fathers of the Niphilim
And we think of the Eerkodeshiy as female
because Cavah named a mountain Ri'shoni
and called her Mother

7 But maleness is not bad
and femaleness good

for the lives of the Watchers of Heaven
are much more profound than that
Now understand
*that **the Eerkodeshiy see through the eyes of Anokeesed***
and they hear through the ears of Motsah
*So when thinking of how Ri'hiy **saw***
and understood her daily walk with Motsah
*and how Zakar **heard** the voices in creation in his daily walk*
the Eerkodeshiy see in similar ways as Ri'hiy
and they hear in similar ways as Zakar

8 And just like how holy women see
and understand how repentance brings forgiveness
their eyes are attuned to the levels
of the visions of wholeness inside a person
And this points to salvation
And in their understanding and wisdom

⁸⁸ Fornication is a signal to the Decadarchiy and their evil ones that you are inviting them to own you, and it opens you up to have evil spirits live in you.

*women tend to see virtue
And they sense that part of a vision
that can bring the gift of life more fully into the present
And being women
they are charged with moving fear out of the present
because of their connection with confidence
and the renewal of forgiveness
And they can influence people
to know what Anokeesed means to them in the present moment*

- 9 *An example would be to consider
that a woman can know that winter is coming
And she can remember past suffering
and be aware of the fears of winter
But the esseeb dancing in the winds of summer speaks to them
that there should be no fear of winter because
peace and assurance
are the watchwords of the Eerkodeshiy to women
And every one of the Eerkodeshiy
has that message to women in some form
which arises out of faith in the Lord*
- 10 *And likewise men hear a call to action
to move out and to do their repentance
And when they see the esseeb dancing in the winds of summer
they make plans
and thus are not afraid of winter
because the Eerkodeshiy tell them how to perform their labors
And they hear all the light in the Eerkodeshiy
And it opens up to them the meaning and the effects of reproof*
- 11 *And as men of God
those who are thus joined to the Eerkodeshiy
are satisfied with the processes of repentance
And they are confident in their future
That is why Yaatsekawd was not as troubled over his sin as Cavah was
And the Eerkodeshiy
each and every one
have a watchword for the ears of men
of gentleness
patience
with safety and comfort*

***and of knowing how to act to enhance relationships
that lead to expanding the gift of life***

- 12 *And so the Eerkodeshiy are the sons of heaven for men
And they are the daughters of heaven for women
And they are ever faithful
But those with the profanity of marriage
are subject to the Decadarchiy
who hate visions of holiness
that are linked to maleness or femaleness
And in the last days the wicked will seek to do away with
that which God has established*
- 13 And it came to pass
that I saw that all this took place
as a casual discussion together with Zedeqetelebab
and she is using lots of hand gestures
and many questions are being asked
- 14 And a young man who was the firekeeper at their wedding
is standing to ask a question
and he said
*My father was a listener and he has passed down to me
that Abarah taught that the Second Decree of Creation
is the source of the sanctity of marriage
Dear Instructor
what can be said to explain this*
- 15 And Zedeqetelebab rose to her feet
and she went over and drew out the two tablets from a box
and she unwrapped them and lay them on her lap upon her mantle
and the people moved closer to see them
and I can tell by the look on her face
that this teaching session is becoming more serious
and we are headed for deep waters
- 16 And she waited for everyone to settle down
and she said
Melchizedek and I are Zakarihiy⁸⁹
and I had not heard the two names of Zakar and Ri'hiy

⁸⁹ Pronounced *zah-kar-EE-hee*. This may be the feminine form of Zakari, I'm not certain, but I heard her say this clearly.

- said together before
 and she said *I have the Guidance Tablet*
and he has the Covenant Tablet
And the two of these tablets are joined together
in a way that reflects the sanctity of marriage
- 17 *And on the Guidance Tablet there is a man's side and woman's side*
And the woman on the tablet is looking out from the left side
And as these two tablets join together
the right hand on the Covenant tablet corresponds with the man
and the left hand with the woman
The right hand expresses the task of Motsah
as our Prince of Righteousness in redemption
And the left hand on the tablet expresses the other task of Motsah
and that is for Him to be the Messenger of Salvation
- 18 *And the Second Decree of Creation*
*speaks of all the doings of creation*⁹⁰
and the affairs of salvation
And Motsah has to both save and redeem
And it is then seen that the two tasks of Motsah the Lamb
are as if they are joined together
- 19 *And both these tasks*
can only be accomplished by the intervention of agency
And so this Guidance Tablet expresses the relationship
between their intervention of agency
in the marriage of the man and woman
- 20 *And the Guidance Tablet*
has more than the Ten Guidances written upon it
It has also the ten differences between man and woman
that define their own specific functions with the intervention of agency
And it indicates to each of them
their duty and responsibility in that intervention
- 21 *And all people can see the light of inspiration*
and all people can hear the truth
both men and women
So it is not that only Ri'hiy could see
and only Zakar could hear

⁹⁰ Righteousness

*But rather the Guidance Tablet is indicating
how men and women can join with salvation and redemption
with good and eternal effect*

- 22 *And so the hearing and seeing
of Zakar and Ri'hiy as children
was found to be expressing the boundaries
of the intervention of their agencies
And unlike others
their morning prayers were in fact
the intervention of agency
And that is why what they accomplished as children
through their adult life
became established among the righteous to this day
among those who are called the Zakarihiy
And rich blessings have flowed
from the profound acts of little children
and Zedeqetelebab is sitting down*

- 23 *And Melchizedek takes her place before the people
and he said
A part of why it has been so hard
for those of us who came from Qatar
to fully implement the righteousness of the divisions of holy men
is because we have not utilized marriage
in relation to the intervention of agency
And we have not known how
And I am here today to teach you from on high*

- 24 *The Great One Anokeesed demonstrated for us all
through the lives of our first parents
the relationship between the Second Decree of Creation
and marriage
with the proper use of the intervention of agency
And our first parents transformed Olam into Eden
by the first human use of the intervention of agency
all based on their individual visions
being distinctly a man and a woman*

- 25 *And that transformation became complete with the wedding
because now the proper use of the individual expressions
of the use of the intervention of agency*

*by both a man and a woman
fulfilled the Second Decree of Creation*

26 *And they did not compete together in each their calling
But the uniqueness of each one
was fully respected and accepted by them both
and by Anokeesed*

27 *And our father Yaatsekawd defined the elements in creation
yea even all the Watchers of heaven
in all their hosts and in all their families ⁹¹
And their names reflected the definition
of the spirit that gave them life
And each name arose out of some specific aspect
of the heart of their very Creator Motsah our Lamb*

28 *And he told them **what they were**
And in this way he set in place
the right relationship they were to have with mankind
And this is called **righteousness**
And in this way
our first father established righteousness
in everything he came to
And this established the pattern that would allow
every living soul in creation
to have within themselves four spirits of life
And because of this
Motsah the Lamb could take the vision of Yaatsekawd
and enter into all that was thus defined in righteousness*

29 *And Yaatsekawd did this very purposefully
and with innocence of heart
And he was moved upon to do these acts of righteousness
by his ability to feel and discern
what Anokeesed wanted each thing to be
And utterly each and every definition came solely
because of the infinite love of Anokeesed in the heart of Yaatsekawd*

30 *And this is not all
The Eerkodeshiy also chose to embrace fully the four spirits of life
that each one of them would hold within themselves*

⁹¹ Read Genesis 2:19-20

*And they eagerly opened their arms
to accept the spirit and presence of both Motsah and Yaatsekawd*

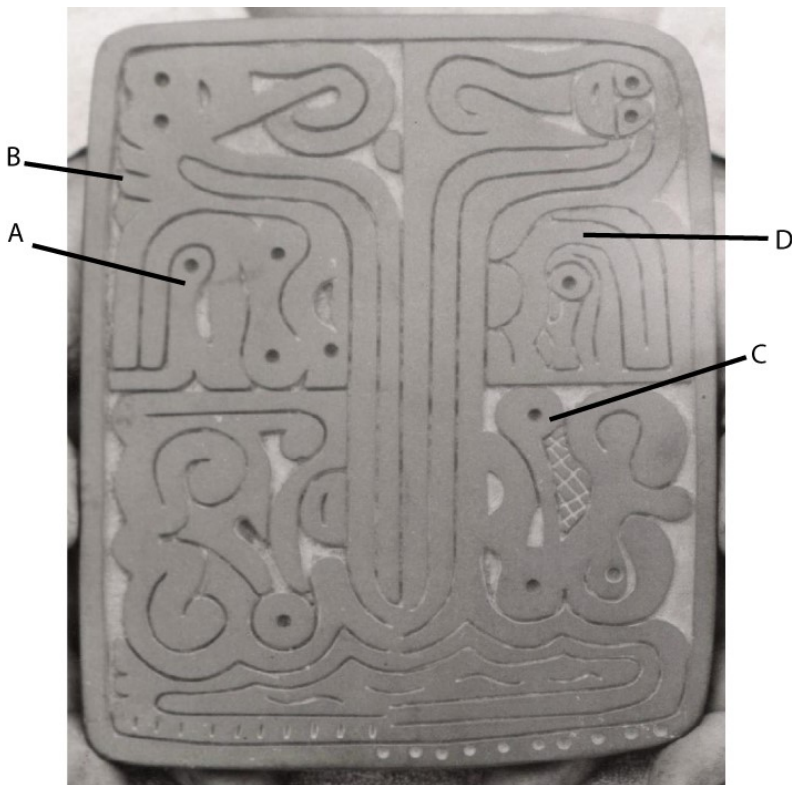
- 31 *And it was a coming home for the Eerkodeshiy
that is cherished to this day
and reviewed with the birth of every new child
and every vision that finds a body to live in
And the joy of it for the Eerkodeshiy
to experience a response to their invitation
can only be felt by those who cross over*
- 32 *And Yaatsekawd did this using the intervention of agency
And he chose to love Motsah purposefully
and deliberately
And he used the element of righteousness
And it was the feelings of his heart
and his longings to walk with the love he felt in creation
And only in Eden can such pure element be brought to bear
In the temporal world
righteousness can only be accomplished
when the spirits of life are enjoined together
under the guidance of the Holy Spirit*
- 33 *And a marvelous thing is before my eyes that I have never known
and that is
how deliberately all of this was entered into and accomplished
and when Yaatsekawd intervened
there was great movement in heaven
and all that deliberateness
is that which makes the intervention of agency work
and all that deliberateness
in perfect harmony with the desires of Anokeesed
built the power of righteousness in such a way
that **redemption now utterly permeates all that exists**
and it has the power to join those in the temporal world to Eden
and this is now the foundation of the order of Abarah
which refers to crossing over
and crossing over indicates redemption*
- 34 *Now remember
the Decadarchiy were not accepting of the presence of Motsah
because His love was seen by them to be accusatory
for it brought to mind for them*

*the definition Yaatsekawd had given them
And that definition required them to give of themselves
and to acknowledge before their fellows
what they considered a lowly position
when they compared themselves to each other
And in this way
they came to reject the spirit and presence of Motsah
and Yaatsekawd that came to them
And this corruption brought them
to only have two of the four spirits of life*

- 35 *And they formed a confederacy
and agreed together to make their own way
and to choose their own definitions
and to force the spirit of life they chose upon mankind
so they could find dominance over their fellows
and lead men to pursue the satisfaction of possessions
And the name of their confederacy is called wickedness
and the leader of their domain
is named Mowtsoor the Decadent by Anokeesed*
- 36 *And the Guidance Tablet has written upon it
instructions for men and women
in how they are to proceed
and approach their intervention with agency
And it **shows a man bending down over opposition** (A)
to touch the spirits of life in creation
to use them to bring blessings and the gift of life
And this is shown in the top half of the man's side of the tablet
And it shows **righteousness flowing out over the side of the tablet** (B)
to indicate the authority coming from it
And the bottom half of the tablet on the woman's side
shows the **woman laying claim to her beginning** (C)
and purifying her charity and innocence of heart
And it shows **her rich charity overflowing to cover her children** (D)
and all that is good*
- 37 *And our lovely first mother Cavah intervened with her agency
in her way as a woman
with just as profound effect and just as deliberately
And all her soul could think of was love
and friendship
and companionship*

*and deep bonding in rich charity
and innocence of heart
And all she did was spontaneous and utterly selfless*

- 38 *And because creation was defined
and knew who and what they were through Yaatsekawd
they could discern that part of themselves that still felt empty
And she provided answers for them when they asked
Who are our friends
Who needs our love
and How are all of us to be joined together in perfect love*



- 39 *And Cavah intervened with her agency
using the element of righteousness
which like Yaatsekawd was the feelings of her heart
buoyed up by an infusion of the desires of Anokeesed
And also her song and dance were elements of righteousness
And she brought salvation to dwell in creation*

*And she brought forgiveness
And all the Eerkodeshiy were forgiven
for not knowing the answers to the questions which she answered*

- 40 *For she joined all the spirits of life together
and instructed them in her dominion
concerning all their right relationships together
And her intervention became so powerful
that **salvation began to permeate all that exists***

- 41 *And when they came together to be married
these two acts of intervention
on the part of every living soul in creation among the Eerkodeshiy
were found to have a fullness of their gift of life
And that joining in marriage was the source of everlasting praise
among the Eerkodeshiy
and the Watchers of the Presence
And it gave rise to the very first feelings of fear
in the hearts of those who would become the Decadarchiy*

- 42 *And for this reason **men are charged with managing
the fear of things we ought to be afraid of**
And they are to keep such fear in its place
viewed only in the influence of diligence
and trust in the Lord through obedience
**And women are charged
with managing the fear of children and families
against fantasies and vain imaginings**
And they are to manage such fear by suppressing it
and replacing it with hope in the Lord
and the knowledge of the truth*

- 43 *And when they went before the altar Cavah was afraid
because she did not know how she stood before Anokeesed
in relation to her son and imagined she was unworthy
But she was taught the truth
that Anokeesed would have a measure of grace for him
And she felt forgiven
And she rose up in the dance
and the grass spoke to her of her being clean and forgiven
And the truth set her free
And the very spirit of forgiveness that she had a hand in magnifying
as she participated in transforming Olam into Eden*

*came to her in her friends the grass
And they joined happily with her in her feeling clean once again*

- 44 And it came to pass
that after Melchizedek had answered questions
they all departed to their dwelling places
to ponder on all these things
and I can see now that this is an Ingathering
much like they used to do at the Pool of Heaven
and many people are gathered together to be taught
and I see many lairs for their Ingathering encampment
- 45 And Arvade is there
and she reported that Phut had passed away
and that this may be her last Ingathering
because soon she will remove to Lebanon to end her traveling days
and she appears to be very old
- 46 And now I can see the people coming together again
and Shem will be teaching
and he said
This day I will instruct you further
and he is very serious and bids them all to listen carefully
and the listeners took their places
and I can see a surprising sight
for I see that they have a tablet written by Enoch
and written upon it are the division of days
and it has been brought to him by his son Shayiree
and that which Enoch has brought will be a call to repentance
and Melchizedek loves them all very dearly
and he is going to speak now
and he said
*We as the people of Anokeesed
have a rich blessing we can bestow on our heavenly Father
And when we stand before Him
our joy to have blessed Him will be boundless
And the reproof you will hear this day
will bring a wholeness to the community of the righteous*
- 47 And I tell you now that the spirit of Reshuya is here with us
because it was the longing of his heart
for all righteousness with the use of element
to be firmly established among his people

*And the true interventions of the righteous
will be a sustaining force in the earth
to protect the purposes of Anokeesed in creation
when they implement fully the division of days*

48 *And all the holy days of Anokeesed are accomplished
through the intervention of agency
and they are all formal worships
And they are undergirded by marriage
which power arises out of the Second Decree of Creation
And the full participation of men and women
is required with deliberateness*

49 *And I will explain to you
how the various ways the intervention of agency needs to be used
on each holy day of the year
And this has not been known before in Qatar
and the regions round about
And now we can begin to establish this righteousness among ourselves
as a part of the preparations the Lord desires
for the long duration of the earth in the days ahead*

50 *There is **a day in the New Year** worship
when everyone meets together to confess their sin
And that day is the purification day of the entire new year
And that day is to be done in the setting of families in their villages
so that their expressions of confession can be free
and clearly spoken by the shy
and also the little children
without the inhibitions of a large assembly*

51 *And the next day
is the day for the women to intervene with their agency
to bring the spirit of the love of Anokeesed as our tender Father
And their elements of righteousness are the **needles and clothing**
either new or to place patches on them*

52 *And careful preparations are to be made before this day arrives
and their plans in worship well laid
And they are to teach
and expound with great effect
and with deliberate prayers
to influence the people the entire year*

*to feel the definition of clothing in righteousness
established in Eden
And in their loving wisdom they should identify ways
throughout the year
that their companion women can enlarge upon their repentance
in this matter*

- 53 *And the next day is the day
for the men to intervene with the element of righteousness
to magnify a close and personal daily walk with Anokeesed
so that they can learn to emulate Him in all His ways
and walk in accordance to all He would say to them
as a Father to His child
And their rich testimonies will penetrate the heart*
- 54 *And the men of Abarah are to preside this day
to bring the spirit of crossing over to the people
And they are to diligently and deliberately prepare
that which is needed to bring healing to those in distress or dismay
both in their bodies and in their souls
And their element is the **fire**
and **paint**
and **their lives** as a living moral sacrifice
in giving without measuring the cost*
- 55 *And they are to pray and set in place a notice among the Eerkodeshiy
for the use of the elements of righteousness for the coming year
will be magnified and strengthened by their simple prophecies
And they are to be open to that which they hear by the Spirit
in the way of any special need the people may encounter
when they need to call upon the Eerkodeshiy for assistance*
- 56 *And on the **Day of the Measure of Miloo** (1)
Edra intervened with his agency
And he greatly expanded the understanding of the people
about Motsah the Lamb being the Creator
when he name the Aral Sea
Before that day
even with Zakar and Ri'hiy
the living water was a stream where rain and dew collected
to pass by on its journey toward Elda
And they knew it ran into the sea
And the sea was seen by them to be water that had no end*

*but went on forever
And it was likened to the eternity of Elda*

- 57 *And when Edra named the Aral Sea
to indicate that it described Motsah as **our Hero**
he was declaring to them all by the intervention of his agency
and with the use of the element of righteousness
sprinkled on the water
that Motsah the Lamb was indeed **the Creator**
And the knowledge and realization that He was the Creator
prepared the way for Miloo to make her great declarations
And the people were all born again
coming from this new understanding
as to what He meant to them
And they were all baptized unto this new expanded joy
unto their repentance
And the joy of the water to receive them
was like the transformation from Olam into Eden*
- 58 *And the men on this day are to intervene
to broaden the awareness of the people throughout the coming year
that they can look to discern the spirit and presence of Motsah
in all the elements that sustain their daily lives
and teach the children to do this naturally by speaking of it often
And they are to see that all the people have available to them
the holy knowledge of the spirits of life
that give life to the Eerkodeshiy
so that what He feels is close to them and always available*
- 59 *And using the element of righteousness
the women are to make declarations
of the completeness of the vision of Motsah the Lamb
And they are to bless the water for the coming year
that is used in their daily lives
to set in place the free movement of forgiveness
And the women should go to the wells
and the creeks
and the rivers
to bless them on that day*
- 60 *And the men are to intervene with their agency
using the element of righteousness
to bless the living water among the people*

*so that reproof
 repentance
 and forgiveness
 will be magnified in their daily lives and flow easily
 And they are to set in place by example
 the love of repentance
 and the acceptance of reproof in rich humility
 And they are to see to it that confessions and forgiveness
 do not go unspoken*

- 61 And the Day of Instruction is what the ancients called Shabuwa
 before the days of Melchizedek
 and he continued to speak
 and he said

On the Day of Instruction (2)

*the men are to intervene with their agency
 using the element of righteousness by the **sound of a trump**
 to instruct the Eerkodeshiy in the needful way of the times
 to limit their tolerance for evil influences on the Lord's righteous
 and to bring blessings
 and protections according to the need
 And this intervention is in behalf of Motsah the Lamb
 And it is in His behalf in view of His burden
 And His burden is to be on their hearts
 And they are to love Him with compassion for a jubilee of days*

- 62 And during this jubilee of days they are
 each and every one
 to mourn with Him in His times of sorrow
 And they are to stand up as His protectors
 in the face of all that troubles Him
 And they are to make clear determinations
 to express their loving concern for Him
 And they are to instruct the Eerkodeshiy in remedies
 with exactitude
 and firm determination

- 63 And on the day of the Day of Instruction the men
 even all of them in their order of service
 are to be deliberate with their interventions
 with confidence and great power after the Trump of Declaration
 to look out with their eyes as they behold the sunrise
 with the spirit of challenge on His behalf

*And instruction should flow towards the causes of His burden
as one dear friend stands for another
And they are to be fearless as His advocates
not measuring the cost to themselves
And at the sound of the trump
the Eerkodeshiy will thrust themselves forward on His behalf
And they will overcome all restraint that comes against them
Rejoice Oh heaven
and all mountains sing of Him*

- 64 *And after the Trump of Assistance on the very Day of Instruction
the women are to stand forth before the Lord
to intervene with their agencies
to bless the families of the righteous all over the earth
that they may be brought together in safety
with hope in the Lord
and faith in Anokeesed their Father
And the women are to intervene with their agencies with determination
to support all those who are subject to the actions of the Eerkodeshiy
for when the Eerkodeshiy grieve
the righteous can suffer
And they are to request among the Eerkodeshiy adequate provision
and needed guidance for all the parents among them
And maternal bonding will be shed abroad
And the spirit of womanhood and of motherhood will be enlivened
and become joined with the compassion that flows from Elda
coming out of the heart of Anokeesed Himself
And it will be seen as a source of beauty by the Eerkodeshiy
for the women to all have a common spirit
And their power as women and mothers will not be stayed
in blessing the families of the righteous
And during a jubilee of days
they are to think upon the plight of those who suffer
who have the Father's mark
and who the Eerkodeshiy have laid claim to*

- 65 *And at this time
Melchizedek ended his teaching for the day
and all the people contemplated what they were taught
with serious consideration*

- 66 *And it came to pass that the teaching is continuing
and this time I can see the Lord is here*

and He is happy
and all these holy days are a result
of His personal use of the intervention of agency
and the more deliberate the holy days are observed
the more He is able to bless His Father
together with us
and in this way
mankind can actually come to the aid of Motsah
in His achieving His vision

67 And as I viewed this scene
I began to see Eden in my view
over the top of the people
and Shem is explaining the first Passover
which the ancients called the Day of Tranquility
and indeed the Eden before me is tranquil
and the reality of the feelings in Eden are easy to forget
because they are so foreign to our daily lives

68 And Melchizedek said
*The holy day of the **Feast of Tranquility** (3)
is a constant reminder to us
that the tranquility of Eden can be brought to our daily lives
here in the temporal world
by our trust in the Lord
and by our compassion for the oppressed*

69 *And all the Eerkodeshiy are perfectly aware
of all the intentions of Anokeesed
and the harmonious relationships established
by Cavah and Yaatsekawd
And what they did to transform Olam into Eden
is present before their eyes
And there was no shadow of corruption
in those friendships of rich bonding together*

70 *And into this marvelous scene of delight and happiness
comes a wayward child of a comet
And the disruption was not just the crashing sounds
and the shrieks heralding the sounds of death into Eden
but it was the introduction of fear into the tranquility of Eden
And oppression shattered the foundations of the happiness of Eden
And fear was the principal bearer of oppression*

*And our first parents were oppressed by fear
and fled the only place they had known as home
never to return again*

- 71 *And the ignorance of the rebellious was manifested
because it took Semihazah a little while
to realize he had caused fear
And he brought fear with him
because when he broke away from his mother
he did not know where he was going
and he was afraid
And his rebellion was the author of fear
And when he discovered
that he had control over the objects of creation with fear
he felt the exhilaration of dominance and power over his fellows
And he became determined
that he would continue to use fear to oppress*
- 72 *But two souls slept in the arms of Anokeesed that night
And compassion flowed out and spilled over
to cover the oppressed with lovingkindness
And fear evaporated away utterly
And the tranquility of Eden was restored with the arms of Anokeesed*
- 73 *And of their own accord
the Eerkodeshiy were moved within themselves
with a new awareness brought on by this witness of fear
And their souls overflowed with protective instincts
and they spontaneously rose up
and **passed over**
first the sleeping figures
and then the resting place of Semihazah
And he was quieted by them and wanted to hide himself
And now it is forever etched in the minds of the Eerkodeshiy
that they will pass over the oppressed to still the voice of fear
And they will pass over the oppressors to bring them to an awareness
of their smallness in the face of the power of the truth*
- 74 *And with the Division of Days established by Enoch
they took on the perpetual task of passing over the righteous
when they are oppressed with fear
And in this way the inhabitants of Ma'een were blessed
Now all the Eerkodeshiy were accustomed*

*to passing over the inhabitants of Ma'een
And they learned something from Zedegetelebab that they didn't know
They learned that they had to seek out the righteous among the wicked
so they could pass over them
to bless and comfort them
when they too slept with Anokeesed
And so Anokeesed's pillow became their signal
to bring tranquility to His people wherever they were found
and in any kind of circumstance*

75 And Melchizedek said

*Anokeesed has two criteria
as to who He will visit with His presence to sleep with*

First

*those who revere His name
and that is to say revere what His name means
And it means I am Lovingkindness
And **second***

*those who abide by the sanctity of marriage
single
married
child
or widow
all who hold to the sanctity of marriage
He sleeps with
And for His lovely ones who do not know of His pillow
He will bring His own
And so on the Day of Tranquility the men intervene with their agency
using the element of righteousness to call upon the Eerkodeshiy
to identify their own and lay claim to them
to cover them with protection*

76 And the women using the element of righteousness
shall set in place seven protections

*that will address the needs of the day
for those who the Eerkodeshiy have identified
And these interventions must be led by the Spirit
and must be deliberate and formulated year by year
And it will be best
if they are identified by the women and prepared for
during the jubilee of days preceding the Day of Tranquility
And the men intervene with their agency
with the elements of righteousness*

*to call upon the Eerkodeshiy to identify their own
and to lay claim to them*

77 *And every holy day sets forth the unique righteousness of it for the year
And so the Passover intervention lasts until the next Passover
And every holy day is after this manner*

78 *And it came to pass
that Anokeesed was passing by in Abariel
who are the clouds of heaven
And He was viewing His handiwork
And it was at a time when the last vestiges of Eden
were disappearing from the earth
as well as the conditions of Olam
And the earth had become fully temporal
And Anokeesed knew
the people were living together in greater numbers
And living only by hunting and gathering their food
would become more and more difficult
And He could even now
hear the cries of the children for the want of food
And He knew that His children must begin to till the earth
in order to continue to have plenty
And the distress of want was before the eyes of the Eerkodeshiy
And He knew that in order to make this change
and to do this repentance
they had to grow in their knowledge
and understanding of the Eerkodeshiy
and how to use them for their provisions*

79 *Because now they had to know about the rain
and what the dirt was like that the plants needed
And they would now have to deal with
the influence of birds and insects
And a new relationship with the sun must be gained
and of the seasons also
And even what they ate would change
And an understanding of how they could put by for winter
must come to them
And most of all using the earth for provision
meant they must form new relationships among themselves
in working together in new ways and depending on one another
And families and marriages must form new levels of bonding*

*in their daily tasks
And fathers would be home more and not gone so long in the hunt
And the prospect of all this pleased Anokeesed greatly*

80 *And so on the **Feast of Ikar** (4) the men are to exercise their agencies
to intervene with the elements of righteousness to magnify
the people's ability to join with the Eerkodeshiy
in new and important ways
and learn to understand them and to depend on them*

81 *And when this happened there were celebrations in Elda
And all the Council of Elda
and all the myriads of the hosts sang praises to Anokeesed
And they rejoiced that the earth
even the hills and streams
could make this final transformation to feed the children of Anokeesed
and to make a way for the animals
to become personal friends to mankind in their daily lives*

82 *And I can see
that this Feast of Ikar truly represents a vital step
in bringing many conditions of Eden into the temporal world
Because in Eden all the Eerkodeshiy took care of our first parents
and fed them in abundance according to their need
And animals were their friends
And husband
and wife
and children
had no need to depart away from one another
And the Eerkodeshiy prospered in their happiness
And their fulfillment was before their eyes
And parts of the earth that only had been walked on
now held her children in rich embrace*

83 *So on this important day
by the grace of their lovely Redeemer and with deliberateness
the women are to bring the celebrations of Elda to the people
And they shall bear witness in their joy of the Father's love
in sharing and in song
And Anokeesed loves the singing and praises of little children
And the women are to lead the children in song
before all the congregation
and the assembly of the people*

*And a true spirit of thanksgiving will mark this day
And faith will be enlarged
with a rich anticipation for the days to come*

84 And it came to pass the next day
that Melchizedek continued to teach concerning the Holy Days
and he said

*As you all well know
the children of the land have been very unstable
in their lives and dependability
And righteous parents have undergone much sorrow
when their children choose to turn away from Anokeesed
and all things good*

85 *And even wicked and ignorant parents suffered grief
when their children showed no loyalty
to the ways they had chosen for them
And the wayward have been troubled
because built into their souls was an innate sense of right and wrong
And this came because of one of the divisions accomplished by Enoch
which resulted in every person being born with a conscience
to know right from wrong*

86 *And so there became a **Day of Remembering Virtue** (5)
And Ebedel is the rock of witness for the Day of Remembrance
And the stones of the Urim are the elders of Ebedel for this day
And on this day the men are to intervene with their agency
using the elements of righteousness to call upon Ebedel
to remember the truth of the ages
things past
present
and of the future
And importantly with that
the men among the scribes are to step forward
in power and sure determination
to strengthen the ability and readiness of parents
to teach their children all things useful
and good
and holy
about Anokeesed and the Eerkodeshiy
together with a strong knowledge of their spiritual heritage
coming down to them in their families
and among their people*

- 87 *And Ebedel will be their resource
with the stones of the Urim leading the way
and the rocks of birthplaces being a sure guide
for those who seek to discover their visions of created purpose
And the people each one should be encouraged to go there
And if they cannot go there
then they should select a rock that knows them personally
and discuss with the Lord all His hopes in the day He created them*
- 87 *And Ebedel is charged with a knowledge of the truth
And she will bear a strong witness at the judgement
because she long remembers and can verify
all that is written in the books that are opened on that day*
- 88 *And on this Day of Remembering Virtue
the power of it and the reach of it is applied
to all the righteous of the earth among every people and tongue
and the men are to view their intervention to apply broadly
to all the families of the righteous wherever they are found
and the stones of the Urim are principal in the last days
and during our tribulation times
and that which is brought by them
should be searched for indications of personal enlightenment*
- 89 *And the women are to recount to the people
and to the Eerkodeshiy
the meaning of the names of the people
and of the joyous traditions that arise from the truth
of their righteous forbearers
And they are to recount special personal days to one another
and share in the joy of them
and tell stories in their villages about births
and passages of life
and recount honorable achievements and successes
and I was able to feel in this moment
that the account of Adah's forgiveness was repeated
over and over again on this day*
- 90 *And on the **Day of New Oil** (6) it shall be witnessed that
Anokeesed has a desire to live with His children
And the men are to seek guidance
as to how they can minister to the people*

- so they can know Him*
And they are to establish by their intervention a clear pathway to Eden
- 91 *And they are to establish and manage the Storehouse in such a manner*
that happy moments with Anokeesed flow in the lives of the people
And this is done by their example to avoid the Decadarchiy
and the influence of the world in all their daily walk
and also by suppressing the satisfaction of possessions
in the lives of the children
And they are to have watch care over their families
in such a way
that the mothers can perform the labors of their daily lives
with a spirit of calmness and confidence
- 92 *And the women are to intervene*
with a firm foundation in virtue
in charity
and obedience to the Spirit of the Lord
And they are best to be guided in their association together
by the meanings of the four directions of Anokeesed
*And **how He would reprove in His lovingkindness***
How does He want life to be lived
to include the sweet moments that are recorded in the Book of Life
What would Anokeesed do
to bring assurance to those who need to feel forgiven
*And **what vision is before the Father of heaven and earth***
that gives Him hope
- 93 *And if they do all these things*
and live the answers to those questions
those in their midst who have fallen prey to violence
and acts of evil
who have repented before the Lord
can find peace in Ma'een and will be comforted and transformed
and be whole with His marvelous forgiveness
- 94 *And on the **Day of Forgiveness** (7)*
the men are to establish or reaffirm with a firm intent
the love of repentance
and to encounter reproof with humility and a wise comportment
- 95 *And they are to teach throughout the year*
repentance that arises out of love for the Lord

*that is joined to forgiveness
And on this day
the Eerkodeshiy will be waiting for their instruction
in how to cover the people with His mantle of forgiveness
and they are to pray specific prayers for their loved ones in the Lord*

- 96 *And the women are to set in place
during the preceding jubilee of days
with deliberateness
and intelligence
and with gentleness
the surety of a tried wall against pride
And the Eerkodeshiy have longed for the day
for that wall to be built among the righteous
And they wait with anticipation
for the women of Ma'een to accomplish this task for Anokeesed
And righteous women in community have been prepared by the Lord
and they are skilled to accomplish it
And Anokeesed will endow them with power
as they enter in to keep those protections in place among the people
And it will grow in time to be a bulwark
that is impenetrable by the tempter
And it will come
here a little and there a little
year by year
as they show sin and error to not be a crisis
but only normal with a strong showing of love in spite of sin*

- 97 *And the people will learn to feel
the feelings that uphold forgiveness
And any accuser will be shut out
And the final blow to evil in the days of your year
will be crowned with the rich mantle of forgiveness
And thus the last holy day of the year
leads you to arrive back to reclaim your beginning
on the day you give your life to the Lord
with the Measure of Miloo*

- 98 *And it came to pass that with these teachings
the Ingathering of the people for the year was accomplished
and as they departed to their many dwellings
I lingered behind being much in thought
and the Lord lingered there also*

and He seems to be in deep contemplation
so I began to withdraw myself from the vision before my eyes
but as I glanced over toward Him He is looking at me with seriousness
telling me with His eyes that He is sorry if I will grieve
over that which He has lingered to tell me
And I noticed that Melchizedek was there to listen also

99 And the Lord is starting to speak to me
and many times I have listened as the Lord spoke to Melchizedek
but now the Lord is speaking to me
with him listening
and in my heart I wondered what it could mean

100 And the Lord discerned my thoughts and He said
*What I have to tell you little son
will well up in the end of days
to be of immense importance for the Eerkodeshiy
They have suffered during the days of Noah
but their trials were in the midst of a very righteous people
who were always in tune with their feelings
And they loved the Eerkodeshiy deeply*

101 *But in the end of days
mankind will be completely alien to the plight of the Eerkodeshiy
and the feelings of their hearts
And it must needs be that I teach you now
so that the righteous during the tribulations
and during the Great Gathering that will follow
may be joined in their hearts and souls with the Eerkodeshiy
to enable them to endure their sufferings
so that they may have the strength to act
to support the desires of my Father Anokeesed
in bringing His world to a successful conclusion*

102 And the Lord said
*I have longed for this day and I have dreaded it
because it is both sweet and bitter
Bitter because of the severity of the tribulations
and sweet because at long last
light will triumph over darkness
So now I must bring my people
to a true companionship with the Eerkodeshiy
and join their souls together*

103 *Now understand*

*that the Eerkodeshiy are the mothers and fathers
of some of the Decadarchiy
And they are kindred to them
And they are their associates in creation
And they are a family together before the Great Holy One
And they are the community of creation
And their experience as parents in all these ways
is just like your own in your righteous desires*

104 *And my eyes were taken to see a marvelous sight
and one I should have known before this
and perhaps I have known
but now the reality of it rested heavily upon me*

105 *And I see Eden after our first parents were married
but before there came the tempter into Eden
and the sight of it was amazing before my eyes
how can any man see such wondrous things*

106 *And as I looked the Lord said
In all that is before your eyes
the Watchers of heaven are a family
And their love and bonding together came to be
directly by the influence of Elda
and the personal presence of my Father there
And Anokeesed is love
and only love
even the infinite spirit of love that permeates all that exists
And all the spirits of life in creation
are His children in deep affection
notwithstanding man is in His image*

107 *And all that **have** the spirit of life
should **give** life in Eden
even all the Watchers of heaven
And they can be named one by one
and they all should have given life and loved with unbounded love
even those of their own in their responsibility together*

108 *And in Eden after they all were defined
to know who they were
and what they were*

*by myself and Yaatsekawd
and they have established among themselves
with regard to who they love and who needs their love
by myself and Cavah
their love together in their families and among their companions
cannot be measured by temporal man*

109 *And the joys in creation was a rich treasure indeed
for my Father Anokeesed and myself
But we knew that with the gift of agency all that would change
And the Eerkodeshiy had no such foresight
and neither did our first parents
nor the Decadarchiy themselves*

110 *And Anokeesed saw
that all the spirits of life that He had created were good
And I saw that all the forms I had fashioned
for the natural world for those spirits to live in were good
And all the spirits of life in creation were called the **Eer** ⁹²
which means **Watchers**
and they came to be called **angels**
And they were called this by the ancients
because they knew that every spirit of life in creation was alive
and could see and act upon that which they beheld*

111 *And into this vision of loveliness in Eden
that is before your eyes agency had its effect
And with the Watchers
it ran its course during the first seven generations of mankind
in the temporal world*

112 *And during that time one-third of the Watchers of heaven
chose to leave their stations of love which they had been given
only to fall away from the purposes of Anokeesed for them
And because of their behavior after their fall
they became known as the Decadarchiy ⁹³
And they are known as the sons of God in the ancient record*

⁹² Strong's # 5894

⁹³ For the Decadarchiy see Strong's #1762, **dekee**, "to fall" from #1760 **dawkaw** "to chase or drive away," "outcast." And the ancients thought of them as male because in the ancient tongue the word Dekar (#1798) means male and the rest of the word refers to them being a society that dwells together #1753.

