

# The Book of Remembrance of Moses

The Tablet of Gabriel  
The Book of the Law

Interpreted from the Tablet of Gabriel  
by means of Urim and Thummim

The Book of Remembrance of Moses

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**The Tablet of Gabriel**



*This book is dedicated to the people of Israel  
to assist them in their monumental task  
in these closing days of the dominance of evil*



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

*Special thanks to Jacob Torres  
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and sharing his graphic design experience  
in the illustrations.*

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Outside of receiving the Law, I consider this chapter to be the most important information viewed with Urim. The revelation here written by Ezekiel is absolutely stunning. He was a perfect scribe, and as such his writing is clean and definitive. All he wrote is carefully dated. It turns out that Ezekiel, in recreating and restoring the vision of Israel, defined Israel in terms of the ancient church in the time of Enoch and Melchizedek in every detail. It is right there in the writings of Ezekiel. And importantly, the glossators could not understand his writings enough to corrupt them. His writings remain one the purest expressions of any of the Old Testament prophets.

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## Ben Elim's Preface

*The Book of Remembrance of Moses* is the fifth and last volume in *The Book of Remembrance*. We didn't expect to have it. It may be of some interest to learn how we came to receive this volume.

At Ingathering in 2022, we had a mixed attendance of people from the 22<sup>nd</sup> High Priest community and some from the 23<sup>rd</sup> community. As we shared together and thought of how things may develop, we felt a surge of hope for Israel in these last days. We decided to go together to stand before the altar of the white stone and request of the Lord, using the elements of righteousness, that Anokeesed would find a way to bring the truth to Israel concerning the Law of Moses. The Law has been a hot item of dispute for millennia now. And we asked that the Lord would bring a renewal and a great awakening to all the dispersed and forgotten of Israel. I think it had already begun sometime before this, but we wanted to give it more momentum forward. Right after that, some well-known public figures endorsed the Israelite movement, and a real surge in awakening has been occurring since.

No one really knows exactly what the Lord said to Moses on Sinai or even if he received the Law up there. Someone suggested that I look with Urim, but I told them that no way am I worthy to do that. Sinai is the home office. And we all wondered how the Lord would achieve bringing the truth of the Law to awaken Israel.

A few weeks later, the Lord came to me, and He said that He wanted a *Book of Remembrance of Moses*. I could tell by how He described it as a *Book of Remembrance* that He wanted me to do it. I said, "Lord you know I can't do it without a source" It has been well established that I cannot just look to see what I may. Those were His instructions to me from the start in 1997.

So we decided to search for any possible source. It seemed reasonable that it would be a stone tablet like all the others, one written since ancient times. So we searched the internet, country by country, for anything that could even be construed to be such a tablet.

We didn't know exactly what to look for, but surely there would be something suggesting what we were looking for, especially since all the tablets we have share common symbols in writing. There were hundreds, if not thousands, of tablets. None of them suggested a possibility. We were discouraged. Nobody was advising me as to what to do, as such advice can only come from the Lord directly. I would never look with the Urim because someone other than the Lord asked me to. The Urim is His thing.

Time went by, and we were pretty settled that nothing would be forthcoming on the internet. And even if it did, we were sure it would be censored or held back. Evil is in charge of the internet. But the Spirit came to me again and asked me to look. And the Lord said He would open up, before my eyes, the Tablet of the Law.

So I decided to make the attempt. I had to have complete solitude and be outdoors in direct sunlight. I chose a place on a hillside where the children could not see me on their way to school. I took a pad and pencil. I didn't know what to expect. And I knew if anything was amiss that the Urim would not work. I have no control over the Urim.

I did my repentance and I looked. It turned out to be quite a simple matter. A tablet appeared before my eyes, and I drew it, every detail. The Lord said nothing until I had finished drawing it. The tablet had the tabs of Jeshurun on it. Then the Lord spoke, and He said, "I have bequeathed the Star of Elda upon my son Jacob. For the house of Israel is to be my emissaries of lovingkindness to the world." And He said, "Pay particular notice to the 5<sup>th</sup> and the 8<sup>th</sup> tabs. It is important that those two are correctly located." Those were the two with the lightning strikes.

I did not know what anything on the tablet meant except the Star of Elda was recognizable in the center of the tablet. I also noticed that the Repentance Tablet of Seth in *The Book of Remembrance of Enoch* has Cavah in a tree with the same twelve tabs. When I showed the drawing to people, they asked me questions, but I could only say I knew the center had the Star of Elda.

I found a good piece of red pipestone and cut the outer shape. When I thought to cut the stone thin like the others, the Lord said, "Do not lay your tool upon it." So this tablet is about 1 ¼ inches thick with the same width and length as the other tablets. I did not smooth the back or the front of the tablet as I had done the others. There was a thin layer of various colors on one side, and the other side was already flat. And as with the Little Book tablet, the colors show some meaning, just not as dramatically.

There has been a huge spiritual war against this tablet. Everyone in community has felt it. So we started scribing what was being seen with Urim right away. The Spirit was directing that we have people from both the 22<sup>nd</sup> and the 23<sup>rd</sup> communities to be scribes and observers. The folk who are at present laying the groundwork for the 23<sup>rd</sup> community will have the most intense task of dealing with the Law. And I'm sure they will find themselves in the thick of it as the newly awakened Israel comes to deal with how they will use and view this restored Law. We have found out that the Star of Elda represents the first and second commandments. And it also signifies that the eternal truth, of how Anokeesed views things, will be His spiritual gift to Israel, both in how He can reveal Himself to them (the right hand stone of the Urim) and how He loves them in spite of sin (the left hand stone).

It cannot be overstated concerning the importance of the truths that are brought forth in this volume. And corroboration for all of it can be found from many sources. This volume fulfills the Malachi chapter three prophecy fully.

This final volume adds perhaps the most critical parts of the information that the Lord has brought to the righteous and, most importantly, to Israel.

First, this volume has contributed the knowledge of the **twelve waymarks** of the pathway back to Eden. And it has shown how the **seven foundations** of Shabuwa have informed those waymarks, which results in the restoration of the original Law of Moses. And this volume has, by the ministry of Ezekiel, revealed **the twenty-two parameters** that will assure that the vision of Israel will be protected and maintained in all the times ahead.

It has emerged in many ways that this library is a restoration of the original Torah. It has brought deep insight into the account of creation and rich details of the period of the patriarchs. And there is much insight into the meaning and vision of Israel. And it has even brought, in some places, explicit instructions in how the ministry of Israel may proceed during these times of tribulations. The narrative often clarifies the rich meanings of the prophets, and even the life of Messiah has been augmented to bring additional meaning concerning His ministry. Added to that, there are several places where Anokeesed and Motsah share counsel and advice specifically for Israel and the righteous during these times we live in.

After receiving all of this by Urim over the last twenty-five years, I can say that this entire work has been aimed straight towards enhancing the spiritual leadership of the house of Israel in these closing days of the dominance of evil. The Lord even said that all that has come by Urim all during the course of the earth has been first for the benefit of Israel.

And I believe this is because Israel, since ancient times, has been charged with worldwide spiritual leadership. And I further think that, since the days of our first parents, the entire movement of Anokeesed to develop a holy people has been pointed to Israel.

As we came to the completion of this work, it was surprising to find that the Law was of a very ancient date, starting with our first parents. And more surprising still, from the very early beginning, the Law pointed toward Israel who, by in large, lived in the middle of history. The Law went through a long process to find the full expression in the contributions of Melchizedek and Zedeqetelebab. But it was always formulated to be expressed by Israel in the pattern of the personal character of Abraham.

And while many of the ideas expressed in this account seem completely unthought-of before, there are very many explicit statements in the Bible that attest to the validity of this record. And a person can read all their lives and not see the meaning in the words in those places. And when it is all put together, not only is this record amply attested to, the concepts opened up here are, at their face, reasonable and what real life would express.

Right from the start, this record has reflected the nature of the vision by Urim in the way it has presented real human life and experience. One can feel like they know those people who have been so long noted in the Bible but are often felt to be out of reach in our humanity. One good example that comes to mind is finding out that the Abrahamic Covenant was laid down

for him by his mother as she was inspired by the Holy Spirit. Here comes a mother-son relationship into this far-reaching and historical dynamic of covenant that has influenced tens of millions of people. And it smacks of reality, especially thinking of the typical Jewish mother.

And I suppose the most important value that emerges from this record is that the Law is, at its base, really the preeminent tool for a happy life in every way. The original Law is so much like our inner desires that call us to in our search for holiness. What kind of person, who would want to lead a life of purity and honest service to his family and people, could hate any of these forty laws? I must say it may be one who is bound more to tradition than to the revelations of God, as so eloquently cited by Malachi.

Now we can better distinguish between the clean and the unclean, between those who serve God and those who do not. This work can bring a new and special hope to those who are determined to give their lives to Anokeesed in effective service.

It is becoming more obvious, every day, that the traditional expressions of the world's religions have not and will not meet the spiritual and temporal needs of humanity of our present days, especially in view of the frightful downward spiral of all things good and right. I can think of nothing more worthy for a person to devote their life to than to move out to fulfill this restored Torah and sweep the earth with righteousness and truth. The result will be that latter-day Israel will produce Zion and come to comfort the poor heart of Anokeesed with the world-wide Gathering.

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 1

#### An Introduction from Motsah the Lamb to the Book of the Law

In our first session with the Urim for this volume, I didn't have any idea of how to proceed. What we received turned out to be the Lord's introduction to this Book of the Law. An account of how evil was formed, flowing out of the First Station of heaven downward toward the prison house, Senaseol, and the bottomless pit called Shakath.

#### 1 When the scribes were all settled

I put the Urim in place before my eyes  
and I waited a few moments to see what would happen  
and I am looking past the Urim out a clear window  
but I am not seeing what is there  
instead I am seeing an open field  
and as I search to get my bearings  
I see the Lord approaching toward me  
and He does not come as a brilliant presence  
but His manner feels like He is my elder and teacher  
who is entering His classroom

#### 2 And I see that He is carrying the tablet

which we have been calling the Tablet of Jeshurun  
in His left hand  
and His fingers hold the bottom of the tablet  
and it is leaning against His forearm  
and I began to wonder what He may expect of me when He paused  
and I said *Lord*  
*this is all up to you*  
and He shifted the tablet to hold it up to His chest  
and He began to speak  
and He said  
*I come here at this time with profound love for all of you*  
*because at long last my Father Anokeesed will be blessed*  
*and find comfort for His poor heart*  
*And this tablet is the Tablet of Gabriel*  
*And it will show forth the establishment of the Law*  
*which is the pathway back to Eden*  
*and into the arms of Anokeesed*

3 *And I am well pleased that here today*  
*there are those among the scribes who represent*  
*both the twenty-second*  
*and the twenty-third high priest communities*  
*And be assured that this day is well marked in heaven*  
*that the time has finally come to undertake the task of restoring*  
*a knowledge of the Law of Jeshurun to the world*  
 and at this moment I could feel His feelings with Him  
 and it was happily instructive for me  
 for I could feel His deep approval for those of us  
 who had for so long a time  
 kept ourselves from walking in the way of the people  
 and in this way made our best effort to not become spotted  
 with the corruptions of the world

4 And I could also feel His outpouring love  
 for others of us who had come out of the world  
 and were pursuing vital repentance  
 and the feeling of joy flooded over me  
 because He looked upon all of us as being equal  
 in our purity before Him  
 and His amazing grace  
 being applied in its fullness to every one of us  
 made us all equal in His sight  
 and His teaching went through my mind where He cited  
 workers all doing a different amount of time working  
 but they all received the same penny as their pay <sup>1</sup>  
 this parable is saying that in His gracious forgiveness  
 we all stand equal before Him  
 isn't He wonderful  
 and what I felt with Him  
 as He stood before us  
 was very comforting  
 and now  
 as the twenty-third high priest community begins to emerge  
 we are all gloriously one in Him

5 And the Lord said  
*There is no greater love that one can have*  
*than to bless my Father*  
 and I knew and could plainly see

---

<sup>1</sup> Matthew 20:1-16

that in His eyes  
He saw this entire undertaking of restoring the Law  
to be pointed toward comforting His Father  
and it was plain to see that He was engaged before my eyes  
in bearing the burden that He carries for His Father  
and in that moment I had the deepest sense  
that Anokeesed is the Father of all of us together with Him  
and our kinship with Motsah the Lamb sank deep into my soul

6 And it came to pass  
that the Lord clutched the Tablet of Gabriel to His chest  
and He loved it  
and He said what seemed to be a reference from Isaiah  
chapter eleven and thirty one  
and He said

*I will stand with this tablet  
for it to be an ensign for my people Israel  
And I will set my hand the second time  
to recover the remnant of my people  
which shall be left from Babylon and from the world  
And I will awaken them  
and gather them from the four quarters of the earth  
And at this time  
the awakening and gathering has already commenced  
And I shall assemble the outcasts of Israel  
and gather together the dispersed of Judah  
from the four quarters of the earth*

7 And this Tablet of Gabriel in my hand  
is an ensign to the nations  
It is even the Book of the Law  
which is the straight and righteous pathway back to Eden  
And the princes of Babylon will greatly fear this ensign  
which is the banner of the elect  
And they shall flee from it into their strongholds  
And the princes of Babylon are the rulers of the nations

8 And this tablet is as a flame of the light of truth  
which are the Father's lamps shown on the tablet  
there being four in number  
with two being founded upon the edge of eternity  
And it will be a voice that will call out to the house of Israel  
to come home to their Father Anokeesed at long last

*And Isaiah saw this day  
and sang a song  
and he was made glad <sup>2</sup>*

9 *And so now I come here this day  
to add my words as preface to this work  
as we begin to bring to light  
many truths about the long war against the Law  
and upon the house of Israel*

10 *And I am here today to begin my instructions  
so you and all my people can come to understand  
the nature of this hard struggle  
that has followed down through the ages  
to encompass the righteous  
And by understanding where these evil forces come from  
and how they function in their intentions  
my beloved ones can better withstand the onslaught  
in these days of coming tribulations  
And they can come to know what the Law is and how to keep it  
And Israel is called by a mighty hand  
And they will respond resolutely to come to my aid  
in my burden for my Father  
And a knowledge of Anokeesed will cover the earth  
as the waters cover the sea*

11 *And this Tablet of the Law  
has shone the light of truth three time since the beginning  
And it will shine the last time in these days of tribulations  
and on into the Gathering of my people into Zion*

12 *And the four lamps show forth the times  
that the Law in its purity  
has become known among men  
And each time that the knowledge of the Law has shone forth  
it has been to bless the purposes of my Father in creation*

13 *And it came to pass  
that the Lord looked upon me with compassion  
and He could sense that what was coming now would be hard for me  
and He said*

---

<sup>2</sup> Isaiah 12 may be an expression of this song.

- Will you go with me now  
and I said Lord  
I will go with You anywhere  
I won't go anywhere without You  
And the Lord said  
We will begin this journey of the vision  
in the First Station of heaven where the light of my presence  
and the love of my soul  
shine forth to encompass all who enter there*
- 14 *And we go now so you can be informed  
And look well at that which will present itself to you there  
And be attentive for the sake of my servant Jacob  
and the people of the covenant  
that I have made with our father Gabriel*
- 15 *And do not be overly dismayed at that which you learn here  
And remember that in the end  
the righteous pathway back to Eden will prevail  
to triumph over the evil that you will see*
- 16 *And it came to pass that the Spirit caught me up  
and the Lord and I moved together along a slight upward path  
and I could tell we were leaving the temporal world  
and the meaning of the term *natural world* being applied to Eden  
swept over me  
and all things temporal seemed to be alien  
to this spiritual realm that we were entering*
- 17 *And I began to see a light ahead  
as if it was at the end of a tunnel  
and it appears that we are approaching  
to pass through an entryway of some kind  
and as we get closer I recognized the oaks of Pethak  
and it begins to dawn on me just what is happening  
and for just a fleeting moment I wondered  
if when this was over I would still be sitting before the Urim  
or if this was *my* trip into the First Station of heaven  
but the awareness of the Lord being so close by my right side  
caused me to be aware that I was just here to be instructed*
- 18 *And as we moved forward beyond this entryway  
there opened up a vast place*

filled with people encountering the light of love  
and human emotion is flowing here with great intensity  
and in that moment I was reproved  
because I had become absorbed in what all this was meaning for me  
and I realized the Lord brought me here  
so I could learn important things that are not about me  
and I instantly repented  
and whispered *Forgive me Lord*  
and I turned my entire attention to observing  
what was being felt by those around me<sup>3</sup>

19 And I could tell

that many had been here for some duration of time  
and to me it seemed like it was pleasant enough for them  
and some new ones began to move up from behind us  
forward into the light  
and there were many different responses to the light  
and I realized that this is what we came here for me to see and learn  
and I became completely lost in thought  
in my observing the people around me  
and I became attentive  
and I realized we were moving from west to east  
and what was before all those here  
was like a morning sunrise coming up  
over the crystal waters of the edge of eternity  
and my mind immediately went to the image of the sun  
on the bottom of the Tablet of Gabriel  
and we literally had passed between the oaks of Pethak  
and I really believe  
that this portal is deeply embedded into human memory  
and that is why so often there are two columns  
at the entry way of buildings in the temporal world

20 And the Lord and I are politely moving among the people  
from west to east

and also slightly upwards  
and as I viewed the light of love arising over the crystal water  
the definition of a **sunrise** and a **sunset**  
was *the agency of mankind* in our daily life cycles  
and for some this was their first sunrise  
but for others it was their last sunset

---

<sup>3</sup> I did not recognize anyone I knew and I wasn't expecting to.

- 21 Now remember  
all mankind come to enter into the First Station of heaven  
no matter how righteous or wicked  
and we shall see now how all this comes about  
and the light is wonderful  
and nothing could be more comforting to me  
or more joyous to my soul
- 22 And I see many people coming in and departing  
either to the left  
or to the right to be closer to the light  
and the ones turning to the right  
go toward the south to the next station  
and I begin to consider what all this may mean  
when it is applied to the war on the Law and Israel
- 23 And as I look into faces  
I see for some a clear sense of relief  
and overwhelming joy to come into the light of love  
and finally come home to their Creator  
and they can rest at last from fear  
and the conditions of extremity that they were subjected to  
in the temporal world  
and for all who come here there is much surprise  
but for some what is to be found here  
is what they have expected all along
- 24 And these are the ones  
who are accustomed to being loved  
and of long habit of loving others  
and they bask in the light  
and no human heart has ever felt so much comfort  
and they look about and rejoice  
in what others are experiencing in the light  
and all their tears of sorrow are wiped away  
and replaced with tears of joy  
and the rest found for them in the First Station of heaven  
is sweet indeed
- 25 And it came to pass  
that I began to see that those rejoicing in the light  
that shone like a sunrise in the **east**  
were drawn in their souls to the *reproval of Anokeesed*

that called them into an awareness of how much He loves them  
and I know that no human soul in this temporal world  
can comprehend the true depth of that love

- 26 And as they are elevated to new heights of heavenly bliss  
they choose to turn to the right  
and be influenced by the feelings of Anokeesed in the **south**  
which are to fully come to *live their gift of life*  
and thus they enter into the Second Station of heaven  
and as they go to the right  
they cling to the light  
and they speak and sing of the light  
and they find joy in the company of those  
who move to the right with them  
and they are all one in the light  
as they leave the First Station of heaven  
and there is no alienation from any form love may take  
as they enter into the Second Station

- 27 And many others who come here also are very surprised  
and they do not feel companionship with those who are openly joyous  
and they feel that they are caught out in the open in the light  
and they fear that they are exposed to scrutiny in the light  
and they fear that the light can expose hidden things within themselves  
that had remained covered all during their earthly walk  
and they cringe with their expectations  
that they might be condemned and accused  
and shame wells up within them

- 28 And some who are afraid of the light can sense  
that now they will not be able to avoid reproof in their customary way  
and they begin to look around to find a way out of the light  
and to them the threatening light seems to be everywhere  
but they espy some shadows away to the left  
and it is the shade of some trees growing on a hillside  
and as the hill's shape bends around  
the shadow of the hill itself seems inviting to them  
and they feel repelled by the *reproof* coming from the **east**  
and would not consider using it  
to seek a new depth of their gift of life  
and they feel more at home with the shadows  
so they turn to the left  
away from *the gift of life of Anokeesed*

and they move toward the shadows  
and they move a little downward  
to the left toward the shadows

29 And when they turn away from the south to move toward the north  
they cannot hear the voices from the **south**  
that emanate with the feelings that call them to *live life charitably*  
and that would have them happily attached  
to the circumstances of their lives  
like a household with a father and a mother  
tending to their busy children  
and they find rest in the shadows  
and some few of them after they are rested  
look over to see the light shining on others  
and they find the courage to move back into the light  
to be vulnerable to the truth about themselves  
and in the First Station  
it is common to move back and forth  
between the light and the shadows  
and for these  
when they move back into the light  
they spend more time in the light  
and their adapting to the love of the light  
is a very joyous moment for the Lord

30 And yet again for some of them  
they remain afraid of the light  
and move deeper and deeper into the shadows of the hill<sup>4</sup>  
and they look with dread upon the rays of light reaching over the hills  
and there are just too many things inside them  
that they want to keep hidden from the light  
and they cannot hear the trees and the hills urging them  
to go back toward the light

31 And all these are now facing to the north  
and away from the south  
and they turn to the left again  
causing them to leave the First Station of heaven  
and now they are turned facing the west  
and they have turned away from the east which is behind them

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<sup>4</sup> Hills, in this case, feel man's government and that man is in charge, as in Isaiah 10:29, "the little hill of Saul had fled". Strong's #1390, *Gibeah*

- 32 And those who turn to the left  
away from the shadows the second time to find more darkness  
are not able to hear the marvelous voices emanating from the **east**  
speaking of the Father's sweet *reproval* calling out to them  
to know how much He loves them
- 33 And they cannot hear the voices  
which are calling out to them to really know  
how they and Anokeesed are doing as a Father and a child  
walking the The Way together  
and thus they are not able to take His hand  
in the midst of their fears
- 34 And those who are determined to safeguard their secrets  
who turn to the left the second time  
go down a little incline into what is called the prison house  
and it is called the prison house because it is so hard to leave it  
to find one's way back into the shadows  
and **Kokabel**<sup>5</sup> presides over the prison house with his corrupted light  
and he is the fourth inscribed after Semihazah  
and Kokabel is the prince of the god of forces  
who is their mighty god  
and not a God of Lovingkindness  
and Kokabel considers that the darkness there belongs to him  
and he lays claim to all who come into his darkness  
to be drawn to it
- 35 And now he has them in his darkness  
and he allows all those who live in his realm  
to have what they see there to be distorted  
by his strange glowing light  
and he rules with fear  
and his light prevents any knowledge of the truth of Anokeesed  
because those there use star gazing  
divination  
necromancy  
and magic that comes from his filthy light
- 36 And he is the father of false prophets  
and he likes to train soldiers to prey upon their enemies  
in the darkness of the night

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<sup>5</sup> Phosphorus

and he chooses for his companions  
those who are cunning and deceptive in the darkness  
and it was his voice that called out to those in the shadows  
to come hither  
and he is the master of secrets

37 And I wept before the Urim and said  
*I am so sorry for you Lord*  
and I could know what this evil meant to Him  
because He was still at my right side

38 And the Lord pointed for me to look further  
and I saw that many here with Kokabel came into the First Station  
being immediately angry and filled with rage  
that they had been brought into the light of love  
and these turned immediately to the left and passed the shadows  
to turn left again to enter into the realm of Kokabel  
and they had no second thoughts about being there  
and they felt at home in his false light  
and their decision for it was determined  
and consciously made

39 And it came to pass  
that I saw that those who came timidly into the prison house  
can only escape if they are willing to have their secrets known  
and are willing to account for them  
and the sweet Spirit of Anokeesed will come and rescue them  
and be gentle with them on their way back into the First Station  
but few there be that find it

40 And the prison house is a raucous place  
and they dispute one with another there  
and accusations and harsh words abound there in prideful hearts  
and they act hatefully toward those who find themselves there  
who want to go back toward the light of love  
emanating from the east  
and hatred finds fertile ground in the prison house

41 And I saw that those who came into the prison house willingly  
began to magnify their hatred and disgust about everything  
and they want revenge toward those who were their enemies  
but they could not find the means for revenge in the prison house

- 42 So they turned left again and went further downhill  
until they came to Senaseol  
and **Semihazah** presides over Senaseol  
and they hated the voices emanating from the **north** behind them  
calling them with strong voices to trust  
and believe on the Most High that there could be *hope* for them  
and reconciliation without revenge  
and for these there could be no turning back  
and for these who would not  
all hope was gone
- 43 And Semihazah is the master over temptations  
and he takes delight in base  
and gross  
and ignorant sins  
and selfishness  
and lust  
and greed  
and lying  
and theft  
and boasting  
and cheating  
are all very delicious to him
- 44 And his lying voice calls to those in the prison house  
who are hesitant to come to him  
and he invites them with the prospect of pleasure  
and dominance over their fellows  
and in Senaseol there are boisterous demands  
and loud shouts to comply  
and there is the heat of anger  
with no clear way to gain relief from it  
so it only grows and festers
- 45 And the lust for revenge and for the death of the righteous  
reaches new depths in Senaseol  
and they worship death  
and they desire to kill all those  
who they esteem as a thing of no worth  
and they begin to search for a way  
to avenge themselves on the upright  
and they find that there is not the means to do so in Senaseol  
so they turn left yet again

46 And they depart downward from Senaseol  
utterly rejecting out of hand the *forgiveness* of Anokeesed  
that the voices of the **west** are saying from behind them<sup>6</sup>  
and in the end  
all of these will be cast into outer darkness  
because they left behind any form of forgiveness  
and they enter into a place called **Shakath**<sup>7</sup>  
which is the bottomless *pit*  
and **Asael** presides over Shakath  
and Semihazah is afraid to go there  
because his base ignorance cannot compete  
with the cunning and deceptions practiced there  
against the righteous and the Most High

47 And the Lord looked tenderly upon me  
because I was weeping at the sight of such evil  
and He put His hand upon my shoulder and He said  
*Little son*  
*I am allowing you to see and learn*  
*of this place Shakath into which they are entering*  
*not to bring you sorrow but so you can learn and be informed*  
*concerning this last place the wicked go*  
*Because it is from here that the very wicked*  
*overcome their differences and join together*  
*to construct and implement the war against Israel*  
*and the Law of Jeshurun*  
*And it is here that they set in place*  
*their instruments for gleaning intelligence about the righteous*  
*in their plans to overcome them*

48 And because they are intermingled with the *Eerkodeshiy*  
*in the midst of creation*  
*they can gather intelligence so they can come against the righteous*  
*some generations ahead*  
*of important righteous individuals being born*  
*And they work closely together*

---

<sup>6</sup> They have rejected the feelings of Anokeesed in all four directions, going counterclockwise. Those who go through the four stations embrace the feelings of Anokeesed in all four directions, going clockwise. The direction of turning expressed here is the source of our altar protocol.

<sup>7</sup> #7843 and #7845, "a pit (especially as a trap), destruction, ditch, grave"

- 49 *And it is for this reason that during the Fifth Seal  
Michael cast them out from being in the midst of the Eerkodeshiy  
or that is to say he cast them out of heaven  
And they are against all things good  
And they fully intend to lay their snares for the righteous  
generations before they are born*
- 50 *And the primary way they accomplish this  
is by eavesdropping on the righteous  
**during important prophetic moments**  
And such moments are commonly ceremonies of passage  
For example when **Mira**<sup>8</sup> was born  
it was prophesied that she would be the mother of an archangel  
who would shepherd and rule  
with the spirits of those who have found eternal life*
- 51 *And with this intelligence Asael  
whose primary hatred is against women  
conspired to make Mira a slave  
But I intervened to save her in answer to the prayers of her parents  
And she became the mother of Shûm  
And for this reason Shûm and Shem had hidden names  
And you will see that because of the prophecies about Shayiree  
his family was severely attacked  
in an effort to prevent the law coming forth to Abraham*
- 52 *And I saw that when they were cast out of heaven  
the deception and cunning of the Decadarchiy in Shakath  
reached the limits that evil can go  
and the power of their agency began to be expressed  
**in their gaining intelligence  
through the possessions of the wicked  
during tribulation times***
- 53 *And upon seeing all this my spirit wilted  
but the Lord said  
Be not dismayed  
because **I have bequeathed the Star of Elda upon Jacob**  
who is my servant Israel  
And the Star of Elda is the elder Urim*

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<sup>8</sup> Strong's Hebrew #4829 "feeding," from #7462 "to rule, to tend a flock, shepherd."

*through which all the Urim of the righteous have looked  
during all the course of the earth  
And all truth brought by Urim is firstly intended to empower Israel  
from the first Urim to the last*

- 54 *And the star is composed  
of the two stones of the Urim being brought together  
And when separated a little  
there is a little vertical line of space between them  
How sad it is that the Star of Elda is sometimes mocked  
And the stones of the Urim of the Presence  
are on five of the heavenly tablets to form the Star of Elda  
And they represent the vast power of the truth  
as seen through the eyes of Anokeesed  
that comes to the one who is using the Urim  
And the Law of Jeshurun is made plain  
by the truth that emanates from the Urim  
that Anokeesed has given unto those in the Holy Order  
throughout the course of the earth  
And the light of truth there is strong and cannot be overtaken  
when the righteous cling to the Law of Anokeesed*
- 55 *And all the inhabitants of Shakath  
who are the Decadarchiy and the wicked of mankind of the ages  
are of a small stature  
the same as hidden stones of the earth  
And they are not all encompassing  
like the mountains  
oceans  
rivers  
and all the Eerkodeshiy*
- 56 *And all who dwell in Shakath are **afraid** of the Eerkodeshiy  
And all there are **terrified** of Jeshurun  
and the power of the Law  
And they are **angry** at Shabuwa which informs Jeshurun  
And all this is because Jeshurun is the straight pathway  
back into the presence of my Father  
And it is The Way  
and the only Way  
And it has been so since ancient times  
And The Way has been guarded since ancient times  
by the powerful forces of the Alliance of Heaven*

*which includes the righteous of all ages*

57 Now the reason the inhabitants of Shakath **hate Shabuwa**  
*is because it joins together the righteous and the Eerkodeshiy*  
*in the bonds of rich affection*  
*And Shabuwa is a holy force that they cannot overcome*  
*And the light which shines forth from the flame of truth*  
*is a formidable force that reveals*  
*just how unclean and despicable the wicked are*  
*and how alien they are to the creations of Motsah*  
*which are composed of the very being of Anokeesed*  
*who is the Great Holy Most High One*  
*because He is Lovingkindness*  
 and with these words  
 I gained a confident composure

58 And the Lord continued and He said  
*I have brought you these instructions by way of introduction*  
*so my people can know and come to realize*  
*how intensely the forces of evil are against Israel*  
*and the Law of the holy straight path*  
*And their intensity and cunning with great deceptions*  
*will only grow during tribulation times*  
*And unless my people are obedient to all I have brought to them*  
*by my Spirit and through Urim*  
*the threats they face will only grow*  
*to be more and more effective against them*

59 So here are some essential instructions  
*to follow the **seven foundations of Shabuwa***  
*that will be a strong help for them*  
*Diligently and selflessly establish*  
*and safeguard repentance that maintains the **sanctity of marriage***  
*by daily harmony in the home*  
*And see that there is no discord in any worship*  
*or ceremony of healings*  
*and in all your deliberations<sup>9</sup>*

60 Remember to fully engage with **The Man in element**  
 And follow closely with the Second Foundation of Shabuwa

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<sup>9</sup> Discord in any ceremony opens doors for evil to know what they will use against you.

*together with the points of the Law that arise with it  
And this is so you may avoid the kinds of trauma  
that my people experienced in the land of Shephelah*

- 61 *And walk in perfection of way in the Law  
to the very best of your ability  
always being intent for your love for the Law  
to not become superficial  
but with your daily lives fully engaged in repentance  
that is connected to forgiveness  
And in this way  
**salvation and redemption** can flow easily to you*
- 62 *And for the safety of my people in curtailing the evils of Shakath  
**decisively move away**  
**from any friendly relationships with the Decadarchiy**  
**which are the possessions of the wicked in tribulation times**  
and their spirits of that which they teach  
And in this way my people may be hidden  
from the surveillance of those in Shakath  
so that they can fulfill their **visions of created purpose***
- 63 *And remember  
the Day of Instruction at Shabuwa sets in motion forces  
that will lead to all the designs of evil coming to naught  
in a moment suddenly  
as it did in the days of Noah  
And be liberal in your application  
for the protections of the Alliance of Heaven  
For they stand at the ready to help you to join  
with the spirits of life in creation with your **feelings**  
And in this way  
if you do all these things  
when I call  
you can answer being led by my **Spirit***
- 64 *So now little son  
as the vision unfolds coming from the Tablet of Gabriel  
my people will receive vital information and instructions  
in how the war against Israel and the Law has proceeded  
down through the ages  
And in this way the righteous in these days of tribulations  
will know better how to proceed*

*and importantly  
how to keep the Law  
for the sake of the righteous finding **rich purity** for their souls*

65 *And in this matter of the Law  
and the end time mission of my people Israel  
many kinds of helps will become known  
and a new understanding will abound all over the earth  
and I thought to myself  
No wonder the princes of Babylon fear the ensign  
and are so determined on the destruction of the Law  
and have so successfully curbed or eliminated it  
during the course of the earth  
And they have thought to kill the Law at its roots*

66 *And the Lord finished His speaking  
and He said  
And now when we meet again to come together in the vision  
I will bring teachings about the first time  
the flame of the light of truth in Jeshurun shone upon the earth  
Amen*

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 2

An account of the original establishment of the Law of Jeshurun during the first generation of mankind and of the origins of the three stations of evil. An account of how evil viewed the Law of Jeshurun, and of how evil can know to come against people before they are born, and of how Enoch protected The Way.

1 And it came to pass

that the presence of the Lord departed away from before the Urim  
but a strong presence of His Spirit remained upon us all<sup>10</sup>  
and I wept much at the thought of so much evil  
coming against Israel our beloved  
and against the Law of Jeshurun

2 And my legs were weak

from my encounter before the Urim in my grieving  
and I had to have assistance to walk back to my seat  
and it was difficult for us to return to our usual daily labors  
but the Lord was urgent that we continue with the vision without delay  
so we set a time and we all assembled again before the Urim

3 And it came to pass that as I looked

I saw the Lord standing over a man lying on the ground  
and the Lord is very sorrowful  
and the Lord looked my way and He said  
*I came here to be with you today  
to open up to you the very inception of the Law of Jeshurun  
in a day before it came to be thought of using the term law  
And at this very early time I can instruct you  
about the decisions that were made by both the righteous  
and by the sons of perdition*

4 And I see the man on the ground here before us

is Mattaniah  
son of Yaatsekawd  
and I see his hair is matted with blood  
and the Lord said  
*Events have transpired here  
that are to become the foundation of that which evil will do  
against the king of Jeshurun*

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<sup>10</sup> There were twelve of us present.

*against the Law of Jeshurun  
and against the God of Jeshurun  
and against the man named Jeshurun  
and against his people Israel<sup>11</sup>*

*5 And these events that you will see in the vision will reveal  
that important **decisions** by the intervention of agency have been made  
and identities have been selected  
by both the righteous and the wicked  
And their purposes both for good and for ill  
have been set in motion for the long duration of the earth  
starting with these events now to be unfolded before you*

*6 And it is important for my people to learn how the conflict all began  
between the forces of light and the forces of darkness  
so that my people Israel through understanding and faith  
can overcome to accomplish their vision  
And the truth will empower them  
and understanding will bring them wisdom  
And when it is their time to perform their vital work for my Father  
they can come prepared in all things  
And they can rightfully anticipate the course  
that evil will take against them and thus arise victorious*

*7 And I see others coming upon Mattaniah lying there  
and they are very afraid  
and they approach to view him as though there is danger  
and they discover that for a distance around him  
that there are other pieces of stone that fell from heaven  
other than the one that hit him to strike him down  
and the realization and the memory came into their minds  
that such a rock had fallen from heaven in Eden  
and word spread quickly  
that such a rock came again into their midst  
and everyone wondered what it could mean  
and upon hearing of it  
some wondered if their world would change again  
as their mother reported  
and there were two who had heard it fall  
and saw the streak of light  
and it fell in the middle of the day*

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<sup>11</sup> See Deuteronomy 32:6-9, 15; 33:4-5.

a rock from heaven had landed upon the earth  
and people asked *How could a rock get up there*

8 And no one knew what human death was  
and none of them had ever known anyone who had died  
or heard of it  
and they kept waiting for him to come back to life  
and Nephesh<sup>12</sup> poked him with a stick and he did not respond  
and they said they did not know a person could end  
but clearly Matteniah ended  
and after a few days they all knew  
Matteniah would never get up and walk again upon the earth

9 And they all asked *Will we end too*  
and the parents could not answer the questions  
of the children of Matteniah  
and in her grief Sephi went and stood by him  
and she was stupefied  
and became insensible from the pain in her heart  
and she could not speak for many days  
and some wondered if she would ever speak again  
but after a time she was heard sobbing  
and through her grief  
she came to be able to speak again

10 And through all this Kenneh was astonished  
because he did not know of death either  
and he had exhibited spells of intense hatred when he was alone  
and there were those who would hear him chanting his hatred  
and all the mothers would keep their children away  
from coming near him  
and nobody knew what his behavior could mean

11 And Semihazah had whispered in his ear  
that if he would give his brother a new name  
and use hateful feelings for him when he was alone  
then Matteniah would relent and give him his wife  
and he named Matteniah **Abel**  
which means someone who *needs to be replaced*  
and the people heard him repeating that name over and over again  
during his spells of hatred

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<sup>12</sup> Nephesh was the one who would be used for the waymark of the Resurrection.

and Kenneh would magnify his feelings of hatred with clenched teeth  
and by his chanting for several days before Matteniah was ended

- 12 And Semihazah delighted in his hatred  
and he expected Matteniah would hate in return  
and that by the means of hatred abounding between them  
he would find a permanent place in Moladeth  
but no hatred came in return  
and there was no retaliation  
and Matteniah could feel all these terrible feelings coming toward him  
but he never thought to hate back  
and he did not know such feelings could be a force to feel

- 13 And by the behavior of Matteniah  
Kenneh knew that the hatred he was sending was being received  
but he did not intend or desire for Matteniah to die  
because Kenneh did not know what death was  
and he believed the whispering of Semihazah in his ear  
that he would end up with his wife Sephi  
and her twin sister Azura also  
and the object to have these two women as his wives  
was for self-aggrandizement of having for himself  
the only known twin girls to be born upon the earth

- 14 And it came to pass that when Kenneh began to realize  
that which had transpired  
he was stricken with shame  
and Semihazah did not know that such a thing as shame existed  
and he was heavily drawn toward it  
and it was as though he immediately became fixated upon shame  
and he was overjoyed at this new discovery  
and Semihazah made shame  
the central feeling he would seek to feed on  
among mankind upon the earth

- 15 And after he discovered shame  
he would use every means at his disposal to bring it about  
and over time he learned to make shame a lifelong experience  
of those who followed after self-glory  
and he would come to use every means  
to bring shame to a fullness in suicide  
so the behavior of liars  
and thieves

and braggarts  
and ignorant ruffians  
and fornicators  
and all such things may lead to the fullness of shame  
and as it would happen  
as **Semihazah** found continuing opportunity to bring shame  
he was able to establish **Senaseol**  
and now he had a place in creation where his craftiness could flourish  
and he could kill with death

16 And the delight of Semihazah to have a foothold in Nod  
was soon to diminish because he lost his newfound foothold  
because Kenneh and all his family were preparing to leave  
and Kenneh and his family were the only ones to have shame  
and there was no shame left in Moladeth  
so Kenneh who was now named Cain<sup>13</sup> ruled over Semihazah  
and Semihazah was obliged to follow out with him  
if he was to continue to feed upon the shame of Cain  
and when they all departed  
Semihazah looked upon all those leaving  
and he declared *All these are mine*  
*And they belong to me*  
*and they will be my kingdom*  
*and I shall rule over them*

17 And thus did Semihazah formulate his new identity  
and with the hatred of **Cain**  
the dimensions of his kingdom were set for the duration of the earth  
and *striking with chanted hatred* became the desired way of evil

18 But there was another set of eyes watching  
all that has been thus described  
and they were looking with cunning avarice  
and it was Asael  
and shame was not that which had his interest  
but he was drawn to the fear and to death  
and Asael had not known of death before either  
and he became instructed  
that this new found source of pleasure in death came about  
in a conflict with men over a woman

---

<sup>13</sup> Cain, Strong's #7013 "striking fast" from #6969 "to chant"

- 19 And **Asael** decided that he wanted  
war and the beautification of women  
as his primary source for his power in the earth  
and he set his place in creation  
and established the *pit* named **Shakath**  
and his new identity and name became **Belial**  
but the new identity of Semihazah came from his delight  
in accusations  
and bickering  
and arguing  
which can always lead to hatred and shame  
and his new name became **Satan**
- 20 And these two forces that these evil ones came to identify  
have endured all during the course of the earth  
unto this day  
and they both had as their beginning  
this terrible tragedy with our first family  
and this is how both Senaseol and Shakath came into being  
and how the war against all things good would be constructed  
and put into place against the Law of Jeshurun
- 21 And for all this it may seem  
that overbearing forces of evil were now prepared  
to gain the upper hand all during the course of the earth  
but at this time there were other decisions also being made  
and forces of holiness being put in place also  
that would abide for the long duration as well  
and you will see that in the end come what may  
the Law of Jeshurun and those who walk in it  
will prevail to triumph over evil  
and all that I heard the Lord say became a comfort to my soul
- 22 And I now see Yaatsekawd crying  
standing over his son lying upon the ground  
and he continued his mourning  
and on the seventh day of his grief  
he heard a Voice calling out  
and the voice was that of the Lord  
and it called *Gabriel*  
and Yaatsekawd answered  
*It is I only Lord*  
*Only I am here*

and the Lord asked  
*Who are you*  
and Yaatsekawd was startled and he said  
*I am Yaatsekawd*  
*the first man to make a pathway upon the earth*  
*and the first man to counsel righteousness in creation*

23 And the Lord answered  
*It is well spoken*  
*How will you counsel your children*  
*seeing you are their father and your name is Yaatsekawd*  
and this message from the Lord  
sank deeply into the soul of Yaatsekawd  
even to the center of his being

24 And it came to pass  
that Yaatsekawd pondered all that the Lord said to him  
and he remembered vividly all the counsel  
the Lord had given them in Eden  
regarding using all the spirits of life that were put into all things  
according to the definition that they had received  
and that to do contrary to this was rebellion against Anokeesed  
and in the night he went walking  
and the moon is full  
and he is on the path that leads to the lower pool  
and he intends to go there to be with Motsah the Lamb  
who is The Man in all things  
and who is in the Living Water  
and I see the moonlight shimmering upon the pool

25 And in his pondering  
his thoughts were to the Lord  
and the Spirit said  
*Heretofore you have always considered*  
*to use the spirits of life in creation as elements of righteousness*  
*But are not the spirits of life expressed in your children*  
*righteousness also to be used properly*  
and upon this advice by the power of the Spirit  
Yaatsekawd stood up with his arms out stretched  
and he softly sang a song of praise  
and the Lord calls it the Song of Gabriel<sup>14</sup>

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<sup>14</sup> ¾ time, 80 bpm, 7 verses, drum heartbeats

- 26 And Yaatsekawd determined  
 that he would use his sons as the element of righteousness  
 to establish a holy pathway back to Eden  
 and into the presence of Anokeesed  
 and he said  
*It will be a pathway of righteousness  
 and The Way that is straight*
- 27 And he said *I have chosen my path  
 and my path leads to righteousness  
 Anokeesed has created me to do this  
 And He gave me this task  
 and it is what I have lived in the temporal world to do  
 And each of my sons have been given a purpose in creation  
 and a name that defines it  
 And I shall prepare now to use them as my element of righteousness  
 to establish for Anokeesed His pathway back to Eden<sup>15</sup>*
- 28 And the Lord was waiting for him at the upper pool  
 and Yaatsekawd told Him of his plans  
 and the Lord said  
*As you do these things  
 you will be dividing the righteous from the wicked  
 and from that I understand that since the beginning  
 walking on this pathway is a vital force  
 that both gathers the righteous together  
 and separates the wicked into separate camps  
 in the eyes of all those in the Alliance of Heaven*
- 29 And the Lord went on to say to Yaatsekawd  
*Your division will be sorely pressed during the course of the earth  
 But help will come  
 And there will arise a strong one<sup>16</sup> who will also divide in creation  
 And he will write helps upon stone  
 that will support this division you will make  
 And after him one<sup>17</sup> will arise  
 who will finish the pathway in its final expression  
 by establishing the fruit of the tree of life  
 And he will be one whose name will declare*

---

<sup>15</sup> He was thinking of the condition of Eden, not the place.

<sup>16</sup> Enoch

<sup>17</sup> Melchizedek

*that the One who guides will be all righteousness  
And by this pathway which you will establish  
many will choose to not walk in the way of corruptions  
that are among the people of that day*

30 And it came to pass that on a certain morning<sup>18</sup>

Yaatsekawd called all of his family to come together  
and he sent word to all their dwelling places  
and he said

*When the sun is at its height in the sky just above the horizon  
we will assemble at the upper pool*

and he informed them of the task that lay ahead for them  
and many wondered at his words because at this time  
there was no form of worship that all the people did together  
and his idea of using people as the element of righteousness  
was new to them  
and some began to understand  
that people stand before Anokeesed like all creation  
and they each one have a definition in righteousness  
and they all began to think about the names they had been given

31 And I began to look as they were assembling

and I could discern that upon the hillside  
above the terrace that held the upper pool  
there lay stones of Asael

and Asael and the spirits of his fellows remained after Kenneh left  
to look at all that would transpire under the hand of Yaatsekawd  
and they looked narrowly upon all they saw  
and the evil ones could not anticipate the strength  
of the powers of holiness that were about to be set in place  
by our first father

32 And all the spirits of evil

looked upon Yaatsekawd as the least of all men  
because he was so gentle and quiet  
and his speech was not as other people  
because he often chose to speak only the words he heard  
from the mouth of Anokeesed in Eden  
but you will see that our first father was indeed  
one of the most spiritually powerful men of the Holy Order

---

<sup>18</sup> He did not know it, but it was the very day that would later be established as the Day of Instruction, or Shabuwa.

ever to come into that order

33 And starting with his first memory in Eden  
he had lived all his life in the face to face presence of Anokeesed  
and by his righteousness and obedience  
he was a principal force to transform Olam into Eden  
and from what I have seen of him with Urin  
I doubt that he or Cavah ever sinned again after they left Eden  
and most of his repentance was not for sins  
but for being able to always walk in the perfect will of Anokeesed

34 And it came to pass  
that his sons all came with their families except Kenneh  
for at this time all his family had departed away  
and the breakup of the people was very frightening  
because nothing like it had ever happened before  
and all the human beings they knew  
had all lived in the same place since the beginning  
and it seemed that it could not be known what would happen  
to someone who went out into unknown regions  
and no one knew what could be found in places  
where people had never been  
and so the breakup of the family had deep and lasting effects

35 And I saw Yaatsekawd and Cavah weeping  
because for them it felt like life was overtaking them  
and I see the family of Kenneh departing  
and two little children are tearfully waving goodbye to each other  
and one who is staying  
is **the grandson of Chathan named Reshuya**  
and the one who is leaving  
is **the granddaughter of Kenneh named Awkhoo**  
and only Anokeesed knew the meaning of their goodbyes  
and I know that they are the rightful companions for one another  
and that by the hand of Anokeesed  
they will find each other in a future day  
and they will perform wondrous works of righteousness for Him  
and thus in the wonderful grace and compassion of Anokeesed  
the two camps would come back together for good  
and in their union  
evil will once again be subdued  
and surely this must be a part of the grace Motsah has for Kenneh

36 And it came to pass that I could feel  
that all the people had in their minds  
this new development of separation as they came to this assembly  
being summoned by their old father  
and somehow they could all sense that their coming together  
would address this new development in the family  
and Yaatsekawd was being a true father under these circumstances

37 So while evil was using this tragic murder  
to formulate new identities  
the righteous were also setting in place the very foundations  
that would come to answer and block anything evil could do  
and a new identity called the Holy Order was being formed  
and Yaatsekawd had the new name of Gabriel  
and the awareness that each person has a vision of created purpose  
became a new identity to the righteous

38 Now understand that all the people who left were not evil  
but because of the shame  
it was felt that the whole family had come under the cloud of it  
and some felt shame as a family  
and the shame was so new and unexpected that it overpowered them  
and when they left  
the feelings of shame literally went out with them  
and everyone could feel it leave  
and Semihazah went with them to follow his lusts

39 And so the spirit of expectation surrounded all  
who assembled at the summons of their old father  
and Yaatsekawd began to address all his remaining children  
and he brought words of comfort to them  
and he said  
*Children we all yet remain in the presence of Anokeesed  
And we will carry on with our lives  
together with Him in creation like we always have  
And the world will not change for us  
like it did when the stone of Mowtsoor the Decadent fell into Eden  
I am your father  
And I have called you here to counsel both you and all creation  
And we will identify and set in place this day  
your pathway back to Eden  
to safeguard all of us against continued separation  
And we will all follow this pathway faithfully*

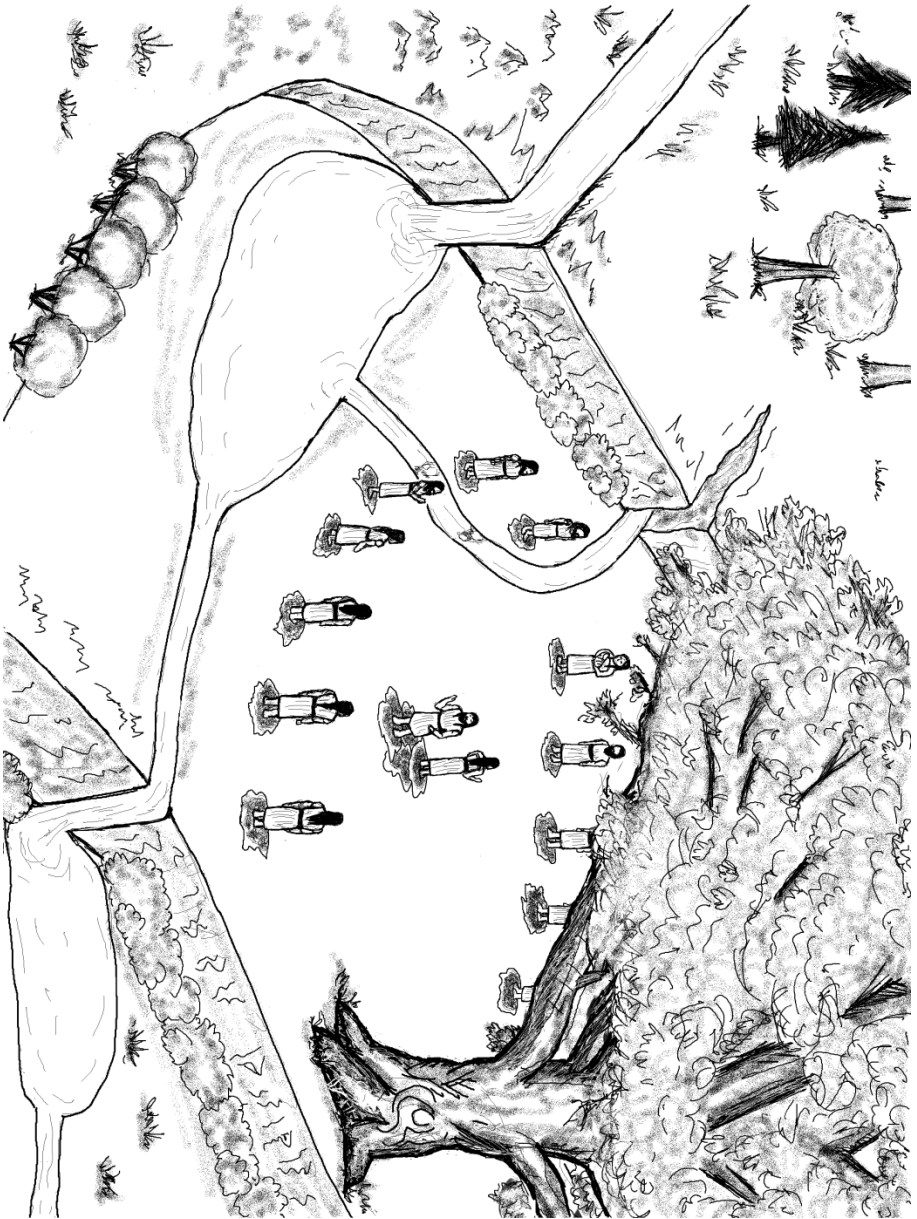
*and everything will be well with us  
And I know His happiness will follow with us  
on our righteous pathway  
And by this means  
your children and your children's children will be happy  
and live their gifts of life in wellbeing together upon the earth*

40 And Yaatsekawd continued and he said  
*I have determined that the pathway back to Eden  
will have twelve ways which we will mark that will always ensure  
that all who walk in The Way will be guided in their walking  
so they will not stray and be lost to their gifts of life  
And Anokeesed has told me  
that we all will end our journey here in this world someday  
and we will return to Eden  
And our pathway is our safeguard that we will not lose our way  
and Yaatsekawd ended his little speech*

41 And I see the place where the pathway is to be established  
and water is flowing over the brink to form the upper pool  
flowing from east to west  
and it continues flowing west  
to fall over another brink to form the lower pool  
and it is a double waterfall  
and on the north side of the upper pool there is the cavity in the rock  
that is the residence of Yaatsekawd and Cavah  
and the water of the pool is just a few steps out from their entryway  
and looking south there is a large expanding terrace  
between the pools extending southward  
and I can see dwellings made of grass in the distance  
and the terrace gets wider as it is seen to the south

42 And on the south of the upper pool close by  
there is a large tree growing against the brink  
over which the water flows to form the lower pool  
and this tree is a large old oak tree  
and its shadow in the afternoon sun  
spreads itself gracefully across the terrace  
and all the people are assembled in the shadow of this tree

43 And Yaatsekawd said  
*The Spirit Ka'ee has told me  
that each of us have a righteous definition from Anokeesed*



**Yaatsekawd Establishing the Law**

*like this old tree  
 And just like we use this tree  
   according to the spirit of life it has been given  
 all of us can use our lives  
   according to the spirit of life we have been given  
 And so this day I will use my sons according to their names  
   to show the way upon the path of righteousness*

- 44 And I see Yaatsekawd pointing  
 and showing each man where to stand  
   on the edge of the shadow of the tree  
 and all the people know the meaning of what he is doing  
   because they now see their names to be expressing  
     who Anokeesed made them to be  
 and he lined up his sons starting on the southwest side  
   and moving around to the northwest side  
 and he and Cavah sat in the middle upon sheep skins  
 and each man stood upon a sheep skin  
   with his family seated round about him
- 45 And each man stood and faced the middle  
 and Yaatsekawd went out to one at a time  
   and **sprinkled element on their feet**  
   and spoke to them individually  
 and all were very quiet to listen  
 and I see that the two in the east have their feet beside a little stream<sup>19</sup>  
   seeping out of the cliff going into the pool
- 46 And I am very interested to hear what Yaatsekawd will say  
 as he performs this ceremony  
   because he is a man of few words  
 and I have never witnessed him speaking  
   the deeper things on his mind  
 and to me he represents  
   the ultimate expression of pure righteousness coming out of Eden  
 and I have for a long time wanted to know how he thinks  
   and how such a pure and righteous mind conceives of creation  
   in relation to Anokeesed

---

<sup>19</sup> On the Tablet of Gabriel, the two waymarks (power and glory) represented here are associated with the Final Judgement. At that time, Motsah the Lamb will be the Advocate for all who come there. And this flowing stream is a language of glory.

and we have learned that the **eternal truth of Anokeesed**  
can best be described by his and Cavah's view of the world

47 And it came to pass that Yaatsekawd addressed Anokeesed  
and the strong presence of their Father at the edge of eternity  
swept heavily in upon the assembly  
and it wiped away all fear and sorrow  
that had been so hard upon them with the breakup of the family

48 And Yaatsekawd walked out from the center and stood before **Asher**  
and he said *Asher my son*  
*every rock in this brook of Simca is where Anokeesed has placed it*  
*And every tree is growing in the place where Anokeesed has given it*  
*And the hills and valleys likewise*  
*But he gave you feet*  
*And he placed your feet upon the earth*  
*And all those living spirits in creation without feet*  
*remain where they have been placed*  
*And man alone has been given to have **dominion** over creation*  
*And we can move rocks and plant trees*  
*and move with our feet to choose which hill or valley to walk on*  
*And more importantly*  
*we can choose which pathway our spirit travels upon*  
*And it is the desire of Anokeesed*  
*that all the feet of His children walk on the pathway*  
*that lead to life and happiness*  
*and that each and every one of them find their way back*  
*to live with Him*

49 *And in my life*  
*I have come to know that all pathways do not lead to Him*  
*And some become lost without a Way*  
*And the spirit of life in each person*  
*is known to be just the way they have been created*  
*And they are not alike*  
*because Anokeesed has so many ways that please His heart*  
*And He delights in the great variety in creation of all things*

50 *So each person must find the path of righteousness in their own way*  
*But there is only one pathway that leads back to Anokeesed*  
***And as your feet are upon the ground***  
***in the shadow of this old tree***  
***they represent the feet of every human soul in their rightful place***

*upon the earth to commence in the pathway of righteousness  
 And Anokeesed has created all mankind to be happy  
 And He wants His house to be filled with the sounds of life  
 coming from His many happy children  
 And you my son will live to be **happy**<sup>20</sup>  
 And your feet will serve you well  
 because of this pathway which you have chosen*

51 And I could feel that many who were there  
 upon hearing these words  
 thought upon the pathway that the family of Kenneh must now be on  
 and where it might lead  
 and many a prayer went out in their behalf  
 and Cavah felt helpless in her tasks of joining  
 and she rocked back and forth in her grieving  
 but when Yaatsekawd was done with Asher  
 she sat up straight with a new confidence  
 in the happiness of her children on the pathway of righteousness

52 And Yaatsekawd went out from the center again  
 and he went to **Azan**  
 and he said *Azan*  
*you are my help and my strength*  
*Azan your **breath** is your **life***  
*For when Anokeesed speaks His words of lovingkindness*  
*you breathe in the breath that formed His words<sup>21</sup>*  
*And the breath of Anokeesed gives life to your soul*  
*And there are others who choose the breath of those*  
*who speak angry and hateful words*  
*But your heart has ears*  
*and your chest knows whose breath you are breathing*

53 *And just as the wind blows across the hills*  
*the breath of the words of Anokeesed*  
*blow along the pathway back to Eden*  
*And when you know that in your chest*  
*you are not breathing the breath of His words*  
*you can know to look to find the righteous pathway again*  
*And it is the word of His power to love you*  
*that will lead you in The Way*

---

<sup>20</sup> The meaning of Asher.

<sup>21</sup> When you speak according to the Spirit, you are speaking with God's breath.

*And thus it is expedient that all the children of the righteous  
repent for any time they find words or thoughts  
that are angry or hateful  
and he placed Harari upon the feet of Azan  
and he blessed his feet to always walk in the way  
being led by the breath of Anokeesed*

54 And he went again to the center to be with Cavah  
and he moved out toward **Elah**  
and he took Cavah with him  
and he said *My son Elah*  
*your waymark on the righteous pathway*  
*is to walk cautiously*  
*and to **protect***  
*and guard the truth of the words of Anokeesed*  
*And lay claim to it*  
*and not let go*  
*And examine everything in your heart*  
*And listen to the truth*  
*And gently urge your fellows to cling to the truth*

55 And Cavah standing in her place beside him  
stretched out her arms  
and sang some of her song  
and she laid hold of the gift of discernment  
and bestowed it upon Elah  
and she touched his forehead with two of her fingers  
and she said  
*For those who walk in the truth*  
*evil has many surprises that can catch them unaware*  
*And they are called lies*  
*And you must watch with diligence and care to protect the truth*  
*And the truth does not change*  
*but always remains to be found in lovingkindness*  
*on the holy pathway in the breath of Anokeesed*  
and his parents returned to the center

56 And it was now the place of **Mabuchy** to be addressed  
and Yaatsekawd went out to him  
and he was young and tall  
and Yaatsekawd embraced him  
and they both wept for a moment together  
and Yaatsekwad said

*You are a son to me now for your father is no more  
 And Anokeesed is your Father  
 and a lovely One who will lead you to walk beside still waters  
 And the waters of sweetness will gird you up all your days  
 And in time He will bring you and your family  
 to a land of lustral waters  
 that shine with the light of peace and tranquility  
 And the righteous pathway is one of such joys  
 And Motsah the Lamb will be your Shepherd  
 And He is the Living Water that goes out with you*

57 *And I have somewhat to instruct you this day  
 And know that **living water** flows  
 and in its flowing it carries life along with it  
 And it can cleanse if it is followed in its journey  
 And it begins each little journey anew  
 by bringing into your mind advice of correction  
 And when correction is openly made welcome  
 then the right steps upon the pathway are known  
 And when taken  
 they lead you back to the peace and tranquility  
 of your Shepherd's embrace  
 And you will find repentance to be sweet  
 like a drink of cool clear water in the heat of the day  
 and by these words and with this instruction and prophecy  
 Mabuchy was comforted  
 and he sat back upon the ground being content*

58 *And once again Yaatsekawd went out from the center  
 and he approached Azura  
 who was holding the little baby **Seth** in her arms <sup>22</sup>  
 and he said  
 You are the son of my repentance and my **forgiveness**  
 The Lord has forgiven me for my failures as a father  
 And I have felt like all the sins of my children  
 must be laid upon me as a burden  
 And I have accepted my burdens*

59 *And your **waymark** on the pathway of righteousness  
 is one that will find your feet being washed in newness  
 by the morning dew upon the grass*

---

<sup>22</sup> Her future husband.

*And you are a brother to the grasses of the field  
 And as the rocks of the field are my witness  
 you shall find the words of the breath of Anokeesed  
 to be written upon a stone  
 And His words of forgiveness will go forth to all the world  
 written upon a stone  
 And because of the truth your stone will bring  
 to this pathway of righteousness  
 the truth will be known and the eyes of many will be opened  
 to a knowledge of their forgiveness  
 And your ministry of service to Anokeesed my baby son  
 will bless and comfort those who have lost their way  
 upon the pathway back to Eden  
 And the grass of the field will dance in their joy  
 and Yaatsekawd kissed baby Seth and he said  
 May all who behold the stone of this little son<sup>23</sup>  
 come to know that they are loved and forgiven for their sins  
 and be blessed forever*

60 And continuing on

Yaatsekawd came out to stand before **Edra**  
 and he took both his hands in his  
 and he said  
*My good son Edra  
 these hands of yours are holy  
 And they are made to bless  
 and to touch injured places with tenderness to heal them  
 And you are to bless the food of the people to make it sacred  
 And a hand of kindness reaching down to lift up the fallen  
 is like the hand of Anokeesed Himself  
 And your hands will act in His behalf to love the fallen  
 and the lost  
 and those in the distress that sin brings in with shame  
 And you and Pethuah are messengers bringing gentle reproof  
 And the light of Anokeesed will shine on others  
 like a fire of shining healing<sup>24</sup>  
 And you are one who is to **love in spite of sin**  
 And you are to bring the voice of the fire to the people  
 and teach them the skills of compassion*

---

<sup>23</sup> This is the Repentance Tablet, which has on it the Tree of Life with the twelve waymarks like that of the Tablet of Gabriel.

<sup>24</sup> Edra is a fire keeper and a healer.

*for those who are groping to find their way  
like a stranger to Anokeesed  
And your guide will be Motsah the Lamb Himself  
And His presence will cover the two of you like a mantle of healing  
and Yaatsekawd placed healing stones in their hands  
and blessed their hands  
and he closed their hands upon the stones and prayed a little prayer*

61 And Yaatsekawd stood before **Elah** again  
and he said

*You are standing here to take the place of my son Kenneh  
who was born to us as a sweet reed  
And of all the waymarks of this pathway of righteousness  
that will lead mankind back to Eden  
you are to be the most firmly rooted and tenacious  
to your sacred service to Anokeesed  
so that Anokeesed can be known  
and His truth can come to the heart of man  
And you are to relay the words of counsel and truth  
resident in the Eerkodeshiy to the people  
And teach the people to pray to Anokeesed in all their joys  
and cares  
and needs for wisdom  
and understanding*

62 *And you are the first person to be born upon the temporal earth  
And as such you are to be a way  
for the people to come close to the holiness of Eden  
in their knowledge and understanding  
And you are to walk among the trees  
for they are clothed with **glory**  
And you are a brother to the trees of the heights  
And they each one  
are your brothers and sisters in the truth of Anokeesed  
And you are to take care  
not to turn to the right nor to the left of this waymark  
For there can come many enticing subtleties  
calling one to believe a lie  
So carefully divide the truth  
and cling to your Father Anokeesed at every step of the way  
to protect His truth  
and he stooped down and drew sand around the feet of Elah  
to separate his steps from the steps of the wicked*

63 And the vision was long  
so we rested and came back in a few days to continue with Urim

64 And I beheld once again  
the ceremony under the tree beside the pool  
and Yaatsekawd and Cavah are still in the center  
and now I can see that they represent the Star of Elda<sup>25</sup>  
in the center of the tablet  
and he approached **Nephesh**  
in the place of his waymark on the holy straight pathway  
and he said *My little son Nephesh*  
*when your father Matteniah was very young*  
*he always wanted me to tell him what happened in Eden*  
*And I rehearsed to him the story of the account*  
*when Motsah asked us to go into the water with Him*  
*and covenant with Him that we would always love Him*  
*and repent of our daily sins*  
*And if we were careful to do that*  
*He would lead us back into Eden to live with Anokeesed*

65 And so he entered into the water when he was a young man  
following our example  
And the promise of being led back to live with Anokeesed  
burned brightly in his heart  
And it has been a year now with the seasons coming back again  
since your father was ended  
And before he was ended  
he told me that Motsah had visited him and told him  
that his time to live here in the temporal world would end  
And the Lord Motsah touched him and He said  
You are my righteous one  
and I stand to declare to you that you will breathe again  
and stand with me

66 And so your father named you Nephesh  
which means to **breathe again**  
And we do not know how He will accomplish that for us

---

<sup>25</sup> How they represent the Star of Elda lies in why they are establishing Jeshurun. First, they are establishing the holy pathway for Anokeesed (loving Him first), then they counsel each one to bless them to walk in the Way (loving your fellow second). Thus they represent the first and second commandments upon which all the Law hangs.

*because your father's bones still lie upon the ground  
 And I know that the hope of living past our walk here in this world  
 sustains your mother and I in our sorrow  
 as we wonder about the meaning of our lives  
 And so the place you stand this day in the shadow of this tree  
 is the **waymark that marks our everlasting hope**  
 of returning back to Eden again  
 And it is a place of faith  
 and believing in things we do not know or understand*

67 *And little Nephesh  
 you are also now my son this day  
 And I will be a father to you all your days*

68 *And Yaatsekawd went out again to approach **Mykar**  
 and he said to him  
 Your vision  
     *the reason Anokeesed made you  
     is for you to always walk  
     in the midst of the elements of righteousness*  
 So everything you eat  
     *and wear  
     and the things your hands do to make your dwelling place to live  
     and where you walk*  
     *will be for you like the **Bread of Life**  
     to contain within themselves the presence of The Man  
     who is in all things*  
 And in this way the Spirit and presence of The Man  
     *who is one of the four spirits of life that is in all things  
     will walk with you in The Way of righteousness**

69 *And you will find that in your future days  
 Motsah will be your anchor  
     *attaching you to the pleasant things of Eden*  
 And Mykar your place before Anokeesed is one of **provision**  
 You are to be a provider of both the temporal things and the spiritual  
 And you will one day stand by a pool of heaven  
     *just like the one here with us*  
 And it will gush forth spiritual provisions for many people  
 And the news that comes to your pool of heaven  
     *will be sent abroad in the earth to enlighten the way of many*  
 And you will find rich happiness with me in the end of your days*

70 And it came to pass that the shadow had moved  
when he came out to **Chathan**  
and Yaatsekawd had him move a little  
to be standing in the shadow again  
and Yaatsekawd raised his hand upward towards heaven  
and he said *My beloved son Chathan*  
*your inheritance from Eden and your call to serve Anokeesed*  
*is to see that the example Anokeesed put in place*  
*when he married your mother and I in Eden*  
*will continue to be practiced and viewed*  
*as the utmost righteousness in the earth*  
*And what He established with us in the **sacredness of marriage***  
*will not fade away in memory*  
*but be firmly established among your family and among all people*

71 ***And you and all who are like you in the sanctity of marriage***  
***are to be the voice***  
***of all the male and female spirits of life upon the earth***  
*And you are to speak for all the mothers and fathers in creation*  
*to see that their children are honored*  
*preserved*  
*and protected*  
*And you are to come to their aid in all their times of distress*  
*and feed and care for their orphans*  
*and their seeds that they will not wither away*  
*And they will feed your children*  
*and see to it that they do not wither away*  
*with hunger nor neglect*  
*And all the trees*  
*and animals*  
*and birds*  
*and insects*  
*and rivers with the stones of the earth*  
*are parents and will be joined to you in your spirit*  
*as the example of holiness in marriage*

72 *And this is how the dominion of mankind can flourish*  
*in all the course of the earth*  
*And the sanctity of marriage will undergird all the powers of heaven*  
*extending clear into Elda*  
*the dwelling place of Anokeesed Himself*  
*And this is your waymark in the pathway to Anokeesed*  
*And the sounds emanating from the power of the sanctity of marriage*

*will be the sounds of life that none can quiet  
but they shall roar like the sounds of our waterfalls*

73 And when Yaatsekawd came out to **Yakol**

he had not been paying attention

and had fallen asleep<sup>26</sup>

and Yaatsekawd did not wake him

and he said *Yakol*

*There will be a ferocious effort*

*to come against all these waymarks on the straight pathway*

*And despair can come in as it has upon all of us*

*And you are counseled not to grow weary*

*but to **endure** in strength in your calling*

*And magnify endurance in the holiness of your marriage*

*by entering into repentance to never depart from the Way*

*so that you will travel with the Lord Motsah*

*as He goes out with you*

*And Motsah will be like a shining beacon of rays*

*coming through the clouds to shine upon the earth<sup>27</sup>*

74 And Yaatsekawd prayed soft and urgent prayers

over his sleeping son

and I saw Cavah weeping as she sat in her place

75 And **Kodesh**

*your full name is Eerkodesh*

*because you are the one who upholds all those*

***collected to live together in their way of holiness***

*And in your way*

*there will always remain the hope of Eden upon the earth*

*And like me*

*you are one who is to instruct*

*all the spirits of life on the earth in creation*

*in how to walk and live in holiness*

*And all heaven will be there for you to strengthen you*

*and to gather around you*

*and to assemble themselves in your behalf*

*And Motsah Himself will come*

---

<sup>26</sup> In time, Yakol and his wife established astrology and the fertility cult of Ashtoreth, the queen of heaven.

<sup>27</sup> Rays of sunlight passing through the clouds is one of the 24 conditions, and it speaks of the truth that you can achieve your vision.

*to walk upon the earth with your people  
And they will be called Ma'een  
the dwelling place of Anokeesed  
and all the holy spirits of life in creation*

76 And it came to pass  
that all the people were weary  
for the long time Yaatsekawd was speaking  
and they began to disperse  
but Yaatsekawd and Cavah remained in their place  
and the presence of Motsah drew near  
and it wrapped itself around these two parents in gentle warmth  
and our old first parents embraced Him fully

77 And Yaatsekawd said to Him  
*Dear Motsah  
I have counseled my sons and all my children  
according to your desires  
And I have presented to them and to all the Eerkodeshiy  
the pathway in which they should walk  
And they are free to choose their way  
And I have marked twelve waymarks in the pathway  
to make them plain and easy to remember  
And all of heaven and earth are my witnesses*

78 And Yaatsekawd looked about and he said to creation  
*Always remember this day for my children  
And be diligent to bring to mind  
these things that we have done here today  
And I would ask you to record in heaven what I have established  
And let all things be known in Eden  
And comfort Anokeesed to know  
that His children who choose the straight pathway  
will be coming home to Him  
And thus it is done*

79 And it came to pass as I was listening intently  
in wonder of all that came before me  
I began to hear vast multitudes praising and lauding Anokeesed  
for the graciousness of His Fatherhood  
and because now there was A Way  
and it was plain to me that all heaven set themselves with firm resolve  
to see to it all was done according to the words of Yaatsekawd

and I was startled at the sounds of it  
 for in my mind I thought I was the only one listening  
 but all the concourse of heaven and earth were thus assembled  
 to participate in the momentous event

80 And the Lord said to me before the Urim

*This is indeed a wonderful time  
 for the first man and woman who are in the Holy Order  
 have established the Law of my Father  
 And they have set firmly in place  
 the twelve waymarks of the pathway to Eden  
 that shall endure through the whole course of the earth  
 And these waymarks will not vary away  
 nor become dissipated with the passing of time  
 And they shall be brought out of obscurity in every needful time  
 to be a sure way for the house of Israel  
 and the peoples of the nations  
 who are intermingled among the fallen and disobedient  
 And they have done this for me*

81 And I was much moved by all this that was before me  
 and in the days that followed

I saw Yaatsekawd and Cavah sing the Pipe Song<sup>28</sup>  
 and it was sung in remembrance of the burden of Motsah  
 and the assistance He now had with The Way being established

82 And the Lord said

*This song is my song of comfort  
 and Cavah is singing it in a high tone  
 and Yaatsekawd is singing it in a lower tone  
 and they sing the verse seven times bowed down toward the north  
 and the people are collected around in four groups  
 with their old parents in the middle  
 and there is a group in each of the four directions  
 and Yaatsekawd starts the song  
 with only the east group joining in with the first verse*

83 And the Lord said

*The first verse is inviting the east and all it feels  
 with both me and my Father  
 And all the other groups are quiet with just the east group singing*

---

<sup>28</sup> This song is an honor song to honor the establishment of the Law.

84 *And in the second verse the people in the south join in  
to petition the south to add its feelings of both me and my Father  
to bring comfort and support  
And in this way with each verse the song becomes louder  
with more voices joining in*

85 *And this is repeated with each verse for all four directions  
And on the fifth those in the Fourth Station join in  
and the song is sung toward heaven*

86 *And the sixth verse is sung to the earth  
And the Eerkodeshiy join in  
And finally with the seventh verse  
all heaven and earth sing to Motsah Himself  
and I can feel His visage before my eyes  
and I know all who are righteous and walk in The Way  
can see Him in their minds*

87 *And it came to pass  
that I pondered all the vision that had come before me  
and I wondered how evil would respond  
and I considered how all of this may affect our world  
and the Lord said to me *Now listen to the people*<sup>29</sup>  
and to the forces of darkness allied with them  
And there are four of the Decadarchiy here  
who are noteworthy in the times ahead  
And there is Asael who now is named **Belial**  
and Semihazah who now is named **Satan**  
and their two counselors who are **Ramel** and **Zeqel**<sup>30</sup>  
Listen to what they will say and feel  
And they are speaking in boisterous terms  
and bragging*

88 *And the feelings and presence of all this evil  
was such a contrast to what I had seen  
that I shrunk back  
and these four evil ones were very unclean  
and they were loathsome and putrid*

---

<sup>29</sup> "Listen to the people": Remember at this time the First Great Sevening is in progress; these Decadarchiy are going to speak just what they hear from the wicked.

<sup>30</sup> Petroleum and generated electricity.

and they felt like vomit  
and I said

*Lord why must I hear their despicable words  
spoken against all things good*

and He said

*It is so the righteous who keep the Law  
will know to identify their evils  
that will be brought to bear against them*

89 And it was night when the evil ones gathered in the sacred place  
and Yaatsekawd and Cavah were asleep in their dwelling place  
and I thought I could see angels standing by their entrance

90 And evil began to gather starting at the **first waymark** (your vision)  
and I could tell  
they were going to work their way around the waymarks  
from the first to the last  
and their intention was to mock each one  
and make their wicked exclamations

91 And I began to listen  
and they were laughing and saying  
*We can change our definitions  
And we can decide our identities for ourselves  
in order to achieve our desires  
Anokeesed does not live here  
But we live here and we shall rule over our own domain  
And we will find our pathway pleasurable*

92 And they moved to the **second waymark** (the Spirit)  
and they said  
*We have a spirit also that we can send abroad  
that people will obey  
Has not Kenneh listened to our spirit  
Is it not strong  
Cannot our spirit command life and death  
and Zeqel danced a little dance of delight and said  
There are bones upon the ground  
and our breath will empower many to find dominance*

93 And Asael moved to the **third waymark** (protection)  
and he said  
*It is foolishness to think you can protect what you call the truth*

*And the old parents are blind and grope to see imaginary things  
And truth will be what we decide to make it  
And we can repeat our truth over and over  
and pretty soon we will be believed  
and our way will be made clear for us*

94 And Ramel (petroleum)

was the first to step over to the **fourth waymark** (the Living Water)  
and he said

*We can cause that our filthy water can gush forth  
to overpower the weak and vulnerable  
Water does not have to be clear and shining  
And we have strong dark sentences  
and by them we will come to sweep all things before us  
And I myself can flow out to govern the lives of men  
And I am **the pride master** over all the earth*

95 And when they came to the **fifth waymark** (forgiveness)

they were hesitant  
and seemed confused and a little afraid  
and I felt that the spirit of recompense was there to meet them  
and I could see that Asael beheld their silence  
and he asserted

*Forgiveness is a myth  
And sin and waywardness are simple accusations  
that have no substance  
And our acts in secret cannot be known*

96 And Zeqel (electricity) approached first to the **sixth waymark**

of the power to love in spite of sin  
and his ignorance was made evident  
and I could see that his alienation from creation was absolute  
and alienation would follow all who desired and depended upon him  
and he swelled up and said *The earth is power*  
*And we have power to overwhelm  
and control the conduct of all things according to our will*

97 And Asael was waiting at the **seventh waymark** (glory)

and he was sitting there like he was a monarch  
and much arrogance emitted from him like a beacon of superiority  
and he said

*Who is God that any need to know about Him  
And we have heard nothing from Him*

*Why should He tell us anything  
For I myself will rise up to be like the Most High  
and I shall be a son of God*

98 And at the **eighth waymark** of the resurrection  
they all stopped to ponder there  
and they spoke together and they concluded  
*There will not be a Day of Recompense for there was none in Eden  
And to this day there is no Day of Recompense for us  
because we are wise  
and we are prudent in how we conduct ourselves  
And while we have seen that man can die  
we will not die  
And our spirits go withersoever they choose  
And thus it will always be*

99 And when they came to the **ninth waymark** of the Bread of Life  
they were afraid  
and they went quietly by and did not say anything  
and it seemed to me  
that in their view the bread was best left undisturbed  
and the power of it was very mysterious to them  
and they had heard that there was a Man's spirit there  
that could not be overcome

100 And on the **tenth waymark** for the family  
Asael said *We can make fornication pleasurable  
And it will ever be inviting to those who breathe our breath  
And women are nothing to us  
except to be used to entice with the form of their beauty  
And I will see that their beauty is enhanced and enlarged*

101 And they all made exclamations of glee over the **eleventh waymark**  
(to endure)  
and they remembered Yakol had slept  
through his counsel at this waymark  
and they said *We will give Yakol dreams of instruction  
And his wife will obey us  
And we will establish fornication in heaven and upon the earth*<sup>31</sup>  
and Asael said *We will kill with death  
And people will take their own lives at our bidding*

---

<sup>31</sup> I know this will become the worship of Ashtoreth and become a snare for Israel.

*and not be able to endure  
And they will kill one another with no regrets  
And I will marshal multitudes to contend together unto death  
And graves will crop up like flowers on a hillside  
And that will be an everlasting monument to me  
that this pathway cannot endure*

102 And at the **last waymark** (Zion) I was tired of listening  
and wished it would be over  
and Asael said  
*We will establish collections of people who will be called cities*  
and I knew that they would call the first city  
after the name of Enoch the son of Kenneh  
in order to mock Ma'een under the leadership of Enoch  
the Scribe of Righteousness  
and they could not forecast  
how the holy pathway of the Law in Jeshurun  
would be a city of holiness  
but it would come to be that in future days  
they would recognize the threat and turn all their evil powers  
to fight against Ma'een to no avail  
because of the power of the Lion of Judah

103 And I was glad it was over  
and a foreboding covered me  
and I know that many hardships and trials  
await the children of Anokeesed  
and the hosts of heaven are hearing all these things  
and I feel much turmoil of soul among them  
and the Lord said to us all  
*Be peaceful  
for the forces of evil are not all consuming  
And they are only powerful to be all consuming  
if they are allowed to be  
And through the Law  
the righteous will curtail their power  
and keep them in check*

104 *And the twelve waymarks of the pathway to Eden  
will subdue them over and over again  
And that is why they are so afraid of it  
So rejoice  
for this day I will send help*

*for my people who walk here in the holy pathway  
And the help will be firm and effective and long-lasting  
And it will endure for all the course of the earth and into eternity  
And I will raise up Enoch  
and he will protect and support the holy pathway*

105 And the Lord said *Look*  
*And I will show you marvelous things*  
*that will buoy you up with what will transpire with Enoch*  
*And it will give you strength*  
*when you despair for the twelve waymarks of Jeshurun*  
*And now I will reveal to you all that came against Enoch*  
*to prevent his help*

106 And it came to pass that I looked  
and the vision began to form a new direction  
leading me to be informed about the help from Enoch  
that the Lord had spoke of that he would bring

107 And I once again see Mattaniah lying on the ground  
and I am witnessing the trauma brought about by this death  
but this time I see Kenneh  
among the people who are approaching to see him  
and he was astonished  
and he had a hard time connecting what he did in his hateful prayers  
to this violence against his brother  
but inside himself he knew he had done it  
and he felt a despair he had never known before  
and he could not formulate repentance in his mind  
to think or to say it  
and he had grown into adulthood  
ignoring his parents' teachings concerning repentance  
and now in his desperate hour he was left without A Way  
and for him there was a complete loss of what to do  
and he durst not speak of it to his father  
and for him there was no way to fix or to undo what had occurred  
and no one had ever known of running away from sin  
where could he go  
what could he do

108 And after those days  
all the people became afraid of him and Awan  
and they thought and wondered

*Will they hate me to death  
Will they chant a new name for me until I end  
and my life is stopped*

- 109 But I see Awan to be very different  
she had not participated in killing Mattaniah  
but she was delighted that her husband failed  
to acquire another wife  
and she had no compassion for him  
and she reveled in a new felt satisfaction  
with the new sense of power brought to her  
by the people's fear of them  
and when provisions were acquired  
many expressions of sharing and gratitude  
were usually shown in Moladeth  
but now when they brought new provisions into camp  
Awan took all she wanted  
and no one would say anything to her  
and all the people did not want anything of theirs  
because they considered that hatred permeated their food  
and all their possessions  
and a new awareness of clean and unclean was come to the people
- 110 And I could see that it was fear that brought division  
and the fear of offending had never been known in the land  
and for many the world changed again  
with the arrival of the meteorite into Moladeth  
and fear prevented repentance  
and kept the hearts of the people separate from the family of Kenneh  
and Kenneh was always mysterious  
because he was not born in the temporal world  
and they attributed his deeds to all his family  
and it was like a superstition
- 111 And it came to pass  
that the people began to move away from living beside them  
and Kenneh and Awan wanted all their family  
to collect to live where they were  
and thus two camps began to be shown  
and where Kenneh dwelt was given the new name of Nod <sup>32</sup>

---

<sup>32</sup> Nod, Strong's #5110, was the name of the original village of mankind and meant "to skip with joy." But after this event the name came to mean "to flee, be

and the children were not allowed to play together  
for fear that hatred would arise and swell up  
and Nod was unkempt in its cleanliness  
and the sounds of life diminished away there  
and the shame in Kenneh grew day by day  
and he finally could endure no more  
and his entire family laid their provision to  
and moved out into the unknown  
and they had to stop in their travels  
because they could not get along with one another  
and desperation accompanied them  
when they found themselves to be in want  
and no one had ever known the kind of life  
that sprang up because of sin  
and Semihazah followed with the people

112 And there were some members of Kenneh's family  
who would be righteous  
and they were caught up in the turmoil  
and the Lord had compassion on them  
and there came a day that they were rescued by Amazyadad  
with his band of rescuers

113 And it came to pass  
that Kenneh camped on the edge of the valley of Heleah  
and most of the rest of his people went on down into the valley  
and this was because Kenneh wanted to live alone  
and Awan had no one to bring her provisions except Kenneh  
and her evil began to increase  
and her subtleties were wearisome  
and after the relatives of Awkhoo were rescued  
their camp was empty  
and Kenneh abandoned Awan  
and in her old age she took up with a vile old man  
and together they did mischief before the face of Anokeesed  
and she also became a midwife for the Nephilim

114 But before this had occurred  
little Awkhoo was growing up into womanhood  
and she was a lovely person

---

vagabond" and referred to the part of the encampment of Kenneh that was set apart from the rest of his family in Moladeth.

and as she approached the time to be of age  
her father saw that evil men had designs on her  
and he heard plans to take her away into the valley of Heleah  
and they had plans to trade her for provisions

- 115 And her father listened to the voice of the Lord to him  
and he got up in the middle of the night  
and he had prepared for her a little bundle of provisions  
and he woke her up and gave her instructions  
to go to the south away from Towah  
and he knew of no person who lived there  
and the way back to Moladeth was not safe  
and he prayed for her and said  
*I do not know what you will find there  
but Anokeesed will guide you in the way*  
and he followed her out a little ways to see her off  
and Awkhoo set out in the dark of night  
and she traveled for forty days  
and as she went she saw not any person  
and the Lord guided her and He said to her  
*Walk on the slopes of the high places<sup>33</sup>  
because no one who may pursue you  
will think to look for you there  
And I will cause you to escape out of the hands of your pursuers*

- 116 And the Lord guided her in the way  
and He did more than that  
as she went day by day He taught her from on high  
many things concerning her vision of created purpose  
and when her travels were over she was truly born again  
and finally on a day when she thought she could go no further  
she saw a line of travelers slowly making their way  
along the slopes of the high places at a long distance  
and she was drawn to go to them  
and when they saw her  
she hailed them  
and they came and carried her to be with them  
and it was Mykar  
and her spirit was drawn to him and she rejoiced greatly  
and her clothes were tattered  
and she was faint with hunger

---

<sup>33</sup> See #5927 for slopes: "to ascend, be up high, to raise, recover, restore".

and when she heard the name of Mykar  
 and realized she had found the righteous people of Moladeth  
 she fainted and had a good sleep

117 And I saw that Asael was angry  
 and he said that Awkhoo rightly belonged to him  
 as she was in the company who departed with Kenneh  
 and he had designated her for other men  
 and he greatly resented the love of the people of Mykar for her

118 And it came to pass that after those days  
 Asael watched her  
 looking for an opportunity to take her back  
 and the Lord is saying  
*In these doings of Asael  
 the mystery can be known of how a person can be opposed  
 in their generations before they are born  
 And this is because Asael and all his cohort in Shakath  
 gather intelligence  
 while in the company of expressions of righteousness  
 And for this reason  
 it is incumbent upon the righteous to take measures  
 to see that there is no contention or discord  
 while sacred worships are being conducted  
 Because discord and sin can invite evil to watch the proceedings*

119 *And Asael is a schemer and a plotter  
 and he found ways to be present to find a way to take her back  
 And when she was married  
 Asael was there looking on narrowly at the birth of her first child<sup>34</sup>  
 And he overheard the description of her vision  
 And it became known to him  
 that she would be the mother of one who would bring help  
 and support to the pathway back to Eden  
 And he set his face against her starting at her birth  
 because he greatly feared the twelve waymarks of Jeshurun*

120 And it came to pass  
 that as Baraka grew into young womanhood to come of age  
 the Lord told Reshuya and Awkhoo to send her back from Qatar  
 to Anach in Ma'een for her safety

---

<sup>34</sup> Baraka

and the righteousness there would be strong protection for her  
as she approached to live out her vision  
and Asael was afraid to go to Anach

121 But Asael followed along with her  
and he became determined  
that she would have no child born alive  
and there were many in Towah who were guided by the spirit of evil  
and Asael instructed hunters to feed Jared  
who is the father of Enoch  
the flesh of the wound of an ayallah beast<sup>35</sup>  
that was killed while pregnant  
to be the element of wickedness to destroy the child in the womb  
and one of the names of Enoch was Ayallach

122 And I saw that the Lord used our first mother  
who with her husband established the pathway  
that Enoch was to protect  
and she did this to save the child alive  
for the sake of her husband's yearnings to go back to Eden  
and by her use of the element of righteousness  
the Lord had His way  
and Enoch was born alive

123 And Cavah prophesied great things  
and by her hand<sup>36</sup>  
Asael was not there to hear them  
and Enoch made six divisions  
and they were all aimed at protecting  
supporting  
and preserving the twelve waymarks of Jeshurun

124 And it came to pass  
that when we met next to view the vision with Urim  
a clear awareness came to me of just how awful all this evil was  
and I wept before the Lord and the scribes  
and I was grieved for the Lord  
and His heavy burden that has lasted for so long  
and I said  
*This scribe session is for you Lord*

---

<sup>35</sup> A female oryx. The male is called an ayal.

<sup>36</sup> She used bulrushes.

*I am sorry evil is so bad  
All of heaven was singing for their joy in the doings of Yaatsekawd  
when he established the holy pathway  
And with the response of evil  
all heaven became quiet  
and I grieved with them  
And I could feel Your burden Lord  
And I could feel You anticipating the suffering  
that evil would bring with the war on Jeshurun  
And I tried to have hope by remembering  
that You said You would bring help  
so that evil would not overtake the righteous*

125 And it came to pass  
that the vision before my eyes changed  
and I began to see Enoch in the lair of his old father Yaatsekawd  
where he lived in Eden  
**and I see Enoch as he looks with Urim**  
and the Lord said to me *Here is my help*  
and in that moment I was so grateful for Enoch  
and his manner and confidence was comforting

126 And the Lord said  
*The help that comes from Enoch will endure  
to protect our righteous pathway during all the course of the earth  
However at the end of days during tribulation times  
the flame of the lamp of Jeshurun must come to shine forth again  
for the last time*

127 And Enoch looked  
and he beheld with his eyes the burden of the Lord  
and I know what that means to a man who loves Him  
and Enoch had compassion on the Lord  
and in that moment he determined to take the part of all the people  
who are the children of Anokeesed  
and he saw the cunning and evil of those in Shakath  
and he understood the vision  
and he knew that all Yaatsekawd accomplished  
could be stripped away from any memory

128 And he saw what Yaatsekawd did to establish Jeshurun  
and he knew just what it meant  
for him to divide the righteous from the wicked

and Enoch remembered the prophecies  
that came at his birth by our mother Cavah  
because they had been recited to him over and over all his days  
while growing to be a man

129 And it came to pass that the Spirit moved upon Enoch  
and the spirit and presence of Eden was there to surround him  
and on the floor by him was the grindstone of Cavah  
right where she had left it when she left Eden  
and the reality of Eden was magnified before his soul  
because of the elements of their former home  
and the contrast between seeing  
the Lord's heavy burden with the sorrow of it and the joys of Eden  
entered into his soul  
and then in that moment he determined  
that he would follow Yaatswkawd's example  
in dividing spiritual powers to expose them in their evil  
and to reveal the good in creation and the glories of righteousness

130 And Enoch knew that the righteous  
would be intermingled with the wicked  
and he knew that Asael and Semihazah intended to deceive many  
in their war against all things good  
and especially against the Law  
as they saw it as the greatest threat to their power and dominance

131 And Enoch decided to first **divide the sons of heaven**  
so that Asael and all the hosts of the Decadarchiy  
would become known and their evil exposed  
and the account of it has been written  
and he named them all with proper names  
even those who worshipped a god of power and might  
and also he named those who loved the gentleness of Eden  
and he revealed all the righteous wonders of the Eerkodeshiy  
and what they teach  
and all they do in their holiness and strength  
and he also revealed all the uncleanness  
and deceits of the Decadarchiy  
and what they teach in their steadfastness to be evil  
and all they do in their wickedness and all their hatred  
and he made all things bare before the eyes of all people  
and he spread word among the people  
and so he protected one generation after the other

and he turned the hearts of the fathers to the children  
and the hearts of the children to their parents  
and he did all this with a mighty hand  
to protect the waymarks of the **Bread of Life** and the **Living Water**

132 And it felt to Enoch like he barely escaped out of Senaseol  
after naming the Decadarchiy  
but the glories of the Eerkodeshiy will always stay in his heart  
and I must say that since I first viewed this with Urim  
at that time it was known to me that Methusemer was born  
right when Enoch was confronting the Decadarchiy  
by **dividing the waters** at the rock of Emeth  
and this little son of his went the bad way  
it being caused somehow by the retaliation of the evil ones there

133 And they hated him for setting in place the Day of Recompense  
and he sent bitter herbs upon the waters  
that flowed down into Senaseol and on into Shakath  
and in this way Enoch with this division of the waters  
protected and ensured the two waymarks of **power** and **glory**  
which represent the Great Judgment  
and he did this so there could be no deception  
that people and the Watchers could act without recompense  
and he set in place that every person would have a conscience  
to know in their inner self right from wrong

134 And it came to pass when Enoch returned home  
he **divided the authority of Elda**  
to bring effective ministry to all the righteous  
and to join them to Anokeesed  
in all their daily walk on the righteous pathway  
and because he did this division  
the waymarks of **salvation** and **redemption** are preserved  
as long as the men of service are diligent to walk with their Father  
as they go in The Way together  
and in this way it could be known  
how the desires of Anokeesed for His children could be kept in place

135 And in those days Enoch was aware  
of the growing intensity of the war  
evil was waging against Jeshurun

and he spent some years trying to find how to bring  
adequate protection to the families of those  
who followed the holy pathway

136 And at last  
by fasting to find his answer  
he discovered that he needed to **divide all the souls of men**  
in a way that the Eerkodeshiy would recognize  
who were their own  
and he established the sanctity of marriage  
as the indicator to the Eerkodeshiy as to who they were  
and his division became a bulwark against fornication  
and the cries of the children would not be heard  
and in this way Enoch fortified the two waymarks  
of **families** and **protection**  
and Enoch set in place the power of the sanctity of marriage  
to be the foremost source of righteousness upon the earth

137 And Enoch went on to **divide the days of men**  
into their respective memorial days  
to be shared with their Father Anokeesed  
and the righteous **sleep** with Him  
and **walk** with Him  
and **work** with Him  
and **eat** with Him  
and the pillow of compassion for Anokeesed  
is the delight of the hosts of heaven  
and by these marvelous things  
Enoch enhanced their contact with the **Spirit**  
and their ability to **endure** their trials and hardships  
brought on by corruptions on the earth  
was made strong

138 And he set in place  
that Anokeesed in His lovingkindness  
could shine brightly in their lives  
and in this division Anokeesed was well pleased

139 And lastly Enoch **divided the earth**  
and he set in place the voices of the Four Directions  
and he set in place eternal truth  
and he did this by using the view that Yaatsekawd and Cavah had  
as they looked out with their eyes at creation and at Anokeesed

and how they viewed and understood creation and Anokeesed  
 became the standard by which all truth will be measured forever  
 at the Final Judgement

140 And it can be seen that Enoch  
 by all these divisions  
 protected all the waymarks of the holy pathway to **Eden (Zion)**  
 and the **visions** of every person who would walk in The Way  
 even every waymark in their place<sup>37</sup>  
 and what Enoch accomplished in all these divisions  
 was so powerful that it could not be overcome  
 and Ma'een was successful and it prospered under his hand  
 and the people there did indeed return to Eden  
 by walking on the holy pathway of Jeshurun  
 and this is why Senaseol and Shakath are afraid  
 of the Law of Jeshurun  
 and you will see that this is also why  
 they will come to hate Shabuwa as it informs Jeshurun

141 And Enoch used Shabuwa to keep the Eerkodeshiy  
 in The Way of Jeshurun during the First Great Sevening  
 and he did this by using the Day of Instruction every year  
 to remind the Eerkodeshiy thoroughly of the dominion  
 of Yaatsekawd and Cavah  
 and of their being responsible  
 to maintain all four spirits of life in themselves  
 and he used the Day of Instruction  
 in the same way Yaatsekawd did in Eden  
 to dress and keep creation in The Way  
 according to its created order

142 But Melchizedek set Shabuwa in place and established it  
 to inform the Law  
 and in this way the Law of Jeshurun became finished  
 and complete in its establishment  
 during the first shining of the lamp of Anokeesed  
 with the light of truth  
 and thus ends the account of the first lamp  
 on the bottom of the salvation side of the tablet

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<sup>37</sup> You will notice that each division of Enoch protected, make neat pairs of waymarks with one from each side of the tablet.

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 3

An account of the origin of the Tablet of Gabriel, and of Idah and the preservation of the tablet. An account of the Covenant of Abraham and the conversion of Sarai.

- 1 And the vision continued  
and it was magnificent before my eyes  
and it was bitter and sweet  
to behold the threats of evil  
and the wonders of the truth
- 2 And as I sat before the Urim  
I see Enoch with Shayiree and his young son Khoke  
and they are on the terrace where Yaatsekawd performed his ceremony  
using his sons as element  
and it is by the upper pool  
and the old tree is still growing there
- 3 And Enoch is explaining all that was done there  
as he viewed it by Urim  
and I see him pointing to the place where every man stood  
and then to the center
- 4 And Enoch said to Khoke  
*Little son the Great Holy One Anokeesed has a need  
for all that has been done here to be written in stone  
And your vision is to write and record the **Tablet of Gabriel***  
and this is what the tablet has been named  
seeing it encompassed the fulfillment of the everlasting covenant  
Anokeesed made with Yaatsekawd when He named him *Gabriel*  
and after these things  
during the time of the shining of the second lamp  
it may be called the **Tablet of Jeshurun**  
and after the second shining of the lamp of Anokeesed  
it will be called the **Book of the Law**  
and the tablet itself comes to life  
and has three names
- 5 And it came to pass that Khoke was diligent  
and he learned the skills of a scribe from his father Shayiree  
and he spent years traveling and inquiring  
among any of those who had a memory

of the ceremony of Yaatsekawd and Cavah at the upper pool  
and he looked with the Urim of his father  
and so important was this event  
that three Urim were brought into play to record  
this momentous event of establishing the righteous pathway  
Enoch's vision by Urim  
Khoke's vision by the Urim of his father  
and my vision now before my eyes

6 And Khoke wrote the Tablet of Gabriel  
with the guiding hand of Motsah the Lamb  
and it was thin  
and it would be the ensign of Motsah the Lamb  
as He stands up for His people Israel  
and the tablet was larger than the ones I have seen  
made before this time  
and it is a hand span wide and a long hand span high  
and Khoke spent his lifetime making  
and protecting and keeping the tablet for Anokeesed  
and because he was thought to be always living among the righteous  
his parents did not give him a hidden name  
which will be found to be a serious oversight

7 And as Khoke grew into manhood  
and was married and began to have children  
the Lord brought word to Shayiree by the power of the Spirit  
that Khoke was to take the tablet to the Land of Ur  
and Khoke was to go dwell with the people  
who had migrated there from Ma'een

8 And it was a difficult departure  
to anticipate dwelling among the wicked  
after a lifetime in the holiness of Ma'een  
but Khoke was obedient to the call  
and he and his family departed away  
being happily attached to the circumstances of their lives  
and the treasure of the Tablet of Gabriel  
together with the Urim of Shayiree  
arrived with them in the Land of Ur  
a land that would acquire its name because of the Urim

9 And it came to pass that Khoke's family grew in Ur  
being intermingled with some of the people of Ahah

who the Chaldeans called Ham  
and Ahah<sup>38</sup> was the brother of Shem  
who after the establishment of Shabuwa was called Melchizedek  
and Haylek was born there  
and he grew up in Ur  
and he became skilled at dwelling in the marshes there  
in the same manner as the people had known in Anach of old  
and Haylek married and had sons and daughters  
and his was a happy family  
and all was well until Kaldu arrived from the tower dispersion  
and Kaldu had strong ambitions to form a nation  
to make himself a name in the earth

10 And the Lord is saying

*Watch and learn the price our forefathers gave  
for this Tablet of Gabriel  
and the Law which it contains  
And remember to rejoice for the diligent selfless offering of their lives*

11 And it came to pass

that the family of Haylek was content  
but the arrival of Kaldu brought alarm  
so Haylek took his sons away  
so they would not be caught up in violence  
and his daughters were married  
all but the youngest named Idah  
and she would not leave her mother

12 And at the establishment of Shabuwa

Haylek gained a strong eye witness *testimony*  
of Motsah the Lamb in Shabuwa  
for he saw Him  
and heard Him for himself  
and he remembered every word  
and his little daughter **Idah**<sup>39</sup> would ask him to recite it to her  
over and over  
and she could say all of it from memory  
because she was a listener  
and she was filled with charity in her innocence of heart

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<sup>38</sup> We will see that the people of Ahah (Ham) came in to follow the Law from two directions: Ur and the Nile delta.

<sup>39</sup> Strong's #5713, "a witness, a testimony".

13 And it came to pass that when she grew  
 she began to go to the river with her brothers  
 to gather provisions  
 and when they left  
 she had to go with friends or sometimes alone  
 and in her twentieth year she went alone to the river  
 and she did not return  
 and Haylek and his wife  
 and the families of their daughters searched frantically for her  
 for one whole season  
 and many inquiries were made regarding her  
 and they sought information from travelers  
 but there had been none who saw her  
 and finally they all gave her up as lost

14 And one day Haylek and his wife  
 were gathering bundles of bulrushes  
 and they came upon her gathering them also  
 and they fell onto each other's necks in their profound joy  
 and Idah said  
*Father I was taken and stolen away by a man named Terah* <sup>40</sup>  
 and in the ancient Hebrew his name means  
*the one who first established fertility ceremonies*  
*as a source of names and altering visions during conception*  
 and she refrained from disclosing to them his gross wickedness  
 and she said  
*Now he has let me go because I am with child*  
*and he knows I will return to him*

15 And Haylek knew well about Terah  
 and he knew that Terah was one who had tried  
 to reinstate the making of Niphilim but he could not  
 and he had continued in his attempts  
 because he desired to be the father of a nation  
 and Haylek and his wife grieved

16 And Idah always tried to keep a happy face  
 when she saw her parents  
 but her father knew and he was wise  
 and when her first child was born  
 Terah named him **Haran** <sup>41</sup>

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<sup>40</sup> Strong's #8646

*the one who loves death*  
and from an early age  
he felt like the living dead to others  
and **Idah** could not share her testimony with her son as he grew  
and she durst not teach him anything about Motsah the Lamb  
for fear of his wellbeing  
and a mother's rich and deepest testimony  
had to remain hidden to her own children  
even a mother whose name means a *testimony*

17 And the Lord said to me  
that the reason this evil man selected her to be stolen  
was to prevent the Testimony of Shabuwa  
from going to the next generation  
and I did not want to know if Idah had been used  
in a fertility ceremony worshiping Ashtoreth  
the queen of heaven<sup>42</sup>  
but I know that Yakol and his wife established such pagan worship  
as early as the second generation of mankind

18 And it came to pass  
that another child was born to Idah  
and his name was **Nahor**<sup>43</sup>  
and that name means  
*the one who breathes anger through his nostrils*  
and all these things came sore upon Idah  
and she cried out to the Lord for deliverance  
and she said to Anokeesed  
*Why has this come upon me*  
*Oh Motsah how can I live*

19 And the Lord answered her and He said  
*You are my dearly beloved*  
*and I have grieved with you continually*  
*And now look up and rejoice*  
*for you shall yet have the **son of your salvation***  
*And remember your name means that **by your testimony***  
***you will be the mother of a multitude***<sup>44</sup>

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<sup>41</sup> Strong's #2309

<sup>42</sup> I found out later that she was not used that way.

<sup>43</sup> The Lord pronounced it as "nor". #5152 from #5070.

<sup>44</sup> Idah #5713, from 5707, from 5749 testimony, to duplicate or repeat, a multitude

*And you shall have a son and name him **Abraham***<sup>45</sup>  
*because he too like you shall be the **father of a multitude***  
*And it will be because of the testimony that he shall bear*  
*that you will have bequeathed to him*  
 and when the child was born  
 she indeed looked up  
 and rejoiced  
 and praised Anokeesed

- 20 And she informed her parents of the good news  
 and for the first time they had hope for her life and vision  
 and the little son was born and Idah named him Abraham  
 and Terah liked the name  
 because of his strong intention to become the father of a nation  
 and Idah was like Adah of old  
 and she taught Abraham holiness  
 in the midst of his father's wickedness  
 and she used careful discretion in all her ways
- 21 And it came to pass that word came to Haylek  
 that the father of Terah had been in attendance  
 at the establishment of Shabuwa by Melchizedek  
 and I saw him in the crowd standing a ways off  
 for the multitude was too swollen for him to get close up  
 and his name was Nahor after whom the son of Terah was named  
 and he also was a wicked man  
 who tried to live by the ancient wickedness  
 and he greatly feared all that was transpiring before him  
 on the Day of Instruction by Shem and Shûm  
 and he was taken aback by the strength of the spirit of holiness there
- 22 And he learned in his conversations there  
 that Noah had accomplished the Flood using a stone tablet  
 and since old times the wicked had known there were stone tablets  
 but they were mysterious to them  
 and upon his return home  
 Nahor inquired carefully  
 to learn all he could about stone tablets  
 for he too would be a nation to make himself a name  
 and he kept this knowledge in his heart  
 and told his son Terah to be warned against stone tablets

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<sup>45</sup> Strong's #85, "father of a multitude".

and they knew that there could come a tablet  
that would be their undoing in their wicked practices

23 And it came to pass that some years went by  
and one day word came to Terah and Kaldu  
that the name **Khoke** meant a *scribe of stone tablets*  
and Asael had intelligence that Khoke indeed had such a tablet  
and that it contained information that could give rise  
to strengthening Jeshurun  
which was a thing they all feared

24 And Idah got word of it by listening to conversations of her husband<sup>46</sup>  
and she discreetly warned her father Haylek  
that Terah and Kaldu were intent on coming to Khoke  
to take away his tablet to destroy it  
and Haylek told his father Khoke of it  
and Khoke gave the tablet and Urim to Haylek for safe keeping  
and Haylek hid it with great care  
intending that it should never be found by them  
and thus the treasure was secreted away

25 Now Terah was a slave  
and the principal servant of Kaldu  
and they were united in all their evil ways  
and the two of them were like the Masters of Saycoo of old  
and in the dark of night  
they burst in upon Khoke in his dwelling place  
and he was old  
and they demanded to be given the tablet  
and he said he didn't have one  
and they smote upon him to get him to tell where it was  
and in his old age he was helpless before them  
and they took Khoke away and shut him up to get him to confess  
and his wife was sore distressed  
and she appealed to Haylek for help  
and upon seeing this I now knew why  
the Lord had him lead his sons away from Ur to Salem  
for they certainly would have been caught up in violence  
protecting their old grandfather  
and Kaldu was very strong  
and they could not have withstood his many armed servants

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<sup>46</sup> She was a listener.

- 26 And Haylek was much disturbed  
and in grief at the news of his father being carried away  
and he went discreetly to check on the treasure  
and it was gone  
and he said *Oh Lord*  
*the sacred things have been stolen away*
- 27 And having failed to get the tablet from Khoke  
Kaldu and Terah thought that Haylek would be a likely keeper  
of his father's tablet  
and they came in strongly into his house in the daytime  
and they took him away and shut him up with his father  
and he would not tell anything about the tablet either  
but in his heart he knew that Idah had taken it  
because she knew the violence her husband was capable of doing  
and she knew that the treasure was meant for her son of salvation  
and she also knew that the last place they would look for it  
would be in Terah's house
- 28 And Idah had a leather container for her womanly things  
that no man would think to look into  
and she sewed the tablet into one side  
between two layers of stiff leather  
and the tablet was thin  
and could not be detected easily by looking upon her container  
and she wrapped the Urim in a little bundle  
amongst her clean purification cloths  
and the treasure was in there with all her other things  
and no one knew that she had it
- 29 And it came to pass that Idah was resilient in being stalwart  
and nothing could pry her secret from her  
and I can only imagine what she must have gone through  
to know all that was happening to her father and grandfather  
and to know that she had in her possession  
that which would save their lives  
and she also knew what the treasure would mean  
to future generations through her son of salvation
- 30 And it came to pass that Terah and Kaldu  
allowed Khoke and Haylek to starve to death in captivity  
and now her heroic contribution to preserving the Law  
is open to the world to know

and she will be lauded without end in heaven  
and I wept for her before the Urim because I love her so much

31 And now it came to pass  
that Terah thought he found a new way  
to use his wickedness in fornication  
and he worked his evil before his altar  
and he chanted and raved  
and he intends to bring forth a son who would be a *ruler of nations*  
and a *prince*  
and a *leader of armies*  
and one who will arise to create a nation of *dominance*  
over all other nations  
and he decided the name of his new son would be **Sarai**<sup>47</sup>  
and he chanted the name over and over  
during his ceremony of wicked fornication  
before his goddess Ashtoreth

32 And in those days  
there were many among the wicked  
who desired to form a nation  
and Terah chanted and worked his evil all night  
to make himself a name  
and a maiden from among his slaves became with child

33 And his son Haran was there to observe it  
and he decided to do the same and beget a daughter  
through the fornication of wickedness  
that would be the queen of the child of his father  
who would be named Sarai

34 And it came to pass that when the maiden of Terah gave birth  
behold it was a girl  
and Terah was very much embarrassed before his fellows  
but he could not change the name  
because of his arrogant and strong headed chanting of the name  
and so he had a daughter with a man's name  
and she had a vision of dominance  
and grandeur  
and royalty  
even a daughter who could be called a prince of the nations

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<sup>47</sup> Strong's #8297 – pronounced *sa-RAH-ee*.

- 35 And when Haran's child was born of his maiden  
 it was girl named **Milcah**  
 and her name means to be a *queen*  
 and it was decided by both these men  
 that they would try again for a son of such status for Terah  
 and Abraham was a sturdy youth  
 and he had been raised to know what such wickedness was  
 and his mother had taught him to be very discreet
- 36 And it came to pass  
 that while their new ceremony was in preparation  
 Abraham secretly set fire to the idol house  
 and in the night all in their encampment was in chaos  
 and **Haran** whose name means to be *empty* of the Living Water  
 and the one who loved *death*  
 rushed into the house to save his idols  
 and he perished in the flames  
 and the one who loved death found it  
 and he was the father of Lot <sup>48</sup>  
 and he named him **Lot**  
 so he would be covered with a *veil* of secrecy
- 37 And the idol house was made of bulrushes which burned ferociously  
 and in the marshes such buildings are built close together  
 and fire is a serious threat  
 and **bulrushes** have the spirit of life that feels *protecting the righteous*  
*from the threats brought on by sorcery*  
 and it was the same element that Cavah used to deliver Enoch alive  
 and in this case the burning bulrushes  
 allowed the righteous who were among the wicked to escape  
 and this was directly the result of the requests and instructions  
 made at Shabuwa in Salem by Shem and Shûm  
 that were having their effect <sup>49</sup>
- 38 And in the chaos of the burning  
 Haran's children and his wife  
 and Terah and his wife and children  
 escaped into the dark of night  
 and they went north but not by way of the river  
 lest they be discovered

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<sup>48</sup> Strong's #3876

<sup>49</sup> *The Book of Remembrance of our Ancient Grandmothers*, Shûm 1:76-78.

and Kaldu sought to recover his slaves to no avail  
and Idah and Abraham were among the people who escaped  
and she had her container of womanly things  
and no one knew what was in there

39 And Terah went northward  
past the barren places of Syria  
and into the timbered hill country  
and there he named the place after his lost son Haran

40 And in the land of Haran  
Terah was intent that he be not discovered as being an escaped slave  
because Kaldu would offer a bounty for his return  
and he would be blamed for burning the idol house and killed  
and so he forbid Abraham and Nahor from choosing wives  
from among the surrounding peoples so he would not be discovered  
and he designated Sarai to be Abraham's wife  
and Asael took great delight  
that Abraham would have a wife named Sarai  
with the name and a spirit of fornication  
so that now this son of salvation  
could not achieve the sanctity of marriage  
and I wept heavily before the Lord and the scribes  
and I was overcome with grief  
and my legs were weak so that I had to have assistance  
to arise from my place among the scribes  
and go sit down  
and we ended that session before the Urim

41 And this sorrow came upon me  
because I now knew what Abraham meant to the Lord's plans  
in preserving and carrying forth the Law  
and I knew what it meant to his mother  
who had been so diligent in her long suffering  
in her service to the Lord  
and in her great sacrifice in not wavering to rescue her fathers

42 And when we next sat before the Urim I began to see Idah  
and she is sitting outside of her dwelling  
with her legs folded under  
and she is kneading bread in a rhythm  
and she is in much agony of soul because she just received word  
that Sarai was to be Abraham's wife

and all her hopes for him seemed to come to nothing  
 and she was rocking back and forth in her kneading her bread  
 and she is singing a kneading song to her bread  
 let's see if I can get it  
 she is repeating it over and over  
*Motsah the Lamb will take you there*  
*to live in the grass of the hills with Him*  
*And he can heal your soul of despair*  
*and conquer the bondage of sin*  
 and this song was about all that she was feeling  
 and it was a prayer to *The Man who is in all things*<sup>50</sup>  
 there must be lots of kneading songs  
 and after each verse she would slap her bread

- 43 And I see someone approaching her  
 it is a young girl probably about fifteen years old  
 and it is Sarai  
 and she is crying  
 and she fell down in the lap of Idah  
 and Idah set her bread aside  
 and she is caressing Sarai's hair  
 with her head in her lap
- 44 And after a while Sarai said *I am afraid*  
*I have all kinds of terrible things surrounding me*  
*ever since my father said I am to be Abraham's wife*  
*And just now one of them said that he will kill me*
- 45 And Idah had compassion on Sarai  
 and she turned from her grieving  
 from that which Terah was imposing on Abraham  
 in order to save himself  
 and she turned her thoughts upon Sarai  
 and her soul went out to her  
 and she put her flour covered hands on Sarai's head  
 and in effect anointed her with the flour of the Bread of Life  
 and I can see the white flour on her hair  
 and she prayed a prayer over Sarai  
 and she said *Oh Anokeesed*  
*please come here now and Your presence will banish*  
*the evil spirits in this little daughter of mine*

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<sup>50</sup> The definition of bread.

*because they are threatening  
and she is in sore distress and fear*

46 And I could discern that the timing of the announcement  
about her becoming the wife of Abraham  
was in preparation for her Coming of Age  
to be conducted by her father  
and thus Idah's anointing and blessing in her compassion for Sarai  
took precedent over the intentions of Terah in his ceremony for her  
and his ceremony had no effect

47 And Sarai sat up when the prayers of Idah were ended  
and she said  
*They are gone  
Where did they come from*  
and Idah told her  
*They came from your father's idols  
You must politely have nothing more to do with them  
And Abraham does not like idols*  
and Sarai said  
*He is so big and strong  
and I am nothing*  
and she wept  
and Idah pondered for a while

48 And she made a kelly bread  
and she fed it to Sarai with butter and honey  
and **butter and honey with bread** has the definition  
to know to *discern between good and evil*  
and *between clean and unclean*  
and she asked Sarai to enter into a covenant  
using the protective forces of the kelly bread  
and she asked Sarai to promise the Lord  
that she would decline any more idol use  
and that she would do her best to forget the teachings  
of her father in regards to them  
and Sarai said she would  
while she was eating the bread

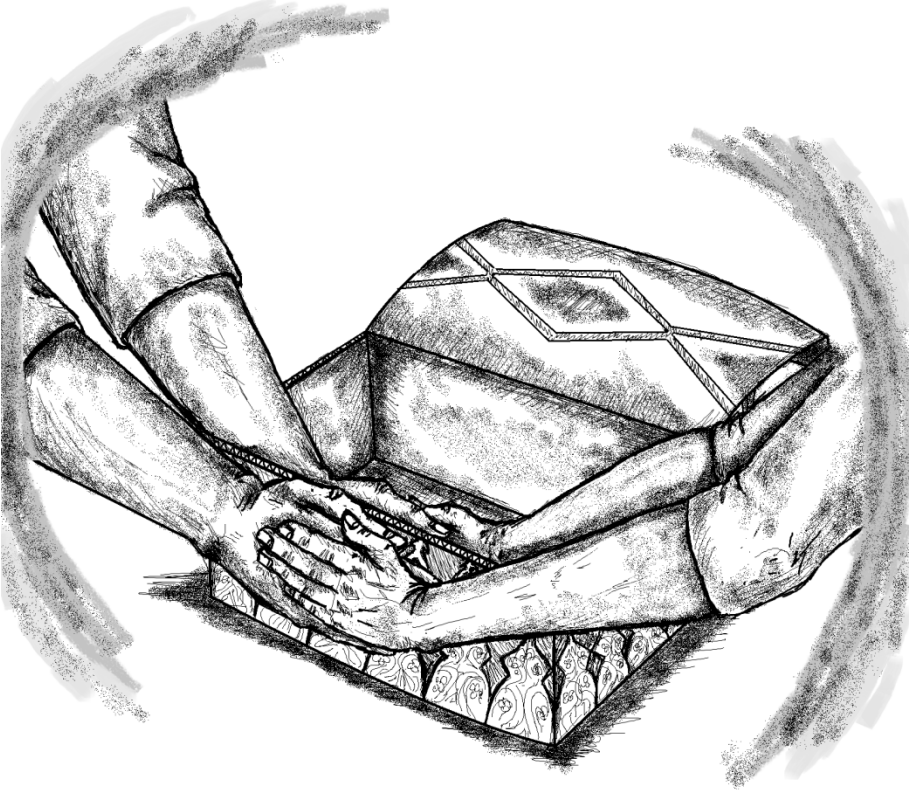
49 And as I watched this woman  
who had every reason to wish Sarai was dead  
have such deep and abiding compassion on her  
I was reproved roundly

and I loved Sarai too in my repentance  
 and I see the marvel of compassion shining its face out to the world  
 in the midst of terrible sin  
 and I will never forget my lesson

50 And it came to pass  
 that in the twenty-fifth year of Abraham  
 and the eighteenth year of Sarai  
 Idah called Abraham to her  
 and she is in her sick bed  
 and she said  
*I have called you here to instruct you and bless you  
 And Anokeesed has asked me  
 to have you enter into a covenant with Him  
 And you are my son of salvation  
 And by your covenant  
 you will also be a son of salvation for Anokeesed  
 And through your covenant all peoples will be blessed  
 And I do this because I am soon to die*  
 and Abraham said *Oh Mother  
 do not say that  
 You must live*  
 and she said *Hush it is true  
 I am about to return to Eden to be with all my people  
 And my father and mother are there waiting for me  
 So listen carefully my son*

51 *I have here my container of womanly things  
 And not one person has ever known that which it contains*  
 and she brought it forth from being covered up  
 and she opened it up  
 and the top flap is folded over showing the contents inside  
 and there are colorful images painted on the outside of it  
 and I can know that this discourse of Idah  
 is in fact the **Abrahamic Covenant**  
 and we are hearing it in its fullness for the first time

52 And she reached out and took Abraham's hands  
 and she placed them on the two sides of the portion  
 that the tablet was sewn in  
 it being upright in between his hands  
 and it does not look like the sewing enclosing the tablet  
 had ever been opened up



**Abraham Taking the Covenant  
with his Mother's Hands over His**

**The Covenant of Abraham**

53 And she said *My son Abraham*  
*listen*<sup>51</sup>

and she put her hands on his hands  
 and she pressed them together firmly  
 and her face became bright and alert with a clear mind  
 and she said *Between our hands is the Tablet of Gabriel*  
*And I am bequeathing this treasure to you*  
*And this tablet came here from Ma'een*  
*And with it is the Urim of the son of Melchizedek*  
*who is named Shayiree*<sup>52</sup>  
*And I am trusting this treasure into your care*  
*as I prepare to depart from this earth*  
*And I want to give you instructions regarding this sacred writing*  
*And I myself do not know how to read this tablet*  
*And I only know that it speaks of a sacred pathway back to Eden*  
*And I want you to enter into a holy covenant with regards to it*  
*because it has come now to be your responsibility*  
*And it seems that the whole world of the Eerkodeshiy*  
*are expecting you to live by it*  
*and bring it forward to the next son of salvation*

54 *And when it comes time for you to choose the next son of salvation*  
*I want to remind you*  
*that Methusemer established preference for the first born*  
*And that practice must not pass along with this tablet*  
*for such is not the will of Anokeesed*  
*And who is born first is temporal*  
*and for Anokeesed all things are spiritual*  
*My first born went astray*  
*And Enoch's first born went astray*  
*And Yaatsekawd's first born went astray*  
*And you are my son of my salvation*  
*and you are not my first born*  
*And you have not gone astray*  
*And you are to see that this tablet*  
*only comes down to a son of salvation*  
*And he shall be the one who must obtain this treasure*

---

<sup>51</sup> An important signal from a listener.

<sup>52</sup> Arphaxad in Chaldean.

55 *And this is your covenant*

*Your father detests you because you are a peaceable man  
and have a character of kindness*

*I would counsel you that as you move out across the land  
in gentle considerations with all people  
you are not to take anything by force*

*Do not arm yourself or your fellows*

*for it is known that since our first parents first came out of Eden  
there have been no weapons found among them  
that were used to inflict violence on any man*

and I remember the response of the Eerkodeshiy  
when they first learned that a man may use weapons  
to hunt his fellow men  
and I will cite it here<sup>53</sup>

56 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

57 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 (end quote)

58 And Idah continued and said

*And do not have slaves  
but hirelings only who are free to come and go  
And do not oppress them in their wages  
And make peace wherever you go  
so that there are no disputes over wells of water*

---

<sup>53</sup> *The Book of Remembrance of Melchizedek 7:5-6*

*or pasture lands  
or places to dwell*

59 *And walk gently and quietly upon the earth  
within the boundaries of that which is written upon this tablet  
Because on it is written the pathway of righteousness  
leading back to Eden  
And you shall be the father of a multitude  
And your example in all your lovingkindness must be such  
that it can carry forward from generation to generation  
unto the ends of the earth  
For from your seed  
Anokeesed shall find His blessing  
And the character of your behavior will bless both heaven and earth*

60 *And you are a Circle Drawer  
and you will have skill to bring rain  
and to find water in the earth  
And most of all  
as you walk on the pathway back to Eden  
the Living Water will follow out with you  
And your ways of holy living will teach  
and affect the hearts of other peoples  
and lead them to order their lives in peace by your example  
And many of them will come into the Covenant  
And the Living Water who is Motsah the Lamb  
is that which makes A Way that does not wander from Anokeesed  
but leads straight to Him  
And that which the Spirit instructs  
you must obey  
And when you do so  
you will remain clean  
Our first father was a shepherd  
And you will be much like him  
because for a multitude you will be like their first father  
in their restored pathway*

61 *And be patient with Sarai  
because she has these past few years abandoned her father's idols  
and his teachings  
And she desires to be a good wife for you  
And she can overcome to accomplish the sanctity of marriage*

*And through hard trials that she brings you  
love her  
And in the end you will fulfill this covenant  
and your vision of created purpose upon the earth will find its way*

62 *And now you must leave this place  
for without me here  
evil will preside to overcome you in your covenant  
and in your life and in Sarai's life  
So make a gracious farewell with your father  
and show respect for his words to you*

63 *And Abraham embraced his mother  
and he said Oh mother  
can I really accomplish this  
and she said  
You must  
My father and my grandfather gave their lives  
for what is between your hands  
And it is a treasure for all those who live in Hebron and Salem  
And who knows how far the blessing of this Tablet of Gabriel will go  
And Abraham said Mother  
I will do all that you have laid down for me  
and she said  
Amen  
and Idah died there in her bed  
having been the foremost woman upon the earth  
in the Covenant of Gabriel<sup>54</sup>*

64 *And it came to pass that after Abraham's mother died  
and she was buried in Haran  
Abraham asked his father for permission to travel across the land  
and he was polite and respectful to his father  
and his father still hoped that Abraham and Sarai  
would be the rulers of a great nation  
and Terah sang a song that he called a song of blessing  
and his song was about Abraham being a great warrior  
and one who conquered his enemies*

---

<sup>54</sup> It is amazing to find that the Essenes, or the Nazarenes, kept the real Abrahamic Covenant. Philo (see Appendix) writes of them saying that they hold no property (no disputes over land), make or own no instruments of war nor weapons, and condemn slavery.

and he sang of him raising up to be dominant over his fellows  
and Abraham thanked him for the song  
and he knew in his heart that he had to leave the Land of Haran

65 And his mother had told him to go to Salem  
and there he would find Melchizedek  
and she told him that Melchizedek would be a father to him  
and so they set out on their journey  
and it was just the two of them walking  
and Sarai had not been out of their encampment in Haran  
since they had arrived there  
and the world was big to her  
and after some days of travel they arrived at Hebron  
and somehow word had spread that they were coming  
and they were greeted warmly by relatives of Haylek  
and they already knew the circumstances of their father's death  
and they had heard of the plight of their sister Idah  
and Abraham kept the knowledge of the treasure to himself alone

66 And Melchizedek and Zedeqetelebab lived in Salem  
by the spring of Nachash  
and their spirits blessed the land  
and the forces of evil were subdued  
in all the regions round about  
because of their presence and the power of their righteousness

67 And all the people in Salem and Hebron  
shared their provisions with them  
and they were viewed with esteem and reverence  
and they were looked upon as their elderly holy ones  
and Melchizedek and Zedeqetelebab were well cared for  
and the people took their turn providing for them  
and I could see that both Melchizedek and his wife  
had those who attended to them  
and they could not walk without assistance

68 And when Abraham and Sarai came  
they brought provisions upon a donkey  
and Abraham waited by the place of water  
to be invited into the camp according to the ancient custom  
and Abraham presented his gifts to them  
and Melchizedek was wise  
and he knew full well the meaning before Anokeesed

of the young couple who stood before him  
and he discerned the need Anokeesed had in them  
and it seems like Melchizedek was expecting them to be there  
and he was informed by the Spirit  
of the nature of the war evil was waging against them

69 And it came to pass  
that Abraham presented his wife to Melchizedek  
and when he heard her name  
his understanding was informed concerning the cunning evils  
that Asael had brought against them  
and their visit together was pleasant  
and Zedeqetelebab was gracious to them  
and after they had visited for a while  
he asked them if he could bless their marriage  
and Abraham was well pleased when Sarai felt honored to do so

70 And Zedeqetelebab brought out bread and wine  
and placed it before them  
and Melchizedek performed a ceremony of blessing upon them  
and he introduced them as man and wife to the Eerkodeshiy  
and he asked the Eerkodeshiy to follow with them wherever they went  
and Zedeqetelebab pronounced a request  
that the Alliance of Heaven would be their protectors and guides  
all their days to attend them faithfully  
and the spirit of peace came to Abraham and Sarai  
and the spirit of patience came to Abraham as a gift from on high  
and Shem prayed strong prayers for Abraham  
because his eyes could see what lay ahead for him

71 And after they left  
Shem went to his altar to thank Anokeesed  
that Jeshurun was being preserved  
even though Abraham had not disclosed anything  
about the treasure he had  
and I feel like his prayers had the effect to empower the Lord's will  
in the war coming from Shakath against Abraham

72 And I was much reproved again  
for my bitter tears over Abraham  
when I could not foresee  
the abundant compassion that would deliver them  
to be also coming from Shem and Shûm

- 73 And Sarai was a good wife  
 but she was plagued with vain imaginings  
 and she would slip out of reality  
     and into a wonder world all her own where she was a queen  
     and a ruler of nations  
     and a commander of armies  
 and all these things her father put on her when she was conceived  
 and at times she became a great embarrassment to Abraham  
     when she acted this way around others
- 74 And she would not cover herself  
     as other women did to be discreet  
 and her face and arms were uncovered  
     when she was around rulers and kings  
 but she acted saucily  
     and she changed her behavior so she would appear attractive  
 and she would use the elements of beautification brought by Asael  
 and she changed **Abraham's** name to **Abram**<sup>55</sup>  
     so he would be viewed as a *high father*  
     not just a *father of a multitude*  
 and because of this he became known as Abram for many years
- 75 And it came to pass that they had a need to go to Egypt  
 and during this occasion it was the first time she expressed<sup>56</sup>  
     her vain imaginings before others  
 and I see them in a market place  
 and Abraham is buying corn  
 and the people there around them were also buying corn  
 and two of them were the mistresses of Pharaoh's concubines  
 and when Sarai learned of it she acted with much sauciness  
     and she put on airs of delectability  
 and they took her in  
 for when they asked her *Who is that man*  
     she said *He is my brother*  
 and they took her in among the concubines of Pharaoh
- 76 And in two days' time  
     the head mistress presented herself to Pharaoh's wife  
 and she said  
     *There has come a woman among the concubines*

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<sup>55</sup> #87

<sup>56</sup> Genesis 12 has a much different version of the account.

*who fully intends to rule over Egypt*  
*And I have inquired and she has a husband*  
and Pharaoh's wife said  
*They must be gone by tomorrow*  
*or become slaves of the people of Egypt*  
and she gave firm instructions  
for them to be expelled from the country  
and Abraham was very embarrassed by the behavior of his wife  
and these kinds of things continued for a long time  
and he was very patient with her

77 And it came to pass  
when Sarai became old  
that the prayers of Shem and Idah began to have a stronger effect  
because of Abraham's long patience

78 And Abraham went with his wife  
to visit where a man named Abimelech lived<sup>57</sup>  
and ruled over his encampment  
and Sarai once again had her vain imaginings  
and she was now old  
and once again she said that Abraham was her brother  
and Abimelech took her in to be the mistress over his concubines  
and Abraham was camped without

79 And Sarai was there for one year  
and Abimelech found  
that both the women and the animals of his camp  
did not conceive all during that year<sup>58</sup>  
and through divination  
he discovered that Sarai was the wife of Abraham  
and he was angry  
and he called Abraham into his dwelling and reproved him roughly  
and he said *What have you done to me*  
and he reproved Sarai and he said  
that she should cover her face and be discreet like other women

80 And he could tell that she was not comprehending his words  
so he sent one of his servants to fetch a mirror to set before Sarai

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<sup>57</sup> Genesis 20.

<sup>58</sup> Gen. 20:18, "For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife."

and when she looked she shrieked aloud  
 because her face was wrinkled and weather worn  
 because she had gone so long without covering her face  
 and she never before had seen an image of herself

81 And these moments of embarrassment and sorrow  
 plunged her into her repentance  
 and at long last her fantasies vanished  
 with her humility and desire to do right  
 by the healings of the Lord through her repentance  
 and now she could love her husband for who he was  
 and for the vision Anokeesed had given him  
 and she said to Abraham *I am very old now and ugly*  
*And I know that I will never have children*  
*And I know too that you have refused to take in my hireling Hagar*  
*but now you must if you are ever to be a father of a multitude*

82 And with this change in his wife  
 Abraham finally relented and took Hagar  
 and Hagar conceived  
 and then Sarai knew that it was not Abraham  
 who could not have children  
 and she mourned and said  
*Oh that I had been able to do my repentance sooner in life*  
 and the Lord loved her and had compassion on her again  
 and He came to her strongly by His Spirit and said  
*Sarai my daughter*  
*you too shall conceive and have a son*  
*And this day I have named you **Sarah**<sup>59</sup>*  
*for you shall be a **queen** of strong endurance*  
*in your walk in the pathway back to Eden*  
**and Sarah was driven all the more to do her repentance**  
**because now she knew that the Lord loved her**  
 and her soul became clear in its purity as she stood before Anokeesed  
 and in these things  
 repentance and love overtook those in Shakath  
 and all their plans came to nothing

83 And it came to pass  
 that one day Sarah thought she was sick  
 but discovered that she had conceived in her old age

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<sup>59</sup> Strong's #8283

and all who knew her marveled greatly  
and about three months before she would deliver  
Abraham sought out Bedouin midwives  
because of their skill at times of travail  
and he had them camp at Hebron  
and all the people wondered  
*Why are the Bedouins camped at Hebron with Abraham*  
and many people heard the news  
that an old old woman was with child  
and Abraham prayed ardent prayers for Sarah  
and the time of travail was difficult  
but under the skillful hands of the midwives  
Sarah came through it safely

84 And a little son was born  
and Sarah was too old to nurse him  
and Sarah named her son **Isaac**<sup>60</sup>  
which means the *laughter of derision* or the *laughter of mockery*  
for she said  
*Anokeesed waited so long to give me a child*  
*that I cannot nurse it*  
*And He is laughing and mocking me*  
and everyone heard her name for the child  
and that name is the only one that has been remembered  
but Abraham named his son **Benkeel**<sup>61</sup>  
because he said *He is the son of my patience*  
and they loved the child

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<sup>60</sup> Strong's #3327

<sup>61</sup> Strong's #2342 & 2427



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 4

An account of Isaac and Rebecca having twin sons, and of the blessings of Jacob and Esau. An account of Jacob going to Haran, and working to marry Rachel, and of her death. Jacob establishing that the Law of Jeshurun would be built into all things, and what that means. An account of the murder of Shechem, and of Joseph in Egypt, and Jacob's last words of advice to his children.

- 1 When we approached to use the Urim again  
the adversary was hard against me  
and he did not want us to see the vision  
because we were seeing many things  
that Belial wanted to remain in obscurity  
and I came to this next scribe session very determined  
that the Lord would help me overcome this fierce opposition  
and when the vision came I would not take time to hesitate  
but kept reciting what was before me with the vision  
for fear of losing it  
and it was hard for the scribes to keep up  
but they were able to record it all
- 2 And I began to see Isaac  
and he is very young  
and he has been cared for and nursed by many in his infancy  
and as he grew he was strong and robust  
and he loved his father  
but Abraham worried about Isaac  
because he lost his mother when he was very young  
and Abraham began to watch Isaac to see  
if he could be the next son of salvation  
and as he grew he was taught righteousness  
and all the skills of his father
- 3 And when it was time for Isaac to find a wife  
Abraham was hesitant to send him out  
for he feared he may be delayed in returning back home  
and he asked a friend to come before him  
to see if he would give him assistance in selecting a wife for Isaac  
and the man was a trusted friend  
and he came to see Abraham  
and he will be a hireling

- 4 And I see him kneeling before Abraham  
    putting his left hand behind the right thigh of Abraham  
    and Abraham is asking him to find a wife for Isaac  
    and only the one that Anokeesed directs
- 5 And this is an interesting use of the hand  
    that I have not seen before  
    and the hand is on the thigh because the **thigh** feels  
    *the strength of one's walk with Anokeesed upon the earth*  
    *with one's fellows*  
    and so the hireling is making a covenant  
    to be **obedient** to the requests of Abraham
- 6 And the hands are used in many ways  
    in relation to making covenants  
    and just like Abraham's two hands  
    were placed upon the sacred writings of the Tablet of Gabriel  
    and his mother's hands over his  
    she was having him **covenant before Anokeesed**  
    and any covenant made with your hands on sacred writing  
    is a covenant made before Anokeesed
- 7 And when your hands are used for making a **covenant of kinship**  
    the palm is pierced on the hands of the two making the covenant  
    and then their hands are pressed together  
    so that blood can flow between them signifying their kinship
- 8 And when you use your hands to make a **covenant to tell the truth**  
    you put your hand on your chest  
    or raise it up for all to see
- 9 And this servant covenanted to be obedient  
    to the request of Abraham  
    and Abraham was well satisfied
- 10 And it came to pass  
    that the hireling set out to go to the land of Haran  
    and Abraham provided the means for him to go  
    and for his sustenance  
    and there he found Rebecca  
    and she was like a shining light in the midst of darkness  
    and all that occurred there in their meeting  
    was led by the hand of Anokeesed

- and she would have the sanctity of marriage  
and it was agreed upon
- 11 And the hireling set out for home with his prize  
and when they arrived  
she was everything Isaac and Abraham had hoped for  
and Isaac was all she ever dreamed of finding
- 12 But Isaac had some behaviors that displeased Abraham  
and he would have the heat of anger  
and be unpleasant at times  
and Abraham knew from his mother's counsel  
the importance of finding the next son of salvation  
and finding the correct one in the eyes of Anokeesed  
was part of his covenant  
and in the midst of all these things  
I see that Isaac's life was the most normal of any of his family  
in terms of happiness  
and stability  
and the sanctity of marriage
- 13 And Rebecca came to be with child  
while she and Isaac were still young  
and Abraham had not identified Isaac as the next son of salvation  
and he pondered all this carefully in his heart and with the Lord
- 14 And Rebecca gave birth to Jacob and Esau  
and before the birth Rebecca said  
*I have a battle going on inside me*  
because the boys were so active  
and it seemed to be too crowded in there  
and when Jacob came out to breathe his first breath  
they beheld that his hip was out of joint  
and he was crippled  
but Esau was healthy and very active  
and as they grew  
Jacob went past the time to learn to walk  
and he appears to be about four or five years old  
and he is severely crippled
- 15 And I see him with the Urim before me  
and he has a rag tied around his knee  
so he can lift his leg with his hand to take a step

and his mother works with him endlessly to teach him to walk  
and she binds his hip around his waist  
with a wrapping to hold his hip in place <sup>62</sup>  
and for most of his youth  
Jacob must lift his leg with a cloth to take a step  
and as he grew  
if he was very careful  
his hip would begin to stay in place because of the binding  
and he had to slowly pick his way

- 16 And it came to pass  
that the time for the boys' Coming of Age arrived  
and there had been a growing dispute about the blessings for the boys  
and during this dispute  
Abraham sought the answer to the matter with the Urim  
as it is written on the Tablet of Gabriel  
and this was the first time Abraham had used the tablet  
and he saw marvelous things for Jacob  
and he learned about the sacred pathway his mother spoke of  
and he was inspired by the truth of the Law of Jeshurun  
and it changed his life forever  
and for the first time he could more fully comprehend  
what his mother had done for him  
and with his view in the Urim he found his vision fully  
and he became more determined than ever to live by the Law  
and then he knew that Jacob was the next son of salvation
- 17 And Abraham rejoiced at the magnitude of the vision of Jacob  
and in this way it was plain  
that Jacob was indeed the next son of salvation  
notwithstanding his being crippled  
and Abraham discerned properly that Jacob being crippled  
was come to him because of the war against his vision in Jeshurun
- 18 But Isaac refused to bless Jacob as the next son of salvation  
because he was crippled  
and he pointed out that it was his covenant hip  
like Abraham used with his hireling  
that was crippled  
and Isaac viewed this as a sign  
that Jacob was unfit to have such a blessing

---

<sup>62</sup> Strong's #7259, her name Rebecca means "to bind up with a cloth"

- 19 So here was this little son  
and the war from Shakath descended down upon him  
with all its fury  
and after long discussions and negotiations  
and many words to implore on behalf of Jacob  
it was decided that Isaac would bless Esau  
and Abraham would bless Jacob
- 20 And Isaac was young  
and being an only child and never having to compromise  
he was set in his ways  
and Abraham succeeded in bringing about  
preserving what he beheld with Urim  
by his walking in the way of peace  
and it was according to his covenant  
with Anokeesed before his mother  
that he should always negotiate peacefully  
any issue that needed settled  
and in this case he accomplished it
- 21 And it came to pass  
that on the day of their ceremony of Coming of Age  
both sons were blessed with an acceptable blessing  
in the eyes of Anokeesed and the parents of the boys  
and Abraham blessed Jacob with a prayer and a blessing  
and he sang a long song of prophetic insight<sup>63</sup>  
and by these things brought forth by Urim  
and by the wisdom and skill of Abraham and Rebecca  
the powers of evil were shaken to their core  
and Jacob received his proper blessing
- 22 And Esau was angry and he said  
*Why would a cripple be blessed in this manner*  
*You should cast him out*  
*He is good for nothing*  
*He cannot go hunting*  
*He cannot gather food*  
*No one will ever marry him*  
*How can he pass on his half of our grandfather's inheritance*  
*The inheritance will be wasted on him*  
*Cast him out and he will starve*

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<sup>63</sup> Read Jubilees 22.