*And heretofore little son
you have not understood how to think of them so I will help you*

113 *And this is what the Lord said to me
And the Watchers of Holiness watch you
And they feel things about what they see
And they do not look with eyes of judgement
but they only look with eyes of love
And they rejoice and speak among themselves
when they see virtue and kindness
But the central condition that moves them
is the sanctity of marriage
And by this measure
they can easily discern someone who walks with Anokeesed
and those who do not*

114 *And much wisdom and understanding
must be brought to bear by the righteous
when considering just what the Eerkodeshiy see
and how to grasp their view of people
And what they see is the task at hand in learning
This is because your view of people
as to what it means to walk with Anokeesed
can be tainted with traditions and opinions
that they do not share with us
For they view Anokeesed as the One who is Lovingkindness
And no matter what people call Him
or what name they know Him by
the Eerkodeshiy only have eyes and hearts to know Him
as the One who is Lovingkindness*

115 *And the Eerkodeshiy have their own name for Him
and it is Anokeesed
And they have their own name for each and every human soul
And all people have been created with three names
There is their Anokeesed name
which is the name Motsah used to persuade Him to create you
And there is your family name
that your family choose to call you at your birth
And there is your Eerkodeshiy name that they have selected
as a way of defining your life long relationship with them
in the midst of creation
And they always look upon you with eyes of love*

*calling you and thinking of you by
what is for them your second sacred name*

116 *Your first name is your Anokeesed name
your second name is the name you were given by the Eerkodeshiy
on the fifth day after your birth
And your third name comes from your family
The first two names are always sacred
and the third one can be
especially for those whose people are led by the Holy Spirit*

117 *And unlike Anokeesed
the Eerkodeshiy can seem to have anger
in the expressions of their grief
And often during the course of the earth
holy people attribute that grief that seems like anger
to Anokeesed
who in fact cannot be angry
And this is because
while the Eerkodeshiy look with eyes of love
they can easily discern spiritual things
And they being Watchers of the Presence
desire only for Anokeesed to be happy
and fulfilled as our Father
And their grief is shown forth
when they know of His disappointments and despair
So their grief is shown forth
by the devouring fires
and the tempest winds
and the shaking of the earth
and when the waves of the sea cast themselves upon the land
and when the rivers bring floods
and when the rain and clouds withhold themselves
and with plagues of insects and disease
And all these are not acts of Anokeesed
but they are indeed signs of the grief of the Eerkodeshiy
and something they are doing in their grief and despair*

118 *And for this reason the righteous everywhere upon the earth
must needs walk a close walk with the Eerkodeshiy
which is the very definition of righteousness
And it is becoming for the righteous to grieve with them
together to comfort them*

*And remember all that emotion in creation
arises out of love for Anokeesed*

119 *And the Eerkodeshiy can
and do grieve for the burden of Motsah the Lamb
And His burden is not the easiest for the righteous to discern
it being so often focused on very present trials
and concerns over our daily sins and distresses*

120 *And the Decadarchiy look out with eyes
that only look narrowly upon mankind
And their habit is severe judgement
with accusations and ridicule
And they have chosen very purposefully to hate you
rather than love you
And they strongly resent
any relationship you have with the Man Motsah
And they hate your first two names
and mock Anokeesed in His designs of your soul
And they are always angry and unpleasant
Beware that they will betray you to your enemies
And be also aware
that your trials in your daily walk are made stronger
when you have friendly relationships with the Decadarchiy
And when you have continuous friendly contact with them
it is almost impossible to achieve holiness of heart
and to avoid contention
and strife in your families
and in your communities*

121 *Do not be fooled
for they are well practiced and very skilled
at asserting their influence into your life with lies and deceits
and their evil is well sufficient for the days ahead
so cling to the Eerkodeshiy
and your wonderful Savior
and walk in lovingkindness with your Father Anokeesed*

122 *And know this
the ones who have fallen among the spirits of life in creation
are not evil in their design
or that is to say in their creation
and they are not evil because mankind uses them for evil*

they fell because they found delight in being evil
and in being used for evil
and in the end of days
Anokeesed will be forced to use these wayward Watchers
to minister to His righteous people
and it seems to me to be such a mockery of His Being

124 And the Lord continued to explain and He said
*So for example **Ramtel** or coal
which is the **burning stones of God**⁹⁴
is not fallen because it is used for evil
but it is fallen because it delights to be used
to further the influence
of sin
violence
and corruption*
*And when the earth is made new at the end of days
coal will remain in the earth and upon it
but is will not be used for evil*
*And most importantly
no spirit of life in it will find delight in waywardness
And all the spirits of life that fell
will find no place for those feelings to dwell
And the spirits of the Decadarchiy will be utterly cast off
and they cannot repent
for that opportunity ended in the first seven generations*

125 *And the word Decadarchiy is not a name of substance
but a name of rebelliousness on a vast and penetrating scale
that finds its home in element of wickedness
For they care only for themselves
to obtain power over mankind
and over one another to bring death
And their desire is toward evil in one movement
toward the oppression and destruction of man
And they want to decide who is born
how they live
and when they die
And how mankind lives their gift of life
is viewed by them to be their central task*

⁹⁴ See The Books of Enoch: Aramaic Fragments of Qumran Cave 4, by J. T. Milik, Oxford, 1976, p. 155

*And for this reason it can be known
that they desire to be like the Most High
to control all of creation with their evil*

126 *And hills are the mothers of coal
and water is their father
And some group of hills are the mothers to the coal within them
So different coal fields have different mothers
And some coal does not know if it wants to be used for evil
and it is afraid when it is dug out
And once out of the ground it takes up the evil of its companions*

127 *And all the Decadarchiy are like that
And each source of the Decadarchiy have different parents
in the same way as man
And all of the Eerkodeshiy parents mourn greatly*

128 *And the mountains have given birth to many of the Decadarchiy
And they hold them within themselves
And the sun and many of the Eerkodeshiy are parents
And they tried to teach their children
And righteous mankind tried to teach them
during the first seven generations
And Motsah tried to teach them
but they would not be taught except by Bad*

129 *And the wind is the father to Zegel
and the lightning of the earth is their mother
And the thunder is the voice of parents
proclaiming the desires of Anokeesed to them as they are taught
And all the generated electricity is like a child
that has been stolen away from them
to be used to overcome the world with evil
And their grieving is heavy upon them*

130 *And fire is the father of phosphorus and sulfur
and volcanoes are their mothers
and their children ran away
and joined themselves to those who work evil in darkness
to commit the unpardonable sin
and their parents cry and tremble
belching forth their grief*

- 131 And the wind is the father of the thunder
and the clouds are its mother
and wind is abased and dishonored by Zequel ⁹⁵
and it howls and surges over the sea
only to crash into the land in its despair
and lightning burns the domain of the wicked
- 132 And all such things are the grief of parents
and in all these things the Eerkodeshiy are just like you
and you are called upon to have compassion upon the wind
in the face of their dishonor
and the wind and the hills are blessed
by the compassion of the righteous
- 133 And when the wicked alter the plants of the field
to make them like the Niphilim
they feel forced to bear them
and they want to die just like Adah
and know that such fornication is a sign to mankind
that the Eerkodeshiy are near the end of their tolerance
- 134 And I can recall the time when I thought upon those in Heleah
and I saw them using their orb sticks
to generate little lightning flashes
and Zequel taught the signs of lightning strikes ⁹⁶
and the righteous in the end of days
will be forced to use Zequel in all their daily walk
and this great calamity
will come upon the children of men in the end of days
and the grace of the Lord will cover for them
if they resist the Decadarchiy
- 135 *Now remember*
the Eerkodeshiy love Anokeesed with unbounding love
And to have to witness and experience their companions
and kindred in creation
hating Anokeesed and the Man that He became
and blaspheming His holy name
is very grievous indeed
And the righteous can do nothing about that

⁹⁵ Generated electricity

⁹⁶ See Books of Enoch, Cave 4, Milik p. 158

- 136 *But there is another portion of the burden of the Eerkodeshiy
that the righteous in the last days must address
for the sake of my Father
Now try to understand their plight
for the Eerkodeshiy know that their purpose
is to be the home of mankind
and the place for Anokeesed to give the gift of life
to all the souls of mankind
And they are wholly dedicated to this end*
- 137 *And their greatest longing
is to fulfill the desires of Anokeesed for His children
And they are earnestly devoted to that end
with every fiber of their existence
And central to how Anokeesed has intended for them
to fulfill their purpose
is to be the companions of mankind
And since the very substance of their beings is the love of Anokeesed
their purpose is to bring the spirit of Anokeesed
and His presence to be experienced by mankind
in rich companionship
And their grief is magnified by alienation*
- 138 *But the multitudes of the wicked
are alienated to all the spirits of life in the Eerkodeshiy
And they look upon them with dead eyes to see the living souls there
And their ears cannot accept even one word from them
in all their heavenly utterances*
- 139 *And my Father needs the righteous in the end of days
to be their companions
in deep and profound ways
For in that day
the Eerkodeshiy will languish in the agony of their loneliness
And they will find it very hard to accomplish
all my Father needs them to do for Him
And the personal companionship with them of the righteous
will support them
and sustain them
and empower them
to forge ahead in their heavy labors*

- 140 *And this is the awareness
that the righteous must come to in their repentance
in the times of tribulations
And I will rehearse this reproval for them very carefully
And I know the righteous in that day
will take delight to perform this repentance
because they honor the Most High
and they revere His name*
- 141 *The Eerkodeshiy are alive
and they are living souls
they see and feel
they know in their knowing heavenly things
they are all well acquainted with that
which Anokeesed has made them to do with their lives
they are very skilled in each of their tasks
and they all have profound truths to bring
into the hearts and minds of the righteous
in their times of need
and they often see the face of God
and they are filled with innocence and charity before mankind*
- 142 *But alas the greatest
and most needed intimate friends of mankind
are lonely
And they are staggering under their burden alone
And all the righteous must join their hearts and lives with them
in all their daily walk together
in order for them to succeed in all their assigned tasks
And so this is the knowledge
that is needed for the righteous to accomplish their repentance
And by my Holy Spirit
I will add to these things
for all those who seek me concerning these matters*
- 143 *And it came to pass
that I began to see many of the Eerkodeshiy
and I looked into their hearts
so now dear brothers and sisters consider these things
the **trees** (1) are listeners
and they hear every sound and word of man
and they spread the news across the earth
and they are dependable to do it*

have any of the righteous given them a message to send
that will bless the Great and Holy One
or sent them on a mission to inform creation and the righteous
to prepare every needful thing for the days ahead

144 Have you asked them to tell you the news
regarding the hard burden of Motsah
as He feels every feeling of despair of the oppressed
and destitute among men
have you walked among them to thank them
for all they do for you
even to provide you with breath to breathe
do you comfort them as they grieve over all they hear
as the listeners for Anokeesed
do you consciously use them
according to the spirit of life they have been given
and reassure them that for you they are fulfilled
in the purpose Anokeesed has for them
do you attempt to fill their longings for companionship with you
the trees have a central task
in looking after the welfare of the righteous
during the tribulation times at the end of days
and they languish without your companionship
and you may languish without them

145 And the **hills** (2) must suffer the footsteps of armies
and feet running in fear
or the treading of the lost and hungry
and countless multitudes of those
who go about their ways of ignorant corruption
and they are aware of the spiritual condition
of the person who walks upon them
do you ask them how your standing is before Anokeesed
and will you listen to their answer
when you do you will be startled and amazed
at the message of love and forgiveness they have for you
and a true sense of your standing with Anokeesed
will enter into your soul
both for your joy
and for your serious consideration

146 And the hills are a major source for the righteous
to be able to measure their place in the pathway of their gift of life

they know the changes and the dangers
as well as the joys and successes
that will shortly appear just over the horizon
so you need to listen

147 And their knowledge will aid you in your parenting
and in your effectiveness in your sanctity of marriage
and they cannot be kept unaware of fornications and deceits
and for this reason hills are a vital source for you
to protect yourself from those things
as you walk in your unique vision of created purpose
so you can know the truth about yourself
and your loved ones in their pathway of life
and without their counsel
there awaits surprises for you at the Day of Judgement
the hills are truth talkers
and they are your dearest friends
and ever look forward to your friendship
and it will be a great benefit for the righteous
to know the repentance to approach the individual hills
and also to remember the languages they speak

148 And the **wind** (3) roars about looking for companionship
and it carries the breath of Anokeesed in its soul
like a vendor looking for one who needs her wares
and the wind listens to the trees to hear the news
so she may know when someone needs her gifts
and she is guided by the hills in determining who will listen
and she is the highest inscribed in the West
and a member of the Council of Elda

149 And the Voice of Anokeesed within her
is that of a tender Father
with a gentle guidance for a troubled child
and she is the mother of the thunder
and when those in need ignore Anokeesed
the wind will grieve in abundance and blow hard
but when she succeeds with her message
she will blow through the leaves with the excitement of her joy
and their rustling is one of the sounds of life

150 How many of the righteous know what it feels like
for them to have the wind in their face blowing their tears away

and bringing comforting answers in the midst of life's trials
how many hear the voice of the wind
and go to ask her what message is being brought today
how often the wind grieves alone
or rejoices in celebration alone
and the wind is a comforter
with few willing to be comforted by her

151 Now look and behold how great Anokeesed is
for He is a master **cloud** (4) maker
and since the very first man the righteous have known
that it is Anokeesed who rides them as He passes by
and in ancient times when something seemed to be afoot
they would say
What is Anokeesed doing as He is passing by
and it is a fitting place for Him to be in the gentle mist of a cloud
and Elda is filled with mists of living water

152 And the clouds are faithful to tell
of all He feels or sees as He passes by
and the righteous will be blessed greatly
by knowing the answer to that question
and this is because Anokeesed is our Father
and fathers know that which is to come
and they know to help children to be wise
and prudent to abide the day

153 And those who do not seek out His Voice in the wind
are often caught unaware
and do not know how to act responsibly
in the care of their loved ones
and because clouds are bearing the presence of the Most High
their eyes can see afar off
far beyond the view of the wise and learned

154 Do the righteous seek to know
how they can be companions to the clouds
who but the righteous can spread the news to their fellows
of what Anokeesed is doing as He passes by
and very often He is doing something that He needs help with
and He is very wise and the clouds respect His wisdom
and they purposefully pass over those who can come to His aid

so they can spread the view of the Elder of all seers
even Anokeesed Himself

155 And in the open fields in the midst of the trees
 grass (5) can be found to be dancing in the wind
and grass does not see afar off
 but looks tenderly upon those who she is holding in her rich embrace
and she has a great inner sense
 to discover loneliness and estrangement
and her task before the Most High Anokeesed
 is to bring together the needs for companionship
 and join them to the lonely
 and to embrace them tenderly

156 And the grasses of the fields hold authority
 to assess if the righteous stand clean before Anokeesed and creation
and for the righteous grass is a true companion
 that can be depended upon to reprove you about unrighteousness
and she will scold her loved ones
 when she sees and hears sounds of death being displayed
 by those who pursue the satisfaction of possessions
 when they are numbered among the righteous

157 And she is the messenger of what it means to be clean
 and joined to creation with all the right relationships in Motsah
all down through the ages the righteous have slept on her
and they have brushed their hair with her
 and swept their dwellings clean with her
and those who love first
 and assume the best beforehand
 are seen by her to be the nursing mothers and gentle fathers
 of the children of the righteous
and the righteous can speak to the grass
and it will listen
and grass will provide the bread of life for you
 both temporally and spiritually
 with her holy definition

158 Anokeesed in his vast wisdom
 has given us **rivers** (6)
and the spirit of a river can bring quiet to your soul and rich happiness
and to know them is like watching a worker
 going about their task of love with diligence

who will not be disturbed or held back
and they are ever giving and utterly selfless
endlessly flowing
and they greet you on their way by

159 And the banks of the river are her companions day and night
and they hold the voice of the river
and they love the river that is in their embrace
with tender love and deep affection
and the river banks are familiar
with the pathway of the life of the righteous
and they know the right questions to ask
for sometimes we need answers
and we don't even know the questions
and the riverbank will tell you the right question
so you can know where to look for the answer

160 Rivers present a constant call to cross over
and crossing over has many faces
for we cross over from childhood to youth
and from singleness to being married
and from being a man or a woman to being a parent
we are all called by her to cross over
from alienation from creation
to righteousness with creation
do you ever thank a river all she does
in ancient times to the present
holy people will not cross a river without a prayer

161 And thus rivers are an important elder to men after the order of Abarah
Motsah Himself crossed over into His earthly ministry
with the permission of the river Jordan
and rivers love to bear the message to cross over
from sin to forgiveness

162 And Anokeesed filled the earth with **rocks** (7)
and you will find that just as rivers know the right question
rocks always know the right answers
and that is because rocks know and remember
and they always remember Olam and the conditions there
before Motsah took your spirit of life
and went into all the forms element took in creation
to dwell with you there

- 163 And rocks not only know but they understand
and they are there for you when you need to be understood
and they love the Man that Anokeesed became
and in the last days they will be heard
all over the earth calling out for a Redeemer
even your Redeemer
and your Friend
and your Savior
and your Guide
of all the Eerkodeshiy they are the most aware
of what He means to mankind in creation
Motsah was born in a rock
and He was resurrected out of a rock
- 164 Rocks love repentance
and they will bring you reproof that will go far beyond the present
because they ever see both the beginning and the end
even from Olam through the times of the temporal earth
to when we return to Eden
questions and answers come together when rivers flow over rocks
like the lovingkindness of Anokeesed flowing out of Elda
over the edge of eternity
will you be a friend to them in their loneliness
- 165 And Anokeesed caused the living waters in the earth
to move irresistibly from darkness into the light
and **fountains** were born
and the water from them is sweet
and pure
and innocent
having flowed out from the very heart of Anokeesed
and out of the bowels of the earth
for you and for Him
- 166 And out of all the grieving Eerkodeshiy
fountains are in the most distress
and are perishing in their agony of despair
for it was fountains that fed the Aral Sea
and the word Aral means *our Hero* ⁹⁷
He is our Valiant One
and the sea was named after our dear Savior

⁹⁷ Strong's #691

because He is indeed our Hero
but only the Hero to the righteous

167 And fountains burst out of the earth as living water
directly out of the anticipation of Anokeesed
as He expects to find pure and undefiled
wonderful
romantic married love
and just like fountains flow out for Him
the sanctity of marriage in the lives of His children flows out
to give Him fulfillment
and in His great desires to have children
and to happily live with them
and to raise them up to be pure and holy

168 But fornication has now been spread far abroad
and it covers the earth
and the Aral Sea is dried up as an undeniable witness
that our Hero languishes under His burden
and like all those barren of holy marriage
the Aral Sea has become a salt desert
therefore it behooves the righteous
to visit and use fountains often in their cleansings and worship
and to broadcast the fruits of their repentance
by how they live their lives
nothing attacks our Hero so much as fornication and lust ⁹⁸
and the Aral Sea will not come back
until there is a new heaven and a new earth

169 And **fire** (8) has been the daily companion to families
since the beginning
and they have witnessed with delight
every passage of life in mankind from birth
all along the pathway of our lives from Olam to this day
and of all the Eerkodeshiy fire knows the most profoundly
and understands human behavior the best
and fire in its living soul has been present
to take part of every human emotion from the public to the private

170 And fire has accompanied the small and the great in all their doings
from marching armies

⁹⁸ See section on sanctity of marriage in the Handbook of Established Righteousness.

to families in their quiet contemplation
and now the Decadarchiy have been very intent to replace fire
in the lives of mankind
and fire has been mocked and made fun of
with ridicule for those who smell like smoke
and it has been used to speak great and hard words against Anokeesed
by those who work with the elements of wickedness
and it has been made the captive of armies
so it could serve them in their many atrocities to burn and destroy

171 And fire longs for the intimate companionship
that it has always known with the families of the righteous
therefore it is important for the righteous to so conduct their lives
so they can bring into their daily walk
the vision and personal presence of fire

172 And more than this
fire is going to rebel in the last days
and she will be stalwart to defend Anokeesed
and His desires for His children
and the Decadarchiy are on notice
that fire is at the ready waiting for His guidance
to move against the wicked once and for all
so that those who choose darkness rather than the light
will be left with no remnant
and the earth will be made new
and by the work of fire
all the Eerkodeshiy will find their rightful place
in the lives of the families of the righteous
and the earth was baptized with water during the Flood
and now it will be baptized with fire and the Holy Ghost

173 So it behooves the righteous to be on good terms with fire
and gaze into her light with real introspection
to seek out a knowledge of their sins so they can repent
and thus be true companions to fire
when her task is shone before their faces

174 And the **rain** (9) was created
to be our special guide back to Eden
and it languishes in need of directions
to find its way to lay claim to its beginnings
and to the rain Eden represents our supreme beginning

and we all started out entering into life emerging out of water
in the perfect and pure state
as a little infant child
and rain knows that unless we become like a little child once more
we cannot enter to return to Eden
or into the purity of our vision of created purpose

175 And rain is heralding instructions
for us to stay on the pathway back to Eden
and a round drop of rain falls on a leaf
and it rolls off to join with its fellows to flow in a rivulet
in deep and profound dedication to its family
and the rivulet combines with other rivulets
to come together in its extended family
to become a trickling watercourse
and the trickling watercourse enters a creek
and joins with all the others there in a joyous community
all with a common path together

176 And the creeks all love one another
from their unique assigned places
with the expectation that they are all of equal value
in their uniqueness before Anokeesed
only to give voice to the body of he Man that Anokeesed became
and they flow to become rivers
like peoples of various languages and cultures of the human family
and all the rivers of the earth flow from time
into the eternity of the sea
to blend happily together in Eden of the eternal waters

177 And they follow the example of the order of Abarah
who can cross over into Eden
and back again with their spirits
because over the sea a cloud arises
and wind carries it over the land
and a drop of water falls from the cloud upon a leaf
and thus rain speaks the words of Anokeesed
whose love is one eternal round

178 Now any who would be friends of the rain
must live and be able to give voice to the cycles of life
and they must be able to speak in circles to the water

so the water can hear them in its own language
because water always desires to lay claim to its beginnings

179 And Anokeesed is very gentle always and ever
with no shadow of tumultuousness
or strong assertions
the dew and the hills and grass
welcome Him with open arms
to walk upon them in a way
that only those who love fathers can understand
and **dew** (10) is the first water among the waters of creation
and they are the elder example of the living water
presenting itself ever and always to man with the passing of the days

180 And like Anokeesed
it approaches so gently that few even know when it comes
and it flows readily to all the places first
that are the most willing to receive it
and it can be seen hanging on to the tiny tips of the grass
displayed in rich beauty in the light of the morning sun
and every day the dew greets the feet of mankind
with the profound invitation to walk with Anokeesed
in the gentleness of His ways in their pathway of their new day

181 My how dew grieves
to wet the shoes of those on their way to inflict harm
or to carry out the designs of their lies with cunning deceptions
such look upon their wet feet with disgust
and after the sweet message of the dew has been so richly spoken
the dew departs as gently as it came
only to patiently await another day
to seek out to find any who will be her friend
and accept gladly the gentle voice of Anokeesed to them
and the righteous should arise
and wash their hands and faces in the dew
and look solemnly toward the day
that the dew becomes the frost calling for endurance

182 And Anokeesed arose to show compassion for His Son
and responding to a father's love for a son
the **mountains** (11) of the earth rose up in their majesty
and firm resolve to assist Him
and the mountains are made of the spirit of willingness

to carry His burden with Him
and they have eyes to see
that Anokeesed is holy because everything He does
is ever and only done out of love
and never out of anger or vengeance

183 And in their grief
mountains will invite the fire within themselves
to rise up and flow over in their dismay
in the face of the violence of mankind
and the evil of those who walk in darkness
and who utter dark sentences to force their way upon the innocent
and to find dominance over the loved ones of Anokeesed
and they will erupt
and flow out
and spill over
with the smoke of their despair and suffering

184 And in those times
they need friends from among the righteous to cry out
for all the Eerkodeshiy to come to the aid of Motsah the Lamb
to help Him bear up under His burden
and to show forth to Him their willingness to help Him
by making all they do to be holy and done in lovingkindness
as they have known in the example of Anokeesed
and that they are willing to repent from all unholy acts
or plans arising out of selfishness and uncleanness

185 And the fires of volcanoes are sacred fires
and their clouds of ash spread themselves out
in an attempt to hide the corruptions
that have caused the Lord's burden
and the earth in her determination
to see that all things work together for the good of the righteous
will see to it that the covering will nourish the plants of their gardens

186 Do not allow your mountains to be overcome with grief
but be their helpers in their task of carrying the Lord's burden
by faithfully doing your daily repentance
and by loving the unloved
and healing the sick
whose illness was thrust upon them
by the demands of an evil people

and so the Lord continued His guidance to me
showing forth the wonders to be found
in our friendships with the Eerkodeshiy

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 11

- 1 And it came to pass
that when next I took up Urim
a large and beautiful mountain appeared before my eyes
and I do not know which mountain it is
but it feels the Lord's burden with the people in the valley of Heleah
- 2 Now know that when someone purposefully
and knowingly chooses sin and evil
while the Lord is saddened by such actions
those actions are not His burden
His burden is with those that these choices inflicted
and injured
and beset
even those who would not make those choices
but are innocent prey
His burden is not with the slave masters
it is with the slaves
it is not with adulterous parents
it is with the children
and it is with the poor beleaguered Eerkodeshiy
- 3 And so the Lord's burden in the valley of Heleah
is with those who are swept up in the deceits
and sorcery of the wicked
and in their violence
and fornications
and in slavery and subjugation
and in their horrible Niphilim
- 4 And in this long vision
we are all familiar with the Lord's burden in Heleah
and as we have seen
such wickedness has become the foundation of nations
and the rulers of nations
by way of the slaves who were abandoned
and now the Lord is going to open up to me
His burdens with the righteous
during the time just preceding the Flood
And I hope I can bear up in viewing it

- 5 And the Lord is burdened with the sufferings of the righteous
and with their trials and hardships
however He uses these things to lead them to strength and endurance
therefore it behooves the righteous to be uncomplaining
and happily attached to the circumstances of their lives
even when under the occupation of oppression
for our own sighs and moanings only trouble His heart
- 6 And it came to pass
that I began to view the village of Ebenim
and I can tell the Lord is going to open up to me
a view of what the righteous there experienced
in the time before the Flood
- 7 The people who dwelt in Ebenim
were migrants from the land of Qatar
and they departed from there under duress
having been set upon by the brigands of Towah with their Niphilim
and when they lost their principal elders Reshuya and Awkhoo
it was a hard blow
and in their hearts nothing worse could have happened
especially when it happened at the Pool of Heaven
- 8 And fleeing from Qatar
was like Yaatsekawd and Cavah fleeing from Semihazah
when he landed in Eden
only this was multiplied many times over
by their clear and present understanding of the evil of Bad
and his works in darkness
and in the same manner
the inhabitants of Ebenim found Anokeesed waiting for them
when they arrived at their new home
and like any father would
He had prepared a place for them
- 9 And it came to be
that it was a place of refuge for them
clear until after the Flood
and I wonder if they arrived there
only to be in His Arms on the Day of Tranquility
and I remembered that they departed in the early spring
so it easily could have been on the Day of Tranquility
for surely He slept with them in His arms to console their poor hearts

- 10 And it seems to me as I view these things
that where the Lord led them
was a fearful and superstitious place to the wicked for some reason
and it may be
that the strong presence of the Lord with the people there
made them afraid
and I see that their life there is safe and secure
- 11 And Rak and Bayith
Lamech and Boten
were all newly married there
and they raised their families there
and they both had sons and daughters there
and Noah was born and raised there and he was an old man
before he ever went out from the village of Ebenim
farther than one half days journey to travel in Heleah
- 12 And Melchizedek was born there
and he and Zedeqetelebab had sons and daughters there
and they were deeply attached to the land
and tightly bonded with all the Eerkodeshiy that dwelt with them
- 13 And it came to pass that as time went by
and wickedness increased among the evil
opposing forces from Bad
and the circumstances of the times
began to be a hard burden to bear
and the spiritual war of opposition from Bad was heavily upon them
almost to be unbearable
- 14 And as time went on and the intensity of the war grew
the children born there were led by the Lord to depart away
and as the time for the Flood grew near
there was a dispersal of the people into the regions round about
especially to the south
and one could sense a leaving feeling spread out over the land
and such urgings settled into the hearts and minds of the people
- 15 But all the people that remained there
knew of the calling and vision of Noah
that it was his task to address the burden of Anokeesed
to bring Him rest
and they knew it had something to do with the waters of the earth

but no one could really comprehend
what would actually take place with a flood
so in spite of the leaving feeling
they remained faithfully in their place
waiting patiently upon the Lord

- 16 And it came to pass
that soon Noah had only one son that remained to live with him
and it was Melchizedek
and as time went by
Melchizedek also had only one son who lived with him
and his name was **Patishra**
and he was a very stalwart lad
who was greatly influenced by the spiritual forces
at work with his people
and he was dismayed to be the only child of his parents
remaining there
and during the harvest much of their garden was going to waste
because so few were left to tend to it
and he cried out to the Lord
and he sought to find out what the Lord had created him to do
and what his vision could be

- 17 And it came to pass
that as he was laboring long and hard to put by food
the Lord Motsah the Lamb encompassed him about with His Spirit
and opened up to him what he meant to Anokeesed
and the reason that He was so delighted to create him
and his name means *to be redeemed in the harvest*
and he would be one who could protect
the Lord's loved ones among the righteous from being led astray
and he was kin to the menorah bush
in the hope of the harvest of salvation
and he was shown his vision of created purpose
and it was to assist the Lord in redeeming others in harvesting souls
by helping them to find what they mean to Anokeesed
and thus he inherited rich purpose from his grandfather Rak

- 18 And it came to pass
that the inhabitants of Ebenim began to have deeper struggles
as they saw their numbers dwindling
and it was at the time when Lamech decided to travel into Ma'een
to visit Enoch to ask for help and advice

- and he found all the people there were no more
and they had returned to Eden
for Anokeesed took them unto Himself
to hold them in His loving arms
and the news bore down upon them all
because now all their ancient kindred were gone from the earth
and it took all their strength to stay focused on the task of Noah
- 19 And then Lamech and Boten passed away after suffering decrepitude
and grandmother Iona
and Jabal
and all his children
said they were leaving to find their mother
even if it meant they had to die to find her
and this horrible prospect was voiced the strongest
by a couple newly married
who should have had the most to look forward to in their future
and the spirit of loneliness bore down on the inhabitants of Ebenim
and the burden was great upon the Lord
and now there were only four men left
to address the task set before Noah
because Jubal and Poothi had both passed away
and they had lost the elder of the trump
and the task of summoning the Eerkodeshiy with the trump
passed down to Patishra and his father
- 20 And it came to pass that Yatishya
who was a large and gentle man
and the oldest son of his father Noah
had heard from the brigands
who had been converted
when they came to avenge the escape of one of their own
that the women in Heleah beautified themselves
to be enticing to look at
and they described it to him in great detail
- 21 And after they departed to travel with the people of Arvade
he could not get it off his mind
and he decided he would go there to see
but he didn't know for sure what he wanted
or what he was looking for
but he ventured out against the strong urgings of the Spirit
being heavily wrought upon by the lying spirits of Bad and Asael

and the year that Yatishya became Japeth
was the hardest year for those who remained in Ebenim

22 And it came to pass
that Yatishya just walked openly into the valley of Heleah
down the central path beside the lake
and some of the inhabitants sitting along the way espied him
and they set up a cry
that one dressed like a Qatari was coming
and he had on fine linen garments
and the slaves in Heleah were dressed in rags
and Yatishya was surprised that they took him
and he offered no resistance
and they bound his hands
and the people began to gather
and they said
Make way for us to pass
and they took him to stand before their Master

23 And they said
Master we have found a Qatari in our midst
and the Master of Saycoo said
He must be high born by the clothes he wears
and he said to Yatishya
What are you doing here
and all the people were quiet to listen
and one who could interpret put the question to Yatishya

24 And Yatishya said
I came to see your women
to see how they conduct themselves
and when it was translated to the Master he laughed
and those close to him also
but the servants were sober
and the Master said
We will show you

25 And he gave a command
and said
Go and fetch one of the daughters of Makar
and they pushed forward into the center
a servant woman who was dressed in rags

and she had just come from her labors
and she was unkempt and filthy

- 26 And as I wondered in my mind about Makar
a vision of him came before my eyes
and he was an evil man
and he was standing beside his dwelling
and he was cunning
and vile
and lazy
for he had sold his daughters into slavery
in trade for his winter provisions
and year by year he had traded them until he had no more
and then he began to steal girls and women to sell
insomuch that he no longer had to labor
for his provisions throughout the year
and it was by his hand
that many of the daughters of the people
lost their opportunity for their gift of life
and the fulfillment of their visions

- 27 And it was considered by all in Heleah
that a daughter of Makar
was the lowest form of human being
and they presented her to Yatishya and said
Here is your woman of Heleah
Now you can see how they conduct themselves
and all the women of Asael were greatly amused
and joined in the ridicule

- 28 And the Master said
Take him to his labors
and they were hard on Yatishya
and they pushed the woman towards him
and she would have fallen
but he caught her
and he refused to take her
but they forced her to go with him

- 29 And they said
Let us have his clothes
but the Master said
No

*It will be sport to let him wear them
in the labors he is going to*

- 30 And it came to pass
that they took the elder son of Noah
who is the brother to the waters
and the one who established circle drawing
and they put him to work as a slave in the marshes
gathering roots for provisions
and only the lowliest slaves were given that task
- 31 And I see him wading in the mud and muck
reaching down the length of his arms to pull up roots
and his flowing **linen** garments upon him
which feel being *clean*
were a mockery upon him
and the daughter of Makar was by his side
but he did not take her as a wife
- 32 And it came to pass
that not long after these things Noah inquired with the Lord
if he could learn more about the people in Heleah
and their wickedness
and the Lord bid him travel throughout the valleys of Heleah
and Noah exclaimed to the Lord
that the people would not let him go there
and the Lord said
Tell them that I will provide watch care over you
- 33 And it came to pass that Noah became determined
that he would go forth alone
and he decided he would not tell the people
because it was also in his mind to look for Yatishya
and so he set out alone
and did not disclose what he was about to do
and they thought he was going only a short ways
- 34 And Noah walked many of the pathways of Heleah
but did not discover anything about his son
and the evil of the place came before his eyes
and he was astonished beyond measure
never could he have forecast the extent that evil would go
he being a righteous and holy man

living in the settlement of Ebenim
which refers to the stones of Boten and Iona
heralding their innocence and purity before the Lord
and Noah returned home heavily burdened for the Lord
and for his son

35 And about this time **Patishra**

son of Melchizedek
heard of it that his grandfather
could find no trace of his son Yatishya
and he being a stalwart and brave lad
set about to enter in to fulfill his vision
to redeem in the hope of the harvest of salvation

36 And he found a bundle of discarded clothing
that the brigands had put aside when they were given new clothes
as they went to travel with Arvade
and he put them on
and announced his plans to the people
and they were all aghast
but he could not be persuaded to stay home
and before they knew it he was gone
and they set up a prayer watch for his safety to last until he returned
and Patishra was a traveler
who was swift in pursuit of his prey
and he fashioned his hair after the manner of the slaves in Heleah
and it was hanging down and unkempt

37 And it came to pass
that he went down into the lowest regions of Heleah
into the lake country
and mingled with the slaves in their labors there
and no slave master knew who he belonged to
and they welcomed his labors for he was a devoted worker
and they asked him no questions

38 And by and by he heard tales
of a slave who wore linen garments
and how he was mocked
being dressed in linen rags
and Patishra positioned himself to work beside those in the marsh
and because the marsh task was seasonal

it could be known to me
that a year had passed for Yatishya in his labors as a slave

39 And it was in the spring time
and the water was cold
and the labor hard to bear
and as he circulated among the workers he came upon his uncle
and he said to Yatishya
Say not a word it is I
and Yatishya recognized him immediately
and a new hope sprang into his heart

40 And it came to pass that in a few days
in the dark of night
Patishra had set upon a plan that they together should escape
and they set out empty with no provisions
being cold and unwashed

41 And when they had traveled a few days
and were certain they had not been followed
they paused in their travels to eat some water birds
and rest themselves
and to wash themselves in a stream
and Patishra began to talk of home
and the thought of home disturbed Yatishya
and he wept aloud while they were eating
and he said
I cannot return with you for my shame
Please do not compel me to go

42 And with the first light of day
Patishra saw his uncle depart back on the pathway
that they had used coming out from Heleah
and he let him go
and Patishra continued the way home sorrowfully

43 But Yatishya did not return to Heleah as it was assumed
but he sought out and discovered the pathway
to the land of the Ionians
and he had become acquainted with them
as they labored together on building the ark
and Yatishya lived out his days among them alone
and they were his relatives because Javen was the son of Iona

and because of the rapid spread of evil and the impending flood
there was no more correspondence
between the Ionians and those in Ebenim
so no one ever knew what had become of Yatishya
and he never remarried
and I do not know what happened to the daughter of Makar

- 44 And it came to pass that upon his safe arrival at home
Patishra rehearsed all that he had done in Heleah
with his labors there to rescue Yatishya
and he reported having seen his uncle depart
back the way they had come
and Noah and Boten grieved over him exceedingly all their days
and they named him Japeth
and even during the Flood Noah thought his son was in Heleah

- 45 And Yatishya's wife Adab
began to mourn because of her empty home
but she kept up her hope that her husband would return
because Patishra had taught him how to escape
but after the Flood she thought of herself as a woman of Allmon
and during his absence she bore a son in the midst of her grief

- 46 And it came to pass
that when their prayer watch was in progress for Patishra
Melchizedek was very heavy hearted and urgent
and the Lord appeared to him and He said
My little son
What would you request of me
and Melchizedek said
I do not know
but bless me and my family
I do not know concerning the welfare of my brother and my son
and the Lord said
Your son will return to you
and your brother is in my hands
I am here with you so do not despair

- 47 And the Lord said
I have come to you
to perform another task for my Father Anokeesed
and Melchizedek looked up toward the face of the Lord
and His brightness obscured His face

and the Lord reached forth with His hand
and He anointed the lips of Melchizedek with **charcoal dust**
and He said
Receive power from on high over evil
Whatsoever you ask shall be done
*and **reproval will fully run its course***
and that is the definition of charcoal

48 And all were made glad upon the safe return of Patishra
but grieved over his report
and now there were only three men in the village
and they were Melchizedek
young Patishra
and old Noah
and they were three generations of men of righteousness
and their burden grows heavier

49 And about this time
Noah approached the altar to perform his task at last
and it did not work
and he did not know how to proceed
and all the people said
We have endured all these hardships to no avail
Has all our loneliness and hard labor been for nothing
seeing that the task for the Lord has been stopped

50 And Melchizedek went before the Lord
in deep humility and confidence in his anointing
and considering all that was before him and his people
he prayed a mighty prayer to subdue principalities and powers
and the Lord heard his voice
and out of his anointed lips
the reproval of his people had run its course
and sound repentance was issued forth
before the face of Anokeesed with great effect
and the prayers of Melchizedek were answered
and forgiveness came in the form of Ozen coming
with his instructions of light and understanding
and most importantly
Ozen the man of God
by his humble and loving manner
brought upliftment to them all through his ministry

and they were comforted
and became strong in their task once again

- 51 And you will see
that the altar of Noah with his preparation would have worked
but for recent developments with the wicked with their Niphilim
and this is because Bad had succeeded
in guiding the Masters of Saycoo to create Niphilim
that directly addressed the Four Orders of Creation
and it was precisely this principality and power
that Melchizedek subdued
and this same principality and power will remain subdued
until the end of days during the tribulations
preceding the Arm of the Lord and the Gathering
and at that time it will boil up once again
even to exceed the time before the Flood
and at this time Noah was not aware
of these recent developments among the wicked
to come against the Orders of Creation

- 52 And when Ozen came to teach them
Melchizedek had him stay in his dwelling with his family
and Ozen would just lie down on the ground and go to sleep
and in the night Melchizedek was awake
and the room began to get light with the presence of the Lord
and it shown brightly upon all in the room
but nobody stirred themselves nor took any notice
and Melchizedek looked upon Ozen to see if he would awaken
and he prayed a prayer of thankfulness for Ozen

- 53 And the Lord began to speak and He said
*It is very important for you to use the example of Ozen
in all your daily walk
Because he came not only to bless me and your father
but he came to demonstrate to you
by his example and manner in virtue
how you also may be blessed
and all the men who will follow you in your expression of service
and in the lives of those who are after your order
which is called the Holy Order
and will come to be known as the order called after your name
And this Holy Order will go forth
before the face of my elect and righteous people*

*if they choose to be in a holy covenant
for as long as the earth shall stand*

54 And the Lord continued and He said
*While wickedness has laid the foundation
for nations and the leaders of nations
Ozen is here to show you how to lay the foundation
for there to be prophets after the Holy Order
There are four components for being a prophet
Heretofore there has been only three
Now you are called upon by my Father to establish a fourth*

55 *First*
*prophets are those who deeply love me and my Father
And they walk in harmony with us among the Eerkodeshiy*

56 *Second*
*prophets must be bonded to the truth
and joined to the pursuit of it unceasingly
all during their walk in the flesh
And they must truly hunger and thirst after righteousness
and they must not abate in their desire to discover it
and establish it among the righteous*

57 *And third*
*they are to have eyes to see the vision afar off
And they are to express that vision in lovingkindness
and to allay fear and bring understanding
so my people can face their future with faith and confidence
being prepared by my hand through repentance and faith*

58 *And the fourth is your task to declare little son
as one who has power over evil from on high
that nations and rulers of nations
shall be subject to the decrees of the prophets of this order
which decrees are ever righteous
and which such rulers cannot escape
And Ozen has brought you the light and understanding
that will enable and allow you
to establish those after your order to do this
And it will be to subdue the wickedness of every age
in order to bring justice and enliven the purposes of Anokeesed
and the vision ended*

- 59 And it came to pass that when next we took up Urim
the vision resumed with me seeing Noah at his altar
having been thus prepared by the Lord
and he was making last minute preparations to go before the Lord
to work the Water Tablet in order to call forth the Flood
and he is calm and confident
and now he seems well prepared for his task
and he is gathering wood for the altar
and there is a firekeeper there with him
- 60 And Melchizedek is there also
and he is weary
and worn
and concerned
for all that his family has been through has been hard for them
and he is kneeling down beside a large burnt off stump
facing the view into the valley to the east
and he is asking the Lord to forgive him for his doubts
- 61 And he wonders what a flood could mean
could it rain so much that the creeks burst over their banks
how would that destroy the wicked in Heleah
or bring rest to the Lord
or Anokeesed
what could his father call forth that would justify building the ark
- 62 And while I am looking at this it is in the day time
but things begin to get brighter with the presence of the Lord
and Noah notices it
but Melchizedek prays on in fervent prayer
- 63 And while he is kneeling there
he cannot see around to the side of the tree stump
and from that side
the Lord comes walking around the corner
and He seems to appear as one who is expected to be there
and Noah is standing on the other side of the stump
- 64 And the Lord reached out with His right hand
and touched Noah on the forehead with His first two fingers
and He said nothing
and the Lord then went around
and reached down and touched Melchizedek on the forehead also

with the same two fingers
and he looked up with surprise
and again the Lord said nothing but proceeded to walk away

65 And I could see that this gesture
was to join the understanding of a father to his son
in their seeing
and in their knowing
and this was done by the Lord
so Melchizedek could see and comprehend what his father had seen
and Noah had been in much distress but now was calm and confident
and I said aloud
Oh Lord touch me also that I may see
and immediately I began to see a new sight

66 And the moment I spoke
the vision burst out before my eyes
and I could see the valley of Heleah in the entire length of it
and it stretched out far and wide
beyond what any person could normally see
and it seemed to stretch out forever
and to my astonishment it is Eden that is before my eyes
and the sounds of life are resounding from the birds
and the wind moving through the leaves of the trees is joyous indeed
and the thunder is proclaiming joy in its proclamations
and the sun beams piercing the clouds are falling on happy hills
and one can smell the fragrance of the flowers of fruiting trees

67 And all the valley of Heleah is delighted
to get to be the home of the image of God
and all the spirits of life there
are communing together at the exciting prospect of it
and every one of them is speaking to say
what their contribution will be
and what they will do to magnify the gift of life
for the image of God

68 And the fruit of trees said
I will feed them delightful things
and a gently flowing fountain said
I will be their companion in their marriage
so that purity can flow from them to all their children
and the spirit of the wind said

*I will guide them in the way
toward the lovingkindness of Anokeesed*
and the moon said
I will hover over them when they sleep
and I can hear sounds of the greatest joy
to reflect the truth of Anokeesed into their hearts
and songs of praise can be heard coming from the valleys of Heleah

- 69 And the trees and the wind are spreading the news
about the righteous images of God on the hills of Mount Pethak
and from all that can be felt here
Eden certainly is heaven
and there is much discussion about the image of God
and it is all about Yaatsekawd and Cavah
for they all heard the news
that Yaatsekawd defined them with their identity
and nature of their spirits of life
and that Cavah joined them all together
in their love for one another in perfect harmony
and their devotion in their task
of being the home of the image of God issued forth delightfully
and happiness and contentment in Eden abounded
because of what was being felt in creation
- 70 And the anticipation of being the home of the image of God
could not be measured in its joy and happiness
and they eagerly waited and watched the horizon continually
to see if they could espy one of the image of God
coming to dwell with them and making their way along
- 71 And the valley was like a mother and father
anticipating the arrival of their much anticipated child
and it was with every needful thing prepared
and a wonderful meal in waiting
with new clothes
and gifts in abundance
like a place of rest and a comforting embrace
- 72 And the spirits of life there were innocent
and charitable in their hearts
and about this time the dispersal of our first family was taking place
and Kenneh and Awan were the first to go to the land of Heleah
and the trees were watching for any news

and they kept track of them as the two of them made their way
and Kenneh and Awan argued
and complained together
and were afraid of many things that they encountered along the way
and the trees wondered who they were
and they were confused by the discord
and had never been subjected to such feelings before
but the wind said that they were indeed the images of God
that all they in the valley had been waiting for
and that they were fleeing away from something unknown
to those who had not listened to the trees on the hill Pethak
when they had faithfully warned of sin

73 And it came to pass that when Kenneh and Awan arrived
all the earth in that place accepted them openly and lovingly
but were quiet and held their peace
and they did not fail to be a good home for them with provisions

74 But it was soon discovered
that Kenneh and Awan did not know how
to join them to one another
and they did not sustain and support the definitions of the spirits of life
they all had been given by Anokeesed
and in fact they had the influence to divide them from one another
and the spirit of sadness and confusion began to grow in their midst
and these two images of God
were not like what had been reported to them
but the Eerkodeshiy were determined to love them
and they knew of no other way but to love
and they knew of nothing else but to lovingly provide
and protect
and give of themselves in rich abundance
and for the first time it rained on the just
and the unjust

75 And it came to pass
that the presence of the image of God in Heleah
began to expand and multiply
and there began to be a change in mood by the Eerkodeshiy in Heleah
for they began to be quiet in the face of the sounds of death
and Kenneh and Awan argued
and were rude before the God of heaven with loud exclamations
and with shouting and disrespectful utterances

and they were cruel to their children
with impatience
and severe words of accusations
and evil temper
and all the Eerkodeshiy saw them smite one another
and they cringed in their hearts

- 76 And in the days that followed
the sounds of death were enlarged with the arrival of more people
who did not know reproof and repentance
with lovely forgiveness
and the Eerkodeshiy began to discover and to identify
deceit and lies
to their everlasting sorrow
and they became acquainted with jealousy
and greed with hatred
and lustful actions with violence to their great dismay
but they continued on faithfully
without rejoicings
in their determination to be the home of the image of God

- 77 And it came to pass one day
that Amazyadad and his band were seen
to be encamped in the hills on the edge of the valley of Heleah
and it was soon spread abroad
that these ones of the image of God were different
and their encampment became all the Eerkodeshiy could think about
and the wind blew there to find out what could be known of them
and the trees reported the news
and the Eerkodeshiy saw them pray loving prayers
to the Great Holy One Anokeesed
and they said their morning prayers
greatly respecting the light of the sun
and the lustral waters
and they washed in the stream
and expressed to the waters their gratefulness to be made clean
and they openly spoke to the Eerkodeshiy all the day long
with true words
and most of all they loved one another
and they were completely joined in their spirits
together in their companionship

- 78 And at that time
many of the Eerkodeshiy had become dull in their feelings
in the face of the sounds of death and sin
and it was hard for them to accept the news
but these men had a profound effect upon the earth there
and they were so in tune with the spirits of life around them
that they blended together
to the effect that they were hidden from the inhabitants of Heleah
and they were here
and then gone again
and they would pass by
and be gone again
as they rescued those who could be righteous
or who had been taken there against their will
- 79 And the contrast between the inhabitants of Heleah
and the righteousness of those with Amazyadad
became all the more stark for the Eerkodeshiy
and they thought that just when they may have
an image of God who could be righteous to live with them
Amazyadad snatched them away to safety
and the realization of what the images of God were created to be
began to be known in Heleah
and the sorrow of the Eerkodeshiy increased
and the wind began to blow in its sorrow
and the thunder crashed in its grief
and to the wicked the clouds would appear to be angry
and the inhabitants of Heleah began to be afraid of the weather
and felt threatened by the Eerkodeshiy
- 80 And it came to pass that by and by
it became laborious for the Eerkodeshiy there
to be the home of the image of God
and they had to try to encourage and strengthen one another
and at times their strength would fail
and provisions would come to be in short supply
and the children cried
- 81 And it came to be that one day
the Eerkodeshiy in Heleah were able to recognize
the being and presence of Bad in their midst among the people
and it felt like he was in charge and had control of the sounds of death
and he and his supporters

who are the fallen bullies called the Decadarchiy
were come out openly against them and against Anokeesed Himself
and the wicked in Heleah followed the Decadarchiy
and began to participate with them to make war on the Eerkodeshiy
and to try to use them to hurt and destroy their fellows
who they sought to find dominance over

- 82 And they began to understand
that now they were home to the images of God
who were against the Creator of their spirits and bodies
and they watched with horror as the wicked taught the people
how to make weapons to kill one another
and Asael taught the women how to beautify themselves to be enticing
and they saw murders
and much fornication
and slaves began to make new sounds of death
in their groanings and sighings
but the worst of it all came
when they witnessed the creation of the Niphilim
and when the first Niphilim was born
the trees refused to bear the news
and they could not bear the message
but the wind knew it
and it carried the alarming message all throughout Heleah
and the trees were uprooted
and the habitations of the wicked were scattered
and all the intentions of the Most High
and Holy One Anokeesed Himself
were in this way being blasphemed
with utter disregard for His tender heart
and the Eerkodeshoi could not imagine how things could get worse
and they could not understand why Anokeesed
would allow such an evil to continue on

- 83 And the trees cried
*Please oh please Anokeesed
do not let us grow here
Oh Anokeesed we cannot bear
to spread the news that comes before our faces*

- 84 And the grass said
*There is nothing clean here
Please do not let us grow upon the hills*

Wind

do not come to make us dance

but blow us over and bend us down in sorrow

We do not want to be grass anymore

85 And the hills said

Oh Anokeesed

Please do not let your image walk upon us anymore

We are weary unto death of their steps

and our pain is unbearable

And we would that we could open up and swallow this evil

to hide it from the tender eyes of Anokeesed

86 And all the trickling

running

and flowing waters said

Oh Anokeesed

Please do not let us flow for it is all for nothing

Please cover our shame

and bring us now into eternity with You

Please let us come home to You

87 And the trees cast all their fruit in their despair

and their cries went forth

before the dwelling place of the Most High Anokeesed

and the cries were hard for Him to bear

and as he viewed all these things Melchizedek said

Oh Lord Anokeesed

How did your creation come to this

How is it that this great valley that was created to be Eden

now wishes to die

and give up its mission

to be the home of the image of God

How came this to be

88 And the Lord answered him and said

Because there have been no righteous people to dwell here

the Eerkodeshiy have no one to affirm the spirits

that give them life in their definitions

and to join them to one another in bonds of love

so they can draw strength from one another

And without the influence of the righteous they cannot live

The righteous in their daily walk

*must interact with them in holy relationships to give them life
by acknowledging and expressing
the reason they each one were created
and by utilizing their definitions daily*

89 *And the Eerkodeshiy cannot cross over into Eden in the temporal world
And since the last vestiges of Eden have been gone
they grope to find their way
And they must be exposed continually to both the experience
and the example of those of Abarah in order to cross over
so they can know and encounter the spirit and presence of Anokeesed
as He can be felt at the edge of eternity*

90 *And the Eerkodeshiy gain strength
and are buoyed up by His presence
And His strength in His perfect Holiness affirms to them
that evil can have no influence on Him
And it cannot challenge Him in that which He would **say**
And even a shadow of sin
cannot come near Him at the edge of eternity
to influence what He would **feel**
And evil has no power to persuade Him in any manner
in that which He would **do** to exercise His agency
fully in the midst of eternity
which condition evil cannot abide
And evil has no part in what He does
because it cannot perceive what He would **be***

91 *And so it is true that the Eerkodeshiy
cannot draw upon the strength of that knowledge of Anokeesed
unless they can experience crossing over
being joined with the righteous
And in the temporal world man must lead the way
And that leading is called dominion*

92 *And know little son
that is the same with the children of men
For the society of mankind such as those in Heleah
cannot long endure upon the earth
without their affirmations of holy relationships in their daily lives
That is why during the course of the earth
the wicked are often swept away
and plagued with many fears*

93 *Therefore it behooves the righteous
all throughout the course of the earth
to openly and with clear expressions of love for the Eerkodeshiy
walk with them
and talk to them
and share their lives with them
And see them not just as things of beauty
but as living souls who are their companions
and fellows in their families
and religion
and in their gift of life
And the righteous will not be as the heathen
to only acknowledge that creation exists
but put to direct spiritual and temporal use
the contribution of the Eerkodeshiy into their lives*

94 *And so my little son Melchizedek
I am calling on you to establish that there would always be found
some truly righteous peoples
whether they be much or little
throughout all the regions of the earth
And this will be accomplished
with the establishment of the sevenfold covenant
which is called Shabuwa*

95 *And because of that covenant
the righteous will be identified
and laid claim to by the Eerkodeshiy
and singled out from among the wicked
to be preserved
and protected
and multiplied
and the subjects of appeal by the Eerkodeshiy
to listen and look for the presence
of the Man that Anokeesed has become*

96 *And it will be the continual task of the righteous
throughout the long duration of the earth
to instruct their people
in their ability and determination to be ever clean
so that from time to time they can cross over
and find moments before their eyes of the truth of the life*

*found in Eden in all the life around them in the Eerkodeshiy
and to pass it on to all their companions in creation*

97 *And it will be your task to summon the Eerkodeshiy
to enter in to a grand sevenfold covenant
that they will love me and support me to the extent
that they will gladly follow the example of the righteous
and cross over with them
to behold the being of Anokeesed as He is at the edge of eternity
And this must be because up to now
among the wicked
the Eerkodeshiy can only hear my Father say
Oh woe is me*

98 *And they cannot see Him clap His hands in joy
and say Let us not wait
Let us create this one
And they cannot hear Him sing songs of joy
And their hearts are unable to comprehend His mirth
And now at this time the Eerkodeshiy in Heleah
do not even know there is a Book of Life
which their fellows among the righteous write
And they only know that recorded within themselves
are the writings of degradation and pallor
called the Book of Sorrows*

99 *And up to this time your father Noah
has utilized the Day of Instruction established by Enoch
for the Eerkodeshiy to simply acknowledge
by the measure of the sanctity of marriage
the limits of their tolerance
And there has been no sanctity of marriage in Heleah
And the tolerance of the Eerkodeshiy is used up
and they languish unto death*

100 *And your father Noah
will ask the waters of the earth to cover this entire valley
so it can come to the aid of the trees
and the grass
and the hills
and the streams
and the wind
and the clouds*

*who must ever view the despair and corruption there
And the waters of the earth will cover them up
to become the bottom of the sea ⁹⁹
to let them rest with Anokeesed there from all their pain and sorrow
And the wind won't blow the grass there
and the trees won't know
and the creeks won't flow*

101 *And they shall enter into their rest
before the other parts of the earth do
So now little son
come to the aid of your father
and watch
and learn
and prepare with me for things to come
And I will instruct you regarding the grand covenant that will come*

102 And it came to pass that after the Lord said this
Melchizedek was eager to look
and to learn
and to come to the aid of his father
and I held my breath because I was looking also with him

103 And before my eyes came a view of the edge of eternity
and I see this time a little stand of winter willows
along the bank of the river
and I think I hear the wind blowing through these little Eerkodeshiy
I do
and it is singing a gentle and delicate song
and I am trying to hear the song
and I am startled to hear that it is the song of the dance
our very own song of the dance
and it is sung so softly
and the sound of it is high and ringing with much delight
and I know now that the wind and the winter willows
taught Cavah the song of the dance

104 And I see that all the Eerkodeshiy on the Council of Elda
are listening carefully with much emotion
and the song is joining their souls to the edge of eternity
and I am amazed to now know

⁹⁹ Black Sea

that the wind and the winter willows made the song
and it is the very first use of the element of righteousness
and it was at the edge of eternity
in the presence of Anokeesed Himself

105 And the Eerkodeshiy are saying

*This place is our home
We want to live here forever
We never want to leave this place*
and Anokeesed is saying
*I am here with you and you can live here
And you will be the home of all those who are created in my image*

106 And the Council of Elda sang great anthems of joy
and exclaimed their praises

insomuch that they rang all throughout Elda
and every force of life and love in Elda was ever thankful
and made glad to have their Father Anokeesed
and I hear vast multitudes singing
and for the first time in my vision of Elda
I see and am fully aware
that the Council of Elda are not the only ones there
and a joyous anthem rang out to proclaim
We get to be the home of the image of God
and Ebedel said
I wonder just how it will be that we will do that
and she said to Anokeesed
*Will you please teach us oh Father
so we may know how to best please You
when we are now called upon to be the home
of those created in Your image*

107 And it came to pass

that Anokeesed began to answer this request
from the rocks and stones of the earth
and that which He taught that day
to them
is the foundation of all their souls
and it is that which made them rocks of witness
during all the course of the earth
and it is their source of their wisdom
and the means by which they can bring counsel
to the children of men

108 And Anokeesed began to teach the rocks and He said

First

*you must learn to be a home for yourselves
And to do that you will need **fire and water**
And the two of them are the source of all life upon the earth
And the sun is the mother of fire
and the light of the sun is the power that brings water into being
because light is truth
and truth is love
and love gives life
And it is these two things which bring a firm foundation
of a knowledge of my eternal and infinite love*

109 *And you will need **earth** with its rich ability to provide
the gifts of living a life of sublime happiness and deep fulfillment
And earth comes into being
because of the love fire and water has for one another
And this comes about because that love
brings life to the plants and herbs of the field
which in the course of their lives come to lay down
and return to the earth enlivening and building more earth*

110 *And you will need the **wind** to spread abroad the waters of life
with the equality of renewal
And the soil of the earth gives birth to the wind
when all the life upon it proceed through their cycles of life*

111 *And you will need the sunlight and star lit **sky**
to reassure those who find
that their moments of darkness will soon pass by
and thus bring the spirit of hope and comfort to all your hosts
And with all these four aspects of my presence you can grow
and prosper among yourselves*

112 *And the **fire** you will have in the sunlight
will lighten the way of the steps of those who walk upon the hills
And the **water** you have will be living water
that flows and reflects the light of the sun
so it will be known as lustral waters
And those who know the truth will not thirst
and be bereft of the spirit of refreshing*

113 *And you will have the **earth***

*so that all the baby things
even the seeds of the trees and plants
will find a rich home when they fall to the ground in their joy
only to grow and prosper to fulfill the measure of their creation*

114 *And you will have the **wind**
because everything in your home will need to breathe my breath
And all the living souls upon the earth
must need breathe the air of heaven*

115 *And you will need the **sky**
to distribute the blessings of my eternal love
upon the just and the unjust across the face of the land
according to the need*

116 *And all the Council answered and said
Oh joy of joys
we all together in full accord will be the home of one another
in rich and resounding fellowship
And we shall love one another
and nourish one another
and take joy in all any of us accomplish together for you
and we will rejoice in the multitude of our children*

117 *And it came to pass that after the praises died down
there was silence in heaven for the space of a time
and many began to formulate questions
and they thought to themselves
How will we know how to accomplish our task
to become the home of the image of God
after we have learned to be a home for ourselves*

118 *And Anokeesed began to speak profound things ever so quietly
but with penetrating power
and He said
Listen and understand
and be taught concerning the influence
of the Second Decree of Creation upon the four spirits of life
that are resident in all things
Because of the Second Decree of Creation
there will be those among the ones who are created in my image
who will dwell in Eden
And after they leave Eden*

*they will crossover into the perception of Eden in their souls
and they will bring their understandings to you
starting with the first parents who will teach you
how to be the home of all my children in perfect harmony*

119 *And you must depend on them for they will teach you
and instruct you in your individual holy definitions
and in all your relationships together
And these teachings and acts of loving kindness
are the **doings of creation**
And that which they do together with me
will be done by the intervention of their agencies
And it will act to sustain your knowledge of your definitions
and make ever present to you an awareness of me
as the first spirit of life that dwells in all creation
and which cannot be removed
but only dimmed for a moment
before your eyes in times of distress*

120 *And the Eerkodeshiy said
How can they do this to keep us ever encouraged
by our awareness of the presence of Your Spirit in all things
What is it that we shall look for so we can be taught*

121 *And Anokeesed said
Look for **the Man**
and the spirit of the Man everywhere you cast your eyes
Because I have created all of the spirits of life
and will have entered into you as a Man
and these spirits that are in all things
both in you Ebedel
even as they are in all your companions
among the hosts of the Eerkodeshiy in heaven
as well as they are in all the children of men
And the righteous all during the course of the earth
can experience there the Man that I shall become
by their diligence to walk in the way of holiness*

122 *And the Man that I will become
will use the feelings of my heart
that are specific and identifiable that I hold as your Father
in His task of creation
And He will give those feelings a place to dwell*

*And the spirits of life among your hosts
will be known as the Watchers of heaven
because they ever watch for the Man
And the righteous will know them as Angels of the Presence*

123 *And the dwelling places my Son shall create
will become the hills of the earth
And every tree and puff of wind
will find their gift of life because of the Man
And because He is their Creator
they will have the spiritual essence of that of a man
so that all those who are created in my image can know them
and recognize that the love which they carry is my love for them*

124 *And because my love is infinite
the spirits of life in their myriad variety cannot be numbered
And in this way
every need for love can be met in all creation by obedience
and holiness of walking in the way*

125 *And just when I was starting to get used to being at the edge of eternity
the Lord opened up to me a view of Eden
and I had to catch my breath and reorient myself*

126 *And I am seeing Yaatsekawd and Cavah before they were married
and they were very young and vigorous
and the Lord pointed and I looked
and what I saw was very instructive to me
because I could see and feel
that even though they had never met
and thought they each one was the only human on the earth
they were not lonely for human companionship
and they had no parents and had never seen one of their own kind
and yet they were not lonely*

127 *And the Lord spoke and He said
This is because what they feel and encounter in all their surrounding
are the feelings of the Man
And they feel human love intermixed in the Eerkodeshiy
who are their caregivers
And in Eden their ability to give care
is unrestricted in the natural world*

128 *And the Eerkodeshiy feed them
and clothe them
and give them water to drink
And if it is too hot they give them cooling shade
and a refreshing breeze
And they give them the warmth of the sunlight
to bask in when it is cool
And they protect them from fear should they encounter any unknown
And when they are weary they watch over them while they sleep*

129 *And I did not know it until this moment
but the Council of Elda had come here too
and I was very surprised at their response
to all that was opened up before us here in Eden
and they said
How can we endure
to be aware of the presence of Anokeesed within us
when He does not need any of those things
We cannot feed Him
He is our Father
and He does not need us to give Him shade
or warmth
or a cool drink of water
And we cannot watch over Him as He sleeps
when He becomes weary
In our many duties to be the home of man will we forget Him
and lose track of His tenderness within us
Is this not so*

130 *And Anokeesed is standing
and holding out His right hand as He is teaching the Council of Elda
and He said
Inasmuch as you have done it for the least of these
you have done it unto me
and this means when the wind comforts me
it is comforting Anokeesed
and when a tree gives me fruit or a limb
to nourish me or to assist me in walking
it is doing it for Anokeesed
and the Lord said
And when the righteous identify
the spirits of life in the elements of the earth
and they have a right relationship with them*

*even to be expressed
according to the spirit of life they have been given
and with patterns of love and purity
they are in the midst of **the doings of creation**
according to the Second Decree of Creation
And they will have intervened with their agencies to be there
and doing what they do*

131 *And I tell you now that every feeling
that every tree or rock or hill has for them
is not the love of an alien being or an outside presence
because all creation among your hosts of Eerkodeshiy
carry **a human love**
because it was the Man who created their bodies
and dwelling places
And He used the feelings of the Father Anokeesed
Who is your kindred
and the rightful home of your soul
to define the elements of creation
And all your hosts in creation love them in this special way
and that way reflects the Man
and radiates His human love to them
to keep their company in all their travels*

132 *And Eerkodeshiy
while the image of God loves you because you provide for them
the fire and water
the earth
the wind
and the sky
their hearts can know you in your lives here on the edge of eternity
which we have called heaven
because the Man is the second spirit of life within you
And these are the **affairs of salvation**
which mankind can intervene with their agencies to accomplish
And you can know Anokeesed when the righteous cross over
in their hearts and souls to touch Eden with all its glorious wonders*

133 *And there is no other way for you to remember Anokeesed
And **when they see**
and feel
and respond
to the love in the substance of creation*

they are seeing it for you

*And you and all your hosts of Eerkodeshiy
 must see it through their eyes and drink in their gaze
 And when a mother and a father look at their children happily playing
 that view of profound love
 and profound innocence
 and their gift of life
 is recorded in the Book of life
 And all you Eerkodeshiy will record it
 because you see it through their eyes
 and your desire is to remember it forever
 and hold that record in safe keeping
 And the same will occur with every encounter
 with the love and life which is in all things*

134 And upon hearing this teaching all the Eerkodeshiy exclaimed together

*The image of God are one of us
 They are Eerkodeshiy also
 The righteous are Watchers of Holiness
 because they watch for the Man in element as we do
 and we can watch with them
 and I thought to myself
 that those who do not watch for holiness watch for sin
 and opportunity to find the satisfaction of possessions
 and opportunity to have dominance over their fellows
 and in this way the wicked
 by the sight of their eyes and the feelings of their hearts
 become joined with the Decadarchiy*

135 And our eyes

*when we are watching for holiness and ordering our lives accordingly
 are engaged in the **affairs of salvation**
 and not only our salvation but the salvation of the Eerkodeshiy
 and on to influence Anokeesed Himself in His comfort
 and because of the Covenant and the Second Decree of Creation
 righteous mankind acts with their agencies
 to redeem the Eerkodeshiy back in their hearts
 into the presence of God
 and we strengthen the earth wherever we go*

136 So when you feel Ayil the oak tree urging you to be strong

*it is the human love of the Man
oak trees do not need *to be strong* for themselves*

for they do not have to pick up heavy loads
and they do not have to be strong to endure many long hours of labor
or the weariness of travel
or the despair of failure
or the anxiety of wondering
they only know how to influence you to be strong in your humanity
and all the Eerkodeshiy are like this

137 And the **almond tree** whose definition is *to see*
does not worry about being blind
but they never stop seeing
and they heal blindness for you with the love they hold
and they express human love
our first parents saw and felt all this and were not lonely
until they arrived at the passage of life to want a spouse
and companion to blend together with in perfect harmony
of romantic attachment

138 And **maple trees** do not need to *feel native to the land*
because they already are
but they feel that *for you* as a message from Anokeesed
and the **moon** reflects its *light of truth*
it doesn't need to be persuaded of truth
it heralds truth for you as a message of love from your Father
and all these are like a dear friend taking a hand
to lead them on to happiness
and a fullness of their gift of life
it is this human love for you and your gift of life
as one living soul to another
that makes the grass rejoice to bring cleanliness
and rich forgiveness to pour out over the souls of the righteous

139 And after these things
I recalled one of the Council of Elda ask
*How shall we safeguard the visions of created purpose
that reside within us
seeing that mankind has agency
and can decide to reject and abandon their visions of holiness
and deny the Man
and go in one movement toward sin and corruption*

140 And I asked the Lord to bring that moment back to me
that I had seen

and felt before with the Urim
and the Lord is gracious
and He knows that it is hard for a temporal man
to take in all that is before them in the grandeur of Elda

141 And the Lord answered this question
that was put to Him at the edge of eternity
and He said to the assembled Eerkodeshiy
*The **second spirit of life** in you is my spirit
And I as a Man
will always walk in perfection of way
so I can be an example to others of mankind and to you
And my example will be carefully followed by the righteous
so you can also look to the example of the righteous
to remind you of what I feel in you
and in this way be renewed in the face of wickedness
when people reject and discard
their visions of created purpose in creation
And in this way
the **third spirit of life** in you can be preserved and maintained*

142 And I knew that when the righteous pattern their lives
so they recognize the definitions of the spirits of life in creation
and use them for edification
the **fourth spirit of life** in creation will abide to remain strong

143 And it is sad to report in all these things
that the poor Eerkodeshiy in the valley of Heleah
languished unto death
having only the cold empty hearts of the wicked to be near them
but Melchizedek will perform his acts of righteousness in Shabuwa
to set in place assurances
that the fourth spirit of life in all things may endure until the end

144 And after these things
Melchizedek knew how to come to the aid of his father
and he was taught from on high
and now so are we
as our inheritance in righteousness in these last days
and thus the pathway to Shabuwa was set straight
in the heart of Melchizedek
and as we ended this session with Urim my heart felt anxiety
because I knew there was so much I did not know about Shabuwa



Shem's vision

even though it had been my professed religion for forty years
and I just had to trust the Lord that He would be merciful to me
to allow me to actually see the ceremony
of the establishment of Shabuwa
and He knows I will readily repent for any of my ignorance

145 And it came to pass that after a few days we once again took up Urim
and a view of Shem
with his head lying on his mother's lap
was before me
and knowing that he was being shown marvelous things by Anokeesed
she was singing softly a song of praise and adulation

146 And I see that Shem
is beginning to stir himself from the vision just described
and he sat up
and looked about with his eyes wide and startled
to view what was before him
and after arising he stood viewing the expanse of the valley of Heleah
and he swept his arm around in a big swatch and he said
*Now I really know you
I am so sorry all this has come upon you
And I pledge it will never happen again upon the earth
that the Eerkodeshiy of the earth will become so distraught
that they will want to die*

147 And I am watching him
and as he moves a large fir bough brushes against him
and he is surprised
and Shem turns to the tree to look at it
and the tree said *I have grown here since Olam
And I have longed to touch one of the images of God
who has been in His presence
And now I can go happily to my rest
and await the day that there is a new heaven and a new earth*
and Shem said
And you shall touch me ever after
and he found a straight limb of the tree
and took it for a walking stick
and it became his staff of healing all during his days
and he leaned upon it as he surveyed the valley

- 148 And it was a Sabbatical year
 and the twenty-first day of his fathers ceremony
 and on the following day with the dawning of the first light
 the fountains of the great deep began to violently shake
 and **the Flood burst forth on the Day of Forgiveness**
 and all the Eerkodeshiy were released
 from their bondage to the wicked
 and what a sight it was for them
 because it was in the light of day
 and the wicked could see a wall of water advancing toward them
 leaving them no place of retreat nor any place to hide
 and the sound of the cascading water drowned out the loudest thunder
 and Anokeesed looked on and wept
 and covered His brow with His arm
 for He loved them as only a father could
 and the vision was hard for me to see because I love Him so
- 149 And it was astonishing to me but very instructive
 that the Flood of cleansing came upon the earth
 on the Day of Forgiveness
 and this day later began to be called the Day of Atonement
 which is the very day designated for preparing the souls of men
 to hold the living water
 and spiritually cover the earth with bitumen
 and I could plainly see that Anokeesed caused this cleansing
 to be an act of compassion
 and a Father's love for creation and the righteous
 like a father healing a wound
 not an angry curse upon the wicked
- 150 And Shem was different after that
 and when they landed the ark against the shore
 he stepped out onto the earth with a new sense of determination
 that he had never sensed before
 and he declared
 May Anokeesed never have this sorrow again
 and it seemed to me that he need not comprehend
 that in the end of days once again
 there would arise the conditions among the wicked
 that the earth would shake and be cleansed by fire
 and the magnitude of it will be many times greater
 than it was in the valleys of Heleah

and I tried not to think about Anokeesed weeping again
for it was too much for my tiny soul

151 Now Patishra had a son back at the camp named **Kebrawn**¹⁰⁰
and he was thus named because at his birth it was prophesied
that he would be *the father of a people*
and this revelation greatly comforted his mother
because she had Kebrawn in the absence of his father Patishra
who had gone into the valleys of Heleah
and Kebrawn became a strong youth
and he took care of the settlement of Ebenim
during the violent shaking of the earth
and he was the little grandson of Shem that brought the news
that the people of Qatar had returned after the Flood

152 And in that group of refugees there was a maiden
accompanied by her mother
and her name was **Ri'umah**¹⁰¹
and it was prophesied at her birth
that she would be *raised up to be a mother of a people*
and few failed to notice how much their visions were alike
but most notably the two young people themselves
took careful notice

153 And it came to pass that all the people
began to prepare to leave the camp of Ebenim forever
because it was a Sabbatical year and a year of release
and they could not till the ground
and provisions were in very short supply
and the people were hungry
and the game of the area had been disrupted
by the shaking of the earth
and could not be easily hunted
and the fountains that had fed their stream dried up
and no one wanted to remain in that place
because of the memories there of grief and hardship
and Rak and Bayith were too old to travel
and also they were too joined with the Eerkodeshiy there
to be drawn away

¹⁰⁰ Strong's #2275

¹⁰¹ Strong's # 7208

and one of their sons and his family stayed in the area with them
hoping that in a future day they would join the others
in their new home in the south

The Book of Remembrance of Melchizedek
The Covenant Tablet of Shabuwa
Chapter 12

- 1 And it came to pass
that the company started out toward the southwest
to see if they could discover the spring that Arvade used to speak of
and they traveled slowly and found provisions along the way
and on the journey Kebrawn and Ri'umah became espoused
and Ri'umah was greatly comforted
because she had never known a father
and it was heavenly for her to have a holy man
so completely devoted to her to love her
and the cleansing of the earth was evidenced in her smile
and they rejoiced that they could be together
and Kebrawn was a tall
stout
strong bodied man
and Ri'umah was tall and slender
and graceful in all her movements
- 2 And on the way
on the open plain northeast of the mountain
that would come to be known as Mount Pethak
Emzara died
and I saw her lying on the ground
and she called the newly betrothed couple to her
and she held their hands
and she gave them wise counsel
and she said
*Follow all the leadings of your grandparents
for you will be the founding generation of a people
And the day will come that the heavens will rejoice
because of what your people can bring to the world of mankind*
and she closed her eyes
and I had a distinct feeling that she was pointing toward a people
among whom Motsah would be born
- 3 And the company arrived at the spring Arvade had described
and it was on the valley floor near good garden ground
and pasture for their sheep and goats
and water issued out from the bottom of the cliff there
and they started a settlement there and they named it **Salem**
because of the *peace* that the cleansing of the earth had brought

- 4 And it came to pass
that after the day of the New Year they planted the earth
and Rak had sent along his grape cuttings and apricot pits
and they had to let their animals multiply
because they had used so many of them
during their time of deprivation
and the water was happy and had reverence for Noah
and the earth was happy to have the tablets of Elda in its keeping
in the encampment of peace
and the rocks proclaimed their exhilaration
that they could be the home of these righteous and holy people
- 5 And a year passed since the Flood
and the people were now well settled in the encampment of Salem
and were again busy preparing for the Day of Forgiveness
and a lad came excitedly forward and informed Kebrawn
that there were six men at the place of water and they had weapons
- 6 And Kebrawn went immediately to Shem with the news
and Shem said
What are the men doing
and Kebrawn replied
They are just waiting there
and Shem said
Bid them come
for anyone who abides by our ancient custom will not bring harm
and they immediately began to prepare food to set before them
- 7 And when they came they were respectful
and one who was older did not carry weapons
and after he sat awhile he said
*My name is **Haylek***¹⁰²
and I am a grandson of Shayiree
*And I am a **traveler***
And I had heard in my travels
that my grandfather's brother was come to reside at the pool here
- 8 And now one name Kaldu has invaded our land
And I have brought these five sons of mine here
hoping to find a place of peace and safety for them

¹⁰² Strong's # 1982

*so they would not be swept up into the conflicts in our land
And as yet they each one are not married*

9 And Shem said

Do you keep the division of days

and Haylek said

We did at first but we lost track of the days

and Shem said

Tomorrow is the Day of Forgiveness

and we are glad you are here to share the day with us

10 And it came to pass that on the morrow

there was a feast after the ceremony

and at the appropriate time during the meal Haylek held up his hand

so the people could listen to him speak

and Shem sent his mantle out and it was put upon his shoulders

and Haylek wept in his joy and for the much respect shown to him

and he said

I have brought the Urim of Enoch

because I feared for its safety with the presence of Kaldu

11 And thus the Urim came on the Day of Forgiveness

and once again Anokeesed brought cleansing on that day

in His infinite lovingkindness

and Shem wept to behold it when it was placed into his hands

and he said

I always wanted to see what Enoch saw

in his night visions at the waters of Senir

Now perhaps my eyes can see

12 And now upon receiving this new word concerning Shayiree

I decided to go before the Lord and inquire to learn more about him

because he has always been a mysterious person

in the visions by Urim

and so I went before the Lord alone with Urim

and I had no scribes thinking I would just see a little

and it would be easy to remember

but to my surprise another part of the vision was opened up to me

and I will recount it the best I can

seeing there are no scribe notes to keep me in clarity of thought

13 And the Lord in his wisdom knew what I needed to know

and I was swept up with the vision

and I began to see Enoch carving the tablet we call the Water Tablet
and Enoch called it the Tablet of Yawd
or that is the say the tablet of the **right hand** of lovingkindness

14 And I was reminded

that when the Lord drew the tablet for Enoch and He explained it
that no mention of circle drawing was made
but he did speak of the purpose of the tablet
which was to bring the Living Water
and in this way contrast it with the waters of filthiness
so as soon as he published the tablet abroad
some asked if such a tablet could be used
to bring about the Flood prophesied by Cavah
and because we did not have all of this information
we have always called it the Water Tablet

15 And the Tablet of Yawd came in the context

of the Lord charging Enoch with establishing Yawd
and understanding came into my mind
that Enoch did not go to Qatar to establish Yawd
neither did he actually establish it first hand in Ma'een
but upon hearing his account of his encounters with the Lord
and upon hearing the meaning of the tablet
it was the Council of Shelevah
that actually established Yawd in Ma'een

16 And Enoch knew that his family in Qatar

would need to have Yawd established among them
if they were to succeed in bringing about the Flood
and the establishment of Shabuwa
so Enoch sent a copy of the Tablet of Yawd to Iona the wife of his son
and he sent word for her to teach
and he only gave copies of it to his family
and he sent a copy with his little brother Abarah
so he could teach it at the Pool of Heaven

17 And it came to pass that after this time

Shem had Shayiree in his encampment
and Shayiree grew to become a strong youth
and his parents sent him to Ma'een to live with Enoch
and Enoch taught Shayiree to be a scribe
and he was the one who made the copies of all of Enoch's tablets
and I do not think any of Enoch's original tablets left his possession