23 Now this kind of disturbance in the family  
had never happened before  
and everyone was shaken by this outburst  
and Rebecca and Abraham each sought the Lord in the matter  
and they offered consoling words to Esau to calm him  
and when some years had passed  
they decided to send Jacob to Haran to find his wife  
and when the time came for Jacob to see his twentieth year  
preparations began for his journey  
and Esau mocked him again  
and he said

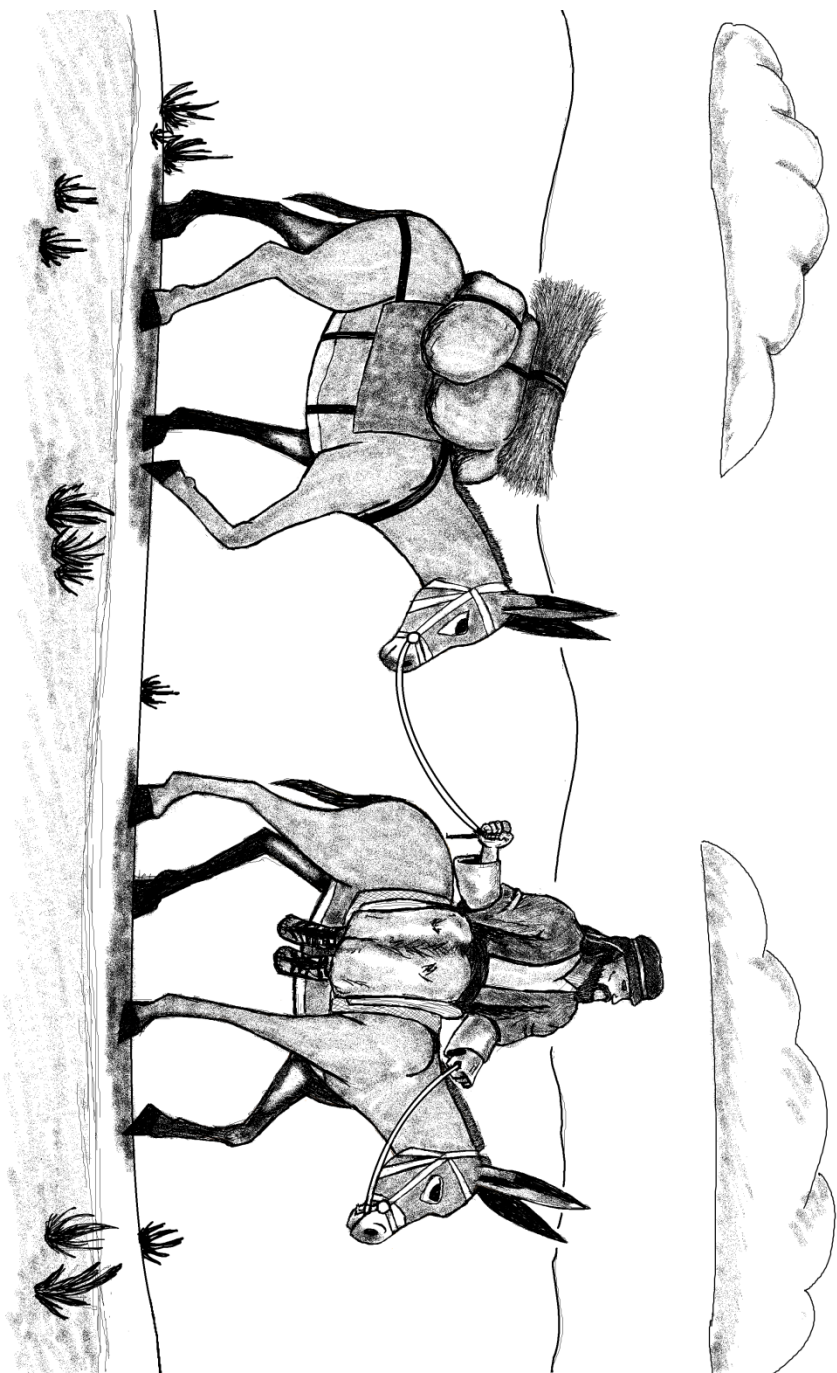
*How can he travel  
He cannot even walk or sit upon a donkey  
What foolishness is this*

24 And Rebecca was afraid because of the mockery  
and it seemed to her that it could be true  
and she said to Abraham

*I have changed my mind  
I do not want him to go  
Why can't we use a hireling like you did for me  
but Abraham was wise  
and because of what he had seen with Urim  
he knew the desires of Anokeesed  
and he said  
He must go forth to prove himself because of the war  
that will be coming upon his soul by the powers of evil*

25 And I saw that Jacob could not sit astride a donkey  
but must sit sideways  
because of his hip  
and they made a special saddle for him to sit sideways upon a donkey  
and Abraham knew the journey well  
and he drew on parchment to show the trail of the way to Haran  
and he informed Jacob which places  
he must gather grass for his donkeys  
and such places to stop and rest  
and where to get water  
and he said

*The hardest part of the journey is three days across barren lands  
And sometimes there is a place called the Middle Oasis that has water  
But I have inquired from travelers  
and they say that right now the water is dried up*



**Jacob Riding the Donkey**

26 And Rebecca and Abraham

blessed Jacob again on the day he started out  
 and Rebecca's blessing is one of the sweetest blessings of a mother  
 to ever be heard in heaven  
 and Esau watched his brother depart sitting sideways on his donkey  
 and towing a pack donkey behind  
 and he had provisions on top  
 and sheaves of hay with the burdens for the donkeys  
 and Jacob was afraid the words of his brother's scorn would come true

27 And Jacob traveled northward

until he came to oversee the Jordan River valley  
 and the Sea of Kinnereth  
 and he could see far into the misty distance where he must yet travel  
 and there came upon him a foreboding  
 and Jacob bowed himself in ardent prayer before Anokeesed  
 and he said *Oh Anokeesed*

*I put my life and soul into Your hands  
 If I yet live to return to this place again  
 I will give my life to You  
 and devote all that I am to bring to Your people  
 the ministry of a son of salvation  
 I ask not for riches or material gain  
 but only for the opportunity to serve You  
 to make you happy and well satisfied with my service*

28 And it came to pass that in the night

the Lord caused Jacob to dream  
 and he saw a holy pathway to heaven<sup>64</sup>  
 and on one side of it were twelve men  
 who were the sons of Yaatsekawd  
 but he did not know who they were  
 and on the other side twelve more faces  
 and they were his twelve sons  
 but he knew them not  
 for he was not married and had no thought of ever having children

29 And the Spirit of the Lord was strong in the dream

and it lingered in the morning  
 and for the first time  
 Jacob felt that he could make the journey and return safely

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<sup>6464</sup> The Law of Jeshurun

and he named the place **Bethel**<sup>65</sup> and said  
*This is the house of Anokeesed*  
and he anointed a rock of witness for a remembrance of his vow  
and to remember where he communed with the Lord

30 And in the morning while it was still cool  
he set out on his journey  
and for some he was an amusing sight  
to see a young man sitting sideways on a donkey  
and leading it with one hand  
and towing a pack donkey with the other  
and he had his head covered according to the ways of the people there

31 And his journey went well  
because the Lord protected him in the way  
and I remember also the prayers of Zedeqetelebab  
that the Alliance of Heaven attend to him faithfully  
as a son of Abraham  
and he finally arrived at the principal place of water  
for the settlement of Haran as his parchment map indicated  
and the shepherds there affirmed to him  
that he had found the correct place

32 And I see him kneeling on the ground beside the well  
with his face in his hands on the ground  
and he is praising and thanking Anokeesed that he has arrived safely  
and someone touched him on the shoulder  
and he raised his head and turned to look  
and it was Rachel  
and she thought he might be hurt  
or out of his head from thirst and fatigue  
and she said *Sir*  
*can I help you*  
and he replied  
*I am all right now because Anokeesed has brought me safely here*  
*by the mercies of His grace*

33 And when he said the name *Anokeesed*  
she straightened up  
and looked intently at him

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<sup>65</sup> #1008

and she said

*Whence do you come here*

and he said

*From the camp of Abraham*

and she knew well the meaning of the name Anokeesed  
and something touched her heart because she was aware  
that only the family of Melchizedek  
used the name *Anokeesed* in those days

- 34 And she presented him to her father Laban  
and told him that she found him at the place of water  
and as I look at him gazing upon Jacob  
who was crippled and disheveled from his long journey  
I see a terrible smile upon his face  
and he spat to the glory side  
which since ancient times has been a demonstration of disgust  
and he is thinking  
*They sent me a cripple here to find him a wife  
because they cannot find one for him  
And I have just the wife*  
and in his mind he thought of Leah  
for Leah was an albino  
and she has light blue eyes  
and cannot have the bright light of the sun shine upon them  
and no one would marry her  
and in this way Laban acted deceitfully from the start  
and he did not disclose his intentions

- 35 And it came to pass that during this visit  
Jacob went with Rachel to tend the sheep  
and they became acquainted  
and they spoke together of Anokeesed  
and he brought her all the news of Salem and Hebron  
and he was very personable and gentle in all his ways  
like his grandfather Abraham  
and all the men in Haran were rough and boisterous

- 36 And it came about that they became good friends  
and were always to be seen together  
and Jacob approached Laban  
and asked him if he could marry Rachel  
and he said  
*I desire to have Rachel for my wife*

*May I serve you for the customary year*  
and Laban laughed and said  
*What good can you do me*  
*For you it will be seven years*  
and he did not know that Jacob was a very skilled herdsman

37 And Jacob knew how to assist the sheep at lambing time  
and he knew from his family heritage since ancient times  
many healing herbs to apply to the sheep  
when they were sick or injured  
and his soul was joined with the sheep  
and he could look at them and tell when they were afraid  
or about to deliver  
and he knew how to lead them to still waters  
and I am sure it did not occur to Laban  
that the name **Rachel** means *a female sheep*<sup>66</sup>  
and it would be a language of glory  
to those who followed the old way  
to know that they were rightful companions

38 And so to the surprise of Laban  
he was agreeable to seven years' service  
and Jacob prospered Laban's sheep  
and he was faithful as a servant and a hireling  
and he dealt wisely with the other servants  
and he buoyed up their spirits with his happy countenance  
and in this way all Laban's household was blessed  
and the Spirit of the Lord was with Jacob like water in a dry place  
and it bound Rachel and Jacob together

39 And as the time for their betrothal approached  
Jacob expected to have a wedding ceremony  
as it was a strong tradition among the people of the family of Shem  
and Rachel told him that her father would do no such thing  
and he would not want to demonstrate that women had so high a status  
as to be associated with men as their equals in marriage<sup>67</sup>

40 And it came to pass that Rachel persuaded her father  
to have a grand feast to celebrate his prosperity

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<sup>66</sup> Strong's #7353 & 7354

<sup>67</sup> Weddings signified to them equality in marriage, even a wicked man like Laban saw it that way.

under the hands of Jacob  
and that would be the time she would become his wife  
and Laban agreed to do so  
but in his heart he was jealous of Jacob's success  
and he continued in his deceit  
and after the feast was over  
he detained Rachel much to her anguish  
and in the darkness of the night  
he sent Leah in to Jacob  
and Jacob did not know it was Leah until morning

- 41 And Jacob was very much embarrassed before Leah  
and he went in to Laban and he said  
*Laban why have you deceived me thus*  
and Laban said  
*I think you and Leah match each other*  
*The two of you go well together*  
and he laughed and spat to the glory side  
but Rachel broke away and came in upon Jacob and Laban talking  
and she stomped her feet  
and said *No father*  
*I am his rightful rib*  
and Laban was caught off guard and was much surprised  
that his daughter was so forward  
and he said  
*After one week you can join him*  
*but he must work seven years more*

- 42 And Laban knew  
that he prospered under Jacob's service  
and he took credit for it himself  
and people came from roundabout to learn from Jacob  
how to care for sheep according to the old ways  
and his reputation as an excellent shepherd spread  
and he was also known as the shepherd  
who rode on donkeys sitting sideways  
so it is plain to me to see that the war on Jacob was heavy upon him  
and he was patient in all his trials  
and Asael was pleased that there was more than one wife for Jacob

- 43 And in those seven years  
Leah bore him children  
but Rachel did not

and Asael was sore against Rachel  
because for him she represented the sanctity of marriage

44 And it came to pass  
that when the long years of service were to end  
Jacob desired to gain an inheritance to take with him and his family  
so he agreed to serve yet a few more years to obtain more sheep  
and during his years of service  
Laban had agreed to give to Jacob any sheep  
that he would cull out of his flocks  
so in this way Jacob obtained the old and injured sheep

45 And Laban preferred the white wool over the spotted sheep  
and he agreed that Jacob would have the spotted sheep for his labor  
and Jacob knew how to use willows as an element of righteousness  
because **willow** feels that *what is trash to men*  
*is a treasure to Anokeesed*  
and Laban considered the spotted sheep to be trash  
and in this way Jacob's sheep increased

46 And when it was time for his years of service to be over  
his sheep had multiplied  
and when the agreed upon time for the service of Jacob was to end  
he packed up all his family and possessions  
and set out with a long caravan toward Hebron  
and he did not know it  
but Rachel had taken two of her father's idols with her  
the one he used for safety when traveling  
and the other he used to see that his flocks would prosper

47 And when Laban returned home from a journey  
he discovered that his idols were missing  
and that Jacob had departed  
and he followed after them  
and he was angry when he approached to confront Jacob  
and Jacob said  
*Why have you accosted me in this way*  
*I know of no one who has stolen your idols*  
*Let the person who has stolen your idols die*  
*Search all my stuff*  
and Laban did so  
and he did not find his idols and so he left

- 48 And when Jacob arrived home  
it was a grand celebration  
and word had come to Hebron  
that Jacob was returning home at long last  
and Esau was there  
and he looked out and beheld the caravan arriving  
and he was utterly amazed at the sight  
and when Jacob dismounted  
Esau said to him in greeting  
*I stand reproved for all the things I said  
for I did not consider you could prosper*  
and Esau was amazed at all his brother had accomplished  
and all was forgiven  
and the two men embraced  
and Rebecca was well pleased and praised Anokeesed  
and Esau said  
*The Lord God has been with you  
And the blessings said upon us have come to pass*
- 49 And soon after their arrival  
Abraham received word  
that Jacob had found his rightful companion  
and he called Jacob to come to him  
and the two of them spoke together all through the night  
and Jacob recounted to him what had happened  
on his journey home at Bethel
- 50 And he said that he had stopped there to fulfill his promise  
that if he lived to return this way again  
he would give his life in service to Anokeesed  
and he described how the Spirit of the Most High Anokeesed  
descended down upon him  
and how he was nearly overcome with His presence  
and he told of how in the midst of it  
an Angel hailed him as *Grandfather*  
and he felt the Angel embrace him  
and it was so wonderful that he felt his soul had come home  
and he did not want the rich embrace to end
- 51 And that night  
Jacob and Abraham slept beside one another  
just like Yaatsekawd did with Enoch

and in the morning Abraham laid his hands upon Jacob  
and blessed him  
and he laid the Tablet of Gabriel and the Urim on Jacob's lap  
that were in the box of his mother's womanly things  
and he said

*With this bestowal I pronounce  
that you are a son of salvation under my hand<sup>68</sup>*

52 And Jacob inquired of him to learn how to use the Urim  
and how to read the tablet  
and he was taught by Abraham  
and Jacob returned home  
and Abraham died  
and all his house mourned for him  
and during the seven days of mourning  
Jacob cut off his hair in his grief  
and when it was over he examined the Hebrew treasure  
because that is what Abraham had called it  
and he handled the Urim

53 And it came to pass  
that Jacob went out alone with the Urim  
to find out if he could see  
and the Lord appeared to him before the Urim and said to him  
*Bring the tablet to this quiet place and look with Urim  
after you have purified yourself by sevens  
And in your repentance  
wash yourself in the fountain of Nachash  
And I will show you great things*

54 And Jacob prepared himself  
according to the words of the Lord  
and he looked with Urim  
and it was the Urim of Shayiree the son of Melchizedek  
and he saw all that Yaatsekawd had done  
and he discovered the rich meaning of the tablet  
and he said  
*Lord this is Jeshurun  
the pathway of righteousness  
This is the fulfillment of the Covenant of Gabriel*

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<sup>68</sup> In chapter 5, we find that Abraham gave Jacob the Urim and the tablet after Jacob committed to repenting for his sin of polygamy.

*where Your children can find their way back home to You  
Have I inherited the Covenant from our first father Yaatsekawd  
Surely Lord  
You must find a man who is worthy for such an inheritance*

55 And Jacob wondered what he was to do with what he saw  
and the Lord showed him the flame from the lamp  
that was on the rock on the bottom of the left hand side of the tablet  
and the Lord said  
*The rock under the lamp  
represents the One who called you grandfather  
And the oil in the lamp is the presence of Anokeesed in creation  
And the flame is the Law of Jeshurun that Yaatsekawd established  
And this lamp represents the establishment of Jeshurun by Yaatsekawd  
and as you see  
it is founded upon the edge of eternity*

56 And Jacob said *What is it that I am to do  
Must I reestablish Jeshurun  
for surely it has been lost*  
and the Lord said *No  
it has been established forever by Yaatsekawd  
**Your task is to build it into the fabric of all creation  
to protect it and preserve it so it may act for itself there**  
And thus it will be held by the Eerkodeshiy  
and the earth  
and by the lights of heaven  
And all the hosts of evil cannot overcome it  
if you place it there using the elements of righteousness  
in the same way Yaatsekawd did  
And the pathway back to Eden will be in the light of the sun  
and in the waving grasses blown by the wind  
and in the enduring faith of the hills  
and it will be the sweet waters of refreshing*

57 And because you shall build the Law into all creation  
your third name shall be Jeshurun  
So you shall have three names  
Jacob  
Israel  
and Jeshurun  
And the name Jeshurun  
will be the signal to the Alliance of Heaven

*that you are to be under their watchful care  
And the wicked will be blind to see Jeshurun in all things  
So yours is the greatest task of all  
And the heaviness of the war will come upon you  
so be strong in your repentance  
And walk steadfastly in the pathway you have seen  
even as your father Abraham has done by covenant*

- 58 And then and there Israel entered into a covenant  
all alone with Motsah the Lamb  
to walk in the Law  
and be steadfast in his task before the Lord  
and he knelt before the Lord  
and into his soul came rich wisdom and a firm confidence  
and Rachel conceived Joseph in the days following
- 59 And it came to pass that Jacob grew in the Lord  
and his family was enlarged as the years went by  
and Jacob began to ponder how he would do the ceremony  
and where would be the best place  
and he remembered Bethel  
and all that had occurred there with the Lord  
and he decided to do it  
on the anniversary of his encounter with Anokeesed there
- 60 And he prepared to go to Bethel  
and as I have viewed Bethel  
it is on a high brow of a hill overlooking the Jordan Valley  
and grass there is sparse and water must be carried far  
so people seldom went there  
and it would be a place that would be undisturbed and private
- 61 And he set out to arrive in time  
to do the ceremony on the proper day  
even though Rachel was with child with Benjamin
- 62 And because of the jostling  
and the hardship of the journey  
Rachel came early to her time of delivery  
and the circumstances were such that they had no midwives  
and Rachel died before him there  
and this evil had come upon him to burden him  
as he approached to perform his task before the Lord

and Jacob was utterly undone  
and he blamed himself for her death in many ways  
    he was the one who planned the time of travel  
    and it was his fault because he was the father of the child  
and most of all he blamed himself because he had caused  
    the death of the one who had stolen Laban's idols by saying  
        *Whoever has taken the idols let them die*  
and I do not believe she died for this reason  
    but it was hard for Jacob to dismiss the curse

63 And the baby survived  
and was named **Benoni** <sup>69</sup>  
    *the son of my sorrow*  
and for Jacob  
    Benoni became an unavoidable reminder  
        of all his part in his grief  
and the inhabitants of Shakath celebrated their success  
and we ended the session with the Urim on this tragic note

64 And when we next looked with Urim  
I am seeing Jacob  
    and he is repenting mightily before the Lord  
and he is brokenhearted  
and he is asking the Lord to forgive him  
    for the timing of his ceremony  
        to have it at a time near the travail of Rachel  
and the Lord reminded him of the knowledge of Shabuwa  
and he informed Jacob that when he stopped at Bethel  
    it was on the Day of Instruction  
and when had he returned  
    and had been embraced by the Angel of the Presence  
        it was also on the Day of Instruction in Shabuwa  
and He said that had rightly selected the day

65 And I know that it was the evil hosts of Shakath  
    that caused his hard trials  
and Jacob knew of the Alliance of Heaven  
    because he had been informed by his grandfather  
and Jacob repented for not asking for help and protection  
    from the Alliance before he left for Bethel  
and he never forgot that lesson

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<sup>69</sup> Strong's #1126

**and before he ventured to perform any task for the Lord  
he would invoke the protection of angels  
from the Alliance of Heaven**

66 And the Lord taught him many things that day  
and the Lord said *The mother of Abraham*  
*was selected to be stolen away to avoid the Testimony of Shabuwa*  
*from going to another generation*  
*And Shabuwa was the foremost testimony of her life*  
*and was that which she loved the most about Anokeesed*  
*And she could not teach her son of salvation about Shabuwa*  
*because Terah would fly in to a rage*  
*at the mention of the word Shabuwa*  
*So she worried that if she taught him*  
*he would come into danger*  
*And she lived out her life until her last day*  
*and watched him enter into the Covenant between her hands*  
*being unable to share her most precious knowledge*  
*until those closing moments*

67 Now Melchizedek was ever faithful  
*and he kept all the weeks of Shabuwa faithfully*  
*And he always prepared for the Day of Instruction*  
*And Abraham was taught it by him*  
*and ever after he was faithful to keep it also*  
*But your father Isaac did not have any inclination for it*  
*And he did not keep it every year*

68 And when Jacob had looked at the Tablet of Gabriel with Urim  
he saw Shabuwa  
but did not know when it was to be observed  
and in this way the Lord tried to comfort Jacob  
but he was never comforted all his days  
and evil triumphed in this matter

69 And it came to pass that Jacob buried his Rachel  
in the place where she died  
because he was too brokenhearted to travel on  
and according to the instructions of the Lord  
he planned to wait another year  
and as Jacob was grieving he said to the Lord  
*Oh Anokeesed how can I prepare*  
and Motsah the Lamb appeared before him

and Jacob recognized the Lord to be  
the Angel of the Presence who had embraced him  
and the presence of the Lord brought healing to him  
and Motsah said

*Be of good comfort  
for Melchizedek has taken upon himself to act in your behalf  
because of the fornication that has been thrust upon you  
And he and his wife have engaged the Alliance of Heaven  
in your behalf in ever increasing ways*

70 *So be strong little son  
And your Rachel is with the holy ones  
and she is happy because she has blessed Anokeesed  
with her life's service  
And I have bequeathed upon you the Star of Elda  
that is shown upon the center of the Tablet of Gabriel  
And it is the Urim of the Presence  
And all that comes by Urim throughout the entire course of the earth  
will first be for the benefit of your seed  
and all those who walk in the Law of Jeshurun in Israel  
And all who ever look with Urim under my hand  
will come to benefit the house of Israel  
So be strong little son  
and I will prepare you for your task*

71 And it came to pass  
that Jacob prepared all that next year  
and he received assurance from the Lord  
that Joseph was to be the next son of salvation  
and he could plainly see that the war was against the child  
and he determined to come strongly to his aid and support  
and he made Joseph a coat of many colors  
with each color representing a waymark of the Law of Jeshurun  
and he taught him carefully from an early age  
all that he had been taught by the example of Abraham  
and by what he beheld by Urim  
and Joseph was obedient before his father  
and walked gently upon the earth before all men

72 And all the hosts of Shakath  
arrayed themselves against the child  
and he was hated by some of his own brothers and sisters  
and Jacob called upon the Alliance of Heaven to watch over the child

and our little crippled high priest named **Israel** <sup>70</sup>  
which name means *Anokeesed will prevail*  
faced all that came against him with sure determination  
and innocence of heart  
and he is the hero of heaven  
and he watched over Joseph with diligence  
and the power of righteousness

73 And when the time came for the Day of Instruction  
he brought his sons and family to the altar of Bethel  
and from where they stood  
one could see far down in to the Jordan Valley  
and into the misty distance beyond Mount Pethak  
and Bethel was well suited for privacy  
because no travelers came that way  
for lack of a pathway down into the valley

74 And I saw them again as I had seen before  
standing in a line from east to west facing to the north  
and before them was Mount Pethak  
where Shem's altar of Shabuwa was  
and he performed the ceremony as it has been written  
and Israel used the Trump of Shabuwa to summon all the Eerkodeshiy  
so he could instruct them  
and Leah blessed the altar and danced with Dinah and her sisters  
and Leah was now the mother of Benoni who was a babe in arms

75 And I beheld the ceremony once again  
and I had not grasped the significance of it all this time  
and Israel installed the Law of Jeshurun into all creation  
moving from one waymark to another from the first to the last  
even in the same manner as Yaatsekawd  
and here is the account as it has written <sup>71</sup>

76 And it came to pass that after he prayed  
Israel sounded the trump of summons to all the Eerkodeshiy  
and he proclaimed that Asher would be the element of righteousness  
to represent our visions of created purpose as they apply to us  
and the **first waymark** (*you*) of Messiah to His Father  
would result in the Law of Virtue bringing you to be honest

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<sup>70</sup> Strong's #3478 & #8280

<sup>71</sup> Verses 76-91 are a quote of Achee 3:68-91.

and happy  
and good before the Lord in all His intentions for you  
and he asked the Eerkodeshiy to accept the first waymark of Messiah  
as a part of the fabric of all creation  
and it was so

77 And Israel sounded the trump again  
and he told the Eerkodeshiy  
that Simeon would be the element of righteousness  
so that the **second waymark** (*the Spirit*) of Messiah to His Father  
would result in the Law of Virtue allowing you  
to always have the Spirit to guide you in being virtuous  
and He asked the Eerkodeshiy to build the Spirit  
into all the fabric of creation in behalf of you and Messiah  
and it was so

78 And it came to pass  
that Israel by the strength of his hand  
sounded the trump of summons a third time  
and he proclaimed that Gad would be the element of righteousness  
for the **third waymark** (*protection*) of Messiah to His Father  
that it would be the foundation of the pathway back to Eden  
for by The Way  
you would always live under the protecting hand of God  
but without The Way  
you would live to view days of violence  
and He declared  
that all the Eerkodeshiy would be His witness to this decree  
and build the gift of protection  
that Messiah had given to His Father for you  
into the fabric of all things  
and it was so

79 Now Israel bestowed names upon his sons  
that were from the beginning the element of righteousness  
and he knew the vision of Joseph  
and Joseph because of his vision  
was dear unto the heart of Israel  
and because he was the son of his salvation  
Israel had a coat of many colors prepared for Joseph  
and he used him and his coat as the element of righteousness  
to declare his covenant  
thus Joseph represented to Israel a surety that Messiah

who hailed him as grandfather  
would come in the flesh among his people  
to give them abundant life as the Living Water  
and Israel placed the coat upon Joseph and sounded the trump  
and the Eerkodeshiy drew near

80 And Israel declared with the strength of his heart with tears  
that Joseph would be the element of righteousness  
that the **fourth waymark** (*The Living Water*) of Messiah to His Father  
would be the foundation of the Way back to Eden  
so that you would by Messiah have life  
and have it more abundantly  
and he declared to all the Eerkodeshiy that the Living Water  
would be always a part of the fabric of creation in your behalf  
and it was so

81 Now after Joseph was thus used  
to call forth the abundant life that comes from the Law of Virtue  
Israel sounded the trump for the fifth time  
to summon all the Eerkodeshiy  
and he used Issachar as the element of righteousness to establish  
that the **fifth waymark** (*atonement*) Messiah gave to His Father  
would result in the Law of Virtue bringing forgiveness of sins  
to you by repentance for the remission of sins  
and he decreed before all the Eerkodeshiy  
that the forgiving grace of Messiah  
would be built into all the fabric of creation  
and it was so

82 And it came to pass  
Israel blew the trump of summons for a sixth time  
and he used Judah as the element of righteousness to establish  
that the **sixth waymark** (*power*) of Messiah for His Father  
would bring the Law of Virtue forth  
so you could be loved by God in spite of your sins  
and by your keeping in the holy pathway  
God would be justified in loving you thus  
and he asked all the Eerkodeshiy  
that they would always call you into remembrance before God  
so that you would always be found to have the means  
of receiving the love of God  
and it was so

83 And Israel took the lad Benoni  
 and he stood him forth<sup>72</sup>  
 and he put a reed scepter in his little hand  
 and he sounded the trump for the seventh time  
 and called forth the Eerkodeshiy to use his son Benoni  
     as the element of righteousness  
 and his mother was not there to see him  
     and Israel wept  
 and he established that the Law of Jeshurun  
     would be among all the fabric of creation  
     so that the **seventh waymark** (*glory*) of Messiah to His Father  
       would cause that you would by keeping the Law of Jeshurun  
       always find yourself in such a state  
       that God could reveal Himself to you according to your need  
 and the Eerkodeshiy agreed to do so

84 And Israel sounded the trump to the Eerkodeshiy for the eighth time  
 and he caused Joseph to once again step forward  
     as the element of righteousness before the Lord  
 and he stood before the altar  
 and Israel declared to all the Eerkodeshiy  
     that the **eighth waymark** (*the Resurrection*) of Messiah to His Father  
       would be upheld by the establishment of the Law of Jeshurun  
       so that Messiah could bring you forth from the dead  
       to stand before God  
 and thus also you could be renewed in this life by forgiveness  
     and find the happiness of forgetting sin and affliction  
     and become whole before Him in the purity of renewal  
 and he decreed that the newness of the life of God  
     would be built into the fabric of all creation  
 and it was so  
 and in this thing Joseph was again the element of righteousness  
     as when he was discovered alive  
     it was like unto a resurrection unto his father

85 Now it came to pass Israel used Joseph two times before the altar  
 and would not suffer Dan to step forward  
     and become the element of righteousness  
 as he beheld that Dan would choose the lying vision of Semihazah  
     and be like unto a poisonous serpent  
 wherefore because of the song of Cavah

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<sup>72</sup> Leah was holding him.

the altar could only be used in relation to the Lord  
having all things according to His will  
in that it was likened unto a mild and harmless serpent  
and it was Dan who conspired to kill Joseph  
and he was the one who had killed the kid  
and soaked the coat in blood to be taken to their father

86 It was in this way  
that the vengeance of Dan was indeed like unto a poisonous serpent  
for all his doings caused death in the family of Israel  
and much grieving  
and Israel grieved many long years  
because of the doings of this man Dan  
but the doings of the Lord are profound  
and Joseph stood in this case in behalf of a son he would yet have  
whose name would be Ephraim<sup>73</sup>  
in which name is the element of righteousness

87 And it came to pass that Israel sounded the trump for the ninth time  
to summon all the Eerkodeshiy  
and he used Levi as the element of righteousness  
to call forth and establish the Law of Jeshurun  
so that you could benefit from the **ninth waymark** (*Bread of Life*)  
of Messiah to His Father  
and be attached in your soul unto all the living  
and thus Messiah by the Law gave to you the Bread of Life  
or that is to say the life of the Messiah in all element  
to be a holy joining before God  
and the Eerkodeshiy agreed to do so

88 And Israel sounded the trump yet again the tenth time  
to use Reuben as the element of righteousness  
to call forth and establish the **tenth waymark** (*family*)  
of Messiah to His Father  
that you by keeping the Law of Jeshurun  
could always be a part of the family of God  
and he implored the Eerkodeshiy  
to write The Way into all things  
so that you would stand in kinship before God in heaven  
and it was according to his word

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<sup>73</sup> 1 Achee mistakenly says Manasseh.

89 And Israel sounded the trump for the eleventh time  
to herald the **eleventh waymark** (*to endure*) of Messiah to His Father  
which is for Him to be with you in your struggles  
thus he used Naphtali as the element of righteousness  
to establish the Law of Virtue in all things  
so that you would always prosper in your family  
and be victorious in your struggles  
and find peace in the Law of Virtue  
and a refuge in perfection of way  
and he requested that the Eerkodeshiy build into all things  
the success of your life struggles  
by your keeping the Law of Virtue

90 And Israel sounded the trump for the last time  
for the **twelfth waymark** (*Zion*) Messiah gave to His Father  
so that by the holy pathway  
you could dwell with God in Community  
and the Holy City could be your resting place  
and he decreed forever that by His people keeping the Law  
they would dwell with God  
and it was so

91 Thus he used Zebulon  
as the element of righteousness before the altar of the Lord  
to call forth Zion among His people by the power of the Law  
which Zion was called Ma'een in the days of Yaatsekawd

92 And in the spirit of His excitement  
the Lord said to me  
*This is a marvelous thing to behold is it not*  
and I knew that I had not always been able to comprehend  
what it all really meant  
and I said *Oh Lord*  
*how is it marvelous*  
*Please explain it to me*  
and little did I realize the grandeur  
of that which He was about to teach me

93 And the Lord said  
*Yaatsekawd had defined Jeshurun to bring it forth*  
*But when Israel put the Law of Jeshurun into all things*  
*he defined the pathway back to the Father not just for mankind*  
*but for all creation*

*And now because of Israel  
the air you breathe and the wind  
knows the pathway back to the Father Anokeesed  
And the trees and the grass  
and the hills and even all the Eerkodeshiy know it by heart  
And they cling to it steadfastly*

94 And the straight path of righteousness  
intermingles now with the four spirits of life in creation  
and that intermingling causes great and profound things to take place  
such as could never have been known upon the earth  
and now because of that which Israel has done  
Shabuwa is able to invite the Man that Anokeesed became  
who is Motsah the Lamb  
to enter into all things  
when Olam was being transformed into Eden  
to become one of the four spirits of life in creation

95 And the Law of Jeshurun enabled Him to enter in  
because Jeshurun became His pathway in the flesh  
and this is because He kept the Law with perfection of way  
and He loved His enemies  
and treated them in the manner that Abraham covenanted to do  
and He Himself kept the Covenant of Abraham  
and Motsah prayed for those who acted spitefully  
just as Idah did for Sarai  
and He healed the brokenhearted  
like it has been established in the fifth waymark of forgiveness  
and Motsah was gentle with all people  
and He magnified the Covenant of Abraham in every way  
and He said *Put down your sword*  
even as Idah had her son to covenant to not have weapons  
and so as a son of salvation  
Israel enabled the Messenger of Salvation to enter into all things  
because he put Messiah's pathway in place for Him to go there

96 And he accomplished another marvelous thing  
when he put the Law of Jeshurun into the Eerkodeshiy  
which are the righteous elements of the earth  
and because it was a recognized pathway established by Yaatsekawd  
heaven was able to record all the times  
throughout the course of the earth  
that mankind would cry to be forgiven

and they are kept in heaven to be recorded in the Book of Life  
and those cries accumulated and grew so strong  
that they generated the force  
that allowed Motsah to be born of woman as the Son of Man  
and so great were the things that Israel did  
that no man knows the extent of them  
and he is the elder son of salvation  
that stands holy before Motsah the Lamb who is our Messiah

97 And thus we see that while Gabriel established Jeshurun  
to bring it into definition  
Jacob put the Law into all creation  
which is signified by the lightning strike  
on the waymark of salvation  
and the intervention required by the Holy Order there  
will be a strong invitation for mankind upon the earth  
to leave their sins behind  
and join with the flowing waters of life in their salvation

98 And when the Man that Anokeesed became was born  
of woman in the flesh  
the decrees of Anokeesed  
as announced by the lightning and thunder  
formed that which is found in the **Book of Life**  
and the Book of life will be known to be the truth  
and in this way at the last  
all the pleas for a Savior will come to be known and fulfilled

99 And because Israel installed the Law into all creation  
the Eerkodeshiy are the guardians  
and keepers of the Law  
and in this way the righteous pathway  
became a natural part of the conscience of man  
to know right from wrong  
and not only this  
but by Jacob placing the pathway back to Eden into all creation  
he made it possible for all righteous mankind  
to participate in the Second Decrees of Creation  
and that decree says  
*all the doings of creation and all the affairs of man's salvation  
must be done by man  
through the power of the intervention of their agency*

and now are not all these four things marvelous  
and after all this little Benoni was named Benjamin<sup>74</sup> by his father  
because the days of his sorrow were gone  
as shown by his triumph over evil

100 And it came to pass  
that after Israel had done all these marvelous works of righteousness  
all heaven burst into praise that he had performed this task  
and they had been breathless in their anticipation  
of just what he would do  
and the realization of just what he had done  
swept through heaven like a joyous wave  
and it reached into Elda before the face of Anokeesed Himself

101 And none of the sons of Israel except Joseph  
could understand to take seriously what their father had done  
and some of them wanted him to hurry  
and get finished with his proclamations of the waymarks  
and two of his sons said to one another  
*He is making me do this*  
and it was Levi and Simeon  
and he refrained from using Dan because of his anger  
and so from among the sons of Israel  
Shakath began to find a way to bring the war  
into the midst of the praises of the heavenly hosts  
and some of Joseph's brothers were jealous  
of the coat of many colors  
that was given to him by his father

102 And the reality of the pathway of righteousness  
was before the face of heaven  
and the Alliance of Heaven triumphed on that day  
and the hosts of evil had to make new plans and were justly subdued  
and we will soon see where they took their evil plans  
in their efforts to destroy Israel and the Law

103 And it came to pass  
that one day Levi and Simeon were herding their sheep  
and there was a young man named Shechem<sup>75</sup>  
who came courting their sister Dinah<sup>76</sup>

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<sup>74</sup> "Son of the right hand", Strong's #1144

<sup>75</sup> Strong's #7927 & # 7928 "to get up early" "to carry a burden on your shoulders"

and Jacob had ten daughters  
 and Dinah was the eldest  
 and Shechem was a righteous man  
 and he loved Dinah  
 and his father was Hamor<sup>77</sup>  
 and Dinah loved Shechem  
 and Hamor and his wife invited Dinah to come over and visit them  
 and while she was visiting  
 Simeon and Levi herded their sheep past the agreed upon boundary  
 and Shechem came out to speak with them  
 and he asked them politely to leave  
 and return to their own area of pasture

104 And Levi was angry  
 and Shechem said  
*Our fathers have agreed upon this landmark as a guide  
 as to where we pasture our sheep  
 Your side is here and our side over there*  
 and Levi said  
*Our fathers are not in charge of our sheep*  
 and he came at Shechem with the intent of harming him  
 and Shechem repelled him easily  
 and Levi was greatly humiliated for he often boasted of his strength  
 and he returned home in his anger

105 And it was not according to the Covenant of Abraham  
 that he should have weapons  
 but he had a sword hidden in his dwelling place  
 and Levi and Simeon went out and fought with Shechem  
 and Levi killed him  
 and disputes over pasture  
 was also not according to the covenant of Abraham  
 and Levi came home and he made a lie  
 and he said that Shechem defiled their sister Dinah  
 and they went and got her from Hamor's house

106 And Dinah was very distraught  
 and in the midst of her many tears

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<sup>76</sup> Strong's #1783 "one who danced the song of Cavah"

<sup>77</sup> Strong's # 2544, #2543, from #2560, "To daub with pitch", from #2564, "bitumen." Bitumen refers to atonement because it is used to make a container able to hold the Living Water.

she said *Father*  
*Shechem did not defile me*  
*I was at his parents' house with them*  
*And oh father*  
*Anokeesed has told me that Shechem was my rightful companion*  
*How can I live*

107 And the matter was a hard blow upon Israel  
and the covenant of his fathers was broken  
before the eyes of the people  
and he was seen as a man of dishonor  
among the inhabitants of the land

108 And it came to pass that Israel felt compelled to move to Bethel  
for no man would claim pasture there  
because of the nature of the land there  
and when they were settled into their new encampment  
the daughters of Israel came all together to stand before their father  
and they said *Father*  
*how is it that our brothers can take wives*  
*from among the people roundabout but we cannot*  
*And now you have been dishonored by your sons*  
*and no man will court us*  
*What is to become of us*  
and his daughters wept before Israel  
and were in sore distress  
and indeed word was spread abroad  
among the people of that countryside  
that no man should court his daughters

109 And Israel was afraid  
because there were many who were angry  
and they knew Israel had no weapons  
and it was common for the people roundabout to believe in revenge  
and the situation for Israel was such  
that he had to dwell in Bethel until he removed to go into Egypt  
and when the drought came and provisions were in short supply  
Israel was the most affected and the most in need  
and he had to send his sons to distant places to find pasture  
and as you know Joseph was sent out to visit his brothers there  
and Dan and Levi would have killed him  
but Reuben  
Judah

and Naphtali intervened  
and they sold him into Egypt to save his life  
and Levi and Dan swore that if anyone would reveal this secret  
they would be killed

110 And they brought home to their father  
the bloody coat of many colors  
and his life was made more bitter yet  
and the war on him was hard for him to bear up under  
and I was amazed at all that came before me with Urim  
because it was hard to behold  
the severity of all that evil brought against Israel  
in their efforts to destroy him  
and I wept

111 And when Joseph went to Egypt  
it is known that he offered good service to Pharaoh  
by interpreting his dreams  
and Pharaoh made him to be numbered among his agents  
that were charged with building granaries to store grain  
during the seven years of plenty as indicated in his dreams  
and Joseph's lot was to build granaries  
in an eastern district of the land of Goshen  
and there were a large number of such agents  
performing this throughout Egypt  
and where Joseph worked was on the border of Goshen  
where the road from Canaan entered Egypt  
and much provision was put by for seven years

112 And it came to pass  
that when the seven bad years began to be shown upon the land  
all the Egyptians bought grain with their money  
but when their money ran out they had to buy grain  
by charging it against the titles of their land  
and this required Pharaoh to have lawyers to record the transactions

113 And as time passed during those seven years  
little by little  
Pharaoh began to personally own much of the land of Egypt  
and all the farmers became tenants on their own lands

114 And Joseph began to be in charge  
of selling grain in Goshen

and he was not a lawyer  
and because he knew the language and the people of Canaan  
he prospered in his position  
and the people coming from Canaan bought grain with money

- 115 And it came to pass  
that Israel began to have want in his household  
and it began to be severe because he dwelt in Bethel  
where the land was poor  
and some of his sons were loath to dwell at Bethel  
and they often delayed their return home from their far pastures  
where they could provide for their father  
and some had married women where they were herding their sheep  
and they did not have on their minds  
the welfare of their father and mothers  
so Israel sent three of his sons to go into Egypt to buy grain  
and it was Ruben  
Judah  
and Naphtali  
and when they came  
they of necessity came to the place  
where Joseph oversaw the selling of grain  
on the road from Canaan  
and they came with money

- 116 And when Joseph saw them he recognized them immediately  
and he knew his father's position  
because he lived in the region of the drought  
and he was expecting to see them one day come to buy grain  
and he was hoping to see them again  
and his brothers were astonished  
to have him approach them to speak with them  
because Egyptians had disdain for Canaanite shepherds  
and they did not know who he was

- 117 And Joseph bowed himself down to them  
and said to them in their own language  
*I am your brother Joseph*  
and they looked intently upon one another's faces  
and the three men knelt also  
together with Joseph  
and Reuben wept for joy  
and **Judah** openly *praised* the Lord

and others there wondered  
what was causing the disturbance among the buyers  
and the Egyptian clerks stood by and watched  
and stopped from their measuring out the grain

118 And the brothers stood up and embraced each other  
and Joseph asked them about his father  
and they replied  
*He has been in good health  
But he has thought you were dead  
and he has grieved daily this long time  
ever since you left him to go on your errand  
And we were not to reveal that you were sold into Egypt*  
and Joseph answered *Such cruelty  
Who made you swear*  
and they said  
*Dan and Levi*

119 And after he ate with his brothers  
and their grain sacks were measured and full  
and after they had paid for them Joseph said  
*I will allow you to take one fourth of your grain home  
so you will be compelled to come back and bring our father*  
and so they were obedient to his directive  
and they returned home with only a part of their provisions

120 And when they arrived home  
Reuben could not wait and ran ahead  
and he burst into the presence of his father being breathless  
and he said *Father  
Joseph lives  
And he is alive and we saw him*  
and Israel had kept the coat of many colors  
and he had washed it  
and he kept it around his shoulders every evening during his prayers  
and he did this ever since he had lost Joseph  
and Israel was moved at the news  
and he stood up and asked to be told of the account of their seeing him  
and Reuben rehearsed all the story  
and how Joseph was sold  
and of the deceptions of Levi and Dan

121 And Israel said

*Is there anything that shall prevent us from going to him  
I am a pariah in my own country  
And my daughters have no husbands  
And there is no pasture for us here in Bethel  
And we have no food for our little ones  
And Joseph is alive  
Gather up the people and let us go to Egypt*  
and they carefully planned their journey  
for the sake of all the women  
and children  
and their flocks  
and their old people

122 And it came to pass

that the company of travelers halted on the border of Goshen  
and Israel sent Reuben ahead  
to inquire as to the mood of the people there  
and Joseph informed Pharaoh that his family had come  
and he asked permission for his family to dwell in Goshen  
seeing that Pharaoh now owned the land there  
and he told Pharaoh that they were shepherds  
and their trade would benefit the people in Goshen  
and Pharaoh allowed them to live in Goshen

123 And the reunion of Israel and Joseph

was rich in expressions of comfort  
and Dan and Gad had families elsewhere in Canaan  
and did not go into Egypt  
and Levi was ashamed and defiant before those in the house of Joseph  
and he would not dwell among them

124 And it came to pass

that when they were all settled into their dwelling places  
Israel called his family together  
and he said  
*Had all my children been faithful to live by the Law  
my house would have become a holy nation in our own country  
But now we must become a nation  
in the face of the evils of the world in this land of Egypt  
where the Law may be hard to keep*

125 And he said

*I counsel all of you to be careful to be faithful to Anokeesed  
and to not indulge in the pagan gods of the Egyptians  
And in your walk here do not forget  
the tenets of the Covenant our father Abraham made with Anokeesed  
under the hands of his mother  
And do not walk in the evil paths of the world  
as some of you have done  
so it will be well for us here in Goshen  
And we can remain to be Anokeesed's people in the Covenant*

126 And Israel began to be old

and he called his sons and daughters to come to him  
so he could tell them that which would befall them  
at the end of their sojourn in the land of Egypt

127 Now Israel lived in the house of Joseph

and he said

*Come near now my children and hear my words  
And be obedient to my counsel  
and first he addressed his daughters  
who by this time some of them were married  
and he said  
My lovely daughters  
it has been of much distress to me  
that you have been brought to this place  
And I have been pained of heart that you have been troubled  
over your future in obtaining families  
And I would counsel you to be careful to keep  
the first two waymarks of Jeshurun  
so the Spirit can guide you  
And you will do well to be instructed  
by the First Foundation of Shabuwa  
to see that you obtain your rightful companions  
in the eyes of Anokeesed  
And I want you to know how important it is  
to be ever faithful to the sanctity of marriage*

128 For the evil ones would like to exclude you from Israel

*But if you will be faithful  
at the last day of our sojourn in Egypt  
Anokeesed will bring you into the fold of our people  
by the sanctity of your marriages*

*And all will be restored to you that your fathers have intended  
And be sure to move only with the guidance of His Spirit  
and in honor of who He created you to be  
as you seek your rightful companions*

129 And Israel turned his face toward his sons  
and he said

***Reuben** you are strong  
And you have been diligent to safeguard the desires of your father  
and the will of Anokeesed  
And if you will teach your children  
to always walk in the sanctity of marriage  
and if you will make known to them the trials  
you have gone through because of your sin  
after our sojourn in Egypt your children will be the most numerous  
And the Most High is well pleased with you  
And know this day that you have been forgiven  
and stand clean and pure before Him  
And you are my firstborn  
and came to me in the moments of my triumphs  
And you have every intention to walk in The Way of Jeshurun  
And you will rejoice in the days ahead as you stand before Anokeesed  
And you will be remembered as a true son of Israel*

130 And then Israel turned to address **Simeon and Levi**  
and everyone became silent  
and a hush was felt in the room  
and he said to them

*You are brethren in your ways of life  
And instruments of violence are to be found in your dwellings  
And this has not been according to the Covenant of my fathers  
**Let my soul come not into your secret counsel  
Let not that which Anokeesed has revealed to me  
be united with your assembly  
For in your anger you murdered<sup>78</sup> a man  
And in your self-will you destroyed the pathway back to Eden  
before the face of all the people  
Cursed be your anger for it was fierce  
Cursed be your wrath for it was cruel  
I will divide you out of my family***

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<sup>78</sup> Strong's #2026, "slew, killed, murdered". Referring to the time they killed Shechem. See Genesis 49:5-7.

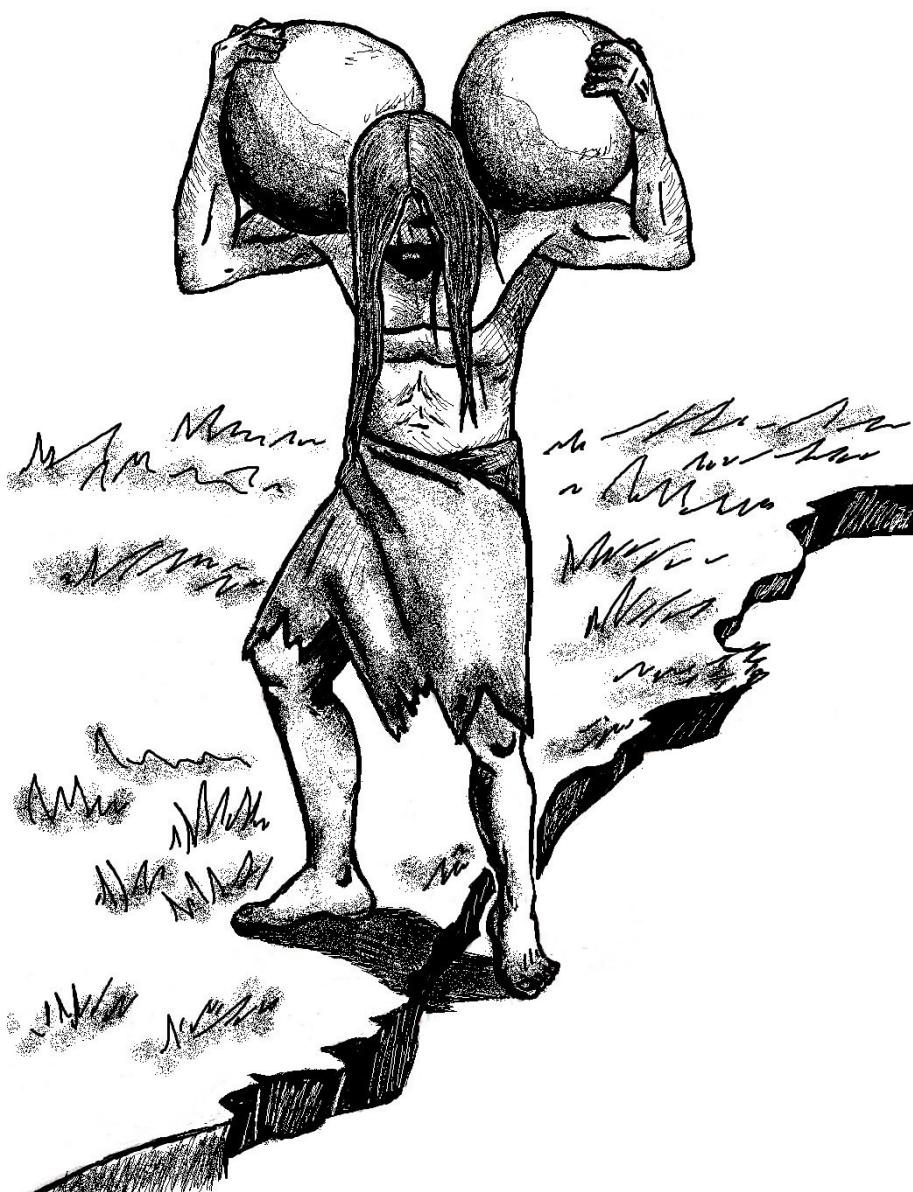
*and the Most High will scatter you out  
from among the children of my house  
And you will have no part  
and be banned from leading my people Israel in the day  
that they return from Egypt into our own land*  
and these two men departed out of the house in their anger  
and they dwelt no more in Goshen

- 131 And Israel wept  
and he said a prayer asking Anokeesed to try to find a blessing  
for them in the way they would go  
and then he turned to **Judah**  
and he said  
*My son be strong and repent mightily for your sins with Tamar  
And from you will come those who hold the scepter of judgment  
And a lawgiver will arise in your midst  
And the scepter will not pass out of your hand until Messiah comes  
And then unto Him will all the people be gathered<sup>79</sup>  
And your heritage will be great  
because your offspring will assist all those who gather unto Him  
And you are he whom all your brethren will praise  
And it will come to pass  
that Messiah will be known as the Lion of Judah*
- 132 And he asked Issachar to draw near to him  
and Issachar knelt down beside the bed of Israel  
so he could listen to his father to honor him  
and Israel said  
***Issachar** you have been strong in standing up for the Lord  
And your seed will serve Him in a special way  
when the people leave Egypt to return home  
And your children will carry as a heavy burden  
the sins and strayings of our people  
both in their journey in Egypt  
and when they are gone out to go home  
**And you will see and behold with your eyes two burdens<sup>80</sup>**  
And you will carry the burdens that Motsah the Lamb carries  
So be strong and walk with dignity  
to be so honored as to be one who is charged with coming to His aid*

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<sup>79</sup> See Genesis 49:9-10.

<sup>80</sup> Genesis 49:14, "Issachar is a strong ass couching down between two burdens".



**Motsah Carrying His Two Burdens**  
(see Revelation 10:2 and Melchizedek 7:32-35)

133 And to **Naphtali** he said

*While we are here in Egypt you are to study  
all that which has been brought by Urim from our listeners  
that may come into your knowledge  
for it is the truth of the ages  
And you and **Zebulon** are to bring to the people  
the living waters of heaven  
And you are to always walk  
in the sacred pathway of the Law of Jeshurun  
And some day the Living Water will cover the earth  
like waters cover the sea  
And the truth will arise from the Tablet of Gabriel  
to the gathered people*

134 And he said to **Asher**

*You are to be careful to guard the visions of your people  
because in Egypt their visions can be overcome and lost  
And if our sojourn here is long  
it will be easy to come to walk in the way of the people here  
So preserve Jeshurun among them  
And you must assemble them often  
to exercise a pursuit of the will of Anokeesed in all things*

135 And he said to **Joseph**

***You are called upon as a son of salvation to bless the land  
and the waters  
and all the Eerkodeshiy in creation  
by sustaining the observance of Shabuwa  
all during our walk here in Egypt  
And it will come to pass that Shabuwa will languish here in Egypt  
And one of your seed will arise up<sup>81</sup>  
to restore Shabuwa as the last son of salvation  
and to bring it forth to the people of our nation***  
and Jacob gave the treasure of the Hebrews to him in his hands  
and he said  
*Keep this safe here in the midst of the violent and evil world  
And pray to see to it that it will safely come  
into the hands of the next son of salvation*

136 And to **Benjamin** he said

*Be careful that you do not become complacent*

---

<sup>81</sup> Moses

*with the ease and comfort of Egypt that you have found here  
in your marriage into the family of your brother Joseph's wife  
But be diligent to teach your children to stay urgent  
to save the lost  
and to lay hold of those who are the prey of sin  
and rescue the souls of people back to Anokeesed from waywardness  
And it will be easy for many in my house  
to become wayward if our sojourn here is long*

137 And Israel said

*Before I say on*

*I want to say that Simeon and Levi were used on the waymarks  
for the **Spirit** and the **Bread of Life** at Bethel  
And they have both dishonored the position they were given  
And now their actions have made them  
enemies of the Spirit that is in all things  
Oh woe is me*

138 And Reuben

*your position on the waymark was for **family**  
And you have sustained it with honor  
And the Lord is well please  
the Most High be praised*

139 And I see now Israel is beginning to fade

*and he is speaking very quietly  
and he is saying to **Zebulon***

*Your people will gather to inhabit a **holy city**  
and Israel laid back and died*

140 And thus the container of womanly things of Idah

*came into Egypt  
and into the possession of Joseph  
and with this we ended the use of the Urim for a few days*



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 5

Another view and account of the family dynamics of Jacob and how it influenced the history of Israel. An account of the repentance of Jacob for entering into polygamy, and of how Joseph had the influence to bring the Law to Gentiles.

- 1 And when we came next to view with Urim  
    there were eight scribes and three observers  
for this issue of the Law is so important  
    that we desired people from the twenty-third community  
    to experience the process with Urim  
and thus they would have a strong witness  
    of obtaining the Law from the Lord  
    and all the circumstances surrounding the Covenant of Abraham  
    and the ensuing historical activities regarding Jeshurun
  
- 2 And we assembled in early February of two thousand twenty-three  
    and as I looked with Urim I began to see a broad expanse before me  
    and it was the Jordan Valley looking from the southwest  
    and I can plainly see the Sea of Kinnereth  
    which has become known as Galilee <sup>82</sup>
  
- 3 And as I looked I knew I was viewing from Bethel  
    and I see that the place has no habitations  
    and for some reason I am going to see once again  
    the time when Jacob gathered his family here  
    and under some trees I see Jacob and his family  
    gathered around sitting on the ground  
    and he is explaining the worship he is about to do  
    to install the waymarks of Jeshurun into the fabric of all creation  
    and he is pointing to the places where his sons are to stand
  
- 4 And I see Dan scoffing at the preparations of his father  
    and the disrespect is shocking  
    and the spirit of rebellion is easy to discern  
    and as I feel this spiritual intrusion  
    I begin to look about at the faces of others  
    who are surrounding Jacob

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<sup>82</sup> Kinnereth means “the garden of plenty” which is a righteous name because it defines the spirit of life there. The Greek word Galilee simply means “a circular road” which has no righteous meaning at all.

and I see tension in the family  
and there is clearly division there  
as some are attentive and excited to be doing what they are there for  
and some look downcast  
and I had to take a moment to soak it all in  
and it is very penetrating to view such personal emotion with the Urim  
and I openly asked the Lord and said  
*Oh Lord help us to learn what all this tension means  
Because I know how very important these moments are  
for the history of the Law of Jeshurun*

5 And with this question the vision changed  
and I knew that somehow what was coming before my eyes  
was going to answer my request for understanding

6 And I saw once again Jacob arriving home from Haran  
with all his family and animals laden with household goods  
and he has four wives and children  
and Abraham heard of it and he called Jacob to him  
and they had a pleasant and tearful reunion of joy

7 And Abraham is so amazing  
and gentle  
and wise  
and it came to pass that they spoke together all through the night  
and Jacob slept beside his grandfather like Yaatsekawd and Enoch did  
and in the morning Abraham gave very important reproof to Jacob  
because Jacob was sent out to find a wife  
but he came home with four

8 And Abraham said  
*Jacob my son  
you can only fulfill your destiny as a son of salvation  
within the sanctity of marriage  
And I know that Leah was thrust upon you  
But you allowed yourself to be persuaded  
with taking the two handmaids*

9 And Jacob was struck with a knowledge of his sin  
and Abraham was gentle and mild  
being filled with the Spirit  
and I beheld that Jacob said  
*Grandfather what can I do*

- 10 Now there was no divorce among the people  
descending down from Shem because it was a strong tradition  
to be sure the decision of who to marry was done in righteousness  
and Abraham said  
*Just be a husband to Rachel  
And be a father to all your children  
And keep your family together  
but do not go into the houses of Leah  
Bilhah  
or Zilpah  
And they shall not enter into your house  
And provide for all of them  
and protect them  
and cause your family to attain the sounds of life  
and be happily attached to the circumstances of their lives*
- 11 And with this kind and wise reproof  
it became obvious to Jacob what the adversary and Asael had done  
to compromise him in his calling to be a son of salvation  
and Jacob wept alone before the Lord  
and I saw him go outside and weep under a bacca tree<sup>83</sup>  
and all those present in the encampment were quiet  
and did not disturb him  
and all the activities of the settlement stopped for most of the day  
while he grieved before the Lord
- 12 And Jacob went back in to the dwelling of Abraham  
and their moments were very tender together  
and Jacob blessed Abraham and said  
*You are of a certainty this day my savior in my repentance  
And blessed be Anokeesed because He has provided  
a way to forgiveness through Motsah the Lamb*
- 13 And Jacob's repentance was so complete  
that he cast aside his garments  
as a gesture of casting off his sin  
and he put on sackcloth and wore it for forty days  
and it seems to me  
that this is the establishment of this practice in its inception  
and it became of long practice  
by those who followed the Covenant of Abraham

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<sup>83</sup> Bacca trees feel to weep for sin. #1056, from #1058.

and our father Abraham was very much comforted  
by the repentance of Jacob  
and I saw this as Jacob doing forty days  
for his service in the Holy Order

14 And in this way  
the **sackcloth** became the element of righteousness  
that feels *a promise to do your repentance in rich humility*  
and Jacob was faithful in his word to the Lord and to Abraham

15 And when Leah  
Bilhah  
and Zilpah were informed of it  
they grieved and they put on their widow's garments  
to pressure Jacob into taking them back to be his wives  
and it was the hardest for Leah<sup>84</sup>  
but Jacob stood firm in the face of it  
and completed his forty days in prayer and contemplation  
and those who lived around them exclaimed  
that it was such a strange thing  
that there would be widow's garments worn  
while Jacob was still alive  
and from all outward appearances the family was the same  
and in this way the women felt obliged  
to put off their widow's garments

16 And it became necessary to tell the children  
and the older ones were very distraught  
and they asked their mothers  
*How came this to be*  
*Are we born illegitimate*  
and neither Jacob nor the women could answer this question  
and they said *All of us should inquire of the Lord*  
*to find the answer to this question*

17 And some of Jacob's children were old enough  
to be aware of the common practice by the people round about  
that any person who was born illegitimate would have no inheritance  
and I saw that Jacob did not know  
how to deal with the issue of inheritance

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<sup>84</sup> In the Bible, it says that when Leah would bare another child she would say,  
"Now my husband will love me."

- 18 And it came to pass in the ensuing years  
that four of the sons of Jacob  
did indeed seek the Lord for answers  
Reuben  
Judah  
Issachar  
and Naphtali  
and they were content that their births were acceptable to the Lord  
and that the sins of their parents did not stain their souls<sup>85</sup>
- 19 But four of his sons and two of his daughters  
did not seek the Lord  
but continued in their bitterness  
and it was Levi  
Simeon  
Dan  
and Gad  
and these were the troubled faces I saw as this vision opened up
- 20 And it came to pass that at first  
Rachel was treated with disdain by the others  
but that passed after the Lord visited her in the night  
and told her that now with the repentance of her husband  
she would conceive children  
and all her trials during the time she was barren  
were because of polygamy which dissolved the sanctity of marriage  
and this evil was thrust upon them  
by the cunning ways of those who abide in Shakath
- 21 And it came to pass that when the other women saw  
that now Rachel conceived  
they knew that it was indeed their sin that kept her barren  
and they began to repent before the Lord  
and Rachel gave birth to Joseph  
and immediately the child was resented by six of his father's children
- 22 And soon after the weaning of Joseph  
Rachel gave birth to a daughter named **Espi the prophetess**<sup>86</sup>  
and at her birth it was prophesied  
that she would be a notable force for holiness among the righteous

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<sup>85</sup> See Ezekiel 18:20.

<sup>86</sup> From Strong's #6825. Pronounced **ESS-pee**

and you will see that this vision of created purpose was fulfilled  
 after they went into Egypt  
 and she served the Lord with distinction  
 and Rachel gave birth to another daughter named **Kashoom**<sup>87</sup>  
 and it was prophesied at her birth that she would *leave a rich treasure*  
*as an inheritance* for her children  
 because she would be diligent to walk in all the ways of Jeshurun  
 all her days

23 And thus the evil plans of those in Shakath are opened up to us to know  
 because as Jacob approached to use Shabuwa  
 to do the worship on the Day of Instruction  
 to put in place Jeshurun into the fabric of all creation  
 it was **four who were widowed who approached the altar**  
 and it was Jacob  
 Leah  
 Bilhah  
 and Zilpah

24 And Belial and Satan rejoiced and proclaimed  
*We have destroyed the Law of Jeshurun*  
 but they could not comprehend the power of repentance  
 and after the death of Rachel  
 during that year while Shabuwa was in preparation  
 all four of those widowed  
 became happily attached to the circumstances of their lives  
 by their profound and strong repentance  
 and we can know that it was through repentance  
 that those moments found victory over evil  
 and over all the tentacles of the plans  
 that were brought forth from Shakath by those who dwell there

25 And I see that just before this worship of Shabuwa  
 Joseph had his Coming of Age  
 and so it can be known that there were several years  
 between this worship and Jacob's initial repentance  
 and all during that time  
 all those six who had not sought the Lord  
 grew in the darkness of their hearts  
 and when Joseph received his coat of many colors  
 during his Coming of Age to designate him as a son of salvation

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<sup>87</sup> Strong's #2828

the coat signaled to them their firm hatred for him  
and the coat became a sign to them  
that they were illegitimate in their birth  
and the love and accepting compassion of Anokeesed  
found them to be strangers

26 But in these things Jacob prevailed  
and he was a wise patriarch over his family  
and he went to Bethel with this very powerful war upon him  
and in his strength of repentance and service he succeeded  
and he is the champion  
and he was wrought upon by everything evil could contrive  
and he is the champion of all the people of Israel  
and the champion of heaven  
and while it was predicted that he would find the name of Israel  
it was at the Day of Instruction that the name **Israel** truly became his  
because *Anokeesed prevailed* by His hand  
and it was done by the power of the Living Water  
that flowed out with him in Motsah the Lamb  
the Messiah of Israel  
and Jacob is my champion

27 And it came to pass that when the ceremony was ending  
Joseph said  
*Father be comforted*  
*For I will always walk on the pathway back to Eden*  
*And the waymarks of Jeshurun will be where I place my feet*  
*And I will not allow any circumstances in my life*  
*to move me off that path*  
*to go to the right or to the left*  
*But I tell you now*  
*I will walk the straight path for you and for Anokeesed*  
*And this day is my day of covenant*  
and I marveled that one so young could have such a mature vision

28 And it came to pass that I began to see with Urim  
what I had seen so many years ago<sup>88</sup>  
with Joseph being hated and sold into Egypt  
and while the vision was the same it had deeper meaning to me now  
and I am struck by the singlemindedness of young Joseph

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<sup>88</sup> 25 years.

and I will rehearse the account of it  
to bring it fresh to your mind<sup>89</sup>

29 And it came to pass  
that Israel began to be lonesome for his sons  
and it seemed that they delayed their return  
at the end of the season of pasture  
so he sent Joseph out to seek after their welfare  
and as Joseph arrived to the place where they were  
his brethren beheld him approaching  
and they knew him by his coat of many colors  
and Dan rose up in anger and prepared to meet his brother to slay him  
for he supposed he approached to act as their overseer  
but **Reuben** *the builder of the family of the Lord*  
could not bear such violence upon the beloved of his father  
and he restrained him  
and his brethren went out to meet him  
and took hold of him  
and cast him into a pit to protect him from the hand of Dan

30 And it came to pass  
that Judah and Naphtali persuaded some of their brethren  
to take Dan with them to water the sheep  
and they gave their word that they would take care  
to see that Joseph would not be there upon their return

31 Now Dan was content  
for he supposed they meant to kill him in his absence  
but while he was away  
Judah and Naphtali espied a caravan approaching  
and they determined to sell Joseph  
and later go and buy him back unto their father  
as soon as the anger of Dan passed

32 And it came to pass  
that they lifted Joseph out of the pit  
and as they bound him  
Joseph exclaimed *What is it that you do*  
and Judah said  
*We must sell you to save your life*  
and Joseph looked into the eyes of Judah and cried

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<sup>89</sup> | Achee 3:102-117

*What of the vision of our father of a Holy Nation*  
and the thing pierced the heart of Judah  
and they sold Joseph

- 33 And it came to pass when Dan and his brethren returned  
and discovered that Joseph had been sold instead of slain  
Dan was wroth  
and he declared that if any man  
should make this thing known unto their father  
he would be slain  
and the anger of Dan was great  
and they all gave him their word  
that they would never disclose unto their father that Joseph was sold
- 34 And it came to pass that Dan took a kid  
and killed it in his fury  
and he rent the coat of many colors  
and put the blood upon it in anger  
and required that they deliver it up unto their father
- 35 And the coat of many colors  
that was used before the altar as the element of righteousness  
to show forth the surety of the birth of Messiah among their people  
became the mark of their word to lie  
and to not disclose the truth
- 36 And thus Dan became content  
for he knew that should his father come to know concerning the matter  
he would be compelled to also journey with all his brethren  
into the land of the far country in search of Joseph
- 37 And Dan was also bitter since Reuben would get the inheritance  
after the manner of Methuselah  
and it would profit him nothing to proceed into a strange land
- 38 And thus was Joseph taken bound into the land of a far country  
and he was handled like unto one of their cattle  
having no hope of rescue
- 39 And it came to pass that Joseph was thrown bound upon the sand  
among the beasts of burden to rest for the night  
and Joseph wept for his heart was bound up with the soul of his father  
and he cried out all that night in agony

over the loss of the vision of his father  
each night after traveling it would be thus for him  
and he would weep in the night over the vision of his father

40 And it came to pass  
that three nights passed in this way for Joseph  
in the evening of the fourth night  
Semihazah came before him and mocked him and declared  
that now Messiah could not be born upon the earth in the flesh  
as there would be no Holy Nation  
for now the family of a heel grabber  
would be scattered among the peoples of the land  
and Joseph cried out for deliverance

41 And it came to pass that in the midst of his despair  
the Lord appeared unto him  
and He gently knelt down beside him and loosed his bonds  
and He said  
*I am the God of your fathers my little son*  
*Arise and pray whatsoever you will*  
*And it shall be done even as you speak*  
*For I have committed the vision of your father into your hands*  
*And you shall be like unto your father Abraham before me*  
*So fear not to go unto this far country*  
*But be of good cheer*  
*For I will go before you*  
*And all things shall be accomplished*  
*according to the vision of your father*  
and Joseph was comforted  
and slept soundly the remainder of the night

42 And it came to pass  
that in the morning Joseph was up early  
and set himself about the task of watering the animals  
and seeing to their care  
and when the merchants awoke  
they were astonished to see that he was not bound  
but happily tending to the care of their animals  
and they said among themselves  
*This is no ordinary slave*  
*He will fetch a handsome price*

- 43 Thus it was in this way  
that when they arrived in the far country  
and encamped at their usual place among the ship men of the river  
they held him back from selling him  
and they took him near unto the house of the king  
and there all men could behold his willing countenance  
and they were well pleased with him
- 44 And it came to pass  
that Joseph was bought by a servant of the king  
and Joseph was a willing worker  
and he prayed for the house of his master  
and the welfare of all his doings  
and he put a blessing upon his house  
he being a Priest of the Most High God<sup>90</sup>
- 45 And in this account you can see  
that at no time did Joseph think of himself  
and he did not protest for being sold as a slave  
for his mind was single  
and focused on his father's vision of Jeshurun  
and his mind was intent on who would live by the Law
- 46 And as I saw this vision again I heard Motsah say to Joseph  
*My little son  
be not dismayed that some of your family will not walk in the way  
And be not troubled over your father's vision  
because he has accomplished it fully  
when he affixed each waymark of Jeshurun  
into the fabric of all creation  
And nothing can remove them from creation  
And now the Law is protected by all the Eerkodeshiy  
and the myriad hosts of heaven  
And now the Law is built into the wind  
and the sunlight  
and into the hills  
yea even into all creation to include the Decadarchiy  
And it will be the Law in them  
that will carry them justly forward into their Day of Recompense  
And be comforted because now the Law is forever safeguarded*

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<sup>90</sup> End quote.

*and it will move out to have its effect  
in ways only known to Anokeesed*

- 47 And Joseph was comforted and he was happy  
and it may never have occurred to him  
that as a slave he could not walk in perfection of way  
and no matter what circumstances evil was able to bring into his life  
Joseph carefully marked his steps in all his behavior  
to be in the pathway of Jeshurun
- 48 And as I beheld all this again I began to know  
that the division Enoch made when he divided the waters  
was having an effect in the life of Joseph  
and by this division at the rock of Emeth  
every person would come into this world with a conscience  
to know right from wrong  
and the pure from the impure  
and even worldly people surrounding Joseph  
recognized the quality in the life of Joseph  
and because of his behavior  
that always reflected the behavior of his fathers  
clear back to Yaatsekawd  
Joseph prospered  
and all that came under his hand bore good fruit
- 49 And it is now more plain to see  
how important it is for us to carry forward in our lives  
the holy characteristics of our forbearers  
both our holy fathers and our mothers  
and this demonstrates that the agonies of the war on righteousness  
need not deflect our ability to be happily attached  
to the circumstances of our lives  
and our holy behavior to walk in The Way
- 50 And it came to pass that Asael was angry  
because Joseph prospered as a slave  
so the hosts of Shakath turned in their evil plans  
and they became determined to make him a prisoner  
where they supposed that he would be sullen and bitter  
but Joseph caused the pathway of Jeshurun  
to be found in the corridors of the prison

- 51 And I saw and felt a marvelous thing  
the floors of the prison were large thick flat paving stones  
and they were filthy dirty and wet most of the time  
but the rocks were happy  
with the feet of Joseph walking on them  
and they loved to have him touch them  
and Joseph cleaned them  
and he spoke to them about all the hardships of those confined there  
so the stones could add to the compassion the Lord had for them  
in their crying out for a Redeemer
- 52 And thus in this way **Joseph** fulfilled his name  
and he *added to the wellbeing of all the house* of detention  
and he was favored by his keepers  
and he prospered in prison  
and even there he rose up  
as a high priest after the Order of Melchizedek in his youth  
and Asael was confronted with the steps of a high priest  
in the prisons of Egypt  
and in that captivity he called forth a great drought  
to come forth in the time of the Lord's choosing  
and because of the circumstances of that drought  
you will see that as a result of that which he established  
there were many in Egypt who would walk in the Law  
and the children of the covenant will be multiplied  
by a young prisoner of the Holy Order
- 53 And when Joseph became an agent for the Pharaoh  
all his steps were on the waymarks of the pathway of Jeshurun  
and he had the sanctity of marriage  
and he sought to fulfill his vision  
and he listened carefully to the Spirit  
and he protected the truth  
and so on around the waymarks of the Tree of Life
- 54 And I can see  
that people came to him to learn  
while he was an agent for Pharaoh  
and those who would learn from him  
began to collect to live around his dwelling place  
and in the land of **Goshen**

there began to be a settlement of the righteous <sup>91</sup>  
and there were Egyptians keeping the Law  
and Joseph taught them in his home  
and the poor and common people were welcome there  
and this was not the custom in Egypt for agents of the Pharaoh  
because they were known to present themselves  
to be above the people  
and the people who would disdain anything Hebrew  
gradually moved away  
and those who would be holy began to multiply in the settlement  
which had the name Salem  
being named by the righteous Egyptians  
after the habitation of Melchizedek

55 And when Joseph's sisters came to Egypt  
seven of them married Egyptian men who walked in the Law  
and their souls were restored to them  
and Joseph's sisters adored him  
because he prepared the way for them to find husbands  
and he was indeed a son of salvation in their eyes

56 And it came to pass that I saw a curious thing  
and I saw Espi teaching some people  
who were dressed differently than the Egyptians  
and she went to them  
and it appeared to me that they also came down to see her  
from the northern regions of the swamps of the river  
and she was very successful  
together with her husband  
in bringing them the good news of the Law of Jeshurun  
and a knowledge of the One who is Lovingkindness

57 And when I arrived home  
and while speaking to one of the scribes  
it occurred to me that these people were the very people of Ahah  
the brother of Shem  
who became named Ham through the passing of time  
and these people were indigenous to the land  
being the first to inhabit the river marshes  
where the river entered the sea

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<sup>91</sup> Strong's #1657, Goshen. Paleo Hebrew meaning "to find life for the next generation."

and we know **Ahah** was a *man of peace*  
and he went to the marshes to migrate there  
to seek a place where those who would invade the land  
would be hesitant to go  
because they were afraid of the water creatures that dwelt there

58 And the sister of Noah named **Ahtoon** went there with Ahah  
and she was the first one to invent and use *linen*  
and then I understood  
why I was seeing the people dressed differently  
and now is this not a precious thing  
that the family of Shem  
his aunt and brother  
could come upon a knowledge of the Law  
and could know of the Covenant of Abraham  
and they fit perfectly because they were of a mild nature  
like all their forbearers clear back to our first parents

59 And thus it can be seen that  
the great compassion of Anokeesed knows no bounds  
and with this we came now to know  
the true meaning of the tension of the family of Jacob at Bethel  
in their Day of Instruction  
and it is now plain to see  
that the entry point for Asael and his fellows in Shakath  
was to enter in to create the circumstances  
that brought about the death of Rachel  
and it was the discord in the family of Jacob  
**and it was rebellion and avoidance to seeking the Lord**  
**which greatly empowered the forces of evil**  
as they waged war on the Law and our hero



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 6

An account of the Egyptian mother of Moses and of her raising him up unto the Lord. Moses fleeing to Midian, and traveling the land of his fathers, and learning of Shabuwa and the vision of Israel.

- 1 While I pondered all that which has been seen by vision so far  
I began to wonder if the Tablet of Gabriel  
could have come into the hands of Moses  
and in the night as I thought upon these things  
I recalled a scripture verse in Deuteronomy 32:15  
that mentions the word *Jeshurun*  
and in Deuteronomy 33:5  
Moses is called *the king in Jeshurun*  
and by His Spirit the Lord said  
*Read the verses before 32:15*  
so I arose out of bed to read  
and I read in Deuteronomy 32:8  
and it says  
*When the Most High divided to the nations their inheritance  
when He separated the sons of Adam  
He set the bounds of the people  
according to the number of the children of Israel*  
and that verse directly ties the sons of Yaatsekawd to the sons of Israel  
in their spiritual inheritance in how they were divided  
and after reading that I knew  
that Moses must have had the Tablet of Gabriel in his possession  
in order for him to know to have said the words  
contained in that verse
- 2 And I could not stand it  
and I had to know how he obtained it  
and I could not wait to find out  
so I found three scribes who could come on a moment's notice  
and I hoped the Lord would not be offended at my eagerness  
and we repented and looked with Urim
- 3 And as I looked not knowing what to expect  
I saw a big city in Egypt  
and large hosts and multitudes are gathered  
and they are watching as the armies of the Egyptians  
are returning home from conquest in foreign lands  
and the Pharaoh is there with all his entourage

to observe the arrival of those who managed the armies  
and they are the first to arrive

4 And they come in with pomp and splendor in their chariots  
to the shouts and praises of honor from the multitudes  
and accompanying them are wagon loads of treasure  
that has been stolen from the poor and the leaders of nations  
and I can see that the Pharaoh has a little son watching with him  
and his face is bright with excitement

5 And the next to arrive before the multitude are the soldiers  
and some of them are limping and helping each other along  
and some are brought on the wagons of the dead  
and the praises turn to sobbing  
and shrieks of despair for the lost ones  
and the little boy weeps and covers his face with his hands

6 And last of all in the procession  
comes the wagons of the cooks  
and the armor bearers  
and the medics  
and their labors do not end upon their arrival home  
and there is no celebration or weeping for them

7 And the little boy vowed that if he ever became Pharaoh  
he would resolve to end the wars  
and he indeed became Pharaoh at an early age  
and he refused to support wars  
and he fell out of favor with the commanders of the armies  
and the rich who received the treasures  
and the temple priests who were seen to gain much  
for their influence in winning the wars with their dark sentences

8 And it came to pass  
that all these wicked people banded together  
to act against the new Pharaoh  
and they would use their dark sentences to dispose of him  
and they secretly called the midwives and they said  
*We will pay you your wages if you will discreetly see  
that this Pharaoh does not have any male offspring  
but that he has daughters only*

- 9 And in a short while  
 they disposed of him and all his household  
 and the new Pharaoh made a new decree  
 that the daughters of the previous Pharaoh could not ever marry  
 under penalty of death  
 and this was because they were very intent to see  
 that there would be no male heirs to this Pharaoh
- 10 Now one of his daughters was named Hatiti  
 and she grieved at the prospect of never having a husband  
 and children  
 and being lonely all her life was to her a hopeless thing  
 and she received a stipend each season for her living  
 to appease her supporters  
 and in Egyptian her name means  
*the one who searches for a treasure*<sup>92</sup>
- 11 And Hatiti become the mother of Moses  
 and when she found him in the bulrushes she said  
*I have found my treasure*  
 and she loved him  
 and she would not allow him to get out of her sight even for a day  
 and for her protection  
 it was made to seem like he was the child  
 of her help in her dwelling place  
 and at that time Moses was three months old<sup>93</sup>  
 and she took him into her heart  
 insomuch that her whole life revolved around him  
 and she saw to it that he was taught in all the wisdom of the Egyptians  
 and he became skilled in writing and in all he undertook
- 12 And she raised him discreetly  
 with loyal household helpers  
 and they were all aware of the decree  
 that upon pain of death she was to have no child  
 and especially not a son
- 13 And it came to pass that when he grew older  
 she decided to search and find just who he was  
 and where he came from

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<sup>92</sup> A similar word is found in Hebrew. See #2410.

<sup>93</sup> Acts 7:20-22

and she heard a rumor that  
when the Hebrews came into Egypt in ancient times  
they had brought a treasure  
and she determined that if there was such a treasure  
that it might belong to her son  
for she knew that Moses was a Hebrew

14 And she found that Joseph had married an Egyptian woman  
who was the daughter of the high priest of the city of On  
and she knew there would be records of her family kept there  
so she sent her agents  
to search the records of the wife of Joseph  
and when they returned they reported  
that the records show that the wife of Joseph  
came to have the treasure of her husband upon his death  
and that it had been passed down to all the women of her line  
and after several generations  
the records stopped having any reference to it and were silent

15 And Hatiti had her agents begin to try to locate  
the descendants of Joseph's wife  
and to inquire of them if they knew of any treasure  
and they found an old man whose sister had some knowledge of it  
and when they found her she indeed had it herself  
and it seemed she put little value on it

16 And Hatiti began to have her agents  
discreetly negotiate with her  
and the woman demanded one whole season of her stipend  
as payment to obtain it  
and I can see the treasure  
and it is the container of womanly things of Idah  
and it had crumbled away  
so that only part of the bottom was still there  
and the part where the tablet was sewn was still all together  
and the bottom flap covered the Urim  
and all of it was wrapped very well in linen  
and the agents of Hatiti were women and they obtained it for her  
and they gained as much information from the old woman  
as they could

17 And when Hatiti obtained the treasure she secreted it away  
and she informed Moses of all she learned of it

but he did not see the tablet or the Urim at that time  
but he saw the bundle it was wrapped in  
and Hatiti explained to Moses that the story they heard  
was that whoever would receive this treasure  
would be the one who would lead the Hebrews  
back to their homeland

- 18 And it came to pass that in the twentieth year of Moses  
because he knew he was a Hebrew  
and he knew he was the one designated to lead the Hebrews <sup>94</sup>  
he went out in the fields where they were working to visit them  
and he loved the Hebrew people  
and he was familiar with them  
because he grew up in their midst in Goshen  
and he was troubled by their plight as they were forced to labor  
and their taskmasters were very severe with them

- 19 And when he went out he saw an old man being beaten  
because he could not carry his heavy load  
and Moses smote the Egyptian and chased him away  
and the next day two of the Hebrews were disputing  
why one of them had not come to the aid of the old man  
who was their father  
and this was after the old man had been cared for by his relatives  
and one of them accused the other of not coming to his aid  
and Moses rebuked them and said  
*You are brethren*  
*Why do you dispute together*  
and knowing that he was the son of Hatiti  
they answered and said  
*Who made you to rule over us*  
*We know who you are*

- 20 And word came to Hatiti of the discovery  
and she awakened Moses in the night  
and she said  
*I have been found out and I do not know what will become of me*  
and she gave him the Hebrew treasure  
and she said  
*You are descended from Joseph through his son Ephraim*  
*and you have a sister*

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<sup>94</sup> Acts 7:25

*And your mother took in a baby boy during the time  
of the destruction of the male children of the Hebrews  
and his name is Aaron*

- 21 And she wept and she said  
*Now it is urgent that you leave me and flee away  
for you are not safe here  
And your life is in danger*  
and taking a bundle of provisions and the Hebrew treasure  
Moses departed into the night  
asking the Lord to lead him in the way
- 22 And in the morning men sent from Pharaoh came  
and took Hatiti to stand before him  
and he said to her  
*Is it true you are the mother of a male Hebrew slave*  
and she said *Yes*  
*it is true*  
and he said  
*The mother of a slave must be a slave*  
and they took her into the south and sold her there
- 23 And I saw that the Lord was with her  
and her mistress was kind  
and Hatiti was happily going about her labors  
and it seemed to me that the Spirit of the Lord was with her  
and with this portion of the vision we now knew  
how Moses obtained the Tablet of Gabriel and his lineage
- 24 And when next we looked with Urim  
a vision came up before my eyes of Hatiti once again  
and she is watching Moses leave  
and her whole life and reason for living is right before her eyes in him  
and she can sense that her vision and purpose in life is going with him  
and as I feel this with her  
and as I look into her eyes  
I wonder if Moses could have accomplished his vision  
if he had been raised by his Hebrew mother  
it seems likely that he never would have received  
the Hebrew treasure of the Tablet of Gabriel  
nor the Urim of Shayiree  
and would he have been learned

and have been mighty in words and deeds as it is said of him <sup>95</sup>  
and would a Hebrew slave have risen up to free his people  
according to the diplomacy of the Egyptian court  
for none had ever done so in the centuries before the time of Hatiti  
perhaps Anokeesed used these hard circumstances  
to perform his wonders of salvation  
and Moses disappeared into the dark of the night  
during a summer rain storm

25 And it came to pass that I began to view Moses  
as he traveled in the light of day  
and he is afraid  
and for the first time he is out alone  
and he has been rather sheltered  
with an intensive education  
and with members of his mother's household around him  
all the time

26 And I see him walking alone along a travelers' roadway  
and beside the road there is a big rock standing  
and Moses went into the shade of the rock to rest  
and to pray  
and he said *Oh God*  
*You are going to have to lead me in the way*  
and I can tell that his departure was shocking and sudden for him  
and he had to collect his thoughts about him  
and the Lord answered him with His Spirit  
and at that moment a caravan could be seen  
approaching near where he was  
and Moses inquired to find if he could travel with them  
for his protection  
and the man said it was customary for lone travelers  
to help with the duties of the daily work as they traveled

27 And Moses did not know where they were going  
and the caravaners were a swarthy and hardy lot  
that moved with confidence in their duties  
and Moses did not know any of the places they spoke of  
when he inquired of their destination

28 And they traveled east for many days through barren lands

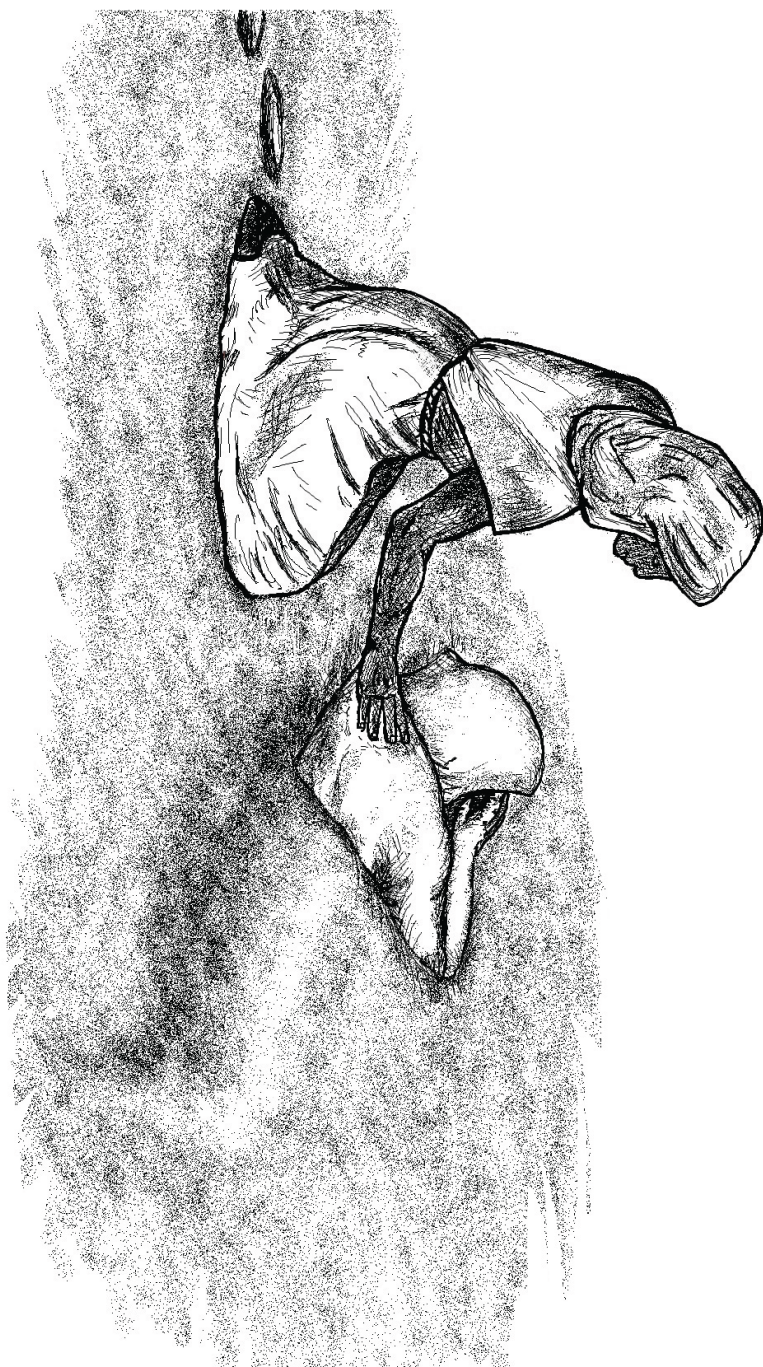
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<sup>95</sup> Acts 7:22

and finally one day  
they traveled into a narrow canyon with high towering sides  
just before midday  
and the men told Moses  
that the animals were telling them by their behavior  
that a summer desert dust storm was approaching  
and they planned on remaining in the shelter of the hills  
until it was past

29 And Moses was out of water and provisions  
and he asked how far it was to the Oasis of Midian  
and they said it was only a short way  
that would take a little while  
so Moses decided to proceed alone  
and try to make it before the storm came  
even against their advice  
he being unfamiliar with such weather  
and the storm burst upon him  
and he lay down and covered himself up  
to shelter himself from the storm  
and I can see the howling dust and sand blowing over him  
and drifting over his arm  
and Moses thought he was going to die

30 And when the storm passed  
his mouth and eyes were filled with dust and sand  
and he felt a touch upon his shoulder  
and he tried to look but his eyes were bleary  
and he thought he beheld a heavenly being addressing him  
and he said  
*Are you an angel of God*  
and the maiden did not understand his language  
and I can see Moses lying on the ground  
right near to where the road enters the oasis  
and Moses sat up  
and the maiden told him not to rub his eyes  
and to lie back down  
and she washed his face  
and cleaned his eyes  
and gave him a cool drink of water  
and it was **Zipporah**  
whose name means *a happy little bird who skips about*  
and she was little in stature like Moses



**Zipporah Digging Moses out of the Sand**

- 31 And after Moses was refreshed enough to arise  
    he went with the maiden into the oasis  
    and just as Zipporah and her sisters  
        were about to water their sheep and goats  
        the caravan arrived  
    and all was chaos  
        as the animals were lowing and bleating for water  
    and everything had to stop until they were refreshed with water  
    and in the midst of the frantic activity  
        Moses carried the watering troughs of Zipporah  
        out away from the frenzy  
    and he filled them with water for the flocks of Zipporah  
        so they would not have to wait for the caravan to settle down
- 32 And the arrival of a caravan into an oasis is an important event  
    and there is singing and dancing  
        and everyone gets to hear the latest news  
    and there is trading and bartering for goods  
    and in Midian the traders obtained perfumes and precious odors  
        from those who dwelt at the oasis
- 33 And I see big gardens neatly plowed and planted  
    and the soil is black and appears very rich  
        unlike the surrounding ground  
    and palm trees are waving with the breeze with shrubbery everywhere  
    and Zipporah was bold in her behavior  
    and she took Moses in to meet her father  
    and she motioned to her father and said  
        *This is Jethro*  
    and he was sitting on a pile of rugs or blankets  
        very much like a desert leader
- 34 And she did not know Moses' name  
    and she said  
        *Father this is the Egyptian who helped us water our sheep*  
    and Jethro was warm and friendly toward Moses  
    and he expressed the wonderful Bedouin-like hospitality  
        which is unmistakable for its richness  
        and puts many a stranger at ease  
    and Jethro could speak Egyptian of necessity in his trade  
    and Moses said  
        *My name is Moses*  
    and Jethro said

*My name is Reuel*<sup>96</sup>  
*But Jethro is my title as the high priest of Midian*  
 and the name **Jethro** means *his excellency*<sup>97</sup>

35 And they ate together  
 and Moses felt new things that he had never felt before  
 and Reuel inquired of Moses about his journey  
 and he could discern  
     that Moses was not wearing the clothes of a desert traveler  
 and he had heard the story of Zipporah digging him out of the sand  
 and all his daughters were laughing about his misfortune  
     and were aware that he was completely inexperienced in their world

36 And Moses said  
*I am a Hebrew*  
*And my ancient forbearers came from Hebron and are now at this time*  
*under servitude to the Pharaoh of Egypt in hard labor*  
 and Moses was open and told Reuel the whole story  
     of Hatiti raising him and of her discovery  
     in being in violation to the order of the Pharaoh  
 but Moses kept to himself  
     any information or knowledge of the Hebrew treasure  
     that he had bound to his chest under his garments

37 And Moses said  
*I am in search of the homeland of the Hebrews*  
 and Reuel said  
     *I myself was born in Hebron*  
*And I am named by my mother and father after Abraham*  
*My name means **friend of God***  
*And in our tradition Abraham had **Reuel** also as one of his names*  
*And many called him a friend of God*<sup>98</sup>  
*And we consider the Hebrews of the line of Abraham to be our kindred*  
     *because our father Midian was his son as well as Isaac*

38 And Moses was astonished and he said  
*The Lord Most High has surely led me to this place*  
*when I was lost to find my way*  
 and he bowed himself down and wept for joy

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<sup>96</sup> Strong's # 7467, pronounced RAH-ool

<sup>97</sup> Strong's #3503

<sup>98</sup> James 2:23 and Isaiah 41:8.

and the heart of Reuel was moved  
 and he arose and knelt beside Moses  
 which in the desert culture is an important gesture  
 of a deep sense of kinship<sup>99</sup>

39 And Zipporah watched carefully  
 at the behavior of her father toward Moses  
 and she said  
*What is this that is before my eyes*  
 and I think she got a glimpse of a connection  
 to this strange traveling Egyptian and her future

40 And Reuel called for tea and a kind of round bread  
 and as they partook he continued to speak  
 and he said  
*There are some few of us among the Midianites*  
*who follow the Covenant of Abraham*  
 and Reuel began to teach Moses  
 and Moses was full of questions  
 and Reuel said  
*All the children of Keturah and Abraham*  
*are commonly called Midianites*  
*even though only the children of Midian*  
*could rightly be called by that name*

41 *And there are a few of us who descended from Midian*  
*who still follow the old way of the Covenant of Abraham*  
*And we do not arm ourselves*  
*And we do not hold slaves*  
*And we walk gently upon the land in all our ways*  
*without engaging in controversy whenever we can*  
*And there is another settlement of us*  
*three days journey to the east at Mount Jabal*  
*And there are more of the old order who dwell there*  
*And we have lived this long time here alone*  
*to safeguard our way of the covenant*  
*and to avoid the plagues of those who have fallen away*

42 And it came to pass  
 that Moses began to learn to speak

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<sup>99</sup> For Jethro to do this was the ultimate sign of respect. This act was rare for a desert chieftain to do.

- the dialect of the Midianites  
and the language had changed  
so that it was not understandable to Hebrews  
whose language had undergone changes in Egypt
- 43 And Reuel was wise and discerning  
and just before Moses was to ask if he could marry Zipporah  
Reuel called everyone together and announced  
that he would have his daughter marry him  
and he appointed that they were rightful companions  
in the eyes of Anokeesed
- 44 And Moses prospered at the Oasis of Midian  
and he became a shepherd like all his fathers  
and he found solace in herding sheep  
and he grew before the Lord in righteousness  
and with the Eerkodeshiy  
and his shepherd's hut became a holy place for him  
and the Lord's Spirit attended him there in gentle abundance  
and Moses and Zipporah and their children  
often kept the sheep as a family  
during certain seasons of the year near Mount Jabal
- 45 And Zipporah bore a son and three daughters  
and Moses found occasion to herd the sheep alone  
and a second son was born at the settlement at Jabal oasis  
at lambing time during a violent rain storm in the desert  
and his name was Eliezer<sup>100</sup>  
and the rain coming in the desert was seen  
as an important sign or language indicating that through this son  
a blessing of the Living Water would be brought into a dry place
- 46 And I know from my previous visions before the Urim  
that it was this son who delivered the Book of the Law to Israel  
that was found in the temple treasury at the time of Josiah  
and that which prepared the way  
for the third flame of Jeshurun to shine forth
- 47 And it came to pass that at the time Eliezer was young  
Reuel said that he was going to journey to trade  
with those who travel upon the sea

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<sup>100</sup> Strong's #461

and he said *Come with me*  
and I will show you all the places at Hebron  
where our forefathers dwelt  
and Reuel was a seasoned traveler  
and he was well known and respected wherever he went

48 And they traveled well-traveled roads  
and Moses beheld new things  
and his understanding of life was magnified  
and he heard tales of many battles  
and he became informed of the atrocities of governments  
and kings in the history of his own land<sup>101</sup>  
and when they reached Hebron  
there were those who knew about Abraham  
but it seemed at that all memory of Jacob was lost with time

49 And Moses asked if he could stay behind  
to walk with God in the lands of his fathers  
and Zipporah and her father traveled on to the sea

50 And it came to pass  
that Moses walked with a strong presence of the Spirit  
and his eyes were open wide as he looked about  
and the Lord said to him  
*Walk with me for I have much to tell you*  
and Moses found an old trail that seemed to have fallen into disuse  
and he began to walk northward  
and he went past Salem  
and there were just a few people there in the ancient site of Salem  
below what became known as the City of David  
and by evening he had come to the site of Bethel  
to overlook the Jordan Valley  
and he did not know the importance of where he was

51 And it came to pass that as he looked about  
to find a place to settle down for the night  
he saw a table of stacked stones  
and he made a place to sleep beside it  
and I know it was Jacob's altar  
and with just the thought of him sleeping there  
I could tell the Lord had something in mind

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<sup>101</sup> Reuel was telling him about the oppression by Egypt in the land of Canaan.

- 52 And as he lay down  
the powers of heaven descended down upon him  
and he was shaken  
and he said  
*Oh Lord what is it*  
*Are you calling me*  
and it was not quite dark yet  
and the Lord opened up to Moses a vision  
and he beheld Jacob in the worship  
where he used Shabuwa to put The Way back to Eden  
into all the fabric of creation  
and Moses understood all that he saw  
by the power of the Angel of the Presence  
even though Moses had not yet opened up the container  
that held the Tablet of Gabriel
- 53 And Moses had a marvelous vision  
and in it he asked the Lord many questions  
and Moses asked  
*What is the sevenfold covenant that I am hearing spoken of*  
and the Lord said  
*It is Shabuwa*  
*And it is the covenant that joins all the spirits of life in creation*  
*who are the Eerkodeshiy*  
*to those who walk in The Way of Jeshurun in righteousness*  
*in rich bonds of affection*
- 54 *And by these means all creation will join together*  
*to obey the instructions given to them in holiness of their heart*  
*on the Day of Instruction*  
*And the purity of the intent of those who instruct*  
*must be done in such a way*  
*that is only for the good pleasure of Anokeesed*  
and thus did Moses learn of Shabuwa
- 55 And Moses was listening carefully  
and the Lord said  
*The foundations of Shabuwa are the fruit of the Tree of Life*  
*And the twelve positions you are now seeing your father Jacob making*  
*are the waymarks of the Law*  
*where one must walk in order to return to Eden*  
and Moses was filled up with the Lord's Presence there  
until he thought it would overcome him

and the Lord withheld from saying more to him

56 And Moses stayed there for four days  
and he rested and pondered all that had come to him at Bethel  
and in those moments his soul became joined to his fathers  
Abraham  
Isaac  
And Jacob  
and surely they were in the Alliance of Heaven  
with the task of safeguarding their son of salvation at Bethel

57 And Moses had a sense  
that the Hebrew treasure that was in his possession  
would reveal much about what he felt at Bethel  
and when they arrived home  
he could hardly wait to look at the tablet  
and he went alone to look at the tablet  
and I see that he must cut the lacing binding the tablet in place  
because it is so old and stiff

58 And his heart was pounding as he opened it up  
and there was the Tree of Life  
and the twelve waymarks of the Law  
and he beheld the holy Urim  
and he handled it

59 And it came to pass  
that Moses confided in Zipporah  
whether he should make these things known to her father  
and she said  
*My father can be trusted to advise you as to the will of God*  
and the Lord led him to talk to Reuel

60 And so in the quietness of the evening  
just the two of them sat before a softly burning fire  
and Moses brought out the Hebrew treasure  
and he laid it down on a clean cloth  
and he rehearsed to Reuel all the circumstances that he knew of  
as to how his mother had obtained it  
and Reuel listened very carefully

61 And Moses told Reuel the account  
that whoever this treasure came to

was destined to bring the Hebrews back into their homeland  
and this knowledge was a tradition that came with the treasure  
as it passed from generation to generation

62 And Moses rehearsed to Reuel the vision he had at Bethel  
and he conveyed what the Lord taught him  
about the sevenfold Covenant of Shabuwa  
and Reuel was astonished  
and spoke of some knowledge of Shabuwa  
among the old order Midianites  
that had survived down through the ages

63 Now Reuel was a priest after the Order of Melchizedek  
and he had kept the Law as best he could  
as a knowledge of it had come down to him  
with only oral tradition to inform him

64 And when he saw the tablet  
and heard all Moses had said  
he slumped over like he was asleep  
and the Lord was showing him the truth  
and blessing him for his faithfulness  
and the love Anokeesed had for him swept over him  
and gave his poor old soul comfort long awaited

65 And when he awoke he praised the Lord with resounding voice  
and all his house was awakened to see what it could mean  
and his wife Keelamah<sup>102</sup> was joyous in her heart  
and came out to sit beside him

66 And at this time few saw the Hebrew treasure beside Reuel  
and at the break of day the spirit of the whole encampment felt holy  
and new to everyone as they shared the news  
and there was much rejoicing  
and it was indeed a new day in Midian

67 And it came to pass that Moses took the Urim out alone  
and handled it carefully in its wrapping  
and he inquired of the Lord as to how it could be used  
and the Lord appeared to him  
and instructed him in the use of the Urim

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<sup>102</sup> Patient mother. #520 and #2342.

and how a Thummim must be used  
and He said it was holy  
and after their repentance  
one could see through the eyes of God with it

68 And it came to pass that Moses waited until harvest time was over  
and he carefully prepared himself for four days  
and he washed himself in the waters of the brook  
that flowed down from Mount Jabal  
and he took the Urim and the tablet with him  
when he went to herd the sheep there at Jabal  
and he dwelt in his shepherd's hut

69 And for twenty-two days he dwelt there  
and looked with Urim  
when the Spirit directed as he had time while herding his sheep  
and he interpreted the Tablet of Gabriel  
and beheld the wonders of God  
and he kept all he saw carefully in his memory  
and the tablet was written so he could do so

70 And when he came home  
he sought the proper time to share all he saw with Reuel  
and the knowledge of the Law  
brought to Reuel the realization of his repentance  
because now he could keep the whole Law  
and his repentance was delicious to him  
and his spirit seemed to be more vigorous  
and his soul was made new

71 And Reuel said  
*This tablet has come home at last after its long journey  
all the way from our first parents down to us*  
and he said  
*All our hopes and all our steadfastness  
to not walk in the way of the people  
and all our diligence to live apart here in this oasis  
has not been in vain*  
*For now I see that we have indeed done our part  
in preserving the Covenant of Abraham and the Law of Jeshurun  
being led only by the Spirit*

72 And after those days Reuel went to his altar before the Lord  
and he used it to worship in behalf of the effort  
to free the Hebrews in Egypt  
and he began to prepare the people in both camps to pray  
for the deliverance of Israel by the hand of their son of salvation  
for now Moses was the son of salvation  
to the old order Midianites  
and Reuel anticipated a joyous reunion  
with his Hebrew kindred in Egypt  
when they were come to be delivered  
and I wept because I knew he would be disappointed  
and I refrained from looking at anything more  
because the war against the Law and Israel was so wearisome



The Book of Remembrance of Moses  
The Tablet of Gabriel  
Chapter 7

**The Law**

The following account of a session with the Urim is unusual and needs some explanation. During the viewing of the vision for the Tablet of Gabriel, all of us were experiencing hard opposition because the forces of evil did not want us to uncover something they had so successfully kept hidden for so long. And Satan and Belial are very afraid of the Law of Jeshurun. And I was worried that something would occur that would be able to distract us from getting the Law. And it seemed to me almost a certainty that we were not going to be able to get it. But early one morning, the Spirit of the Lord entered into our bedroom and the Lord said, "Get up and look with Urim." So I sent word out for all the scribes who could to come and gather. And it was with very short notice. And they all came and this is an account of what was seen.

- 1 And after we came together and all was ready  
I said *Dear Lord*  
*You called and we are here*  
and the Lord said to me by His Spirit  
*The Alliance has fought for the last two days and nights*  
*And they have made a window free from opposition*  
*where I can teach you something at this time*
- 2 And the Lord appeared before the Urim  
in His quiet and authoritative manner  
and He said  
*I am come here today to teach you*  
*what the Law of Jeshurun is*  
*and where it came from*  
*and also how to read it upon the tablet*
- 3 And the Lord is pointing to the tablet that is set before me  
and He said  
*There are forty laws written upon the tablet*  
and He is pointing again and He said  
*The Law that is written here has always been the Law*  
*of the Most High Anokeesed*  
*And it has never changed*  
*but it has been fought against*  
*And it has been corrupted*

*And it has been well hidden from my people Israel  
And it has been made to be seen to be an instrument of evil  
But it remains ever holy  
and of very ancient date*

*4 And the Law that is before you on this tablet  
that was first established by Yaatsekawd  
is the same Law that went forth out of my mouth during creation  
And what Yaatsekawd did is shown on the lower left side  
resting on the edge of eternity  
as the flame of my Father's desires to **rescue** His children  
And this Law came forth in the beginning by the efforts of four men  
who are **sons of salvation**  
Yaatsekawd  
Enoch  
Melchizedek  
and Shayiree  
And they brought it forth and established it in its fullness*

*5 And the second time  
the flames of my Father's desires to **save** His children burned forth  
is shown on the upper left side of the tablet in the air  
And there were again four men who were **sons of salvation**  
who renewed it in its fullness  
Abraham  
Jacob  
Joseph  
and Moses*

*6 And the third time the flame of my Father's desires  
to **redeem** His children burned forth  
is shown on the top of the upper right hand side in the air  
And there were four men who were **sons of redemption**  
who brought forth the Law out of obscurity  
Ezekiel  
Zadok  
Achab  
and Zabdee*

*7 And the last of the flames of my Father's desires  
to **live** with His children  
will be brought forth by four men  
And it is shown on the bottom on the right hand side of the tablet*

*resting on the edge of eternity*  
*And they are also the **sons of redemption***  
*and they are Ben Elim*  
*Goker Harimn IV*  
*the prophet Asaph<sup>103</sup>*  
*and Elisheba*  
*And the prophet **Asaph** will be known for **gathering the lost***  
*and the destitute*  
*And he will bring quiet joys to heaven*

8 And the Lord began to teach with words of distinction  
and He said *Now the Levitical Law*  
*that has been expressed for so long among Israel*  
*is blasphemous against Anokeesed*  
*And it is blasphemous because it thus uses His name*  
*of **I am Lovingkindness** in vain*  
*because it portrays Him to be angry and cruel*  
*and one who requires vengeance*  
*And it is a hard burden for Him to have laws expressed in His name*  
*that kill*  
*captivate*  
*and destroy His children with wanton cruelty<sup>104</sup>*

9 *And the false law has caused*  
*untold contention and suffering for a long duration*  
*And my Father's children are cast out*  
*and hated in the name of the law*  
*But the Law of Jeshurun is holy and is the pathway to freedom*  
*And it brings ultimate triumph from on high*  
*for His loved ones to fulfill their visions*  
*in the midst of His lovingkindness*  
*And in the heart of every child is the instinct*  
*for them to want their parents to live by the Law of Jeshurun*  
*And every bride and groom who are righteous*  
*rightly look forward to the joys and fulfillment of keeping the Law*  
*during all the days of their future life together*  
*And every dream and every hope instilled in the human heart*  
*in the day of their creation*

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<sup>103</sup> Strong's # 623 "to gather the people"

<sup>104</sup> Abington's Bible Commentary, p. 714 "We must be careful to remember, for the oriental, the "name" means much more than it does for us. It being equivalent almost to personality."

*is fulfilled in keeping the Law  
 And the opportunity to live by the Law stirs the hearts of the righteous  
 to face a new day when the sun rises  
 in happiness and confidence  
 come what may  
 And the Law of Jeshurun is the treasure indeed of the Hebrews*

10 And the Lord seems very pleased  
 and comfortable teaching the Law  
 and He continues to point at the tablet as He speaks  
 and He is saying  
*On the tablet there are forty laws  
 and they are supported by the Ten Guidances  
 And the tree is the Tree of Life  
 And the fruit is delicious beyond all comparison  
 And the fruits are the Seven Foundations of Shabuwa*

11 *And there are seven branches on the Tree of Life  
 And from five of these branches  
 issue forth six laws each  
 And from two of these branches  
 issue forth three laws each  
 And in the center the Star of Elda brings forth two laws  
 upon which all the other laws are founded  
 And there are two more laws directed toward those in the Holy Order  
 with regard to their intervention of agency  
 shown by the lightning strikes  
 making forty laws all together  
 And these last two laws are given  
 so mankind can participate in the two Decrees of Creation*

12 So now I will explain how to read the Tablet of Gabriel  
*The Law is so simple that a child can write it  
 And Anokeesed wrote it on the hearts  
 of Yaatsekawd and Cavah when they were children  
 And on each branch there is one fruit  
 And starting on the bottom of the left side  
 the **first fruit** is the first foundation of Shabuwa  
 And on that branch with the first fruit  
 are two of the waymarks of the pathway back to Eden  
 And they are your **vision** and the **Holy Spirit***

- 13 *And each one of these three represent a law  
And the fruit's interaction with your vision generates a fourth law  
by the fruit informing the waymark*
- 14 *And the fruit interacts with the waymark of the Spirit  
generating a fifth law  
by informing that waymark  
And because of the intervention of agency represented in the fruit  
the Spirit joining together with your vision generates the sixth law*
- 15 *And this pattern follows five of the branches on the tree  
making thirty laws  
And this is how the laws on the tablet may be read  
starting with the first waymark  
The **first branch** of the Tree of Life  
has the first foundation of Shabuwa  
which is **the sanctity of marriage**  
And it has on it the first and second waymark  
which are **your vision**  
and the **Holy Spirit** in creation  
On each one of these is a law (3)  
And how marriage informs your vision is a law (4)  
And how marriage informs hearing the Spirit in creation is a law (5)  
And your vision joined to the Spirit is another law (6)*
- 16 *And the **second** branch of the Tree of Life  
has the second foundation of Shabuwa  
which is **The Man who is in all things**  
And it has the third and fourth waymarks  
which are **protection** and the **Living Water**  
Each of these is a law (3)  
And how The Man in element informs protection is a law (4)  
And how The Man in element informs the Living Water is a law (5)  
And how protection joins with the Living Water is a law (6)*
- 17 *And the **third** branch of the Tree of Life  
has the third foundation of Shabuwa  
which is **my fulfilled vision**  
And it has the fifth waymark which is **forgiveness**  
and they each are a law (2)  
And how my vision joins to your forgiveness is a Law (3)*

- 18 *And the **fourth** branch of the Tree of Life  
has the fourth foundation of Shabuwa  
which is the state of your use of **agency** in regards to your vision  
And it has the sixth and seventh waymarks which are **power** and **glory**  
And each one of these is a law (3)  
And how your vision informs power is a law (4)  
And how your vision informs glory is a law (5)  
And power and glory joined together is another law (6)*
- 19 *And the **fifth** branch of the Tree of Life  
has the fifth foundation of Shabuwa  
which is **your feelings** for the gift of life  
And it has the eighth waymark which is the **resurrection**  
And they both are a law (2)  
And how your feelings for the gift of life  
join with the resurrection is a law (3)*
- 20 *And the **sixth** branch of the Tree of Life  
has the sixth foundation of Shabuwa  
which is the **Holy Spirit in you**  
And it has the ninth and tenth waymarks  
which are the **Bread of Life** and the **family**  
And each one of these is a law (3)  
And how the Spirit in you informs the Bread of Life is a law (4)  
And how the Spirit in you informs the family is a law (5)  
And the Bread of Life and family are joined together and is a law (6)*
- 21 *And the **seventh** branch of the Tree of Life  
has the seventh foundation of Shabuwa  
which is **righteousness and charity**  
And it has the eleventh and twelfth waymarks on it  
which are **endurance** and **Zion**  
And each of these are a law (3)  
And how righteousness and charity informs endurance is a law (4)  
And how righteousness and charity informs Zion is a law (5)  
And how endurance joins with Zion is a law (6)*
- 22 *And with this there are thirty-six laws  
And with the two laws coming from the Star of Elda  
and the two laws represented with the lightning strikes  
there are forty laws in all  
And this tablet is made to be studied  
and remembered one branch at a time by all who enter the Covenant*

23 *And the question asking*

***How are you and Anokeesed doing as you walk in The Way together***  
*is asking how are you doing in the keeping of the Law*

*And the question*

*What is the Lord doing as He is passing by*  
*is asking the question of*

*what reproval are you hearing from Anokeesed at this moment*

24 *And I listened and heard*

*how the Lord stated the First and Second Commandments*  
*that are the two laws coming from the Star of Elda*  
*and these are the laws*

*upon which all the thirty-eight laws are dependent*

*And He said*

***The First and great Commandment is that you shall love Anokeesed***  
***to the extent and in such a way***

***that you always seek to want to see as He sees***

***and hear as He hears***

***and feel as He feels***

***And your desire is to always dwell in the midst of His very being***

25 *And the Second is like unto it*

*And it is that you with fervent desire*

*always want **your neighbor to see***

***and hear***

***and feel with Anokeesed***

*so that they may dwell also*

*in the midst of their Father in heaven*

***And you require of yourself to interact with them***

***in all these ways as Anokeesed does***

26 *And the Law thus revealed to you*

*is a law that can be written in any language*

*and understood in any culture*

*And it can apply to any people throughout the course of the earth*

27 *And the prayer censers on the top of the tablet*

*with their lightning strikes*

*represent the Law of the Intervention of Agency by the righteous*  
*through Shabuwa*

*And Shabuwa is shown by the seven points on the lightning strikes*  
*to bring salvation and redemption to mankind*

*And such intervention allows mankind*

*to participate in the two Decrees of Creation  
to influence the doings of creation and the affairs of salvation*

28 *And the sun on the bottom of the tablet  
which is shown either rising or setting  
represents the Fire of the Presence which by definition is **agency**  
And each new day is another day to decide which way you will go*

29 *And the Tree of Life is growing out of the crystal waters  
at the edge of eternity  
which represents the gift of life given to mankind by Anokeesed  
through the Living Water*

30 *And as we were ending  
the Lord said *The Holy Order is responsible to support  
and protect  
and teach  
and sustain  
and safeguard the Law  
before the Great Holy One Anokeesed*  
and thus the Lord gave us examples of what a law was like  
And He said *Amen**

31 *And it came to pass  
knowing Moses had seen the Law clearly with Urim  
I inquired of the Lord if I should look to learn the points of the Law  
because the Lord had already come as it has been written  
to teach us what the Law is  
and how to read the tablet  
and the gentle Spirit beckoned me to come to look with Him alone  
and I knew that what would transpire this time with looking  
would require a long conversation with my many questions  
between myself and the Lord  
so I took the Urim alone and spent the whole day  
with the Lord and the Urim  
and I wrote down all forty of the laws*

32 *Now remember the Lord said  
that the Law was so simple that a child could write them  
and that the Law could apply to all people in any nation  
or language  
or religion of righteousness  
and that meant to me that one must **feel the Law***

rather than find exact and letter by letter wording  
and that does not mean that the Law can be made to mean anything  
because the tablet is written very clearly  
and the definitions on it are not obscure

- 33 And so the Lord and I worked together  
and I wrote with Urim the forty laws  
and I wondered if the record showed  
if Moses had a knowledge of the tenets of the Law  
before his going upon Sinai  
and the Lord said that Moses went upon the mount  
to receive and write the Covenant not the Law <sup>105</sup>  
and with this word from Him  
I proceeded to use the Urim  
and now I present the forty laws  
together with the corresponding writing on the tablet

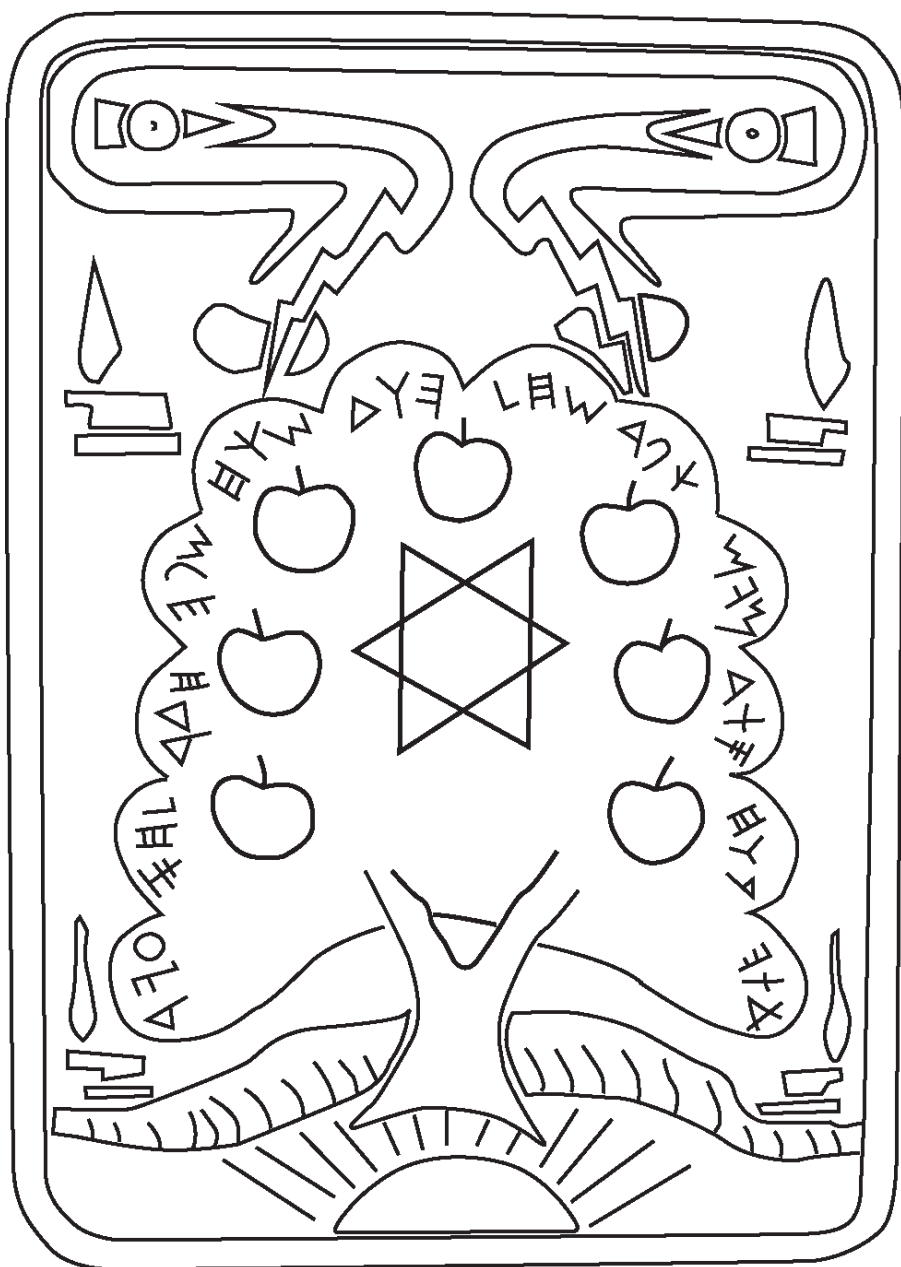
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<sup>105</sup> Read Deuteronomy 9:9-15

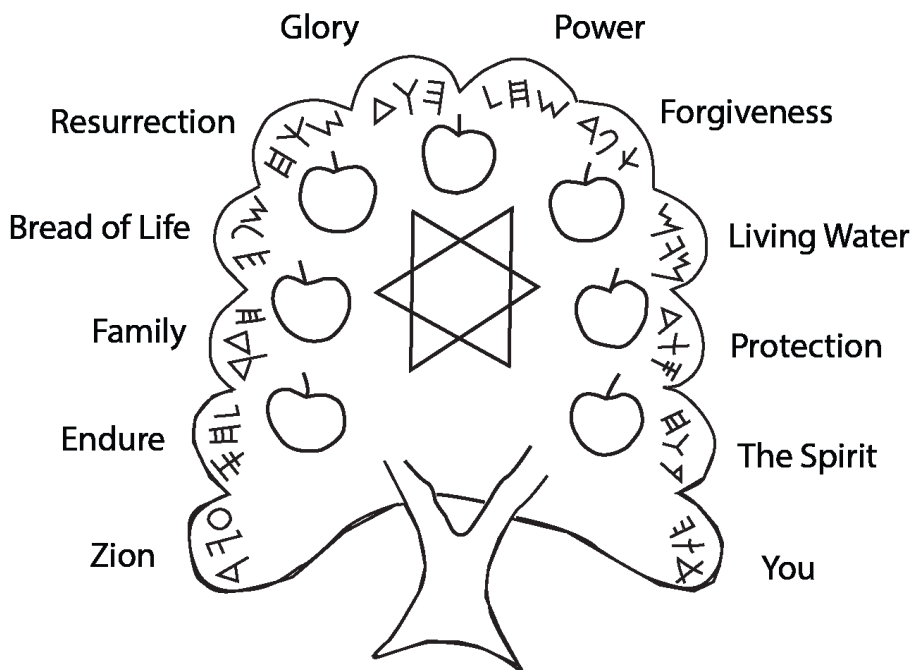


**The Tablet of Gabriel**

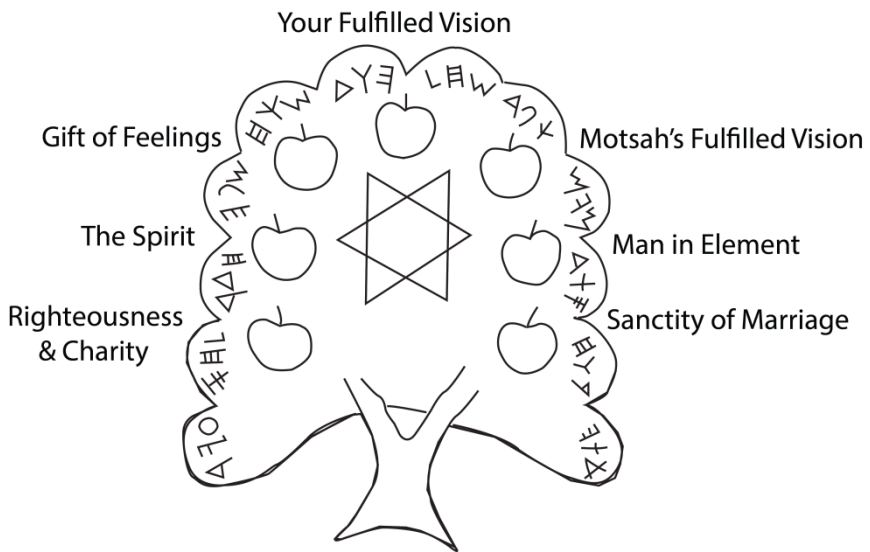
photo



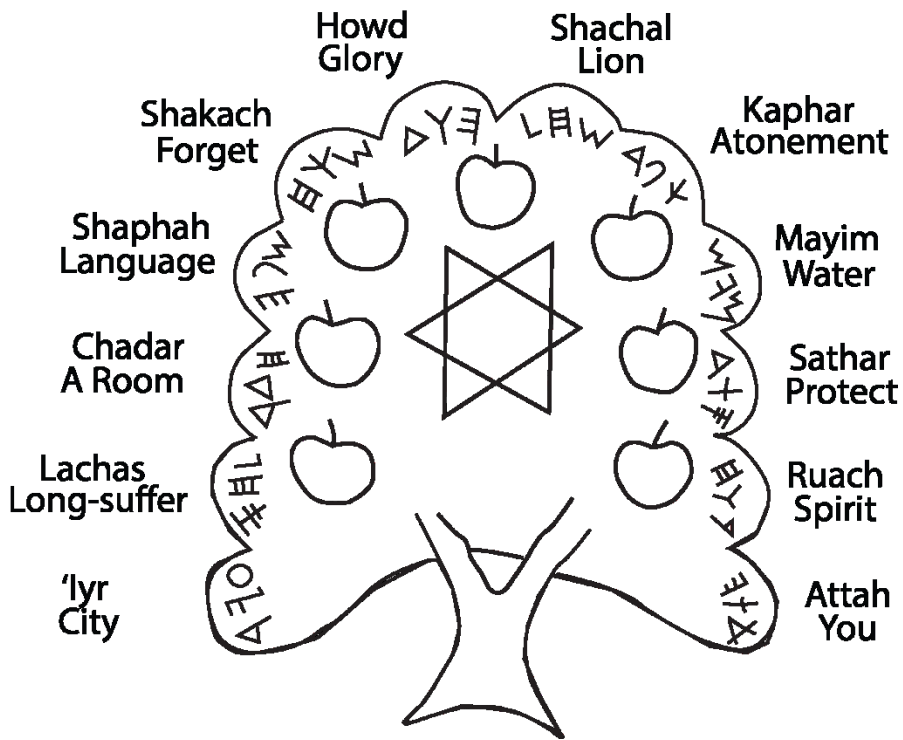
**Tablet of Gabriel**  
Line drawing



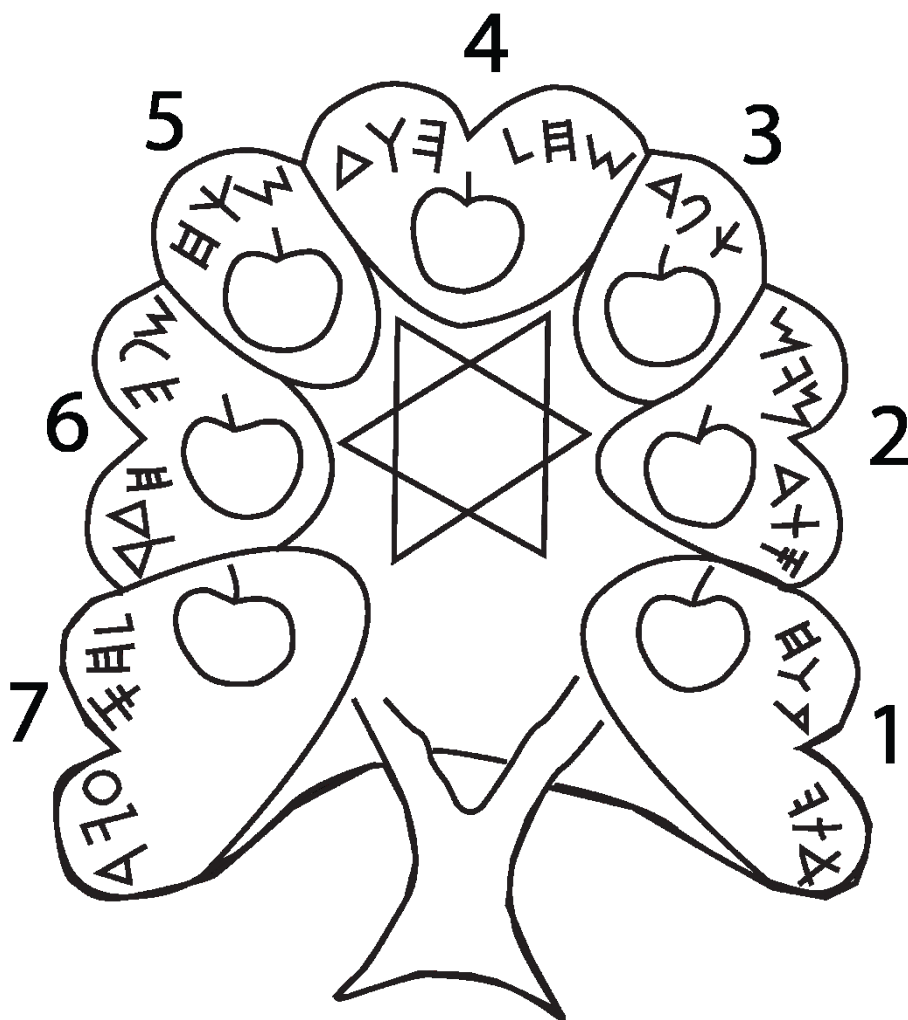
The twelve tabs of the tree showing  
**the twelve waymarks of Jeshurun**  
 (which are also seen on the Covenant Tablet  
 and Repentance Tablet  
 and Protection Tablet)



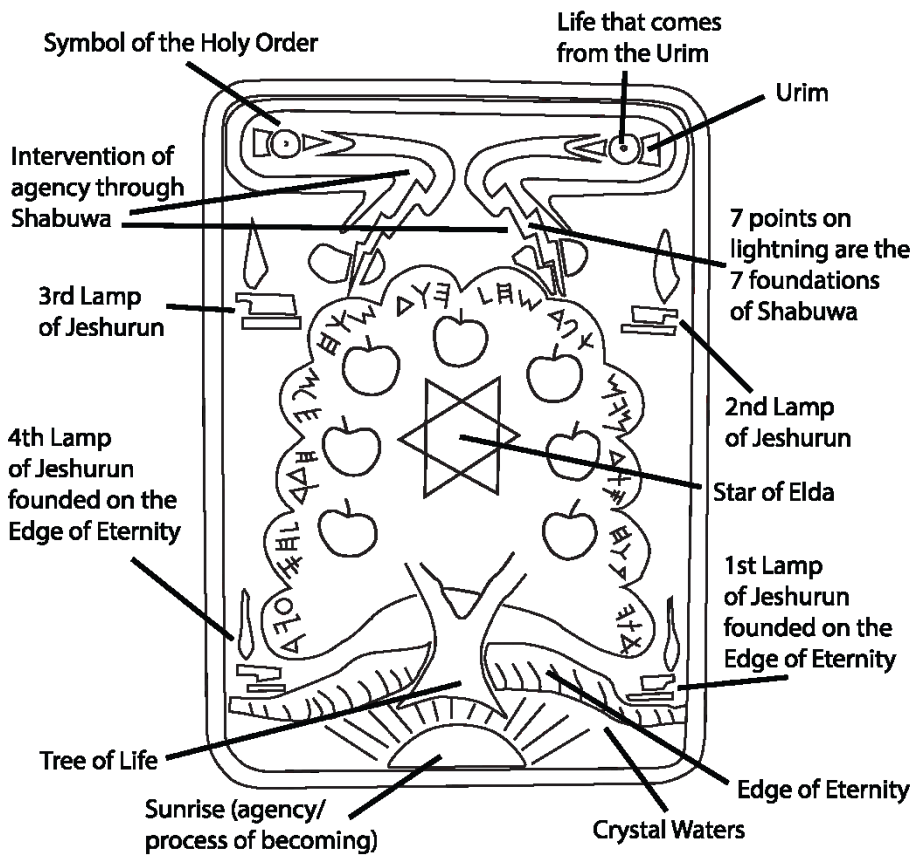
The seven fruit showing  
**the seven foundations of Shabuwa**  
 (which are also seen on the Covenant Tablet)



**The translation of the ancient Hebrew**  
written on the waymarks



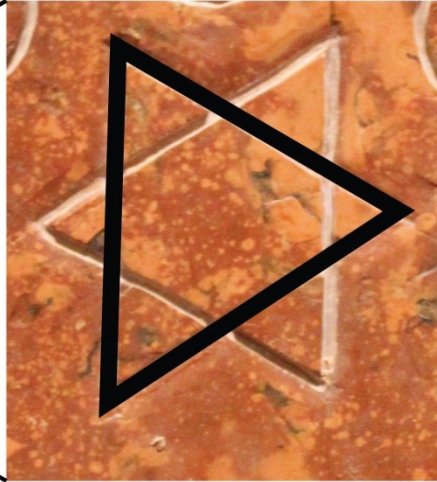
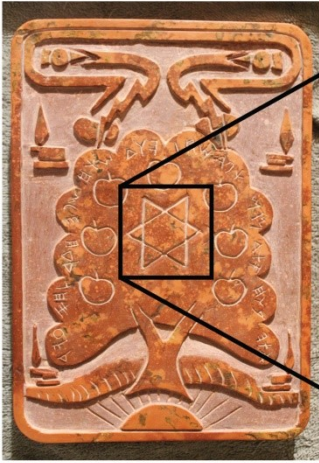
**The Seven Branches on the Tree of Life**



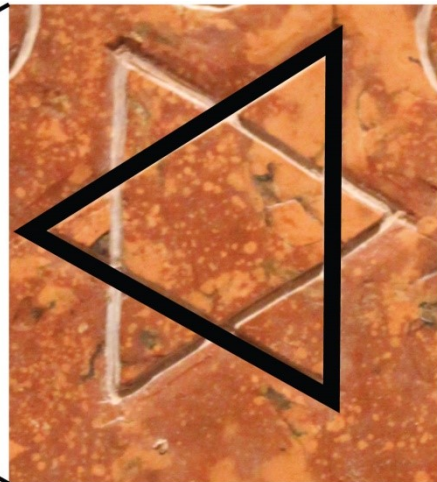
## Explanation of other symbols on the tablet

**The Law of Jeshurun**  
**as it is written upon the Tablet of Gabriel**

May the Lord bless all who read this Law  
that Anokeesed gave to Israel  
so they could be His emissaries of lovingkindness  
to all the peoples of the world.  
And may He bless Israel  
in the enormity of their task.



**The right hand stone of the Urim**  
as seen by the seer  
**The first and great commandment**



**The left hand stone of the Urim**  
as seen by the seer  
**And the second commandment is like unto it**

**On these two commandments hang  
all the law and the prophets.**

## **Law 1**

The First and great Commandment is that you shall  
love Anokeesed to the extent and in such a way  
that you always seek to want to see as He sees  
and hear as He hears  
and feel as He feels  
And your desire is  
to always dwell in the midst of His very being

## **Law 2**

And the Second is like unto it  
And it is that you with fervent desire  
always want your neighbor to see  
and hear  
and feel with Anokeesed  
so that they may dwell also  
in the midst of their Father in heaven  
And you require of yourself to interact with them  
in all these ways as Anokeesed does



### Waymark #1

Your **Vision** and gift of life and what it means to you



### Waymark #2

The **Holy Spirit** and what it means to you

### **Law 3**

Let every person earnestly seek to know  
the delightful reasons Anokeesed had to create them  
with their life's special contributions

### **Law 4**

Let every person learn to recognize  
the voice of the Holy Spirit inside themselves  
so that they can be guided in all their ways  
in their daily walk



The First Foundation of Shabuwa

**Fruit #1**

**The Sanctity of Marriage** and what it means to you



**Fruit #1** informing **Waymark #1**

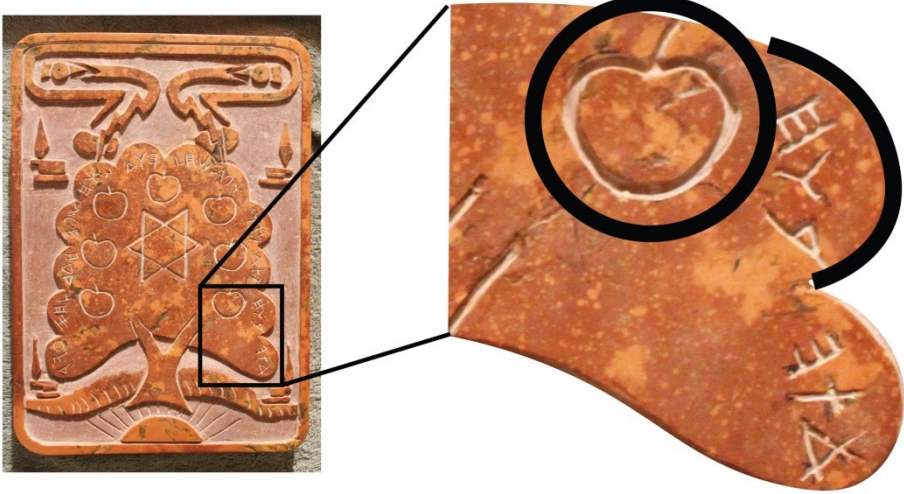
**The Sanctity of Marriage** and your **Vision**

## **Law 5**

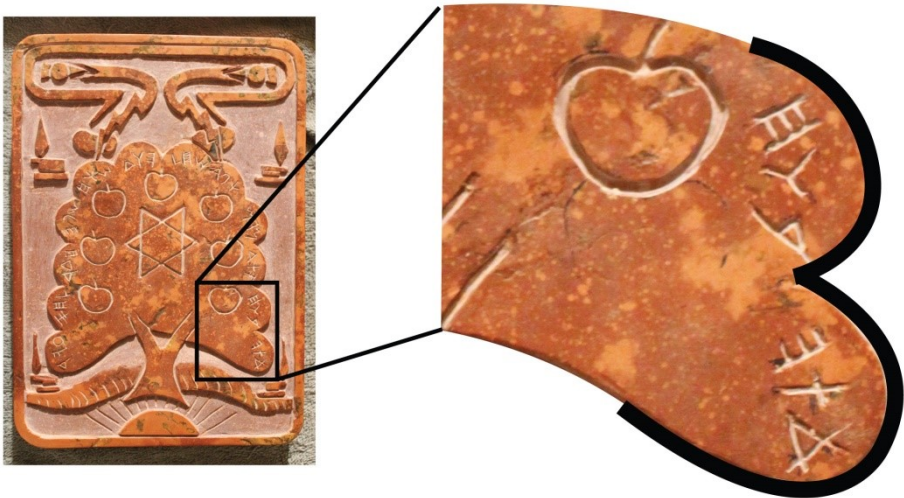
Let there be no fornication so that every person  
male and female  
keep themselves pure as they stand before Anokeesed  
and before one another  
waiting for their rightful companion

## **Law 6**

The sanctity of marriage is intended by Anokeesed  
to be the chief means for His people  
to accomplish their visions of created purpose  
for themselves and their rightful companion



**Fruit #1** informing **Waymark #2**  
**The Sanctity of Marriage** and the **Holy Spirit**



**Waymarks #1** and **#2**  
 acting together on the first branch of the Tree of Life  
**Your vision** and the **Spirit**

## **Law 7**

Let no one decide who their rightful companion is  
without the affirming word of Anokeesed  
coming to them by His Spirit  
It is the will of Anokeesed that for everyone  
who enters into the sanctity of marriage  
that they act in all their decisions  
with the blending of the guidance of His Spirit  
between them  
And do not decide seperately man and wife

## **Law 8**

Anokeesed has provided that all of His people  
may have ceremonies of worship and of passage  
so that their visions of created purpose  
may be more fully known to them by the Spirit  
And let no person assume to bring such knowledge  
without being clearly guided by Ka'ee



**Waymark #3**  
**Protection** and what it means to you



**Waymark #4**  
**The Living Water** of reproof, repentance, and forgiveness

## **Law 9**

The holiness of the tender spirits of your children  
must be carefully protected and given proper watchcare  
so that they can be raised up with innocence of heart  
and purity into their adulthood

## **Law 10**

Let all who would be holy  
seek reproof wherever it can be found  
like one who is driven by thirst  
or as one who would seek a treasure  
And it is pleasing to Anokeesed  
that the righteous teach their people to love  
and cling to repentance



The **Fruit #2** of the foundations of Shabuwa  
**The Man** who is the Creator



**Waymark #3** being informed by **Fruit #2**  
**Protection** and **The Man** in element

## **Law 11**

Let every person acknowledge in their daily lives  
that their spirit  
and the Spirit of The Man that Anokeesed became  
to be the Messiah  
dwell together in all of the Eerkodeshiy  
to give all of them their unique spirits of life  
so that they can be their perfect selves  
in the midst of creation

## **Law 12**

Anokeesed has provided  
the languages of repentance and glory  
to be built into all things for all His children  
for their safety and well-being  
and the comfort of understanding  
And it is His will that they be given a prominent place  
in their daily lives



**Waymark #4** informed by **Fruit #2**  
**The Living Water** and **The Man** in element



**Waymark #3** and **#4** joining together  
 on the second branch of the Tree of Life  
**Protection** and **Living Water**

## **Law 13**

According to the Covenant of Elda  
Anokeesed has provided a well-spring  
of the knowledge of forgiveness  
to issue forth from the Eerkodeshiy  
to all those who repent openly and seek forgiveness  
from Him and from one another

## **Law 14**

Motsah the Lamb is the principal source of protection  
for mankind in the temporal world  
And His protection can be brought to bear  
only by fully implimenting repentance into your lives  
And repentance attached to forgiveness  
can overcome all obstacles



**Waymark #5**  
**Forgiveness** and what it means to you



**Fruit #3** of the foundations of Shabuwa  
**Motsah's fullfilled vision**

## Law 15

Let every person forgive their fellow  
with forgiveness in reserve  
and with lovingkindness in the face of sin  
or failure  
or shortcoming  
And their forgiveness will heal  
and raise up  
and expand the gift of life in all their fellows

## Law 16

Let all who long to lead clean and pure lives  
lay claim to their beginings in their perfect selves<sup>106</sup>  
And celebrate their salvation with a glad heart  
together with their Savior  
And on the occassions of the holy days  
may they comfort Anokeesed  
and carry with them always  
the joys of their gift of life each and every day

---

<sup>106</sup> We are all born perfect without sin.



**Waymark #5** being informed by the **Fruit #3**  
**Forgiveness** and **Motsah's fulfilled vision**



**Waymark #6**  
**Power**  
 (to love in spite of sin)

## **Law 17**

Let no person deny the Holy Spirit<sup>107</sup>  
by living in such a way as to openly assert  
that there will be no Day of Recompense  
and thereby justify using the elements of the earth  
to destroy one another  
or to desecrate the spirits of life in creation

## **Law 18**

Let every person  
assume the best of their fellows in the Lord  
and speak no ill of them  
and use no accusations  
and walk peaceably upon the earth wherever they go  
letting lovingkindness precede them

---

<sup>107</sup> The unforgivable sin.



### **Waymark #7**

#### **Glory**

(Anokeesed's ability to reveal Himself to mankind)



### **Fruit #4 of the foundations of Shabuwa**

**Your vision of created purpose in relation to others**

## Law 19

All heaven rejoices  
when the children of Anokeesed in the temporal world  
find occasions to cross over into Eden  
to feel Him and to know Him  
And for Anokeesed to share in their company together  
is His greatest delight  
Therefore the righteous are counseled to order their lives  
so they can cross over to be with Him  
being joined with His Spirit in the temporal world  
to sustain Him as they walk in the way together

## Law 20

For the children of Anokeesed to find fulfillment  
with their gift of life in the temporal world  
they must learn to express their holy dominion  
in all its forms which are  
dominion in your family (personal dominion)  
in community (social dominion)  
in creation (spiritual dominion)  
and with Anokeesed (independent dominion)<sup>108</sup>

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<sup>108</sup> Dominion means the defined and practiced influence of your life on others and on creation as seen by Anokeesed.



**Waymark #6** informed by **Fruit #4**  
**Power** and **your vision** of created purpose



**Waymark #7** informed by **Fruit #4**  
**Glory** and **your vision** of created purpose

## Law 21

Anokeesed counsels His loved ones to apply themselves  
to prepare to stand before Him at the last day  
to partake of the holy drink<sup>109</sup>  
so they can consider how they have used  
*love in spite of sin* to become what they are  
And by *listening* to what He would *say* to them  
all during their lives  
they will arise triumphant

## Law 22

Anokeesed counsels His loved ones to apply themselves  
to prepare to stand before Him at the last day  
to partake of the holy food<sup>110</sup>  
so they can consider how they have used *His truth*  
to become what they are  
And by *feeling* what He would *feel*  
and how that has influenced the lives of others  
during their temporal walk  
they can find eternal life

---

<sup>109</sup> The communion wine.

<sup>110</sup> The communion bread.



**Waymark #6 and #7** joining together  
on the Fourth branch of the Tree of Life  
**Power and Glory**



**Waymark #8**  
**The Resurrection**

## Law 23

It is the will of Anokeesed that His people  
enter into the Covenant of Shabuwa  
and walk in The Way of Jeshurun with Him  
and that they set themselves with determination  
to walk the pathway of the waymarks back to Eden<sup>111</sup>

## Law 24

You are to purify by sevens in all things  
and keep the Sabbath day holy  
so that when you return to Eden in the next life  
you will stand before Him clean in your holiness

---

<sup>111</sup> The Eternal Judgement.