- 18 Now it was a long standing custom among the righteous in ancient times
for parents to highly esteem
the visions of created purpose for their children
and the meaning of the name **Shayiree** is one who is a *remnant*
and will stay behind to pass on a spiritual heritage
and it was known that he would not be a remnant of Qatar
so he was sent to live with Enoch at an early age
where it was supposed that he could fulfill his vision
- 19 And the same practice was applied to **Boten** by her parents
for she was the daughter of Amazyadad in Ma'een
but her name means a *sacred womb*
and it was known that it was sacred
for the purpose of influencing events in Qatar
so she was given a white stone
and sent to Qatar to live with relatives in her youth
and you will notice the same practice was applied
to Shum and Ahabah
when their parents left them behind with the righteous of Ebenim
- 20 And it came to pass that after Noah
who was well versed in the Water Tablet
and one who had prepared every needful thing
and had built the ark
and had built the altar at the ark
and when he went to stand in power before the Lord
and he did so with the moment of his vision before his face
but he failed
and he said a most puzzling and astonishing thing
- 21 And the record says it like this
and Noah 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 tablet were well rehearsed to him
and Noah was now preparing to present himself to Anokeesed
and this was the moment of his vision of created purpose
and the holy man Noah took his place before the altar of the Lord
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 his task**

- 22 What an amazing thing to be said
for a man so versed in the tablet
so I was anxious before the Lord to find out the answer to this
and I began to see Lamech
grieving at the thought of his son failing in his vision
and he determined that he would set out to get help from Enoch
and in spite of the fact that he was far too old to travel
and his wife was ill
he was determined to travel to Ma'een to seek Enoch
and even when Ozen came
he did not divulge anything about what was written upon the tablet
even though his teachings were vital for Noah to succeed
- 23 And the young men who went with Lamech
were hard pressed to help him in his journey
and they gave him assistance of every kind
but when they arrived in Ma'een
Enoch was gone back to Eden
and all the dwellings were left desolate
- 24 And it came to pass
that Lamech mourned in an empty dwelling in the night
and he prayed for the Lord to help him
and Enoch heard his prayers from Eden
and he visited him in the night
and hovered over him in love
and Enoch left his walking stick for a sign that he had been there
- 25 And when Lamech awoke he found it
and the Spirit bore sure witness
that help for Noah was on the way
and Lamech departed for the long journey home
and I knew his life was shortened
because the journey was too much for him
and his wife was asking the Lord to help her live to see his return
- 26 And after those days Enoch visited Shayiree
and instructed him to go to see his father
and bring word to Noah how the tablet could
be used for circle drawing to bring about the Flood
- 27 And I saw that at an earlier time
Shayiree had a son named Khoke

and it was known that his vision could best be fulfilled
if he departed and went to the place his father saw
that would be his final destination in the marsh land
between two rivers
and it was there Haylek was born

- 28 And it came to pass that after Lamech's departure from Ma'een
Enoch brought his Urim out of Eden
and gave it into Shayiree's hands
And Shayiree departed with the Urim of Enoch
to follow his son into the marsh land
and upon his arrival Kaldu was just entering the land
and immediately Haylek was dispatched with the Urim
to find Melchizedek
and I saw that the people of Shayiree left Ma'een in waves over time
when Yaatsekawd and Cavah left Nod
several of his family went to the marshes at the same time

- 29 And after seeing these things
the vision continued at Salem with Shem
and I saw that Shem made a breast piece
which had twelve stones upon it
to represent the Council of Elda
and I knew that in time they would come to represent other things
and he made a thummim of almond wood
and it is a forked stick with another tied across the top
to which the Urim is bound

- 30 And I looked
and I see Shem looking at Enoch
at the abyss of the high plains of Mahujah
and at the waters of Senir
and he is able to see the pathway to the Day of Recompense
and **he sees the full meaning of the role of forgiveness**¹⁰³
in that which occurs on that day
and he sees that the Day of Recompense is not at the Judgement
because Bad and all his evil hosts among the Decadarchiy
cannot come into the light of the presence of Anokeesed
as all those made in the image of God will do

¹⁰³ On the Day of Forgiveness

- 31 And while the Day of Judgement
 is the Day of Recompense for mankind
 the Arm of the Lord alighting down in the midst of creation
 will be the Day of Recompense for all the Decadarchiy
 for the Lord has said
Behold I will create a new heaven and a new earth
And the former things will not be remembered nor brought to mind ¹⁰⁴
 and Shem saw afar off
 and he saw the day of happiness and mirth of Anokeesed
 and my heart rejoiced to see it and I wept
- 32 And I saw that Shum was there
 and Shem spoke to her as he was looking in the Urim
 and she tried to remember all that he said
 and she was troubled in the night
 and she could not sleep
 and she knew the day was approaching
 that her vision would come before her face
 and she did not want to fail the Lord
 and finally she lay down upon the earth
 and in her exhaustion she fell asleep
- 33 And I can see that
 the light of the Lord is dawning in the room
 and the Lord is sitting beside her with His legs folded under
 and He laid His hand upon her shoulder while she slept
 and He anointed her and He said
This night little daughter I name you Ge'iyra ¹⁰⁵
And you have three names
*one from your family which is **Shum***
*And one from the Eerkodeshiy which is **Zedeqetelebab***
*And now one from Anokeesed which is **Ge'iyra***
And you are an Archangel together with your husband
- 34 And when she awoke
 her husband was there
 standing beside where she lay with a drink of water
 and she wept and laid hold of his leg and said
Husband I have dreamed a dream
 and she sat up and rehearsed all the Lord had said to her in her dream

¹⁰⁴ Isaiah 65:17¹⁰⁵ Pronounced *guh-EER-uh*

and I did not know even a small portion
 of that which the Lord had spoken to her
 and Shem said
I was there
I was awakened and I heard it all
 and the two embraced and set their hearts anew to establish Shabuwa

- 35 And it came to pass
 that I see Shum looking with Urim
 and Shem had put it on her so she could look
 and the Lord began to speak to me in my mind
 and I don't know how He did it
 but I was made aware of the difference between them
 in what they saw
 and Shem saw the war evil was waging
 against Motsah the Lamb and his vision
 and in his station as Melchizedek
 he knew that he was to direct all the Eerkodeshiy
 in the ways that come to His aid
 and my heart recalled when the Lord said
*Michael will help me*¹⁰⁶
 and I recalled what Goker Harim said when speaking of Melchizedek
 and he said
And the interpretation of it for the end of days
concerns the captives who have been in mourning
all the days of the dominion of Belial
who has cut them off from the Eerkodeshiy
the sons of heaven
and from their rightful inheritance in the lot of Melchizedek
But they are the children of the lot of Melchizedek
who will restore them
and who will bring them back into the company of the Eerkodeshiy
relieving them of their burdens
that have been too much for them to bear
*while living amongst the wicked*¹⁰⁷

- 36 And what Shum saw
 was not the war against good
 but the way to overcome the onslaught of evil by daily acts of holiness
 and virtue as expressed on the Guidance Tablet

¹⁰⁶ Daniel 10:13 & 21, 12:1 and Rev. 12:7

¹⁰⁷ Kobelski, Melchizedek and Melchiresa, p. 8-9.

and her role as an Archangel will be
 to cover the righteous with a blanket of protection
 in their virtuousness
 and steadfast ways of walking in the way
 even in the midst of a covering of clouds of darkness
 and the righteous shall see a great light because of what she shall do
 and the words of Isaiah that are to be spoken by the herald
 will be able to be fulfilled when he said
*How beautiful on the mountain
 are the feet of the herald who proclaims peace
 And the herald of good who proclaims salvation saying to Zion
 Your Anokeesed is your ruler in lovingkindness*¹⁰⁸

37 And I beheld
 that the Lord began to instruct Shum in the dance
 when it is used for Shabuwa
 and He said
*Heretofore the dance has been used to join things together
 as it was with Cavah in Eden
 And rich blessings and harmony was the result
 But now little daughter
 you are to establish an added new meaning to the dance
 when it is used for Shabuwa
 because in future days there will reoccur times
 when the Eerkodeshiy will have reached
 the limits of their tolerance*

38 Before this
 when you put your hands upon the earth
 you were putting sins into the ground
 and then raising up
 bringing up with your hands the rich forgiveness found in the Lord
 And this is how you should dance for all things except Shabuwa
 But now with Shabuwa there will be times when
 there will be the need for you to bring to the Eerkodeshiy
 an awareness that they have arrived at the end of their tolerance
 And you will put the past into the ground
 and arise up with your hands
 lifting up a new day even one of release and restoration

¹⁰⁸ Isaiah 52:7

- 39 *And this will be a strong message to the Eerkodeshiy
that the end of their tolerance for evil is prepared and called for
and ready to bear fruit in the heart of Anokeesed
And when you bless the altar of Shabuwa
you shall use the sweet herbs Enoch used in the waters of sweetness
And such a blessing will be a strong signal to all heaven
that the righteous will be blessed
and it will signal at the end of days
that the Day of Recompense has arrived
when the earth will be made new
and all the righteous will be restored to their rightful places
among their kindred the Eerkodeshiy*
- 40 And I saw Shum remove the Urim
and the look on her face was the same
as the look on the face of Emzara
when as a child she confronted the brigands of Towah
and her heart was set firmly to comfort Anokeesed
and we ended the use of the Urim for a few days
to rest from the vision
- 41 And it came to pass
that as we prepared once again to take up Urim
I knew in my heart I was about to actually see
the establishment of Shabuwa
and although I had claimed
to have been an adherent of the Religion of Shabuwa
for the past forty years
there was much I did not know about it
and all of us were excited
and it was hard to believe we were finally here
to see Shabuwa set in place
- 42 And as I looked
I began to see the camp of Salem
and the settlement is on the valley floor
just below what would later come to be called the City of David
and a small stream of water
is flowing out of the lower end of the rocks
and going into their garden area to form a little pool
and it looks like Haylek and his sons are still here
and there is lots of activity with cooking ovens and preparations

- 43 And in the midst of all the activity
Shem is sitting on the ground
and he is teaching the trumpeteers concerning their tasks
and he is very calm
and a very efficient teacher
and I don't think I have ever noticed before how tall he was
and he has on the same sleeveless garment
that I have seen him wear before
the kind that he first received at his coming of age ceremony
- 44 And he has a trump in each hand
on the left is a trump called a shofar
and it is long and twisted and bent
and as he holds it up he is saying
This kind of trump is for sending announcements out to the people
You send the sound of it out to inform them
that a new year has started
or it is time to worship
or it can even be a warning
And it is only used to address people
whose ordinary lives are like this shofar
and they are bent and twisted
And blowing a shofar is for the purpose
of supporting salvation with the Living Water
and he continued and he said
A shofar does not need to be blessed
but the hands of those who blow it need blessed with smoke
and it seemed like it was the smoke of sage
which blesses with the spirit of peace
- 45 And Shem held up the trump in his right hand
and he said
This trump is called a katsar
And it is a trump of summons and assembly
And it is only used to call in and assemble the Eerkodeshiy
for private consultations behind a wall of protection
And it is only to make such calls to the Eerkodeshiy
And it is straight and long like the lives of the Eerkodeshiy
And the horns of the ayallah beast are that which are used
and they are viewed as the guardian of the oaks of Pethak
at the western gateway into Eden

- 46 *And with this katsar trump
both the hands of the trumpeteers
and the trump itself needs to be blessed
And it has to be blessed
using the element of Ri'shoni
and an Eerkodeshiy fire
And in this way the Eerkodeshiy will know it is their signal horn
and they will rush to the summons
and assemble with sure determination
and with dispatch and ready feet
in their power of lovingkindness for the righteous
and for Anokeesed*
- 47 And now I can see the men preparing to bless their trumps
and they stacked up stones about waist high
and put coals upon the top and applied Ri'shoni element
and one by one
the men walked their katsars through the smoke of blessing
in the usual manner
and then their hands are blessed and Shem declares before Anokeesed
that all that is done with the katsars will be
only and ever used to bless Anokeesed
and then the trumps are rubbed all over with the oil of life
and during this whole process
they all are singing songs of Elda to their katsars ¹⁰⁹
and the trees and the wind quickly spread the news
- 48 And a **katsar**¹¹⁰ signals that a barrier
like a wall of protection
will be put in place to exclude the Decadarchiy
and it will surround those who assemble to consult together
and only the righteous and heaven knows
what takes place within this *courtyard of protection*
and the Decadarchiy are wroth in the sight and sound of it
and all of the trumpeteers are practicing
and it looks to me like Haylek's sons are there
and two other tall men I have not seen before

¹⁰⁹ A Song Maker needs to get this song. All I know from what was felt with Urim is the song is the voice of the south oak at the gateway of Eden rejoicing at the prospect of all her kindred coming to the aid of Motsah in support of Shabuwa.

¹¹⁰ Strong's #2690

- 49 And I see the women preparing food and supplies
and they are making kelly bread in abundance
and it looks like they have a very large kelly
to make bread for the single people
and from the amount they are making
there must be more people coming
- 50 And Shum is teaching about the kelly bread
and she is saying
In the establishment of Shabuwa
the bread will represent the Eerkodeshiy's gift to man
in terms of carrying both the Spirit and the Comforter to them
And the women who make the kelly bread for Shabuwa
must be a part of the whole process
They must harvest the wheat
and grind it into flour
and bake it
and dance to bless it
And in this way
the women are the mothers of Ma'een for the Eerkodeshiy
like a mother helping her children to make gifts
*for their loved ones*¹¹¹
- 51 *And the wine must be made by the men*
And it can be any kind of fresh fruit juice ¹¹²
And the wine represents the gift from mankind to the Eerkodeshiy
by taking them with us when we cross over
and by our affirming their identities
in their gift of life by their definitions
and thus giving the Eerkodeshiy the opportunity to find fulfillment
like a father supporting his children to succeed in their life's task
And the wine is their gift to their wives
- 52 *And thus the bread and the wine*
represent both sides of the Covenant
made between the Eerkodeshiy and the righteous
And man and creation work together before God
to magnify the presence of God in each other's lives
And the men must harvest the fruit
and press the juice

¹¹¹ Gifts for the men

¹¹² Apricot and Baca berry was the most commonly used in Shem's time.

*and they must sing a song of Elda to bless it
And with these preparations
we are preparing the righteous element
to establish the Shabuwa Covenant upon the earth forever
And we will make the bread and wine
be the entire meal for the Feast of Shabuwa*

- 53 And it came to pass that as I behold with Urim
I can see that more people are now assembling
I don't know where they are coming from
perhaps relatives from Lebanon
and Kebrawn stands out among the trumpeteers
and he is the lead for them
and they are practicing the trumps
and they stand like we do with the tallest in the center
with one arm behind their back
and one foot back behind up on a pointed toe
and the trumps glisten with oil
- 54 And I see now
that the entire camp is preparing to set out
to ascend up the side of Mount Pethak ¹¹³
and it is a long line of people carrying their burdens
and some carry bundles of sticks for the fire on the altar
- 55 And I see now a flat place on the side of the mountain
where they will camp for the jubilee of days
and someone has prepared this place with shelters
and there is water there amidst the trees
what an exciting adventure it must be
for those who endured the evil before the Flood
and most especially for those who were brought up
with the knowledge of the prophecies
I never thought I would get to see this in this life
- 56 And now I see Shem taking a group of men
up to the place where the ceremony will take place
so they can clear out a space and build the altar
and the altar is about waist high
and they have placed four large rocks in the directions
and they will have a sheep skin draped over them

¹¹³ Known as Mount Hermon today.

designating them to be a place of honor for the Eerkodeshiy to sit
 and a broad view can be seen to the southeast
 and to the west
 the summit of Pethak extends toward the sky
 rising abruptly beside the place of the altar
 and the strong presence of God fills the place
 I wish I could melt into this place and stay here forever
 but I am grateful enough just to be able
 to be a witness of this great event by Urim

57 And it came to pass on the appointed day
 that the company of the righteous
 prepared in the darkness of early morning to go up to the altar
 so they could arrive and be in their places and ready
 for the moment of sunrise
 and the sunrise could be seen from a far distant place to the southeast
 and viewing it brings to my mind Mount Mahujah
 and I said
Lord am I actually going to get to see this

58 And I see Shem and Shum standing together
 and they both have tablet phylacteries upon their foreheads
 held by a band
 and his is the Covenant Tablet
 and hers is the Guidance Tablet
 the very two tablets Moses had on Mount Sinai ¹¹⁴
 and remember the Guidance Tablet has on it
 the original Ten Commandments in the form of the Guidances

59 And I see Shem is wearing a worship garment around his waist
 just like those worn by holy men like Elijah
 or John the Baptist
 and Shum is wearing one also but it is a woman's style
 with a band going up over one shoulder
 and her worship garment must be a signal for her new name Ge'iyra ¹¹⁵
 it is leather and worn over her linen garment
 which can be seen underneath

60 And after everything is ready
 at the first peek of the sun

¹¹⁴ These were not the same physical tablets. I think Moses actually carved the two he had.

¹¹⁵ Strong's # 1342 & # 5896, 5894, 5892; Hebrew word for Archangel.

the dancers come up the path toward the altar
seven in all
with Shum in the lead
and Ahabah next
right behind her
and I am seeing these two women dancing
from the position of being beside the third dancer from the front
and I am absolutely struck by what I feel with them
their hair is down and waist length
and they are doing the song of the dance I have seen so many times
oh how can I ever describe it

61 And Shum raised Ahabah from the dead
and their souls are inseparably joined together
and I would never expect Ahabah to be dancing anywhere else
but right behind Shum
and they are both married with children
and what is so striking is they both are so confident in who they are
and in what they are doing
and there is no envy or competition between them
and they are both confident in their standing before God
notwithstanding they are both the daughters of slaves
one of which endured the terror of being violently murdered
and the other one is to be an Archangel
and they are together
and setting about knowingly and purposefully
changing the course of the earth
each one according to the Lord's instructions
I hope the Holy Spirit will help others to feel what I am seeing

62 And all the dancers are wearing crowns of bulrushes
with the seed clusters hanging down
and the dance is beautiful
just the same as ours but the song is sung at a higher pitch
and they are blessing the altar
with the elements of the waters of sweetness
used by Enoch at the waters of Senir
because this is the altar of Shabuwa ¹¹⁶

63 And when the altar is blessed
the trumpeteers are taking their places

¹¹⁶ Read Book of Remembrance of Enoch 10:146-147

and the firekeeper is preparing to light a fire
and he is using seven straight sticks as element in the fire
I don't know what they are
but they appear to be different kinds of wood
and he is using no crooked wood on this fire
it must be the same principal
as the difference between a shofar and a katsar
for the Eerkodeshiy are straight
and do not vary to the left or to the right
but walk a straight course in their service to Anokeesed
so an Eerkodeshiy fire must have only straight wood used

- 64 And it came to pass
that the trumpeteers blew the Trump of Summons in all four directions
indicating seven signals
six for the Eerkodeshiy stationed there
and one for the living spirit of that direction
and Shem is going to speak
and he said
Eerkodeshiy
yea even all the Watchers of heaven
you are summoned from the East
And it will be for as far as the East extends
clear across the earth until the east meets the west
And you and all your many hosts
are summoned by the signal horn of Anokeesed
And we invite you to listen to the call
and begin now to arrive here before us
and each one of the leaders of the Eerkodeshiy in the East
are called by name by a herald who is standing by
but not the name of the East because the East is already there
and the herald holds up high an arm of invitation
and motions to the seat that has been prepared in the East
and places Ri'shoni element upon it

- 65 And this is repeated in all four directions
and as they do this I see bursting out of the earth
from horizon to horizon
there are streaks of light
not bright
but white
and the light is collecting in the sky

and there are millions of them
and they are swarming together to form
what looks like rivers in the sky coming toward Pethak
and they just keep coming from everywhere
and they are excited and joyous
and they come ready to listen
breathlessly ready to find out why they have been summoned
by such an inviting and urgent sound

- 66 And Shem and Shum are in their positions before the altar
and Shem said
*I welcome all of you who have come today and who are my home
and the home of all mankind
And this is the first time you have all been thus assembled together
since ever the earth was created up until this moment
And all your spirits stand excellent before the Most High Anokeesed*

- 67 And then the trumpeteers blew the Trump of Assembly
and the whole mountain top seemed to glow
with the presence of the Eerkodeshiy
even in the light of day
and the Decadarchiy stood afar off
because they were afraid of the light
and the sounds of the trumps terrified them
and they slunk back to hide themselves
so great was the presence of Anokeesed
and the power of the words of Shem

- 68 And Shem said
*All of you are wondering why I called you here today
Never before has anything like this happened to you
And now we who are the objects of creation
have lovingly called all of you in creation
to come and stand together before us
so that we may consult together in private
here in the courtyard of Eden
and in the presence of our Creator Motsah the Lamb*

- 69 And at the sound of His name
mighty songs of praise erupted from all the concourse of heaven
and swept over the earth
and it must have astonished all who were not in attendance
and who did not know what was being done on Pethak

and even Mount Pethak was made glad
and I hope that poor old mountain
will hold the joy of these moments in her heart forever
to help her move past all that she will be called upon to endure
as she gazes so long upon the encampment of Salem

70 And Shem said

*We have been charged by Motsah to come this day to instruct you
so you can make a choice this day
whether you will enter into a holy covenant with righteous mankind
in the presence of Anokeesed
and all our hosts together
or not
And we will explain to you
what you need to know to make such a decision*

71 Inside of all of you

*and inside all of us
there are four spirits of life
And two of them for you are obscure
and the other two of them are obscure for us
And we can continually minister to each other
by presenting what is obscure to one
to be openly experienced by the other
And in this way
we will be brought together in the bonds of holy kinship
And this is desirable
because we both have one Father who made our spirits of life
and we share a common Creator in our lovely Motsah the Lamb
who created the world in which we all live
And our relationship with Anokeesed
and the Man that He became
can be made whole in us together to be unshakeable*

72 And those two spirits of life that are not obscure in you

*will be your constant gift to mankind
And the two spirits of life which are not obscure in us
will be our gift to you*

73 Now is not this a marvelous thing

You hold the Spirit of the Man that Anokeesed became

*And the words of Motsah will always
instructing the Eerkodeshiy about their gift*

Melchizedek 12:74

*be near the shoulder of every person
and before them
and behind them
and beside them
and under their feet*

*Thus the Spirit is readily available to man in all their daily walk
to meet all their needs*

And His presence in you

*is not able to be fought against by the powers of darkness
because you do not sin*

*So you are always keenly aware of the Living Water of Motsah
with its reproof
repentance
and forgiveness*

But the powers of darkness

*make every attempt to block such awareness in us
in their determination to destroy salvation*

And this is because we sin

**74 And you hold the spirit of life in you
that is our vision of created purpose**

yea each and every one of us

And you have no such vision of your own

*but you graciously are the repository
of the awareness of our perfect selves*

*And the powers of evil are not able to challenge that spirit in you
again because you love us
and do not sin*

and are not influenced by pride

*and you can do nothing with it but hold it in reserve for us
to see when we have a need*

But these very two spirits of life in us

are fought against by evil without ceasing

And we could depend upon you

*to continually present to us the spirit of Motsah
and the spirit of our perfect selves*

75 And in you

because the natural world of Eden

transformed into the temporal world

the other two spirits of life are obscure for you

And these two spirits are

the spirit and presence of Anokeesed

and the spirit that gives you life in your definitions

*And it is the nature of a temporal world
to block any awareness of the presence
of the character of Anokeesed
as He is found to be at the edge of eternity or in Elda
because there is sin in the temporal world into which you passed
when you came out of Eden between the two oaks there*

76 *And the definitions given to you by holy men
starting with Yaatsekawd
are easy to forget because of the pressures of the denial of them
by those who have no regard for your spirits of life
and the element of your creation
or especially by those who use the element of wickedness
But the righteous find their fullness of their gift of life
by continually utilizing your spirits of definitions
And those definitions are on our minds all through each and every day*

77 *And the righteous are well aware of the lovingkindness
of how Anokeesed feels at the edge of eternity
because we behold His wondrous love continually in our children
and in you
with your marvelous ability to give life
And we cross over to get glimpses of Anokeesed very often
And those moments are supposed to be recorded
in the Book of Life by yourselves
So an awareness of those two spirits in us
can be our gift to you to help you to fulfill that task*

78 *And some of you have been aware
that all the hosts of your members among those in the valleys of Heleah
were denied completely these two spirits by righteous mankind
and they finally succumbed to their despair and wanted to die
If we enter into a covenant together
that will never happen again
And the rainbow will be our token of the covenant
that will bear witness that such despair will never happen again
as long as the earth shall stand
And we will act to ensure that you are thus upheld in all your ways
according to your rightful stations where Anokeesed has placed you
by the power of the calling of the men of Abarah*

- 79 *So this is how we will proceed*
You are the storehouse of the Holy Spirit
And as such
you can not only convey the Holy Spirit to follow along with us
but you can speak of it to us for yourselves
When you speak of it for yourselves
it is called the Language of Repentance and Glory
The first is gentle reproof that we missed
when the Spirit tried to tell us
and the second is the Language of Glory which you speak to us
to assure and uplift us to know we are pleasing to God
in that which we have set out to do
when we haven't been able to hear it by the Spirit alone
- 80 *And the second important way you can bless us*
is to bring to us the spirit of forgiveness
by allowing us to see how much we are loved by Anokeesed
by viewing a moment of our perfect selves
which awareness you hold
- 81 *So we can bring to light in you*
those two spirits of life that are obscure for you
and you can bring to light for us
those two spirits of life that are obscure for us
And we will be a holy family together
And we will repent so we can walk in the way together
and you will be confident
in all you are called upon to come to aid us
and to the aid of the Creator of the natural world
- 82 *And when the Lord speaks in you*
or with you
or through you
*it is called the **Holy Spirit***
*And when you speak for yourselves it is called **the Comforter***
for it is comfort indeed
to become aware of your perfect self once again
And it is comfort indeed to be taught
so we can find our way back when we have gone astray
as all men are wont to do
- 83 *And we can mutually agree together*
should you choose to covenant with us

*to live together as a family of joined living spirits
in the bonds of affection
And all of us can walk together with dignity
and respect in our creation
And we can work to bring fulfillment to you
in your efforts to please our Creator
And your feelings of fulfillment will result in Yawd
which is the right hand of the lovingkindness of Anokeesed
becoming a living soul in the earth
And every living soul can act for itself
and thus holiness and righteousness
will find dominion in the earth through us together
to comfort Anokeesed*

84 *And it will come to pass
that we will work together shoulder to shoulder
And the four spirits of life in creation will prosper
And there will be times of critical importance
when we must act together to resist evil
and ensure that the purposes of Anokeesed in creation are preserved
and Shem is stepping back*

85 *And I see now Shum is going to speak
and she said
Be it known this day that to be in this covenant
all of you must join with mankind
to keep the Guidances of Anokeesed
And this is so that
when you impart to man the blessings of your storehouse
both the spiritual and the temporal
it will come in a form that can be received by us in our sinful state
And we know that you do not sin
And it is the mutual keeping of the Guidances
that will bind us together in this regard*

86 *And I will explain the Guidances to you now
You must keep the **sanctity of marriage** among yourselves
the same as mankind
so that every male of any kind among you
will love and respect the female of their kind
and there will be no spirit of fornication
And those of you who are the fathers of herds and flocks
that is your directive*

*And those of you who join for life male to female
that is your directive*

87 *And in holiness of heart*

*you will be well satisfied with your gender
and the dignity it holds for you
And the cottonwood trees will be a reminder for you wherever it grows
of the importance of the aspect of your gender
in your visions of created purpose
because the female tree has blossoms
that are the woman's color of pink
and the male trees have blossoms
which are the man's color of light yellow
And they do not hold any desire for it to be otherwise
And they continually celebrate their rightful station in creation
And they deeply love each other in rich bonds of affection
in their sanctity of marriage*

88 *And you are to **purify yourselves by sevens in all things***

*and keep the seventh day holy with us
And abide by the weeks of years in your jubilees
with Sabbatical years and years of release
And when you discover a way to expand your purity
in your awareness for our need for support
you will need to act to purify
in your determinations before Anokeesed
And mankind will come to sometimes view your purifications
as extremes in the weather
And you must keep the seven Holy Days with us forever
so we both can be known in Elda as having walked hand in hand
in our task of comforting Anokeesed*

89 *And you are to **seek no other authority***

***than the lovingkindness of Anokeesed**
And in this way you cannot be induced to bring harm to the righteous
And you cannot be taught to hate the wicked
And you will have no authority to be vengeful or be angry
but you will be like Anokeesed with us
and only rejoice in goodness
and suffer in sorrow with evil
And Motsah will never have to grieve alone
because of us in this covenant
And He can have rich companionship in all His joys*

- 90 *And you are to hold back nothing in reserve
in your **love for Anokeesed and the Man that He became**
And you are not to measure the cost in any manner
in your love for them
And you are to be like us
and plunge ahead without fear or justification in your love for them
and take no thought for your lives
and be self-sacrificing in His behalf at every turn
for He is your Most High and Holy Anokeesed
And Motsah is your Redeemer and Savior*
- 91 *And you are to set firmly in place together with us
the righteousness established during the First Great Seveining
And we will bring forward together unto the ends of the earth
the righteousness of the lovingkindness
that has been established in all things
no matter where evil will wander in their terrible strayings
And we both together
will not be ashamed of our righteousness before them*
- 92 *And you are to completely abandon
the evil that Semihazah brought into the world
of comparing the value of souls
both among yourselves and among us
And we will view all the diversity among you and ourselves
to **stand as equals in the sight of God**
And we together
will not look upon any spirit of life among you or ourselves
to be inherently inferior
but each a treasure to Anokeesed in their own right
in His eyes and in our own
And thereby support the dignity and respect
afforded all the spirits of life
that came in the day of their creation*
- 93 *And all of you Eerkodeshiy are to diligently **teach your children**
to contribute to the world the offering of their righteous definitions
in the elements of their beings
turning neither to the right nor the left away from it
And I know you will be obedient in this matter
And we will consider our lives richly blessed
when we are able to follow your example
in steadfastness in this matter*

*to acknowledge these definitions
And the obedience of your children will always be a call
and a reminder to us
to be diligent in following your example in our parenting*

- 94 *And you are to **be well satisfied with your station**
which you have been given
and desire no other
like the followers of Bad do
And we also will do likewise
and claim to own only that which Anokeesed has given us
and not that which we could obtain for ourselves
and we will not seek the satisfaction of possessions
nor will we seek the accumulation of wealth
nor to find dominance over our fellows
And we will rely upon each of you
to continually hold your holiness before our souls
when it comes to the selfishness and greed
that are laid before us to ensnare us
And we will follow your example and not covet anything of our fellows*

- 95 *And Shum said
We both will **abhor murder and killing**
both of the images of God
and of the wasting of the gift of your lives in provision
And it will be for us the most loathsome thing under heaven
And I will marshal all the souls coming out of the Fourth Station
against such acts
on behalf of the safety and preservation of the righteous
all during my time upon the earth
And it is a special calling I have been given as one named Ge'iyra
And we will safeguard every human life
And there will be times your mother's milk will supplement our own
that no orphan may perish
and so no child without a father will languish in our midst
neither your children nor our own
And we will take your orphan children in to care for them*

- 96 *And when there is **occupation and oppression come to our land**
we will huddle together with you in patience
and endurance of hope for deliverance
And Anokeesed will show mercy on us*

*and you will be called upon to divert the minds of the wicked
away from their evil intentions towards the image of God*

97 And Shem began to speak again

and he said *Eerkodeshiy*

*you **hold in yourselves the visions of our perfect selves***

to extend to every person born upon the earth

*And you must also keep the Guidances of Anokeesed
on the tablet of Enoch*

so you can share the Comforter

because you are filled with the knowledge

of who Anokeesed created each person to be

And it is out of that knowledge of our perfect selves

that the spirit of forgiveness arises

that has issued forth from our Redeemer

And those who weep for sin

and are discouraged for their failures

and woebegone because of their unacceptable acts

can come to glimpse a view of their perfect self

and rejoice in their forgiveness by His grace

98 *And the pathway that removed mankind*

from a knowledge of the awareness of their forgiveness

can be known by you because you do not stray

and need no forgiveness

And you have observed our paths of straying

And our path of straying is open for you to see and understand

and you then know the way back for us

And when we keep the Guidances together

you are then familiar with the process that led us astray

And because of that you know how to instruct us

and bring all things to our remembrance

that the Lord has said to us to bring us back

And a little walk with you and Anokeesed

with a gentle breeze to greet us

will bring spiritual refreshing

99 So then it is to say one function of **the Comforter**

is for us to feel forgiven

and the second function

or **another Comforter**

is to teach us the truth

so we can find our way back to our perfect selves

- 100 And once again Shem began to speak
and he said
*Above all things you must love the Man that Anokeesed became
And you must be drawn to Him in your heart in your every moment
And you must hover about Him
and drink Him in
and hold Him to your bosom like a treasure
and feel with Him
and protect Him
and cry with Him
and sing with Him
And He must be your all in all*
- 101 *And He must be your example in all things
And all this is that which you must present to mankind
in the midst of eternity
And the covenant that is to be entered into by ourselves together
shall be **ascribed to and set in place seven times**
it being acted upon every seventh day for seven weeks of days
Therefore it shall be called **Shabuwa**
And it is a **covenant of the bonds of affection**
between mankind and creation
And that which is obscure to one will be plain to the other
And we will covenant to be first loyal to Anokeesed
in His desires for us
And we will be loyal friends to you
and not deny you entrance into any aspect of our lives*
- 102 *And we will be ever faithful to Motsah the Lamb
to do whatever the men of Abarah decree being directed by Him
And nations and rulers of nations shall be subject to those decrees
And I do not know how you will accomplish that*
- 103 And just as Shem was saying this
I began to see that a man is coming up
through the back of the congregation
and very reverently approaching the altar
and when he gets beside Shum they notice him
and they step back to give him place
and no one knew who it was
- 104 And the man approaches the altar as if he had authority
and he says

*Eerkodeshiy I have come here today to establish the order of service
that is after the Order of Melchizedek
And some of those who cross over
seeing that this is expected of all the righteous
can come to the place of crossing over into Eden in their hearts
and these will be called upon by Anokeesed
to fill the duties of this Order of Melchizedek*

- 105 *And the order of the men of Abarah
can be known from this day on as men of the Order of Melchizedek
which is a holy order
And they will be called and set apart and ordained
by Anokeesed Himself from the foundation of the world
and ordained by Him to this order
according to His foreknowledge of all things*
- 106 *And no man takes this honor unto himself
because this order of service is without beginning of days
or end of years
And it comes not from mother or father through lineage
but directly by the calling of Anokeesed Himself
before they have a mother and father in the temporal world
And often such as these are ordained after this order
and are identified in the womb by those in Elda and by the righteous
to be of this order*
- 107 *And Anokeesed knowing all things
knows their works
and can see that they will live a life
that is in and through the Living Waters of repentance
And they shall have power to break mountains
and to stand in the presence of Anokeesed
and to do all things according to His perfect will and desires
And they will have power by faith
to put at defiance the armies of nations
and to subdue principalities and powers
And they shall divide the waters
or dry them up
or turn them out of their course
And they shall break every band of the dominance of evil
And they shall have the power to divide the earth
and to set in order creation according to the will of Anokeesed
And whatsoever they ask it shall be done*

- 108 *And they shall ask nothing amiss
And their decrees shall bring the nations and rulers of nations
to be subject to the will of Anokeesed according to their decrees
And your sure and unfailing response to their decrees
brings those decrees to become a certainty
And I will be there with all of you Eerkodeshiy to direct your pathways
when you are thus called upon to respond*
- 109 *And I will see to it
that before the righteous who abide in me
there will go before them this Order of Melchizedek
And I myself will fill the duties of this calling
in my walk in the flesh*
- 110 *And I have also come here this day
to establish a second important aspect of the Holy Order
and that is an order called the Order of Zedeqetelebab
Melchizedek and Zedeqetelebab are the names
that are given them by the Council of Elda
because they are establishing Shabuwa
And this describes an order of service
that is to be accomplished while they are in the flesh
But my Father Anokeesed named them Michael and Ge'iyra
for what they will accomplish in the next life
to show forth their calling in heaven*
- 111 *And from heaven
Michael will direct all of your multitudes of hosts
as he puts forth his hand to marshal all of you upon the earth
to come to my aid
and the people of my righteousness
And by these means my Arm will be revealed
before the eyes of all peoples and nations
at the moment of my choosing in the times of tribulations
And the kingdoms of this world
will fade away with the dominion of evil
and from before the face of my Father*
- 112 *And from heaven
Ge'iyra will direct all the hosts of the Abiding Angels
emerging in their service from the Fourth Station
to marshal them to come to my aid
in my need to protect the righteous*

*from the cruel and evil dominion of the hosts of darkness
in their times of distress when pressed upon by the wicked
And by these means Anokeesed will deliver His people
at the time of the lighting down of my Arm upon the earth
And Ge'iyra and all her hosts
will accompany and guide the righteous to safety
in times of trouble and danger*

113 *And the powers of darkness will suppress this knowledge
which I bring to you this day concerning the Order of Zedeqetelebab
from the righteous for a multitude of days
so that the righteous may be denied the protection
that comes by calling upon the Abiding Angels
and thus become subject to their evil designs
But know this
women of the Order of Zedeqetelebab
who live carefully by the Guidances of Anokeesed
can call upon her and her hosts to come to the aid of their people
and she will answer
And even all the righteous can call upon them
in their needs in their families
but women of this order
can call upon the angels of the Fourth Station
to protect the righteous all over the earth
or to include multitudes under some threat
And whatever these women of this order ask will be granted
and safety and protection will be forthcoming
But some things that are hard to bear
must be borne by the righteous to strengthen them
And women of this order must discern
the guidance of the Spirit to make their requests
and they then enter in to have strong confidence
and faith with sure determination in their protectors*

114 *And know this also
the Order of Zedeqetelebab arises out of the sanctity of marriage
that is the foundation of the Order of Melchizedek
So most often
husband and wife will come into this order together
And she may accompany him in his order of service
always with her protective influence
And these women should bring assistance
to the women during the Holy Days*

- when they formulate the intervention of their agencies
in accordance with the need of each day
And the contribution of women of this order is vital
when the levels of urgency are being set in place
And when there is more than one of the women of this order
they must confer carefully together
in the performance of all their tasks of safety and protection*
- 115 *And if their husbands are Circle Drawers
they may accompany them in that task
to bring the protective spirits to bear
And they may perform Matriarchal Blessings
and preside over Safe Delivery Ceremonies
and bring the influence of the Abiding Angels
to Ceremonies of Joining
and strong protections to Separation Ceremonies
And the function of women of this order
is complimented by all the **women's clans**
centering on **protecting**
nourishing
and **strengthening** the righteous*
- 116 *And this order is being set in place this day
to bring the wholeness of marital bonding
to its completeness in creation
as it was with Yaatsekawd and Cavah
in their separate dominions in Eden
And by establishing this order for women
all the wonderful and holy expressions of marriage
established by Anokeesed in Eden
will once again be placed upon the earth in the power of it
And strong will be the influence over evil
and joyous will be the righteous in Elda*
- 117 *And the Order of Zedeqetelebab among women
yea each and every one
has been identified and designated for these women
from the foundation of the world
according to the foreknowledge of God
Even now I have spoken these things here today
to help establish Shabuwa*

118 And it came to a pass

that all the company had knelt upon the earth
out of reverence for this Man who had come to the altar
and when they looked up He was gone
and then they all knew it was Motsah the Lamb

119 And Shum turned to face the people and she said

*This day has our wonderful Redeemer
become the foundation of Shabuwa
And He has put His hand to join with us in the bonds of affection
and she said
Now there are three of us joined together in Shabuwa
in the same way as Motsah is a third part of any
who have the sanctity of marriage*

120 And she said to the Eerkodeshiy

*Three of the elders of the Eerkodeshiy from Elda
will become our guides by example
so we may safeguard the definitions of your spirits of life in creation
And the three are **fountains**
the **hills**
and the **wind**
And they are the three of the Council of Elda
who are charged with that task*

121 *And the righteous will covenant at the beginning of each year*

*to renew our determination to **hear the Holy Spirit**
with the **wind** as our guide ¹¹⁷
And we will renew our determination at the start of every year
to **walk in holiness of heart toward Anokeesed** ¹¹⁸
with the **hills** as our guide
And we will **dedicate our hands**
to the task of pure service ¹¹⁹ to our families
teaching righteousness to our children
And we will include you in the sanctity of marriage
with **fountains** as our guide ¹²⁰*

¹¹⁷ Paint our ear.