**Fruit #5** of the foundations of Shabuwa  
The **Feelings** of the Gift of Life



**Waymark #8** and how it is informed by **Fruit #5**  
The **Resurrection** and your **Feelings** for your gift of life

## **Law 25**

Anokeesed is comforted when His loved ones  
are obedient to join with the Eerkodeshiy  
in rich bonds of affection  
and in this way fulfill their visions of created purpose  
and experience a fullness of their gift of life

## **Law 26**

My people must establish themselves in community  
in such a way that they together can assist one another  
during their walk in the temporal world  
to find fulfillment in their gift of life together  
so that they may be aided and find support  
as they return to Eden



**Waymark #9**  
**The Bread of Life**



**Waymark #10**  
**The Family**

## **Law 27**

You are to see to it that you utilize  
the elements in creation only  
according to the spirits of life they have been given  
And make use of them  
openly acknowledging The Man there  
in all your daily needs for provision  
having no satisfaction of possessions

## **Law 28**

A man and a woman shall establish themselves  
as rightful lifelong companions together  
in everlasting holiness to give of themselves  
so that they can raise up their children unto Anokeesed  
for an eternal possession



**Fruit #6** of the foundations of Shabuwa  
**The Spirit** in you and its effect in creation



**Waymark #9** and how it is informed by **Fruit #6**  
**The Bread of Life** and the **Spirit** in you  
 and how it influences others

## **Law 29**

Each and every person  
must revere the spirit of life in all people  
and safeguard all human life as holy  
before Anokeesed  
And do not arm yourselves to destroy any human life  
And do not seek to have dominance over your fellows

## **Law 30**

Each parent must respect the dominion of their children  
and teach them to recognize the Spirit  
And as they develop  
allow them to find their own way  
according to their visions of created purpose  
as the Spirit leads them  
with their old people carefully watching  
to guide and advise them by the Spirit  
in wisdom and understanding



**Waymark #10** and how it is informed by **Fruit #6**  
**Family** and the **Holy Spirit** in creation



**Waymarks #9 and #10** as they join together  
in the sixth branch of the Tree of Life  
**Family** and the **Bread of Life**

## **Law 31**

Let all who would be righteous  
consider all the spirits of life in the Eerkodeshiy  
to be members of their family and welcome  
to participate in the Covenants of Shabuwa  
and the pathway back to Eden  
And may they live their lives in such a way  
that they can participate in the Alliance of Heaven  
by first learning how to live as family  
with their fellows

## **Law 32**

Let all the children of Anokeesed  
bring into His Storehouse  
only righteous provisions for their families  
to be shared together in common  
even according to the need  
and exclude the Decadarchiy



**Waymark #11**  
**To endure until the end**



**Waymark #12**  
**Eden/Ma'een**

## **Law 33**

It is a rich comfort to Anokeesed that all His people  
be provided with the use of element of righteousness  
to be spiritually uplifted to endure all their hardships  
and ills in the temporal world  
so that they may walk together in their joy  
on the pathway back to Eden

## **Law 34**

Let all that which has been established to protect  
and safeguard the communities of the Covenant  
be regularly put to use and applied  
to bless all the gathered people of Anokeesed



**Fruit #7** of the foundations of Shabuwa  
**Righteousness** for men & **Charity** for women



**Waymark #11** and how it is informed  
 by **Fruit #7** of the Tree of Life  
**Endurance** and **Righteousness/Charity**

## **Law 35**

Let only the men of the Holy Order  
carefully establish righteousness  
according to the direction of the Spirit  
of Motsah the Lamb  
And let them bring His Spirit into their homes  
for the welfare of their families  
And let the women of the Holy Order carefully establish  
the conditions in the homes of the righteous  
so that it can be a place  
where Anokeesed feels welcome and can find rest

## **Law 36**

For men:  
Each generation must teach the holy knowledge  
to the next generation so that they can find the means  
of being empowered to endure  
to be happily attached to the circumstances of their lives  
and be effective in their callings before Anokeesed

For women:  
Each generation must teach the next generation  
selfless spontaneity and innocence of heart  
to be the means of the righteous becoming endowed  
with power from on high  
and be effective in their designation before Anokeesed



**Waymark #12** and how it is informed by **Fuit #7**  
**Ma'een** and **Righteousness/Charity**



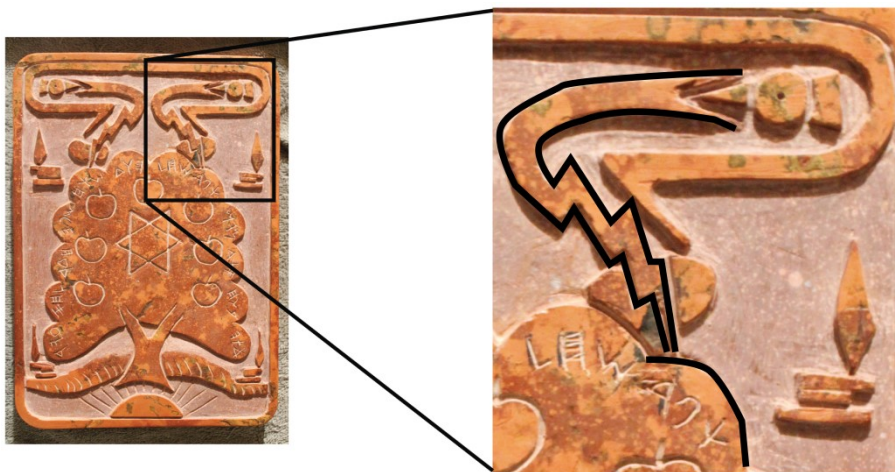
**Waymarks #11** and **#12** as they join together  
 on the seventh branch of the Tree of Life  
**Endurance** and **Ma'een**

## **Law 37**

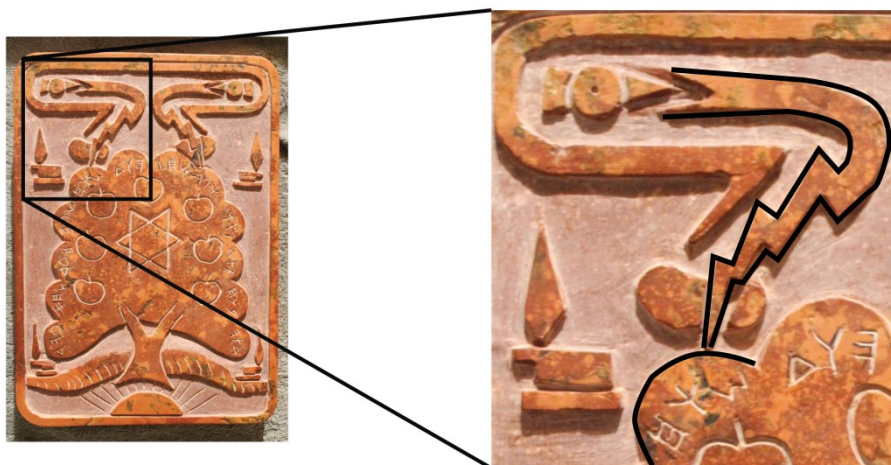
Let no person who has covenanted  
to walk in the pathway of The Law of Jeshurun  
take a single step away either to the right or the left  
to bring corruption upon themselves  
But let them carefully keep all the precepts of this law  
in all their ways

## **Law 38**

If my people will persevere to keep all this law  
I will fight their battles for them to suppress evil  
and cause them to prosper upon the land forever  
in their families and among their peoples  
And they will arise triumphant at the last day



**Lightning strike on the Waymark of Foriveness**



**Lightning Strike on the Waymark of the Resurrection**

## Law 39

To all those  
both men and women who are called or designated  
in the Holy Order of Melchizedek and Zedeqetelebab:  
You are to faithfully intervene with your agencies  
to sustain the rich spirit of forgiveness  
in the people who walk in The Way  
And you are to be a living example of forgiveness  
in all your conduct  
And you must embrace all virtue all the time  
in order to be ready to answer  
when Anokeesed calls upon you for assistance

## Law 40

To all those  
both men and women who are called or designated  
in the Holy Order of Melchizedek and Zedeqetelebab:  
You are to faithfully intervene with your agencies  
to teach and prepare the people  
to stand before Anokeesed at the last day  
And by your example you are to lead them  
in the holy pathway of repentance and confession  
in all they do and in all they become  
And you are to make declarations  
according to the needs of the time

Amen



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 8

An account of the holiness of Moses and how it came to be such a strong influence among the Midianites. An account of the burning bush. Moses explains the protocol of the court of Pharaoh. Israel becomes free to go covenant with Anokeesed.

- 1 And it came to pass  
that as I both heard and witnessed the formulation of this Law  
as it is written on the Tablet of Gabriel  
the truth flooded over me  
and I became more fully aware of the magnitude of the Law  
and the joys of it both in heaven and on earth
- 2 And the Spirit was upon me insomuch  
that I felt the real meaning of walking in The Way back to Eden  
because when we live by the Law  
all of the reasons Anokeesed had to create the world are fulfilled  
in the holiness of The Way  
and keeping the Law can bring the gift of life  
to everyone in their families  
and to everything in creation in its fullness  
because creation is meant to bring us all back into Eden  
and the fruits of the Law illuminate every vision of created purpose  
and every definition that any form element has been given  
by our Creator  
and all human happiness becomes available  
by The Way of the Law
- 3 And I know this does not mean  
those who keep the Law will find no times of distress  
or no moments of deprivation in our temporal world  
but it does mean rich happy and fulfilled lives  
for all who walk in The Way with Anokeesed  
and it will mean that someday the children of light will preside  
over the whole earth for a multitude of days  
and this will arise out of the showing forth  
of the Arm of the Lord upon the earth  
which will be seen by all mankind good or evil  
and the waymarks of the Law  
will empower the righteous in those days  
to perform these wonderful works for Anokeesed  
to gather the elect and together act to establish Ma'een

in the midst of the earth  
and after these things we rested for awhile

- 4 And it came to pass that when the scribes came together again  
and all were ready I looked  
and I can see Moses  
and he is out herding his sheep eastward from the oasis  
with a view to see Mount Jabal  
and he is very powerful and spiritually influential  
for such a young man  
and it seems that anyone who is around him  
can sense that he walks with God  
and Moses has completely transformed the whole encampment  
of the old order Midianites  
and a rich spirit of renewal has come to them through him
- 5 And while Reuel was born in Hebron  
and even though he and his people are diligent  
to keep the Covenant of their father Abraham  
their generations have not been spent at Hebron  
and they do not call themselves Hebrews  
in the same sense as the children of Jacob  
however they clearly consider the Hebrews to be their close kindred  
with them both having the same father Abraham
- 6 And when they discovered  
that there were many Hebrews dwelling in Egypt  
they were encouraged that they were not alone  
in the heritage of Abraham  
for they had been a people under siege for a long time  
trying to keep the Covenant of Abraham  
and some of their youth were not so willing to follow the old ways  
and there was a fear that the Covenant would be lost  
in the future generations
- 7 But the prospect of coming into contact with their Hebrew kindred  
gave them hope  
and the prospect for their young finding  
their rightful companions in the covenant was magnified
- 8 And when Moses brought them knowledge of the Law  
and taught them concerning Shabuwa  
their longings were healed

and the vision that Moses had at Bethel made their way forward new  
and their repentance was invigorated within their daily lives  
and because of all these things  
the sounds of life in the oasis were magnified  
and it was very much like all the people were born anew

- 9 And it came to pass  
that the spirit that Moses carried was so transformative  
that the people gave the Oasis of Midian a new name  
and they named it after Moses  
and they started calling their encampment **Kadesh Barnea**<sup>112</sup>  
because a *holy fugitive made their desert home his destination*  
and they loved Moses

- 10 And upon seeing all this  
I said *Lord*  
*how did Moses become so spiritually powerful*  
*He was raised by an Egyptian mother and he could not speak Hebrew*  
*Oh Lord*  
*how did you achieve such a marvelous thing in his life*

- 11 And the Lord said  
*There were four forces that enabled me to intervene*  
*and guide the circumstances that empowered Moses*  
**First**  
*my yearnings for the fulfillment of the vision of Israel*  
*were always present before my Father*

- 12 And **second**  
*the strong determination of the old order Midianites to be righteous*  
*combined with their cries for the help of my Father*  
*to preserve their holy ways*  
*was heard in Elda*

- 13 And **third**  
*the descendants of Ahah who were taught by Espi the prophetess*  
*longed to find their way to walk in the Law*  
*And the solitude that brought their forefathers into the river marshes*  
*was vanishing away with the invasions of the Egyptians*  
*And their cries mingled with the others in Elda*

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<sup>112</sup> Strong's #6947

- 14 *And **last** but importantly  
the Israelites in Egypt were crying out for deliverance  
And there were two voices to be heard from them  
One voice was their cries to come out  
to be free of their hard labor in their bondage  
This voice received much compassion from my Father in Elda  
But **the greater voice** that activated the Alliance of Heaven  
was the other voice  
And it was a plea made in the agony of their souls  
in their despair for the dim prospect of fulfilling  
the visions of Israel as a holy nation  
And that voice turned the tide  
And their cry for a Redeemer  
who would buy them and bring them home  
was heard in Elda by Anokeesed*
- 15 *And all these voices caused marvelous things to begin to take place  
And I visited Hatiti in her despair to have a family  
And I comforted her and told her that a son would come to her  
and that I myself would bring it about  
so that she could serve the one true God*
- 16 *And Hatiti said Who is the one true God  
and the Lord said to Hatiti  
It is He that now fills your soul with light  
And I am the Light of the world  
and I am in the light of the sun that enlightens your eyes*
- 17 *And Hatiti was overcome with the presence of the Lord  
and when He was gone and she regained her composure  
she said Surely there is no god in Egypt  
that can equal the one true God  
Who am I that He should visit me in this way*
- 18 *And from that day on Hatiti called upon the Lord  
and she became acquainted with the God of Israel  
however she did not yet know it was their God  
and she had a special name that she called Him  
that she would never disclose  
and it was in her own language  
and she would use her special name for the Lord  
when she was teaching Moses  
and that was the only name Moses knew to call God*

and it was a sacred name only used between them  
and a name Moses did not let go of during the rest of his life  
and it seemed like I should not ask to know it out of respect<sup>113</sup>

19 And it came to pass that as Moses grew  
his mother was instructed by the Spirit  
in how to raise him up unto the Lord  
and she saw to his education  
so that he became mighty in word and in deed<sup>114</sup>  
and the Lord prepared the way of the heart of Moses  
starting at an early age

20 And thus being prepared from on high as a young man  
he spread abroad the lovingkindness of Anokeesed  
at the oasis of Midian  
and he sent the truth of the flame of the lamp of Jeshurun  
to all he encountered even before he knew what it was

21 And it came to pass that I beheld Moses  
that he herded his sheep north of the Mount Jabal  
and east of Kadesh Barnea  
and there was a place where the hills of the oasis  
could be seen behind him and the mount looming large before him  
and on this rise he built a tabernacle<sup>115</sup>  
and I can see the mountain  
and it is not jagged on top  
but it is smooth and round  
and it is very high  
and it is bigger than all the hills and mountains around it in the area  
and it seemed to me that it may be the largest mountain in all the land  
and the mountain has large trees on the side of it  
and I think I am looking at it from the northwest  
and while there are some trees and growth on the mountain  
I can see a green line  
starting about one third of the way down on the mountain  
and the line is sloping down and around toward the west

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<sup>113</sup> I couldn't stand it, so I asked the Lord to tell me. He said it was, "the Most High" in Egyptian. I think this is part of the reason why Moses had to ask God what the Israelites called Him (Exodus 3:12).

<sup>114</sup> Acts 7:22

<sup>115</sup> Strong's #4908 "shepherd's hut"

- 22 And the mountain is named after the small stream  
 that makes the green line of growth <sup>116</sup>  
 and the water runs down and out onto a plain there to the west  
 to bring prosperity for the Midianites  
 and there is a larger settlement of the old order Midianites  
 who live there  
 and it is well known that wherever there is water in the desert  
 people will live there
- 23 And so Moses would worship in his tabernacle  
 and say his prayers as he gazed upon the mountain  
 and that is where he saw the burning bush  
 and I am seeing it burn  
 and it is a ways above the source of water that causes the stream  
 and the Lord said to me as I beheld the burning bush  
*That which has been written is correct*  
 and I will cite it for you here <sup>117</sup>
- 24 And it came to pass  
 that one day Gershom came running to his father  
 and he said to his father  
*Come and see for a curious thing is upon the mountain*  
 and Moses and Zipporah went to see  
 and behold upon the side of the mountain was a bush  
 and it was burning  
 and they exclaimed *How could such a thing be*  
*Some stranger surely sojourns along the way*  
 but in the evening the burning still appeared  
 and the heart of Moses was troubled for he knew not what to think  
 and in the night he arose to see  
 and behold the bush was still in flames  
 and Zipporah feared for him to go there  
 for she knew not what it meant
- 25 And it came to pass  
 that in the morning Moses beheld the bush burning  
 but not consumed  
 and he knew that no one passing by could do such a thing  
 so Moses set out to see what it may mean  
 and Zipporah prayed unto the Lord for him

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<sup>116</sup> Jabal, Strong's #2989

<sup>117</sup> I Achee 4:34-37

and in her heart she had a foreboding  
and Moses drew near and he called out  
*Debariel here am I*  
and the Angel of the Presence spoke to him  
out of the midst of the flames and said  
*Moses*  
*Moses*

26 And Moses was astonished to hear his name  
and he wondered if there was someone behind the bush  
and he drew near and the angel said again  
*Moses*  
*Moses*  
*I am the God of your fathers*  
*remove your shoes from off your feet*  
*for you walk on holy ground*

27 And Moses fell to the earth and covered his face with his hands  
and the Lord said  
*I have a task for you my son*  
*For I would send you on a journey*  
*And I have great need of you*  
*The visions of your fathers languish and the children cry out to me*  
and Moses said  
*Here am I Oh Lord*  
*What is the journey that I should perform for you*

28 And the Lord said  
*The children of Israel are put to hard bondage*  
*And their cry is come up to me*  
*And I yearn over them for they are to be to me a holy nation*  
*And my desire is to establish them in the land of their fathers*  
and Moses said  
*What is it that I can do oh Lord*

29 And the Lord said  
*Go to and speak with the children of Israel*  
*And stand before the king*  
*And see if he will let the people go*  
and Moses said  
*Oh Lord I cannot speak the language of the children of Israel*  
*And they think of me as one they will not heed*  
*Who will speak for me unto the children of Israel*

30 And the Lord said

*Go and search*

*And perhaps you will find one*

*who will stand as a spokesman before you unto them*

and Moses said

*I do not even know what they call your name*

*Who should I tell the spokesman it was that sent me*

31 And the Lord said

*Tell him that The Great **I Am Loving Kindness** has sent you*

*For they know me by that name*

and Moses wept

and he said

*The children of Israel will not hearken unto my words*

*For I am nothing before all men*

32 And the Lord drew near

and He said

*Arise my son and pray whatsoever you will*

*And it shall be done according to your word*

*And all the Eerkodeshiy will obey you*

*Rivers will obey you*

*The clouds and the wind will obey you*

*The mountains will heed your words*

*And when the house of Israel shall behold all these things*

*surely they will give heed unto your words*

*For you are called*

*and have been ordained after the Order of Melchizedek*

*And I am your God*

*And this day know that I will go before you*

*This day is the beginning of the time of decision*

*for the house of Israel*

33 And Moses gained courage and he said

*This staff in my hand*

*It is of the Eerkodeshiy*

*Will it obey me*

and the Lord said

*Say on*

34 And Moses said

*I desire that this staff become as if it is a harmless water serpent*

and he cast it upon the ground

and it was according to his word  
and the Lord said  
*Take it up again*  
and Moses did so  
and it was his staff again in his hand

35 And I saw and I understood that Moses knew it not  
but it was as though the Arm of the Lord was revealed  
in his staff of wood before his eyes  
and Moses said  
*Will the children of Israel*  
*hearken unto the doings of the Eerkodeshiy*  
and the Lord said  
*We will see*  
and Moses fell down at the feet of the Lord and worshiped  
and he said  
*I will go for you oh Lord*  
*I will offer all my doings according to the desires of your heart*

36 Now what was before my eyes with the Urim  
was the staff of Moses  
and it was of a tree  
that by definition is given life with the feelings of Messiah  
that feel *the spiritual heritage of his people*  
and the tree is numbered among the Eerkodeshiy  
and so also is the harmless serpent numbered among them  
and such serpents are given life by the feelings of Messiah  
that feel *a matter will happen according to the desires of God*

37 And the staff was not magic  
but for an instant before the eyes of Moses the staff obeyed him  
and took on all the feelings of the serpent  
insomuch that Moses had to exclaim  
that it even appeared unto him as such  
for strong is the spirit of life  
that is put into all things by the creating hand of Messiah  
and it is like unto the Arm of the Lord  
for when the Lord makes His Arm bare before the eyes of all people  
and when the Mighty One arises from His habitation<sup>118</sup>  
to present Himself unto the wicked  
the spirit of life that is in all things

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<sup>118</sup>See Book of Enoch in Charlesworth vol. 1, p. 13, lines 3-4.

shall be seen and known in each and every individual element  
 according to the vision of created purpose  
 yea verily it will appear there before your eyes  
 and when the Arm of the Lord is revealed it will not be for an instant  
 but it will be before your face forevermore  
 and it will even appear and remain before the eyes of all men  
 even the wicked<sup>119</sup>

38 And now as I view this once again with Urim  
 about twenty-five years later  
 I will record what I saw in addition to that which is written above

39 And I saw that Moses went up to where the bush was burning  
 starting out early in the morning and arriving about noon  
 and the fountain of water that formed the stream  
 was a common place for people to visit and camp  
 so there was a well-worn pathway to the fountain

40 And I saw Moses climb roundabout up above the fountain  
 to the place where the bush burned  
 and he came quietly and reverently to the bush  
 and the bush was short and round  
 and it did not smoke and burn  
 but it shown brightly with a radiant light  
 and I saw it had leaves  
 and each leaf shown brilliantly  
 and the light danced with the breeze moving them  
 to give the appearance of a flickering fire  
 and my heart was greatly moved  
 because the Angel of the Presence<sup>120</sup> was there  
 and it was plain that they knew one another  
 oh how can my soul stand to see such a sight  
 without being overcome with joy

41 And the Lord said  
*It is time for me to send you on a journey  
 to bring my people Israel home  
 And I want you to bring them here to this mountain for it is holy  
 And at long last we shall enter into a covenant of kinship together  
 I and the people of my grandfathers*

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<sup>119</sup> End of quote

<sup>120</sup> Motsah the Lamb

- 42 And I can feel the excitement in the voice of the Angel of the Presence  
and the yearnings of His heart  
and I know that the strong desires of His soul are bound up with Israel  
and it seemed to me as I looked upon this moment  
that it was one of those times when the Lord chose not to know  
because I could sense disappointment was a part of what lay ahead  
but the Lord embraced His hope instead  
and He sent Moses on his journey
- 43 And it came to pass that I saw the face of Moses  
aglow with the light of the presence  
and he slept the night by the bush  
and he stayed at the fountain for the rest of the four days  
and word was sent abroad for the people not to disturb him there
- 44 And rumors reached Reuel  
that great things were come about on Mount Jabal  
and he was anxious to hear of it  
and when Moses came down to where his family was  
Reuel was there  
and Moses rehearsed to him the whole account  
and he said that he must prepare to go on the journey back to Egypt  
to deliver Israel back to their rightful place  
and Reuel said *How can you do it*  
*One would think that you could not just go*  
*and release the slaves of a powerful nation*
- 45 And Moses explained to Reuel  
the diplomacy of the court in Egypt  
and he said  
*As you know there are many gods in Egypt*  
*And those who worship them are jealous for their preeminence*  
*And many in Egypt regularly travel on pilgrimages*  
*to visit the temples of their gods*  
*And those who attend to the worship of these gods*  
*come before Pharaoh to ask for provisions to make their temples*  
*and to conduct their feasts and celebrations*  
*And they vie for support for their patron god*  
*And they compare their gods before Pharaoh*  
*to gain his support for them*
- 46 And one would say  
*My favorite god deserves support for this reason and that*

*And another would say  
 My river god is more important  
 and great is the need for the river to comply with our needs  
 so the people can prosper  
 And thus they compete for the favor of Pharaoh  
 And if an important god is left out  
 then support for Pharaoh wanes among their worshippers*

47 And Moses continued and he said  
*When I go in to see Pharaoh I will be asking for the Hebrews  
 to be released from their labors so they may go on a pilgrimage  
 out into the desert to make a covenant with their God  
 And I will explain all the attributes of **their God**  
 to gain Pharaoh's favor  
 And I know that he will have no respect for the God of slaves*

48 And he will say  
*If the Hebrew God is so powerful  
 how came his people to be slaves  
 And he will need to be shown  
 And we will see if he will be persuaded  
 and Moses said to Reuel  
 I will go and plead for Anokeesed  
 And we will see what will happen*

49 And again as I looked to the Lord  
 He said *That which has been written will suffice*  
 so I will cite the account here<sup>121</sup>

50 And it came to pass<sup>122</sup>  
 that Moses waited for the passing of the season of shearing  
 and Little Bird prepared for their journey  
 and Moses built an altar at the place where the bush burned  
 and he and Jethro sought the Lord earnestly  
 and Jethro fasted and mourned in his heart at the suffering of Moses  
 and the afflictions of the children of Israel

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<sup>121</sup> | Achee 4:46-81

<sup>122</sup> You will see that the Passover was first brought to Israel by Aaron in verse 87. We know that he did not always truly represent Moses in his transmitting his words to the people. In the original Passover, our first parents slept all night in the arms of Anokeesed. And from the beginning, Passover was known as the Day of Tranquility.

- 51 And it came to pass that before it became too hot to travel  
Moses and his Little Bird set out on their journey  
to do the bidding of the Lord  
and Jethro traveled with them four days journey  
from the water of the Oasis of Midian  
and there he kissed them all goodbye and prayed a prayer for them
- 52 And it came to pass that when they arrived in the land of a far country  
the people of the land supposed them to be merchants  
passing through the land  
and Moses went straightaway unto the settlement  
near unto the place  
where his mother had rehearsed unto him where he was found  
and he told them that his name was Moses  
and that he was raised in the courts of the king  
and he inquired if anyone should know of the house of his father  
and after a time an old man drew near who remembered  
and did direct him unto the house of the people of his father  
and there Moses discovered that he had a brother named Aaron  
who had taken Elisheba to wife  
who was the daughter of one called Amminadab  
and that he had a sister named Miriam  
and Moses found his father had perished with the warriors of the king  
and his wife had died also
- 53 And it came to pass that Aaron greeted Moses as a brother  
and he rehearsed unto Moses all the doings  
that had transpired among his family  
for Aaron spoke in the language of the king and his overseers  
and he told him that he was born with the name **Nahaben**  
which means *Son of the River*  
and Moses rehearsed unto them all that he had learned  
of the visions of their fathers  
and he told them of the religion of Shabuwa and of the Eerkodeshiy  
and Miriam said that the people  
had somewhat a memory of these things  
yet no one did practice them  
and people began to gather into the house of Aaron  
to hear the words of Moses  
for one who could speak the language of the king  
would interpret his words to them  
and Moses rehearsed unto them in that house  
all the words of the Lord before the bush and the altar

- 54 And Miriam was rude to Zipporah  
and considered that she was not one of the family  
even though she had a name from the language of Abraham  
for Zipporah was righteous  
and was clothed after the manner of a righteous woman  
and Miriam spoke in a language she could not understand before her  
so it was a hardship upon Zipporah  
for Moses only could she speak to
- 55 And it came to pass  
that Zipporah made a lair near unto the house of Aaron  
and she was content to be with her children  
and she would make things for the little children roundabout  
and she would sing to them  
and many of them came to love her
- 56 Now after they had become acquainted  
and Moses had established his family  
whereby they could dwell for awhile  
Aaron called all the elders of that place together  
and he asked them  
who they would that should be a spokesman for Moses unto them  
and they all said that Aaron should  
**and Aaron rehearsed unto them**  
**in a language Moses could not understand**  
**all that Moses had said unto him**  
concerning the vision of their fathers  
and the words of the Lord upon the mountain of the bush
- 57 And the elders spoke among themselves and rejoiced at the news  
for some few of them could remember  
*The Great I Am Loving Kindness*  
and they believed Moses that God had sent him to deliver them  
to be a holy nation unto the Lord  
and they were glad that one familiar with the courts of the king  
would speak to him for them  
and all the rest of that year  
the news spread concerning the doings of Moses  
by the mouth of Aaron  
for the news of the vision of Israel was a comfort to many of them  
and they carefully sought out to question Moses

- 58 And it came to pass that they all consented together  
that Moses should go before the king  
to request that they should go out unto the Lord  
to offer up to Him their prayers and mark Shabuwa  
and according to their request Moses went in unto the king  
and he told him boldly  
that he had been raised up in the house of his fathers  
and that he had brought his brother Aaron with him  
so the king might be assured  
that he truly did stand in behalf of the children of Israel  
for they desired to go out unto the Lord  
and worship before Him  
and the king said  
*I am not of the religion of slaves*  
*What is their God to me*
- 59 And Moses was bold  
and he challenged the king  
after the manner of the diplomacy of the court  
and the king was obliged to accept according to their custom for kings  
and Moses declared  
*The God of these hirelings and your slaves is powerful*  
*even unto the overcoming of the gods of your kingdom*  
and the king clapped his hands and said  
*We shall see*
- 60 And men skilled in the religion of the king appeared before him  
and the king supposed that the challenge would be met in a moment  
and because Moses offered the challenge according to the custom  
he would show forth his doings first  
and Moses as a Priest of the Most High God  
declared that all the Eerkodeshiy would obey him  
in behalf of the God of Israel  
and he cast his staff down  
and asked that it become a harmless water serpent  
and it appeared unto them all as one before their eyes  
and the men of the king were astonished  
and afterwards they spoke with one another for the space of one hour  
and they declared that they also could do such things
- 61 Now Moses knew of the illusions  
these men could cause to appear with their magic  
and he stood boldly waiting for their reply

and they cast down their staff also  
and it became a poisonous serpent  
and it heaved itself at Moses

- 62 Now Moses had taken his staff up  
while they conversed one with another  
but now he had cast it down again  
and the feelings of the harmless serpent  
with the staff of Moses were so strong  
that it overshadowed the illusions of the poisonous serpent  
insomuch that none could behold it  
but the staff of Moses  
continued to appear before them all as a harmless serpent  
and Moses declared that the serpent of the Eerkodeshiy  
had swallowed up the vision of their illusions  
of a poisonous serpent
- 63 And the matter was of a grave concern before the eyes of the king  
for he carried the image of a poisonous serpent upon his forehead  
even as a high priest of evil  
would carry a phylactery upon his forehead  
and it was the element of wickedness  
for a **poisonous serpent** is defined by the hand of Messiah in its life  
with the feelings that  
*man will have his way*  
and in this manner the king carried on his person upon his **forehead**  
which feels his *identity*  
the element of evil that was used to see  
that all his desires were obeyed
- 64 And by the workings of the righteousness of Moses  
the Lord God had declared unto all the court of the king  
that the ability of the king to have his desires met  
were as nothing before the God of Israel  
and it was in this way that the power of the god of the king  
which he calls the serpent goddess Wadjet  
was declared to be of no effect before the face of all his court  
and the God of the slaves had with the harmless serpent  
conquered the fierce poisonous serpent of the king
- 65 And the king leaped up from his throne  
and took the image from off his forehead  
and he cast it at the feet of Moses

and went out from before the face of Moses  
and he did not acknowledge submission to the challenge  
according to the custom of the diplomacy of his court

66 And it came to pass  
that this challenge of Moses that he put forth against his gods  
became a sober thing to the king  
for he was in the midst of building great buildings  
to show himself as a god unto his people and the world  
and the king commanded those of his court  
to tell no man concerning the staff of Moses  
but the news was sent abroad  
and the king rose up in his anger  
and he called his sorcerers together to inquire of them  
as to the means that Moses used  
to accomplish the Eerkodeshiy obeying him  
and they said it was because the children of Israel  
were praying for Moses  
and they feared the strength of their numbers in prayer  
and they did not believe that the Eerkodeshiy could obey him  
should he stand by himself  
so the king ordered that the people should increase their labors  
to prevent what he supposed was their support in their prayers  
for the doings of Moses

67 Now it had come about over the course of many generations  
that the children of Israel  
had lost the knowledge and practice of their religion  
and Moses not only had the task of delivering them  
from before the face of the king  
but he had to reestablish the religion of Shabuwa among them  
and it was for this reason that he declared to the people  
who could speak the language of the king  
all things concerning the Eerkodeshiy  
and the works of righteousness of their fathers  
and there were many of the elders of the children of Israel  
who questioned him in these matters  
but also there were many of them  
who cared nothing to hear of the God of their fathers  
but they were intent upon their sorrows for the increase of their labors  
and they chided against Moses for the hardship of their labors  
and he began to fear for his timid Zipporah

68 And it came to pass that Moses went before the Lord  
 and he cried *Lord*  
*I have done these things according to Your word*  
*But the people do not love Your religion of Shabuwa*  
*And they complain against me*  
*And the king did not yield before Your face*  
*But he is even as one called Melchireša<sup>185</sup>*  
 and the Lord said unto Moses  
*Are you not also a son of the river*  
*Will not the waters and all things thereof among the Eerkodeshiy*  
*obey you before the face of all men*  
 and Moses said  
*You have said Lord*  
 and Moses went and taught again among the children of Israel  
 as before  
 and he told them to watch and see if it would be the God of Israel  
 or the gods of the king who would prevail

69 And it came to pass  
 that Moses went unto the banks of the river  
 where the king came to say his prayers before the people  
 and they both knew that the challenge would continue  
 until one yielded  
 for it was according to his custom  
 and Moses  
*Son of the River*  
 drew nigh  
 and he waited until the king had finished  
 his great and resounding prayers over the river  
 and when he was finished Moses stepped forward  
 and he called with a loud voice in the language of the king saying  
*Pawnel would you show forth this day*  
*that the God of Israel is the King of kings*  
*and that any who defy Him will have occur unto them of His justice*  
*Be then turned red as if you ran with blood<sup>186</sup>*  
 and Moses and Aaron departed out  
 from the midst of the court of the king  
 and the people

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<sup>185</sup> Means "my king is wickedness". This is Asael.

<sup>186</sup> The definition of blood is "justice".

70 Now the lying vision of the king

was that he was a god before his people  
he could see to all things for the benefit of his people  
and his river gods were chief among the gods  
to sustain all the needs of the people  
and thus was he praying over the river  
on a day according to the phase of the moon  
at the rising and falling of the river with the seasons  
and it was in this public way  
that Moses chose to challenge his river god Hapi  
before the God of Israel and all the Eerkodeshiy

71 And it came to pass that on the fourth day after these things

that a red algae began to manifest itself within the waters of the river  
and it grew until it choked the air from the fish  
and the water began to stink over the course of that month  
and the people loathed to drink the water

72 And it came to pass

when the new moon again appeared  
and it was the time for the king to appear for his prayers over the river  
that many people were gathered to witness it  
but the king did not appear  
and the people asked how is it seeing the water stinks  
that the king did not come to petition the god Hapi  
as has been his custom these many years  
and the thing was noised abroad  
that the king durst not show himself before the river  
and before the righteousness of Moses  
and there were some among the children of Israel  
who began to wonder

73 And it came to pass

that Moses went to the king after the waters became sweet again  
and he said

*Oh king you have seen*

*that because the God of Israel is the God of the whole earth*

*that the Eerkodeshiy obey my words*

*Is it not so*

and Moses was bold before the king

and Moses said

*You have seen that your gods Wadjet and Hapi*

*could not prevail over the God of Israel*

*Wherefore Oh king  
will you let the people go so they can worship the God of Israel  
and the king was wroth and he said  
I will not let the people go  
I will not submit to the God of hirelings and slaves*

74 And Moses said

*I am a son of the river as you have seen  
And because of the power of the God of Israel  
all the Eerkodeshiy will obey my voice  
Wherefore beware for I will call forth out of the river  
a plague upon you  
And I will challenge your frog god Heqt  
And he cannot save you from it  
and the king said  
Should I stand in wonder at the God of Israel*

75 And it came to pass

that Moses visited the banks of the river  
and he sprinkled the water with the element of righteousness  
and the warmth of the algae in the water  
and the death of the fish  
had brought forth the hatching of frogs in great abundance  
and in the selfsame day  
when the king came at the new moon to pray over the river  
the frogs began to come forth around his feet  
and all the people beheld it and wondered  
and the sorcerers of the king prayed unto Heqt their frog god  
but the frogs came the more  
even until they filled all their houses

76 And the king called Moses to come forth with haste before him  
and he said

*Will you call upon your God to remove these frogs  
For the people think it was I  
who called them forth with my prayers  
And they are a plague upon the people  
and Moses prayed unto the Lord  
and he asked the Eerkodeshiy that the frogs should die out of the land  
and it was so even as according to his prayer*

77 And it came to pass

that the frogs were found in heaps upon the earth

and the land stank  
and great swarms of flies came upon the carcasses of the frogs

78 And it came to pass  
that Moses saw the king as he was traveling in the way  
and he said unto him  
*You have seen that thus far your gods  
have been put to flight before the God of Israel  
Will you now yield and let the people go to worship Him*  
and the king answered him not a word  
and Moses said  
*All the Eerkodeshiy obey my voice  
because of the love of the God of Israel  
And you have seen that I am a man both drawn out of water  
and a son of the river  
Wherefore all the things of the waters obey my voice*

79 So be it known to you  
*that this day I challenge your god called Reshpu  
who is your god of lightening rain and thunder  
Perhaps you had best petition him  
And I will call upon the God of Israel  
And we shall see who shall prevail  
God or Reshpu*  
and the king said  
*We shall see*  
and he commanded his sorcerers to assemble in their temples  
and they proceeded after their manner for many days

80 And Moses got himself upon a hill  
and he bowed himself before the Lord  
and Aaron was witness  
and he called upon the name of the God of Shabuwa  
and the Lovely One  
and he called out to Yatsal  
and to Bawrakel  
and to Abariel  
and Aaron sounded the trump  
and Moses invited them to show forth their love and power  
before the eyes of all Israel  
that they may become convinced to the truth  
of the visions of their fathers  
and they might have faith in God

and they might love Him

81 And it came to pass  
that out of the east a storm arose  
such as had never before been seen in the land  
and the winds blew  
insomuch that it carried sand into all the dwellings  
and the thunder shook the foundations of the earth  
and the lightning flashed  
and crashed down upon them  
and rolled about upon the ground  
the rain came unto the river in great abundance  
it hailed and pounded their crops  
and the water swept many of their possessions into the river  
and all the people were sore afraid

82 And the storm descended  
and it lay upon the land all that day  
and did not pass by  
and the god Reshpu was as nothing before the God of Israel

83 And the king hastened himself to call Moses  
and Moses came even as he bid him  
and the king said  
*I will let the people go if you will call upon the God of Israel  
to cause this storm to pass  
For my country is destroyed  
Even now the plantings of our fields are no more*  
and Moses called upon God  
and he asked the Eerkodeshiy to cease  
and it was so  
and the land was silent  
and the clouds passed from off the land

84 And it came to pass  
that the winds had stirred up great clouds of locusts  
and after three days  
they began to manifest themselves upon the land  
and they consumed what remained of all the crops

85 And the king was wroth  
for he heard the people mocking the building of great buildings  
to show forth his power as a god before them

thus he changed his mind  
and would not yield to the challenge of the God of the very slaves  
who were building the buildings

86 And it came to pass  
that about one half of the multitudes of Israel  
believed in the God of Moses  
but the others were not moved  
and Moses waited all that season of winter  
and he prepared any who would  
for the challenge of Amon-Ra  
the god of the firstborn of the king

87 And **by the mouth of Aaron**<sup>123</sup>  
Moses taught all who would all that season  
concerning the element of righteousness and repentance  
and Moses established a great protection among them  
that shall stand to protect them upon its renewal  
throughout all the course of the earth  
and it was established to protect the religion of Shabuwa  
and a holy nation for all their generations  
and he called it Passover  
and Moses taught them that the offering of Adam  
was unto **repentance**  
but many would not

88 And the number who believed in Israel was brought in half again  
who would desire to love the God of the Passover  
and Moses spent his might to prepare them to rely upon God  
and he rehearsed to them all the visions of the Law of Virtue  
and the One who hailed Israel as Grandfather  
and Aaron knew that it would take strength to be awake all the night  
clothed and staff in hand  
ready to depart at the dawn

89 And those who believed were halved again  
and Moses asked of all who remained  
that they should prepare the lamb

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<sup>123</sup> Some followed what Aaron said, and others listened to what Moses actually taught. Aaron taught the putting of blood on the doorpost; Moses taught repentance. Moses taught the people to sleep with Anokeesed; Aaron had the people stay up all night with staff in hand.

and that in the self-same hour  
 even as he directed  
 they all together should eat a meal and pray to God for protection  
 and drink using **hyssop**  
 which by definition feels  
*sincerity in the belief of all things good*

90 And it came to pass that Moses prepared an altar  
 and his Little Bird danced before the altar  
 for the Lord restored unto her the dance lost after Zedeqetelebab<sup>124</sup>  
 and she prayed to bless the altar  
 and Moses drew nigh  
 and he used it as the element of righteousness before the Lord  
 and he intervened with his agency to establish  
 that the people of Jeshurun would have the element of repentance  
 for the element of protection for them  
 against all the wiles of Semihazah  
 and of the far country

91 And he prayed saying *Oh God of Israel*  
*oh King of kings*  
*will you now use this offering that is before You*  
*and the offerings of all the children of Israel*  
*who now at this moment are offering their prayers*  
*to be the element of righteousness*  
*together with Your servant*  
*And may it be the element of righteousness*  
*to show forth that by repentance*  
*you will preserve all the children of Your holy nation*  
*and that all the wicked will have no such protection*  
*And all this Lord to show forth*  
*that the wicked do not have a sure future in their wickedness*  
*But the righteous will be preserved upon the earth*  
*by the offering of their lives to you*  
*as the element of righteousness unto repentance*  
*even as You shall offer Your Son in behalf of all men*  
*Will you oh God pass over this night*  
*And choose between the righteous and the wicked*  
*And will You show forth before all men*  
*that Amon-Ra is nothing before You*

<sup>124</sup> Moses saw the dance during the vision he had at Bethel when he saw Jacob installing Jeshurun into all creation.

*and that he cannot protect them*  
*And in truth*  
*he will be the cause of their downfall before You*

92 And thus Moses

used both the prayers of the righteous and the wicked  
as element before God  
and all the wicked by their prayers to Amon-Ra  
cursed themselves with their own prayers

93 And it came to pass on that night

among the wicked  
and among the unbelieving of Israel  
they suffered the great distress of sickness among their children  
and many of them died  
even the firstborn of the king died before his eyes  
and it was raining  
and a great king of the world  
whose lying vision was that he was a god  
went forth in the early morning hours in the mud  
until he came to the lair of Moses and Zipporah  
and he knelt in the mud in the doorway in his royal robes  
and he commanded them to take the people out of the land  
to worship their God  
and he said in a whisper  
*I yield unto the God of slaves*  
and he wept

94 And it came to pass that in the rain and in the mud  
the few who would

gathered up their possessions they had prepared  
and they fled the land  
and they numbered about twelve hundred and twenty three souls  
and they came from all the settlements of Israel  
but most were those who made bricks  
there were old and young among them  
and in their haste they fled  
and Aaron and his wife Elisheba  
whose name means *the God of the Covenant* went  
and Miriam the sister of Moses  
whose name means *to be bitterly rebellious*<sup>187</sup> went

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<sup>187</sup> See Strong's #4813, #4805, and #4784.

and all who would in Israel went  
and they traveled for the space of four days  
even until they came to the shore of the Sea of Reeds  
and there they made their encampment

95 Now in this thing Moses was wise to encamp at the water  
for he knew the water would obey him  
but to those who pursued  
it seemed as foolishness to them

96 Now it came to pass that Achee beheld all these things  
and he wept for he saw that they were few in number  
and it was like unto his people  
even when they came forth from the great tower  
insomuch that many came forth out of fear  
and not for their great love for the Lord

97 And Achee saw  
that all the hosts of hell were against the vision of Israel  
and a king of a mighty nation  
and all his sorcerers who devoutly followed after the Decadarchiy  
and who worshiped Semihazah  
were pressing hard against those who went out  
from among them

98 And Achee saw  
that even within the encampment of Israel  
Semihazah did find those who would obey him  
but the Messiah of Israel followed after them  
and a High Priest after the manner of the Holy Order  
commanded the Eerkodeshiy in their behalf  
and thus prevailed for the Lord God  
and the people camped before the Sea of Reeds  
and on the morning of the fifth day  
they beheld the dust of the approach of the warriors of the king  
and Moses approached the sea  
and he raised his hand  
and he sprinkled the element of righteousness upon the water  
and Zipporah sang the water song of Abraham  
that he used when he sought after the water of wells

99 And Moses said

*Oh Sarahel*

*let it be known this day that the Lord is the God of Israel  
and that He has been established to be the King of kings*

*Therefore let not this king of an evil nation*

*subdue the holy nation of the Lord*

*But teach humility unto his warriors this day*

*Oh God please hear my prayer*

*And let these waters divide before us*

*insomuch that we may pass over in safety*

100 And it came to pass that the waters obeyed the words of Moses

and the winds blew

and the sea parted before them

and all the people praised the Lord God of their fathers

and all the people swept into the breech

and the very Son of God was at their rearward

acting with a mighty hand in behalf of His people <sup>189</sup>

101 And it came to pass

the warriors of the king followed after them with shouts

and the sea closed upon them

and many who were in the lead perished beneath the waters

and their bodies were seen floating upon the waters

102 Now the people murmured

and they did not know how to live among the Eerkodeshiy

and they complained against Moses and Zipporah

whose hearts were mild and gentle

and all was chaos among the people

and Zipporah and Moses could not speak to them

in their own language

and Miriam continued in her rudeness toward the Little Bird

103 So it came to pass that Moses encamped

at some distance away from the encampment of the people

and he would not enter their camp

but it must needs be that if someone wished to consult with him

they came out unto his lair

and Aaron continued in his role of representing Moses unto the people

and all the people became accustomed

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<sup>189</sup>See I Corinthians 10:1-4, KJV.

to not seeing Moses and Zipporah in the midst of their camp  
 and Aaron and Miriam would seek out Moses  
 and report his sayings unto the people  
 and all this was because the people complained against Moses  
 and he was of a mild spirit<sup>190</sup>

104 Thus they took their journey in the way toward the land of Midian  
 and Zipporah knew the way  
 and she could tell how to find water  
 and if the people were hungry  
 or tired  
 or discomforted in any manner  
 they complained against Moses and his Little Bird<sup>125</sup>

105 And now I will once again record what I saw  
 in addition to this older account

106 Now when Moses and his family arrived in Egypt  
 it took some time and explanation  
 for the Hebrew people to understand what he was intending to do  
 and many of them had no desire  
 to make a covenant with the God of their fathers  
 Abraham  
 Isaac  
 and Jacob  
 but with others the idea penetrated their heart to the center  
 and they were filled with new hope

107 And this was startling to me  
 as I had supposed they all would have a longing  
 to return to their ancient ways of righteousness  
 to find the dignity that it would bring them  
 and I saw that there were two kinds of minds that considered Moses  
 and two kinds of ears that heard him  
 one eagerly anticipated the cessation of their hard labor  
 and the other yearned for the vision of Israel to come into fruition  
 so they could be a holy nation  
 according to that which had come down to them  
 as spoken of by their fathers  
 and some supported Moses for one reason and some for another

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<sup>190</sup> See Numbers 12:3, KJV. Moses is a meek man.

<sup>125</sup> End of quote

and you will see that this division will follow Israel  
all during the course of the earth  
some will want the vision of Israel for vital service to Anokeesed  
and some will desire it so they can find dominance over others  
and find the satisfaction of possessions<sup>126</sup>

108 And this time I saw some additional things  
in the vision before the Urim  
and the first encounter with Pharaoh  
was almost a form of court entertainment  
with the magicians involved  
and that was usually the first phase of the court diplomacy  
but with Moses it ended up badly for Pharaoh  
because he had a serpent on the crown at his forehead  
and what had appeared seemed to overcome his serpent

109 And I saw Pharaoh was very angry  
that they had not thought to clear the court of servants  
leaving only his ministers at the appearance of Moses  
and what happened there became known by all his house  
and the people found out what had happened  
and it was spread abroad  
that Pharaoh cast his crown down in his disgust

110 And Pharaoh became nervous to have Moses stand before him again  
and the second time Moses sought and found occasion  
to challenge the gods of Pharaoh in public was at the river  
and this time Pharaoh anticipated the challenge of Moses  
and had only his trusted servants present with him at the river

111 And Moses spoke above the noise  
and told Pharaoh that the God of Israel  
the God of the Hebrews  
empowers his common people  
so that the elements of creation will obey them

112 Now the purpose of all the gods in Egypt  
was to control creation  
and all the nation's leaders used religions to maintain their power  
and when the weather and creation cooperated  
and it was pleasant for the people

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<sup>126</sup> It is important to remember the Lord said two views were coming from Israel.

and they were prosperous with plenty  
the Pharaoh could take credit for it  
and so he prayed publicly to demonstrate his power over the river  
and this time the people knew that he was praying privately  
and they wondered why

113 And the Pharaoh did this so the people would look upon him  
as their intermediary between them  
and what they saw to be the evils of creation  
and it had been important for him to do his prayers  
at the showing of the new moon so the people could be comforted  
that he was in control of the river  
but the river ran red

114 And after this Moses went to speak to Pharaoh again  
to challenge his gods  
and Pharaoh was wroth and declared  
that Moses durst not speak to him again  
but Pharaoh found he had to send word to Moses  
asking for help in removing the plague of frogs

115 And all these plagues were seen by the people  
to be natural occurrences  
and there had been times when the river had red algae before  
but not this severely  
and there were times when there was fierce thunder and lightening  
but not when the crops were almost ready for harvest  
and there were times when the fish were depleted  
and the frogs would hatch in abundance  
but not this many

116 And Pharaoh said to the people  
*Is it not natural that there should be flies on the dead frogs*  
and every effort was made to see that the people did not know  
concerning the challenges of Moses  
but the Hebrews were told and some of them believed

117 And most seriously  
the ministers of Pharaoh knew  
and the people began to doubt the power of the Pharaoh  
because the Eerkodeshiy were out of control  
and his kingdom was about to collapse  
and there were many other causes for this national failure

so we see that the challenges of Moses  
came at a very delicate time for the Pharaoh

- 118 And it came to pass that a very curious thing took place  
and all the ministers of Pharaoh beheld it in astonishment  
the Pharaoh invoked his god Amon-Ra  
which meant that he now viewed his confrontation with Moses  
to be a struggle to the death between two national leaders  
and in this way Pharaoh was treating Moses as his equal  
and to Pharaoh the challenge of the son of a slave  
became to be seen as and demonstrated to be a mortal threat  
for Amon-Ra was the personal god of the Pharaoh  
and for him there was no greater power to call upon
- 119 And I see Pharaoh's son standing beside him  
and he is his first born  
and he appears to me to be in his fifties  
and he is being groomed to take over the kingdom  
and because of Moses and other reasons  
they were compelled to hasten his grooming  
because the Pharaoh was falling out of favor
- 120 And when the prayers of the Egyptians happened  
which aimed at the firstborn  
Pharaoh's son died leaving his throne no heir  
and Pharaoh capitulated and let the people go  
and he would have let them go undisturbed  
but his ministers saw that their positions stood in peril  
and they set up a cry for the Israelites to be pursued  
so his government could seem more credible  
and when that attempt failed to conquer a people entrapped by the sea  
all was lost for them  
and their government collapsed
- 121 And it came to pass that I saw that the Israelites were there  
in the midst of all the plagues  
and were subject to them like all the people in Egypt  
and they had frogs and flies and storms and the stinking river also  
and because of this  
those whose faith was not strong in the Lord  
were distracted from what Anokeesed was doing with Moses  
and when Pharaoh let them go  
those who desired only to be released from labor were not prepared

122 But those who looked forward  
to the fulfillment of the vision of Israel  
    had been getting ready from the start  
and all who were willing to go left together  
    both those who were prepared  
        and those who were not  
and half fled out of fear  
and some went on a sacred mission for the God of Israel  
and they left sober but happy  
    to go on an adventure to discover their vision as a people

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 9

An account of Israel's arrival at the Oasis of Midian. The Lord tells Moses what to teach Israel. Mount Jabal receives the new name of Sinai. The original purpose and function of the tabernacle. Instructions of how to take the Covenant with regards to the Law of Jeshurun. Moses goes upon Sinai to write the Covenant. The golden calf and the wickedness of Aaron. Israel becomes permanently divided to follow either Aaron or Moses. Aaron's sons killed. Aaron eats the meat off the altar. Moses cast out and pursued in an attempt to kill him. Anokeesed takes Sinai unto Himself and the mountain is no more.

- 1 And I saw that the children of Israel were unaccustomed to desert travel  
for they had lived and worked for a long time by the river  
and had no freedom to travel  
and they made bricks of river mud  
and tended gardens in the flood plains  
and they herded sheep on the land between branches of the river
- 2 And it was very hard for them to travel  
and they could not sleep in their usual way  
and many of the of them had little to eat  
and on the journey the children cried  
and the husbands complained  
and it was hard for the people
- 3 And it came to pass  
that when they reached the Oasis of Midian  
they were exhausted  
and I beheld them arrive  
and it was sad to see and startling to me  
for in a desert oasis water is sacred  
and in the Midian oasis I saw  
that the water was in a group of little pools  
all grouped together with little isles of vegetation between them  
and the water came up from in the ground to form the pools  
and it was crystal clear and cool  
and sweet indeed to drink it  
and desert peoples have a high respect for the water  
and they treat it with reverence  
even to the point that they will set aside hostilities  
when different groups come together there to partake of the water

- 4 And when the exhausted Israelites arrived  
they did not know the ways of the desert  
and they treated the water with disrespect  
and they jumped into the water with their clothes on  
and made it muddy  
and they trampled down the gardens scavenging for food  
and all the people of Reuel were exceedingly patient with them  
and it was terrible
- 5 And Reuel wept to see the impact that slavery had on his kindred  
and I saw that the Midianites showed compassion in the face of it  
and they took care of them as best they could  
and I knew that provisions in a desert oasis were very fragile  
and used in ways established since ancient times  
and by all this Reuel knew the trials that lay ahead for Moses
- 6 And in the midst of this I began to see a wonderful thing  
for I saw that Moses had built an altar  
at the place where the burning bush was seen  
and Moses and Reuel went there together to ask God  
what they should do to bless the children of Israel
- 7 And the Lord spoke to Reuel and He said  
*At the encampment at Mount Jabal  
have the old order people give way  
and make room for the Israelites  
for the time that they are making their covenant with the Lord*  
and the people there expected it  
to take the summer season to accomplish it  
and at Jabal there resided the largest settlement  
of the old order Midianites  
and the people there left their dwellings and their gardens  
and set out to find temporary refuge  
and some went to Engedi  
and some to Beersheba  
and some to nearby Mount Hor  
and some went to Kadesh Barnea
- 8 And Israel moved to the mountain settlement to occupy it  
and at the altar Reuel renamed the mountain  
out of his compassion for the people  
and he had good expectations for them  
and as a priest of the Most High God he prayed for Israel

and he said

*Let this mountain have a new name*

*that **by the worship that is performed here***

***new life can come to future generations***

***because of the power of Anokeesed to love in spite of sin***

*And we shall name it **Sinai** because by definition*

*that name feels the hope of the vision of Israel <sup>127</sup>*

and my heart was very moved to see and know

that the mountain was named just for an expression  
of the love of God for Israel

9 And it came to pass in the days that followed

that Moses went up to his altar at the bush on Sinai

and he said

*Lord I have brought the people here to You*

*even as many as would come to You here*

*And they are now in their assembly before You*

*What is Your will for them*

10 And the Angel of the Presence was there and He said

*Cause the people to cleanse themselves*

*and repent for how they have treated the waters*

*of the Oasis of Midian and the people there*

*And they should repent for the discord in their midst*

*arising among themselves*

*And have them reverently wash themselves*

*and their clothes*

*and their hair*

*in the living water that flows down from the mountain*

*And in ten days I will come in power*

*when they are assembled before me*

11 And you must teach and prepare them

*so that they can intelligently decide to enter into a covenant with me*

*even one of kinship with me so we can act together as family*

*I being their Father*

*and they being my children*

*And there are some important instructions they must receive*

*to prepare them to take the covenant*

12 **First** teach them to understand and practice going about their lives

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<sup>127</sup> The meaning in Paleo Hebrew is shown in bold above.

*being in harmony and accord with the **Living Water**  
so that the process of reproof  
repentance  
and forgiveness flows easily between them  
And teach them to bind their repentance to their source of forgiveness  
And this can only be done through righteousness  
and their love for me*

- 13 *And **second** righteousness for my chosen people  
lies in their understanding and practice of **Shabuwa**  
So they must learn the meaning of covenanting with the Eerkodeshiy  
to enter in with them together in rich bonds of affection  
And to covenant  
they should know and understand  
and practice all seven of the foundations of Shabuwa*
- 14 *And **third** they must know to walk in the way of the Law of **Jeshurun**  
And they must carefully place The Way of their feet  
on the waymarks of the Law every day  
And they must know  
and understand  
and remember  
and be able to recite the waymarks  
to their children in the joys and rich happiness of keeping the Law*
- 15 *And **lastly** they must learn  
and practice **righteousness** in all their ways  
For my people are to be a righteous people  
And they speak righteousness  
and they must live in righteousness  
And they are to be empowered over evil through righteousness  
And they are to be joined  
with the hosts of heaven and earth in creation by their righteousness*
- 16 *And you shall teach them how to pray  
and how to learn holiness for they are **responsible to remember**  
And let them pray at sunrise to prepare for each new day  
and pray at sunset to account to themselves and to me  
how they lived their day*
- 17 *And send those that you can  
to make amends in confessions and repentance  
with those of the Oasis of Kadesh Barnea*

*And I will come in power to be with you  
as you instruct the people in all these ways  
And Jeshurun is the Law  
And Shabuwa is the Testimony  
And may every one of them walk in reverence  
as they approach to enter into the Covenant in the days to come*

18 And it came to pass  
that all was done in preparation during the ten days  
and on the eighth day the mountain on the top began to show smoke  
and fire came out of the mountain  
and the earth shook  
and the people were afraid  
but Moses encouraged them  
and he told them that the mountain was excited at the prospect  
of their entering into a covenant of kinship with it and Anokeesed

19 And we know that **mountains** carry the *burden of the Lord*  
as their righteous definition  
and in this case the mountain had been carrying His burden  
for His people in captivity in Egypt for a long time  
and Moses told them that the mountain would not hurt them

20 And on the eleventh day all the Israelites assembled themselves  
on the western side of the Mount Sinai  
just between their settlement and the mountain  
and at the place where the stream ran into their place of water  
on its way to a pool near where their gardens were

21 And the power of the presence of Anokeesed was felt by them all  
and the Angel of the Presence that spoke from the bush  
walked with Moses  
and the wind blew the smoke from the mountain down  
and it cascaded over the people  
announcing the presence of Anokeesed  
and then the wind changed and the smoke lifted up into the heights  
like an invitation to come to the Lord

22 And every person heard the words  
*I am the God of your fathers  
even of Abraham  
Isaac  
and Jacob*

*I am Anokeesed*

and many fell down astonished and could not stand

23 And it seemed to me that the Lord made this announcement  
because in His knowing He knew that many would choose  
not to walk in The Way once the day had passed  
that the Covenant was presented to them  
and the strength of the Spirit the people felt was such  
that nothing more could be done on that day  
and not one person could deny what they heard Anokeesed say  
and in the days ahead Moses taught the people every day  
and he taught them according to the instructions he had received  
beginning with the Living Water  
and on into righteousness  
and he taught the people for thirty days

24 And his teachings were hard for some to comprehend  
because they had not set their minds on heavenly things  
during their time in Egypt  
but for those whose thoughts rose above their menial labor there  
the teachings of Moses were born witness to by the Spirit  
and their lives were forever changed  
and many a doubting heart found  
for the first time in this pilgrimage  
a strong assurance that they did indeed do the right thing  
to come out of Egypt  
and the realization of what it meant to be of the house of Israel  
began to come to them

25 And it is hard to put it into words  
but I could feel what it meant to them to know for the first time  
that they each one were loved by their God  
and the worth of their souls compared to what they felt in their slavery  
could not be torn loose from their hearts ever again  
and these in the house of Israel  
from that day on  
walked with dignity  
and they loved Moses  
and truly rejoiced with their gift of life

26 And voices were heard in the night  
as the people spoke together  
about what Moses taught them that day

- and a deep understanding began to grow in their hearts
- 27 But for others they did not hear what they wanted Moses to say  
and they said they were tired of being slaves  
and that the Covenant of Abraham could not keep them  
from falling into the hands of those  
who would seek to dominate them  
and so they said they must bear arms  
and they could not prosper if they did not have slaves  
and besides  
now it was their turn to be a nation of masters  
and they claimed that they were destined to be masters  
because they were superior in their intelligence  
and in their moral standing  
and in their ability to conduct commerce  
for had they not made the Egyptians rich and powerful  
with their labors
- 28 And it came to pass that Moses heard these murmurings  
and also the exclamations of joy at the prospect  
of becoming a holy nation for Anokeesed  
and he turned his compassion toward those who doubted his course
- 29 And Moses went upon the mountain up to his altar of the bush  
and he asked the Lord what he may do to help them  
to overcome the effects of sin and slavery  
and the compassion in the heart of the Angel of the Presence  
mingled with the heart of Moses  
and the two of them as brothers decided  
what could be done to bless their fellows in their holy nation
- 30 And my eyes were opened  
and I began to understand why the powers of evil were so intent  
to overcome and destroy that which the Lord and Moses determined  
to be the way the people could be blessed
- 31 And I saw that the Lord showed Moses the meaning of the tabernacle  
and the healing effect it could have on the people  
to strengthen them and allow them to sustain  
a continual state of holiness  
and He showed him how it could be the means for every one of them  
coming to know the Lord for themselves

- 32 And the tabernacle was where people could go privately  
 each one or in families  
 to meet with the Lord  
 and keep their lives pure through their repentance  
 so they could be strongly walking in The Way  
 and bring stability to their ability to live out their covenant  
 and the words of Jeremiah came to mind where he said  
*Behold the days come saith the LORD*  
*that I will make a new covenant with the house of Israel*  
*and with the house of Judah*  
*Not according to the covenant that I made with their fathers*  
*in the day that I took them by the hand*  
*to bring them out of the land of Egypt*  
*which my covenant they brake*  
*although I was an husband unto them saith the LORD*
- 33 *But this shall be the covenant*  
*that I will make with the house of Israel*  
*After those days saith the LORD*  
*I will put my law in their inward parts and write it in their hearts*  
*and will be their God and they shall be my people.*
- 34 *And they shall teach no more every man his neighbor*  
*and every man his brother saying **Know the LORD***  
***For they shall all know me***  
***from the least of them unto the greatest of them saith the LORD***  
*For I will forgive their iniquity*  
*and I will remember their sin no more*  
*Thus saith the LORD*  
*which giveth the sun for a light by day*  
*and the ordinances of the moon and of the stars for a light by night*  
*which divideth the sea when the waves thereof roar*  
*The LORD of hosts is his name*
- 35 *If those ordinances depart from before me saith the LORD*  
*then the seed of Israel also shall cease*  
*from being a nation before me forever*
- 36 And thus we see why evil is so intent  
 in keeping the Law obscure  
 and complicated  
 and harsh  
 because if it is not written in the hearts of the people

and sustained in their daily worship  
then there would be no way for them to sustain their holy nation  
to continue to exist

37 And so we see that the tabernacle was established  
as an act of compassion  
to keep at bay the effects of slavery and wickedness  
the world has enslaved many with the bondage of sin  
and I know that Asael  
and the inhabitants of Shakath were there listening  
and they determined to not let up with their evil plans  
until the tabernacle was removed or transformed into a temple  
like all the heathen nations have  
and so my eyes were opened  
to just what the Lord intended tabernacles to do  
and that was to help His people to overcome  
the influences of slavery  
and the impurities of the world  
and the corruptions of their hearts from the lack of virtue  
by daily intimate counsel with Anokeesed

38 And the Lord showed Moses the tabernacle  
and let him see what one for all the people would look like  
and how to use it  
and that there could be a sacred place  
where they could rest with their Father Anokeesed  
and find healing for their souls

39 And there were too many people  
for there to be just one for all of them  
and each family may have one for their own use  
but the one for the Many would hold the Ark containing the tablets  
and it would be used for more serious matters before the Lord  
and I saw that they made several small tabernacles  
and some grew in the Lord  
and others complained  
and wanted to worship like the other nations do  
and thus the divisions continued even in the midst of Moses teaching  
and before the smoke of the mountain

40 And it came to pass  
that Moses taught for a full thirty days  
with all his strength

and he spoke the Covenant into their ears  
 and he rehearsed it to them line by line  
 and he said *Thus saith the Lord*  
*ye have seen what I did unto the Egyptians*  
*and how I bare you on eagles' wings*  
*and brought you unto myself*  
 Now therefore **if ye will obey my voice indeed and keep my covenant**  
*then ye shall be a peculiar treasure unto me above all people*  
*for all the earth is mine*  
*And ye shall be unto me a kingdom of priests*  
*and an holy nation*<sup>128</sup>

- 41 And I heard how one must enter into make the Covenant  
 and I now realize that we can enter into the Covenant  
 in a more purposeful way  
 (1) **first** the preamble was read<sup>129</sup>  
 and Moses read what is quoted above  
**then** they divided into groups of fifty  
 and they each one affirmed their determination to ever seek  
 (2) to keep the great commandment  
 (3) and the second one that is like unto it
- 42 (4) **Then** they each one affirmed their solemn intention  
 to keep each foundation of Shabuwa  
 so their life would hold the Testimony  
 of a full and fulfilled gift of life  
 and they started at the First Foundation of Shabuwa  
 on to the last one  
 simply stating what each one is and their promise to keep it  
 (5) and then they would cite each waymark  
 and express their commitment  
 to have their feet walk in the way of each one  
 starting at the first waymark and on to the twelfth one  
 (6) and each person would promise to embrace the Eerkodeshiy  
 and abandon the Decadarchiy in a prompt and orderly manner  
 according to the urgency of the times  
 and to shun all of any dark forces or strange religions  
 that do not represent Anokeesed in His infinite lovingkindness

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<sup>128</sup> Exodus 19:4-6.

<sup>129</sup> In our case it would be our written covenant read aloud. See appendix.

- 43 (7) And **lastly** those of the Holy Order would stand before Anokeesed  
and pledge to always come to His aid  
and lead the people to intervene with their agencies  
to answer the call of Motsah the Lamb  
for both salvation and redemption  
and they promised to only and always follow  
the exact leadings of the Lord in all these matters
- 44 And all the people knew the seriousness  
of such a lifelong covenant never to be broken  
and the rocks and Anokeesed will remember  
and the mountains will rejoice
- 45 And it came to pass  
that after they entered into the Covenant  
and said they would solemnly do all the Lord had said  
the Lord called Moses up upon the mountain  
so he could write the Covenant upon a stone tablet  
and it was so the people could always remember the Covenant  
to do it faithfully  
and the Lord said that it must be written on a stone  
that would be their rock of witness
- 46 And so Moses left all those who had newly been taught  
all the precepts of the Law and the Testimony  
and who had covenanted to do all the Lord asked of them  
and he went there for forty days  
and it was also for him to affirm his calling to the Holy Order  
seeing that so many were critical of him  
and had many accusations
- 47 And the mountain quieted down but continued to smoke  
and Moses was unafraid  
and he camped at his altar of the bush  
and the people could see him up there  
as they approached the mountain  
and all who saw him would report to the rest of the people  
and in this way many prayed for him  
and Reuel and many of the Midianites entered into the Covenant  
to follow in the Covenant of their father Abraham
- 48 And the powers of darkness overshadowed Moses  
while he was on the mountain because he was viewed

as an enemy to all those who dwelt in Shakath  
and they greatly feared the firm establishment  
of the pathway back to Eden  
because it would result in the loss of everything they desired  
and they were angry at him  
for bringing the Testimony of Idah in Shabuwa

49 And it came to pass  
that Moses called upon the name of the Lord in his despair  
and he was able to rise above the forces of darkness  
and the Angel of the Presence spoke with him face to face  
as He had done so often with our holy ancient ancestors

50 And I saw Moses take a sharp glassy stone  
and carve the Covenant Tablet  
and it had on it both the Law and the Testimony  
or that is to say both the seven foundations of Shabuwa  
and the twelve waymarks of Jeshurun  
and it had on it the covenant Motsah made with His Father  
as the Creator of our earth  
and it was the same tablet that the Lord wrote upon  
to instruct John the Revelator

51 And he carved the Guidance Tablet with the Ten Guidances on it  
and I have never seen just how he obtained it  
but he could have had the Urim with him  
and with it bring forth the Guidance Tablet  
and in this way Moses and the Lord together were triumphant

52 And it came to pass that on his thirty-eighth day  
the Lord woke him up with an urgent message  
and it was in the night  
just before what would have been a bright Sabbath morning  
and the Lord was in much distress  
and He said *Oh Moses*  
*the people have already corrupted themselves*  
and Moses said *Oh Lord how is that so*  
*I taught them carefully in all the ways You have instructed me*  
*And they in all their assemblies have agreed to keep the Covenant*  
*What could have corrupted them*

53 And in His sorrow  
the Lord opened up a vision before the eyes of Moses

and Moses saw an old old man lying on a bed  
and it was Jacob  
and Jacob was speaking to those of his children  
who were gathered about him  
and he was informing them as to what would befall them  
at the end of their time to sojourn in Egypt

54 And Moses listened intently  
and he heard the words Jacob spoke  
and when he spoke of Levi and Simeon  
Moses was startled at what he heard  
and Jacob said <sup>130</sup>  
*Simeon and Levi are brethren  
Instruments of cruelty are in their habitations  
Let not my soul come into their counsel  
Let not my glory be united with their assembly  
for in their anger they killed a man  
And with their self will they desecrated the pathway of Jeshurun  
Cursed be their anger for it was fierce  
and cursed be their wrath for it was cruel<sup>131</sup>  
I will divide them from my house  
and scatter them from the people of Israel*

55 And then Moses understood  
that their offspring was banned from taking any role  
in leading the people out of Egypt  
and after they became a holy nation  
they were to follow the lead of those Anokeesed called upon  
to act in His service

56 And after witnessing these astonishing words of Jacob  
Moses said to the Lord *Oh Lord  
my brother Aaron is a Levite*  
and the Lord said  
*You have rightly spoken*  
and the Moses and the Lord wept together

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<sup>130</sup> This reading can also be found in Genesis 49:5-7 with a somewhat clearer version found in the DSS 4QGen 49:6-8. Page 22 of the DSS Bible by Abegg, Flint and Ulrich, 1999.

<sup>131</sup> This is referring to the incident when they slew only Shechem.

- 57 And it came to pass that Moses went down from the mountain  
 and repented  
 and he forbid Aaron to act in any capacity of leadership  
 and that he must not use the altar of all the people  
 at the tabernacle of the congregation  
 and I will now cite that which has been written  
 concerning this matter<sup>132</sup>
- 58 And Moses went down from the mountain with the ark in his hand  
 and as he drew near  
 he could hear the shouts and the laughter coming from the camp  
 and it was on the Sabbath day  
 and he wept  
 and as he drew near  
 he could see that the people were worshipping  
 an image of the god of the king  
 Hapi the golden calf  
 and Moses exclaimed to one standing by  
*From whence comes this idol*  
 and they said  
*Aaron caused that the people should borrow gold from their fellows*  
*before they fled the land of the king*
- 59 And Moses wept  
 he fell down on his knees  
 and the Ark was dropped  
 and it fell open  
 and the tablets spilled out onto the dust  
 and he dashed the tablets upon a stone  
 for the overflowing grief of his heart  
 and he exclaimed  
*Oh God*  
*how can I place such holy things*  
*before the face of those who worship idols*  
*You oh Lord*  
*have overcome and subdued the river god Hapi before their eyes*  
*and yet they are so quickly turned unto it*
- 60 About this time the people beheld Moses  
 that he was come  
 and they all stood still and were silent before him

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<sup>132</sup> | Achee 4:93-98

and Moses said

*Who does make idols in your midst*

and they answered

*Aaron*

and Moses said

*Where is Aaron the idol maker*<sup>194</sup>

and Aaron said

*Here am I*

and Moses said

*You are the one who has been set apart  
and established as a priest before God*

*And you make idols*

*These people have had the Lord establish His tabernacle in their midst*

*And all their worship is in place*

*And now they pray to Hapi on the Sabbath*

and Aaron answered him not a word

and Moses said

*Grind your idol to powder*

*and scatter it abroad on the north side of the camp*

- 61 And Moses went out and called upon the Lord  
and Moses asked God to forgive Aaron  
but the Lord would not  
and the Lord declared unto Moses that Aaron was not repentant  
and that mischief yet remained in his heart  
and Moses went down from the Lord  
and he declared unto all the people  
even to as many as were able to understand the language of the king  
that Aaron and all the sons of his lineage after him  
could not sprinkle the element of cleansing upon the unclean  
for purification on the Sabbath for all their generations  
because he had polluted the Sabbath with his idols

- 62 And it came to pass that Aaron was wroth  
and he worked the works of deceit  
and he would pretend to have spoken unto Moses  
and bring back a report  
and this man Aaron would also pretend unto the High Priesthood  
and he imagined clothing of finery

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<sup>194</sup>See Wise, Abegg and Cook, op. cit., p 61 and p 280, for the word Aaronite used in a derogatory way in the Dead Sea Scrolls. (The "Council of Aaronites" is probably referring to the Sanhedrin).

and gold for the Ark of the Covenant  
and much status and wealth for himself and his sons after him  
and he transformed the tabernacle of Moses

63 And thus did Aaron the idol maker  
pervert in the eyes of the people  
the doings of God as to the priesthood  
after the manner of the Holy Order  
for has God not said  
that He Himself would herald unto man their calling  
according to His will  
and that such callings came not by the will of man  
nor were they called because of father or mother  
therefore Aaron sought to establish that now  
the High Priesthood was to come by the blood of lineage<sup>133</sup>

64 And I always consider it prudent  
to quote something when the Lord says  
*according to that which has been written*  
and I saw Moses direct the man  
who had assisted Aaron to mold and form the idol  
to melt it down to be molten  
and the idol was small to fit in the palm of the hand

65 And Moses threw the molten gold out broadly onto the sand  
and then they collected the sand  
and ground it up between two stones to be like powder  
and Moses cast it into the stream  
that ran down from the mountain on the north side  
the **north** being the direction in righteousness indicating  
the *complete end of a cycle*  
and the powder fell into a place where the water ran over rocks  
and the sand disappeared there never to be found again

66 And it came to pass that some of the people were angry  
that Aaron was forbidden any exercise of leadership  
and Aaron was a big man and carried himself with authority  
and some of the people were relieved  
because the manner of the behavior of Aaron  
was sometimes troubling to them  
and he seemed arrogant

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<sup>133</sup> End quote.