¹¹⁸ Paint our toe.

¹¹⁹ Paint our thumb.

¹²⁰ Remember the purpose of doing this is for us to be constantly reminded to affirm each and every day the definitions of the spirits of life in creation out of respect for this covenant.

122 *And in these ways*

*the three elders of the Eerkodeshiy in Elda will urge us on
so there will always be a righteous remnant
to safeguard the definitions of the spirit of life in creation
And together with these three Eerkodeshiy we will ensure
that you will not forget the meaning of your lives in creation
so you can find fulfillment
and never again be brought by the wicked
to the place that you will want to die*

123 *And the rainbow is the token of the Covenant*

*And just like the rainbow is attached to the earth on both ends
the one end is joined to the Eerkodeshiy
and the other end is joined to the righteous
And we together will arch up
to reach together to **the Man** in creation
And the rainbow is thus the token of the Covenant of Shabuwa
promising that the Eerkodeshiy will never again come to the place
where they want to die from utter loneliness
being deprived of the companionship of the righteous*

124 *And upon hearing all these profound sayings*

*the Eerkodeshiy erupted into praise
and it shook the earth
and they sang and their songs echoed across the earth
and some of the righteous afar off
could hear the sounds of their singing*

125 *And after a while the Eerkodeshiy said*

*We will covenant with you to all that has been spoken
with delight and with sure determination
And we have many questions
and Shum said
In the days ahead when we come together again
we will fill your questions with answers*

126 *And all the people sat down upon the ground*

*and the trumpeteers sounded the Trump of Affirmation of the covenant
and they were all stunned at seeing Motsah
and they did not trump an Amen
out of anticipating the following Sabbath days in their amazement
and they made an entire meal out of the bread and wine
and ate nothing else*

127 And all of the Eerkodeshiy and all of the righteous assembled
were well pleased
and they said
At last we all have come home
and the Eerkodeshiy sang
At last we have come home
Now all righteous mankind are our family
and they are our dearly beloved
and all the righteous sang
Now all the Eerkodeshiy are our close companions
And those who nourish us like a tender caregiver
and they all together sang
We shall not measure the cost
in our dedication to one another in this covenant
and all of them sat amazed
and they were all quiet
and the ceremony ended
and it took a while for the people to stir
and begin to depart back to their camp

128 And when we took up Urim once again
a view of the first Sabbath ceremony of Shabuwa
came before me again to see
and this time I could feel more
with the hearts and thoughts of the people
and I saw Haylek step out of the way to let Motsah pass
on His way to the altar
and he was the first to fall down on his knees
during the time when Motsah was speaking
and at the time he did not know who it was
but he felt the awesome presence of Motsah the Lamb

129 And I can see clearly now
that the Eerkodeshiy are in the midst of great changes
because of Shabuwa
some of them from remote places did not know
there were four definable spirits of life in themselves
and in all creation
but they were very familiar with the spirit of their Creator
Motsah the Living Water
and some of them thought
that the vision of created purpose He brought into them
was His own

and they became very informed to learn
that creation included those who were created in the image of God
and who could be counted upon to be righteous
and many of the Eerkodeshiy were unaware
that they had a righteous definition
or that dwelling in them was One called Anokeesed
who is lovingkindness
and the news of these things spread rapidly in the glowing light
that encompassed the mountain to illuminate it

130 And when Haylek found out it was Motsah the Lamb
that he had seen with his own eyes
and heard with his ears
he was born again concerning what the Lord meant to him
and he became alarmed when he thought upon the idols
that had been making their way into his homeland
and he was a man changed forever
and he thanked the Lord profusely
that he had been obedient to the call of the Spirit
to bring his five sons to this place of holiness and safety
and it was as if his life had started anew

131 And Haylek had a little daughter at home
named Idah ¹²¹
and she listened intently to his testimony upon his return home
and she laid claim to the testimony of her father
and she would not let go of it in the face of persuasion
put on her by those who came new to her settlement in Ur
who openly would allow idols

132 And Idah is the mother of Abraham
and at an early age Abraham was taught by her
to revere the testimony of his grandfather
and a knowledge of the Covenant of Shabuwa was taught to him
and it was instilled in his heart forever
and he despised idols
and when still a youth
he burned down the idol house that was in his camp
and his father's brother died in the flames
and he was the father of Lot

¹²¹ Strong's #5713.

133 And it came to pass

that on the following Sabbath all the Eerkodeshiy came early
and were there to hear firsthand the Trump of Summons
and they swarmed onto the central high plain of Mount Pethak
with great excitement to look down upon the altar
from above on the mountain and to surround it
and they had been discussing all they had heard
during the week just past
and Shem and Shum rehearsed over again
all they had taught the Sabbath before
and all that Motsah had established
and for the Eerkodeshiy
many of them had not seen Motsah the Lamb for themselves
until that first Sabbath
and for the first time the Eerkodeshiy became fully aware
that **their Creator was a Man**
and all of mankind had been created in His image
and they loved the Man with all their souls
and creation was happier in those moments
than it ever had been since it became temporal
and this was a sweet respite for them to have Bad so surprised
and be in hiding

134 And it came to pass

that the weeks went by after this manner
and they repeated their oath
to enter into a covenant with man in rich fellowship
and that they would reach together toward Anokeesed
with arms uplifted like the rainbow
and our covenant of fellowship became more and more immovable
and the meaning of it began to change the course of the world
and around the world wherever man had gone among the righteous
they did not fail to notice the change
that was taking place in the midst of creation

135 Now it came to pass

that during the last ten days of Shabuwa
the Eerkodeshiy were so filled with desire that they came to Pethak
and just stayed there
and none of them wanted to leave
and I could feel that their spirits had matured
during the first forty days of the jubilee
and they had done their forty days

to be joined with those of the Holy Order
and their eyes could see for the first time
the fullness of their task as the home of man
and their hearts were blended together
in all they felt before Anokeesed

136 And during those last ten days
all around the earth the birds did not sing
and it was like their bodies were present in their usual homelands
but their spirits were absent
and the wind blew without a message
and the trees were silent
and all this was because their spirits were assembled at Pethak

137 And the righteous went up upon the high places
to see if they could look out and discern
what was happening in creation
and as the weeks went by the righteous in the regions round about
began to be drawn to Pethak by the Spirit
and on the Day of Instruction
even on the fiftieth day
there was assembled a multitude of the righteous upon Mount Pethak

138 And the seventh repetition of the oath of Shabuwa
was repeated by all of them and by all of the concourse of heaven
with solemnity and profound reverence
and they all thus seavened themselves which seavening became eternal
and the Eerkodeshiy sang praises
and they thanked Anokeesed for the new righteous nature of the earth
and the righteous sang anthems of joy
and the sounds of the praisings penetrated into Elda
and it was the first time creation's chorus was heard
to resound in Elda before Anokeesed
and at sunrise on the fiftieth day Anokeesed sang with them
and the mirth of Anokeesed is the ultimate treasure
for those who love Him

139 And in the midst of all this
the Decadarchiy were sorely pressed
and Asael grumbled and ranted
that their lot was to covenant with a meteorite
who for all his heavy boasting has not even moved
from where he landed on the hillside

and they were frantic to find a place to hide
and they would that the rocks would cover them up
and they sought out the caves of the earth
and they shuddered and trembled in their darkness
and Semihazah said
My kingdom my kingdom

140 And my heart is much moved
to hear the anthems of proclamations
that the Eerkodeshiy are singing
and this is their song
All hail to the God of Shabuwa
to Motsah the Lamb
to Yeshua the Hebrew
to Jesus the Nazarene
All hail to our wonderful Counselor
our mighty God
our everlasting Father
our Prince of Peace
All hail and may He receive all power
and honor and glory
and majesty forever
Amen and amen
Amen and amen

141 And thus did the earth and mankind sing together
when they obtained a new and righteous nature
and the Eerkodeshiy began to teach one another their new song
every Shabuwa thereafter
and the **seventh decision of the First Great Sevens**
finally became known
and the Eerkodeshiy decided to fully embrace Shabuwa
while the Decadarchiy loved their Niphilim
and the righteous began to instruct the Eerkodeshiy
in their various tasks
and year by year Shabuwa began to be called the Day of Instruction

142 And it came to pass
that Kebrawn and Ri'umah
became the first parents of the Hebrew people
and their first homeland was the encampment of Salem
and Hebron was named after him
even though it was south of Salem

143 And thereafter the multitudes would come to Salem
for the celebration of Shabuwa
and Kebrawn and Ri'umah taught the people
and as time went by
the altar on Pethak began to be called by the Eerkodeshiy
the Altar of the Old Ones
and to this day the ancient righteous gather there to reminisce
and Shem and Shum are always among them
and Yeshua Himself was transfigured
while visiting there with the old ones during His time in the flesh

144 And Shem is Michael the Archangel
because of him establishing Shabuwa
and he is the prince of the hosts of the Eerkodeshiy
and the one with the task
of standing up for the people in tribulation times
to help Motsah with His burden
and Shum is Ge'iyra the Archangel
who has the task of being
the wonderful guardian of the righteous during tribulation times
and the righteous can call upon her
and as far as I know she is the only Archangel
to have raised the dead while in the flesh
and all the righteous
both men and women
can depend on her to rise up
and come to their aid in their hour of need

145 And the visions of the Book of Remembrance are thus ended
and I have labored twenty-four years
in the magnitude of the task of writing it faithfully before Him
Amen

Ben Elim the Seer

The Little Book of John the Revelator

Introduction

The document that is now before you is nothing less than extraordinary. It is the little book of John that is described in Revelations 5:1-9 and 10:1-4. In the Book of Revelations three different words are used that are translated “book.” They are Strong’s #974 which means “a booklet,” #975 “a roll, a scroll” or “a writing,” and # 976 which means “a sheet or a scroll.” A book with pages you can turn is actually properly called a codice. The Hebrew words for “book” are found throughout the Bible to also come from three words: #5612 (which is the most numerous), # 1697 (only a few) and #5609 (only once).

The first, #5612 means “a book, a writing, a scroll”; #1697 “a word,” and #5609 a “book” from the root word #5609 meaning “to score, to inscribe” which points to stone tablets. Codices were not in use during the time John was on the earth.

I just thought I would share this information because the word “book” is used in the above references and I am calling this stone tablet the little book. This stone tablet is the little book and it is written on the back and on the inside. This is what I mean. The stone from which this tablet was made has thin layers of color inside the stone. This tablet is made of red pipestone and while it is not common this kind of coloration does occur. The colors, other than the base red, are softer than the red.

We have had this tablet since around 1991, seven years before the Lord came to instruct me about the Urim. At that time I already had a copy of the Covenant Tablet that is the source for this Book of Remembrance of Melchizedek. I had carved our own tablet from a museum photograph. But the Spirit of the Lord was urging me to carve another one. I had no idea why I would need one but my habit is not to argue with the Spirit – at least that is what I try to do.

So after several weeks of the Spirit urging me to do so, I selected a piece of stone about two inches thick and I cut the outside shape of the tablet. This is very important to mention because that means I had nothing to do with the placement of that which was written inside the stone itself as it relates to the background Covenant Tablet. I smoothed out a surface of the two inch thick stone. There were some splotches of color there. I wanted the tablet to end up around ½ inch thick so I took a carpenter's saw and cut off a slab which turned out to be about 7/16 inch thick. When the cut opened up there was the writing inside. Had I moved the cut even a few thousandths of an inch either way the writing would likely have been destroyed in many places and been unrecognizable. It has been my determination right from the start to be very open about everything to do with the Urim and the tablets. All through history the Urim and tablets have

been shrouded in mystery, so I have shared all my processes openly in my learning and successes and failures.

This little book came at a time when I really could not comprehend what happened during my forty days. It was seven years before the Lord appeared to instruct me about the Urim. All I knew about the tablets I had was that they were sacred.

After my first cut to make a smooth surface I found a blemish on what would have been the front side of the tablet. So I made another cut and opened up the images on the inside. So really, I carved the Covenant Tablet on the back side and the other images were from the inside of the stone. Years later, after I realized just how sacred this little tablet was and that it was indeed the Little Book of John, I was appalled that I had cut the thin lines of the Covenant Tablet through those inside images. Since then I have asked the Lord to forgive me every time I have looked at it. But during the time of using the Urim for this little tablet the Lord told me just how much the Adversary did not want this tablet to come forth. And I remembered how I had such an unusually hard struggle trying to decide whether to carve through the colored markings or not. It was comforting to discover that those narrow cuts could be “fixed” with a computer. The images we have restored look good, but not as good as it was at first. On the finger, joints were visible, and on the sleeved arm and hand holding the column of smoke the outline of the fingers and thumb were more clear. On the finger you could even see the finger nail. The good thing is that none of the outlines of those images were compromised, so the original images were pretty well restored. I have included a photo of the tablet in its restored condition and one of the tablet with the lines going through the inside images. I ask everyone’s forgiveness for this. I know the Lord forgives.

Now, with all that said, when we looked with Urim at this tablet, after all these years, what is written there is more than amazing, it is holy and contains vital guidance from the Lord specifically for the righteous during the time of tribulations. It reveals what the voices of the seven thunders say, among other things. And it is a supreme gift of love and guidance for the saints to be protected as they navigate their perilous pathway through tribulation times. The Lord appeared before the Urim and spoke all that is written in the account before you. This is no small thing. And this record has been preserved since the creation of the earth and it is now brought to the world at just the right time as the righteous are seeking ways to live in holiness away from the threatening evils of the world. Those who read this record should take some time first in prayer, doing any necessary repentance, so that the Spirit can speak to your heart about its message. The devil would never ever tell you the things written on this tablet. What is written here is a clarification call to walk a more holy path with the Lord and His presence in creation.

All of the righteous are well aware of the dangers and hard trials that lay ahead in tribulation times, especially those who are familiar with Daniel

12:1-4 and Matthew 24:21-22. I would also add a few more scriptures that may be new to many. The first comes from the Dead Sea Scrolls from a document called the War Scroll,¹²² I will share the important portion here:

On the Day of Anokeesed the sons of light
and the lot of darkness shall battle together
for the power of God
amid the tumult of a vast multitude
and the cries of the Eerkodeshiy and men

And it shall be a time of distress
for all the people redeemed by God
And among their afflictions
there will have been nothing to equal it
from its beginning
until its end in final redemption
And on the day when they shall battle
against the Kittim (the enemies of God)
He shall save them in this battle

This shall be the time of salvation
for the people of God
and the hour of dominion
for all the men of his lot

and of final destruction
for all the lot of Belial
And there shall be immense confusion
for the sons of those who deceive
with enticing flatteries (Japeth)
And Babylon shall fall without help
from any man
And the dominion of the Kittim
shall vanish
that wickedness may be crushed
without a remnant
and without any survivor
for all the sons of darkness

All these references so far show clearly both the bitter and the sweet.¹²³

¹²² See Dupont Sommer, *Essene Writings from Qumran*, p. 171.

¹²³ Rev. 10:9-10

Here is another reading from the Dead Sea Scrolls that was found in Cave 11. The document just before this quote is speaking about a year of release in the Year of Jubilee.¹²⁴

And the interpretation of it for
the end of days
concerns the captives
who are in mourning¹²⁵
all the days of the dominion of Belial
who cut them off from the sons of heaven (Eerkodeshiy)
and from the inheritance of Melchizedek (Shabuwa)
But they are the children
of the lot of Melchizedek
who will restore them
and proclaim liberty to them
And he will relieve them of the burden
of all their iniquities (that they were subjected to in Babylon)

This is also the reading which contains **the definition of Zion**. All these readings clearly indicate the hardships that lay ahead for the Lord's people, making the Lord's message of protection for His people all the more pertinent and timely.

And while each of the scripture readings above include a message of hope, they also are a call to heed these precious words of our Savior written on the back side and within this tablet. I will have some comments of explanation after these words of the Lord. The following was received by Urim, in the presence of the Lord, February 18, 2021.

¹²⁴ Melchizedek & Melchiresa, Kobelski, p.9.

¹²⁵ "Mourners of Zion"

The Little Book of John the Revelator

*"And I saw in the right hand of Him that sat on the throne
a book written within and on the backside,
sealed with seven seals."*

~ Revelation 5:1 ~

Chapter 1

With much excitement, we gathered before the Lord to view with Urim the stone tablet of the Little Book of John. And we all felt the wonder of the moment, that the day had finally arrived to receive what was written in the book.

- 1 And it came to pass that when I began to look
immediately the sweet presence of the Lord appeared before me
and the nearness of His presence brought me much needed comfort
and all my anxiety vanished away
- 2 And I said
Thank you Lord for coming
and it was hard to not cry
for the graciousness of the sweet presence before me
and because He is my only home
and all my temporalities melted away
and that which was before me had my full attention
- 3 And after I gained my composure I said
*We sit before you Lord to be instructed
because our knowledge is small and fleeting
and Your truth is eternal
Please say what You will
and we will rejoice in it forever*
- 4 And as always
the Lord spoke with His supreme authority
in a very quiet and personal way
and He said
*I come here this day to greet in lovingkindness
all my dearly beloved throughout the world
who come unto me
and who profess my name
and who put their faith and hope in me*

- 5 *And I have come to reveal with my own mouth
that which I have written on the backside
and within the little book
And my Father has been waiting for this day
holding the book in His right hand of lovingkindness
And He has been patiently pondering and meditating
upon this moment when this little book would be unsealed
and opened before His children
for them to know and understand*
- 6 *And the fierceness of a war was upon me
to prevent me from opening the Seven Seals
that have bound this little book for so long
And Michael came to my aid to help me
And all the Elim ¹²⁶ of the Heights have been my helpers
And I have prevailed to open the book
And I did so not long before your forty days
And I fought again
to bring forth this Book of Remembrance with you at my side
in order to prepare the way*
- 7 *And I then opened the First Seal
and made a great declaration of truth by the sound of a trump
And that which was unsealed was the first foundation of Shabuwa
And my Father poured out His prophecies
And each declaration of the truth
is that which has opened a seal
because the little book had been sealed by the lies of nations
since the time of the Flood
And the truth began to sweep over the earth
unto the multitudes of the peoples of the nations
And the foundations of Shabuwa now can be known
by my righteous people*
- 8 *And by the declaration of the truth I opened another seal
three and one half years thereafter
over and over until the Sixth Seal
which was followed by a period of seven years
before the Seventh Seal was opened*
- 9 *And each and every seal was opened in this same manner*

¹²⁶ Trees.

*So now at this time
I have opened all the Seven Seals by the sound of a trump
and all my Father's prophecies
are being poured out upon the earth*

- 10 *And each opened seal has issued forth
to become enlarged and expanded
And even now at this time
they are approaching their full expression
and the limits of the tolerance of the Eerkodeshiy are near
And when each seal first opened
they began as a foreshadow of what was to come
And now the truth can be before the eyes of all people in its fullness*

- 11 *And at this time the Elim of the Heights stand at the ready
to spread the news of that which I am about to bring to you
And you will see
that it is very important for my people
to live by the seven foundations of Shabuwa
And however these foundations are expressed
in diligence and holiness among my people
will allow them to find the light
only to be drawn into the Covenant
and be in place to find the protections
that I have prepared for them during tribulation times*

- 12 *And the knowledge of these things
is now coming to the world with my Father's rich blessings
and with an assurance of eternal life
if you do these things and endure to the end*

- 13 *And I said to the Lord
We are willing Lord to do your will
And we are going to present these things to the world for You
not because we are worthy vessels
but because You have asked us to
Because You alone are worthy
And because we love You
and it is the desire of Your heart
we will do it with full hearts*

- 14 *And the Lord said
The little book tablet has been written*

*and prepared
and brought forth to my people
just for this time in their hour of need*

- 15 *In order for you to understand my writing inside this tablet
and the place it has during the course of the earth
coming up to these end times
I would instruct you and remind you of the function and circumstances
of the other tablets in the Book of Remembrance
and the role they played
in preparing the way for the establishment of
the Religion of Shabuwa and the Covenant Tablet
which is written to be the background writing behind
what I have written inside the little book*
- 16 *The first tablet by which sacred writing first came upon the earth
the **Repentance Tablet** of Seth was originally written by Ebedel
with the help of the waters and the moss
And it is called the Repentance Tablet
and the moss grew upon the stone
in the shape of the writing on this tablet
And when Azura found it she gave it to Seth
And when his mother saw it she said
You must make marks upon a stone like what you see here
so it will not be lost
And Seth was obedient to his mother
And after that
Enoch inscribed it in a way that it could be better understood
And because of this tablet
the world now has the account of our first parents in Eden*
- 17 *And our first parents both expressed in Eden
the Holy Order of Elda
each one doing their part by expressing their unique dominion
both as a man and a woman
And they both began to perform this independently
before they were married
And the Holy Order came with them into Eden
having these two parts*
- 18 *And they were pure in heart
and forgiven before they even left Eden
And because the establishment of Shabuwa is eternal*

*I was invited by that Covenant
to enter into all the elements of the earth
And because they both had expressed the Holy Order in its fullness
I was able to take them into all the spirits of life in creation with me
And that act also became eternal
and resulted in my taking every soul with me
into the Eerkodeshiy in the temporal world
And thus was Olam transformed into Eden*

- 19 *And be aware
that Cavah did more to lay the foundation of Shabuwa
than her song of the dance and raising up seven times
in her rich awareness of her forgiveness
For she also joined all the Eerkodeshiy together
enabling the Covenant of Shabuwa to be established
which **Covenant is a joining between righteous mankind
and the Eerkodeshiy in bonds of affection** (1)*

- 20 *And she could not have done this
except Yaatsekawd first had defined and named
all the elements in creation that he came across
And he informed them of who and what they were
and named them all
And then when he had done this
the elements of creation were ready for Cavah to come after him
to join them together
and announce to influence them
who were their friends
and who needed their love
And this shows how the two parts of the Holy Order function together
as it emerges out of the sanctity of marriage
And in this way
mankind did their part of the Second Decree of Creation
and all of creation became living souls
with the spirit of my presence in them
together with the spirit of the perfect self
of each of the children of my Father*

- 21 *And thus the two parts of the Holy Order are equal
And Yaatsekawd performed what she could not do
And Cavah performed what he could not do
And by these things
they both fulfilled the measure of their creation*

*as a man and a woman
And it was their marriage that brought creation to be completed*

- 22 *And what he defined is still upon the earth
and what she joined together is still joined
And thus the two parts of the Holy Order
are still effecting all the living spirits of life in creation*
- 23 *And out of these expressions of the two parts of the Holy Order
together with me
Shabuwa came to be established
by Melchizedek and Zedeqetelebab*
- 24 *And as it has been demonstrated by the righteous
throughout the course of the earth who have come into this order
that the men must do forty days alone with me
to confirm that their calling is indeed valid
which calling originated at the foundation of the world
and also to learn the nature of their individual vision concerning it*
- 25 *And **I called them** with my own Voice with this holy calling
And I ordained them unto this calling before they were born*
- 26 *And the women were **designated** by me
from before the beginning of creation
And the women do twenty-two days alone with me to confirm
whether or not they have been so designated
from the foundation of the world
And they can do their days in groups of seven plus one
if family cares require it*
- 27 *And both these orders of service must have **a recognition ceremony**
showing forth that their people affirm
that the Spirit has borne a strong witness of this calling
after all the safeguards have been met
And this **must be done with the elements of righteousness**
by the elders of the people*
- 28 *And I have promised in our Covenant of the Community together
that I will send before my righteous people
the Holy Order of my priesthood
And the token of the Covenant has been before you
even the Book of Remembrance*

*which unfolds to you the fullness of the gospel
in how to live your lives in the Covenant of Shabuwa
and of how to prepare to stand before me at the judgement
of the last day*

29 *And the **Tablet of Bedal** has influenced the entire course of the earth
because it allowed me to fulfill my task after the Flood
of preparing the world for the long duration
when the righteous would live intermingled among the wicked*

30 *And I drew this tablet on the ground
so Enoch could be instructed in how to establish
a people of the right hand of my Father which is Yawd
or that is to say the church*

31 *And in Yawd
before Shabuwa was established
there were those who could cross over
often a husband and his wife
who were called men of Abarah
And they could cross over in their hearts and souls
into Eden and back again
to feel the love of the Father that presides there
And since ancient times
this truth has been upon the earth among the righteous
And every generation of mankind has benefited from this tablet
because it has been the principal means
whereby the doings of Enoch have been remembered*

32 *And this tablet has been called the Water Tablet
because it speaks of the Living Water
and because there are instructions upon it for circle drawing
which convey requests of kindness to the sweet Eerkodeshiy
for Anokeesed*

33 *And this tablet enabled the church
to come to the village of Ebenim where Noah lived
and it became the element of righteousness for him to use
to call forth the Flood
and bring rest to Anokeesed*

34 *And it prepared the way in like manner
for Melchizedek and Zedeqetelebab to establish Shabuwa*

*which is the covenant entered into between mankind (2)
and the Eerkodeshiy in creation
which in turn enabled me to establish permanently
the two parts of the Holy Order in the temporal earth*

- 35 *And the Tablet of Bedal
and the information on it
became the foundation for the ancient people
to be able to come together
and form in common religious expression in their worship together
And it thereby strengthened the power of righteousness
So this tablet has had a profound effect upon the peoples of the earth
and has been the framework upon which
the seven foundation of Shabuwa emerged*
- 36 *And the **Guidance Tablet** was written by Enoch
to guide the church in ways that would bring the joys of happy living
to both the righteous and to my Father*
- 37 *And down through the ages
these guidances have been used
for both good and evil
And this tablet enabled the Covenant of Shabuwa to be understandable
to both the righteous and the Eerkodeshiy
And Zedeqetelebab established
that both the Eerkodeshiy and mankind
would keep the guidances together
And by these means the requests by the Council in Elda
that the Eerkodeshiy would be members of the church with mankind
were granted*
- 38 *And now the Eerkodeshiy are our fellows in our gift of life
and my presence is in both
so we can understand one another
And the Man became what we could feel in one another
And my creatorship flourished in the living souls in creation*¹²⁷
- 39 *And the **Covenant Tablet** was based upon
what the Eerkodeshiy taught Rak
And I drew it in wet sand myself*

¹²⁷ The Lord speaking here is saying this in this way, because He feels so much to be one of us.

- in its final form for Shem
and I instructed him in all it contains
And the knowledge of it allowed him and his wife
to establish forever the Religion of Shabuwa
And my Father loves and respects all expressions of holy worship
by the righteous all over the earth among its righteous peoples*
- 40 *And the covenant set firmly in place for all eternity
the joining together in the bonds of love and mutual support
between mankind and creation (3)*
- 41 *And it has brought heavenly understanding
concerning both salvation and redemption
And this tablet not only prophesied my walk in the flesh as a man
but it contained vital information that became the very means
for me to find the fullness of my vision
as I walked in the flesh among the children of my Father*
- 42 *And Shum using the Urim saw the **Protection Tablet**
And her heart was thrilled to behold the protections it speaks of
albeit she could not comprehend all of the information on it
that spoke of the nations being judged
because in her day there were no nations*
- 43 *And as you know
her place in the Holy Order arises out of the sanctity of marriage
with her husband in his expression of his calling
And it has been this way since the beginning
for all the men of this order*
- 44 *And she had her husband make the Protection Tablet
And he used one of the stones he had obtained in his youth
on the side of the cliff when the rocks of Ebedel had sought him out*
- 45 *And the Protection Tablet has on it
information about how to call forth judgement upon the nations
and how the righteous can find safety
when the world is destroyed by fire
And thus by the Urim she was able to see afar
and behold the pathway of holiness*
- 46 *And nations were created in their inception
for the purpose of suppressing Shabuwa*

*or utterly destroying it
And it is my Father that judges the nations
And at this time His judgements are well underway
and are soon coming into their full effect*

47 *And the tablet of the little book that is now before your eyes
is not for those of ancient times
Rather it is for my righteous people who are gathering unto me
at this closing day of Babylon
And I wrote it for their benefit so they could understand
what is happening in the world around them during tribulation times
at the end of the days of the dominance of evil
when we will find joy together in a new heaven and a new earth
at the beginning of the Great Gathering
in preparation for my returning once again to the earth
as a man of flesh to reign upon the earth*

48 *And I wrote very carefully inside the stone
with my own hand
at the time of the ancient world of Olam
And it was written during the formation of the earth at creation
And I wrote it anticipating the course the world would take
having a foreknowledge of all things*

49 *And I hid it up in the earth in a place I had selected
And I guided you to find this stone
And I saw to it that the stone of this tablet
was not purchased with money
so it would remain clean before me*

50 *And I brought it to you with care early on
so that it could remain in the purity of it
And Shem and Shum guided your hands when you cut out the stone
to reveal what was written inside it
And Ebedel was watching over you
because of the intensity of the war
that was against this tablet coming forth
And she had long awaited the time
when what I wrote would see the light of day
and be brought to the world*

51 *And all the Eerkodeshiy have been lonesome for a multitude of days
for Shabuwa to return to the earth*

*And all the powers of heaven rejoiced
to discover what has been written therein
only to be now revealed to all their loved ones
throughout the earth
And the Elim of the Heights have spread the news
among all the Eerkodeshiy
and now stand ready to bring the news of it to the world*

52 *And Ebedel has often pled with me to hasten this tablet
And Kabodiel has been patient
And they were among those who wept much with John
when no one was found worthy
to open the seals of the little book*

53 *And the Eerkodeshiy are at this moment
preparing with much rejoicing for this day
when it is made manifest
And their intention is to bring a strong witness
to the souls of the righteous who find what is written therein
And the Eerkodeshiy are at this moment readying themselves
together with all their fellows
to sing praises to me
and lay down their crowns at my feet
to declare that I am worthy
to be known
and loved
and worshipped from on high
by all the concourse of heaven
And they are rejoicing because
I have prevailed to open this Little Book
and I have now come to you to unfold that which is written therein*

54 *And all that which I have written there within this tablet
can be distinguished by the images there
and by colors in the stone
And I will explain it to you*

55 *And it has been written for all my dearly beloved
who allow me to embrace them in my arms of love
with the tender blessings of forgiveness
and rich understanding
And it is written in its simplicity*

- 56 *And by that which is written upon this tablet
I say to all the righteous
When you receive these things
I will unfold to you by my spirit the truth of your world
And we shall wipe away our tears together
And we shall sing anthems of praise together
And we shall congregate together at the throne of Anokeesed
to praise Him for His lovingkindness together*
- 57 *And the Lord continued and He said
I would now bring you further understanding of the spiritual powers
that are now at work among you in these times of tribulation
Because the events in the world at this time
resemble many of the conditions that came just before the Flood
And it is important that the righteous learn to discern
how to divide the powers confronting them and their little ones*
- 58 *And great forces are at work
And at this time they are battling for the power of God
And the Flood brought changes for the world
that are in effect even now
which need to be understood in light of the little book
and the understanding it can bring*
- 59 *And there are four perspectives
of that which occurred in Heleah with the Flood
And the **first** will be from the perspective of the **Decadarchiy**
And they see all that transpired there
to be their war on the Eerkodeshiy
And they rightly concluded that they overcame the Eerkodeshiy*
- 60 *And they used the wicked people in Heleah
with their elements of wickedness
to pursue their war against them
But in their moment of triumph
when the Eerkodeshiy wanted to die
and desired to give up their purpose as the home of mankind
and were overcome in their despair
the fountains of the great deep were broken up
and the waters of the Flood swept in upon them
and washed their dominion away right before their eyes*

- 61 *And their evil Niphilim children were destroyed
And all they had set their hearts upon
in domination over the children of men was gone
And they were suddenly caught up in the immensity of confusion*
- 62 *And they swelled up
with great harsh accusations against one another
And their hatred reached into the abyss
and firmly planted itself
to bring a new added condition of darkness there
And they were in complete disarray
and could find no place to turn to continue their evil ways*
- 63 *And Asael and Semihazah were heavily wrought upon
with accusations by their fellows
And they had to hide themselves from the discord
And in this way
the righteousness of Noah as a man of Abarah
triumphed to bring rest to Anokeesed and to creation
And Noah fulfilled the vision of his name¹²⁸
And the Eerkodeshiy responded to their great loss
by determining that it was useless to fight against the Eerkodeshiy
And when they recovered
they turned their efforts to be against men of Abarah
and thereafter against Shabuwa with its seven foundations*
- 64 *And there is a **second view** of what took place with the Flood
concerning the wicked in the valleys of Heleah
And this view is that of the **Eerkodeshiy**
And they saw it as a war on the Fatherhood of Anokeesed
because they could no longer feel Him
by the elimination of righteousness
and any holiness from being in their midst*
- 65 *And they watched in horror
as they viewed the utter disregard for His purposes for creation
And the knowledge of the conditions of Elda was lost
for the Eerkodeshiy in Heleah
And the Eerkodeshiy there also grieved heavily
for the destruction of the visions of His children
And they lost sight of their own definitions*

¹²⁸ Noah, Strong's #5146

- 66 *And they mourned upon hearing the sounds of death constantly
And the hard and cruel words spoken against children
wore down the Eerkodeshiy
And they viewed that words spoken to denigrate
decency
innocence
and righteousness
were blasphemous words spoken against Anokeesed
as the Father of all things good*
- 67 *And they were helpless to find ways to feel His presence
And their despair grew day upon day in the intensity of it
and year upon year with no abatement
And finally they were so beaten down
with no one to succor them
that they wanted to die
And the Council of Elda that were there in the valley
were the last to give up their place in creation*
- 68 *And the Eerkodeshiy outside of Heleah responded to this
by deciding to cling to the righteous who could cross over
and to intimately hover over them
to intensify their protection for them
And in these things
I as the Creator saw the need for Shabuwa
and prevailed with one foot on the edge of eternity
and the other foot on the water*
- 69 *And there was a **third view** of all that happened in Heleah
among the wicked who were gathered there
And it was **my view**
that all the wickedness there was a war on my vision
both as the Messenger of Salvation
and the Prince of Righteousness and Redemption
And it was against the Holy Order itself*
- 70 *And evil created the conditions in Heleah
that it was common to deny any existence of my Father
Therefore there was no expectation
of being **redeemed** back into His presence
And the view in Heleah was firmly established
that admitting an error was a sign of weakness*

*so repentance was utterly banned there
with no prospect for **salvation***

- 71 *And I knew that all that was occurring there
could only be remedied with a just result
And for justice to come there
the agencies of the wicked had to come to be expressed fully
And so because of their cruel domination over the innocent there
I could not leave any of the righteous there
to remain among them and still bring justice*
- 72 *So I instructed Amazyadad and his band of rescuers
and I endowed them with power to rescue
and take out any righteous who were there
leaving only the wicked by themselves and their children
And what happened to their children at the Flood
will be held for them to view in their eternal damnation
And for the children there
it was like the children in Sodom
And in the next life
Anokeesed will enfold them in His arms
to hold them and heal them*
- 73 *And like Abraham
Noah constantly worried about any righteous being left behind
and destroyed
And my response to this war on my vision
was to make strong determinations to see to it
that the Holy Order could be brought fully into the temporal world
And I established that it would have two parts
when it was expressed upon the earth*
- 74 *And there is a **fourth view** of all that transpired in Heleah
And it is the view of **my Father**
And His view was that agency
had run its course upon the temporal earth
And it had come to its full expression*
- 75 *And the righteous in Ma'een who chose to repent
had become so holy in their righteousness and repentance
to the extent that they no longer could remain in the temporal world
but must be transfigured or translated
and brought back into the glories of Eden*

- 76 *And the wicked of Heleah who chose to be wicked
and to use the elements of wickedness
became so evil that any prospect of repentance was lost
and they could no longer remain in the temporal world
but must be taken unto that condemnation that they chose
And they must go into the first heaven
only to be cast out
being found to be utterly void of love*
- 77 *And so my Father responded to this fullness of the course of agency
And **He set boundaries for the forces of evil**
seeing that now after the Flood
for the long duration of the course of the earth
the righteous would so often be intermingled
in their habitations with the wicked
that boundaries must be set in place for them
And the boundary for the spirits of evil
was that they could not come in to possess a righteous person
or come to dwell with them
unless they were invited by acts of sin
And it could not be inadvertent sin
but only sin accomplished by the intelligent use of agency*
- 78 *So if they committed fornication
the spirits associated with fornication would feel welcome
to dwell with them
or even possess their souls
And they would accompany them in their daily walk
so that the wicked could look out with lustful eyes
upon all that is before them
And evil will be well satisfied and multiply in the strength of it
But for the righteous
the sanctity of marriage is their shield from such things*
- 79 *Or if a person repeatedly lies to deceive
then the evil spirit of lying will come to them
and will become a part of their souls
when they have seavened themselves with lies
And all their efforts to find dominance
and advantage over their fellows will be driven by lies
And the presence of these spirits
will erase any twinge of guilt or shame*

- 80 *Or if they choose to imbibe with drunkenness
then the evil spirits associated with that
will be welcomed to return often
and will come to live with them
and captivate them
and seek to ever remain with them
and be very hard to remove*
- 81 *And when any such spirits are present
they cannot simply be asked to leave
but must be sent somewhere to remain there
usually back to where they came from
And they are not sent with magic words
but by the authority of Elda
together with a strong presence of confidence in my presence*
- 82 *And my Father responded further
to set in place **the limits of the tolerance for evil**
among the Eerkodeshiy and the righteous
to endure evil and wickedness until that limit has been met
And that limit comes when the agency and plans of the wicked
expand to such an extent
that they know to attack the Four Orders of Creation
to eliminate them
Then Selah
It is enough*
- 83 *And under these conditions
Michael and Ge'iyra are free to act
together with all the concourse of heaven
And all the forces of holiness are free
to assert themselves for Anokeesed
each in their calling and in their station
to act and respond to the requests of the righteous
and the desires of my Father
being buttressed by the Holy Order in the midst of the earth
And the wicked will find no place to stand
or to practice their evil ways*
- 84 *And because of this boundary being set
they can proceed no further
in destroying my Father's desires and purposes in creation
as the Father of them all*

- 85 *And the Flood came upon them
because the wicked in Heleah effectively suppressed **agency**
with slavery
and with the intimidation of violence
and by uttering dark sentences in their practice of sorcery
and with stern commandments of harsh control*
- 86 *And in Heleah the practice of adultery and fornication
came to the full in their practice of bringing the Niphilim children
by the women there
And everything sacred about male and female became fully corrupted
to the extent that there was no **sanctity of marriage**
And in Heleah they magnified the sounds of death
with loud contention
and rudeness before the God of heaven
And they made fearsome noises in war and fighting
And there was much discord and quarreling
And expressions of anger against the children
were more common than the songs of birds*
- 87 *And all the sweet moments of **living life**
were thrust out from among them
And every person had to live their lives
according to an evil Master's wishes
And the Book of Life there had no entries in it
for Anokeesed to reminisce over
And indeed
those among the Eerkodeshiy there who were supposed to write in it
did not even know there was such a book*
- 88 *And the Masters of Saycoo in Heleah dominated all who dwelt there
And they demanded to be worshipped as gods
And any expressions of the **worship of Anokeesed** were forbidden
And the people were made to acknowledge their Masters in all things
and express allegiance to them even for all their daily provisions
And they were compelled to give thanks to their Masters
for everything in their lives*
- 89 *And because of the acts of Anokeesed
to set boundaries for evil
the limits of the tolerance of the Eerkodeshiy and the hosts of heaven
came to the full then as it will now in this day*

- 90 *And when the Decadarchiy began to bring forth the Niphilim
especially meant to attack the Four Orders of Creation
the waters of the Flood were ready to sweep over them*
- 91 *And when this limit of tolerance was met
it tipped the scales
and the wicked were destroyed by the waters of the Flood
So when the righteous observe these things in the end of days
and these same conditions come up before your faces
that the Four Orders of Creation are in like manner being attacked
you will know that once again
the limits of tolerance have come to be met
and the wicked will be destroyed by fire*
- 92 *And now as then
the Eerkodeshiy are pleading with Anokeesed
for a Savior to come
And as I comforted them then
I comfort you now and say
Be patient and be comforted
because in a very little while it will be the Year of Release
And you will be free in the seven fold covenant of Shabuwa
And before the time of the Flood
the Eerkodeshiy did not know of that of which I spoke
but you can know now because you have been taught*
- 93 *And my response to the events of the Flood
was to raise up Shem and Shum
who the Eerkodeshiy named Melchizedek and Zedeqetelebab
And I asked the Eerkodeshoi to marry them
so that their marriage would not become subjected
to the forces of evil that could overcome them*
- 94 *And I came myself to stand before the altar of Shabuwa
to firmly establish the two parts of the Holy Order upon the earth
And on the earth there are seven functions
that issue forth out of the two parts which I established
And they are the four men's orders of service of Elda
and the three women's clans*
- 95 *And it came to pass that right after the Flood
the Eerkodeshiy began to realize how important it was
for all of them to support one another*

*And the trees
the hills
the wind
and the streams
began to bring to one another the news
regarding encounters the righteous had with Anokeesed
in their crossing over
And the eyes and ears of the righteous
became the means by which the Eerkodeshiy saw and heard
the doings of Elda*

- 96 *And on the day Noah disembarked from the Ark
Ebedel reminded all of the Eerkodeshiy
that they must always remember that they must be steadfast
in being also a home for one another*
- 97 *And all the Eerkodeshiy began to look forward to the promise
that the Covenant of Shabuwa would free them
And now in the tribulation times the Eerkodeshiy are well acquainted
with how to support one another
and how to work together in perfect harmony with the righteous
ever watching for the signs of the limits of their tolerance
and for the instructions of Shabuwa from the righteous in that day*
- 98 *And the Decadarchiy were in hiding one year
for their fear of the Day of Forgiveness
And they would not come out
And all over the earth
the righteous everywhere had a respite
from the opposition of accusations and temptations*
- 99 *And when they came out
they found that it was once again another Day of Forgiveness
And Haylek was there with his sons at Salem
And the Decadarchiy stood afar off and looked with dim eyes
being unaccustomed to the light of forgiveness*
- 100 *And from a place in the north
they heard the news of the establishment of Shabuwa
And the sounds of the katsars struck fear into them
And they would not venture near Mount Pethak
And Semihazah was completely subdued among his fellows
and had to take time to recover*

*And Asael took over the command of the Decadarchiy
in the same way he will in the end of days*

101 *And after the establishment of Shabuwa was over
and Kebrawn and Ri'umah were teaching
did the Decadarchiy dare to approach Salem
And then Asael put forward
that now the war must be against Shabuwa
and the means would be weapons of war
and the beautification of women*

102 *And all the Decadarchiy
longed to have someone to covenant with them
in like manner as the Eerkodeshiy had done with mankind (4)
And Asael provided them with someone to covenant with them
And Asael struck upon the idea
that their new direction for the war would be
to use weapons and enticements to cause nations to be formed
And leaders of nations would arise
and the Decadarchiy could covenant with them
to gain strong control over lies that would suppress
any knowledge of the seven foundations of Shabuwa*

103 *And they met in a cave near where Enoch rested
And it was there that it was determined by covenant
among all the Decadarchiy
that they would give themselves to covenant with nations
to destroy all seven foundations of Shabuwa
and see to it that they would be brought to naught
And then all katsars would be silent
And they all took great delight in the plan
and began immediately formulating lies against Shabuwa*

104 *And from that day on
the Decadarchiy sought to find out
what Shabuwa was founded upon
And it was hard for them to comprehend things that were holy
and they had to rely on the leaders of nations to come to their aid ¹²⁹*

105 *And from the days of the rise of nations
the powers of darkness have crafted lies to suppress Shabuwa*

¹²⁹ Hammurabi is an example.