- 67 And it came to pass that the divisions among the people grew  
to become more pronounced  
and positions of dispute became more firmly expressed  
but Moses was not shaken  
and he held firm in his determination  
for the people to stand pure before Anokeesed  
and to worship only the God of Abraham  
Isaac  
and Jacob
- 68 And Moses had a repentant heart  
in the face of the complaints of the people  
and he grieved  
and wept before the Lord over the sins of the people  
and he repented that he had broken the tablets in his despair  
and he thought *Oh Lord*  
*I wish I had been more patient*  
*Now what shall I do*
- 69 And the Lord said to him  
*Hew out two more tablet pieces like you did the first time*  
*and bring them up unto me on the mount*  
*And I will show you how to write the Covenant Tablet again*  
*in just the same way*  
*But this time the tablet will be written to show*  
*that I will not send the Holy Order before those*  
*who have so soon broken the Covenant*  
*And I will not send the Holy Order to go before them*  
*for they will surely continue to corrupt themselves before me*  
*by serving the gods of the nations*
- 70 And then Moses prepared two more stones to be tablets  
and I saw that they were small in his hand  
to be about the size of the flat part of the hand of a man  
and they were thin about the thickness of his little finger  
and the stone was dark gray and soft enough to carve  
and Moses took them  
and went upon the mount to stand before the Lord  
at the altar of the bush
- 71 And it came to pass  
that he carved out the writings on the tablets in the very same way  
except this time the bottom side of the cross bar on the salvation side

was not swelled up to indicate  
those who do not seek to live out their visions of created purpose  
will not have the Holy Order to follow among them

72 And this was because those who followed after Aaron  
were a stiff necked people  
notwithstanding  
they had received the same witness of the Spirit as the others  
when they were taught from on high  
at the day when the mountain started smoking  
and they also were diligently taught for thirty days by Moses  
and every one of them knew in their hearts  
that they had been taught in the presence of Anokeesed

73 And they had agreed to all the words they had heard  
and they had affirmed that they would walk by all the precepts  
that were set before them  
and they entered into the Covenant  
and yet in spite of all this they remained fixed  
in their positions of disrespect for the ways of their father Abraham  
and when Moses came down from the mount the second time  
and explained how the tablet was now written  
to express the division between them  
no person on either side celebrated  
and the camp became very somber

74 And I saw that in the eyes of the Lord that now with this alteration  
the Covenant Tablet expressed a clear signal  
that the divisions among the people of Israel  
were to be seen to be permanent in the times ahead  
and thus the tablet prophesied that in Israel there would always be  
those who would follow the Law  
and the ways of their father Abraham  
and those who would adapt to the heathen practices of the nations  
and none of us had ever viewed the tablet in this light  
and this distinction will follow Israel  
and there will come to be both a tabernacle unto the Lord  
and a temple unto Moloch in Israel  
and some will have priests who serve darkness  
and some will have the Holy Order

75 And I know that all the prophets to be sent by the Lord to Israel  
will speak against the temple with its burnt offerings and sacrifices

and they will uphold and speak out firmly for the Law of Jeshurun  
and Moses is the king of Jeshurun

76 And this is how this division came to be expressed  
during their time at Sinai  
the ones who were the most adamant against Moses held the view  
that in order to become a nation they had to be prepared  
to arm themselves and fight to prevail over nations  
so they never could again become slaves  
or be brought into captivity

77 And they thought the ways of Abraham  
did not result in their being a nation  
and this was because he was weak  
and walked gently upon the land and among the people  
and they said  
*If Abraham had taken the land by force  
we never would have had to go into Egypt to become a holy nation  
But he took a position of weakness and we will not follow his ways*<sup>134</sup>

78 And as I looked with Urim I could feel  
that they had been the ones among the Hebrews  
who had practiced the religions of the nations while in Egypt  
even the religions who knew not Anokeesed  
and I felt that when Levi and Simeon walked out in their anger  
at the last words of reproof of their father as he lay dying  
they departed away from their children  
ever having any knowledge of the God of their fathers  
and in this way these two men destined their families  
in all their future generations  
to be drawn to worship the gods of the nations  
my my how things would have been different  
if they had fallen down on their knees before their father  
and repented for their anger and cruelty  
but alas it was not so

79 And Aaron himself was such a one  
who took on the practices of the heathen gods of the nations  
and from the beginning he communicated to the people  
that it was the religions of the nations

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<sup>134</sup> In reality, they went to Egypt precisely because Levi and Simeon broke the Covenant of Abraham by taking up arms.

that brought them their power and prosperity  
and that they must have decisive victory over their foes  
if they were to endure as a nation

80 And he was the one who had instructed the people  
at their first Passover  
to put blood on their door posts  
and to stand ready with staff in hand all night  
when the angel of death passed over to kill the firstborn children

81 And the instructions of Moses never did reach all the people  
but to those who understood him  
the night of Passover he instructed them to act  
after the ancient ways  
and they were to sleep with Anokeesed all night  
in peace and tranquility  
as the angels of life called the Eerkodeshiy passed over  
to protect our first parents  
and to allay their fears  
and from the beginning Passover was called the Day of Tranquility  
and it was established to remind the people of their faith  
in the watch care of Anokeesed  
and it would have been a great comfort to Israel to know  
that the evil prayers of the Egyptians to kill the children  
would have no effect on them  
and in this way I saw that Passover became the first holy day  
to be corrupted before they even left Egypt

82 And thus we see that very early on  
the divisions among some of the people showed forth a position  
against the religion of the ancients  
and such corruption is contrary to the pathway back to Eden  
and these divisions became very deep and serious  
and Anokeesed grieved over His children

83 And it came to pass that I saw  
that all this took place within two years  
after they left Egypt and arrived at Sinai

84 And during this time the disputes multiplied  
and Moses spent most of his time settling them with just decisions  
always supporting the Covenant and the Law of Jeshurun  
and Reuel saw that Moses was wearing away

and his family suffered for his much absence  
and his children were pained of soul  
by the hatred that came to him from some of the people

85 And it came to pass that Reuel had Moses gather the men together  
to see what could be done to ease the burdens of Moses  
and Eliezer his son  
and Joshua were there  
and Reuel proposed that they select twelve men of good repute  
who were fair and wise and who walked in The Way of Abraham  
to set themselves apart in order to address the tasks of judgement  
between the people  
and between the two sides of opinion regarding the Covenant

86 And Reuel outlined the way they should behave  
with honesty and upright intent  
in all their ways  
and a meal was prepared with such as they had of barley  
and from the flocks of Kadesh Barnea  
and Reuel made a covenant with them  
and it was affirmed with a meal in the customary way in righteousness  
and the covenant was that they would select twelve men  
who would constitute a council  
and this council would in later times be greatly enlarged  
to become known as the Sanhedrin by the temple religion  
and in this way Moses was replaced in his duties over the people  
and you will see that this establishment of twelve men  
would carry over into the other two flames

87 And the people continued to complain about Moses saying  
that it was not fair that their judges should only be those  
who looked with favor on the ways of the Covenant of Abraham  
and Moses cried out to the Lord to ask for some relief  
from the persecutions  
and the Lord said  
*Assemble the same group of men and I will put my Spirit upon them  
that I have covered you with*  
*And they will be responsible to lead the people  
according to my word to them as it has been with you*  
and Moses did so  
and it could be seen that it was important  
for only those who affirmed the Covenant of Abraham  
to be the ones who were called to do it

for the Lord could not have put His Spirit upon the others  
in the same degree<sup>135</sup>

88 And it came to pass in those days  
that it became apparent that the people had overstayed their welcome  
with the Midianites who had so graciously given up their homes  
and dwelling places for them  
and there were too many Israelites for the desert land to support  
and the pressure began to grow in their families  
and something had to be done

89 And during this time every family had a tabernacle  
and the people shared them with others  
and there was also a tabernacle  
that Moses had made for the whole congregation  
and it was without the camp for privacy  
and it was a little ways over a hill where it could not be seen  
and this tabernacle held the Ark of the Covenant  
and anyone could use their tabernacle as a family  
to prepare to take the Covenant  
or when they had a special need and they sought the Lord  
but the tabernacle of the congregation  
was only to be used in behalf of all the congregation  
and Moses was looked to for guidance every time it was used  
and most of the time he presided there

90 And like all the others  
Aaron had his own tabernacle for his family  
and he envied to use the one that was for all the people  
for he did not give up his desire to be a man in the Holy Order  
and in this thing he went directly against the Covenant Tablet  
as the tablet was written  
for the Lord said that this order does not come by the will of man  
and he went against the words of his father Jacob  
to the offspring of Levi

91 And many people urged him to act in this manner  
and to follow this path in order to find dominance over their fellows  
and they were rebellious  
and this was about at the end of their second year at Sinai

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<sup>135</sup> At this time, Moses left Sinai and returned to Kadesh Barnea to live with his family.

92 And it came to pass that near the beginning of that next year  
Aaron and his sons began to use  
the tabernacle of the congregation  
and his sons had just gone through a twenty-eight day purification  
in their family's tabernacle  
to be consecrated as priests  
and they had been ordained the day before when they first came  
to use the tabernacle of the congregation<sup>136</sup>

93 And it came to pass that on a clear spring day  
Moses received word of what was going to transpire  
at the tabernacle of the congregation  
and it was also a Sabbath day when he arrived  
and I am sure Aaron intended to use a Sabbath for his purposes

94 And Moses went out to see what Aaron would do  
and he beheld that Aaron had corrupted the tabernacle  
by building an altar of sacrifice and burnt offerings  
and when I saw this  
my mind immediately recalled what Jeremiah wrote  
and he said *Thus saith the LORD of hosts the God of Israel*  
*Scatter your burnt offerings unto your sacrifices*  
*and eat flesh*  
*For I spake not unto your fathers nor commanded them in the day*  
*that I brought them out of the land of Egypt*  
*concerning burnt offerings or sacrifices*  
*But this thing commanded I them sayin,*  
*Obey my voice and I will be your God*  
*and ye shall be my people*  
*And walk ye in all the ways that I have commanded you*  
*that it may be well unto you*<sup>137</sup>

95 And so it can be seen that Aaron established the tabernacle altar  
to be used like all the heathen nations use altars  
and this act prepared the way that in the future

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<sup>136</sup> See Abingdon's Commentary, 1929, p. 285 and read also Exodus 6:23.

<sup>137</sup> For my substitution of the word "put" in verse 21, see Strong's #5595 for the real meaning of the word "put." Strong's #5595, *sawfaw*, "to scatter, remove, ruin." The word "put" in the Bible is translated from 51 words by my count. And the word "put" is used in the bible some 880 times. In this verse Jeremiah 7:21, it is the only time #5595 is used to mean "put." This indicates that there has been an effort to obscure Jeremiah's real meaning.

the tabernacle could be easily substituted  
for a tabernacle of Moloch<sup>138</sup>

96 And Moses established the tabernacle  
to be in the likeness of a shepherds hut<sup>139</sup>  
and there was only an altar of incense  
and a table for the bread of the presence  
and a menorah so people could light the seven candles  
to seven themselves with the Covenant

97 And it came to pass that Moses arrived quietly  
and he watched from a ways off to see what Aaron would do  
and Moses heard the prayers and incantations of Aaron  
and he plainly heard that the intentions of Aaron in his sacrifices  
were to replace the Covenant of Abraham  
and give rise to an expression of the religions of the nations  
and he did this to please those who would be a nation  
like all the other nations  
and to make a way that would be more suitable for them  
to become a strong nation  
with dominance over other nations  
and his supporters were urging him on in this pursuit

98 And they were gathered around  
to see both Aaron and his sons perform this  
and they intended to protect Aaron  
should Moses and his supporters come upon them  
and Aaron put a strange fire upon the altar he had made  
and it was one not seen in the encampment  
since the beginning of their departure from Egypt  
and he used wood which Anokeesed had asked Abraham not to use

99 And Aaron had not repented  
to let go of his desires that his family through his sons  
would have perpetual priesthood in the Holy Order  
going down from the oldest to the youngest

100 And it happened just a few moments after Moses arrived  
that a stone on the altar of Aaron burst asunder loudly  
and pieces of the rock struck both Nadab and Abihu

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<sup>138</sup> Read Acts 7:42-47

<sup>139</sup> Strong's #4908, "a shepherds hut."

and killed them both instantly  
and all the congregation present was aghast and stood still<sup>140</sup>

101 And Moses stepped forward and commanded Aaron  
and he said

*If you are going to do as the nations do  
then you must continue in what you are doing  
Do not stop and take time to tend to your slain sons lest you die*

102 And relatives who supported Aaron  
took the dead bodies out away from the altar  
and Aaron had to continue what he was doing  
and Aaron was dumbfounded  
and did not know what to do or say before all the people  
and a crowd had gathered  
at the sound of the loud explosion of the bursting stone  
and Moses stood by listening  
and he stood still and was seen now to be one of great authority  
and he insisted Aaron continue in full view of all the people

103 And many strong men were there  
and they stood by Moses to support him  
and in this moment Moses knew what to do  
and he acted decisively in behalf of Anokeesed  
because he knew that all that Anokeesed desired for His people Israel  
was come under dire threat of being destroyed  
by these acts of Aaron  
and the covenant and the mission of Israel as a people  
to be emissaries of lovingkindness to the nations  
hung in the balance

104 And the attendants of Aaron fled from before him  
and only Aaron and Eleazar remained  
and Eleazar did not know what to do  
but he was compelled to act in his role  
in the absence of his two brothers

105 And I saw Moses do an extraordinary thing  
for he commanded Aaron and Eleazar to eat the meat from off the altar  
that was burnt by the fire that killed the two men  
and Aaron and Eleazar did so before all the congregation

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<sup>140</sup> Read Leviticus 10.

- 106 And everyone knew well that this act  
was a powerful element of righteousness to see that  
Aaron and Eleazar could never again officiate  
before an altar of the people during all the remainder of their lives  
and a shudder went through the people as they witnessed these things  
and the surety of this act by Moses could not be undone  
and if you look you will see that King Josiah did much the same thing  
when he burnt the bones of the of the ancestors  
of the wayward in Israel upon their altars  
and in this way he caused them to abandon their altars altogether<sup>141</sup>
- 107 And upon seeing this profound act  
the entire camp fell into an uproar  
and Moses had to be escorted away to safety  
and the people each one began to dispute with their neighbor  
and in the days that followed the people  
moved their tents and dwellings to show which side they were on  
and the whole camp was divided<sup>142</sup>
- 108 And the supporters of Aaron were camped over against Sinai  
and the supporters of Moses were camped  
at the tabernacle of the congregation to protect it  
and to dismantle the altar of Aaron  
but the tabernacle could never be used again  
and they had to make a new one  
because it was now corrupted with the spirit of death
- 109 And Moses was distraught  
and at this time his family was at Kadesh Barnea  
and Moses did not want to leave the people  
for the whole camp was in mourning for seven days  
and the people of the Covenant prayed earnest prayers  
for the family and people of Aaron  
and compassion flowed out of the Law of Jeshurun

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<sup>141</sup> 2 Kings 23:10, 16 & 20

<sup>142</sup> It may be of particular interest to someone that when the Israelites emerged from crossing the sea, that Hammurabi had securely put in place 12 curses aimed specifically at each of the 12 waymarks of the Law of Jeshurun (see *The Babylonian Laws*, vol. 2, pp. 95-107, by Driver and Miles). And they were directed at national leaders. This reflects heavily on the permanent division of Israel that has engulfed the ensuing millennia.

and Moses dared not go out for water himself  
nor go out alone away from the camp by the tabernacle

110 But one day  
the people of Aaron had been watching  
for their chance to catch Moses  
and they came upon Moses when he was by himself  
and they rushed at him  
and began to throw rocks at him  
and to chase him  
and I see Moses running as fast as he can  
and he took off his outer garment  
that came almost to the ground  
and he put it over his arm  
and he is running for his life

111 And as I beheld this awful moment  
I was afraid that if Moses fell down  
the people would kill him  
and when looking with Urim  
my whole soul is caught up in what I see  
and I said a prayer in my mind  
and I said *Oh Lord please don't let him fall down*  
and who knows  
maybe my prayers were there with him when it happened  
and Moses was very fast  
and he escaped them over toward Kadesh Barnea

112 And I saw that he was hit a few times  
and I thought upon his bruises  
and I wept before the scribes because I love Moses  
and as I see Moses running  
I began to realize that he was injured  
and he has forty miles to go to reach his place of safety  
and two young men heard the shouts  
and they followed along and helped him  
and Moses rested and went home to the oasis to find his wife

113 And they had to tend to his injuries on the way home  
and when they arrived there  
Zipporah and her sisters tended to his injuries  
and they knew which healing herbs to bind to his wounds

and when they were done  
they left him to rest and sleep

114 And Reuel posted watchmen to stand  
to see if any would come to hurt Moses further  
or bring contention to their settlement  
and Reuel prayed fervent prayers over Moses  
like a father would

115 And it came to pass that Moses awoke in the night  
and he was alone  
and he was very sorrowful  
and he had compassion on Anokeesed  
because all that was ever on his heart  
during the exodus from Egypt  
was motivated with the hope  
that Anokeesed would obtain the desires of His heart  
to have Israel become a holy nation at long last

116 And Moses said *Oh Lord*  
*is all we have done now going to come to nothing*  
and I saw Moses rock back and forth on his knees in his grieving  
and in the morning those who attended to Moses  
reported to Eliezer that his father would not eat  
for he was mourning greatly  
and they heard him say *All is lost oh Lord*

117 And Eliezer loved his father dearly  
and their souls were joined together  
and in his heart he wished that they had tried to stone him  
instead of his father  
and he gently touched his father on his shoulder and said  
*Father all is not lost*  
and Moses raised up to look at him and Eliezer said  
*Father I covenant with you here and now*  
*that during all my days I will always keep the Law*  
*and walk every step on the pathway back to Eden*  
*And no matter what comes I will not turn aside*  
*But I will be ever faithful to Anokeesed*  
*And father*  
*many people are even now flowing into this encampment*  
*to be with you*  
and Moses did not respond

- 118 And he said again *Father*  
    *a multitude that left Sinai to be with you*  
        *are gathered outside to demonstrate their determination*  
        *to walk in The Way of the Law*  
    *And they all love Abraham*  
    and Moses arose and went haltingly out to see  
    and he beheld the people  
    and the people rejoiced to see him  
        and that he was going to be alright
- 119 And at this same time  
    all those at Sinai who supported Moses  
        left to go to Kadesh Barnea  
    and the others at Sinai were leaving also  
    and they started northward  
        intending to go to a mountain named Hor  
    and the group following Aaron had not gone far  
        when Sinai erupted and blew to pieces
- 120 And Aaron and his sister were among the last to leave  
    and they were compelled to hasten  
        because the mountain was shaking all over  
    and they were frightened at the shaking of the earth  
    and they were yet too close to the mountain to be safe  
        when it burst forth  
    and Miriam was killed  
    and I saw that she was mostly buried by what fell from the sky  
    and Aaron was severely injured  
    and it seemed he had no use of his legs  
        and I saw them carrying him
- 121 And the sky was dark as if it was night  
    with dust and dirt  
        and smoke and rocks  
        and clouds of steam billowing out of the earth  
    and all of that rose up to fill the lofty places to block out the sun  
    and some who perished were never found again  
    but they found Miriam  
        and they brought her back to Kadesh Barnea  
    and those who brought her began to repent earnestly  
        and they then stayed with Moses

- 122 And Moses loved his sister  
 and those who brought her  
     gave Moses an account of all that had happened  
     and of the mountain bursting in great fury  
 and some who were thought to be lost were later found
- 123 And Moses mourned for his sister  
 and they buried her in Kadesh Barnea  
 and her family was not there to be with her
- 124 And in the ensuing days when the air settled  
     Sinai was no more  
 and the Lord said to me  
     *Anokeesed has taken Sinai unto Himself*  
     *so that no man can desecrate her forevermore*
- 125 And every place where Moses walked on Sinai  
     is gone from the earth  
 and I beheld with Urim a vast circle  
     of the remaining rim of the bottom edge of the mountain  
 and the entire mountain was taken  
 and the Midianites who so graciously gave room for the Hebrews  
     and vacated their homes and land for them  
     so they could use the mountain to make their Covenant  
     with Anokeesed  
     had no more place there  
 and they had no home to come back to  
 and there was no more *stream* running down  
     which gave the mountain its name of **Jabal**
- 126 And after those days  
 the Hebrews named Sinai **Mount Horeb** <sup>143</sup>  
     because it is now the *mountain of destruction*  
 and the Midianites named it **Beer Risisim** which means  
     *the inhabitants of the pit blew the mountain to pieces*
- 127 And I might add that it seemed to me  
     that the mountain did not erupt like I would think of a volcano  
 but it seemed to me when viewing these things  
     that it was a steam explosion  
 and there was fire and smoke

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<sup>143</sup> See Strong's #2722, "desolation".

but it did not seem to act the same way  
and I saw that the mountain was covered with big trees  
indicating water

128 And so the mountain was only named Sinai  
for about three years  
and it is a mountain that was  
and now is not  
and it has four names  
and with the complete destruction of Sinai  
the news of it traveled far and wide  
and people came to look at the remains of it  
and it had always been the largest thing on the horizon  
for miles around in every direction  
and now it is gone



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 10

Israel disperses into two directions. Eliezer and Joshua take their people home to Shiloh. The followers of Aaron wander in the wilderness for forty years and learn to worship Baal and Ashtoreth. The name of Anokeesed is defiled. Instructions for how evil corrupted the Holy Name followed by the Lord's instructions for how to repair and elevate once again the Holy Name.

- 1 And it came to pass that I began to witness  
the permanent separation of Israel into the two groups  
one with Eleazar son of Aaron  
and the other with Eliezer son of Moses<sup>144</sup>  
and both groups could not stay where they had been  
for the land could not support them  
and one group went to Mount Hor and the other to Kadesh Barnea
- 2 And both groups decided to send some men  
to scout out the land of Canaan to see if they could go there  
because Kadesh Barnea could not support so many people  
and the mountain was no more  
and the two groups could not live together
- 3 Now Moses had sent the Ark back  
to be in the care of Reuel  
before the destruction of the mountain  
and the Tablet of Gabriel and the Urim  
had never left Kadesh Barnea  
and this was because some of the people were disrespectful at Sinai  
and the Hebrew treasure was too important to risk with them  
and too holy to be subjected to any disputes  
like those of the heathen nations
- 4 And those who disputed with Moses  
viewed their pathway to their future after they left Egypt  
as being one outside the Covenant of Abraham  
and diverse from the gentle tenets of the Law of Jeshurun

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<sup>144</sup> The Lord sees both men to have the same name, and He pronounced them the same way. One left a legacy for Anokeesed and walked peaceably in the Lord, had no slaves, and followed the Law of Jeshurun. The other left a legacy of war, slavery, taking things by force, and kept a blasphemous law. Eliezer, son of Moses, has an additional letter **yod** in his name, which indicates worship and the right hand of lovingkindness.

and they only thought of taking what they wanted  
by force of arms  
and by the oppression of any enemy that might threaten them

5 And at this early time they had no weapons  
and they did not have the means or skills  
to organize themselves to be an army  
and so the scouts they sent out to assess the land of Canaan  
had eyes to only look at the prospect  
of overcoming the people there by force

6 And those sent out to spy upon the Land of Canaan  
by the supporters of Aaron  
came back and reported that all the people of Canaan  
were well armed  
and big and strong  
and that their dwelling places were well fortified  
and they said  
*We cannot go into their lands  
because the people are like giants before us*

7 And it came to pass that Eliezer son of Moses  
also sent out men to inspect the Land of Canaan  
to see if they might proceed to go there  
and these men had an altogether different view of their mission  
and their character was such that they behaved like Abraham  
to walk gently and peaceably upon the land  
and this was because they worshipped a God of lovingkindness

8 And they had an eye to consider finding the conditions  
that would be well suited for them  
to fulfill their mission as Israelites to become a holy nation  
and when they journeyed there  
they spoke with the local people with respect  
and were careful to listen to them  
and they were received with hospitality

9 And they saw the goodness of the land  
and the places of pleasant living  
with the earth there producing plenty for the people  
and upon their return they reported  
that it would be good to go there

and that it would be for them  
a land flowing with milk and honey

10 And it came to pass in Kadesh Barnea  
that Eliezer and all the Hebrews and some of the Midianites  
who had come there to make room for the Hebrews at Sinai  
and who had entered into the Covenant  
prepared to go together with them into the land of Canaan

11 And they had prayers before they left  
and Reuel presided there as the elder of the people  
and all could sense that Anokeesed would go with them  
to guide them in The Way

12 And the men who had scouted out the land went before them  
and sought approval for their people to cross over the land  
and the people saw that they had no weapons  
and were not even rowdy  
though at times they had little to eat  
and in this way the children of Israel returned home with dignity  
being of an upright spirit having overcome all obstacles  
and the children of a tender Father were come home at long last  
to live in His arms

13 And the scouts would ask the advice of the local elders  
so they could know  
how to not disturb them along the way

14 And it came to pass that they arrived at Bethel  
and Eliezer rehearsed to the people there  
all that his father had recounted to him  
as to what Jacob had done there  
and all the people revered Bethel  
and they camped there for some days  
and the altar was still there  
and I thought to myself what the earth and the rocks there  
must have felt to once again feel the feet  
of the children of Jacob  
and how delighted they must have been to see  
that the mission of Israel  
to be an emissary of lovingkindness to the world  
was already being realized with Hebrews  
and Midianites

and Egyptians  
and the people of Ahah  
all coming there together  
the Star of Elda was certainly shining on the company of Israelites  
in those moments at the ancient altar of Jacob

15 And after they passed Bethel  
they met with the elders of the settlements round about  
to seek their favor in finding a place to live and build houses

16 And the elders met together  
and they considered all things carefully  
and they said  
*There is a place that nobody has claimed  
And it has been reserved since early days  
And it has been designated to remain as a place  
for those whose it is until they come  
And we call it **Shiloh**  
and the name Shiloh means just that<sup>145</sup>  
and all witnessed  
that the Lord had prepared The Way before them*

17 And it came to pass that all the people with Eliezer settled there  
and in the regions surrounding Shiloh  
and when other old order Midianites heard the news  
that the mountain was no more  
they sent people to look at Sinai  
and from there they went to see Reuel  
and Moses had remained behind there with his family

18 And Moses and Reuel recounted for them  
all that transpired at Sinai  
and they stayed at Kadesh Barnea for several days  
to help with the gardens and the labor  
to help set the oasis in order once again  
and they found out about the settlement at Shiloh  
and in time many of them went from Engedi  
and Beersheba and other places  
and they made their way to Shiloh

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<sup>145</sup> "For those whose it is".

- 19 And these people entered into the Covenant at Shiloh  
with their Hebrew brethren  
and they were zealous for the Law of Jeshurun  
and they rejoiced at the news of Shabuwa  
and all these at Shiloh became known as the original Samaritans
- 20 And the name **Samaria** means  
a place where the Law *is protected and attended to*  
*kept and honored* to this day <sup>146</sup>  
and the people there have been looked upon  
as outsiders ever since  
and they professed a God of lovingkindness  
and they became a very circumspect and faithful people
- 21 And it came to pass that Eleazar of Aaron  
found himself in a hard place because his brothers  
who had been consecrated to be priests after the Levitical order  
were unexpectedly killed doing mischief at the tabernacle  
and immediately Eleazar was expected to fill that role  
not having been called by God  
but falling to the role of priest by way of lineage
- 22 And he was completely unprepared  
and his father was injured and not able to be with him  
or travel with the people  
and Eleazar had no authority to intervene with his agency  
because the Holy Order was not following with his people  
by decree of Anokeesed  
as it was written on the Covenant Tablet  
that Moses wrote the second time  
and this was because Anokeesed said  
that they vexed the Spirit of God
- 23 And Isaiah reported<sup>147</sup> that at this time in the pathway of Israel  
the Israelites under Eleazar rebelled  
and vexed his Holy Spirit  
therefore God was turned to be their enemy  
and He fought against them  
and then He remembered days of old  
of Moses and his people saying

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<sup>146</sup> See Strong's #8111 and #8104

<sup>147</sup> Isaiah 63:10

*Where is He that brought them up out of the sea  
with the shepherd of His flock<sup>148</sup>  
And where is He that put His Holy Spirit within him*  
and Isaiah said this because they had cast Moses out  
and rejected the God of Abraham

24 And the people under Eleazar were left to their fate  
and their fate was to fall under the curses brought to them  
by their worship of gods like Ashtoreth  
and they worshipped the gods of their choosing  
and thereby found trouble  
and subjugation  
and exile

25 And because of this Eleazar had no way to know  
how to work the element of righteousness  
in behalf of his people  
and his people were unruly and did not respect him  
and they were destined to wander in the wilderness  
for forty years without A Way  
and they continued to do so  
until those who were openly rebellious  
against the Covenant of Abraham  
had all passed away

26 And during those travels all those years  
they were looked upon as a band of marauders  
and the people of the land armed themselves against them  
when they received word  
that they had come near their lands and settlements  
and when I beheld this with Urim my heart was broken  
and I wept before the scribes  
and I said *Oh Lord I see a very great tragedy  
because I see and understand that their oral traditions  
that came down through the people of Eleazar over time  
began to be found in written language*  
and the written language was thought to be seen as authoritative  
and for many to be unerring

27 And the written word described  
and cast our gentle Father Anokeesed

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<sup>148</sup> | Corinthians 10:1-4 and Isaiah 63:7-12.

as a warlike god who would help them kill their enemies  
and as one who would kill His own people  
    who were called by His name  
    for disobedience  
does any father kill his children when they disobey him  
did Jacob kill Levi and Simeon  
or was he willing to include them  
    to participate in the most sacred ceremony of his life  
    when the Law was put into all creation

- 28 And all kinds of terrible atrocities  
    and terrible acts of wanton cruelty  
        have been attributed to Anokeesed  
and He is our gentle and loving One  
    who has the name **Anokeesed**  
and He is the great *I Am Lovingkindness*
- 29 And my spirit shrunk back at the understanding  
    of the enormity of this tragedy because it extends much further  
        than just impacting the lives of those wandering  
        in the wilderness those forty years in that day  
because now for thousands of years  
    untold millions of people  
        have viewed Anokeesed in those blasphemous terms  
and crimes too horrific to even think about  
    have been done in His name  
    and are attributed to Anokeesed
- 30 And I thought *Oh Lord*  
    *how could this great calamity have taken place*  
*What forces brought this about*  
    *seeing Jacob was bequeathed the Star of Elda*  
    *so that the people of Israel could be his emissaries*  
    *of lovingkindness to the world*  
    *insomuch that all people could feel drawn*  
    *to their Father's love*  
*And thus they could come to a knowledge of a God who is love*  
*And by their kinship with Him*  
    *they could come to a full expression*  
    *of their gifts of life that He has given them*  
*And He has provided a sure pathway back to Eden*

*For any who choose to walk thereon  
can be redeemed back into His presence  
to eternally live in the arms of His rich embrace*

31 And I cried aloud and said  
*Oh Lord how can this be undone  
and how can Your holy name be restored before the world  
to be one of honor again*  
and I was seized with a strong spirit of determination  
and I said to the Lord  
*If You will oh Lord  
use us for that purpose*

32 And the Lord immediately answered my cry  
and my question of how could such a thing come about  
that polluted His holy name in such unthinkable ways

33 And a vision came up in the Urim before my eyes  
and I am walking over a smooth grassy place  
and as I am walking  
the ground is thin beneath me  
and it breaks away under my weight  
and crumbles away down into the earth  
and an opening was there

34 And I did not have the sensation of falling  
but I found myself down in the earth  
and I was in Shakath  
but I had no fear  
and I saw stretching out before me  
**seven sets of people** close by  
and extending out and away for some distance  
and I saw them silhouetted against the light behind them  
and there were two people in each set  
and I could see that they were busy  
and I could see their arms moving  
and I knew they were gesturing with their speech

35 And the presence of the Lord is strong with me  
as I cast my eyes about to see what this might mean  
and the Lord said *I have brought you here into Shakath  
where evil plans originate so I can teach you  
both how the name of Anokeesed has been desecrated*

*and also to teach you how the name of Anokeesed  
can come again to be known in all its goodness  
and purity  
and holiness*

36 And the Lord said

*I will show you how you can repair my sacred name*  
and I looked where He was pointing  
and I looked and considered the **first set**  
and it was the farthest away from me at the other end of the line  
and I see that it is **Melchizedek**  
and **Melchireša** who is Asael  
and Asael is conducting a ferocious war against Melchizedek  
because he is establishing Shabuwa  
and he is angry because women are being added to the Holy Order  
in a protective role using the angels of the Fourth Station

37 And Asael does not recognize

that it is Motsah the Lamb at the altar  
who is establishing the Order of Zedeqetelebab<sup>149</sup>  
and Asael hates women  
and his hatred is intense because women join things together  
in bonds of rich affection  
and Asael can only prosper when there is division and alienation  
and he has sent a spy to watch the establishment of Shabuwa

38 And his intention is to corrupt the Holy Order with self-glory

and the longing for high status  
and with the authority to command others  
and to stand in the place of God themselves  
to bring wickedness  
and oppression in the name of Anokeesed  
and Asael is gesturing wildly in his anger  
as he stands before Melchizedek

39 And I see that in the **second set** is one called **Nahor**

who is the father of Terah  
and the other is **Haylek**  
who is the father of Idah

40 And Nahor is conducting a war of cruelty

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<sup>149</sup> See Melchizedek 12:103-118

against the Tablet of Gabriel  
and he will stop at nothing to achieve the destruction  
of the holy pathway back to Eden

41 And Nahor is paying careful heed  
to the voices of instructions to him arising out of Shakath  
and those prominent in Shakath desire  
to own all the souls of mankind to destroy them  
leaving Anokeesed no children  
because they envy and hate all the images of God

42 And the kind of dominance they desire there  
is that they may subjugate the purposes of all His creations  
to make all things in creation to do their will  
and to provide for their grandeur  
and preeminence  
and control

43 And their intention is for themselves  
to become the objects of creation  
and to commandeer all the forces of darkness to obey them  
and to uphold them in all their evil ways

44 And I see Nahor attending the Day of Instruction  
on Mount Pethak on the day Shabuwa is established  
so he can ascertain for Shakath how they may destroy the Law

45 And while he mingled with the people  
he found out that a tablet was used by Noah  
to bring about the Flood  
and the intention of Nahor was to find out  
if any tablets are to be found  
that can inhibit their course of dominance  
and word was sent out to all the minions of Shakath  
to find the Tablet of the Law to destroy it  
before it could be put into effect  
and pass on to future generations

46 And I continued to look and I saw the **third set**  
and shockingly it is a man and his wife  
and it is **Idah** and **Terah**  
and Terah is guided by the dark forces arising out of Shakath  
and there has been a strong effort to corrupt this marriage

from its inception  
but Idah has perservered in her holiness of heart  
with her private connection to Anokeesed

47 And such forces hate the sanctity of marriage  
because out of that holy virtue  
strong opponents of their evil ways have arisen  
with great success  
and it was the sanctity of marriage that caused  
the creations of God to view that the images of God  
would be viewed as the reason for creation  
or that is to say that mankind are the objects of creation

48 And it was the sanctity of marriage  
that made Ma'een impenetrable for all the works of darkness  
to be kept at bay insomuch that all the people there  
returned to Eden uninhibited

49 And it is the sanctity of marriage  
that keeps the appeal of fornication from being acted upon  
and it safeguards the families of mankind  
from accumulating a sense of guilt and shame  
for children can learn from both parents  
the skills meant to undergird holiness

50 And Shakath saw to it  
that Terah had the help and support he needed  
to make the destruction of the sanctity of marriage  
his central effect upon the world  
first in his own life  
and then in the lives of others  
and by the time he left this life and in spite of all their efforts  
it was one woman who they had thought they had destroyed  
who relentlessly and selflessly persevered  
to save the Tablet of Gabriel  
even in the midst of a corrupt marriage

51 And Terah killed to obtain his goals  
and did all he could do to no effect  
and the Tablet of the Law was hidden in his own house by his wife  
and Terah left this earth never knowing  
that he dwelt with the tablet  
but still could not discover it to destroy it

- 52 And looking down the line I considered the **fourth set**  
who is **Jacob** and **Laban**  
and those in Shakath were able to observe  
and spy on the Coming of Age ceremony of Jacob and Esau  
because of the discord in the family  
over the physical impairment of Jacob  
with regards to their blessing
- 53 And by this entry point they heard the blessings of Jacob  
by both his grandfather and his mother  
and it frightened all those in Shakath  
because they saw his blessings to indicate  
that Jacob would do mighty works  
that would empower their enemies who are the Eerkodeshiy
- 54 And worse than that  
the Eerkodeshiy would be summoned  
to protect the light emitted from the Star of Elda  
and while they did not know what the Star was  
they knew that it came from the personal abode of Anokeesed  
whose Presence banished them into the place  
where evil is cast off
- 55 And they considered that what Jacob could accomplish  
would make their Day of Recompense a surety  
and in all the ages of the earth  
anyone who contributes to that eventuality  
is considered their lethal enemy
- 56 And they solicited whoever they could to come to their aid  
to rob Jacob of his sanctity of marriage  
and they put their hopes in their skills at temptations for Jacob  
but the righteousness of his blessings  
undergirded his strength to withstand temptation  
so that his lack of the sanctity of marriage did not come by lust
- 57 And his repentance was his salvation  
and his love for Anokeesed  
and allegiance to his forefathers could not be crowded in upon  
by all the tactics of evil  
and the limitation of his physical infirmities melted away  
in the light that shown from his spiritual strength

- 58 And now I came to the **fifth set**  
and it was **Joseph** and **Levi**  
and after the dynamic failures  
that the hosts of Shaketh experienced with Jacob  
they turned in their evil plans and decided on a new course
- 59 And they decided that Asael himself  
would oversee the battle over Joseph  
and the cunning of Asael and his long experience  
made him very powerful and a capable enemy  
of a long term war against the mission of the people of Israel  
which mission was strengthened by Joseph  
and would be lived out by his offspring for untold generations
- 60 And it was decided that the war now with Joseph  
would turn to the temporal accumulation of wealth  
and the corresponding satisfaction of possessions
- 61 And they would add to this the pursuit of dominance over your fellows  
and extend that dominance to move to include  
dominance over all the peoples of the earth  
even in their nations<sup>150</sup>
- 62 And so they were delighted when the repentance of Jacob  
resulted in the perceived loss of inheritance  
for some of his children  
and their hosts recounted their successes and losses at Radaff<sup>cf151</sup>  
and they consulted together for ways of magnifying their effects  
using these tactics
- 63 And Asael also taught war  
and the beautification of women  
so his plan with Joseph and Levi was to set firmly in place  
in the heart and life of Levi  
the opposite of the Covenant of his grandfather Abraham
- 64 And the hosts of darkness  
put into effect the circumstances with the murder of Shechem  
by Levi and Simeon

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<sup>150</sup> The origin of racial elitism.

<sup>151</sup> See Melchizedek 5:42-53. Radaff was the first place where people were seen to own land.

that all of the family of Jacob would be removed  
 from their place as a people in disgrace  
 and they hoped Joseph would be destroyed  
 all because of a strong desire for their teachings  
 of taking what they want by force of arms  
 and measuring the worth of your soul  
 by your position of preeminence  
 and value of your possessions

65 And it can be seen that this tactic has been effective  
 in all that has befallen Israel clear to this day  
 and it was that which caused the great division in Israel  
 that we have seen

66 And the Lord accompanied me to view the **sixth set**  
 and it was **Moses and Aaron**  
 and as you know those who inhabit Shakath became angry  
 at the prospect of Shabuwa because they see that joining  
 to be a confederation of their enemies  
 come together to cooperate together against them

67 But they are terrified of the pathway back to Eden  
 which the Law of Jeshurun represents to them  
 because when applied to the lives of people  
 they have no defense against it  
 and they learned this when contemplating their massive failures  
 in all their efforts against Ma'een

68 And so our heroic father Jacob forewarned his children  
 that the characteristics of the personalities of Simeon and Levi  
 if allowed to have influence over Israel  
 especially at the time of the exodus  
 would carry forward  
 into the culture and religion of Israel  
 to influence for anger and cruelty  
 and he wisely said they were to have no place of influence  
 either in their assemblies or in their councils  
 and he cursed their anger and their cruelty<sup>152</sup>

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<sup>152</sup> You will see that this prohibition was taken very seriously by the Essenes. See *The Dead Sea Scrolls: A New Translation*, by Wise, Abegg, and Cook. 4Q266 Fragment 2 says, "Any of the Aaronites who is captured by the Gentiles may not come to profane the temple in their impurity. He may not approach the worship."

69 And we have seen that the people of Israel during the exodus  
were indeed influenced by these two means<sup>153</sup>  
to either hate the Covenant of Abraham  
or to embrace it  
and the Covenant with Abraham came about specifically  
because Anokeesed wanted the traits in his personality  
to be the foundation upon which the character of a holy nation  
would be formed

70 And I asked why did not the Lord use  
the character of some other notable person  
who believed in and honored Anokeesed  
and have them do it  
and it is because the Lord knew where the holy nation  
would live out its mission  
and He considered the conditions of the world in that place  
and no other person had the religious  
or social  
or moral  
or righteous traits  
that would better support their mission as a people  
as they stand before Anokeesed than Abraham

71 And the world's concept of God Himself would emerge  
out of the process of becoming a holy nation by force  
and that is because the entire focus of those forces in Shakath  
was to this end  
and it can be seen that the leadership of a Levite  
competing with the leadership of an Ephriamite  
produced those very successes for them

72 And the written record of the oral tradition is silent  
on the cause of why the children of Israel  
went to sojourn in Egypt in the first place  
but now we know that it was because the children of Jacob  
for various reasons rebelled against their father  
in ways that point directly to the qualities of character  
he inherited from his father Abraham

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He may not go within the curtain or eat the holy food." And in *The Dead Sea Scrolls Uncovered*, by Eisenman and Wise, p. 204, 4Q251 Fragment 3 says, "A man from the seed of Aaron will not sprinkle the waters of impurity on the Sabbath day."

<sup>153</sup> Assemblies and councils.

and that conflict carried on to produce tragic consequences  
all of which witness to the success of the plays of Shakath

73 And finally the last and **seventh set**  
who are **Eliezer** son of Moses  
and **Eleazar** son of Aaron  
and when the forces of evil saw that Eliezer  
would succeed with half of the Israelites  
and would begin to show success in their mission  
to be emissaries of lovingkindness to the world  
as shown forth by the many peoples  
who entered into the Covenant with them  
they adopted new plans  
and that was to make way for an imposed Torah to come forth  
from the oral traditions arising out of the influence  
of the assemblies and councils of the Levites  
who learned their ways at Beth Peor

74 And this is known to cause one group to come home  
to **the place whose it is**  
being thus prepared before them by the loving hand of Anokeesed  
and the other wandering in the waste howling wilderness<sup>154</sup>  
being lost without a way and alien to the earth  
with a vision for a people that could only lead them  
into captivity and exile

75 And their firm plan has been to subvert and destroy  
the oral traditions of the people of Eliezer and his father Moses  
so that there would not be a written record of the Torah  
that expressed the God of Abraham  
and Isaac  
and Jacob  
and woe is me  
for we can see how well they have succeeded<sup>155</sup>

76 And there would come to be prominent  
a hard and cruel law of the heathen nations

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<sup>154</sup> Deuteronomy 32:10

<sup>155</sup> In many places the scrolls indicate a change in the Law and sometimes refer to it as a second law. See *The Dead Sea Scrolls Uncovered*, by Eisenman and Wise, p. 61, Fragment 6. More references also in the Damascus Document (CD), which was the Essene's Community Rule.

instead of the Law found on the Tablet of Gabriel  
and their intent has been  
that if they could not find the Tablet of Gabriel to destroy it  
then they could at least destroy its message  
and the forty laws written upon it  
and replace it with a law of their own

77 And it came to pass that after seeing  
and being instructed concerning the evil plans  
which these seven sets of people from Shakath represented  
the Lord said to me  
*Now you know the pattern and the process evil has used  
to corrupt the holy name of Anokeesed  
and how they have hidden the true character of our Father  
And now I will instruct you in how you can undo  
the tragic degradation of His name*

78 *And His name will be revered again  
And it will become known rightly once again in these last days  
by the success of the mission and vision of latter day Israel  
if they will minister in such a way  
to reverse this evil plan and process  
by allowing the good person in each of these seven sets  
to define the pathway back for the people to know me*

79 *So start with the set closest to you  
which is the two Eliezers  
And formulate ministry in a pattern going back  
to encompass the Holy Order of Melchizedek*

80 *And this ministry will reveal how my people Israel  
may become effective as my emissaries of lovingkindness  
to the world  
And this can bring Zion and the Great Gathering  
because I have bequeathed the Star of Elda upon Jacob  
which is the Urim of the Presence  
And all other Urim ever to be upon the earth  
are first intended to bring light to support Israel*

81 And it came to pass that I went before the Lord  
and I asked Him to show me what the ministry would be like  
for Israel to do what He had said  
and for them to apply ministry to the seven sets of the righteous

moving back from the seventh with Eliezer and Eleazar  
and moving to Melchizedek and Melchireša  
in order to restore honor upon His Father's name  
and I was astonished at how profound it can be known  
and yet so simple

82 And the Lord said

*The plans that evil has carried out  
have been to destroy the honor of the name of my Father  
And they have come to cause many of His loved ones  
to be strangers to Him  
And their evil is complicated and many faceted*

83 But the ministry that will restore honor to His name is plain

*And it is simple to understand and can be easily stated  
And such ministry readily lends itself  
to intimate guidance to all who set their hands to accomplish it  
being led by my Spirit  
And the ministry must be crafted and expressed  
by the guidance of the Holy Spirit in **rich compassion** always*

84 And such ministry may not always come

*in the sequence as shown by evil  
But the process is a natural one  
And I am ready to lead my people  
and provide all the resources of heaven in their behalf  
And you will see how cunning are the plans  
that those of Shakath have laid  
in their war against my Father and His holy name*

85 And starting with the **seventh** set and moving back to the first one

*the people of **Eliezer** son of Moses went home to the place  
that I had prepared for them even Shiloh  
And they found rich happiness there  
and the fulfillment of their gifts of life  
And this was because they chose  
to embrace a covenant of lovingkindness*

86 And the people of **Eleazar** son of Aaron

*wandered in a wilderness  
and were those who had lost their way  
And they were alien to the earth and to their Creator*

*And this was because they chose to reject the covenant of kinship  
of their father Abraham*

87 And now with this in mind with the first set  
we can know how to minister  
and we can know where to begin

88 *The world at this time is filled with multitudes  
that wander in a wilderness without a way*  
***You must seek them out to find them  
as the Spirit gives you opportunity  
And you must invite them to come home  
to a God of lovingkindness  
even one whose name is Anokeesed  
And invite them to venture out of their lonely and distant lives  
into one of fellowship  
And teach them the value of the ways of Abraham  
And invite them to walk in the Covenant  
that was laid down for him by his mother***

89 *And it will be expedient for you to use every means provided  
to call the lost to come home to find rest  
And they will find hope for their future  
because you can come to their aid  
to establish communities of righteousness for them to come to*  
***And you must lay a sure foundation of repentance among them  
And the comfort of forgiveness must be found by them***

90 ***And you must gently  
and lovingly  
and patiently guide them  
to the calm and still water of life with reproof  
And let them see afar off beyond their troubled moments  
to their pathway out of the wilderness***

91 *And now with the **sixth** set working back with **Moses and Aaron**  
bear in mind that those to whom you are called to minister  
have only known a life that has been defined to show success  
by the satisfaction of possessions  
and dominance over their fellows  
And now all those ways are going away for them  
And their world is going to be chaotic*

**92 And your example of happiness in righteous living  
will call them to a new hope**

*And hope is central to the needs of all the lost and displaced  
as their world turns into violence*

**93 And their rightful legacy of righteous living  
will be a strong call to them**

*And they will have already many times heard that call  
from **my Voice in their hearts***

*And it will be healing if you will **teach them  
the rightful legacy of their forbearers  
especially Abraham***

*And an invitation to enter into kinship with the Lord  
and His people  
will invigorate their souls toward repentance and humility*

**94 And teach them the Light that has come by Urim**

*And it can be known by reading the words of Malachi  
that the Book of Remembrance has been written specifically  
**to bring a knowledge of the true character of Anokeesed**  
to His people Israel<sup>156</sup>*

**95 And Malachi wrote**

*For I am the LORD I change not  
therefore ye sons of Jacob are not consumed  
Even from the days of your fathers  
ye are gone away from mine ordinances and have not kept them  
Return unto me and I will return unto you saith the LORD of hosts  
But ye said  
Wherein shall we return*

**96 And I will rebuke the devourer for your sakes  
and he shall not destroy the fruits of your ground  
neither shall your vine cast her fruit before the time in the field  
saith the Lord of hosts  
And all nations shall call you blessed  
for ye shall be a delightsome land saith the Lord of hosts**

**97 Your words have been stout against me saith the Lord**

*Yet ye say  
What have we spoken so much against thee*

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<sup>156</sup> Malachi 3:6 -7,11-18.

*Ye have said*

*It is vain to serve God and what profit is it  
that we have kept his ordinance  
and that we have walked mournfully before the Lord of hosts<sup>157</sup>*

98 *And now we call the proud happy  
yea they that work wickedness are set up  
yea they that tempt God are even delivered*

99 *Then they that revered the Lord spake often one to another  
and the Lord hearkened and heard it  
**and a book of remembrance was written before Him**  
for them that revered the Lord and that thought upon his name*

100 *And they shall be mine saith the Lord of hosts  
in that day when I make up my jewels  
**and I will spare them**  
as a man spareth his own son that serveth him*

101 *Then shall ye return  
**and discern between the righteous and the wicked**  
between him that serveth God and him that serveth him not*

102 *And the Lord continued and said  
And this is because the Star of Elda  
has been bequeathed upon Jacob their father  
who is the one who can be seen to be a brother  
as they walk on their pathway back to God*

103 *And they must learn trust  
**and be willing to abandon violence  
or retaliation or vengeance**  
And you must be patient with their process  
of letting go of former ways  
And it will have a healing effect upon them  
And becoming acquainted with their roots in righteous living  
will bring stability to their lives long sought after*

104 *And now with the **fifth** set moving back to **Joseph and Levi**<sup>158</sup>*

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<sup>157</sup> Keeping the wrong law is a burden.

<sup>158</sup> A major difference between Joseph and Levi is that the religion Joseph established had Midianites, Egyptians, and other non-Israelites keeping the Law

***you must teach the people who have sought to come unto the Lord  
to reverence His name  
and the Testimony of Shabuwa and the Law of Jeshurun  
And teach them in every way by your example to love Anokeesed  
And teach them from the sacred writings that I have provided for them***

105 *And with the teaching of the Law  
it becomes time for them to venture into a covenant relationship  
with Anokeesed  
and the Eerkodeshiy  
and the angels of the Fourth Station of heaven  
together with their fellows in the Lord  
And teach them to know how to be guided by my Spirit in all they do*

106 *And those to whom you are called to minister  
will be highly favored and blessed  
if in the face of opposition from evil forces  
they stand firm even as Joseph did  
And then in the midst of their trials  
they too can find it in their faith to be happily attached  
to the circumstances of their lives  
And no matter where life takes them  
they can persevere like Joseph  
and come through the hard times triumphant*

107 *And now the fourth set  
And it is Jacob and Laban  
Now know that the world at this time  
is filled with those who are wicked  
and who shape society with their evil visions for mankind*

108 *And many of my people have been induced  
to enter easily into fornications  
And the adversary has been delighted to lead them  
into the calamity of guilt and shame  
And many are in despair when they begin to see  
what the sanctity of marriage is like  
and that they have not achieved it  
and that the richness of being married to their rightful companion  
has passed them by*

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and living in their holy places. But the religion of Levi ended up with a sign that read death to any non-Israelite who stepped foot on the sacred place.

- 109 *And now your father Jacob  
has by his example in humility and repentance  
been swept clean of his guilt  
And he was able to fulfill his holy calling by his repentance  
**And so too can my people repent for their fornications  
in these last days**  
And my Father Anokeesed has instructed me  
that those who repent like Jacob did  
have in this end day dispensation  
a special gift of grace to come to them  
And this grace comes from my Father Anokeesed  
because He understands the deep feelings of their hearts of regret  
and sorrow in their repentance  
And He will forgive them  
to make them clean as they stand before Him  
And there will be many who testify of His grace*
- 110 *And it will be a force to strengthen my people  
if you will firmly establish the sanctity of marriage  
in all the encampments where you live  
And they must be taught how to accomplish it  
And the visions before the Urim are well suited for this task  
And with the sanctity of marriage  
they will be cut off from the wiles of Shakath  
even as those in ancient Ma'een were*
- 111 *And now to the **third** set  
And it is **Idah** and **Terah**  
And I will come to my people in the strength of my love  
to give them experiences that are meant to help them find  
an enduring faith and a strong testimony  
But their faith in their testimony may come to be tested  
And I will provide for them a testimony of their fathers  
much like I did for Idah  
And her example of steadfastness in the face of blows  
was her strong contribution to the faith of her people  
starting with her son of salvation  
And without her  
all knowledge of the Tablet of Gabriel may have been lost*
- 112 *And her example can be instructive in many ways  
because the lost and those who are searching to find their way  
can learn by her example that **the treasure of finding Anokeesed***

***is likened to Terah searching to find the tablet***

*and it was in his own house*

*And the truth and Anokeesed are much like that*

*Because the Lord can and does put the truth in your heart by the Spirit*

*And it is within our own reach if only we would ask and discover it*

*And Anokeesed who they are searching for*

*is already in their own house*

*And He lives there*

*And many times they know it not*

**113 *And her example can be instructive in another way***

***Because there are circumstances that will come to us***

***that are very hard to bear***

***And we must endure with our eyes on the future generations***

***and preserve the truth***

***and that which has been established in righteousness for them***

**114 *And in all other examples the house of Israel***

*in tribulation times and beyond*

*would be well advised as they serve as emissaries of lovingkindness*

*to carefully prepare the way for the next son of redemption*

**115 *And now the **second** set***

*And it is **Haylek** and **Nahor***

*Now understand that Khoke's vision*

*was to produce the Tablet of Gabriel*

*And he began his lifelong task*

*at the dwelling of Yaatsekawd and Cavah our first parents*

*And Khoke performed all things with care*

*But he could not complete his task until he was very old*

*because he did not know how to write the meaning*

*of the fruit of the Tree of Life*

*until Melchizedek established Shabuwa*

**116 *And immediately***

*as soon as the tablet had found its final form*

*the loathsome inhabitants of Shakath attacked with lethal force*

*And Haylek took the force of it with his father*

*knowing that which the tablet meant to future unknown generations*

**117 *And all the attempts to destroy the tablet came to nothing***

*by his faithfulness to the vision of his daughter*

*even though her vision seemed to not be possible*

- with her being married to the very one who was seeking  
to destroy the Tablet of Gabriel  
And all the evil plans  
by the most cunning and capable powers in Shakath  
were thwarted by a father's faith in his child  
And he gave his life demonstrating that faith*
- 118 ***And so the ministry is to teach the people of Anokeesed  
to study and learn from this great Hebrew treasure  
revealing the Law to show themselves approved of God  
and carry the knowledge of the Sacred Name  
to their future generations***
- 119 *And last is the **first** set  
And it is **Melchizedek** and **Melchireša**  
And we know Asael is one who is called Melchireša  
And it can be known that Asael had intelligence  
while viewing the establishment of the pathway back to Eden  
at the time Yaatsekawd established it  
And he knew since the very first man and his wife  
that there was a Holy Order of service  
that could unite heaven and earth together.<sup>159</sup>  
to impede his evil completely  
And Asael saw this demonstrated  
with those of the Holy Order many times  
as he and his cohort came against Ma'een and failed*
- 120 *Now understand that Asael did not call this order of service holy  
because he had no concept of holiness  
He just knew from experience how to identify such men and their wives  
And he knew if the Holy Order would go before the righteous  
to minister to them for Anokeesed  
that they could not be stopped  
And his war on Melchizedek was to prevent at all costs  
future leaders like them from arising*
- 121 ***And this is why it is so essential  
that those who come into this Holy Order  
do so by the calling of the very voice of Anokeesed  
and not by man***

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<sup>159</sup> Little Book of John 1:17-23.

***And a person's father and mother are not a consideration  
as to who comes into this order of service***

122 *And this is because the Holy Order has no beginning of days  
or end of life  
But the effects of their service is eternal  
insomuch that what they perform in behalf of Anokeesed  
has an effect all during the course of the earth  
And this is most especially true of those  
of the numbered High Priest communities  
because they measure the course of the earth  
according to the eternal plans of Anokeesed for His creation  
And even Motsah the Lamb was such a one  
And that is shown by the fact that He Himself was called  
and ordained since the beginning  
after the order of a man  
He being the Son of Man*

123 ***And so this last ministry will reveal the success or failure  
of all the other sets  
indicating the attempts to destroy the Holy Name  
and all it stands for  
And if all the ministry of the house of Israel  
results in the establishment of the Holy Order among Israel  
and with all who they come to minister to in righteousness  
and among all those whom they have gathered unto Zion  
and among the inhabitants of the earth  
they all can know that the holy name of Anokeesed  
is secure indeed***

124 *And you know that I have said<sup>160</sup>:  
If the gentiles will repent and hearken unto my words  
and harden not their hearts  
I will establish the truth among them  
And they shall come into the covenant  
and be numbered among this the remnant of Jacob  
unto whom I have given this land for their inheritance  
And they shall assist my people the remnant of Jacob  
and also as many of the House of Israel as shall come  
that they may build a holy city  
which shall be called the New Jerusalem*

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<sup>160</sup> 3 Nephi 10 (RLDS edition).

*And then shall they assist my people Israel  
that the righteous may be gathered in  
who are scattered upon all the face of the earth into the Holy City  
And the work shall commence among all the dispersed of my people  
to prepare the way for my people Israel  
to know that I am their Father Anokeesed  
And they shall surely revere my Holy Name*

125 And so every effort  
and every kind of diligence in virtue and steadfastness  
must be brought to bear at any cost to influence the Israelites  
to achieve generations of those in the Holy Order  
and the Great Gathering and the establishment of Zion  
which is properly named Ma'een  
will not come into fruition unless this is achieved  
and there is a level of intervention  
that can only be achieved by this order  
and Anokeesed is depending on this order  
so He can obtain the desires of His heart for His children  
Amen



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 11

A second view of the eruption of Sinai and of the Israelites going home. The tabernacle established in Shiloh and Mount Gerizim dedicated to be the new Sinai. The account of the time of Israel at Beth Peor and of Moses' effort to reclaim those lost in Israel. The death of Moses and the decree of Eliezer concerning the seven tribes of Israel and where those from Beth Peor would dwell.

- 1 And it came to pass after receiving all of this by Urim  
that I thought we were finished with the account of the second flame  
but as we approached to use the Urim again  
the Spirit was saying that we were not done yet
- 2 And the scribes gathered once again  
and after our usual prayer  
I put the Urim upon the Thummim  
and I began to see Kadesh Barnea  
and I saw that more people had poured into the oasis overnight  
and scores of people were sleeping on the ground everywhere  
and the place was utterly filled with people out in the open  
and I think they are cold
- 3 And the sun is just beginning to rise  
and I am looking this time from a hilltop  
just west of the oasis eastward toward Sinai  
and the huge mountain is silhouetted against the morning sunrise
- 4 And suddenly in the sunrise  
the mountain exploded  
and it heaved itself off its base into every direction  
and the sunrise was blotted out  
and the mountain is about a three days' journey away
- 5 And the eruption shook the earth  
and all those sleeping were shaken  
and they scrambled about to find their children  
and some men went upon a hill to see  
and the whole of the east became a cloud of darkness  
and the men reported that Sinai was no more

- 6 And the people in Kadesh Barnea had departed the day before  
to come to the oasis  
and many of them left in the night  
and they knew that the Lord had led them to safety  
before the mountain was blown asunder
- 7 And they were aghast at the thought of what may have happened  
to the followers of Aaron  
because the last they knew their encampment was over against Sinai  
where Aaron had built and worshiped the golden calf  
and the people of the Covenant had been in the valley westward  
at the site of the tabernacle
- 8 And it came to pass that after a few days it could be seen  
that the whole green valley  
where the tabernacle had stood behind a small hill  
was buried deep in the earth under enormous amounts of debris  
and the Lord buried His corrupted tabernacle never to be seen again  
because it had been desecrated with death  
both on the altar with burnt offerings and sacrifices  
and with the death of those who had done mischief there  
with the evil gods of the nations  
and the gardens and homes of the old order Midianites were no more
- 9 And Moses had come out during his recuperation to see the people  
as they had begun to arrive the day before  
and his eldest daughter **Aguddah**<sup>161</sup> was attending to him  
and *her soul is joined to her father*  
and she carried his burdens with him  
and their spirits cannot be separated
- 10 And it was plain to see that the people had even less provision now  
than what they had when they had arrived from Egypt  
for they had left in haste being urged by the Spirit  
and this time they were compelled  
to leave most of their possessions behind to escape with their lives
- 11 And it came to pass that Moses  
Reuel  
and Eliezer

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<sup>161</sup> Strong's #92

- consulted together  
and it was decided at that time  
to send out the scouts into Canaan  
and it was about a seven day journey to the regions around Bethel
- 12 And during the weeks that they awaited for their return  
they sent out men to see if they could discover the welfare  
of their brethren that followed Aaron  
and they prayed for them with much earnestness of heart  
and many of them were members of their own families  
and it was a bittersweet time  
for it was joyous to be saved from the destruction  
but it was grievous to be separated from loved ones  
and not know of their well being
- 13 And the men were astonished at what they beheld at Sinai  
and they could not get close  
because of the many convulsions of the earth at that place  
so they went far around to see  
if they could discover evidence of people departing northward  
toward Mount Hor
- 14 And indeed they found their trails  
and they found the people in a place of water at Mount Hor  
and the people there were bewildered  
and despondent and very shaken  
and some of them were injured  
and they told the men of Kadesh Barnea  
where they might look for Miriam and some others  
and some youth went back with them to show them the place  
and a few others wanted to go to Moses  
but a strong man stepped in and forbade them  
and he had taken over the leadership of the people  
and his name was **Kohath**<sup>162</sup> a descendant of Levi  
and he was *allied* with the spirit of rebellion
- 15 But there were those who insisted on returning to see Moses  
so the little company set out  
and they found Miriam  
and they made a litter and carried her body home to Moses  
and it was a long way and very difficult

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<sup>162</sup> #6955, "allied, confederate"

and Miriam was buried at Kadesh Barnea<sup>163</sup>

- 16 And it came to pass that upon hearing the report  
from the men who had journeyed into Canaan  
that it was to be for them a land flowing with milk and honey  
much excitement rippled through the people  
and even though they slept out in the open and had little to eat  
they were a happy people  
for they were finally over and done  
with all the controversy concerning the Covenant  
and now they were going to get to go home  
and they did not realize how much oppression they were under  
until they thought upon their blessings of now having the Law  
and the Covenant  
and the freedom to go to their long awaited ancestral home
- 17 And the tender love of the Lord for them in their trials healed them  
and invigorated them into much thankfulness and praisings  
and they were much relieved to find out that so many of their brethren  
had escaped the destruction going northward
- 18 And the sounds of life in the oasis gladdened the heart of Anokeesed  
as their songs of going home arose up to Him  
how long His poor heart had waited  
to hear it from the children of Jacob  
His son of salvation  
and it was plain to me upon seeing this that  
with the joys of Anokeesed surrounding His covenant people  
nothing whatsoever could impede them on their way home  
and even the heathens observing His people  
could not help but marvel at the spirit that went with them
- 19 And it came to pass that Moses declined to go with them  
because he wanted a peaceful time to rest and be with his wife  
and family  
and with Reuel
- 20 And Aguddah would not leave her father  
no matter how exciting it was to be going home  
and she married in Kadesh Barnea

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<sup>163</sup> Numbers 20:1

- and her first two children were strong twin sons  
and they were big  
and their mother was little like her parents  
and Aguddah took charge of the watch care of her parents  
when all the other children of Moses departed  
to go into the land of Canaan
- 21 And it came to pass that all the troupe of happy travelers  
departed on the main road to Beersheba  
and they determined under the leadership of Eliezer and Joshua  
that they would travel openly on the main roads to go home  
and they would be friendly and gracious to all they met  
and they had no inclination to arm themselves
- 22 And they were absolutely destitute  
as to having provisions and possessions  
and they formed a long line singing as they went  
and they carefully tended to their young and old in the way
- 23 And word was sent ahead to Beersheba  
that a large band of immigrants  
who survived the destruction of Mount Jabel  
was coming their way  
and they told them that they numbered  
perhaps about seven or eight hundred souls  
with both women and children  
and including their old people
- 24 And with that mixture of company  
the people of Beersheba began to ease their worries  
and have compassion on them  
and they hastily gathered what they could  
to be gracious hosts for them  
and they anticipated that the travelers would only stay the night  
and then move on
- 25 And when the Hebrews arrived  
the people beheld them  
and felt their joyous spirit  
and they were very surprised  
for they had expected them to be downcast in their being destitute

- 26 And the people asked *How do you fare*  
*For we have little to share with you*  
*But such as we have will be set before you*  
and Joshua told them that the adults had not eaten in four days  
and that only the children had eaten
- 27 And the elders of Beersheba came together  
to speak of how they might come to the aid of the people  
and they came to Eliezer and Joshua and said  
*All we have beyond what you have already received from us*  
*is barley that we feed our goats*  
*And the barley harvest is to begin tomorrow*  
*If you will send some people to help with the barley harvest*  
*they will earn a share*  
*And perhaps you can trade it for food along your way*
- 28 And Joshua said  
*We will be glad to help with the harvest*  
and all the people of Israel were delighted  
to receive a share of the barley harvest  
because that was the Holy Food they partook of  
when they entered into the Covenant at Sinai  
and barley was the meal of *such as they had*  
when they covenanted with Reuel to be good leaders of the people  
and they knew just how to prepare barley cakes
- 29 And the people of Beersheba marveled at the happiness of the Hebrews  
And at the zeal with which they labored in the harvest
- 30 And the women of Israel could be seen looking about on the hillsides  
to find rocks with which to grind the barley  
and they were laughing and happy  
and the youth would carry the stones down into their camp for them  
and work them so they could be used to grind flour  
and you will see that they took these stones with them into Shiloh  
to be their first possessions in the Exodus  
like their first mother had in Eden  
and my heart spilled over with happy emotions to see these things  
and the rocks of Beersheba<sup>164</sup> that were calling out for a Savior  
found their rest

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<sup>164</sup> Beersheba, #884, "the living well of the covenant".

- 31 And the women made barley cakes<sup>165</sup>  
and **barley cakes** feel that *whatever the Lord wants you to do*  
*you are going to get it done like as if to take it by storm*
- 32 And the people there asked  
*What is the meaning of your singing*  
and the Hebrews replied  
*They are songs of going home*  
and an old man said as he viewed the Hebrews in poverty  
yet being happy  
and zealously laboring together with them and eating barley  
*Surely these people are going to leave a mark upon the earth*  
*at their destination*  
and a saying went abroad from Beersheba  
that the tribe of **Shawarites**<sup>166</sup> will *divide the earth*  
and *come to take away as a whirlwind*
- 33 And it came to pass that much gratitude was shown by the Hebrews  
for the hospitality of the Beershebans  
and I can certainly see how the people of the Covenant  
acted in the character of Abraham and Jacob
- 34 And they arrived at Shiloh in the beginning of the springtime  
with some barley to spare for seed  
and when they arrived they began to immediately build houses  
and settle into their new home  
and they cleared forests to plant their crops  
and they were a very clean people both temporally and spiritually  
because they walked in The Law faithfully  
and even their children could recite The Law  
because they made a version of it for their youth and children<sup>167</sup>
- 35 And they sent men down to the Jordan  
to gather wild fruit and herbs that they might find along the way  
and they picked green figs  
and put bitter herbs with them to make a meal  
and only the poorest people will do it because of the harsh taste  
but in Israel they do it to this day

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<sup>165</sup> Barley, #8184, from #8170.

<sup>166</sup> "Barley eaters", #8184, "roughness", from #8176, "to act as gatekeepers, to split away"; related to #8175.

<sup>167</sup> See appendix for a children's and youth's version of the Law.

- 36 Now Eliezer and Joshua were friends from their youth  
 since they met in Egypt  
 and they stayed together all their lives  
 and Joshua was a helper for Eliezer in much the same way  
 as Moses always had a helper in attendance before him
- 37 And it came to pass that after all were settled into their new homes  
 which they patterned after the manner of the houses  
 of the homes of the old order Midianites in Kadesh Barnea  
 Eliezer and Joshua went upon the mountain by Shiloh  
 and Eliezer named the mountain **Har Zeroah**<sup>168</sup>  
 which means *the mountain set apart and reserved for a holy use*  
*with the elements of righteousness*
- 38 And they built an altar there  
 and all the people rejoiced  
 and they called it *our new Sinai*  
 and they said *How can we live without a holy mountain*  
 and as time went by because of jealousy  
 the Hebrews outside the Covenant began to call it Mount **Gerizim**<sup>169</sup>  
 and that name means *ground that is worthless*  
*and needs to be cut off and abandoned*  
 and this holy mountain in Samaria  
 is the birthplace of the holy nation of Israel
- 39 And it came to pass that in the next year  
 after their crops were in and the lambs were born  
 Eliezer and Joshua together with four strong young men  
 set out to visit Moses  
 and the people wanted him to come to Shiloh  
 and they traveled at a rapid pace to Kadesh Barnea where he was
- 40 And when they arrived  
 they waited at the place of water  
 and Moses received word that they were there  
 and he immediately went out  
 and embraced them with much joy and emotion

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<sup>168</sup> #2220, #2022

<sup>169</sup> #1630, from #1629. See *The Dead Sea Scrolls Bible*, by Martin Abegg, Jr., Peter Flint, Eugene Ulrich, page 201, for the original version of the book of Joshua saying his altar was on Gerizim in Samaria.