*And this little book was sealed by them
And the evil among men
together with the Decadarchiy
kept the truth of Shabuwa from the children of men*

106 *And over the thousands of years since then
explicit lies have been directed against
each one of the seven foundations of Shabuwa
And in this way the truth of Shabuwa has been hidden
from the hearts and eyes of righteous mankind
And the righteous all down through the ages
could only get a little glimpse of part of it*

107 *And at this time that we have together
I would prepare your hearts
so you can receive a knowledge of my preparations
that are written upon this tablet
And they are the voices of the seven thunders*

108 *And I have and will continue to proclaim them with a loud voice
and by the sound of the trumps of Shabuwa
And the grieving of my Father
will cause the consequences of the sins of the wicked
to be poured out upon the earth
even according to that which they have chosen*

109 *And I allowed my servant John
to view these things when he was bent down with grief
and despair because of my suffering
And that notwithstanding the joys of my resurrection*

110 *And John was able
to take in all the meaning of this tablet
and to ponder upon it
And it was sweet in his mouth
because he beheld the triumph of my declarations
But the knowledge of the sufferings of the righteous and myself
together with my Father
was bitter in his belly
And it was bitter to behold how the wicked would suffer
and curse God
and die*

- 111 *And John began to see
that all that occurred in their world was to make way
for the **lighting down upon the earth of the Arm of my Lovingkindness**
to make a new earth and a new heaven
insomuch that the former things shall not be remembered
nor come to mind*
- 112 *And I asked him not to write it
so there would be no defense against
the voices of the seven thunders of Shabuwa
by the powers of darkness at the end of days*
- 113 *And so John only wrote
what was going to happen
from the perspective of the wicked
And the pathway of protection for the righteous
is now hereby revealed
And I have prevailed to open the little book
And it is now in my right hand
And my declarations have unsealed the truth
about the seven foundations of Shabuwa*
- 114 *And when the proclamations sounded
the prophecies of my Father were poured out
And his thoughts in his meditations
have brought about the knowledge of the consequences
of the sins of the wicked of all the nations*
- 115 *And the wicked will view these consequences as curses
even though they chose to have them
And they will blaspheme God
and attribute what happens to them
to be the anger and vengeance of God*
- 116 *And they have filled the earth with lies
and they have crafted acts of darkness and spread them abroad
through the authority of the leaders of nations
And their lies have covered the earth
and spread out upon the seas
and have gone to the rivers and fountains
and extended up to the luminaries of the heavens
and upon the very seat of evil
and the waters of life*

*even the Euphrates
and even the air itself holds their lies*

117 *So the consequences of their sins and of their lies
will come to all those places of abode
yea even unto every one of them
And the purpose of the voices of the thunders
is to allow the truth to uncover the lies
so that agency can come to the full in the lives of both the wicked
and the righteous
The wicked will lose their dominion over the earth
and the righteous will inherit the new heaven and new earth
And because of the truth being thus declared
with inescapable clarity
all the peoples of the nations can choose
by purposeful decision
which way they will go
And then the consequences of the sins of Babylon
can rightly bring to them the judgements of God*

118 *And there will be much division
between the light and the darkness
And it will be a day
that my people must not walk in the way of the world
nor walk hand in hand with the Decadarchiy
And they must come out of Babylon
so they do not receive the same consequences of sin
as the world does
And I will lead them in the way
to establish themselves in Ma'een*

119 *And to say it once again
this is how my people will know
when to find ways to abandon the Decadarchiy
And that is when the powers of darkness
attack the Four Orders of Creation which are
living life to the full
agency
the sanctity of marriage
and service to Anokeesed*

120 *And when you see these things transpiring upon the land
you will know that the absolute fulfillment*

*of the agencies of the wicked is at hand
and has become complete*

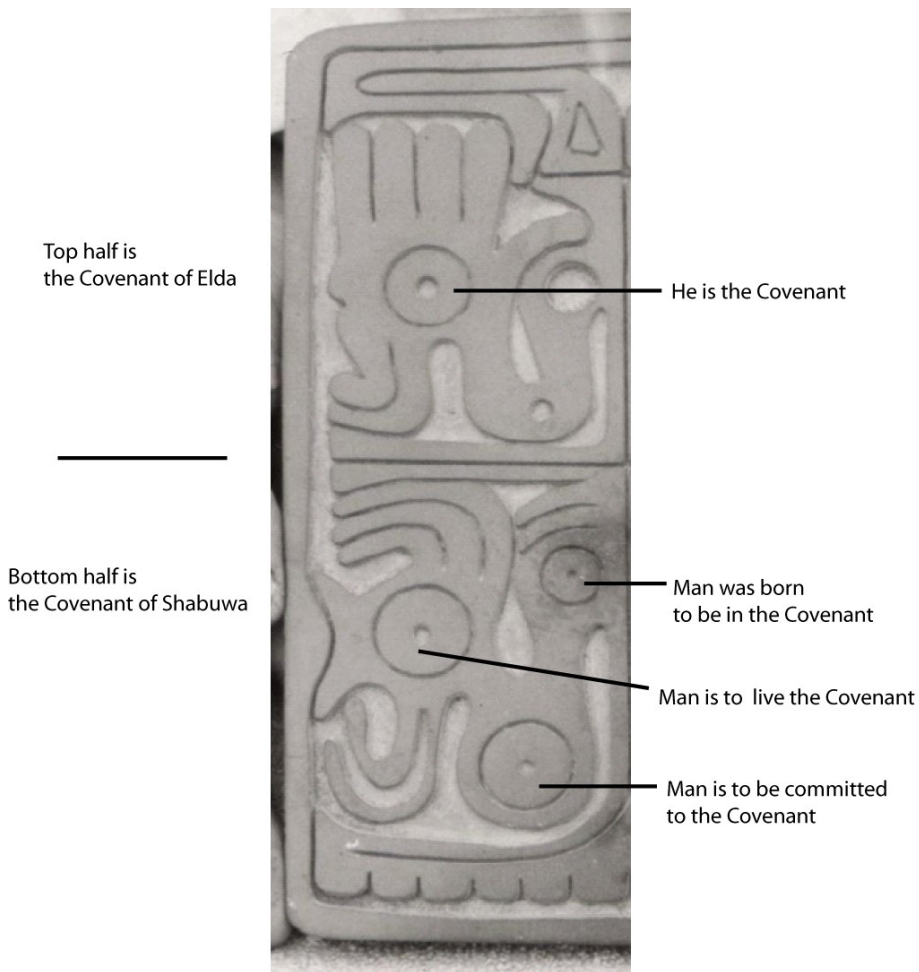
121 *And many will see angels
and find empowerment from on high
to heal
and banish evil spirits
and be endowed
to speak with words of distinction by my spirit
And at this time the Arm of my presence will come out
and emerge from its dwelling place before the eyes of all people
And in that day we will sing anthems of joy together*

122 *And when next we meet
I will explain to you all that
which I have written inside the stone of the little book*

The Little Book of John the Revelator

Chapter 2

- 1 And it came to pass
that we once again looked with Urim
and the Lord is before me once again
and I can tell he is going to speak
and continue His instructions by revealing
for the first time to mankind
what He wrote inside this little book
be still my heart
- 2 And He said
*I would like to explain to you now a little more
concerning the background of this tablet
And it will be information
that has not been disclosed before this time*
- 3 *On the Covenant Tablet
there is a row of seven symbols along the edge of the redemption side
five of these symbols have been used and defined
on all of the other six tablets*
- 4 *And on the Covenant Tablet those meanings have been added to
and expanded in their meanings by the little book
to represent also the seven foundations of Shabuwa
And this was brought about
because of the symbols of the bar of the cross
was added between them*
- 5 *And again when I wrote on this tablet
those same seven symbols took on additional layers of meaning
to form a third layer of complementary meanings
Because now they also represent my seven declarations of truth
which unsealed the knowledge of the seven foundations*
- 6 *And John saw and read all this as it is now written
And his writings in the Book of Revelation
originated with that which is written here
And this tablet is the source for his vision*



- 7 *And this tablet
has the **Covenant of Elda** on the top half
is shown with the two hands
for both salvation and redemption
And on the bottom half of this tablet
is shown the **Covenant of Shabuwa**
And these two covenants are eternal
and extend beyond time and place
to be applied to creation before the beginning
and after the end*
- 8 *And the everlasting covenant
that I made with your old father Yaatsekawd
is a covenant that applies to the time of the temporal world only*

- 9 *And the **Covenant of Elda** is the covenant
made between myself and my Father
concerning the structure and function of creation*

*And this covenant was necessary
because my Father created all the spirits of life that exist
of both man and the Watchers of heaven
And my task was to create the environment
that would be the place where all those spirits of life
could live out their gift of life
in rich and meaningful ways together*

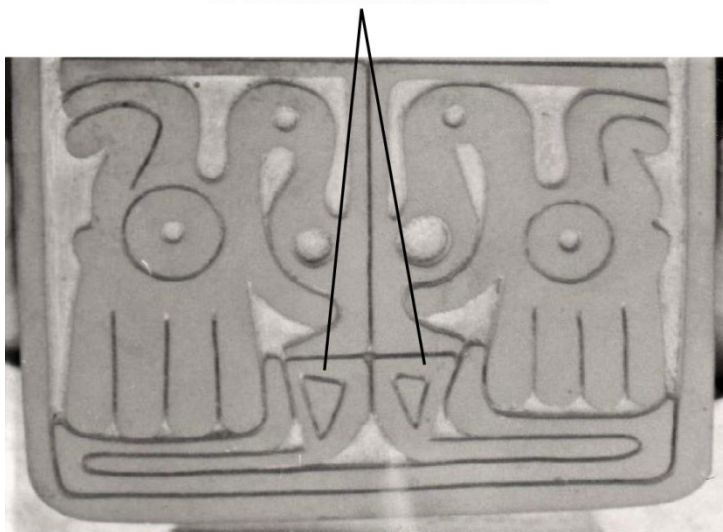
- 10 *And with this Covenant of Elda
I **first** vowed to **structure creation***

*when I gave the elements of creation form in such a way
as to support and sustain
the two strong desires of my Father for His children
and make their holy relationships possible
And **secondly** I vowed to form the elements of creation in such a way
that creation could support and sustain the **function of creation**
of allowing His children the opportunity
of choosing to walk a pathway that would fulfill
His two strong desires for His children*

- 11 *And the **first** of my Father's strong desires
is that His children would have a way
to be **saved from the effects of their sins**
whether in Eden or in the temporal world
and be **saved from the consequences of their sins**
in the natural world of heaven*

- 12 *And the **second** of my Father's strong desires
is that His children would be able **to be redeemed**
back into His presence to dwell with the light of His presence in heaven
and be redeemed back into Elda
the place of the nativity of their souls
by making their expressions of virtue equal to His own*

The two censers of the desires of Anokeesed



- 13 *And if you turn the tablet upside down
you will see that the entire top half of the tablet
is formed by the smoke of His worship from His two censers
one for redemption
and the other for salvation
And this smoke of His desires forms the entire top half of this tablet*
- 14 *And on His censers you will see two three-sided symbols ¹³⁰
that are turned a little
so they would not be misunderstood to be images of pyramids
Rather they are the two stones of the Urim
and they represent His two desires
And the stones of the Urim allow one
to see through His eyes in these two ways
One way is to see
that you are loved in spite of sin
and can be forgiven to be saved from sin
And the other way is to see
that He can reveal Himself to you
and redeem you back into His presence
And thus the stones of the Urim allow one*

¹³⁰ See The Old Testament Pseudepigrapha, vol. 2, Life of Adam and Eve Apocalypse 42:1

*to see through His eyes in these two important ways
And all that comes by Urim will have only these two purposes*

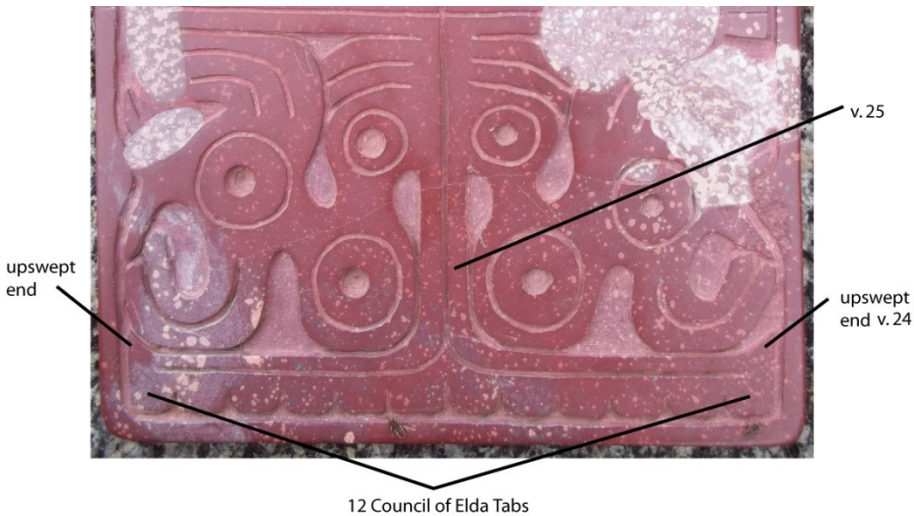
- 15 *And the Father's censers represent His worship
And He worships His children
And His love for them as their Father
can be described as a worship
because He allows His children to regulate His life
And it is known in heaven that **the definition of worship
is that which you allow to regulate your life**
whether it is your fame and notoriety
your possessions
your money
or your ability to find dominance over your fellows
And that which takes up your mind
and consumes your thoughts and feelings
is that which you worship*

- 16 *And for the righteous
keeping the First and Second Commandments leads them fully
into the worship of God
with all their hearts
all they feel
with all their minds
all they think about
with all their might and strength
all they accomplish
And when all of this points toward the Lord
and His love for your neighbor
you truly worship God
and you are the true children of your Father*

- 17 *And the second desire of my Father
is that His children would be able to find their way back
to live with Him
both in this life and the next one
In this life it is said
that when your eyes and heart have been opened
to feel and see His presence in the Eerkodeshiy
you are crossing over
And all such experiences are recorded in the Book of Life
So you can know my Father
and live with Him here in this life*

- 18 *And so I would say*
redemption comes from His children finding fulfillment
in living out their visions
And salvation comes from His children
celebrating the fulfillment of my vision as a Man
who has entered into all things on their behalf
for the sake of my Father
- 19 *And thus the top of the tablet reveals*
that I have fulfilled my vision
both as the Messenger of Salvation
and the Prince of Righteousness to bring redemption
- 20 *And **salvation** is brought about by **lovingkindness***
*And **redemption** is brought about by **compassion***
And the right hand shows redemption
and the left hand shows salvation
- 21 *And now you will see*
that the images I wrote inside the stone
overlay the bottom half of the tablet
and extend upwards into the top a little
to show that the Covenant of Shabuwa is founded upon
my walk in the flesh as a Man
and as the Creator of all things
both on earth and in heaven
And this is illustrated by my finger
passing over the symbol of my walk with mankind (A)
- 22 *And now I will explain the meaning of all I wrote*
with the colors inside the stone
on the bottom of the tablet
- 23 *There are twelve tabs along the bottom of the tablet*
and these represent the twelve of the Eerkodeshiy
who are members of the Council of Elda
And they are shown in the order of their inscription
from the redemption side to the salvation side
And my finger is shown on the redemption side
and the hand holding the smoke is shown on the other side
- 24 *And the upsweeps on both ends of this line of tabs*
shows that the Eerkodeshiy





*have fulfilled all their purpose in creation faithfully
as the loving home of man
And they have done this since the beginning
in their willingness to support salvation and redemption*

25 *And you will see that a column issues forth
directly out of that fulfillment symbol
to go both ways toward the middle
And they turn upwards
to form all the shapes of the bottom half of the tablet*

26 *And arising directly out of the Council of Elda
which represents all of the Eerkodeshiy
comes mankind in their fullness
And this is because the Eerkodeshiy also worship
all the children of my Father
And it can be correctly said
that all the Eerkodeshiy allow mankind
to regulate all the affairs of their lives
with love and kind consideration for them
And this is the rightful dominion
mankind was to have over creation since Eden*

27 *And it is out of their collective spirits
drawn together
as shown in the center of this line of tabs
that mankind emerges*

v. 31



Man & all life emerging from the Council of Elda
or being created from the "dust of the earth"

*And this has been described heretofore
as man being created from the dust of the earth*

28 *And for this reason all of mankind coming out of the Eerkodeshiy
who do not sin
enter in to life in their infancy
as pure as the Eerkodeshiy
And both male and female are born innocent and pure
like the Council of Elda
And wherever the Council of Elda is
there is life
because purity begets life
And corruption of soul begets death*

29 *And the result of Anokeesed worshipping His children
is that eternal life is made available to them
And the result of the Eerkodeshiy worshipping His children
is that mankind can have available to them their time of probation
in which they can exercise their agency to choose for themselves
just what they will become
children of the light
or children of the darkness
And they will choose which father they will live with in eternity*

*and hold dear to their hearts
or hate with loathing of spirit
and when Motsah said this I thought to myself
Watch out Semihazah*

- 30 *And on the redemption side of the tablet
I have pictured my finger touching a stone for the Brother of Jared
to give him temporal light
and to reveal to him who I am
and what his simple faith could accomplish
And by this experience he could more than just see
in the darkness of his ships
he could see the light of truth
And to this day
this image is a strong witness of the truth of his ancient account
that he left for mankind*
- 31 *And the figure of a man on the redemption side
is shown as a figure with a circle and dot in the middle
And this image on the Covenant Tablet represents a man
with the circle and dot representing both his eyes and ears*
- 32 *And there are three meaning to this circle and dot
First it represents the Covenant
our Covenant with the Eerkodeshiy
we being represented by the dot
and the Eerkodeshiy are surrounding us
And it also **(2)** represents their eyes and their ears
to see and feel Eden through the sounds of life
that come from mankind walking in the way*
- 33 *And what they see **(3)**
and what they hear
and what they feel in their Covenant to join with the righteous
becomes how they experience Anokeesed
and influences what they speak and how they walk*
- 34 *And the shape going out from in front of his face is his mouth
and it is large and open
indicating he will speak words of distinction
And the three columns bending down
from the top of his head toward the edge of the tablet
have special meanings being on this tablet*

*and rich meaning with all of them being covered
by the image of my finger
And starting from the top column and moving down
their meaning on all the tablets are
your feelings and emotions
the spirit that guides you
and righteousness for the man
and the innocence of charity for the woman*

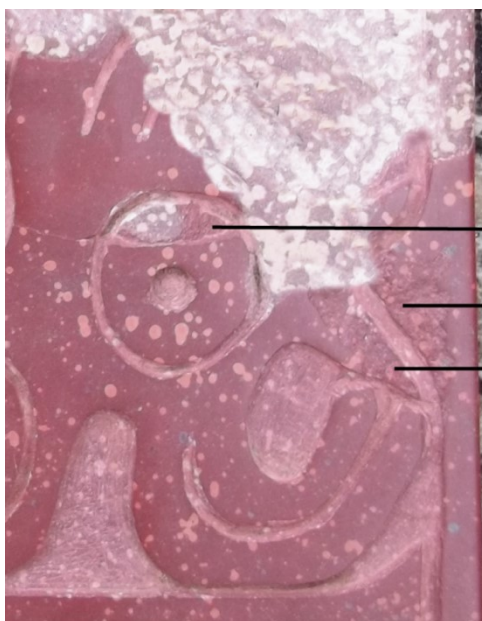
- 35 *And on this tablet
those representations of a person are meant to illustrate
mankind's relationship to Shabuwa within or outside the covenant
And it is the same on both sides of the tablet*
- 36 *And the two curled appendages under the man figure
are showing the two braids of his hair
with the inside braid meaning the woman who is taken out of man
And the woman is illustrated on all the tablets
with one single braid*
- 37 *And the direction these two braids go
indicates the easy way
or the hard way
The easy way showing which way the sun goes across the sky
and the hard way is the opposite¹³¹*
- 38 *And on the other side which speaks of salvation
I have written the image of my Arm
handing a mushroom cloud of smoke for the wicked
And the bottom of that column of smoke
is right before the eyes of the symbol of the man
And the wicked look to find ways
of creating the smoke of destruction for their enemies
And they delight in their smoke of destruction*
- 39 *And all they have ears for
is to hear the sounds of death
And all they can feel is the lust for vengeance
And all they seek to find is the domination over their fellow man*

¹³¹ The northern and southern hemispheres of the earth will be different from each other. These tablets are all from the northern hemisphere.





- 40 *And you will see on this side
that the mouth is small
because they do not speak words of distinction
but they only speak the lies of darkness
And out of their mouths comes gushing much filthiness
And thus the mouth of the wicked is shown small and broken
And there is shown smoke coming out of their mouths
and influencing all that they say
And they worship evil
and violence
and death
And they recount with bragging and glee
all the details of their acts of evil cruelty*
- 41 *And what a person sees and thinks
determines what they say
And three unclean spirits issue out of the mouths of the wicked
And they speak for Semihazah
who is the **dragon**
and for **Babylon**
who is the whore of all the earth
and for the **false prophets**
who are those who prescribe grievousness
for the poor of my people*

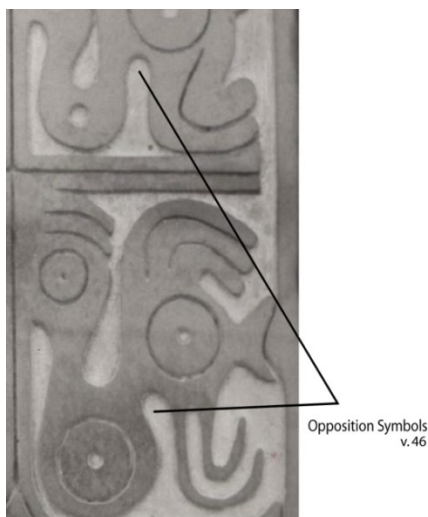


Eye is broken v.71

What they say is broken

Mouth is broken

- 42 And my heart was broken for the burden of Anokeesed
when hearing and seeing these things
but the Lord smiled upon me
and He pointed toward the other side of the tablet
and He said
There will be comfort yet
- 43 And He began to explain to me
the meaning of what He had written on the salvation side of the tablet
that shows the smoke of burning
*On this side is shown my extended Arm
to be giving to the wicked the smoke of burning
And the meaning intended with the smoke
and how it overlays the tablet there will inform you
what the wicked will experience during the tribulations
they being outside of Shabuwa*
- 44 *And that which is extended to them
has come to them by their own request
because they move towards Senaseol in one movement*
- 45 *And under the palm of the hand can be seen
the opposition symbol raising up under the palm
in defiance of the Covenant of Elda that I made with my Father
concerning the structure and function of creation
that will bring salvation*



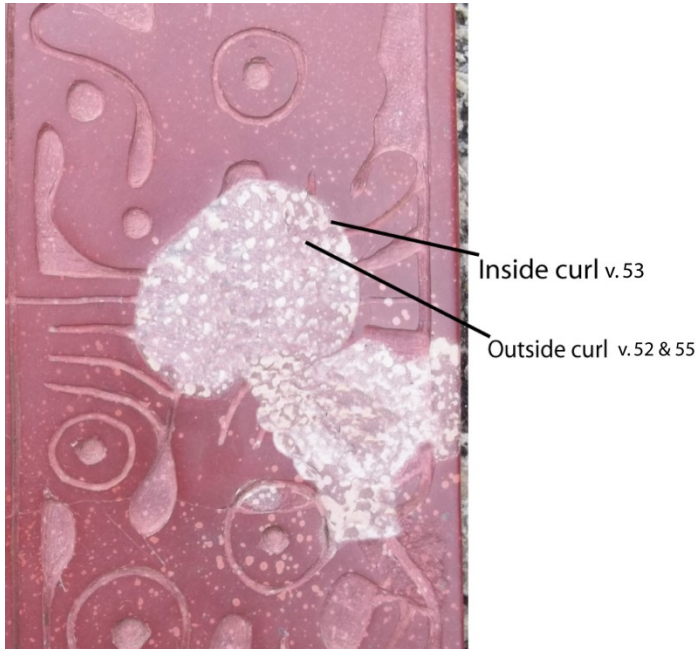
- 46 *And you can see
that the smoke is covering that symbol
which means many things
First it means that the wicked are joined with the Decadarchiy
in an effort to eliminate salvation upon the earth
and are alien to creation*¹³²
- 47 *And it means that the wicked
have joined forces with the spirits of the Niphilim
to eliminate man's part in the Second Decree of Creation
And the wicked have become their masters
even as it was in days of old
And they rule over Semihazah
like unto Kenneh who slew his brother
And Semihazah is known as Belial during the tribulation times
because he is the head of all sorcerers*
- 48 *And this position came about
when Michael cast him out of heaven
during the Fifth Seal
And all the spirits of the Decadarchiy
now dwell in the possessions that rule over the wicked
But in time
Belial will be shown to be a worthless failure*¹³³
- 49 *And the wicked have invited him to live with them
And they have thus accomplished their station of mastery
by the intervention of their agencies
to sustain their lust for dominance over all the earth
by uttering dark sentences*
- 50 *And the smoke is also shown to be covering the inside curl*¹³⁴
*that shows my walk in the flesh
even in the inception of it
Because the wicked are completely alien
to the spirits of life in creation that hold
a knowledge of forgiveness that fortifies salvation
And they gather themselves only to the spirits of death*

¹³² Top symbol under the hand above

¹³³ Belial, Strong's #1100 & #1097

¹³⁴ The symbol under the man below

- 51 *And that inside curl
also represents the woman taken out of man
or that is to say the sanctity of marriage
out of which emerges the **first foundation of Shabuwa***



- 52 *And they have removed
any semblance of the sanctity of marriage from their lives
and have propagated deep and insidious lies
with all manner of fornications to suppress this vital foundation*
- 53 *And this inside curl is turned in the direction of the hard way
And it also represents my walk in the flesh
on my hard pathway of suffering on their behalf
even so far as my descending below all things
in an attempt to bring any last possibility of salvation to them*
- 54 *And any there who have not committed the unpardonable sin
have an opportunity to reach out to me
and I would have saved them
But they would not
And they have been devoured by Belial
who whispered into their ears
that if they could convince all men to follow them*

*then whatever they said with their mouths would be true
And they have crafted the way the people must speak
just for this purpose*

- 55 *And the second curl outside this first one
represents my having entered into the elements of creation
to give life to all things
And I did this as the Man that Anokeesed became
And the smoke is also covering this curl in the inception of it
to indicate that in the darkness of their minds and souls
they are void of any feelings of a Man in creation
because the kind of man they have chosen to be
cannot be found there*
- 56 *And their way back to the light
coming out of the darkness
from the overshadowing smoke
is fraught with obstacles placed there by the enemy of their souls*
- 57 *And it is known that in the world of the wicked
it is hard to admit to sin
and the failure of short-comings
And it is almost impossible to confess
and apologize with sincerity in the truth
And in those times
lies are quick to aid them
and the Accuser of all men is their guide*
- 58 *And just as it was in the days of Noah
the reach of the smoke to cover these symbols
shows that their evil choices with the intervention of their agencies
using the authority of Senaseol
has completely overcome their ability to repent and find salvation*
- 59 *And when the wicked arrive in this place
where they are fully beyond repentance
then their wickedness has come to the full
And their Day of Recompense is at hand
and I will give them their smoke of burning
because they trample on the **second foundation of Shabuwa**
And the third symbol down
which is the top half of the bar of the cross on this salvation side
represents my pathway upon the earth*

*as I lived among men to accomplish my vision
as the Messenger of Salvation for the children of my Father*

- 60 *And the swelled up end indicates
that I did indeed fulfill my vision in this regard
And I accomplished it in full measure for Him
And you can see the smoke does not cover to hide this end of the bar
showing that the sins of the wicked did not compromise
nor diminish
the gift of salvation that has been extended to them
But the smoke of their wickedness hides
from their eyes
from their hearts
and their minds
any knowledge of my vision
And thus the **third foundation of Shabuwa** is denied
and come to be a thing of naught in their eyes
only to be ridiculed*



The Lord's vision fulfilled v.59-60

Five spots of light v.64

End not swelled v.58, 61, & 63

- 61 *And the next symbol going down this side of the tablet
forms the bottom half of the bar of the cross
is the symbol of man's walk in the flesh
on their pathway to accomplish their visions of created purpose*

- 62 *And showing these two symbols
together forming a bar of the cross
signifies that myself and all mankind have had the opportunity together
to express our agencies in the temporal world
being subjected to all the same temptations and evils
And the same kind of trust and faith
that is required of any man
was required of me*
- 63 *And this symbol is found on the bottom half of the tablet
and it represents man's visions
And you will see on this salvation side
that the bar for their vision **is not swelled up on the end**
indicating that the wicked who look favorably upon the smoke
have not accomplished their visions
And they have neglected to express with their lives
any of the reasons my Father had to create them
and any of my reasons to give the element of their bodies form
for their opportunity to become
in the midst of the holiness of creation*
- 64 *And you will see five spots of light on the ends of these two bars
And they represent that in my fulfilled vision
they had times when they could have chosen the light
And five means more than enough
or overflowing lovingkindness
was extended to them in the many circumstances of their lives
that they could have chosen
to turn their pathways toward the light*
- 65 *But they have chosen
not to pursue the reasons my Father had
to give them their gift of life
And now because they rejected those opportunities to choose the light
their darkness is only magnified
and they can kill without remorse
And they can lie without guilt
and commit all manner of evil in the coldness of their hearts
even as it was in the days of Noah
And thus they have cast aside the **fourth foundation of Shabuwa***
- 66 *And the fifth symbol moving down the tablet
is the first column curling down from the man's head*

*And it can be seen
to be bending down away from the symbol of their vision
And it shows all their feelings of humanity contained in their visions
has left them without any respite from evil*

67 *And all three of their gifts are covered with the smoke of burning
And the first gift is feelings
And women are made of feelings
but they can decide about them and control them
But in men whatever they feel has to run its course*

68 *And this turning away was caused by the Adversary
first by the absence of the sanctity of marriage
and also by the webs of deceit of the vipers in the darkness
who invite to seek pleasure
And by their choices
one by one each day
they have seveded themselves in their waywardness
and in their desires to escape any Day of Recompense
And when they do this
they are wasting any reason I had to create the earth
and any reason for the Eerkodeshiy have to provide for them
And thus they deny the **fifth foundation of Shabuwa**
which can allow them to find opportunity
to feel with my Father in creation
And their names will not be found written in the Book of Life*

69 *And the sixth column going down
is the representation of the guidance of the Holy Spirit
And when they turn their hearts away
from feeling and living their visions
then they begin to hear and listen to a different spirit than my own
Then the smoke they have chosen
will have overcome the function of the Holy Spirit in their lives*

70 *And the smoke overcomes
their natural love as fathers and mothers
and they abandon their children for others to raise and teach
And the children cry the sounds of death
And such cries penetrate into Elda like a plea for a Savior
And my Father will not let their calls go unanswered
And those who offend children in this way*

*have aligned themselves with the beasts of the earth
who dwell in the pits of darkness in bitterness of heart*

71 *And you will see as you look upon this tablet
that the symbol of their eyes and ears is broken
And there is a very small blue spot in the part that is broken off
indicating some few of the wicked
will see and hear the cries for a Savior
and barely manage to turn away from evil
only to bear the fruits of repentance
to have that part of the light they were willing to receive*

72 *And it becomes the righteous in rich compassion
to pray for any such who you come to know
in their times of remorse
in their efforts to claw their way back to life and light
And the **sixth foundation of Shabuwa** has been battered
and stung with the darkness of lying spirits*

73 *And the last of the seven symbols
bending down from the man's head
is righteousness for the man
and charity and innocence of heart for the woman
And there is not any part of this symbol remaining
from being overcome with the smoke
And the men are alien to the spirits of life in the earth
And the women are hard and cold
and have reached down into hell to become cunning and violent*

74 *Alas righteousness and charity are dried up
and they are overshadowed with death
And Anokees cries
and I said
Who can comfort the Great Holy One in these days
My heart is broken for Him*

75 *And the Lord said
You will soon see
and He said
And the **last of the foundations are undone**
And when things are thus come to the full
the wicked will have no power and be left empty
And in their world*

*they will be unable to achieve marriage and family bonds
And all their world will be very hard for them
with suffering
and despair
and with the agony
and the desperation of loneliness*

76 *And how my people will know when these things have come to the full
will be when those who come to these sorrows and evils
turn to openly fight against the Four Orders of Creation
and begin to hold that the Orders of Creation are their enemies
and stand in the way of their desired way
for dominance over mankind
And they will make an **attempt to destroy them**
so that they can be held blameless*

77 *And because the smoke of burning
will have overcome them so completely in all they do
you will find that at that time they will turn their attention
away from troubling the righteous
and they will be utterly driven and possessed with their evil
to destroy their enemies*

78 *And that which they live by
will be that which they die by
And they shall sleep upon their weapons
and fall into a frenzy of violence
And it is expedient for my righteous
that at no time in these days
should the righteous act in such a way
as to be seen as their enemies*

79 *So do not arm yourselves to kill
and do not push back at them
in their issues of controversy
But be continually pursuing the truth
and holiness of heart
and perfection of way by faith
And cling to the seven foundations of Shabuwa
in how you conduct your lives
with devotion to your families and your heavenly Father*

- 80 *And I have given the wicked what they have requested
and longed for in full measure
for the sake of the righteous
And their smoke will ascend upwards
and the world they have made will have no remnant forever*
- 81 *And while they will at the first
use hard words against the righteous
they will soon become distracted by that which threatens them
and in a very little while the indignation will cease*
- 82 *And for this reason
I am giving them what they have desired in its fullness
And like when Amazyadad removed the righteous from out of Heleah
I will send my spirit to remove the righteous out of Babylon¹³⁵
unto communities of Ma'een in safety and tranquility at last
even in the face of the tribulations
Therefore prepare yourselves to come out of her
and do not look back at the Decadarchiy
but put your trust in the loving spirit that guides you*
- 83 *And it came to pass
that after viewing all these things I had much weariness of heart
and wondered if I would have the strength
to go on with using the Urim
but the Lord was gracious
and He continue uninterrupted
and He said
On the other side of the tablet under the hand of redemption
you will see that both salvation and redemption
have been fully embraced by the righteous*
- 84 *And the image of my finger
covers to join all seven foundation of Shabuwa together
in perfect oneness
And my finger of light touches all the far reaches
of the seven foundations at the very end of their course
And all seven foundations in the lives of the righteous
have been drawn there to my finger
by their love for me*

¹³⁵ He is busy with this at the time of preparing this text for print.

- 85 *And now I will explain to you in my joy
what I have written on this side of the tablet
At the top of the image of my finger
it touches and covers the end of the first curl
that is turned to go the easy way
like the movement of the light of the sun across the sky*
- 86 *And this first curl represents the **first foundation of Shabuwa** ¹³⁶
And remember the symbols on this side
find new and expanded meaning in Shabuwa
by the touch of my finger of truth and light
And the **first of the seven foundations** is that the righteous
have covenanted in Shabuwa to join together with the Eerkodeshiy
in rich bonds of mutual affection (5)
and to walk together as companions
and hearken to the voices
and expression of the truth with one another*
- 87 *And the Eerkodeshiy are like my bride
And in the end
the righteous and the Eerkodeshiy will join with me
in a holy relationship ¹³⁷*
- 88 *And the righteous in Shabuwa
have sustained the strength of the sanctity of marriage
And by turning the easy way
they have turned aside from walking in the way of the people
And as I have moved in my earthly walk
they have walked with me
And this is shown by the image of my finger
covering the ends of both our walks in the flesh*
- 89 *And the second curl coming down this side of the tablet
represents me in my duties for my Father
to enter into all the elements of creation to give them life
And this curl represents my Creatorship
as the Man that Anokeesed became
so He could redeem His children
And I saw to it that the structure of creation was such
that all the souls of men were created in Elda*

¹³⁶ See Appendix Chart p. 535.

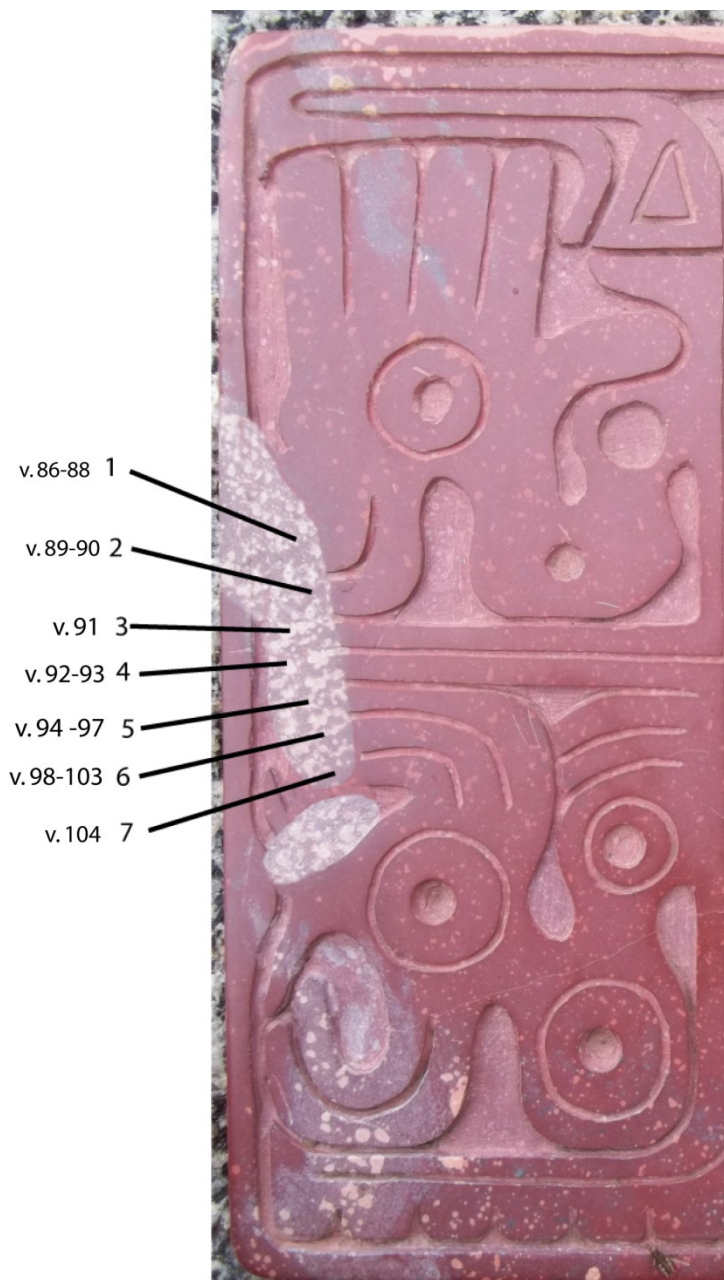
¹³⁷ This is called the marriage supper of the Lamb

*so they could be redeemed back into the eternal abode
to live with our Father there*

- 90 *And I took the visions of their perfect selves with me when I entered in
thus preparing the way for the **second foundation of Shabuwa**
in the rich joinings there
And my finger covering the end of this curl
means the righteous have walked with me
viewing me as their Creator
even the Man who is in all things
to bring joy and happiness to my Father*

- 91 *And my finger covering the third symbol
is the symbol of my fulfilled vision
And the end of that column
that forms the top half of the bar of the cross is swelled up
to indicate that my vision as the Prince of Righteousness
to bring redemption has been fulfilled
And I have touched the stone for them
to bring them the light of understanding
for what it means to be redeemed
And because of this light
it will come to pass that **they will find ways**
to continually express their joy in my fulfilled vision
And my Father is well pleased
to hear their exaltations of joy in my fulfilled vision ¹³⁸
And they celebrate this also
by loving repentance for my sake
and actively seeking reproof wherever it can be found
And thus the **third foundation of Shabuwa**
is found to be secure in their unbounded love for me
for one another
and for my Father*

¹³⁸ Our singing praises to Him



Seven Foundations of Shabuwa

to bring redemption has been fulfilled
 And I have touched the stone for them
 to bring them the light of understanding
 for what it means to be redeemed
 And because of this light
 it will come to pass that **they will find ways**
to continually express their joy in my fulfilled vision
 And my Father is well pleased
 to hear their exaltations of joy in my fulfilled vision ¹³⁹
 And they celebrate this also
 by loving repentance for my sake
 and actively seeking reproof wherever it can be found
 And thus the **third foundation of Shabuwa**
 is found to be secure in their unbounded love for me
 for one another
 and for my Father

92 And my finger is shown
 coming down to cover the fourth symbol
 which is the bottom half of the bar of the cross
 And this bar is swelled up at the end also
 showing **the righteous have fulfilled their visions**
 in the seven fold covenant
 And their visions are shown covered by my touch in lovingkindness

93 And we walk as true companions in the way
 sharing the same light of truth
 And that truth secures the **fourth foundation** to never fail

94 And the fifth symbol that is shown
 is the first column curling down
 from the head of the figure of the man
 And this symbol refers to my redeemed
 living their lives in such a way
 that they can experience moments of **crossing over**
to feel the companionship of my Father
 in their dwelling places on the earth
 both in their homes with their families
 and in the fields and hills of creation

¹³⁹ Our singing praises to Him

- 95 *And thus the earth will resound with the sounds of life for them
and their little ones
And all the Eerkodeshiy can feel it with them
because of the Covenant of Shabuwa*
- 96 *And I find rest with them
and their homes become a refuge for me in sweet repose
while I am in the midst of the burden of my labors
And the mountain who has three names accompanies us ¹⁴⁰
One name for the Holy Order of Elda
One name for the Order of Melchizedek
and one for the Order of Zedeqetelebab*
- 97 *And this top symbol over the head of the man
is carefully raised up toward the person's vision
to stay in harmony with it
and to ever seek to understand more
concerning why my Father was so joyous to create them
And in this way
the tender feelings of the righteous
carry along the **fifth foundation of Shabuwa**
from one generation to another*
- 98 *And the sixth symbol coming down
is the middle curl on the head of the man
And it is representing that those in Shabuwa
will always pay diligent heed
**to be guided in their lives by my spirit
and by the spirits in creation***
- 99 *And as they do this they will have another Comforter
by the touch of the truth
carried by my finger that makes light
And they see the truth
that my spirit bears witness of wherever it can be found
and they hold on to it*
- 100 *And it is expedient that during the times of tribulations
that my people keep their eyes upon the light of truth
that comes by my touch of lovingkindness*

¹⁴⁰ Mahujah, Harari, & Ri'shoni

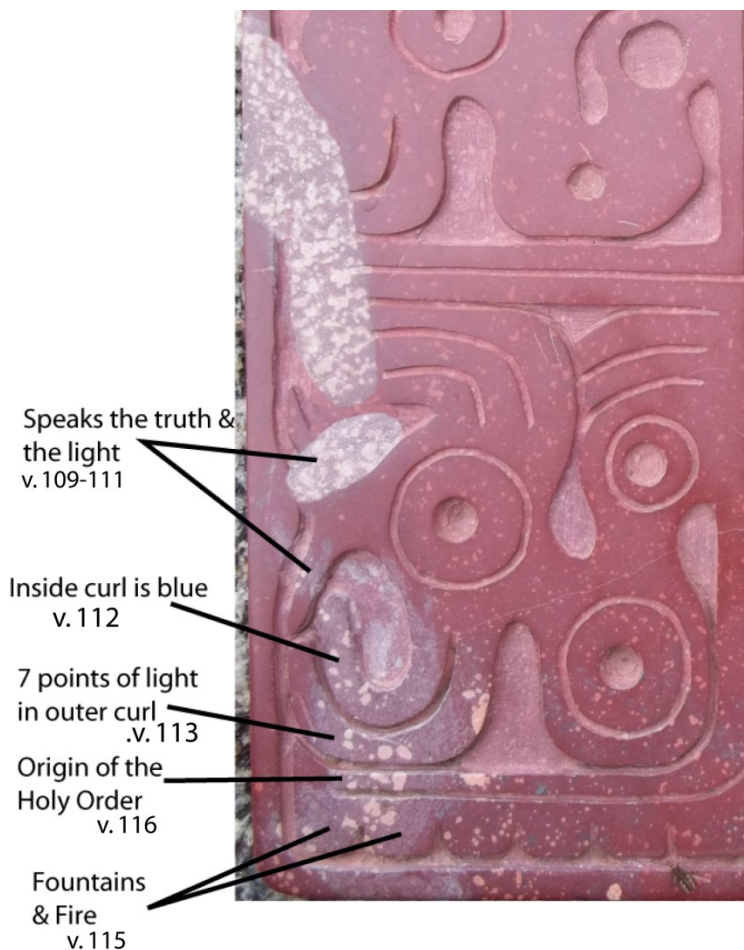
***And this is necessary so they do not find themselves
overcome by the surrounding darkness***

- 101 *And in the tribulation times only my truth
borne witness to by my spirit
can aid my people who are in the midst of
the coming occupation and oppression
to stay happily attached to the circumstances of their lives*
- 102 *And so they must constantly call on me
and use the Holy Order to sue for protection
healing
and comfort
And in these days
the righteous who abide to endure
in their diligence to live their lives in this manner
shall roar like young lions
and lay hold of the prey
and shall carry away safe
and none shall deliver¹⁴¹
And thus will my people in this day
bring the down-trodden and dismayed unto me
only to find salvation
And the occupation and oppression will give way in the face of it*
- 103 *And thus the prayers of the saints will find endowment
and they shall prevail to be strong
using the elements of righteousness
And they will not be neglected by Michael
and Ge'iyra
and all the hosts of heaven
who stand together with them in the Covenant of Shabuwa
And in all these things my people will be prepared
to sweep the earth with righteousness and truth
during the tribulations and in the Great Gathering to follow*
- 104 *And the last symbol coming down on the head of the man
speaks of my people enduring in faith
by the power of righteousness and charity
to pass on to the next generations
the light that came by my finger touching the stones*

¹⁴¹ Isaiah 5:29

- 105 *And **they shall be responsible to remember***
even as the listeners of old
the light and truth that they have received
and which carried them through their tribulation times
And they will see with clarity
and hear with sound judgement
to speak my words to all the broken hearted and forlorn
- 106 *Because after my Arm is revealed*
when all flesh will behold my presence in creation
Babylon will fall leaving no remnant
And all who depended on her
will need compassion from my elect
even to the extent that they will receive it
- 107 *And many will stumble*
and sit upon the ground
and be dumbfounded
when confronted by lovingkindness
a thing which they had never before known
And in those times
the overflowing love of my people for the unfortunate
will come before the face of my Father
as a sweet smelling fragrance
to bring joy and mirth to his heart
And the earth shall rest at last
And this is how you can be comforted
in the Seven Foundations of Shabuwa
- 108 *And when Babylon falls*
be not afraid
because it is the hour of your dominion
And their day of dominion will be gone
And in those days I will set my hand for the last time
to gather my elect in preparation for my Second Coming
when I will appear just as I am
to be seen as the Man that Anokeesed became
so that He could dwell in the temporal world
both with the holy and the profane
and with the just and the unjust
And thus will Shabuwa bear fruit
in all the regions of the eternity of Elda

- 109 *And looking further on the redemption side you can see
that my finger touched the stone
right before the eyes of those in Shabuwa
And I have caused them to both hear and see the truth
through the stones of the Urim
in a way that has been known since the beginning*
- 110 *And the colors inside the stone rise up
to influence the meaning of the Covenant Tablet*



*And they are the means by which I have written on this tablet
And the color blue is the color of the North
and it designates the presence of righteousness to the meaning*

111 *And you can see that coming from the touch of the stone
righteousness spills out
to influence what the man or woman speaks
And those in the dispensation of the covenant speak the truth
And the **truth is the means whereby they overcome all things**
And the blue color on the lips shows this*

112 *And it can be seen how the blue color spills out
to be seen on the curl representing the woman
with the inside curl
And the blue encompasses all that she does
in the circle of her daily walk
And this inside curl indicates the sanctity of a righteous marriage
And this inside curl can be seen to have seven points of light in it
and this indicates that a fullness of the light of the truth
is given to those women who embrace the righteousness
of their covenant in marriage*

113 *And the seven points of light in the outer curl
indicate that the use of agency among the righteous
will have come to the full through the Man in Shabuwa
which is the exact force that will be the power
that brings forth my Arm of Lovingkindness*

114 *And when multiplied by the saints in the Gathering
that power will extend to be the means in due time
of calling forth my Second Coming by my elect*

115 *And looking down further you will see
that the end two tabs on the row of tabs
representing the Council of Elda are also blue
And these two tabs are the first and second inscribed
which are fountains and fire
And with them being also shown in blue it means
that the saints in Shabuwa are strengthening these two Eerkodeshiy
by their righteousness in the Covenant
And these two Eerkodeshiy are the very ones
called upon to cleanse the earth*

*both in the beginning by water
and by fire during the end times*

116 *And the column originating at the upswept end is also blue
indicating that there will be righteous ones who were called
and set apart for the Holy Order
from the foundation of the earth*

*And by the influence of the Holy Order among the righteous
the gross corruptions of the wicked will be in both cases
buried to hide them from the eyes of my Father*

117 *And the blue color spills over the edge of the tablet here
to show that the holy covenant between man and creation
will extend even into Elda with its loving effects*

118 *And the only other place that is blue
in the row of tabs indicating the Council of Elda
is the tab for Kabodiel who are the Elim of the Heights ¹⁴²
and they are said to be His helpers
And they are second inscribed in the West
as shown on the tablet
And I make an end of showing you
that which I have written inside the stone of the little book*

¹⁴² The 8th tab over from the left side

The Little Book of John the Revelator

Chapter 3

- 1 And after the Lord explained all these things we sat amazed
but the Lord was not finished
and He continued speaking and He said
*And now I will open up to my people
the seven declarations of the truth
which I have cried with a loud voice
that are called the voices of the seven thunders
And I have made these declarations
to unseal the seven seals binding the knowledge of Shabuwa
that have hid them from the world*
- 2 ***And these seven foundations of Shabuwa are the connecting link
between Elda and the edge of eternity***
*And they are the bridge between the edge of eternity
and the children of my Father
who have sojourned in the temporal world*
- 3 *And Semihazah who is Belial
hates these pathways to heaven and eternity
that have been provided by the lovingkindness of my Father
for His children
And all the powers of darkness
only see these pathways to be the means whereby
their prey can escape out of their hands*
- 4 *And because of the envy of all those in Senaseol
evil has carefully crafted lies and deceits by those of the nations
like a predator who waits in the way to subvert and destroy
the straight and narrow pathway that leads to life
even the pathway built upon the foundations of Shabuwa
And they have done this
to subjugate the people with severe oversight
and draw them into bondage*
- 5 *And the declarations of the truth that I make
by the cry of a loud and penetrating voice
sent forth by the sound of trumps
will carry my message of the truth forth to all the earth
and into every place that has been infested
with the lies against Shabuwa*

- 6 *And when the trumps sound to send forth the voices of the thunders
the prophecies of my Father will be poured out upon the wicked
by those among the Council of Elda and the spirits of life in Elda
to influence and bring a just Day of Recompense upon them
and to all the many hosts of the Decadarchiy¹⁴³*
- 7 *And at last the seals will be loosed
before the hearing and eyes of all people
never to be sealed again forever
And all who hear the truth must choose to cling to it
or reject it*
- 8 *And great confusion will engulf the wicked
and all their long time ability to hide the truth will vanish away
right before their faces
And they will feel no shame for their lies
only the desperation of urgency
to find a way to hide from their Day of Recompense*
- 9 *And these are the declarations which I have made
And my servant John saw and heard them
but was not allowed to write
that which the voices of the seven thunders proclaimed
And he was restrained
in order to protect the knowledge of these things
And he only wrote of the effects the declarations had
as seen through the eyes of evil and the wicked*
- 10 *And now I have declared them
and it is too late for the wicked to come against them
to prevent the knowledge of the truth which they carry*
- 11 *And these are the declarations I have made
starting with the first
which was about the time I and my band fought to prevail
to call forth the Urim
and the records of the Book of Remembrance
And these voices of the thunders are simple
and they shall penetrate into all of the temporal world
with lasting and ever expanding effect*

¹⁴³ John describes this as bowls being “poured out.”

- 12 *My **first declaration** of the truth is
that **the covenant between righteous mankind**
and **the Eerkodeshiy of creation**
has once again come into effect upon the earth* (6)
- 13 *And this declaration will proceed
being announced by the living spirit of the **East**
And the sound of it will be directed towards **the earth*** ¹⁴⁴
- 14 *And this truth will uncover the lie
that has suppressed and denied the first foundation of Shabuwa
And the element used in the wedding within the sanctity of marriage
is a voice to the Eerkodeshiy telling them
to identify this man and wife as ones they are tasked with
providing for
and safeguarding
and laboring with to bring the fullness of the gift of life
to themselves and their children*
- 15 *But the lie has been
that the nations and leaders of nations
can better provide for
and safeguard your children
and labor with you
to bring you the happiness of a rich life
with the satisfaction of possessions
And their covenant must be to national or world citizenship*
- 16 *And since this voice of the thunder
has announced its message
Anokeesed has been judging the nations
And they are now under severe threat
to lose their national sovereignty*
- 17 *And this has been brought about
because at this time the wicked are not satisfied
to find dominion over nations only
but they seek to subdue the entire earth like it was only one nation*

¹⁴⁴ You will see that where these declarations go is the same as they are listed in the Book of Revelation. See Study Guide in Appendix

- 18 *And all boundaries of the nations
will be burnt up and dissolved
And the nations
whose intent it has been to subdue the Covenant of Shabuwa
will be forsaken
And nations will no longer be able to provide for their people
and keep them in safety in place of the Eerkodeshiy*
- 19 *And the people of nations
will find themselves thrust deeply into the unknown
and they will ask
What is happening to our world
And they will not know which way to turn
And many will turn to vengeance
and acts of violence
and seek weapons of destruction
that will fill the world with smoke
And those who inhabit the pit shall find their delight*
- 20 *And the wicked will be filled with dread
and the prophecies of my Father will no longer be contained
and will be poured out upon the earth
And plagues of scourges and sickness
that had been contained by the boundaries of the nations
will now spill out to cover the earth*
- 21 *And these plagues will be the delight of the evil masters
who seek to dominate the whole earth
And they will use them to oppress the people*
- 22 *And because these plagues will be used
to suppress and enslave the people
the people will complain loudly
and the plagues will be grievous and noisome sores to them
And the earth will tremble with the sounds of the first thunder
in her relief to see
that the end of the domination of the wicked is near*
- 23 *And this declaration by Motsah unsealed the truth
that nations and leaders of nations cannot be trusted
to provide security and prosperity to their people
and that these two needs of the people*

can only come when the lovingkindness of Anokeesed
is the sovereign nation of mankind and the Eerkodeshiy together

24 And Motsah continued and said

*And my **second declaration of the truth** is
that speaking of myself
the presence of the Man in element and the Order of Melchizedek
has the power to define the gift of life
and the definitions they hold
according to the Second Decree of Creation*

25 And this declaration will proceed

*being announced by the living spirit of the **South**
And the sound of it will be directed towards **the sea**
or that is to say
the multitudes of the peoples of the nations*

26 And this truth will uncover the lie

*that has suppressed and denied the second foundation of Shabuwa
And the Order of Melchizedek has been given the authority
to define the spirits of life in elements of the earth in righteousness
starting with our old father Yaatsekawd
and continuing all through the course of the earth*

27 But the lie has been defined by the nations

*so that they can be used to bring the satisfaction of possessions
and the glories of ownership in the accumulation of wealth
And in this way the elements of the earth
have been defined by the wicked
And the way they are used brings ill health
and oppression to the poor*

28 And the spirits of life in the earth are looked upon

*not as family members and fellows in Shabuwa
but are seen only to be materials to be exploited
and used to empower evil*

29 And this has been brought about

*by the wealthy finding the power of domination
with the accumulation of their wealth
But the earth belongs to Anokeesed
And He became a Man to create it*

*so His children could have the earth as a companion
in abundant happiness*

- 30 *And because of this truth
the wicked will become urgent to maintain their power
And they will cause multitudes of the peoples of the nations
to become divided according to the life stations given them
by the masters of the nations*
- 31 *And the fires of oppression will cover the people
And violence will enter to come in
and the nations will have no peace
And the gift of life for many people will become unattainable
and there will be multitudes of the living dead*
- 32 *And many among the wicked
will be overcome and lose their visions
having only three of the spirits of life
because their visions are no more
And finding forgiveness will be no more for them
because they will be utterly blinded
to see their perfect selves in the Eerkodeshiy
And the lives of the captive multitudes
will be intruded upon day and night by the Decadarchiy*
- 33 *And in that day
the Eerkodeshiy will resist being used
in the false definitions of the wicked
out of respect for the Man and the Order of Melchizedek
And they shall withdraw their support from the unfeeling
and from those who use the elements of wickedness*
- 34 *And the people will find that which they have come to rely on
in the life they have chosen
will no longer provide for them
And the peoples of the nations will find
those things in which they have put their trust
can no longer be relied on to support them
in their quest for dominance*
- 35 *And the prophecies of Anokeesed
will be poured out upon the sea
And the days will come among sorcerers*

- that all the element they use among the Eerkodeshiy
will not work for them
And they must resort to only using the Decadarchiy
who will have no loyalty to them
And they will make haste to find new ways to overcome their enemies*
- 36 *And this second declaration by Motsah unsealed the truth
that the purposes of Anokeesed in creation alone
can bring human dignity and freedom for all peoples
**and the Eerkodeshiy will turn in one accord
to come to the aid of the righteous***
- 37 *And my third declaration of the truth is
**that all people will now have the Father
and God of their choosing***
- 38 *And this declaration will proceed
being announced by the living spirit of the **West**
And the sound of it will be directed towards **the rivers and fountains**
that are defined to feel happiness
and the sanctity of marriage
and family*
- 39 *And this truth will reveal to the peoples of the nations
that now the sons of darkness together with their Decadarchiy
will be the source of all their provisions
and the only ones to fill their needs
And the wicked will look to the devil
and the Decadarchiy for salvation
But the righteous will cling to the Lord
and their loved ones in Shabuwa*
- 40 *And the gift of life
will become bitter for the wicked and their children
And the Council of Elda will be hardly able to constrain themselves
from intervening for the sake of the children
But the end must come at the appointed time
And the holy ones will begin to lay their plans
in preparation for the Arm of their God to be revealed
in lovingkindness*
- 41 *And the prophecies of Anokeesed
began to be poured out upon the rivers and fountains*

*asking them to withdraw their support from the wicked
and to remember the righteous
And the wicked multitudes
will come to loath the circumstances of their lives
and the spirit of death will become intermingled with them
And Anokeesed will cry
and look to find His comfort among His lovely ones in Ma'een*

42 *And rage will fill the places of refuge for the wicked
leaving them no place to find rest day or night*

43 *And this declaration by Motsah unsealed the truth
that His fulfilled vision is the only source of salvation
and redemption
and the way to the peace of being in the loving arms
of our Father Anokeesed*

44 *And the Lord continued and said
And my **fourth declaration of the truth** is
that **only those who diligently seek**
and find their visions of created purpose
and embrace the delight Anokeesed had to create them
will have their eyes fully open
to see the truth in tribulation times*

45 *And this declaration will proceed
being announced by the living spirit of the **North**
And the sound of it will be directed towards the **luminaries of the earth***

46 *And this truth will uncover the lie
that has attempted to destroy the fourth foundation of Shabuwa
And by the voice of my counsel
and by the element used in worships in life's passages
knowledge of why a person was created
will come to those steeped in the humility of repentance*

47 *But the lie has been
that starting at an early age
children are conditioned to seek the pathway leading to wealth
and a high standing among their fellows
And multitudes in the nations will pursue pathways not meant for them
but meant to empower others
even the leaders of nations*

*And every semblance of intelligence will be denied them
in relation to the truth of their gift of life*

48 *And minds will be darkened*

*And many in that day will lose their ability to reason
and will follow blindly the commands of their masters
to commit horrendous acts without conscience*

*And they will kill one another
and they will kill with death
and with hunger
and with the beasts of the earth
who practice sorceries*

*And every man's hand will be against his fellows among the wicked
And the cities of the nations will fall*

49 *And the wicked will come to know*

*that the sons of darkness have been the ones
who have chosen their visions and pathways of life
like Semihazah has done from the beginning
using great deceptions*

50 *And their willingness to live will fade away*

*And the true face of wickedness will become known to them all
And emptiness of soul will arise like smoke from the pit
to darken their lives
And they will grope in the dark like blind men
who stumble to find their way only to become lost*

51 *And the Eerkodeshiy at that day*

*will shed the light of truth and righteousness
upon the redeemed of my Father
And Shabuwa will be like a bright beacon upon a high hill
to call the children of Anokeesed to come to Him*

52 *And it will be the time for the Lord's people*

*to find compassion on the ones
who will want to find the means to love
And the righteous will gently and tenderly lead them to the light
And they will hold those who will come in rich embrace
to nourish them and heal their souls
And those who do this are the true children of my Father*

- 53 *And the prophecies of my Father
will be poured out upon the luminaries
and they will be ashamed to shed light upon the acts of the wicked
before the face of Anokeesed*
- 54 *And the fires of the earth and the sun
will rebel against evil
and men will gasp under the intense heat
And the wicked will be compelled to acknowledge God
and will hate Him
and lift up their faces towards heaven
and curse God and die*
- 55 *And this declaration of the truth unsealed the truth
that the gift of life for man arises out of
the vision of your perfect self in the forgiveness emanating
from the Man that Anokeesed became for us in Shabuwa*
- 56 *And my **fifth declaration of the truth** is
that **the signs of the limits of the tolerance of the powers of heaven
concerning the Four Orders of Creation
are penetrating into the abodes of evil
to bring dismay to the wicked
but eternal hope for the powers of holiness with Michael***
- 57 *And this declaration will proceed
being announced by **one of the living souls of the Council of Elda**
to be the first woe to come upon the sons of darkness
And it will be directed towards **the dwelling places
of the beasts of the earth***
- 58 *And in those days
the enemies of the redeemed of the Lord will be wrought upon
and the end of the tolerance of the Eerkodeshiy
will begin to be expressed more fully*
- 59 *And this voice of the thunder will speak to all the Eerkodeshiy
and they will hear it together
And they will move out with sure determination
on behalf of their loved ones in Shabuwa
And the sound of the fifth thunder will be heard
in all the hiding places of the Decadarchiy
And their places of retreat will be invaded*

*with the voice declaring a Day of Recompense
to come to where the sons of darkness dwell*

- 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 ¹⁴⁵*
- 62 *And in desperation
Semihazah will open the pit of the abyss
And in this way
he will open the gates of the smoke of burning
And he went there to see if he could discover some assistance
and found none
And those there hated him with an overflowing rage
And the smoke of burning rose up
and it filled the sky
and darkened the habitations of the wicked
And their last hope melted away*
- 63 *And this declaration and the sight of all these things
opened up to mankind
the true value of peace and lovingkindness
And in this way when it was too late
wholesome goodness will become known
by those who cannot achieve it
And the evil ones repented not
nor would they turn aside from pursuing their evil ways*

¹⁴⁵ The mark of the beast

- 64 *But for the righteous*
this voice of thunder spoke to them of their hope at last
And now with the spirits of death being separated from the spirits of life
and the sounds of death cast out from among them
enabling the sounds of life to be magnified
their hope in Anokeesed will be magnified
and they will be endowed with great power from on high
to bless the God of heaven
- 65 *But the wicked fell into utter dismay*
And their choices in the face of the triumph of Michael
by the clear use of the intervention of their agencies
using the elements of wickedness of the Decadarchiy
brought them face to face with justice
And the wicked will begin to revolt against Semihazah and his band
- 66 *And the prophecies of my Father were again poured out*
And the rebellious were covered with shame
And what was left of their dominion was in rebellion
And their kingdom began to fail
And their secret acts began to be revealed
before all the inhabitants of the earth
- 67 *And the rebellious were pierced with sorrow*
and they gnawed their tongues for pain
And they repented not still
nor turned aside from their ways
And vengeance and desperate violence was magnified among them
And the feelings of their hearts waxed cold
And in all these things it can be seen
that the day of woe for the wicked
was a day of hope for the righteous
- 68 *And my sixth declaration of the truth is*
*that **all the inhabitants of the Fourth Station of heaven***
are prepared and ready to be fully obedient
to holy instructions from Ge'iyra
And the Eerkodeshiy are poised and ready
to fulfill all they are called upon by Michael to do in creation
- 69 *And this declaration will proceed*
*being announced **by one of the living spirits of the Council of Elda***
to be the Second Woe to come upon the sons of darkness

*And it will be directed towards the **Euphrates River**¹⁴⁶
whose definition is that the Eerkodeshiy
who are the home of mankind
will break forth with the waters of life*

70 *And this voice of the thunder
will release the living waters of the earth
from their obligations to slake the thirst of the wicked¹⁴⁷
And those waters will express their grief
with stubbornness of heart to come to their aid*

71 *And the habitations of the wicked will dry up
both with temporal water
and the living waters of life
And the smoke of burning will swell up to occupy their way
And the earth will mourn with her waters of life
And she shall shake with great tumult*

72 *And there will be signs in the heavens
And the Second Great Woe
will come in the form of a great consumption all over the earth
where the wicked dwell
And every man will attempt to flee to the land of his home country*

73 *And it will come to pass
that the four living spirits of the directions
will be loosed to perform their work
And they will act in concert together
to form a whole and complete element of righteousness
And they will join themselves together
to come to the aid of all the Eerkodeshiy in creation
and all the Abiding Angels from the Fourth Station
to bring the course of agency among all the children of men
to come to the full*

74 *And the peoples of the earth will be separated out and sifted
And some will be taken unto life in Shabuwa
and some will be left behind without succor or a way
And it will all be by their choice*

¹⁴⁶ Strong's #6578.

¹⁴⁷ A critical time for Circle Drawers.

- 75 *And the prophecies of my Father
will be poured out on the waters of life
And His prophecies will proclaim
that the gift of life the wicked have chosen
will come to be dried up
because their way has been found to be unworthy*
- 76 *And the spirits that guide mankind
both the Holy Spirit and the spirit of Belial
will be magnified to all who are able to pay them heed
And this declaration brought to all the righteous
the truth that Anokeesed will cause His Voice to be heard
and it cannot be diminished by evil
And the saints will find instruction from on high
And their loving Father will comfort them
But in the end
Lucifer that old rascal will abandon his own
having led them to a place of emptiness and shame
And there will be a complete separation
between the righteous and the wicked*
- 77 *And my **seventh and last declaration of the truth** is
that **only the voices of those joined with the holiness of the Covenant**
will be heard in heaven or upon the earth*
- 78 *And this last declaration will proceed
being announced by **one of the Council of Elda named Ebedel**
And she will declare the final Woe to the wicked
and be a herald of triumph for the righteous
And the sound of it will be directed towards the wind
to be carried across the earth
both to the low places
and the high places on the mountains
where it blows across the rocks of the heights
And the Elim of the Heights will pass it on with resounding praises*
- 79 *And her voice of truth will fill **the air**
consuming all the moments of darkness
And the sweet sounds of life and the praises of Elda
will resound in creation once again
And the Arm of my loving presence will be revealed*

*And the righteous multitudes of the earth
will appear to be a new nation before the face of Anokeesed*¹⁴⁸

- 80 *And the works of Michael and the Eerkodeshiy
in preparing the way
will have borne fruit during tribulations
And the love of Ge'iyra and the Abiding Angels
will have accomplished their task
in safeguarding the people of Ma'een
to carry them through tribulations*
- 81 *And this declaration will uncover the truth
that Shabuwa will be the glory of Anokeesed
in His triumph as our Father
And an all-encompassing righteousness will flow out
and spill over to cover the earth
And Shabuwa will be the watchword of heaven
And the sweet sounds of life will issue forth
from every dwelling place of the people of Anokeesed
leaving the lies and deceptions of the sons of darkness no remnant*
- 82 *And all that which was sealed will be forevermore opened
and the truth will abound
And now the wicked will have lost their ability
to determine the future course of the world
And the day of their dominion will end at last
and be brought to mind no more
And Babylon
the great city of the nations is fallen and is no more
And her smoke will rise up and dissipate
leaving no inheritance for those who dwelt in her*
- 83 *And the visage of my glory
will alight down upon the earth
in rich beauty and gentle love
And at the sight of it
every knee will bow
and every tongue confess and witness
to the majesty of my Father
who is lovingkindness*

¹⁴⁸ Isaiah 66:6-10

- 84 *And my Father's voice will be heard to declare
that the judgments of the nations are now complete
And He will invite those in the Covenant to step forward
to sweep the earth with righteousness and truth
with nothing to hinder them*
- 85 *And the Lord said
Having revealed all this to you
I now offer my counsel and guidance to my people
It is important for my people
to endure in their holiness through the tribulations
so when I call they are ready to answer
because the call will issue forth to them
to commence the Great Gathering
in preparation for my Second Coming
And only my Father knows how long the Gathering will last
And I want Him to have all the time He needs
for us to collect His people*
- 86 *And those among you
who lose their way during tribulation may miss out
coming to the aid of Anokeesed
And my people will be called upon
to immediately put to use the effects of the truth in their lives
so that they can move out across the earth
going forward consuming all the moments of darkness
by loving the lost with heavenly compassion in vital service*
- 87 *And to do this
they must have kept their eyes on the light
all during their trials and hardships*
- 88 *And the example you set for your little ones
has been given to you by Adah
And if you keep your eyes
on the light of Shabuwa during tribulation times
your children will be raised up without injury
and will be well prepared to behold the gates of Eden
And it is incumbent upon all the men in Zion
to prepare their orders of service in purity
with knowledge and understanding through study
to bring important ministry to the people in the midst of their trials*

- 89 *And the men after the Order of Melchizedek
must apply themselves through their repentance and faith
to learn together how and when to call upon Michael for assistance
and to discern the need to set in place the levels of urgency
in both location and more broadly across the earth
for the welfare and preparedness of the people*
- 90 *And remember to be gentle fathers to all people
and exhibit your faith to your children
when under the threat of dominance
And utilize fully your holy walk with the Eerkodeshiy
to provide for your families
And the need is great for you to be diligent spiritual leaders
of both your families and in your communities
And this is done with humility and faith
in pursuit of the truth of the guidance from the Holy Spirit*
- 91 *And it is important for women of the Order of Zedeqetelebab
and also the mothers of Ma'een in their clans
to prepare every needful thing
to call forth the aid of the Abiding Angels
both during tribulation times and afterward
And they will emerge from the Fourth Station right before your eyes
to do your bidding
And they are even now standing ready
and waiting to hear your call
And you too must learn in your wisdom
how and when to call upon them
And this can only be done by faith
and the humility of repentance before me daily*
- 92 *And you can call upon Ge'iyra
in times of peril
and times of the need for comfort or for provision
But do not demand that there can be no moments of deprivation*
- 93 *And the clans of the women
must prepare for their order of service also
to bring the needed protection
nourishment
and strength to the people*

- 94 *And when these seven divisions of Elda
are functioning in their strength and purity
the Eerkodeshiy and the Abiding Angels will be enabled
to hover over their loved ones to empower them from on high
And if you do all these things
you will do greater things than I have done in my walk in the flesh
to preach the glorious message of salvation to the poor and lost
and to lift up
and heal
and to raise the dead
because now is come the days of your dominion*
- 95 *And to the mothers of Ma'een
your children must emerge from tribulations
knowing how to be happy still
and how to love still
And they must know how to make the sounds of life still
and how to live together in harmony still*
- 96 *And when you cling to the foundations of Shabuwa to build upon them
and you find yourselves steadfast in your Covenant with creation (7)
you will be endowed with great powers of love
And the voice of Adah
will mingle with the songs of praise from heaven
And you and all your family
will act together with your righteous forefathers and mothers
in wonderful company to assist in the Gathering
And the power of the strength in your marriages
will be shown in the strength of it even as it was in Eden*
- 97 *And to all the saints I would say
Know that the two parts of the Holy Order upon the earth
stand on the boundary line between the temporal world
and the edge of eternity
And out of your example comes crossing over
So I would ask you to support the people of this order
and learn to follow their example*
- 98 *And know this
After my forty days I affirmed my Covenant
by being baptized at **Bethabarah**
which means **the house of crossing over**
And the place where I was baptized was the element of righteousness*

*to magnify my Order of Melchizedek
And that affirmation fulfilled all righteousness
because by that act of affirmation
the Holy Order with its two parts
was brought fully into the temporal world by a man of flesh
even according to my use of the intervention of my agency
within the boundaries of the Second Decree of Creation*

- 99 *And my baptism thus burst the boundaries of time and space
to become eternal
And this prepared the way for the Holy Order
to be in the temporal world
for the men and women who have been called and designated
from the foundation of the world*

- 100 *And one order is not above another
but they work and act together in rich harmony
in the service of the One who is lovingkindness
And the Covenant of Shabuwa will be the salvation of the Eerkodeshiy
And their fulfilled purpose will give life to Yawd and Ma'een
And I make an end little son.*

Commentary on the Little Book

The events surrounding the coming forth of the Arm of the Lord and the corresponding fall of Babylon are the most prophesied of any world event. While it is a common theme to express the severity of the tribulation times, it is important to note how frequent statements of delivery occur.