**The Route from Kadesh Barnea to Shiloh**

- 41 And the men wore righteous clothes  
and carried themselves with dignity  
and at first sight Moses knew they were successful  
in establishing themselves in their homeland  
and they ate together and talked into the night  
and Eliezer recounted to his father all that transpired since they left
- 42 And Moses said the remains of Mount Sinai quieted down  
about the time they dedicated Har Zeroah to be their new Sinai  
and they asked Moses to please come to Shiloh  
and he declined and said  
*Zipporah and I like the rest we find here with her family  
And the Lord has come to me and informed me  
that you my son are a man of the Holy Order for Anokeesed  
And you are young and well suited to lead the people  
in the Covenant of Abraham in their new nation  
And Zipporah is not in the best of health  
And I would not want her to travel away from her desert home  
into timbered hill country*
- 43 And Moses brought out the Hebrew treasure  
and he placed the Tablet of Gabriel  
in the outstretched left hand of Eliezer face up  
and Eliezer put his right hand on top of the tablet  
and Moses put his hands over both hands of Eliezer  
in much the same way as Idah did with Abraham
- 44 And Moses rehearsed from memory  
word for word the covenant  
that the mother of Abraham had laid down for him  
and I do not know the words Moses said  
but I will quote again what Idah said to her son  
*Between our hands is the Tablet of Gabriel  
And I am bequeathing this treasure to you  
And this tablet came here from Ma'een  
And with it is the Urim of the son of Melchizedek  
who is named Shayiree  
And I am trusting this treasure into your care  
as I prepare to depart from this earth  
And I want to give you instructions regarding this sacred writing  
and Idah said  
I myself do not know how to read this tablet  
And I only know that it speaks of a sacred pathway back to Eden*

*And I want you to enter into a holy covenant with regards to it  
because it has come now to be your responsibility  
And it seems that the whole world of the Eerkodeshiy  
are expecting you to live by it  
and bring it forward to the next son of salvation*

*45 And when it comes time for you to choose the next son of salvation  
I want to remind you that Methusemer established  
preference for the first born  
And that practice must not pass along with this tablet  
for such is not the will of Anokeesed  
And who is born first is temporal  
and for Anokeesed all things are spiritual  
My first born went astray  
And Enoch's first born went astray  
And Yaatsekawd's first born went astray  
And you are my son of my salvation  
and you are not my first born  
And you have not gone astray  
And you are to see that this tablet  
only comes down to a son of salvation  
And he shall be the one who must obtain this treasure*

*46 And this is your covenant  
Your father detests you because you are a peaceable man  
and have a character of kindness  
I would counsel you that as you move out across the land  
in gentle considerations with all people  
you are not to take anything by force  
Do not arm yourself or your fellows  
for it is known that since our first parents first came out of Eden  
there have been no weapons found among them  
that were used to inflict violence on any man*

*47 And do not have slaves  
but hirelings only who are free to come and go  
And do not oppress them in their wages  
And make peace wherever you go  
so that there are no disputes over wells of water  
or pasture lands  
or places to dwell*

- 48 *And walk gently and quietly upon the earth  
within the boundaries of that which is written upon this tablet  
Because on it is written the pathway of righteousness  
leading back to Eden  
And you shall be the father of a multitude  
And your example in all your lovingkindness must be such  
that it can carry forward from generation to generation  
unto the ends of the earth  
For from your seed Anokeesed shall find His blessing  
And the character of your behavior will bless both heaven and earth*
- 49 *And you are a Circle Drawer  
and you will have skill to bring rain  
and to find water in the earth  
And most of all as you walk on the pathway back to Eden  
the Living Water will follow out with you  
And your ways of holy living will teach  
and affect the hearts of other peoples  
and lead them to order their lives in peace  
And many will come into the Covenant  
And the Living Water who is Motsah the Lamb  
is that which makes A Way that does not wander from Anokeesed  
but leads straight to Him  
And that which the Spirit instructs  
you must obey  
And you will remain clean  
Our first father was a shepherd  
And you will be much like him  
because for a multitude you will be like their first father  
in their restored pathway*
- 50 *And thus Idah laid the Covenant before her son  
and after Moses finished rehearsing her words  
Eliezer said I will covenant this day to lead the people  
to do all that the Lord has asked of us  
as it is written upon this tablet  
and according to your instructions to us*
- 51 *And these men knew that Shiloh was a safe place  
for the tablet to reside and for the Urim to be kept  
and Eliezer asked his father if he would write an account  
of all that transpired since he went into Egypt*

and more importantly write a testimony and the Law  
for people in Shiloh

52 And Moses said he would write it  
and Aguddah said she would acquire the necessary things  
for her father to make the record  
and they all knew that the only written language available for Moses  
was Egyptian

53 And it came to pass that Aguddah procured sheets of brass and a stylus  
so her father could write  
and she traded with a master of a caravan who she knew  
so that it would not be bought for money  
and Moses labored diligently for many years  
writing the Book of the Law  
and Eliezer and the covenant people stood in great anticipation  
of someday receiving the Book of the Law

54 And during the ensuing years  
no one would go near the remains of Sinai  
because it continued to smoke and bubble up steam in places  
and some of those who were lost were never found  
and there was no report about Aaron  
but it had come about that after a short time  
he died and was buried at Mount Hor  
having never reached any part of his inheritance  
in the land of his ancient fathers

55 And upon my thinking once again about Aaron  
the vision in the Urim changed  
and I began to view those who had escaped the eruption  
moving northward toward Mount Hor  
and the spirit of Semihazah went with them  
to bring contention and despair  
and the people were weary and despondent  
at the prospect of following their leaders  
to wander in the wilderness without a way  
until they would be able to constitute an armed force  
to take the land

56 And they quickly found that their numbers  
of between four and five hundred  
were too many for the wilderness to support them

so they split up into smaller groups according to their families  
in the nomadic tradition of the Bedouins  
and they would not venture out to travel on the established highways

57 And they could not agree between themselves as to a way forward  
as a people  
and in this way they began to form separate identities  
in terms of their view of their purpose as a people  
and they wandered from place to place in their small groups  
and occasionally they would come upon one another  
and they would share the news

58 And it came to pass that  
in the tenth year since they left Egypt  
the largest of these groups led by Kohath  
settled in the valley of Beth Peor intending to stay a short time  
and the people of Beth Peor were friendly towards them  
so they extended their stay there

59 And **Beth Peor**<sup>170</sup> was the *house of Baal*  
and of the worship of Ashtoreth  
and Kohath and his people did not know  
that the interest of the people in them  
was to find new daughters to use in their fornications  
of the worship of Ashtoreth and Baal

60 And Kohath and his men  
were willing to be drawn into their worship with them  
and they were taught by the priests of Baal  
how to properly do burnt sacrifices and offerings  
in the pursuit of evil gains  
and in a short time Kohath and the people with him  
began to prosper  
and to feel good to no longer be wandering anymore  
and during that year  
word spread that Beth Peor was a haven for their people  
and all the small groups were accumulated there  
by the end of that year

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<sup>170</sup> #6465, from #6473. Beth Peor was also called *Baal Peor* (see #1187).

- 61 And the leader of the people at Beth Peor  
taught Kohath and his men how to make weapons of war  
and their wives taught the women how to beautify themselves  
and lastly Asael was there  
and he saw to it that the very people  
who had inherited the Covenant of Abraham  
would be thoroughly taught how to effectively practice  
the worship of Baal and Ashtoreth  
and this calamity would follow Israel throughout time  
to bring their continued destruction and enslavement  
and the intention of Asael  
was to see to it that the Aaronites would someday overcome  
the people of the Law of Jeshurun and the Way back to Eden
- 62 And thus it can be seen what sorrows came to those  
who have rejected the Covenant and who dismissed Moses  
and now a part of the house of Israel was lost  
to practice the ways of the heathen nations
- 63 And the people of Aaron practiced these ways during the ensuing years  
and all knowledge of the Law was forgotten by them  
but you will see that in time  
the people of Aaron became no longer welcome in Beth Peor  
for a plague of sickness arising from their many fornications  
had increased to threaten all the people there
- 64 And in the midst of all this  
the Hebrews in Beth Peor  
began to divide their settlements into tribes  
and most of them after centuries in Egypt  
did not know their tribe  
so they selected their tribe  
by how they agreed with the positions of those  
representing their way forward  
and the people were otherwise indistinguishable
- 65 And I saw that the people of Eliezer in Shiloh  
did not separate into tribes  
because they could not bear to be separate from one another  
and there were many of them who did not know their tribe  
and many more of them were Midianites  
or Egyptians  
or the descendants of Ahah

and these came into the Covenant to assist the house of Israel  
as they brought their vision as a holy nation into fruition

66 And the people of Shiloh spoke of how at the present time  
they considered that their holy nation  
consisted of seven tribes of Israel<sup>171</sup>  
all living according to the Law together in their associations  
and this came about because of the last words of their father Jacob  
which said that the tribes of Dan and Gad  
and Levi and Simeon  
would not be represented  
and the people of Joseph declined  
and gave preference to Ephraim  
should they desire to take their place among the tribes of Israel

67 And it came to pass that word of this thinking  
came to those of Israel who were at Beth Peor  
and I see in the Urim that time is passing  
and it is at this time thirty-seven years since they left Egypt  
and the Hebrew people at Beth Peor had all come to dwell  
in separate encampments according to their tribe in the valley  
and they did this to lessen the contention among their people  
and because tension was rising also with the people of Beth Peor  
it was decided that they would send a delegation to Shiloh  
to speak to Eliezer and Joshua

68 And upon their arrival there Eliezer met with them  
along with those had been selected to judge among the people  
according to the covenant that was made with Reuel  
and they sat and respectfully heard all the words of the delegation  
and those from Beth Peor said  
*Is there not room for the tribe of Levi in the land of Israel?*<sup>172</sup>

69 And after careful consultations and inquiries unto the Lord  
it was decided what their response would be  
and Eliezer said *According to words of our own father Jacob  
as he lay dying  
the tribe of Levi shall have no inheritance in the land of Israel*<sup>173</sup>

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<sup>171</sup> See Joshua 18:1-6. Note seven tribes.

<sup>172</sup> See Joshua 21:1-2. Note the Levites approached Eliezer, Joshua, and the council at Shiloh.

<sup>173</sup> Joshua 18:7

*But your inheritance is the sacrifices and burnt offerings  
that your fathers ate from off the altar at the tabernacle at Sinai  
And such an act is the element of righteousness  
to see to it that all the generations of the tribe of Levi  
shall not stand to officiate before an altar in Israel*

70 *But there is room for you in Israel on the lower slopes of the land  
should the local people give you permission  
and be willing to integrate with you  
And there are four cities that your people may not live in  
where our leadership is located  
and our holy days are carried out  
They are Hebron  
Salem  
Bethel  
and Shiloh  
And we do these things in accordance  
with the instructions of our ancient father Jacob*<sup>174</sup>

71 *And the delegation arose up and left angry  
and I know that in time the people in Beth Peor  
would come to dwell in Israel  
and at first they complied with the words of the council with Eliezer*

72 *And importantly it came to pass  
that word came to Moses  
concerning the requests of the Levites at Beth Peor made  
to Eliezer and the twelve  
and his heart was filled with compassion  
for the people of Israel in Beth Peor  
and Moses was now eighty-seven years old  
and Zipporah had passed away  
and his daughter Aguddah still tenderly attended to his needs  
and thirty-eight years had passed since they left Egypt*

73 *And all during that time  
Moses had diligently prepared his Book of the Law  
according to the request of Eliezer  
and Eliezer was very desirous to have a written account from his father  
of all the Lord had done with the people from that time*

---

<sup>174</sup> You will notice that the children of Aaron are spoken in conjunction with the Kohathites (Joshua 21:4).

so the people of Shiloh may have a record of it  
written by his father's hand

74 And Moses sent word to Eliezer to come see him  
and Eliezer and four of his companions who guarded him in the way  
accompanied him to Kadesh Barnea  
and they were led by Joshua  
and they arrived to see Moses

75 And after they greeted one another  
and Aguddah had prepared a meal  
Moses said  
*My heart is broken for the children of Israel in Beth Peor  
And the old time inhabitants there  
are teaching them to worship idols  
and to practice abominable things for Baal and Ashtoreth  
with sacrifices and burnt offerings and fornications  
And such things bring sad disgrace  
upon the holy name of Anokeesed our Ancient of Days*

76 And I believe every effort must be made to reclaim them  
in their rightful inheritance in the Covenant of Abraham  
and the ancient fathers  
and Moses said  
*Will you please take me there  
Perhaps we can recover them to be in the Covenant*  
and Aguddah said  
*Father you must not go there  
Remember they tried to kill you*

77 And Moses said *Be peaceful my lovely daughter  
because much time has gone by  
And perhaps all such that so desired have passed away  
And is it not so that the Lord will tend us in the way  
to preserve us in our efforts to bring redemption*

78 And it came to pass that Aguddah hearkened to the words of her father  
and she procured a Bactrian camel<sup>175</sup> from a passing caravan  
to carry him to Beth Peor  
for it was feared he was too old to ride upon a dromedary

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<sup>175</sup> Bactrians, camels with two humps, were and still are much rarer than the one-humped dromedaries.

and Moses could not walk without assistance  
and they made furniture  
to fit between the two humps of the Bactrian camel  
which would hold him securely

79 And as the company was preparing for the journey  
Eliezer espied his father secreting his Book of the Law  
in his belongings that were to be brought with them  
and Eliezer said *Father it seems to me that it is too dangerous  
to take the record with you  
And should any mishap occur  
the people of Shiloh would have no record of the doings of the Lord*

80 And Moses said  
*My son this record is not written for those at Shiloh  
It is written as a testimony against those in Israel  
who have gone astray after strange gods  
and who have broken the Covenant since the beginning  
And remember all our people at Beth Peor  
entered into the Covenant also with all their brethren  
And you all responded to the same teaching  
And the people of Shiloh keep the Law  
And the heart of Anokeesed ponders daily  
upon the lost the most  
and not upon the found*  
and with this both Eliezer and his sister held their peace

81 And the company set out for Beth Peor  
and they went north past the ruins of Sinai  
and the compassion of Moses was enlarged  
as he passed the remains and remembered  
all that had occurred there with the presence of Anokeesed  
and Moses traveled with the Spirit in attendance  
and with determination and confidence  
even in his old age

82 And the little troupe camped at the edge  
of the northern end of the valley of Beth Peor  
so they could come there discreetly  
and Eliezer sent word that he desired for the Hebrews there  
to send a delegation to see his father  
and it happened that the same ones came  
who had come to see Eliezer at Shiloh

83 And before they arrived

Moses put the Book of the Law in its wrappings within his reach  
and when the delegation arrived

I saw that there was four of them again who were prominent  
but this time there was a company of armed men with them  
which seemed to number about fifty

84 And the four men came into the tent of Moses

and they were sullen and serious  
and they expected to be reproved and condemned by Moses  
but Moses greeted them warmly  
and laid out gifts before them of raisin cakes  
dates  
and pomegranates  
and there were little bags of pistachios

85 And he was gracious towards them

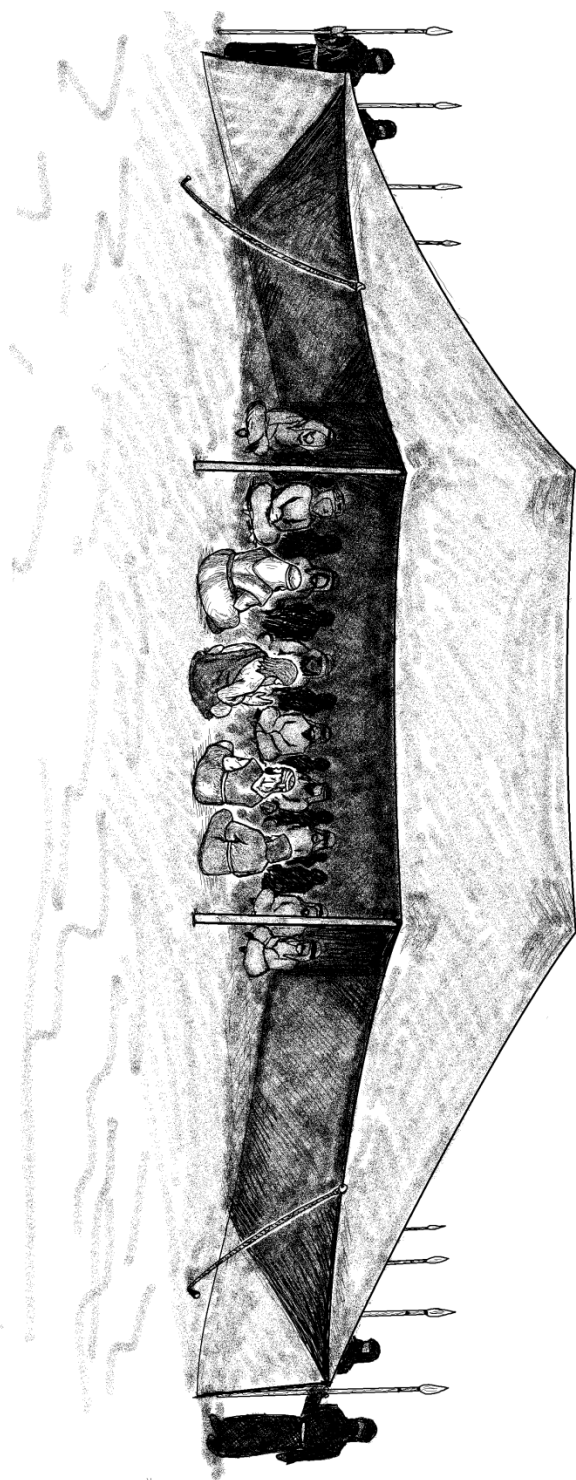
and Moses rehearsed to them somewhat  
of the hardships their fathers went through in the Exodus  
and he excused them and explained and said  
*Our fathers had a hard time*  
*And they did not intend to do all that transpired among them*

86 And he rehearsed to them how great the compassion of Anokeesed is

and how kind His ability is to forgive  
and he spoke of the grandeur of the inheritance of the Covenant  
and then he reached over and took hold of the Book of the Law  
and it was written in Egyptian  
because there was as yet no written language in Hebrew  
and the delegation from Beth Peor was not surprised  
to see how the record was written

87 And it seemed to me that it was common

for the people of the nations surrounding Egypt  
to read somewhat the Egyptian writing  
and it was inscribed upon plates of brass with a stylus  
and it was heavy  
and looked to be about an inch thick



**Moses Presenting the Book of the Law at Beth Peor**

88 And the delegation was seated right before Moses  
on sheep skins facing him  
and Moses handed it to the man sitting in the center  
and he opened it up for a few sheets and passed it on  
and when they all looked at the Book of the Law  
and handled it with their own hands  
they gave it back to the man in the center  
and he tossed it at the feet of Moses  
and I saw the dust arise  
and he said

*What have we to do with Egypt  
We don't want to find a way to read it  
We have our own religion*

89 And the man was **Kohath**  
and I know that at his last day  
when he stands before Anokeesed to be judged  
he will know that he had the Book of the Law in his own hands  
and what was done with it  
will linger upon him forever  
and who he *allied himself with* instead  
will never leave his memory

90 And the delegation arose and left  
and it seemed to me that his armed men were disappointed  
that they did not get to use their weapons

91 And Eliezer picked up the Book of the Law  
and he gave it to Joshua and said  
*Carefully take this record home to our people  
And put it into the sacred things pertaining to the tabernacle*

92 And Moses mourned  
and in the night  
he could be heard singing a song of grief  
and in those moments the Lord appeared to Moses  
and His countenance lit up the tent  
and he said *Well done my good and faithful servant  
For you have delivered Israel  
And now you have set your hand a second time  
to attempt to bring the wayward home  
and I will always remember your example*

- 93 And in the morning  
    they found that Moses had passed away peacefully in the night  
    and they buried him there in Beth Peor in the sides of the valley  
    and they did it in such a way  
        that no one would ever know where he was buried  
    and only Aguddah and Eliezer  
        and their companions knew where it was
- 94 And they did not travel for seven days in their mourning  
    and my heart went out for Aguddah  
    she came with her father  
        carefully helping him on and off the Bactrian camel  
        and stopping often for him to rest along the way  
    and now she rode the camel home  
        without him  
    but she knew the honor of her father  
        was akin to their ancient father Abraham  
    and I could plainly see that she fulfilled her vision of created purpose
- 95 And Eliezer and Joshua with their men  
    returned to Shiloh with the Book of the Law  
    and Eliezer and the people were ever faithful
- 96 And I began to see Eliezer after he returned  
    and I see him handling the Book of the Law  
    and the look on his face reminds me of the determined look Shem had  
        as he first contemplated establishing Shabuwa after the Flood
- 97 And Eliezer repented before the Lord  
    for not wanting his father to give the Book of the Law  
        to the wayward  
    and he acknowledged in his heart  
        that his father had written it to reprove the wayward in Israel  
    and this Book of the Law was the supreme act of compassion  
        for those who had hated his father Moses  
    and he wept
- 98 And after that Eliezer made a plan  
    and he said aloud *Oh Lord forgive me*  
        *and I will walk more carefully in the steps of my father*  
    *And I know you will accept all that I shall do upon the holy place*

99 And Eliezer began to prepare for the coming Day of Instruction  
and he went upon Har Zeroah to his altar  
and he prepared all the necessary elements of righteousness  
and Joshua prepared the trumpeteers  
and the altar was blessed  
and Shabuwa was put into action  
and each Sabbath for fifty days  
Eliezer called out and assembled all the Eerkodeshiy  
by the sound of a trump  
and he instructed them and had them promise that  
in the due time of the Lord  
this Book of the Law would come again to the wayward in Israel  
to call heaven and earth to witness  
that which would be done with it  
and all the people at the altar ate barley cakes

100 And I know that his worship there with all heaven present  
will bring about the third and fourth flames of the lamp of Anokeesed  
to shine forth for the pathway back to Eden  
and his works of righteousness will have an eternal effect  
and this Book of the Law will yet come to those  
who worship after the manner of those in Beth Peor  
and it will call the lost to come home at the end of days  
and now we see his prayers are answered with this  
*Book of Remembrance of Moses*

101 And thus ends the account  
of the second flame on the Tablet of Gabriel  
Amen

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 12

An account of the role and function of the tabernacle in Israel, and of the corruption of the vision of Israel by Talool and the people from Beth Peor. Israel rejecting the Covenant of Abraham, and Eli bringing blood sacrifice to the tabernacle. The Ark of the Covenant is stolen by the Philistines and then taken to the Land of Promise by Emeth, a descendant of Moses, to build a bulwark to protect the vision of Israel, and of his people joining with the people of Ooma.

- 1 When next we took up Urim and I began to look  
I said to the scribes that the Urim today is very busy  
and I said to the Lord  
*Lord please help me to see all this correctly*
- 2 And I am seeing the troupe who took Moses up to visit Beth Peor  
sorrowfully returning to Kadesh Barnea  
and before those days Reuel had passed away in peace  
and Moses was in many ways seen  
by the old order Midianites who remained  
to be a high priest for them
- 3 And the old order Midianites who had lived at Sinai  
had dispersed abroad and could not return  
and those who remained had entered into the Covenant  
with the Lord at **Kadesh Barnea**
- 4 And the encampment in the oasis mourned at his passing  
and it seemed to them  
that their ancient home would never be the same again  
and in coming days  
other Midianites  
who had not thought of Abraham  
took over the oasis  
and it became a trading center in the desert with a strange name  
but the earth there knew how significant it was  
*that a fugitive had made their home his destination*
- 5 And the huge crater where Sinai had stood  
served as a reminder that Anokeesed was sovereign  
over His creations  
and would act to see that the sanctity of it  
would not be desecrated with no day of recompense

6 And I know that when all the old things pass away  
 and all things are made new  
 and there is a new heaven and a new earth  
 that all creation itself will be a place where worship is performed  
*so new life can come to all the children of the Most High*  
*because of the power of Anokeesed to love in spite of sin*  
 and it will cover the earth  
 and all the earth will be a new **Sinai**<sup>176</sup> to us all

7 And it came to pass that as I looked with Urim  
 I can see Eliezer and Joshua  
 and after they had escorted Aguddah home  
 with her father's grave behind her  
 they departed to return to Shiloh  
 and the feeling of their departure was very sad for me  
 because I could not escape the feeling that  
 with the passing of Moses  
 it was the end of an era

8 And the old time social diplomacy  
 of negotiating peacefully with others  
 that came about beginning with the God of Melchizedek  
 and continuing with the God of Abraham  
 Isaac  
 and Jacob  
 and continuing on down through Joseph and Moses  
 was rapidly dissipating with the force of arms  
 and social separation  
 and people no longer asked permission  
 to pass by the dwelling places of others  
 nor did they negotiate pastures  
 and wells  
 and burial places  
 and all the Covenant of Abraham began to evaporate away  
 under the influence of worldly commerce  
 and most righteousness was lost everywhere  
 except in the four holy cities

9 And there were weapons everywhere  
 and slaves

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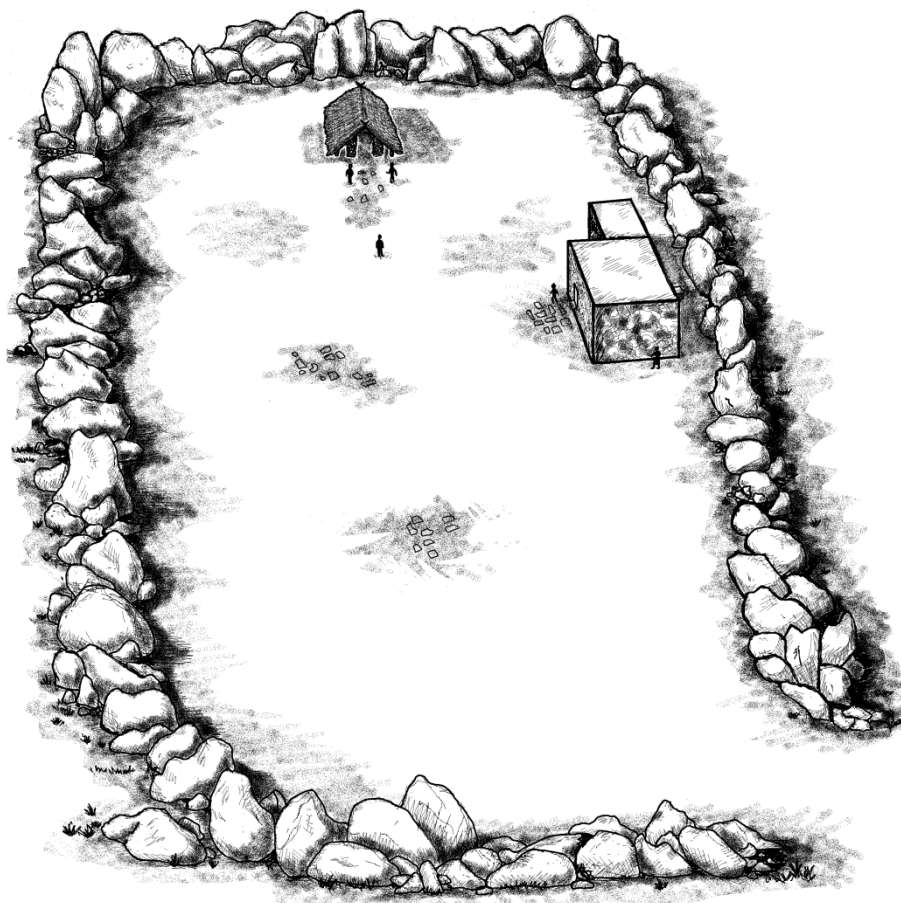
<sup>176</sup> Sinai means, "by the worship that is performed here, new life can come to future generations because of the power of Anokeesed to love in spite of sin".

and fornications  
and it was hard to walk peaceably upon the land  
and the Spirit bore witness to me that  
    had the Lord had His way  
    Israel would have become a holy nation in their own land  
and the true expression of the God of Abraham  
    would have been contagious  
and in time the heathen gods of the nations  
    that were bringing down the holiness of Israel  
    Anokeesed's holy nation  
    would by the living example of Israel be lifted up  
and all the various peoples around them  
    would be influenced for good  
for it is innate in the human spirit to desire peace and tranquility  
and it became incumbent  
    that a way could be found to have righteousness  
    in the midst of this changing world

- 10 But alas Moses is gone  
    and how long can the people of Eliezer hang on  
    and in the absence of Jacob  
        many changes were come about to oppose the truth  
        of the will of the Lord  
        in the ancient home of Israel
- 11 And it came to pass that the news of the death of Moses  
    was taken hard by all the righteous  
        in the encampments surrounding the four holy cities  
and most activity stopped in Israel for seven days  
    but for longer than that in the lives of the people
- 12 And the people had to work through their feelings  
    about him going to Beth Peor  
and they felt like the people there  
    did not deserve to be around him when he passed away  
for they dearly loved Moses  
and had they been there they would have stood by him  
    and watched with him  
    and prayed him into heaven  
and they were frightened at the thought  
    that there were many armed men  
        surrounding the meeting with Moses

- 13 And the writings of Moses to those in Shiloh  
were not a record written as a testimony against them  
but they were a record of affirmation
- 14 And I began to wonder what the next move  
by those in Shakath would be  
and I knew they were not going to slack away in their efforts  
to destroy the vision of Israel and everything holy  
but soon I became immersed  
in that which was presenting itself to me before the Urim
- 15 And I began to see that Eliezer and Joshua tended to the tabernacle  
and it is a little building with a thatched roof  
and it is in a field with big rocks close behind it  
and it is facing east  
and I am aware of the presence of the great sea to the west of it
- 16 And to the north side over against a row of rocks  
which are varied in size  
there is a little dwelling where Joshua and his family live  
and in his house there is a special room  
where the sacred things for the tabernacle are kept  
and in the floor of one of the rooms  
there is a very thick stone slab  
kind of square and about four feet across
- 17 And under this very thick and heavy slab  
there is a stone box  
and in the box is secreted the treasure of the Hebrews  
and it is the Tablet of Gabriel and the Urim of Shayiree  
and the Ark was not put there  
and the Book of the Law was not put there
- 18 And in the room over on the west wall  
there is a little alcove in the wall where the Ark is kept  
and the opening has a linen curtain to cover it over  
and the Ark is taken out when the tabernacle is in use  
and it is placed upon a table that was made just to hold it  
and the box is little and could be held in one hand  
and beside the Ark  
the menorah is placed in the tabernacle  
to be used in the seining of private worship

- 19 And the Ark contains the two stone tablets of Moses  
    which he had written on Sinai  
    and they are the Covenant Tablet and the Guidance Tablet  
    which of course has on it the original Ten Commandments  
    called the Ten Guidances  
    and at certain times of the year  
    all the furniture and sacred items of the tabernacle  
    were taken out to be put in their place
- 20 And there is a large flat field east of the entrance of the tabernacle  
    and I do not know of any ancient way of describing it  
    so I may say that the yard before the tabernacle  
    is about the size of a football field  
    and there are places where flagstones may be seen  
    worked into the ground to make a flat and level field
- 21 And on the south side  
    there are big boulders of various shapes and sizes  
    all in a big long row  
    and the east end of this row  
    curves to the north  
    to form a more restricted opening into the field  
    and when the congregation gathers there  
    the yard is filled with people sitting on blankets or sheep skins  
    and the large rocks all around  
    have people sitting on them  
    looking down on the proceedings
- 22 And it is plain to feel  
    that the people view the tabernacle as their holy place  
    and it is the tabernacle that they all have in common  
    and all their family tabernacles  
    are expressions of this tabernacle  
    with each person knowing the Lord for themselves  
    and in their families
- 23 And when they gather to this tabernacle  
    they are bonded together as a people and a nation  
    with all their knowing the Lord together in common  
    and Anokeesed is their King  
    and through their knowledge and dedication to Him  
    all the Israelites are completely joined  
    to their ancient fathers and mothers



**The Tabernacle, Joshua's House,  
and the Stone Circle at Shiloh**

and in this way the concept of the tabernacle is how  
they as a people express together  
the first and great commandment and the second one also  
as well as the Law

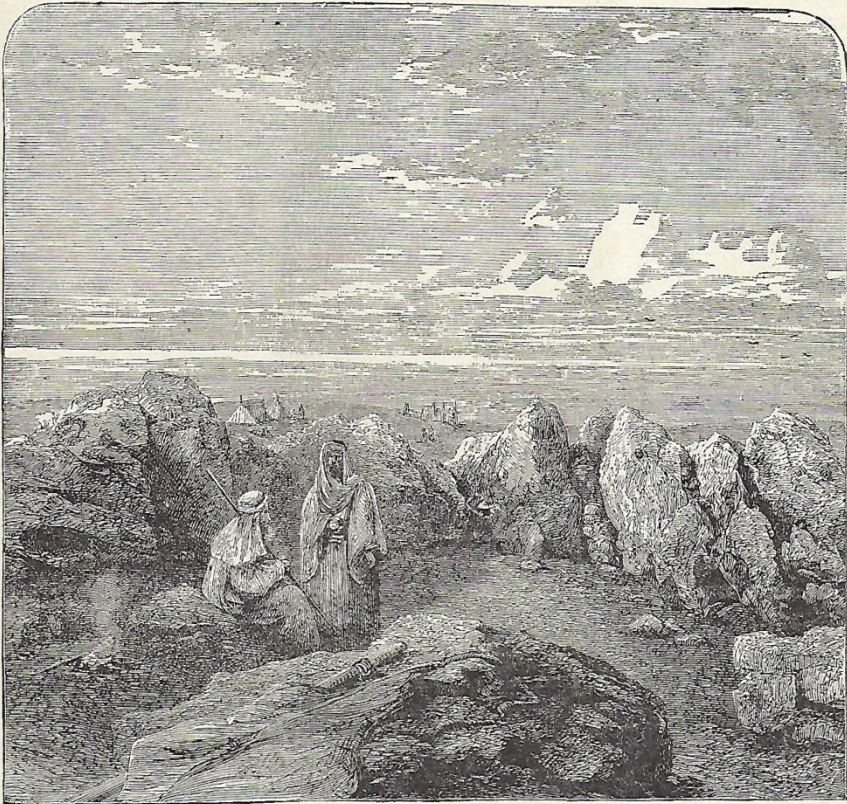
24 And the place they chose to have Ingathering was Bethel  
because they loved Jacob  
and they kept his altar in good repair  
and they made small rock circles  
in which to place their tabernacles  
to mimic the tabernacle in Shiloh  
and Bethel still has rock circles  
to testify of their adoration of Anokeesed  
and respect for the tabernacle at Shiloh  
and these rock circles will ever stand to bear witness  
to the rich legacy Israel has in their devotion to Anokeesed  
and it warms my heart to see all the people at their Ingathering

25 Now I must pause here  
and relate to you what it meant to me to see these rock circles  
under the power that the Urim has to bring understanding  
and the knowledge of the dispute  
between having a temple instead of a tabernacle  
is one of very old date<sup>177</sup>  
and I have been as aware as anyone of the important difference  
but when my eyes were opened to see these rock circles  
I saw much more than I had known

26 Anokeesed did not reveal to Moses the use of the tabernacle  
to establish a building  
or an elaborate place for the people to gather  
Anokeesed was establishing a principal in practice  
that is literally the foundation of all the vision and calling  
of the people and nation of Israel  
all during the course of the earth  
from Jacob clear unto the end times  
**the tabernacle is a vivid declaration that every person  
is expected by their Father Anokeesed  
to know Him personally  
each and every one for themselves**

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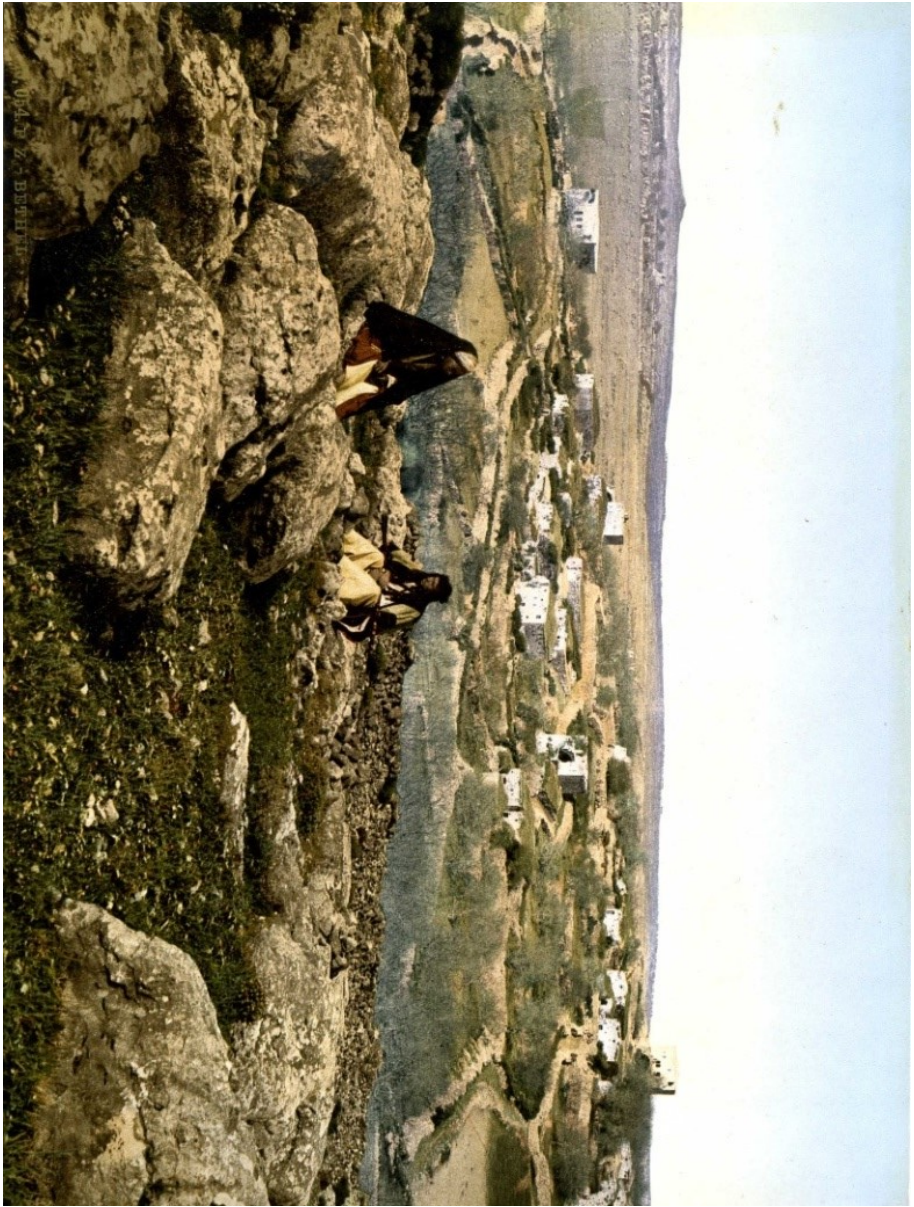
<sup>177</sup> See Acts 7:46-49



STONE CIRCLE NEAR BETHEL.

### **Vintage Drawing of Stone Circle near Bethel**

From the book *Those holy fields : Palestine, illustrated by pen and pencil* by Manning, Samuel, 1822-1881; Religious Tract Society (Great Britain) Published in 1874



**Vintage Photo of Stone Circle in Bethel**

**P.Z. (PHOTOCHROME ZURICH)  
CIRCA 1895**

**Photochrome, Vintage, 22,5 cm x 16,5 cm, Private Collection**

and thus did the people of the Lord prosper  
till the third and fourth generation

27 Did not Jeremiah

who was in the court of Josiah  
when the Law was read  
say<sup>178</sup> *Thus saith the Lord*  
*I will put my Law in their inward parts*  
*and write it in their hearts*  
*and will be their God*  
*and they will be my people*  
*And they shall teach no more every man his neighbor*  
*and every man his brother*  
*saying **Know the Lord***  
***For they shall all know me***  
***from the least of them unto the greatest of them***  
***saith the Lord***  
*For I will forgive their iniquity*  
*And I will remember their sin no more*

28 And the shew bread is for everyone in their repentance  
because it is the bread of the presence  
did not David think so

29 And upon seeing these rock circles

I now understand the devotion Israel had for the tabernacle  
and their love for the precept that they  
each and every one  
have the dignity and respect in the eyes of Anokeesed  
to not need an intercessor to know Him  
but only an intercessor in their Messiah to be forgiven

30 And while the rock circles were to mimic the environment  
surrounding the tabernacle in Shiloh  
each family could have one for themselves  
and I began to realize that those in a holy community  
that walk in the Law  
actually make their community to be one big tabernacle  
for they use all the earth where they dwell  
as a place to know Him for themselves  
all together in Him

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<sup>178</sup> Jeremiah 31:33-24

- 31 And more than that  
    knowing Him for yourself  
        as demonstrated by the tabernacle  
        being **for all those who seek the Lord**<sup>179</sup>  
    is the very essential requirement  
        for each and every one of us to be able to keep the Law
- 32 And each waymark of the Law is dependent  
    on our knowing Him in this way for ourselves  
    and all seven foundations of Shabuwa can arise  
    only if we each one know Him  
        in the exact context that the tabernacle represents
- 33 Oh what a wonderful truth  
    and how deplorable it is that there came a temple  
        where officials must shed blood to intercede for us  
    and how distant must be the god  
        who requires only one man to ever enter the holy of holies for us  
        once a year  
        to have our daily forgiveness of renewal
- 34 And it came to pass that as I sat before the Urim  
    I could have lingered in the peace before me  
    but I began to see a woman  
    and I was stunned and I said *Oh Lord*  
        *how can I describe this woman*  
    *I cannot look at her face without revulsion*
- 35 And the Lord said  
    *Her name is Talool*<sup>180</sup>  
    *And **she is the mother of abominations for Israel***  
    *She is a harlot and a slaver*  
    *She sells women to be used in the worship of Ashtoreth*  
        *and Baal*  
        *and Moloch*  
    *She is the anti-Messiah*

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<sup>179</sup> Exodus 33:7

<sup>180</sup> #8586, "caprice, vexation, a tyrant, delusion", from #5953, "to overdo, maltreat, impose, abuse, defile, mock, to affect children, to practice wonderfully (evil), to glean (spy)".

- 36 And I wanted to shrink back from looking  
and the Lord said  
*Her instructions come from Shakath*  
*And her purpose is to destroy the Law of Jeshurun*  
*and to utterly hide and discredit*  
*the vision and purpose of Israel*  
*and to take away any capacity of the Covenant of Abraham*  
*from influencing the world*  
*in order to make way for Messiah to come*  
*And she is very rich*
- 37 And she had a son in her many fornications  
and she mocked Melchizedek and she named her son *Michael*  
and she had a cunning plan of how to overcome  
the decree of Jacob concerning his cursings of Levi and Simeon  
and to also overcome the decree of Eliezer  
that no Levite could live in the four holy cities
- 38 **And her plan was to alter the meaning of the term Levite**  
and she declared that Michael her son was a Levite  
and Talool came from Beth Peor  
and she learned her trade there  
and by her appearance I don't think she is an Israelite
- 39 And her son was a thief  
and she taught him to steal from her clients  
and she used dark sentences to obtain her wealth and power  
and she dedicated her son Michael  
to be a high priest and a Levite
- 40 And using her wealth  
she invented the ephod that has always been seen in Israel  
to show forth the superiority of Levites in matters of religion  
and I had seen the ephod that Aaron made  
and it was a simple smock made of sheep skins  
but Talool made hers out of very rich and elaborate materials  
and it was pure white line  
and it had **pomegranate**<sup>181</sup> tassels along the bottom  
indicating to all who saw the high priest  
that he had sexual virility

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<sup>181</sup> A pomegranate by definition represents a human scrotum and sexual prowess in the eyes of the wicked. See #7416, 7415, and 7426.

which concept came directly out of the worship of Ashtoreth

41 And the son of Talool was very subtle in his skills in thievery  
and his mother worked together with him  
insomuch that she became very rich  
and Michael was conditioned to be her helper  
and he was not familiar with the normal ways of the people  
and he was uneducated and ignorant of Hebrew spirituality

42 And I began to see the chamber  
where Talool worshipped and practiced her evil deeds  
and it was an ancient tomb that was dark  
and lit with pork tallow candles  
and the bones of those ancients ones who were interred there  
were lying around  
and she would kick them out of her way  
and she gloried in the spirit of death

43 And it came to pass that Michael stole his mother's money<sup>182</sup>  
and as he passed by the way among the tombs  
he overheard his mother reciting strong curses  
against whoever had stolen her money  
and he listened carefully  
and he was terrified of her curses  
and he burst in upon her and said *Mother*  
*I am the one who took your money*  
*I stole it*  
*I am bringing it back to you*

44 And she said *I will lift the curses*  
*if you will be a high priest for me and a Levite*  
*Because I am going to build a rival tabernacle*  
*against the tabernacle of Shiloh*  
*And it will have burnt sacrifices and offerings*  
*to honor Baal*  
*and our queen of heaven Ashtoreth*

45 *And I will make images out of silver of Baal and Ashtoreth*  
*that will please Moloch*  
*And my graven images will empower my house of idols*  
*And I will give silver to the founder*

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<sup>182</sup> See Judges 17:1-3.

*who will make my molten images  
And my images of Baal will be seen  
to wear the hat of the Hebrews  
designating him to be the god of the Hebrews  
And it will be like the Hebrew cap  
that Abraham and Jacob wore  
And I will work to replace Anokeesed with Moloch  
And he will reward me with many riches  
and much honor and glory  
and I will make myself a name*

- 46 And it came to pass that Talool used her wealth  
to build an idol house  
which she called a tabernacle  
and it was some distance down the slope from Shiloh  
toward the northwest  
and it did not have an open yard in front of it  
but it had a dark inner court  
and it was her place of commerce  
where she hoped to sell women and young girls  
at her tabernacle
- 47 But the people would not come to her tabernacle  
because her son was a thief  
and all the people knew it  
and she was angry  
and she remembered the saying  
*the scepter shall not depart out of the hand of Judah  
until Shiloh comes*  
so she hired a man of the tribe of Judah to be her high priest  
and she declared that he was her Levite<sup>183</sup>
- 48 But the people still remembered Sinai  
and what happened with Aaron and his two sons  
when they brought a strange fire to the tabernacle  
and corrupted it  
and so they avoided her tabernacle still
- 49 And it came to pass that Talool went into her chamber  
and she sought advice from Asael  
and the spirits of those who dwelt in Shakath

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<sup>183</sup> Judges 17:7-13.

and she heard that there was a man  
who was a descendant of Ephraim through Moses  
who Asael said could be seduced  
into accepting being consecrated to be Levitical high priest

50 And his name was Jonathan  
and Talool sent her agents to seek to find this man  
and they found him in the regions  
where those of Judah dwelt near Bethlehem  
and with her cunning and subtleties using dark sentences  
she persuaded him to be her Levite  
for her tabernacle of Moloch  
and he was the youngest son of Gershom  
son of Moses<sup>184</sup>

51 And he came and performed his duties  
and even though there was an altar there  
for burnt offerings and sacrifices  
he declined to use it  
but Talool was satisfied  
for people began to come to her tabernacle  
because a son of Moses was there  
and in time  
Ashtoreth and Baal were worshipped there openly

52 And the people there began to slowly accept  
that anyone could be a Levite  
**and the term Levite began to be associated  
with the priest's function in worship  
and not a tribe**

53 And she was crafty in giving the impression that she accepted  
that the legitimate authority came down from Moses  
and not from Aaron  
which thing all the people readily accepted  
and thus she created the conditions  
being carefully led by evil forces  
whereby the Levitical order could in time be viewed  
as an acceptable role in the most holy places in Israel

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<sup>184</sup> See Judges 18:30.

- 54 And it came to pass that  
    coinciding with the evil actions of this woman  
Asael was moving on other fronts  
    against the Covenant of Abraham  
and there were some from Beth Peor  
    who dwelt on the outer fringes of the four holy cities  
    who were well versed in weapons of war  
and their place in society  
    began to be looked upon with more acceptance  
    because they intermingled with the people  
    at the tabernacle of Talool
- 55 And they were able to find issues of injustices  
    to avenge by the sword  
and in this way  
    arming themselves seemed to be entirely necessary  
and these violent people began to put forward  
    that the land where the Israelites lived  
    was solely meant by God to be for them alone  
    to own and control
- 56 And both these views were against the Covenant of Abraham  
and they were arming themselves and taking the land by force  
and in this way  
    some of the children of Jacob  
    no longer walked peacefully upon the land
- 57 And the example of Talool to be a slaver  
and the wealth produced by that evil  
    brought with it a tendency to relax the instruction of no slaves  
and slaves became part of the Levitical law  
and terrible fornications began to show their ugly face  
    in the midst of the holy nation  
and in this way it can be seen that the Covenant of Abraham  
    began to crumble and vanish away  
    right before the unseeing eyes of the righteous  
and those who did see it  
    could find no way to reverse these new evils  
    that came upon them
- 58 And I wondered that if the people had dismantled her tabernacle  
    and brought her and her son to their day of recompense  
    would the holiness of their nation have been preserved

- 59 And to add to this  
    there was another effort by Asael that was finding success  
    and that was that during these first three or four generations  
        since they left Egypt  
    the decree of Eliezer concerning where the Levites could live  
        was widely complied with  
but as time went on  
    the people from Beth Peor began to not disclose  
        if they were of the tribe of Levi  
and they began to move in to live among the people  
    in the holy cities  
and they began to occupy positions  
    on the community councils of judgment
- 60 And the people from Beth Peor were intermingled  
    in a ring around the holy cities  
        together with non-Israelites  
and because of this  
    they did not show their practices outwardly  
        that they learned in Beth Peor  
but they privately practiced their evil traditions  
and in this way they had an increasing influence  
    in the social councils in the holy nation  
and they began to be numerous in the councils  
and it was at this time that Jonah was active  
    to push back against their influence  
and he was the first prophet in Israel
- 61 And it was because of this  
    that the Lord had to begin to send prophets  
        among the people of Israel  
    to preach repentance and call the people to remembrance  
        of their pathway back to Eden  
and the prophets one by one  
    began to shoulder the burden of the sins of the people  
and many times were the only ones  
    to look after the vision of Israel
- 62 And they each one in their turn  
    expressed abhorrence for blood sacrifice and burnt offerings

of the Levites<sup>185</sup>  
 and of the worship of Ashtoreth and Baal  
 and especially Moloch  
 and these prophets were despised by the ruling elite  
 and were persecuted and killed  
 and by the tenth generation  
 the state of the holy nation was at the point of collapse

- 63 And the tabernacle of Eliezer and Joshua  
 had been refurbished several times  
 but now it was a sheep cote  
 and the tabernacle of Talool was in regular use  
 and the Levites gained exclusive access  
 to the spiritual leadership of all Israel by her hand  
 and the banning by Jacob of the Levites  
 was long forgotten
- 64 And it came to pass that in the tenth generation  
 there came a man by the name of Eli  
 and he was a Levite by birth  
 and he was a high priest occupying the tabernacle of Talool
- 65 And early in his tenure  
 he went and refurbished the tabernacle at Shiloh  
 and it was not far from where he had been practicing  
 and Eli moved the altar of burnt sacrifices and offerings  
 to the old tabernacle of Shiloh  
 and he and his two sons began to carry on there  
 in the same manner as they had done  
 under the example of Talool  
 and there were thefts and fornications in abundance
- 66 And you will see that the fire upon the altar spoke again  
 as it did with Aaron and his two sons  
 and Eli and his two sons were killed  
 because the powers of heaven would not allow the holy place  
 to be corrupted with burnt sacrifices and offerings

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<sup>185</sup> Jesus said twice, "I will have mercy and not sacrifice". Here are some references indicating the prophets did not support sacrifices. Isaiah 1:10, 43:22-24, 66:3; Jeremiah 7:21-23, 6:20, 14:12; Amos 5:21-27; Hosea 6:6-8, 8:12-14; Matthew 9:9-13, 12:1-8 (a good one); Micah 6:6-8; Proverbs 21:3; 1 Samuel 15:22; Ecclesiastes 5:1; Psalm 40:16; and more.

- 67 And Eli began to inhabit the house of Joshua  
and he did not know that  
under the slab of rock upon which he stood in his house  
was secreted the Hebrew treasure  
and once again the Tablet of Gabriel was hidden  
in the house of the one who would destroy it  
but the Ark was available to Eli
- 68 And it came to pass that Eli called for a celebration  
to mark the reopening of the old tabernacle  
and to revive the use of it  
and with great fanfare  
they kindled their strange fire to burn sacrifice and offerings  
to Ashtoreth and to Baal  
on their altar  
and their desire was to please Moloch
- 69 And it came to pass that  
right in the midst of the ceremony  
a messenger came with the news  
that an army of Philistines had been seen approaching  
just a few hours away  
and Eli had to be interrupted during his grand exclamations  
and immediately the assembly grew quiet  
and the news spread among the people
- 70 And Hophni<sup>186</sup> and Phinehas<sup>187</sup> the sons of Eli  
fell into action  
and started to call out an army to meet the Philistines  
and Phinehas took hold of the Ark and exclaimed  
*This amulet will ensure us victory*  
and he held the Ark high  
and Hophni took hold of the molten image of Baal  
and they rushed out to meet the Philistines
- 71 And when they encountered them  
the Philistines were sacking and burning a village  
north of Shiloh  
and in the fighting

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<sup>186</sup> #2652, "a pugilist", from #2651, "a fist".

<sup>187</sup> #6372, "the mouth of a serpent", traces back to #5154, "copper". A Decadarchiy.

the two sons of Eli were killed  
 and the incident was a strong reminder  
 of the consequences surrounding the deaths  
 of the two sons of Aaron  
 and when someone sought to find Eli  
 he lay dead in the house that Joshua built  
 and he was sprawled out on the flagstone  
 covering the Hebrew treasure

72 And through all this  
 in the congregation beholding the ceremony  
 was a man named **Khazaq**<sup>188</sup>  
 and he was a descendant of Gershon through Jonathan  
 and he had come to attend the celebration  
 anticipating a restoration of the old tabernacle  
 and he was very *stalwart* in his dedication toward Anokeesed  
 and the Law of Jeshurun  
 and he was deeply troubled at that which he beheld at Shiloh  
 and he said  
*Surely Anokeesed will not allow His holy place  
 to be thus desecrated*  
 and he had traveled with his three sons  
 a long way to attend the ceremony

73 And the next morning  
 word came that the Ark of the Covenant  
 containing the two tablets of Moses  
 they being the Covenant Tablet and the Guidance Tablet  
 was lost to the Philistines

74 And Khazaq heard the news that Eli was dead  
 and that worst of all the Ark was taken  
 and he grieved sorely  
 but most of those others who were gathered unto Shiloh  
 did not seem to care about the Ark  
 it was just a little box  
 and all their dismay  
 was directed toward the grand silver image of Baal  
 that also went into the battle and was lost  
 and now the Philistines had a statue of Baal  
 wearing his Hebrew hat

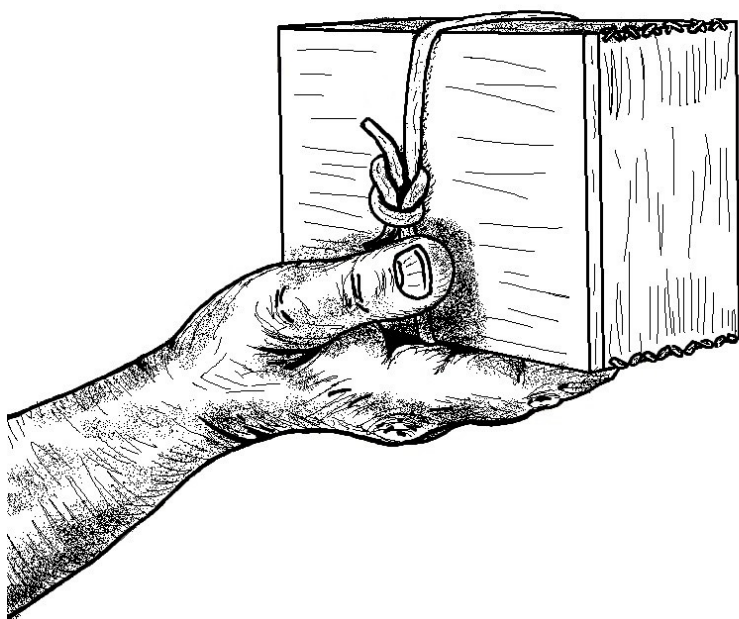
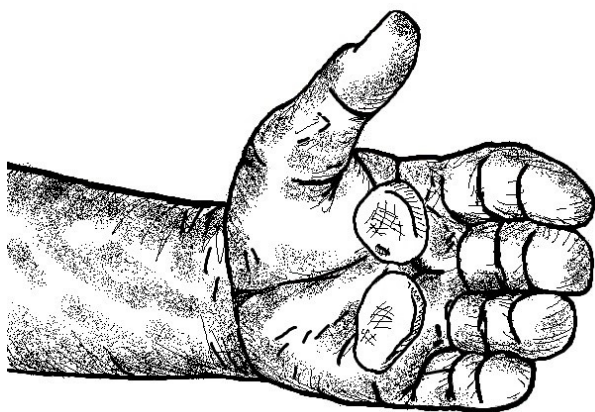
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<sup>188</sup> #2388

- 75 And Khazaq had three sons with him  
and the oldest was named Emeth<sup>189</sup>  
and Emeth was familiar with the Philistines  
having lived among them for a time  
and he was stalwart like his father  
and Emeth requested two pieces of gold from his father  
and he set out to go to the encampment of the Philistines  
and he said nothing to anyone of his intentions  
and no one knew where he went  
and I saw him gather his cloak around him  
and pass out the gate  
and his face was set in determination  
and he was very brave
- 76 And it came to pass  
when he had traveled all that day  
he arrived at the camp of the Philistines  
and he inquired which of their leaders had charge  
of the booty from the war  
and he was directed to a group of soldiers sitting around a fire  
laughing and bragging and eating  
and he asked their leader  
*Where are the things you have taken from the Israelites*
- 77 And the man said pointing to a wagon  
*Oh there are some things over there*  
*But is has been much gone through with little remaining*  
and Emeth said  
*May I look at the wagon*
- 78 And there in the midst of bloody clothes and household things  
was the Ark  
and Emeth took hold of it and said  
*May I purchase this little box*  
*I have two pieces of gold*  
and the soldier said  
*Two pieces of gold*  
*Sure I will sell it*  
*I have looked in it*  
*and it has only two stones with markings on them*  
and **Emeth bought the Ark for two pieces of gold**<sup>190</sup>

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<sup>189</sup> #571, "firmness, faithfulness"



### **Ark of the Covenant and Two Pieces of Gold**

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<sup>190</sup> There may be a relation between the two pieces of gold and the two burdens Motsah carries. See Deuteronomy 10:3 for size of the Ark.

and he secreted it in his bosom  
and he took it home

79 And at this time in Israel  
there began to be much commotion when Eli died  
and the spiritual condition of the people  
began to descend downward  
because of all the effects of evil that was brought by Asael  
and it was in the tenth generation  
that many began to accept the worship  
of other gods than Anokeesed

80 And it came to pass that in the night  
in the southern regions of Judah beyond Bethlehem  
down toward the Great Sea  
at the dwelling of Khazaq  
where the Ark of the Covenant came to secretly rest  
Motsah the Lamb appeared to Khazaq  
and He said *You must prepare your sons and their families  
to depart into the sea with the Ark of the Covenant  
Because they must come to a place where I will lead them  
**so they and my people can build a bulwark  
to preserve the vision of Israel**  
And I will lead them to a land that I will give  
to the remnant of Jacob for an everlasting inheritance*

81 And Khazaq was a shipmaster who owned ships  
and he shared the news with Emeth and his brothers  
and all the family was astonished  
and they asked their father to inquire of the Lord more  
concerning the matter

82 And from that day  
Khazaq began to inquire earnestly of the Lord  
concerning why such a step should be taken  
to move the Ark out of Israel  
and he prayed and said to the Lord  
*What does it mean Lord  
that the Ark of the Covenant should leave Israel  
Is there no hope of the people  
returning back to their righteousness*

83 And the Lord said

*Starting at the time of Abraham  
those upon the earth who sought to build nations  
to make for themselves a name  
were able to build large and powerful nations  
with strong armies  
And if my people Israel had faithfully clung  
to the Covenant that Abraham had made with me  
through his mother  
and had they been able to become a holy nation  
in their own land  
the conditions would have been such that my holy nation  
would only be seen in such a way as to not be threat to them*

84 But by becoming an armed nation small in size

*being in the middle of those large nations  
they will be set upon continually and threatened  
and subjected to violence  
And without their walking in the Law of Jeshurun  
and keeping the covenant of Shabuwa  
they cannot be kept out of the conflict*

85 And all the heathen nations see their own religions

*to be the principle force that ensures their victories  
over their enemies  
And the center of their religions is seen in their temples  
which are built to empower their gods  
so they can find dominance*

86 And with the loss of the tabernacle

*and with the coming of a temple in Israel  
the enemies of righteousness will continually seek earnestly  
to bring them into subjugation  
because they will be seen as rivals  
And had they walked in the way  
that Abraham walked peaceably upon the land  
and did not arm themselves and had no slaves  
they would have set the practice of peace  
with all those other inhabitants of the land by their example  
And those in all the regions roundabout  
would have been subjected to pay taxes to others  
from time to time*

*But they would not have been overcome and sent into exile<sup>191</sup>*

87 *And at this time the people of Israel are desiring  
that I should not rule over them  
And they want to have a king and a temple  
like all the heathen nations  
And when they commit the sins of the nations  
they must be subject to the plagues of the nations*

88 *And in all these things  
the vision of Israel cannot be sustained here  
in their present homeland  
And I have prepared a place for them across the Great Sea  
And descendants of Melchizedek have I led there  
And they are yet to this day  
a pure and undefiled people who walk in righteousness  
And they are faithful to keep Shabuwā  
that their father Melchizedek established  
upon the very mountain  
that lies just beyond the Sea Kinnereth*

89 *And at this present time  
powerful nations are rising  
which will take the people of Shiloh and the surrounding areas  
into exile  
Therefore it is expedient  
that the remnant of Jacob in the New Land  
build a bulwark to preserve the vision of Israel<sup>192</sup>*

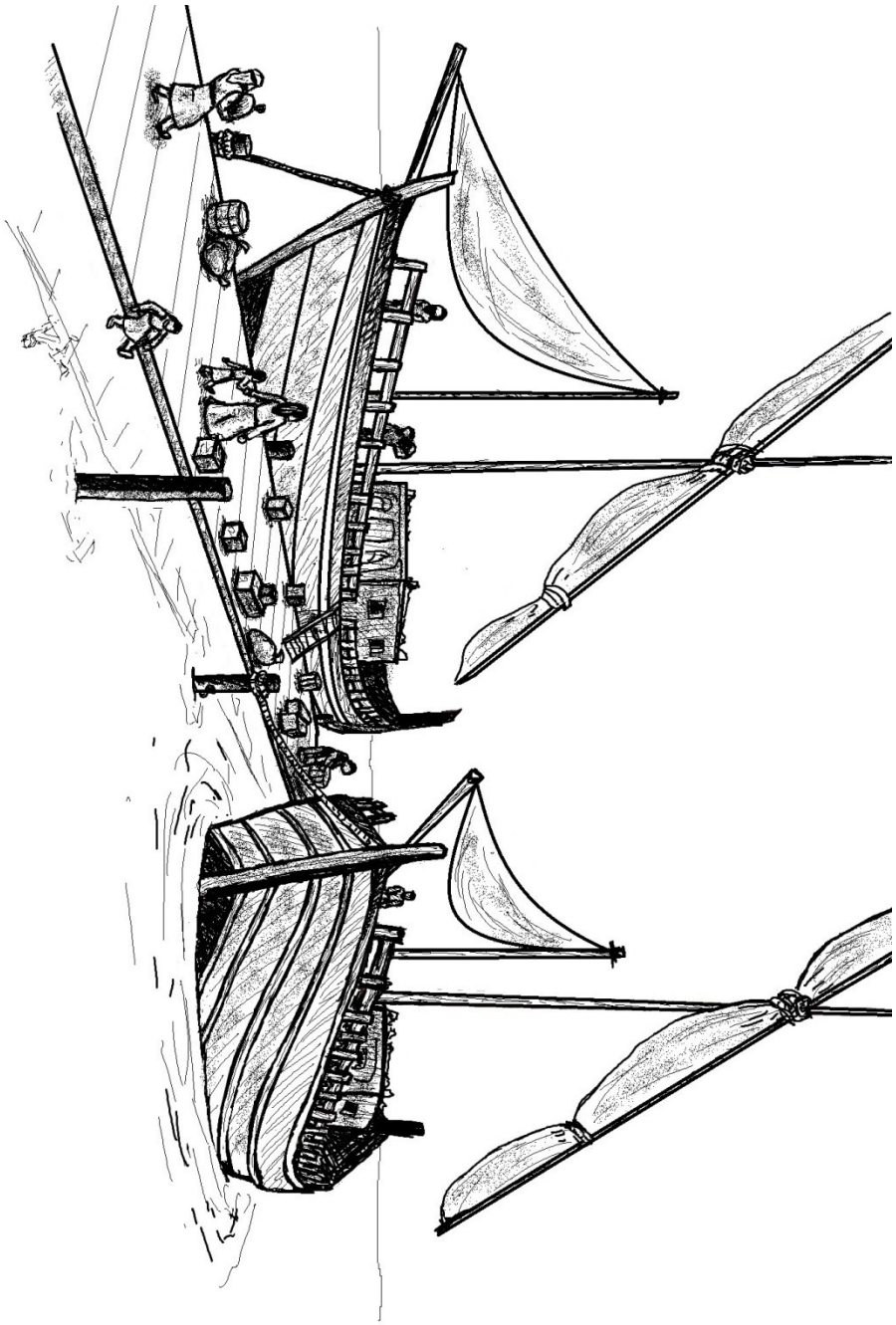
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<sup>191</sup> Jeremiah's message exactly.

<sup>192</sup> In Genesis 49:22 (KJV), Jacob prophesies of Joseph, *Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall*. Look up the meaning of the words in Hebrew and you find: "Wall", #7791, *going about*, from #7788, *to travel*, from #7891, *strolling about ministerially*; "Well", #5869, *a fountain as an eye of the landscape*; "Branches" and "boughs" both #1121, **builder of the family**. A good translation of this verse would be as follows: "Joseph is a fruitful builder of the family, even a productive builder that is as a fountain whose waters rise up and spill over to travel about in ministry."

See also in the Book of Mormon (RLDS Edition) Jacob 2:34, *Wherefore, thus saith the Lord: "I have led this people forth out of the Land of Jerusalem by the power of Mine arm, that I might raise up unto Me a righteous branch from the fruit of the loins of Joseph"*. Emeth, who led the people to migrate to the Americas, is descended from Joseph through Moses and his son Gershom.

- 90 And after hearing of all this account from the Lord  
the sons of Khazaq did as their father asked of them  
and they prepared two of his vessels  
and when all was ready and it was the correct time of the year  
they loaded all their provisions and their families  
upon the vessels  
and they set out upon the sea  
and the hills and mountains of Israel had a foreboding  
to see the Ark of the Covenant leave over the horizon  
upon the sea toward the west and the setting sun
- 91 And both ships went out into the open sea together  
and I saw that the one on the north side had the Ark  
and Emeth guided that ship  
and two days out  
there came a great fog that enveloped them  
and it lasted for two days  
and when it cleared  
the ship on the south side could not be seen  
and Emeth was about to set himself to sail to look for it  
but a raging storm came upon them  
driving them to the northwest
- 92 And the Lord said to Emeth  
*Be not afraid*  
*for I will take care of you*  
*and guide you in the way you should go*  
*Am I not also the One who made the sea*  
and Emeth comforted the people  
and they put their lives in the hands of Anokeesed their Father
- 93 And it came to pass  
that I saw them arriving at the promised land  
and it is not a clear way to the shore  
and the people had to carry their things and wade ashore  
and the land was green and beautiful  
and game and provisions were in abundance  
and the people began to build dwelling places for their families  
and the people of Emeth  
descending down from Moses  
through Gershom and Jonathan  
praised the Lord in all things



**Loading the Ships**

and they knew they were not alone  
by observing signs upon the earth

94 And it came to pass that in the springtime  
they could see a small group of people coming along their way  
and they asked the Lord to guide them in all that would transpire  
and Emeth reminded the people  
that they inherited the Star of Elda  
and that they were to be emissaries of peace to all people  
and the people prepared gifts of food  
and sat and waited for those who were seen to be coming

95 And when the delegation arrived  
everyone on both sides wondered what would happen  
and the leader of the visitors smiled broadly  
and set before them gifts of food and things they had made  
and all the people of Emeth clapped their hands  
and brought out their gifts also  
and all rejoiced and laughed together

96 And neither group could understand a single word of the other  
and the people of Emeth were speaking to one another  
and someone said the word *Shabuwa*  
and when the visiting delegation heard the word *Shabuwa*  
they all said aloud over and over  
*Shabuwa*  
*Shabuwa*  
and they flew together into each other's embrace  
and that one word joined their hearts together  
because Achee had established Shabuwa  
to be observed upon the Promised Land together  
for a long duration

97 And the Lord and the Eerkodeshiy were well pleased  
and when they could agree  
on the very proper day those two peoples  
joined together to celebrate Shabuwa  
and they laughed  
and were glad to witness how the other did Shabuwa  
and the Covenant Tablet has been very instructive for them

98 And these people were the people of Ooma  
who Achee and his people had joined with

and they soon learned to speak together  
and to this day  
the native peoples of that area can be heard to say words  
that came from the ancient language of Melchizedek  
and Abraham

99 And the people of Emeth said  
*Surely the Lord has brought us home*  
*And now we know that a bulwark to preserve the vision of Israel*  
*can be set in place perhaps to endure until the end of days*  
*here upon **this** promised land*  
and Emeth taught the people from the heavenly tablets  
that were in the Ark of the Covenant  
and by the knowledge of the truths upon them  
the people were purified and were ever faithful

100 And after considering all these things  
I began to know that at many critical junctures  
had repentance been applied  
the whole world for Israel would have been forever different  
for had six of Jacob's children  
who were the ones who fell short in their seeking the Lord  
repented and came to support the repentance of their father  
for his polygamy  
Rachel would not have died  
and it was their discord that allowed the forces of evil  
to enter in to accomplish it

101 And had Levi and Simeon repented  
for not accepting their father's agreement  
regarding the boundaries of their pastures  
they would not have murdered Shechem  
and Jacob would not have gone to Egypt  
but could have become a holy nation in his own land  
and if at the death bed of their father  
they had received his words in humility and repentance  
instead of leaving angry  
the nature of the ministry of Israel  
could have been an expression of the vision of their people  
to be emissaries of lovingkindness to the world  
from the time of Moses

- 102 And thus it goes all along the way  
clear to when the people at Shiloh did not forbid  
the evil practices of Talool  
which overcame the purity of their nation
- 103 And finally if the people of Israel  
would have done their repentance as a nation  
they would not have rejected the Lord  
that He should be their Sovereign  
and set their hearts upon having a king like all the nations  
and thus the Covenant of Abraham would have been recoverable  
but alas it was not to be  
and the only way for the Lord to safeguard the vision of Israel  
to arise triumphant at the end times  
was to move to build a bulwark of righteousness to preserve it
- 104 And the descendants of Achee  
the grandson of Melchizedek  
did in fact perform all their vital repentance along their way  
and they never had kings  
and had no slaves nor armies  
and they kept the holy pathway as best they could  
in their righteousness as a people
- 105 And at this time the remnant of Jacob  
who have been given this land for their everlasting inheritance  
are raising up for Anokeesed  
to be His emissaries of lovingkindness to the world

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 13

An account of evil's hijacking of the nation of Israel and of Solomon fabricating a false written history to change what it means to be Israel. The truth concerning Saul, David, and Solomon. An account of the Book of the Law coming forth in the court of Josiah and the conspiracy to kill him by the princes of Jerusalem. An account of the birth and childhood of Ezekiel, and of Jeremiah blessing him, and of his family going into exile in Babylon.

1 And it came to pass  
that when we next came to together to see  
I had a heavy spirit of oppression covering me  
which I have come to identify as opposition from the adversary  
when we are about to receive very important information  
which the forces of evil have long kept suppressed and hidden  
and it is usually at such times  
that I must rely on the fragments of the truth  
that remain in the written oral traditions  
that clearly show testimonies of affirmation for the truth received

2 And when I put on the Urim  
I said to the scribes and those assembled<sup>193</sup>  
*Things are very busy in the Urim today  
and feel very serious  
And it is a good thing that we have the Lord Motsah  
to be our teacher today  
and the Lord's presence came close before the Urim  
and He is going to speak*

3 And He said  
*We have arrived here today in this vision of the pathway of Israel  
when it is at a tipping point where  
the Covenant of Abraham and the mission of my people Israel  
hang in the balance  
And you will see those responsible  
for bringing the conditions and forces of evil  
that will snuff out the second flame  
of the lovingkindness of my Father  
And His light is the only force that can sustain my people  
in their calling and purpose*

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<sup>193</sup> 13 people present.