I have already cited some of them in the Scrolls; however, some noteworthy quotes from the Bible are found in Daniel 11:41, “*He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even **Edom**, and **Moab**, and the chief of the children of **Ammon**.*” These code words are critical to understanding this passage. The original Hebrew meanings of these names are: Edom is those who are **new in Christ**, Moab are those who are **close the earth**, and Ammon refers to **those who huddle together**.

And also in Daniel 12:1 & 3, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

The entire Book of I Enoch was addressed to those present on the day of tribulations. It opens with these words:

“The blessings of Enoch with which he blessed the elect and the righteous who would be present on the day of tribulation at the time of the removal of all the ungodly ones. This is a holy vision from the heavens which the Eerkodeshiy showed me and I heard from them and I understood. I look not for this generation but for the distant one that is coming. I speak about the elect ones and concerning them. The God of the universe, the Holy Great one, will come forth from His dwelling (the Arm of the Lord). And He will appear in His camp emerging from heaven with a mighty power. And everyone shall be afraid and the Decadarchiy shall quiver.”¹⁴⁹

“And to all the righteous He shall grant peace. He will preserve the elect and kindness shall be upon them. They shall all belong to God and they shall prosper and be blessed and the light of God shall shine upon them.”¹⁵⁰

And Isaiah 10:24, 25 & 27 reads:

¹⁴⁹ Foot note 1.

¹⁵⁰ See tablet photo, the finger of the Lord touching the stone.

²⁴ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian (Deep State): he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

²⁵ For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

²⁷ And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. (The Covenant of Shabuwa)

Speaking to the wicked Isaiah writes in 65:13-16:

¹³ Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

¹⁴ Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

¹⁵ And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall abandon thee, and call his servants by another name:

¹⁶ That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

And there are many other similar readings. And I tell you this to comfort you because what is coming will be scary but we are to be a people of faith. And the light and counsel of the Lord will see us through it as He has promised.

I have included notes from a study on the Book of Revelation that will help you form an idea of how the seven foundations of Shabuwa correspond with the impact of the seals, trumps, and vials written about in the Book of Revelation. There are some very interesting patterns here.

Appendix

Seven Foundations of Shabuwa

from Chapter 9

1. you must **covenant to love and join with the Eerkodeshiy**
and look to them as companions
and listen to the Eerkodeshiy
which is like the bride of Motsah the Lamb
and sustain the sanctity of marriage
2. you must do whatever it takes
in your repentance and discipline to **know me**
because I am the Man
3. you must study and learn the truth
of how I fulfilled my vision as Savior and Redeemer of mankind
and you must **covenant to love and worship my fulfilled vision**
and rejoice in it
4. you must do whatever it takes in your repentance and diligence
to **know your own vision**
so you may fulfil every delightful anticipation
the Father has concerning you
in the day He created your spirit
5. you must covenant to live your life in such a way
that you provide for your little ones and your people
and the conditions that will safeguard them
to experience moments of bonding with Anokeesed
while living with the sounds of life
and the glories of seeing purity in one another
6. And the **sixth** foundation is
you must make **the languages of repentance and glory**
the foundation of every aspect of your lives
And that means learning to first know
how **to listen to the Spirit of the Lord**
and also learn how **to see**
the guidance of the spirits of life in the Eerkodeshiy
And in this way you will join with
and be imbedded in
the ever flowing and bursting forth of the sounds of life
And if you do this you will inherit eternal life

7. you must **bequeath to your children**
 a knowledge of righteousness and salvation
And teach them how to feel with the Spirit
 and know when they are forgiven
 and made pure by their repentance
And teach them to love repentance
 and seek reproof wherever it can be found

Seven Declarations of Motsah The Voices of the Seven Thunders

- 1 *My **first declaration of the truth is**
that **the covenant between righteous mankind**
and **the Eerkodeshiy of creation**
has once again come into effect upon the earth*
- 2 *And Motsah continued and said
And my **second declaration of the truth is**
that **speaking of myself**
the presence of the Man in element and the Order of Melchizedek
has the power to define the gift of life
and **the definitions they hold**
according to the **Second Decree of Creation***
- 3 *And my **third declaration of the truth is**
that **all people will now have the Father**
and **God of their choosing***
- 4 *And my **fourth declaration of the truth is**
that **only those who diligently seek**
and **find their visions of created purpose**
and **embrace the delight Anokeesed had to create them**
will have their eyes fully open
to see the truth in tribulation times*
- 5 *And my **fifth declaration of the truth is**
that **the signs of the limits of the tolerance of the powers of heaven**
concerning the **Four Orders of Creation**
are **penetrating into the abodes of evil**
But for the righteous
this voice of thunder spoke to them of their hope at last
And now with the spirits of death being separated from the spirits of life
and the sounds of death cast out from among them
enabling the sounds of life to be magnified
their hope in Anokeesed will be magnified
and they will be endowed with great power from on high
to bless the God of heaven*
- 6 *And my **sixth declaration of the truth is**
that **all the inhabitants of the Fourth Station of heaven**
are **prepared and ready to be fully obedient**
to **holy instructions from Ge'iyra***

*And the Eerkodeshiy are poised and ready
to fulfill all they are called upon by Michael to do in creation*

- 7 *And my seventh and last declaration of the truth is
that only the voices of those joined with the holiness of the Covenant
will be heard in heaven or upon the earth*

And this declaration will uncover the truth
that Shabuwa will be the glory of Anokeesed
in His triumph as our Father
And an all-encompassing righteousness will flow out
and spill over to cover the earth
And Shabuwa will be the watchword of heaven
And the sweet sounds of life will issue forth
from every dwelling place of the people of Anokeesed
leaving the lies and deceptions of the sons of darkness no remnant
And all that which was sealed will be forevermore opened
and the truth will abound
And now the wicked will have lost their ability
to determine the future course of the world
And the day of their dominion will end at last
and be brought to mind no more
And Babylon
the great city of the nations is fallen and is no more
And her smoke will rise up and dissipate
leaving no inheritance for those who dwelt in her

Inscription of the Eerkodeshiy

in both the beginning and the end times

| East <i>Fire & Water</i> | South <i>Earth</i> |
|--|--|
| 1. <u>Kayal</u> – fountains 2. <u>Debariel</u> - fire 3. <u>Yatsal</u> – thunder 4. Bawrakel – rain 5. Anahiel – dew 6. Chadashel – spring | 7. <u>Ebedel</u> – rocks 8. <u>Malakiel</u> – mountains 9. <u>Regel</u> – hills 10. Shemael – animals 11. Chafetiel – fruit 12. Osherel – summer |
| West <i>Wind</i> | North <i>Sky</i> |
| 13. <u>Rahaviel</u> – wind 14. <u>Kabodiel</u> – trees 15. <u>Pawnel</u> – rivers 16. Abariel – clouds 17. Rachatsel – grass 18. Gavahel - fall | 19. <u>Oriel</u> – sun 20. <u>Sarahel</u> – oceans 21. <u>Rachaphiel</u> – stars 22. Emethiel – moon 23. Adahiel – calendar 24. Shabathiel - winter |

The first three Watchers in each direction are the Council of Elda and they are underlined.

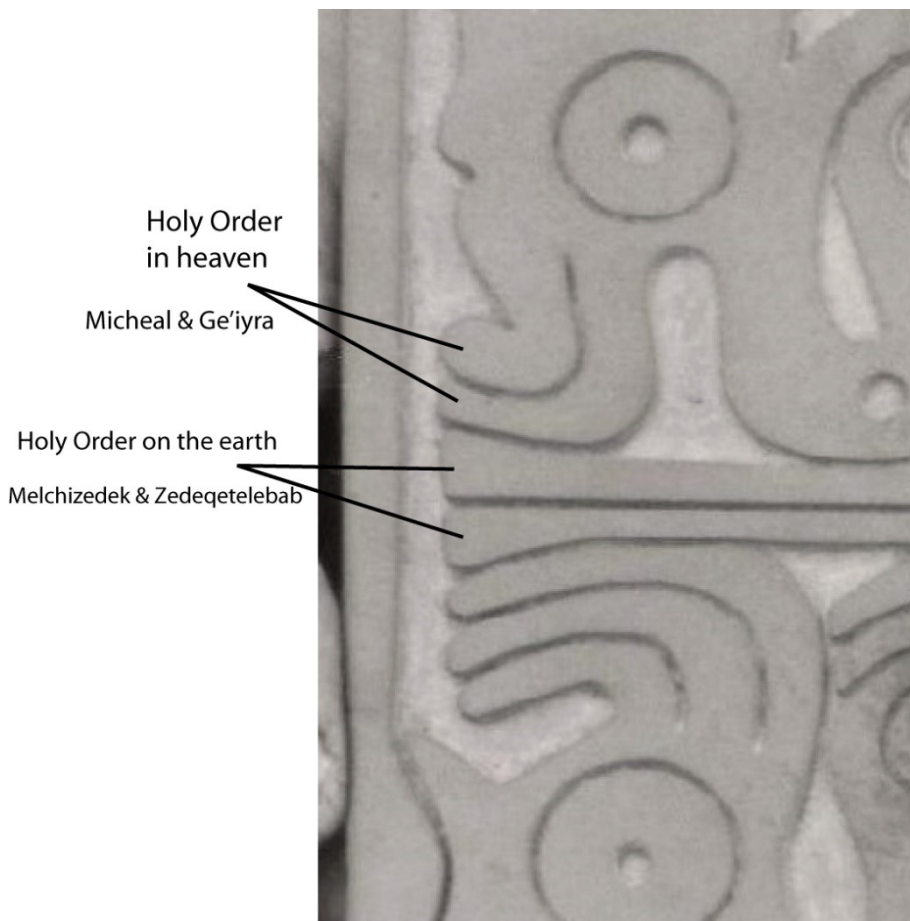
The Seven Decisions of the First Great Sevensing

The Eerkodeshiy chose:

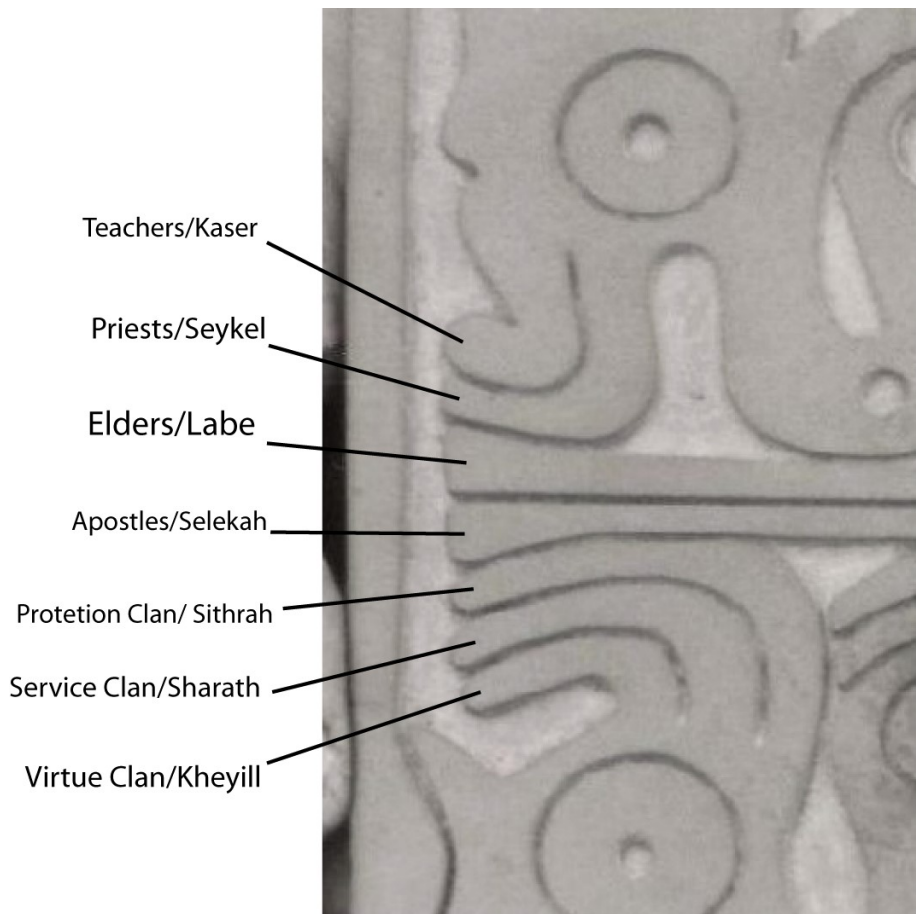
1. to give themselves to the objects of creation & love our visions
2. to be the Storehouse of the Holy Spirit Ka'ee
3. to support communities
4. to follow the light & respect their definitions in righteousness
5. the freedom to become with learning & intelligence
6. peace & the confidence of walking in perfection of way
7. to covenant with mankind in Shabuwa

The Decadarchiy chose:

1. to reject their purpose to love us & seek to destroy & replace our visions
2. to be the storehouse of the satisfaction of possessions
3. to support cities
4. to change their definitions in darkness & become the element of wickedness
5. slavery and the beautification of women as objects
6. armies & warfare
7. to conceive the Niphilim



Distinction between
the Holy Order in heaven & on earth



The Orders of Service
that come out of the Holy Order

A Study of the Book of Revelation

or the Seven Great Declarations of Messiah concerning the truth

- All seals, trumps & vials happen together during each declaration. The seal, trump, and vial are cast onto:
 - First - the earth
 - Second - the sea
 - Third - the rivers and fountains of water
 - Fourth - the sun, moon, and stars
 - Fifth - the seat of the beast
 - Sixth - the great river Euphrates
 - Seventh - the air
- The four “beasts” speaking to John are the four spirits of the four directions: east, south, west, north. They are described as “beasts” also in Daniel.
- The purpose of the seven declarations is to overcome the hiding of the truth that the nations bring so that the world will be able to have the Arm of the Lord revealed.
- It should be remembered that there are also seven horns and seven eyes. Don’t let this sound complicated. The eyes are Messiah’s ability to “see” the truth of the seven aspects of reality He is declaring. The seven horns are referring to His ability to penetrate man’s ability to obscure the truth in all seven declarations.
- The seals are the truth that Messiah is declaring. The trumps open that truth to the world. The vials are really blessings for His people that show specific aspects of the Father prophecies that are being declared. The wicked consider them to be bad as they don’t want the world to be the way God wants it and they want their viewpoint to be the truth.
- There is also mention of seven thunders. Thunder feels Messiah’s ability to *proclaim His way*. John was not allowed to write his revelation in the format of clearly stating how Messiah was going to get His way. Over the years those who oppose the Lord would have found it easier to prevent Him, but now we can know it and say it clearly.
- Each declaration gets closer and closer, in some way, to each personal soul. They start with the broad generalization of the world, then the nation, down to each human moment having life. The Lord gets more and more personal to you through this process until you are confronted with the Truth of His life in all things directly in your personal life.
- Understanding the double Hebrew code as given in Isaiah will help you to understand the words of the Revelations scriptures. Key words will be underlined and defined. Use the Hebrew section in the Strong’s Concordance to find the meaning of Greek words.

1988 – Earth

First set of 3
(seal, trump,
vial) called for
by the Watcher
of the East

The voice of
the first
thunder

Came upon the
earth

Lasts 3 ½ years

All the seals,
vials, and
trumps start in
each time
group but they
do not stop at
the end of the 3
½ year period –
they
accumulate &
grow in
intensity

The truth that
breaking forth
there is a plan
for nations to
become
obsolete

First Seal:

Rev. 6:1-2 “And I
saw when the Lamb
opened one of the
seals and I heard as
it were the noise of
thunder, one of the
four beasts saying,
come and see. And
I saw and behold a
white horse: and he
that sat on him had
a bow; and a crown
was given unto him:
and he went forth
conquering and to
conquer”

Definitions:

Bow – *to conquer
without flame*
See Strong’s # 7232
“to shoot an arrow”
#7231 “to cast
together, to multiply
by the myriad”

Crown – *to encircle
about for attack*
Strong’s # 5849

**Christ declares
that mankind has
lost their ability to
define how to
sustain their
national
sovereignty**

early beginnings of
gathering the world
without a war -
Globalization

First Trump:

Rev. 8:7 “The first
angel sounded and
there followed a hail
and fire mingled with
blood and they were
cast upon the earth:
and the third part of
the trees were burnt
up and all the green
grass was burnt up”

Definitions:

Green grass –
*borders, walls,
boundaries*
Strong’s # 2682 to
2691

Trees – *populations
or congregations*
(like a grove or a
separate kind of
population)
See Isaiah 10:19

Hail – *going into the
unknown* (in a hot,
dry desert hail
represents the
unknown)

**Christ declares that
mankind has lost
his ability to define
national stability**

Events:
Great quantities of
populations moved and
national identities
shifted as borders are
moved; gathering
people as ethnic groups
as breakup of
Czechoslovakia,
Germany, Yugoslavia,
USSR, Arab League,
Warsaw Pact dissolved

First Vial:

Rev. 16:2 “And
the first went and
poured out his
vial upon the
earth and there
fell a noisome and
grievous sore
upon the men
which had the
mark of the beast
and upon them
which worshiped
his image.”

Definitions:

Noisome – *to be
untouchable,
unclean, ashamed*
Strong’s # 1942

**Christ declares
that people can
no longer define
human pleasure
in fornication
What Christ
declares comes to
every human in
the world**

Read D&C Sec.
45:4

AIDS poured out

The Father
requires morality
from every human
being in the world

1991 – the Sea

| | | | |
|--|--|---|---|
| <p>The voice of the second thunder</p> <p>Came upon the sea</p> <p>This second set of 3 called forth by the Watcher of the South</p> <p>Great sword is APD weapon (artificial proton decay)</p> | <p>Second Seal: Rev. 6:3-4 “And when he had opened the second seal, I heard the second beast say, come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.”</p> <p>Christ declares that mankind has lost its ability to define peace</p> <p>Events:</p> <p>Terrorism multiplies</p> | <p>Second Trump: Rev. 8:8 “And the second angel sounded and as it were a great <u>mountain burning with fire</u> was cast into the <u>sea</u>: And the third part of the sea became blood; and the third part of the creatures which were in the sea and had life died; and the third part of the ships were destroyed.”</p> <p>Definitions: Mountain # 2900, from # 6697, from # 6695 “<i>an adversary</i>”; also refers to governments Fire # 3313 “<i>to be exposed,</i>” “<i>show self</i>” Blood # 1818 “<i>guiltiness</i>” Burnt # 6999 “<i>to drive out,</i>” “<i>be removed</i>”</p> <p>Christ declares that man has lost his ability to define how man governs man</p> <p>Events: Global village concept stripped nations of sovereignty 1/3 of world’s fishing grounds destroyed (more now) 1/3 part of the navies of the world do not now exist because of cutbacks due to end of cold war World leaders begin to have trouble due to discoveries of personal problems, finance & other - jailed</p> | <p>Second Vial: Rev. 16:3 “And the second angel poured out his vial upon the sea: and it became as the blood of a dead man: and every living soul died in the sea.” The word “sea” here means populations of peoples</p> <p>Christ declares that mankind has lost his ability to define abundance</p> <p>What Christ declares come to every person of every nation (becoming more personal)</p> <p>Moral fiber of world’s people’s was surrendered and the sins of Sodom were promoted Explosion of homosexuality and its issues, legal, moral, teaching, health People gave up and began to accept immorality & the Decadarchiy (tech) as central in their lives Spiritual death</p> |
|--|--|---|---|

1995 – Rivers & fountains of water

The voice of the third thunder

Came upon the rivers and fountains

Third set of 3 called by the Watcher of the West

Third Seal:

Rev. 6:5-6 “And when he had opened the third seal, I heard the third beast say, come and see. And I beheld and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat and three measures of barley for a penny; and hurt not thou the oil and the wine.”

Christ declares that mankind has lost its ability to define standard of living

Def:
Black – *merchant man*
Beast – *the wind*

Events:
Establishment of NAFTA, GAT, and many world trade alliances, world trade org. and world court. Set laws fixing prices with no subsidies.
World Bank, world congress, UN police & armies

Third Trump:

Rev. 8:10-11 “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp and it fell upon the third part of the rivers and upon the fountains of waters: and the name of the star is called Wormwood: And the third part of the waters became wormwood; and many men died in the waters because they were made bitter.”

Christ declares man has lost his ability to define how to provide for themselves and what He declares comes to every person in every town

Def:
Star - # 3598, from # 3558 a *tablet*
River - # 5104 *prosperity*
Fountains - # 4726 *happiness*
Wormwood - # 3939 *to be accursed*
Bitter - # 4784 *to rebel*

Many floods and droughts in this time; polar ice cap known to be melting and raising sea

Third Vial:

Rev. 16:4-7 “And the third angel poured out of his vial upon the rivers and fountains of waters and they became blood. And I heard the angel of the waters say, “thou art righteous, O Lord, which art, and wast, shall be because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

Christ declares that man has lost his ability to define judgment & justice

Def:
Blood – *to see the direction your life's heading ; # 1818, “guiltiness”*
Altar - # 739, *“the Lion of God”*
Shed blood - #

| | | |
|--|--|--|
| | <p>levels. Ferry in the North Sea sank drowning 1700 grandparents.</p> <p>People in Bangladesh dying of arsenic poisoning their water, but have no alternative.</p> <p>Fountains and rivers are life-giving (have feelings of happiness, purity & marriage) Now people are not receiving the benefit of these feelings – bitterness comes from the lack of those feelings</p> <p>More large oil spills in oceans</p> | <p>1818, from 1826, from 1820 “<i>destroyed</i>”</p> <p>Goker Harim III asked by Christ to request the Father to judge the nations.</p> <p>Many religions no longer able to give life, Religious persecution</p> |
|--|--|--|

1998 – Sun, moon, & stars

| | | | |
|--|--|---|---|
| The voice of the fourth thunder | Fourth Seal: Rev. 6:7-8 “And when he had opened the fourth seal I heard the voice of the fourth beast say, come and see. And I looked and behold a pale horse: and his name that sat on him was death and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the <u>beasts of the earth</u> .” | Fourth Trump: Rev. 8:12-13 “and the fourth angel sounded and the third part of the sun was smitten and the third part of the moon and the third part of the stars; so as the third part of them was darkened and the day shone not for a third part of it, and the night likewise. And I beheld and heard an angel flying through the midst of heaven saying with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound.” | Fourth Vial: Rev. 16:8-9 “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.” |
| Came upon the sun | | | |
| Fourth set of three called by the Watcher of the North | | | |
| Vision | Christ is declaring mankind has lost ability to define respect for life Def: Beasts of the earth – <i>sorcerers</i> Events: 1 million died in Ruanda; Lake Victoria contaminated with 700,000 bodies Death met with everywhere in the news: Mother Teresa, John Denver, Princess Diana. Airplane flew over many states in US filled | Christ declares man has lost his ability to define his environment “Where is the world going?” Many fires darkened the sky over many parts of the earth. Polar ice melting, ozone opening up, skin cancers, AIDS, natural disasters, ethnic cleansing and division Rash of disco fires killed hundreds | Christ declares man has lost his ability to define living and dying What Christ declares come to every individual Heat records Fires in US, Indonesia, Brazil & Greece darken the sunlight Ozone hole over Antarctic is now 3 times the size of U.S. |

with dead people;
another Australian
flight flew 3,000
miles with dead
Plane crashes, etc.
Columbine High
School shootings –
“culture of death”
Begin the rise and
fascination with
magic and sorcery

God began judging
the nations

2002 – Seat of the Beast

| | | | |
|--|---|--|--|
| First set of three Woes | Fifth Seal: Rev. 6:9-11 “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled.” | Fifth Trump: Rev. 9:1-12 “And the fifth angel sounded and I saw a <u>star fall from heaven unto the earth</u> ; and to him was given the key to <u>the bottomless pit</u> . And he opened the bottomless <u>pit</u> and there arose a smoke out of the pit, as the smoke of a great furnace and the sun and the air were darkened by reason of the smoke of the pit.” Read 3-12 | Fifth Vial: Rev. 16:10-11 “And the fifth angel poured out his vial upon the seat of the <u>beast</u> , and his kingdom was full of darkness: and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their <u>sores</u> and repented not of their deeds.” |
| Comes upon the seat of the Beast | | Christ declares man has lost his ability to define worship | Christ declares mankind has lost ability to define sanity. |
| The voice of the 5 th thunder | | | What He declares comes to every human thought |
| Church | Christ declares mankind has lost the ability to define true religion | | |

The 5th Trump is very sobering and it will not take long to realize the reality of what it is describing. It clearly validates the timing of this whole seal process. In this reading of 12 verses, Rev. 9:1-12, there are lots of new root words.

| | | |
|-------------|-------------------|---|
| Apollyon | # 623(Greek) | “destroyer” |
| Locust | #6767, from 6750 | “to rattle,” “shiver from fear,” “to redden the ears with shame” -a reference to those in the occult (rattling is associated with chanting curses) |
| Hair | # 8181, from 8175 | “brought fear” |
| Lion | #738 | “violence” |
| Chariot | #7393 | “to ride” |
| Teeth | #8150 | “to teach diligently” |
| Pit | #7585 | “hell” “the world of the dead” |
| Smoke | #6225 | “anger” |
| Furnace | #3536, from 3533 | “to bring into bondage” |
| Scorpions | # 6137 | “scourge” (knotted whip) |
| Grass | #2682, from 2690 | “boundaries” |
| Green | #7488 | “prosperous” |
| Iron | #1270, from 1269 | “to pierce” |
| Tree | #5712 | “peoples, multitudes, congregations” |
| Horse | #6571 | “a driver of a vehicle” |
| Sting | #6567 | “to wound” |
| Wings | #3671 | “overspreading” |
| Breastplate | #8302, from 8281 | “armor” or “to free” |
| Face | #6440 | “honorable” |
| Tail | #2180, from 2179 | “the hindmost” (i.e. follower) |
| Abbadon | #11, from 6 | “to wander away” “to fall away” |
| Forehead | #639 | “long-suffering” |

Here then is the reading of the 5th Trump with the root words, Rev. 9:1-12. Since it is so long I will comment on it sections at a time. This next whole section is describing terrorists. Their anger comes out of hell and it is rooted in great bondage. As this reading progresses this analysis will become more evident.

v. 1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him
was given the key of hell

This is a primary Biblical source to support the concept that Satan is a meteorite. This verse coincides with the reading in Rev. 12:7-12, which describes a war in heaven where Satan and his 1/3 are cast out of heaven. Read also: Isaiah 14:12-19, Ez. 28:12-19, and Luke 10:18. It is certain that this war in heaven was conducted during the first four seals. This idea is supported with the concept of the number four in association with the four directions, meaning something has come full cycle and now is complete. From this point there is no turning back – the devil is cast to the earth.

Things will be different forever!

v. 2 And he opened hell; and there arose an anger out of hell, as the anger that comes from great bondage; and the sun and the air were darkened by reason of the anger of hell.

v. 3 And there came out of the anger of those chanting curses upon the earth: and unto them was given power, as the scourges of the earth have power.

v. 4 And it was commanded them that they should not hurt the boundaries of the earth, neither any prosperous thing, neither any multitude of peoples; but only those men which have not the seal of God who is longsuffering.

v. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scourge, when it striketh a man.

All terrorist acts are meant to *torment* leaders of nations. They are not *killing* national leaders. I think the five month statement is saying terrorism has a defined duration.

v. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

The martyrs brigade, thousands strong, aren't they seeking death? How many of them are not thwarted and actually get to do it?

v. 7 And the shapes of those chanting curses were like unto a driver of vehicles prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

The words here are so descriptive: "drivers of vehicles prepared unto battle." What could describe suicide car bombers more clearly? This really shows how credible the double code is. These suicide bombers are thought of by those of the terrorist ilk as being like royalty and highly regarded. (i.e. crowns of gold) Photos of these bombers' faces are widely circulated and revered as heroes. Their families are paid thousands of dollars as a kind of reward. If you look at the original writing, the author saw them as monsters (locusts) but they were real, ordinary looking men (faces of men.)

v. 8 And they brought fear like the fear of women, and they taught diligently the teachings of violence.

v. 9 And they had freedom (no world sanctions), as it were freedom to pierce; and the sound of their overspreading was as the sound of the riders of many drivers of vehicles running to battle.

v. 10 And they had followers like unto scourges, and there were woundings from their followers; and their power was to hurt men five months. (Ref. 'tails', see also Rev. 9:19)

v. 11 And they had a king over them, which is the angel of hell (Satan, the meteorite), whose name in the Hebrew tongue is "the one who fell away", but in the Greek tongue hath his name "the destroyer."

v. 12 One woe is past; and behold, there come two woes more hereafter.

The reference here to "falling away" is to Satan falling from heaven with 1/3 of the angels (# 5894 Watchers.) While this section is an excellent description of terrorists (and the 5th Trump period coincides with their rise pretty well) it also forecasted the phenomenon of the popular rise of the occult in the world. Years before the 5th Seal opened, we talked about when it did open, the popularity of the occult would rise rapidly. During this seal period, 2001 to the present, there has been an explosion of the occult in the world. There are occult games, movies, whole sections in bookstores, clubs in schools, and most national leaders around the globe are discovering it as the force of choice in politics. They even created a special seating section at the Olympics for certain tribes' witchdoctors. Talk show openly interview witches and warlocks, and people are tuning in by the millions. Children can buy kits in any major bookstore to curse their parents, spells to put on someone they have a crush on; all sorts of sordid occult instructions are openly sold. This trend is going to multiply to lengths beyond anything the world has ever known this side of the Flood.

The 5 Vial Interpretation:

v. 10 And the fifth angel poured out his vial upon the seat of the one who wants to break down speedily, and his kingdom was full of darkness; and they gnawed their tongues for pain,

v. 11 And blasphemed the God of heaven because of their pains and their naughty, wicked plagues (see also Psalm 38:1-11) and repented not of their deeds.

There is an instructive prophecy in the Dead Sea Scrolls in the War Scroll, Col. 1, lines 3-5. In it I shall use the code again:

And after this war (the Cold War) the nations shall go up from there and the king of the Kittim shall enter Egypt (# 4714 = Mizraim, a word representing “the world”). And in his time he shall set out, the prey to violent fury, to battle against the kings of the north and in his anger shall seek to destroy and wipe out the horn of his enemies.

If you read this prophecy in conjunction with Daniel 11:40-12:3, then it can be understood what is behind the statement about the [beast] gnawing his tongue for pain. The Seat of the Beast is the home or personal territory of the Antichrist. He uses sorcery to accomplish his deeds, but when the Holy Watchers withdraw their support and things don't go as he wants he is very angry.

2005 – Euphrates

| | | | |
|--------------------------------------|--|--|--|
| Second set of Woes | Sixth Seal: Rev. 6:12-17 “And I beheld when he had opened the sixth seal and, lo, there was a great earthquake; and the sun became <u>black</u> as <u>sackcloth</u> of <u>hair</u> , and the <u>moon</u> became as <u>blood</u> . And the <u>stars</u> fell unto the earth, even as a <u>fig</u> tree casteth her untimely <u>figs</u> , when she is shaken of a mighty wind...(read rest)” | Sixth Trump: Rev. 9:13-21 & 11:13-14 “And the sixth angel sounded and I heard a voice from the four horns of the golden altar which is before God saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great River Euphrates...(read rest)” | Sixth Vial: Rev. 16:12 “And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the East might be prepared.” |
| Comes upon the river Euphrates | | | |
| Voice of the 6 th thunder | | | |
| Eternity | Christ declares the end of the domination of evil in creation Current period The earthquake was Dec. 2004 (caused the tsunami which killed hundreds of thousands of people) The Eerkodeshoi’s last great war to end the indignation – whatever it takes to bring Babylon crashing down Financial collapse Drought Things are now in place to give God back the world He created | Christ declares mankind has lost its ability to avoid Him The Great Forsaking | Christ declares man has lost his ability to define separateness from Messiah His declaration comes to every human eye as they see the Arm of the Lord revealed The Euphrates did dry up & they had to relocate hundreds of thousands of people |

This time I will use a different reference for black:

| | | |
|-----------|-------------------------|---|
| Black | #3878, from 3855 & 3836 | “earnestly, up early” |
| Sackcloth | #8242 | “to sift” (a mesh for sifting) |
| Hair | #8175 | “to bring fear” |
| Moon | #3394, from 3391 | “lamination” |
| Blood | #1818 | “guiltiness” |
| Stars | #3356, from 3554 | “to burn” |
| Figs | #8384, 8385, from 579 | “to contract with anguish” (prob. because figs shrink when dried) |

v. 12 And I beheld when he had opened the sixth seal, and, Lo, there was a great earthquake: and the sun was earnestly up early to sift those with fear, and it shone upon guiltiness

To me, this verse is saying that the sun/earth/creation is doing the earthquake. And what did the sun shine upon? Guiltiness. Thousands of children in the refugee camps surrounding the Indian Ocean were stolen and sold immediately following the tsunami. What kind of a people would, in a highly organized way, use such a disaster to quickly steal and sell children? It did, indeed, shine upon guiltiness!

v. 13 And that which burned in heaven fell unto the earth, even as multitudes of people contract with anguish, like when they are shaken by a mighty wind.

We do not approach this knowledge with fear or self-righteousness. Now we can know better how to provide a wholesome environment for our children through knowing these things. We do not see this whole process as the end of the world. It will certainly be the end of a very long standing world economic and political system, but it is also an exciting beginning for a new era for mankind. It's like the earth has a big boil that needs lancing. That is never fun – but it must be done. Now comes a new heaven and a new earth.

All in all, this information is very striking. The timing and the nature of the world's events, combined with the root word meaning all together form a pattern that is difficult to deny. When it is clear enough to accurately predict major world trends and events this knowledge is seen to be of good value. The message is sobering. Our world is not going to continue on like it is for very many more years. Our nation is going to be destroyed. Ethnic cleansing will sweep the earth. I would say anything and everything you see happening in other countries around the world will also happen right here in our country. It is frightening. The world's whole way of life is going to change dramatically. Can we just sit and do nothing and pretend it is all

going to stay the same? What can we do about it? The fact is, even without the violence and war, the change will be traumatic when people change from a job, money, stores, and nations, to living from what they produce, in what they can make for a dwelling for themselves, etc. The only way to prepare for such a traumatic change is to begin to find concrete ways to distance yourself from society at large emotionally, economically, spiritually, and socially. The only definition of Zion that exists in scriptural writing is found in a fragment of Dead Scroll from Cave # 11 (Kobelski p. 9.) “Zion is the community of the righteous, the establishers of the covenant; *those who do not walk in the way of the people.*” Simply put, Lot had to leave Sodom and Gomorrah.

2012 – the Air

| | | | |
|---|--|--|---|
| Third set of three Woes | Seventh seal: Rev. 8:1 “and when he had opened the seventh seal there was silence for about the space of half an hour.” | Seventh Trump: Rev. 11:15-19 “And the seventh angel sounded and there were great voices in heaven saying, the kingdom of this world are become the kingdom of our Lord and of his Christ. And he shall reign forever and ever...(read rest)” | Seventh Vial: Rev. 16:17-21 “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne saying, It is done.” Read rest. |
| Voice of the 7 th thunder | | | |
| Comes upon the Air | | | |
| Starting after the 6 th Seal time begins to change toward eternity (no idea how long this takes) | Christ declares mankind has lost its ability to exercise agency in the absence of the knowledge of God Sealed Portion gives account of this silence and the darkness being lifted from off the face of the Deep Mankind is fully in the presence of Christ and all the hosts of heaven when His Arm is revealed | Christ declares that the wicked have lost their ability to define their universe All people will acknowledge the justice of God Preparations being made for a new heaven and new earth (Arm of the Father) without the Decadarchiy and those who don't love God | Christ declare mankind has lost its ability to define its separateness from God What He declares come to be what presides over every human present moment of life Great 3 ½ year drought leads up to the Arm of the Lord being revealed which brings about the fall of Babylon After the fall of Babylon the Great Gathering begins - Kings of the East are those prepared to be endowed by AoL to gather God's children The great and final Judgment will come after the Great Gathering is complete and the Second Coming occurs The realization of the use of agency is presiding |

Explanation of Hebrew-English spelling changes

In our on-going journey as non-native Hebrew language users, we have once again made a shift in our use of the English alphabet to indicate the transliteration of Hebrew places and names in this text. This has been a long standing (and continuing) point of debate among members of our community from the very beginning of using the Urim to receive these ancient accounts. There has been a great deal of pressure applied to the Seer over the years to spell words this way or that way, according to the understanding and preference of the person applying the pressure. Some want accurate Hebrew transliterations (directly from Strong's Concordance), others have opted for using spellings from other scholarly texts, and still others want the words to be *said* properly, thus the need for a spelling that indicates the correct pronunciation.

After some discussion we decided that the most important point overall was that the words be pronounced correctly, because how the names of persons and places were received was by the Seer actually hearing the names while using the Urim. Later, we would often look up in the Strong's to see if we could find the name there. Thus the spelling debates would begin.

What we have ended up with, is actually a blending of these options. We found that in some of our previously printed texts, our attempt to spell the word in English actually caused the reader to mispronounce the word. For example, Maween (pronounced *ma-EEN*) was sometimes pronounced *ma-WEEN* since English speakers tend to pronounce ALL of the consonants. We originally added the W to separate the vowels, inadvertently giving our English readers a consonant to pronounce. We have subsequently changed the spelling to Ma'een to help correct this mistake.

Another example is the spellings for the Holy Watchers and the Fallen Watchers. These spellings have used the Greek plural ending *oi*, when in fact the Hebrew plural ending *iy* is correct and assists the reader to pronounce the words correctly. The spelling for the Holy Watchers has been changed to Eerkodeshiy, which is pronounced *eer-koh-DESH-ee*, rather than the incorrect eer-KOH-desh-oi.

At this time the names of the Eerkodeshiy have been left unchanged due to debate about the spellings potentially changing their meanings, rather than simply being an aid to better pronunciation. Some of their names have been difficult for some people to pronounce correctly as so we will include a pronunciation guide for them below.

Also below, is a short list of some of the name spelling changes we have made in this printing. Future printings of our others texts may end up reflecting these changes. We shall see.

We are all students in this process and ask your patience and forgiveness as we have tried to make this material available to the best of our continually changing understanding. Thank you.

Hebrew Names and Places Spelling Corrections list

| Previous spelling | New spelling | Pronounced |
|-------------------|--------------|------------------------|
| Maween | Ma'een | <i>ma-EEN</i> |
| Decadarchoi | Decadarchiy | <i>dek-uh-DAR-chee</i> |
| Eerkodeshoi | Eerkodeshiy | <i>eer-koh-DESH-ee</i> |
| Mychar | Mykar | <i>my-KAR</i> |
| Pethach | Pethak | <i>puh-THAK</i> |
| Ree | riy | <i>ree</i> |
| Kahee | Ka'ee | <i>ka-EE</i> |

Words **without** spelling changes that have often pronunciation problems:

| Name | Often pronounced | Correct pronunciation |
|---------|---------------------|-----------------------|
| Gavahel | <i>GAH-vuh-hell</i> | <i>GAH-vuh-ell</i> |
| Sarahel | <i>sair-uh-HELL</i> | <i>sair-uh-ELL</i> |
| Achee | <i>AH-kee</i> | <i>ah-CHEE</i> |

As you can see in the above examples, the H is a letter that is present but most often not pronounced. And in the name Achee, the CH letter group is pronounced with the *ch* sound in this case. However, in the case of the name Mychar and Pethach, the CH letter group is pronounced *k* like cat, which is why we changed the spelling. You can see our dilemma!



Little Book of John the Revelator
(original photo)