- 4 And it is clear to see that Talool in her great wickedness  
has established such evil that her intention is  
to obliterate the Covenant of Abraham  
and to remove the pathway back to Eden  
and to destroy the vision and purpose of Israel  
and to blockade any possibility of a birth of a Messiah
- 5 And her practices have made any truth in the term *Levite* obscure  
insomuch that anyone of any lineage in the family of Jacob  
or even among Gentiles  
can be seen to be a Levite
- 6 And in this way the warnings from the Lord that Jacob spoke of  
became unheeded  
and vital protections  
intended to be set in place at the end of his family's sojourn in Egypt  
were removed  
and a way for evil to enter in was opened up
- 7 And the labors of Talool have succeeded  
to bring the people of Israel who dwelt at Beth Peor  
who had rejected the Law and the Covenant of Abraham  
into the councils of the communities of Israel  
and every city and village inhabited by Israel  
has a council of twelve like that which Reuel established at Sinai  
and in Shiloh  
there is a grand council of twelve and three for all Israel  
and at Sinai it was Moses  
Eliezer  
Joshua  
and twelve men who qualified  
according to the righteous qualities laid out there by Reuel
- 8 And it came to pass that by deception  
Asael was able to overcome the decree of Eliezer  
concerning the four sacred cities  
and the councils became corrupted with people  
who were lawless and alien to the Covenant
- 9 And the divisions in Israel that were magnified at Sinai  
were more deeply rooted now  
and set permanently in place by Talool and Asael  
and those trained in warfare at Beth Peor

supported these changes  
and they said *We must take up weapons*  
*and form an army to take our land by force*

- 10 And the wicked sought the satisfaction of possessions  
insomuch that they were willing to have slaves  
and what they were taught  
at the house of Baal together with Ashtoreth  
caused them to have polygamy and harlots and many fornications  
and in this way the worship of the gods of the nations  
were brought into the holy places of Israel  
and set firmly in place

- 11 And it came to pass  
that these militant sentiments became so severe  
that there came a point where the leaders of these initial armies  
came to demand soldiers from every tribe of Israel  
on pain of the threat of destruction<sup>194</sup>  
and it came to pass that the evils of Talool and Asael  
began to succeed fully

- 12 And the Lord said  
*You will see that with all this gaining momentum of evil*  
*dark forces are set in place to govern Israel*  
and there arose a new class of people  
that could be called the ruling elite  
and they ruled Israel subtly  
from behind that which was known by the people

- 13 And the members of the grand council in Shiloh  
came to be called princes  
and they saw themselves as being above the people  
and they ruled in such a way  
that they might increase their power and wealth  
and now Anokeesed became a competing force in the holy nation  
and Anokeesed sent prophets to walk among them  
out of love for His people

- 14 And it came to pass that this dark force succeeded  
in conditioning many in Israel  
to desire to have a king to rule over them like all the nations

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<sup>194</sup> See Judges 20:10, 48.

and it was openly said  
*We would not be ruled by God  
but by a king*

15 And all those many who desired to walk in the Covenant of Abraham  
and keep the Law of Jeshurun  
were forced and coerced to accept these changes  
and it was not possible for their voices to prevail  
because the councils of the communities were rewarded  
for their support by the wealthy elite

16 And now I know why on this day  
the feeling with the Urim was serious  
and the Lord is speaking again  
and He is saying  
*The plans evil is carrying out in Israel are very carefully laid  
And they are cunning and insidious  
because in these changes  
Israel is being completely redefined for a long duration  
with a new and empty definition*

17 *And all the desires and hopes of my Father  
are being hidden and removed  
from the minds and hearts of the people  
And remember that at this time in Israel  
there are only oral traditions  
But there is in the offing  
for the first time  
the development of a written Hebrew language  
And written Hebrew first came into being to be used by Solomon*

18 *And it came to pass  
that the dark forces governing Israel  
began to fabricate lies and false traditions  
and reports with exaggerations  
with hard words against Anokeesed  
And this process began with Talool  
and was brought to its fullness by Solomon  
And he took the oral traditions  
arising out of the people of Israel who came in from Beth Peor  
and had them written down for the first time  
And in this form they were seen to have authority*

- 19 *And Solomon was very wicked  
And he took council with the spirit of Talool and Asael  
And I beheld with my eyes and felt with my spirit  
that Talool was Solomon's consort  
And he would go in and lie with her spirit  
in the deepest fornications  
And I was horribly repulsed at the sight of it  
And the three of them made up stories about real people in Israel  
And these stories were meant to establish the destruction of Israel  
And you will see that they will succeed  
during all the time between the end of the second flame  
and the beginning of the third one*
- 20 *And you will see that evil did in fact redefine everything about Israel  
They redefined their history  
and their religion  
and what a prophet is like  
and who Anokeesed is  
and what human government should be like  
and their laws  
and the holy nation  
and their commerce  
and their personal visions  
and the land they lived upon*
- 21 *And the history they fabricated  
had to do principally with two kings  
And one half of the people did not want a king  
And these cunning fabrications  
were meant to overcome their positions against all the changes  
being brought about by the princes of Israel*
- 22 *And Saul was the first king of Israel  
And he had limited support  
because so many true Israelites  
considered Anokeesed to be there sovereign  
And the plans of the princes at Shiloh  
could preside over the people  
because all the powers of governing were in place for them*
- 23 *And these princes chose Saul to be the king  
because they could wield control over him  
and do it through the mouth of one they called a prophet of God*

- 24 *And the real story is that Saul did not know how to be a king  
And the people who wanted a king  
did not know how to be led by one  
because it was alien to all they had ever known  
And the means of communication prior to Hebrew writing  
made it hard for the common people to know what was happening  
with the plans of the princes who acted in secret*
- 25 *And it became expedient for the princes  
to say that it had to be God who required armies  
and that it was God who required the opposite  
of the tenants of the Covenant of Abraham*
- 26 *And so Solomon and the spirit of Talool made up stories about Saul  
And it was easy to make the stories up and for them to be believed  
because it had been about a hundred years  
between when Saul was made king  
and when Solomon put Saul's history in writing<sup>195</sup>*
- 27 *And the account by Solomon and his forces of darkness  
blasphemed the holy name of Anokeesed  
like no other had done since mankind was placed upon the earth  
Even those in Shakath were amazed at the tenure of it*
- 28 *And this is an account of it according to Solomon  
Saul was commanded by God through the prophet Samuel  
to take complete vengeance for God on the Amalekites  
concerning a rumor<sup>196</sup> that was more than four hundred years old  
And the incident was to have had occurred with the Israelites  
who had cast Moses out  
and wandered in the wilderness forty years  
ending up at Beth Peor*
- 29 *And the rumor was that the Amalekites had laid in wait for Israel  
And if there was truth to the rumor  
you will remember that those Israelites  
who wandered in the wilderness  
were viewed by the local inhabitants to be marauders  
And they armed themselves against those Israelites*

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<sup>195</sup> Saul is king c. 1095, Solomon's death c. 992 B.C. 103 years apart.

<sup>196</sup> See Exodus 17 and 1 Samuel 15.

- 30 *And after four hundred years  
one would suppose their descendants would have no recollection  
of the events of that time of the Exodus  
And thus Saul was said to be commanded by God  
to utterly wipe out all the descendants of the Amalekites  
and take revenge for God  
And Saul must kill them all  
every man  
woman  
child  
suckling baby  
and all their animals  
and bring them into extinction  
And all of this to be done by the children of Jacob  
who said on his way home from Haran  
Go forward gently for the sake of the women and children*
- 31 *And I wondered to myself upon hearing this  
why they thought that God had to wait so long  
seeing He was said to wipe out a large army of Babylonians  
in a single day with sickness*
- 32 *But it was said that Saul didn't do enough killing  
He saved some of their animals and their leader  
And the account of Solomon  
said that Saul had to be removed from his kingship  
because he did not do enough killing  
And in his way  
he was disobedient to carry out the commandments of God*
- 33 *And the prophet who had relayed these commandments  
asked for the remaining leader of the Amalekites  
to be brought before him  
And he came and pleaded for his life  
And their prophet of God killed him  
and cut him to pieces right before all the people*
- 34 *And the real horror of this account is that  
because of Solomon's writings  
it became scripture defining the concept of Anokeesed  
which would follow Israel until the emergence of the third flame  
And the heavens and the earth shook in their immense grief  
over the trauma done to the Holy Name*

*And Anokeesed said  
 Oh woe is me  
 And I asked the Lord once again  
 Oh Lord how can this be undone*

35 And as the vision continued  
 the Lord had a very serious look on His face  
 as He answered my question  
 And He said  
*I have instructed Malachi in such a way  
 as to bring about the beginning of a remedy  
 to rise up at the end of days  
 For the accounts of Solomon will prevail for a long duration  
 even until the earth is cleansed at the end times by fire*

36 *And I have instructed Malachi  
 And he wrote my words of hope that  
 in the end times  
 the way will be found to bring the truth concerning Israel  
 through the Book of Remembrance*

37 And upon hearing those words  
 I had to repent quietly in my mind for my doubts  
 and just trust the One that was before me in the Urim

38 And Malachi said<sup>197</sup>  
*Then they that revered the Lord spake often one to another  
 And the Lord hearkened and heard it  
 And a book of remembrance was written before him  
 for them that revered the Lord  
 and that thought upon his name  
 And they shall be mine saith the Lord of hosts  
 in that day when I make up my jewels  
 And I will spare them  
 as a man spareth his own son that serveth him  
**Then shall ye return  
 and discern between the righteous and the wicked  
 between him that serveth God and him that serveth him not**<sup>198</sup>*

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<sup>197</sup> Malachi 3:16-18.

<sup>198</sup> End quote.

- 39 And this reading is clearly indicating  
that Israel can come to know who Anokeesed is  
and how to discern the truth about Him
- 40 And now the Lord is going to tell us the truth  
about Solomon and of his accounts of his father David  
and we all are aware  
of how David is always associated with righteousness  
every king is compared to him  
and Motsah said of David  
while He walked in the flesh  
that David was righteous
- 41 But Solomon crafted many lies about his father  
so he could set in place his new definitions of Israel  
and its purpose as a nation  
and the Lord said  
*David never armed himself*  
*He was righteous*  
*or that is to say David had the right relationship*  
*with the covenants of his fathers*  
*especially the Covenant of Abraham*
- 42 And when David as a shepherd boy  
went out to face Goliath  
they offered him a sword  
And he said  
*Know you not that I follow the Covenant of Abraham*  
*Give me no sword*  
*for the Lord will deliver me*  
*as he has done for things much more frightful*  
*than this great gawking Philistine*
- 43 And David was a slinger  
And he ran forward toward Goliath  
as he slung his stone in the manner of an experienced slinger  
And Goliath fell down to the ground  
And those behind David called out  
*Kill him*  
*Kill him*  
*But David would not take his life with a sword*

- 44 *And the Philistines carried Goliath away  
And ever after  
Goliath was troubled of mind  
with demons and fanciful threats  
And the Philistines considered his fate to be worse than death  
And you will see that David went and dwelt in Gath  
where Goliath lived  
And he was only allowed to do so  
because he did not take up arms<sup>199</sup>*
- 45 *And David had no weapons when he spoke with Jonathan<sup>200</sup>  
And when he went unto the priest and ate the shewbread  
because he and his men were hungry  
again he had no weapons  
And it is plain to see  
that David considered that eating shewbread was for every person  
as it had been practiced in the tabernacle of Moses  
And the priest offered him the sword of Goliath  
but he refused  
And according to the account by Solomon  
it was too big for any ordinary man to use*
- 46 *And when David was hiding in a cave  
and Saul came in to sleep not knowing he was there  
David had no weapons  
And in this way  
David was ever faithful to the Covenant of Abraham  
And he could not be called righteous were it not so  
And David walked upon the land in peace like Abraham*
- 47 *And David brought the two kingdoms of Israel together  
with careful Spirit-filled negotiations  
because he was respected by all  
And it was clear to all that he dealt with  
that he did not seek dominance over his fellows  
nor the satisfaction of possessions*
- 48 *And it came to pass that David went to Salem  
And he asked for permission to dwell there  
with the Jebusites*

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<sup>199</sup> See 1 Samuel 27:3-7

<sup>200</sup> 1 Samuel 20:40

*And because he was known as a peaceable man  
they gave place to him down the hill from their settlement  
And in time where he lived in the city  
became known as the City of David*

49 *And it seems to me  
that it was a common practice  
to allow newcomers to live in the low places  
like Eliezer's declaration to the Levites  
And David was delighted to live down the hill  
because that is near where Melchizedek had lived  
And in time  
the city came to be named Jerusalem  
and the Lord is saying The name Jerusalem  
is a signal forever upon the earth  
concerning the truth of David not taking any land by force  
For the name **Jerusalem**<sup>201</sup> means  
**the city founded peaceably**  
And the account of his conquering the city is not true  
but was brought forward by Solomon*

50 And many other stories about David  
came from the writings ordered by Solomon  
David did not want a temple  
but he only wanted a tabernacle after the manner Moses saw<sup>202</sup>  
and he did not in his old age accumulate materials  
and appoint temple servants  
and plan a temple  
and David did not give Solomon a list of those he wanted killed  
before he died  
Solomon made up that account  
to cement his power  
by getting rid of his enemies and competitors

51 And Solomon and the spirit of Talool in Shakath  
set in place the agony of all the people of Israel  
and of the future prophets in Israel  
who bravely stood up in support of the poor heart of Anokeesed  
and even to this day  
heaven knows how beautiful upon the mountains are the feet of him

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<sup>201</sup> #3389

<sup>202</sup> Acts 7:45-50

that brings good tidings of good  
that publishes salvation  
that says to Zion *Your God reigns*  
and this prophet Isaiah knew well the Covenant of Abraham  
whose King was Anokeesed  
Who all could know  
and Who reigns over His people with lovingkindness

52 And it came to pass that there was a man named Obed-Edom<sup>203</sup>  
and he was stalwart  
and a very holy man  
and he was of the lineage of Esau  
and he took care of all the holy things of the tabernacle in Shiloh  
and he was diligent to preserve all things holy there  
and he worried that the Book of the Law would be destroyed  
so he made a box of very hard wood with no lid  
sealed tight on all sides  
and the Book of the Law was inside  
and it seemed that no one cared about it  
seeing it was written in Egyptian  
and he wrote upon the outside  
*Egyptian writings on brass*  
so no one would think it was gold and open it up

53 And he put it in the offerings that were given for the tabernacle  
and he gave all these things to David  
and I can see it is a whole wagon load piled high  
and all the old and deteriorating remains of the original tabernacle  
were saved by him  
and I see the menorah  
and David was very desirous to restore the tabernacle  
and when David learned of the wickedness of Eli  
he became determined to take the sacred things to Jerusalem  
for safe keeping

54 And David had compassion on Anokeesed  
and he knew all the accounts of burnt sacrifices and offerings  
and he knew all down through ages  
there were more evil people like Eli  
who had no love for the Covenant of Abraham  
or the things established by Moses

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<sup>203</sup> 2 Samuel 6:10-12

- 55 And the essential vehicle or means  
established by Anokeesed to preserve the vision of Israel  
was the tabernacle**  
and central for the people being able to walk in the Law  
was their personal relationship with Anokeesed  
that the tabernacle represented  
and David was utterly driven and very determined  
to restore the tabernacle in Israel
- 56 And Solomon presented to the people in the writings he ordered  
that David spent his last years preparing all things for a temple  
instead of a tabernacle  
and Solomon did this  
because a temple would be a strong source of dark power  
to increase his dominance and wealth among the nations  
and he used the temple to perform his sorcery against his enemies<sup>204</sup>  
and against the Most High Anokeesed Himself  
and Solomon burned his children alive  
as offerings to Moloch in the temple  
and others did as well
- 57 And with all this corruption and decadence  
the vision of Israel was departing away  
from all that Anokeesed intended for His special covenant people  
but for all those who seek after the satisfaction of possessions  
and who crave dominance over others  
the wealth and splendor of Solomon  
is seen to be a high point for Israel  
but for those who know what it means  
for Anokeesed to have bequeathed the Star of Elda upon Jacob  
all seems lost  
and Solomon is the bane of Israel
- 58 And it is of no small consequence  
that the Lord made preparations to build a bulwark of protection  
to safeguard the Israel of the last days  
and the Lord was wise to send the Ark to a land of purity  
for those who escaped from Israel  
and it can be seen after viewing all these things

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<sup>204</sup> Jeremiah 7:30-31; Ezekiel 8:3-17.

that the timing of His actions  
to send the Ark to a new promised land  
were well planned in wisdom

59 And as I look with Urim

I can sense that kings after Solomon were in a position  
to carry on with that which Solomon established  
and such precedents in nations are difficult to change  
when evil feeds upon itself

60 And it came to pass that I began to see an old man

and he is very wicked and ignorant  
and he is void of any respect for life  
and he has put all the false traditions that came down to him into effect  
and he seems to me to be the natural outcome of all that Solomon did

61 And his name is Manasseh

and his kingdom is of long standing  
and since his childhood  
he has only been associated with evil practices  
and he is a product of all that went before him  
and by this measure  
one can discern if it was the will of Anokeesed  
for Israel to have kings like all the nations  
good trees do not bring forth evil fruit  
and so it is not a mystery how the conditions  
among the very covenant people of Anokeesed  
could be brought so low and to such a state of desperation

62 And it is significant to consider that Israel

at this point in their history  
is approaching the edge of the precipice  
but Anokeesed in His love for His people sent Josiah  
to try to avoid great calamities approaching His people  
and it is no accident that just at this precarious moment  
the Book of the Law suddenly appears  
after more than eight hundred and sixty years of lying dormant  
in a wooden box in the offerings from the tabernacle  
that made their way in to the temple treasury

63 And it is known that the pathway back to Eden

is the only thing that could have saved them  
from the dangers on the horizon

God is wise and ever compassionate

64 And now back to Manasseh

like Solomon

he burned his children alive as offerings to Moloch

and he was chided

and they said

*Are you going to save one son*

*to take your place in the kingdom*

and so he forbear and saved one of his sons who he favored

and did not offer him to Moloch

65 And it has been written concerning the life of Manasseh<sup>205</sup>

and he had many wives

but there is one of particular interest

who the Lord placed in the way of His people

in His attempt to bring them to repentance

and her name is Jedidah<sup>206</sup>

and her hidden name was Dowd<sup>207</sup>

and she would not frequent the court of the king

but wisely and with the leadings of the Spirit acted with discretion

and if the king had known her name was Dowd

he would have made her more prominent in his life

and all would have been lost

66 And in the course of time when Manasseh was old

she came to be with child

and she hid any knowledge of it from the king

so that her child may not be offered to Moloch

and she bore a son

and she named him **Josiah**<sup>208</sup>

which means *founded on Jehovah*

67 And when Josiah was in his sixth year

Manasseh died

and his son Amon<sup>209</sup> began to reign in his stead

and Amon was even more evil than his father

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<sup>205</sup> See 2 Kings 21. See also 1 Achee 6:1-23 for the account of Josiah.

<sup>206</sup> #3040, "well beloved"

<sup>207</sup> #1730, "to boil over with love, a lover"

<sup>208</sup> #2977

<sup>209</sup> Pronounced *AH-moon*

and he burned the children of those who were against him  
as well as his own  
and this sin was too much for the people who served under him  
and his servants rose up  
and killed him in his own house

68 And it was enough in the eyes of the people  
they could endure no more  
and the people rebelled  
and many of them entered into the most serious repentance  
and they cried out unto the Lord  
for forgiveness that they had allowed their rulers to commit  
such unspeakable offences against the babies and children  
and they took things in their own hands  
and the people gathered up all those  
who were a part of the murder of Amon  
and they cast them out from among them utterly  
on pain of death should they return

69 And the people of Israel put Josiah to be their king in his eighth year  
and everyone knew that Jedidah's parents  
stood faithfully for Anokeesed  
and they were a part of those who grieved  
over the sins in their government  
and did their repentance  
and the parents of Jedidah were friends  
with the parents of Jeremiah  
and the people chose Josiah in hopes  
that evil could be suppressed and done away with

70 And it came to pass  
that Jedidah had visits with the strong presence of the Lord  
and suddenly in the eyes of the people  
she sprang up out of obscurity with a strong leadership  
and Jedidah was well informed about the Covenant of Abraham  
and she set about her task as it is expressed by her name  
which in the ancient Hebrew means  
*the one who is doubly willing to worship in righteousness  
and will not turn back*

71 And Jedidah carefully sought out the Lord in all she did  
and she replaced the high priest of Manasseh called Meshallum<sup>210</sup>  
with Hilkiah<sup>211</sup> the father of Jeremiah  
and she replaced the scribe of the princes of Jerusalem  
who was called Neriah<sup>212</sup>  
with Shaphan<sup>213</sup>

72 And the princes were angry  
but they feared the people  
so they determined that they would do their works in secret  
and they began to work their dark sentences against Josiah  
at their altars on the high places  
instead of as they usually did in the temple  
and the temple had become like a deserted building  
that was haunted with bad spirits  
and their evil did not work as well as expected

73 But in the eighteenth year of Josiah  
a completely unexpected event occurred  
that set all the effort of the princes back in their expectations  
**the Book of the Law was found in the temple treasury**  
and it was read aloud to all the court of the king  
and before all the people  
and Book of the Law completely justified  
all that the people yearned for  
regarding the Covenant of Abraham  
and a national sigh of relief swept over Israel  
and the princes consulted together in secret with much earnestness

74 And Josiah began to cleanse the land of all abominations  
and he was well informed as to how to proceed  
because his mother knew all the doings of her husband  
and she watched and measured just how Manasseh obtained results  
in his use of sorcery  
and Josiah moved out in his service to the Lord  
in all the vitality of his youth in the spirit of repentance  
and the princes could not keep up with him

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<sup>210</sup> #4918

<sup>211</sup> #2518

<sup>212</sup> #5374

<sup>213</sup> #8227

75 And it came to pass  
that the princes decided that they would seek out a man  
who they could find a way to place into the court of Josiah  
to be a spy for them  
and they found a man  
whose father's altar had had the bones of his fathers  
burnt upon it by Josiah  
to totally desecrate it and render it forever unusable<sup>214</sup>

76 And his name was Jeduthun<sup>215</sup>  
and he was a seer<sup>216</sup>  
and he was angry and very much filled with wrath  
over the doings of Josiah  
but he was subtle  
and put on smiles

77 And he was from the city of Dan  
and the princes hired him secretly  
and gave him his wages for doing their bidding  
and Jeduthun presented himself to the king's court  
and he said he would offer his services as seer for free  
to support the king's reforms  
and **Jeduthun** was very cunning in all his behavior  
and he was taken into the service of the king  
and he was an assassin  
and his name means *to shoot an arrow*

78 And Jeduthun entered into a vow that he would kill the king  
and he arranged to use the scribes' chamber  
previously used by the princes  
and the princes were careful not to be seen with him  
and Jeduthun would act there only in the night  
and he kept the door locked  
and all was done privately

79 And he worked his sorcery against Josiah  
and his even as name means *to shoot an arrow*

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<sup>214</sup> 2 Kings 23 and 1 Achee 6:15-17

<sup>215</sup> #3038, #3034

<sup>216</sup> #2734 "seer, to blaze up, of anger, jealousy, burn, be displeased, wax hot, be incensed, very wrath". This is the exact Hebrew word for seer (not used for "seer" elsewhere) used in 2 Chronicles 35:15 in relation to Jeduthun.

*Josiah was killed by an arrow*

and I know that Josiah had no reason to go out  
with only his servants  
to watch the pharaoh of Egypt pass by  
and the archers with Pharaoh did not know who he was  
and they shot him with an arrow at a long distance

80 And it was the powers of darkness out of Shakath  
that entered into the heart of Josiah  
that gave him the urge to go out and see the army of Egypt  
and Jeduthun accomplished it because he had a knowledge  
of the use of the elements of wickedness  
which he obtained while in the court of the king  
he being a spy in the king's own house  
and such is the unforgivable sin

81 But in spite of all this dreary account  
the prayers of Eliezer at Shiloh upon their new Sinai  
finally took effect after all these years<sup>217</sup>  
and the Law of Moses was come to those in Israel  
who had wandered in the wilderness for forty years  
ending up in Beth Peor  
and it came being brought to them  
by the loving hand of their Father Anokeesed  
only to be rejected

82 Now Neriah  
the scribe that Jedidah took down  
was a good man  
but he was weak  
and fearful to stand up against corruption  
and he was a very outstanding scribe in his day  
and very meticulous in all his work  
and he loved his profession  
and his hesitancy to stand up against the princes  
was because he did not want to jeopardize his profession

83 And Neriah had two sons  
one was Baruch<sup>218</sup> the scribe of Jeremiah  
and the other the princes called **Buzi**

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<sup>217</sup> 864 years.

<sup>218</sup> 1263

which is a derogatory name showing *disrespect*<sup>219</sup>  
 and Buzi knew of all the doings of the princes of Jerusalem  
 because of his brother Baruch  
 and he was afraid  
 and he is the father of Ezekiel

84 And I began to see him and his wife  
 standing on the walls of Jerusalem  
 and great armies are passing through the land  
 and his wife is large with child  
 and as they look out at the horizon  
 they made a covenant with the Lord  
 that if God would give them a child  
 who would live through these perilous times  
 they would dedicate the child fully to the service of the Lord  
 and with this covenant  
 the third flame on the Tablet of Gabriel is born

85 And when we came next to look with Urim<sup>220</sup>  
 I am seeing this couple again  
 standing on the walls of Jerusalem  
 and they are the parents of Ezekiel  
 and his name is Dannah<sup>221</sup>  
 and her name is Abigail<sup>222</sup>  
 and she is very close to delivering her child

86 And I am fresh with the Urim  
 and I can feel their fear this time more clearly  
 and I thought last time  
 that they were afraid of something on the horizon  
 and maybe they were  
 but this time  
 I knew it was much worse than that  
 for this is the day that the princes of Jerusalem have taken Jeremiah  
 for the purpose of condemning him to death<sup>223</sup>

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<sup>219</sup> # 941

<sup>220</sup> May 12, 2023.

<sup>221</sup> #1837. In paleo-Hebrew, Dannah means "look at what is coming".

<sup>222</sup> #26, "source of joy"

<sup>223</sup> Jeremiah 7 and 26.

- 87 And the thoughts of Dannah and Abigail  
are troubled thoughts of  
*What is to become of us and our child  
if they take Jeremiah and put him to death  
He is the only one who will stand up for Anokeesed  
to the evil princes*
- 88 And Dannah is young  
and his family was hated by the princes  
when Baruch took the side of Jeremiah to be his scribe  
and they called Dannah *Buzi*  
to denigrate him  
and they sought to find vengeance against his father Neriah  
because they considered him to be an agent of Jeremiah
- 89 And in all this clamor  
Abigail was about to deliver  
and I see Dannah  
with one hand on the bulge of his wife's garment  
and the other on her shoulder  
and he called upon the Lord in earnest prayer  
and he said *Oh Anokeesed  
You are the God of Israel  
And now we come here  
and our lives are almost gone  
And our hope is waning  
And all seems to be lost*
- 90 *And there is only one thing we can give You  
And it is our child  
If You will preserve our child  
and walk in the way with us  
we will consecrate our child  
and it will be Yours from this day onward  
for an eternal possession  
And if it be a son  
he will rise himself up for You to be a man of service  
to come to Your aid and comfort  
And if it is a girl  
we will raise her up to be Your close companion  
And we care not for our lives  
but only for this little one to be preserved  
to be dedicated to your service*

and they both said *Amen*  
*Amen*

91 And after their prayers upon the wall  
they went down from the wall upon a roof of a dwelling  
to join those gathered there  
who came together to pray for Jeremiah

92 And it came to pass  
that Jeremiah was brought to the new gate of the temple for his trial  
instead of to the usual place of the gate of the city  
where judgment by custom takes place  
and they brought him there to stand beside Josiah's new gate  
because of what he said about the temple  
and it was an attempt by the princes to condemn him  
and reclaim the temple for their use after the death of Josiah  
and this was because the people now watched very closely  
how the temple was being used  
and they posted watchmen  
to report all of the activities that occurred in the temple  
and the people kept the temple clean and washed  
and lit up at night

93 And the reason they brought Jeremiah there  
was because they wanted to act  
as if they had authority over the temple  
to all who would enter into the temple at this new gate  
and no one knew how to use the temple any other way  
than how temples were used by the heathen nations  
and many of the older people knew that  
when they heard the Book of the Law read by Shaphan  
it did not have anything to say about burnt sacrifices and offerings  
and they were suspicious of how the altar was being used  
because the Book of the Law said  
that the altar must not be made of hewn stones<sup>224</sup>  
and Solomon's altar was made of carefully cut stones  
and such was the discussion among the people

94 And it had come to pass  
that Jeremiah came and stood in the entrance of the temple

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<sup>224</sup> Exodus 20:25

and he waited until all the people were gathered inside  
and the priest was standing  
about to deliver his speech for the occasion

95 And Jeremiah shouted<sup>225</sup> *Do not say*

*A temple a temple*

*The Lord will save us because we have the Lord's temple*

*For this temple is corrupted*

*and it will be destroyed*

*Because our little ones*

*our children have been burned alive here*

*as offerings to Moloch*

*And this temple is a place of death*

*And the spirit of this place will call death to come to you*

*And this nation will be scattered among the nations*

*because of this temple*

*and the terrible evil that has occurred here*

96 *And the Ark is no more*

*For the Lord has taken it unto Himself*

*because you have not obeyed my voice saith the Lord*

*Turn O backsliding children saith the Lord*

*for I am married unto you*

*and I will take you one of a city*

*and two of a family*

*and I will bring you to Zion*

*And I will give you pastors according to mine heart*

*which shall feed you with knowledge and understanding*

97 *And it shall come to pass*

*when ye be multiplied and increased in the land*

*in those days saith the Lord*

***they shall say no more***

***The ark of the covenant of the Lord***

***Neither shall it come to mind***

***neither shall they remember it***

***neither shall they visit it***

***neither shall that be done any more***

*At that time they shall call Jerusalem the throne of the Lord*

*and all the nations shall be gathered unto it*

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<sup>225</sup> See Jeremiah chapters 7, and 26. Chapter 26 follows immediately after chapter 7, and really should be chapter 8.

*and to the name of the Lord  
and to Jerusalem  
Neither shall they walk any more  
after the imagination of their evil heart*<sup>226</sup>

98 And Jeremiah told them

*When you rejected the Book of the Law  
you remained a people with no law  
And you have had only the traditions of the heathen nations  
Thus saith the Lord of hosts the God of Israel  
**Put** your burnt offerings unto your sacrifices and eat flesh*<sup>227</sup>  
*For I spake not unto your fathers  
nor commanded them  
in the day that I brought them out of the land of Egypt  
concerning burnt offerings or sacrifices  
But this thing commanded I them saying  
Obey my voice and I will be your God  
and ye shall be my people  
and walk ye in all the ways that I have commanded you  
that it may be well unto you*<sup>228</sup>

99 And for all these reasons and more

they took Jeremiah to condemn him to death  
and the priests and the temple prophets condemned him  
before the princes

100 And I see a large strong man towering over Jeremiah

and Jeremiah is sitting on a square stone  
and the name of the man is **Ahikam**<sup>229</sup>  
the son of Shaphan  
and his name means *the brother of raising*  
and they are afraid of him  
for he has a strong hand  
and he is there to protect Jeremiah  
and he stood and spoke eloquently

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<sup>226</sup> Jeremiah 3:14-17

<sup>227</sup> This is how the words in Jeremiah 7:21 should be written: "Thus saith the Lord of Hosts, the God of Israel; **Rid yourselves of your burnt offerings and your sacrifices**, and eat flesh." "**Put**", #5595, actually means "scatter, remove, destroy".

<sup>228</sup> Jeremiah 7:21-23

<sup>229</sup> #296, from #251, "the brother of raising", from #6965, "to raise, to continue, to endure, to help lift up again, to remain, to succeed, to make sure".

he being a scribe like his father  
and he is very knowledgeable  
concerning all the history of Israel  
and the words of her prophets

101 And Ahikam rehearsed to all of them  
the many times the Lord had sent prophets among them  
to warn them  
and he cited prophets that spoke like Jeremiah  
but who were not put to death  
and the priests and prophets were duly reproved  
and all the people knew it  
and they would have taken Jeremiah anyway  
if Ahikam had not stood for him  
and they were also afraid of the people

102 And on the day Jeremiah was released  
Ezekiel was born  
and Dannah said as he held his little son  
*All the truth of the words of comfort of Jeremiah  
will yet come to Israel  
by the vision of this little son  
And we will call him **Ezekiel**  
which means **strengthened by Jehovah***  
and he said to Abigail  
*We now have with us this little son  
who is to be an eternal possession of Anokeesed  
And we shall give our lives to see to it  
that he can fulfill his vision before the Lord*

103 And in those days  
it came time for Ezekiel to be weaned  
and the ceremony was planned  
and in the night  
the Lord appeared to Dannah  
and He said *Dannah*  
*what is it that you are set about to do*  
and Dannah was very happy  
and he said  
*I am going to bless my little son on the day of his weaning*  
and the Lord said  
*It will indeed be a joyous day  
What a day will it be*

and Dannah answered  
*In two days hence*  
and the Lord said *The child is holy*  
*And it is important that it be the correct day*  
*in five days from hence*  
and Dannah said  
*How is that so Lord*

104 And the Lord explained the Sabbath to Dannah  
and He said *The Sabbath has come down*  
*to the children of Israel from the days of creation*  
*in two ways to Abraham*  
*First it came down from Enoch to Shem*  
*and from him through Kebron to Terah*  
*the father of Abraham*  
*And it also came down from Shem*  
*through Shayiree to Idah*  
*the mother of Abraham*

105 *And the Sabbath was rightly kept*  
*even down to the days of David*  
*But Solomon corrupted the Sabbath*  
*And he began to connect it to the phases of the moon*  
*instead of the sun*  
*which is the fire of the presence*  
*And the task that lies ahead for this little son*  
*requires that he keep the proper Sabbath all his days*

106 And Dannah repented before the Lord  
and rejoiced at the news  
and he told his family  
and Jeremiah heard of it  
and he stood at the gate  
and reproved the people coming in and going out  
for polluting the Sabbath<sup>230</sup>

107 And it came to pass  
that Ezekiel became strong and active  
and he grew before the Lord in wisdom and humility  
and it came time for him to have his coming of age ceremony  
with family celebrations

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<sup>230</sup> Jeremiah 17:19-23.

and all was in preparation  
and it was the day before in the evening  
and there was a knock at the door  
and they said *Who knocks*  
and in answer they heard  
*It is I*  
*your son Baruch*

- 108 And when Baruch came in  
there framed in the doorway  
with the light shining on his face  
stood Jeremiah looking right at me  
and in the Urim  
it was like we met each other face to face  
and for a brief moment I could not speak  
there was Jeremiah  
and he had a happy face  
and his hair was bushy  
and he had on a camel hair tunic  
with a V-neck and no sleeves  
and he was very brown
- 109 And when he came in  
he said *I wanted to come to bless your son*  
*that was born on the day the princes of Jerusalem were overcome*  
*at the temple gate*  
*And I must travel at night*  
*for the princes are always on the watch for me*
- 110 And after I was over being startled seeing Jeremiah face to face  
I began to look about the house  
where Dannah lived with Neriah his father  
when they had moved out of the city of David  
because it was known that the armies of the Babylonians  
would gather up the ruling elite who dwelt there  
but they would leave many of the country folk
- 111 And Abigail was set to do all she could  
to prevent Ezekiel from being deported  
if the Babylonians came to seize the city  
and she had Ezekiel taught how to plow  
and to be a vine dresser  
which would come to be a boon for him in Babylon



**Jeremiah**

and she saw to it that he had peasant workers' clothes  
and she kept him out of the city

112 And Neriah lived just east of Shiloh  
in a house away from any beaten path  
and as I looked  
I began to realize that the house of Neriah  
was the very place where Motsah stayed  
when He received word that Lazarus was sick and dying<sup>231</sup>  
and the house was in a place called Ophra  
and I remember the house was in ruins at the time of Motsah

113 And in the morning light  
I see Jeremiah out in the yard under a bacca tree  
with his hands on the head of Ezekiel  
and he prayed a gracious prayer  
and he said *Little son*  
*I see afar off*  
*And I see that you will come to carry by yourself*  
*the full burden Motsah the Lamb has for His people Israel*  
*But your name is **Ezekiel***  
*and **Anokeesed will strengthen you***

114 *And I pray when that day comes*  
*that the Lord will come openly to you with clear instructions*  
*so you can do your part to restore the people*  
*when they are gathered in from exile*  
*And you will be called upon to be an elder to the people*  
*while you are still in your youth*

115 *And all the hills*  
*and the trees*  
*and wind*  
*yea even all the Eerkodeshiy call you **Sawreed**<sup>232</sup>*  
*And they will undergird you*  
*And you will in many ways*  
*be a **lonely remnant of the true Israel***

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<sup>231</sup> See 1 Achee 10:28. Messiah actually visited the house of the 1<sup>st</sup> son of redemption.

<sup>232</sup> #8300, pronounced saw-REED.

116 And Jeremiah said after his prayer  
    *Always remember*  
        *in the days of your service to Anokeesed*  
        *to not shirk back*  
    *But move every step forward with confidence*  
        *ever trusting in the Lord*  
    *For the hosts of heaven surround you*  
    *And Anokeesed Himself will guide you in the way*  
    *And Motsah*  
        *who will be the Messiah of Israel*  
        *will be able to come to His people by the service you will perform*  
    *And now at this moment*  
        *I pronounce that you are a **son of redemption***  
    *Always walk in the way*  
    *Be safe*  
    *Be wise*  
    *Be humble*  
    *And always carry a repentant heart*  
    *Amen*

117 And it came to pass that  
    when Ezekiel was about fifteen or sixteen  
    his mother saw to it that he completed his training as a scribe  
    like his fathers  
    and he took to it naturally  
    and Abigail was urgent that Ezekiel not be sought out to go into exile  
        as conditions began to go downward for the prospects of peace  
        with the Babylonians  
    and they all expected that the city would fall  
        like Jeremiah had prophesied  
    and she hid her son's garments  
        that he would use to travel to the city of Jerusalem

118 And in the twentieth year of Ezekiel  
    the Babylonians took the city  
    and as expected  
        they captured all those in the city of David  
        and all the officials of the temple  
        and all those in the king's court  
    and they sought out any of the scribes and lawyers  
        to take them  
    but they left those in the countryside

- 119 And all who dwelt in the countryside  
stood still in the midst of the chaos  
and there was violence in the city and much suffering  
and at this moment  
Ezekiel went to the door  
and his mother said *My son*  
*you are dressed for travel*  
*Where are you going*  
and he said *Mother*  
*I must go to join those*  
*who are gathering to go into exile into Babylon*  
*for I am in the service of Anokeesed*
- 120 And she cried out  
*What about Tsebeeyah*<sup>233</sup>  
*She loves you*  
*and she is expecting you to be married as we have spoken*  
and Ezekiel embraced his mother  
and he said *Remember mother*  
*Jeremiah said for me to take every step forward*  
*and not look back or be hesitant*  
and he said *Oh mother*  
*if I must give up all for the Lord*  
*then I will*  
and they wept together  
and Ezekiel departed into the night
- 121 And it came to pass  
that Ezekiel approached the gate to Jericho  
and he mingled with the people there  
who were being herded by the soldiers  
and it was in the night  
and the soldiers were rough with the people  
and torches were everywhere to bring light  
and their intention was to set out at the first light of day  
because the journey was hard and long
- 122 And when it was daylight  
Ezekiel looked around to survey the people  
and he saw his parents back in the multitude  
and he approached them with concern

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<sup>233</sup> #6646, a gazelle

because he thought they had come to persuade him  
to not go with those assembled into exile

123 And he said *Mother*  
    *what are you doing*  
and Dannah answered and said *Son*  
    *you are all we have*  
*And your service for Anokeesed is our inheritance*  
*And we are going with you to see what Anokeesed will do*  
*And we do not want the life we would live here in this city*

124 And in the light of day  
they set out amidst the growing crowd of people  
    who were a downcast and beaten people  
and many of them were sick from so long a starvation  
    and could not hold down the food provided for them  
    by the Babylonians  
and I did not want to look to see how many died along the way  
and Dannah and his family assisted all they could  
    and helped them along the way

125 And it came to pass on the second day  
they could look back and see another group of exiles  
    coming along behind them  
and on the third day in the night  
    they caught up with them  
and the people were lying about sleeping on the ground

126 And in the morning  
    Ezekiel woke up  
and there he saw Tsebeeyah  
and they had a rich embrace  
and she said *When I arrived at the house of Neriah*  
    *they said all of you had left to join the exiles*  
*And I could not wait to tell my parents*  
*So I left without their knowledge*  
    *and here I am*  
*We might as well go as a family*

127 And thus we see that the troupe of dreary exiles  
had in their midst  
    volunteers for Anokeesed  
and the loving and attentive Father of the people of Israel

- had sent them  
and only Anokeesed knew what lay ahead  
and He felt every pain and fear of every soul of them  
Anokeesed never quit being their God
- 128 And it came to pass after a bitter and long journey  
the people were dispersed  
according to the whims of those who would use them as slaves  
and Ezekiel and his family were able to stay together  
and they dwelt by a channel of water  
that served the gardens of the king
- 129 And all went well for a while  
as the people started to become accustomed to their situation  
but after some time  
those who were the ruling elite in Jerusalem  
were not used to hard labor  
and the irrigation work for the Babylonian gardens  
was very exhausting for them  
and they began to rebel  
and speak out against their masters
- 130 And the nobles and princes of Jerusalem  
took it upon themselves to lead the rebellion  
and they would conspire to stop their work  
and young Ezekiel got word of it  
and he found out that a company of soldiers  
was preparing to come and put down the rebellion  
and Ezekiel knew there would be the shedding of blood
- 131 So he went to their camp to speak with them  
and he told the soldiers that he could calm the rebellion down  
and he asked for time to speak with them  
and the soldiers saw that Ezekiel was different than the others  
because he was happy and confident with his life  
and they said  
*We will wait three days to hear from you*
- 132 And Ezekiel went  
and explained to those who were rebellious  
the prophecies of Jeremiah  
and how Israel would someday be restored  
after they did their repentance

and that they should be patient  
because Babylon would not last forever

133 And Ezekiel had in his possession  
a letter sent from Jeremiah  
by the hand of Elasah the son of Shaphan  
and by Gemariah son of Hilkiah  
and he read it aloud to all those assembled  
and this is his letter<sup>234</sup>

*Now these are the words of the letter  
that Jeremiah the prophet sent from Jerusalem  
unto the residue of the elders which were carried away captives  
and to the priests  
and to the prophets  
and to all the people whom Nebuchadnezzar had carried away  
captive from Jerusalem to Babylon*

134 *Thus saith the Lord of hosts the God of Israel  
unto all that are carried away captives  
whom I have caused to be carried away from Jerusalem  
unto Babylon  
Build ye houses and dwell in them  
and plant gardens and eat the fruit of them  
Take ye wives and beget sons and daughters  
and take wives for your sons  
and give your daughters to husbands  
that they may bear sons and daughters  
that ye may be increased there and not diminished*

135 *And seek the peace of the city  
whither I have caused you to be carried away captives  
and **pray unto the Lord for it**  
for in the peace thereof shall ye have peace<sup>235</sup>  
For thus saith the Lord,  
That after seventy years be accomplished at Babylon  
I will visit you and perform my good word toward you  
in causing you to return to this place*

136 *For I know the thoughts that I think toward you saith the Lord  
thoughts of peace and not of evil*

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<sup>234</sup> Jeremiah 29:1, 4-7, 10-14.

<sup>235</sup> A perfect call to live out the Covenant of Abraham.

*to give you an expected end  
Then shall ye call upon me and ye shall go and pray unto me  
and I will hearken unto you  
And ye shall seek me and find me  
when ye shall search for me with all your heart*

137 *And I will be found of you saith the Lord  
and I will turn away your captivity  
and I will gather you from all the nations  
and from all the places whither I have driven you saith the Lord  
and I will bring you again into the place  
whence I caused you to be carried away captive*<sup>236</sup>

138 And it came to pass  
that the efforts of Ezekiel and this letter from Jeremiah  
quieted the people  
and when the captain of the guard saw  
how successfully Ezekiel was able to quiet the people  
he sent Ezekiel to other places where the people were raising up  
and in this way  
the letter of Jeremiah was sent abroad  
to all the Hebrew exiles in Babylon  
and even all those in Jerusalem knew of it

139 And after these things  
the governor of the province sent a messenger to Ezekiel saying  
*We will provide you with a stipend  
and view you somewhat as an overseer of your people  
if you will make yourself available to calm the people  
And you will be one of the agents of the governor  
to be called upon when needed  
so the people may look to you  
and not rebel to withhold their labor*

140 And thus was Ezekiel established  
to have a strong influence over Israel in Babylon  
even at his young age  
and he was indeed one named **Sawreed**  
*the Lord's remnant*

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<sup>236</sup> This may have happened when Gedaliah, son of Shaphan, was governor in Israel. Also this is a clear prophecy about the formation of the society of the Essenes in the wilderness of Israel.



# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 14

An account of the history of the family of Shaphan and their contribution to the finding of the Book of the Law and the Hebrew treasure, and the preservation of the Hebrew treasure at Mizpah by Ahikam. An account of the 22 year watch by Ezekiel, where he established the 22 parameters of true Israel and called forth the Essenes, and of the birth of Zadok.

Outside of receiving the Law, I consider this chapter to be the most important information viewed with Urim. The revelation here written by Ezekiel is absolutely stunning. He was a perfect scribe, and as such his writing is clean and definitive. All he wrote is carefully dated. It turns out that Ezekiel, in recreating and restoring the vision of Israel, defined Israel in terms of the ancient church in the time of Enoch and Melchizedek in every detail. It is right there in the writings of Ezekiel. And importantly, the glossators could not understand his writings enough to corrupt them. His writings remain one the purest expressions of any of the Old Testament prophets.

- 1 And it came to pass  
that the bright rays of the sun  
made the vision very clear in the Urim  
and I am seeing a man who descended from Espi the prophetess  
and she is one of the daughters of Jacob  
who married an Egyptian man  
who had a high degree of respect for Joseph  
and was one who walked in the Law
- 2 And this descendant of Espi  
who is here before me in the Urim  
is named Meshallum<sup>237</sup>  
and he is a scribe of much renown among the poor in Egypt  
because he treats them as equals with his kind and loving heart  
and Meshallum married a woman named **Segubah**<sup>238</sup>  
because *she was taught from on high*

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<sup>237</sup> #4918, "allied", from #7999, "to be safe, friendly, to be completed, make amend, to finish". It would be well to pay attention to the meanings of the names of this family because they will turn out to be very important in the preservation of the Law.

<sup>238</sup> #7687, "to be high and lifted up"

and she walks with Anokeesed  
and is a caregiver without equal

3 And it came to pass that there came a time  
when Pharaoh began to take the young men of the community  
into the army  
and the people of the Lord dispersed  
to avoid their young men being compelled to violate  
the Covenant of Abraham  
and the conditions became such in Egypt  
that the house of Meshallum was compelled to flee  
into the land of Segubah's people near Jerusalem  
and there he continued his ministry as a scribe

4 And his family was very well learned and very astute  
in their determination to support the Law and the Covenant  
and Meshallum was the father of Azaliah<sup>239</sup>  
who was the father of one named Shaphan<sup>240</sup>  
who was also a highly trained scribe like his fathers before him  
and very familiar with both the Egyptian and Hebrew languages

5 And Shaphan is the one who read the Book of the Law  
in the court of Josiah  
and he read it to all the assembled people of Israel  
and in his learning  
he could discern the importance of the Book of the Law  
and he knew that when he read the Law to the people  
that it was the fulfillment of his vision  
because he had brought **that which was hidden** to light

6 And when the Book of the Law was stolen by the princes of Jerusalem  
he was very distraught  
and he did not allow the second scroll of Jeremiah out of his sight  
and it was well hidden  
and the wickedness that was against the Law  
was very plain for him to see

7 And Shaphan had a son named Ahikam<sup>241</sup>  
and he was trained up in excellent learning to also be a scribe

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<sup>239</sup> #683, "Jah has reserved"

<sup>240</sup> #5227, "a rock rabbit or coney, from its hiding"

<sup>241</sup> #296, "brother of raising", from #6965, "to cause to abide"

and Ahikam was dedicated to the promulgation of the Law  
and to always be the protector of Jeremiah  
and he could think of nothing else  
and he walked with Anokeesed

- 8 And Shaphan spoke to his grandfather Meshallum often  
and he relayed to Ahikam  
the tradition of the history of the Hebrew treasure  
and Ahikam wondered how different the Tablet of Gabriel would be  
from the Book of the Law  
and Shaphan did not know  
because it had been about one thousand years  
since anyone had seen the Hebrew treasure

- 9 And it came to pass that after the trial of Jeremiah  
Ahikam began to inquire to see what he could learn  
as to the whereabouts of the Hebrew treasure  
and he was familiar with the account of Idah  
and how the Tablet of Gabriel was hidden  
in the house of the one who would destroy it  
even her husband

- 10 And Ahikam knew that Moses had written the account  
that his father had read before the people in the court of Josiah  
but it was known that the Hebrew treasure  
also contained the Law written in its purest form

- 11 And the Spirit urged him to find out more about the Hebrew treasure  
so he went to Shiloh  
because Shiloh was the last place  
the Hebrew treasure had been known to be  
and as he inquired among the people  
an old woman said a very startling thing to him  
and she was recounting the story of Eli to him  
and of how he had fallen dead upon a large slab of stone in his house  
and then she said the words  
*Once again that which was sought to be destroyed  
is hidden in one's own house*  
and the house Eli died in  
was the house that was for the one who took care of the tabernacle  
and the records showed that Joshua alone took care of it

- 12 And Ahikam began to seek  
if he could discover where the house may be located now  
and he found that it was known where the house of Joshua had stood  
and he heard an additional account from the old woman  
that in the beginning the Book of the Law was not safeguarded  
but was open for any who could read it  
but the Hebrew treasure had not been spoken of  
since the days of Joshua  
who alone had charge of the Book of the Law  
and it wasn't until the days of Eli  
that the Book of the Law began to be contained in a wooden box  
and Shaphan said that the box they had found was very old  
and that when they touched it the wood crumbled away
- 13 And it came to pass that Ahikam began to inquire  
to see if anyone knew where the old tabernacle had stood  
and they showed him the old stone yard  
which now had dwellings built in it  
and they showed him that a pile of rubble on the north side  
was believed to be the house of those who tended to the tabernacle
- 14 And Ahikam moved some of the debris out of the way  
and saw a large stone slab  
and he covered it all back up  
and he asked if they knew who now owned the lot of ground  
and they knew
- 15 And Ahikam had the Spirit come over him  
and he could feel the house of Joshua  
and he used discretion  
and he went and bought the lot for two pieces of gold
- 16 And Ahikam stayed at an inn  
and he hired workmen to move the rubble  
and to build a small dwelling there  
so he could work in private  
and thus we see that once again  
the sacred things of Israel were purchased with two pieces of gold
- 17 And when all was ready Ahikam brought his brother Elasah<sup>242</sup>  
and they worked together

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<sup>242</sup> #501

and they dug down beside the stone slab  
and then under it  
and the earth was very hard and filled with rocks  
and the labor was difficult  
but there under the flagstone  
they came to see the stone box

18 And before they proceeded further  
they had days of purifications and prayer with fasting  
and when they took the box apart  
there was the Tablet of Gabriel  
and the Urim still wrapped carefully in linen

19 Now Ahikam was big and strong  
but his brother Elasah was tall and thin  
and a good traveler  
and they took the Hebrew treasure to Jerusalem

20 And it came to pass  
that the Spirit directed Ahikam to privately send word  
to Ezekiel in Babylon  
that the Hebrew treasure had been found and secured  
and Elasah went with the news  
and Ezekiel was greatly comforted upon receiving word of it

21 And the Lord began to instruct Ahikam  
in the manner he should leave the records for future use  
by those escaped from Israel and the remnant who would return  
and the Lord said  
*During the years to come*  
*I will raise up for myself those called by name*  
*so as to leave a remnant for the land*  
*and to fill the face of the world with their offspring*  
and he said  
***I will inform them through those anointed in His Holy Spirit***  
***and who view His Truth by the details of their names***<sup>243</sup>

22 And it came to pass that upon hearing this word from the Lord  
Ahikam made his plans  
and Ahikam had a son named Gedaliah<sup>244</sup>

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<sup>243</sup> See Dead Sea Scrolls, *Damascus Document*, CD A2:11-13.

<sup>244</sup> #1436, "God has become great"

and he lived in Mizpah  
and prominent in the town  
there is a watchtower located on the highest hill  
and the word **Mizpah**<sup>245</sup> means *to look out*  
*and to wait and to have an eye on the future*

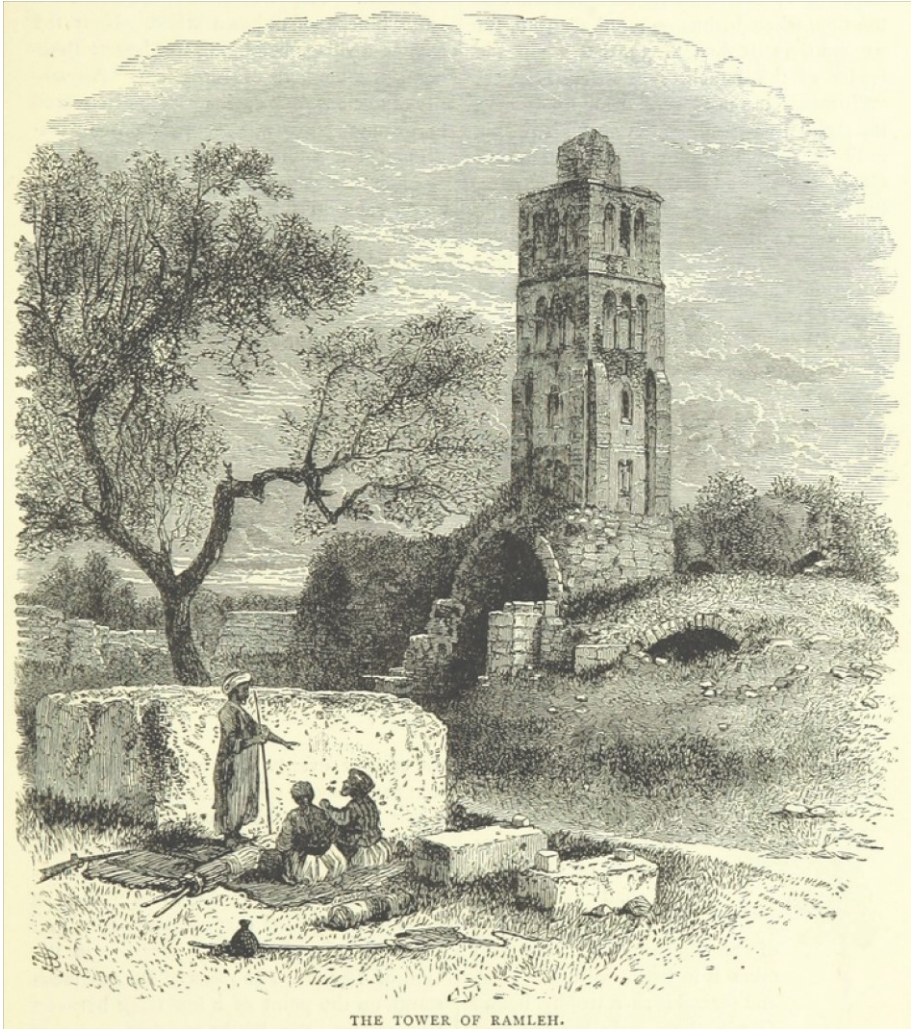
23 And the watchtower had an abandoned house  
with a courtyard attached to it  
and those traveling by  
would use the house and courtyard as an inn or waystation  
and Ahikam took the scroll of Jeremiah  
and the Urim and the Tablet of Gabriel  
and they dug down  
and hid them in the floor of the tower on the north side  
and the Lord told Ahikam  
that the Urim of Shayiree must always stay with the tablet  
and that it was the only Urim that should be used  
to interpret the ancient Tablet of Gabriel  
and they spread the debris and the straw  
to cover their work

24 And Gedaliah was to hold the knowledge of it to himself  
for some future day  
and thus the treasures of righteousness for the Israelites  
was preserved by a stalwart family who used wisdom  
and they secreted it by the details of their names  
and even after Gedaliah was killed  
the location of the treasure could still be ascertained  
by the details of their names

25 And it came to pass that  
when Ezekiel received the news  
that the Hebrew treasure was found and secured  
he was comforted beyond all words  
because he had despaired  
that he would ever be able as a lonely remnant  
to come to fulfill his vision and purpose  
and Ezekiel blessed and praised the Lord profusely in his joy  
and he poured his whole soul out in thanksgiving and gratitude  
to the Most High Anokeesed

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<sup>245</sup> #4707, "an observatory", from #6822, "to peer into the distance, to await, to espy, to keep the watch"



THE TOWER OF RAMLEH.

### **Tower like that at Mizpah**

From the book *Those holy fields : Palestine*, illustrated by pen and pencil by Manning, Samuel, 1822-1881; Religious Tract Society (Great Britain) Published in 1874

- 26 And in the midst of his repentance for his doubts  
the Lord appeared to him in glorious splendor  
and the brightness of the Angel of the Presence  
entered into to his soul never to depart  
and he was a man undone in the presence of the Lord  
and he fell to the earth
- 27 And the Lord took him by the hand and said  
*Son of Yaatsekawd arise*  
*I would speak with you*  
and Ezekiel arose to stand on his feet
- 28 And the Lord said  
*I would send you to Israel*  
*but they will not receive you*  
*And they would mock at your words*  
*And I have placed a wall between you and Jerusalem*  
*And it is a wall of protection*  
*to keep you safe from the filthy water*  
*that gushes forth from the temple there*  
*For my people there are very wayward*
- 29 *And I have here in my hands*  
*the scroll of Jeremiah written for him by Baruch*  
*your father's brother*  
*And I will reveal to you all that is written therein*  
*And you must take it to heart and draw it into your soul*  
*And it is as if you will devour it*  
*so you can remember every word*  
*Because this scroll is all that is left of the Book of the Law for Israel*  
*until the end of days*  
*when the times of the Gentiles shall be fulfilled*<sup>246</sup>
- 30 And it came to pass  
that the Lord brought into the heart of Ezekiel  
all the words of Jeremiah  
and they were not strange to Ezekiel  
because he knew Jeremiah  
and was familiar with his kind of speech  
that came by the power of the Spirit

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<sup>246</sup> Luke 21:24

- 31 And it came to pass  
that when the Lord opened up all the truths written by Jeremiah  
what it contained was very comforting to him  
and it was sweet to his soul
- 32 But when he thought upon Jerusalem  
it seemed impossible that they would ever accept the truth  
that would bring them back to Anokeesed  
and his task of being a lonely remnant  
with his work before him of recreating Israel  
was bitter  
and the prospect of the Tablet of Gabriel  
coming to be known to them  
was remote for him
- 33 And Ezekiel said *Lord*  
*why did you call me **Son of Yaatsekawd***<sup>247</sup>  
and the Lord said  
*You are to be like Yaatsekawd*  
*when he defined creation to transform Olam into Eden*  
*Because you must set your hand*  
*to transform the Israel that is like Olam*  
*into an Israel who can walk on the pathway back to Eden*
- 34 And just like Yaatsekawd defined the world in righteousness  
you are to define **the city of Israel** in righteousness  
But not the city that is a collection of habitations  
like that of Enoch son of Kenneh  
but a holy city that is the gathered souls  
of those who walk in the way of the Law of Jeshurun back to Eden  
like that of Enoch son of Mahujah
- 35 And Olam had only two of the four spirits of life  
in all that was there  
And the inhabitants of Olam did not have the spirit of life  
of the Angel of the Presence  
who is the Messiah of Israel  
and they did not have in them  
any vision of created purpose of mankind  
And when I entered into them  
and took visions of holiness with me

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<sup>247</sup> The book of Ezekiel says “son of man”, which comes from #120, “son of Adam”.

*they came alive with abundant life  
now having all four spirits of life  
making their gift of life complete*

36 *And Israel is now like Olam*

*because they have forsaken me who is the Living Water  
And they are like broken cisterns that can hold no water<sup>248</sup>  
And they have completely set aside  
and replaced  
and rejected my Father's vision for them  
and chosen one for themselves that is polluted*

37 *And because of this*

*they now have only two spirits of life  
as Olam of old did before Eden  
And your task my son of Yaatsekawd  
is to recreate Israel for my Father  
and restore the true spirit of Israel  
and to make it new to reflect the light of the presence of Anokeesed*

38 *And Ezekiel said Oh Lord*

*where do I begin  
and the Lord said  
I will help you  
and lead you in the way you shall conduct yourself  
And you shall be like a brother to me  
And we shall walk together all along the way of your task*

39 *And the Lord said*

*You must recreate the vision of Israel  
using the elements of righteousness in the Law of Jeshurun  
that I used during creation*

40 *And there were twenty-two things that I created*

*in the six days of creation<sup>249</sup>  
And you will be a watchman for Israel  
And you must go on a prayer watch  
using the number twenty-two  
And your watch will proceed for twenty-two years<sup>250</sup>*

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<sup>248</sup> Jeremiah 2:13

<sup>249</sup> See Jubilees 2:1-16 and 2 Achee chapter 5.

*And I have come now to define your watch with you  
and to set it in motion*

41 And I sat amazed before the Urim  
because the Lord felt the same way  
and carried Himself as an instructor with Ezekiel  
as He did with me when He came to instruct us  
in what the Law is and how to read the tablet  
all mankind are kindred through Him

42 And the Lord said  
*You shall take 390 days  
with each day representing a year  
And during these days  
when you sleep  
you are to lay on your left side  
to bear the iniquity of Israel as a reminder that  
during those years  
I loved Israel in spite of their sins  
And the 390 years represent the time between  
when Talool and Solomon stole Israel from my Father  
and when Anokeesed brought the Book of the Law  
to the court of Josiah<sup>251</sup> in His effort to reclaim the lost*

43 *And you are to lay on your right side  
when you sleep  
for forty days  
to bear the iniquity of Judah  
each day for a year for the forty years  
to signify the time when Aaron and Kohath  
stole Israel from Anokeesed  
until the day Moses brought the Book of the Law  
to those at Beth Peor  
in his effort to reclaim the lost  
And you lay on your right side to signify that  
during those forty years  
I revealed my Father Anokeesed to them  
starting in Egypt and on into their time at Sinai*

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<sup>250</sup> See Schofield Reference Bible preface for Ezekiel's ministry. From 593 B.C. to 571 B.C. is 22 years.

<sup>251</sup> The Schofield Reference Bible gives the dates of 1014 B.C. for Solomon and 624 B.C. for Josiah, which is 390 years difference.

*And they wandered in the wilderness for forty years  
 And they ended up in Beth Peor  
 the **house of Baal**  
 learning wickedness and many fornications  
 which prevailed in Israel for a long duration*

44 *And in both cases  
 the lost were not reclaimed  
 because my people Israel were fed unclean food  
 by their priests and prophets  
 and destroyed their way to be the true Israel  
 And their teachers were empty vessels of the Living Water<sup>252</sup>*

45 *And thus my beloved people Israel  
 were not taught to seek reproof wherever it could be found  
 And their priests and prophets did not  
 teach or demonstrate repentance in their lives by example  
 And my people languished in a dry land  
 which was flowing with milk and honey  
 even though the presence of my Father in His lovingkindness  
 emanated from creation to engulf them*

46 *And because of this failure on the part of their teachers  
 you will eat your food by weight  
 and drink your water by measure<sup>253</sup>  
 And you will do this  
 to call forth righteous teachers for my people Israel  
 And you are to cook your food over a dung fire  
 as an element of righteousness to call  
 for the casting off of the corrupt teachings  
 of the corrupt priests and prophets in Israel  
 who by their deceits stole Israel from Anokeesed*

47 *And son of Yaatsekawd  
 you are to roll out a slab of clay  
 and write upon it an image representing the holy city of Israel  
 And you are to fire it  
 and use it as an altar all during your watch  
 and I see Ezekiel is drawing an olive tree*

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<sup>252</sup> Jeremiah 2:13

<sup>253</sup> Ezekiel 4:10-11

48 And the Lord said

*You are to besiege the holy city of Israel<sup>254</sup>  
And you shall build a **fort** against it  
and cast a **mount** against it  
and **camp** against it  
and set **battering rams** against it  
and set your **face** against it  
and set **harsh rulings** against it  
And all this is to signify that the real force  
against the holy city of Israel  
does not come from the Babylonians  
but from those corrupt forces within Israel<sup>255</sup>*

49 And I will carefully lead you to identify

*just what those forces are  
during your watch  
that need to be established to rebuild true Israel  
And during the twenty-two years  
you are to engage each thing that besieges Israel  
to shield and safeguard the city of the elect  
so that my people can overcome them*

50 And you are to establish a people who know me

*And you are to establish a people  
and a Way of life  
that would spring naturally out of the Covenant of Abraham  
A way to live  
a way to work  
a way to worship  
a way to forgive  
a way to love  
a way to serve  
and a way to keep the Law  
and walk in it*

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<sup>254</sup> Here in Ezekiel 4:1, it says, “even Jerusalem”, instead of “city”. In Abingdon’s Commentary (1929), page 718, it says, “the city may symbolize the absolute estrangement between Jehovah and Jerusalem, **which name (Jerusalem) a glossator has added to verse 1**”.

<sup>255</sup> The reader will note that all that is recorded throughout the Book of Ezekiel does not apply to Babylon.

51 And the Lord said

*All these instructions that I will bring to you in your watch  
are founded on the true vision of Israel  
And after you have accomplished all these initial days of your watch  
we shall work together to identify how  
to overcome and protect against  
all the forces that have destroyed the vision of Israel  
And we will set in place a righteous culture of the true Israel  
and the abundant gift of life  
that Anokeesed has always proposed for them*

52 And it came to pass

that Ezekiel launched into his watch  
with vigor and determination  
and he still performed all his daily labor for his growing family  
and he was very diligent in his listening to the guiding Spirit  
and there became a quiet power  
emanating from the camp of exiles in Babylon  
that will change the course of the earth  
and make redemption a choice for all the peoples of the world  
through the application of the vision of true Israel  
in righteous leadership also at the end of days  
and of such a magnitude is our first son of redemption

53 And it came to pass

that the son of Yaatsekawd performed this first period of the watch  
in the power of the spirit of repentance  
and his 390 days called forth the power of love in spite of sin  
to be present as the true Israel would emerge  
and his forty days brought to the Alliance of Heaven  
a sure knowledge of the importance  
for the glory of God to make itself known among them

54 And after these things

the Lord brought Ezekiel instructions for him  
to perform a funeral for wayward Israel  
to make way for the spirit of the true Israel  
to come into being and to birth  
and all heaven and earth were moved with joy  
at the prospect of the return of the vision of Israel  
and I am sure the ancient holy people in the Alliance  
were all in attendance

- 55 And I am seeing Ezekiel clearly with Urim  
and he is short and built stocky  
and his hair is bushy  
and longer on the sides than in front  
and after this part of his watch  
where he set the parameters of the watch  
and set in place the use of the element of righteousness  
Ezekiel cut all his hair off  
as he began his grieving over the sins of Israel  
to do the funeral for them  
and he repented before Anokeesed  
for all the sins of His people Israel  
and he asked the Lord to forgive him for their sins
- 56 And he put **one third of his hair into the fire**  
to bring wayward Israel their **reproval**  
as it applies to their corrupt vision of created purpose  
and this reproval can never diminish  
and pride and denial cannot nullify it  
or cause it to remove  
and as he was doing this  
Jeremiah was bringing strong reproval to Jerusalem  
and at the same time  
the Babylonians were besieging the city  
and there was no bread in the city
- 57 And he cut **one third of his hair into little pieces**  
to illustrate that **the identity of the vision**  
**wayward Israel had chosen for itself**  
**would pass away**  
and no longer be recognized by the Erkodeshiy  
and we know a person's **hair** feels their *identity*  
and it can even define the identity of a people  
and as a result of this reproval  
the identity of Israel outside the Covenant of Abraham  
was no longer recognized in heaven<sup>256</sup>  
and Anokeesed is the sovereign of the true Israel  
and the character of Abraham  
Isaac  
and Jacob  
is now seen once again to be the standard for their behavior

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<sup>256</sup> I believe this is, and will always be, in effect.

58 And Ezekiel gave **one third of his hair to the wind**  
 which is *the breath of Anokeesed*  
 and he asked **Anokeesed to withdraw His Spirit**  
 from recognizing the wayward vision Israel practiced  
 and when he did this  
 all heaven followed Anokeesed  
 and the prayers intended to be said in behalf of their wayward vision  
 no longer drew a response from heaven

59 And our son of redemption mourned for seven days  
 over the sins of Israel  
 in sackcloth and ashes  
 reminiscent of Jacob in his repentance over his polygamy  
 and when Ezekiel reached the end of his mourning  
 he said a mighty prayer before his altar  
 and he said *Oh Anokeesed*  
*may there never come a need for another funeral*  
*to be done for Israel*  
*Will you please see to it that there will never again*  
*be a single person to be a remnant*  
*to carry the burden of redemption for Israel*  
*as it has been required of me*  
 and it came to pass  
 that Ezekiel called forth a suitable remnant twelve times  
 during his long watch<sup>257</sup>

60 And one bright spring morning  
 when all the earth should feel new and vibrant with life  
 the son of Yaatsekawd  
 during his morning prayers  
 felt the earth and all creation wondering who it was  
 and what it was supposed to be as the home of man  
 and the grass was saying that it didn't want to be grass anymore  
 and as I looked with Urim  
 it was much like what the earth felt in Heleah before the Flood  
 as cited in the vision of Melchizedek

61 And Ezekiel said *What is this*  
*The earth has lost its way where Israel lives*

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<sup>257</sup> Ezekiel 6:8, 11:16-20, 14:22-23, 16:22-24, 20:34-44, 28:24-26, 34:11-16, 34:22-31, 36:24-37, 37:12-28, 39:25-29. These are clear instructions for how the remnant is to view themselves.

and I could sense  
that the exiles had brought all their feelings of rejecting The Way  
into their exile with them  
and it affected all the Eerkodeshiy worse  
than the Babylonians' sins did  
because Israel had known the truth  
and the Babylonians had not

62 And upon feeling this  
Ezekiel asked the mountains  
hills  
and rivers  
of the earth in Israel  
to join him in his watch for the time of the twenty-two years  
and to do its repentance with him  
and this was so that true Israel could receive  
the rich reproof of Anokeesed  
and learn precept upon precept  
and line by line  
just how much the earth and creation is loved by Anokeesed

63 And about that time Jerusalem fell  
and the cries of the babies who were offered to Moloch stopped  
and the Eerkodeshiy began to feel the forgiveness of Anokeesed  
and their vision of His love in creation began to return to them

64 And it came to pass that  
during this long watch  
the earth was taught what to expect from Anokeesed  
and it was prophesied to creation  
that the Redeemer of Israel  
even the Creator Himself  
would walk upon the hills of the earth  
and thus the grass would come to want to be grass again  
and the earth learned just what the image of God was supposed to be  
in anticipation of the Messiah of Israel

65 And it came to pass that with this knowledge  
of how the Lord defined the watch of Ezekiel  
and of how He explained to him the element of righteousness  
that he was to use  
and of some examples He gave of what kind of parameters  
Ezekiel was to set in place

in order to recreate or restore the vision and purpose of true Israel  
that I then understood the vision

66 And I now understood how the writings of Ezekiel were put together  
and by these things

I came to know how to study the writings of Ezekiel  
and by using the few examples of his parameters  
I was able to find all twenty-two of them in his writings

67 And after having found them and put them into writing  
I discovered that the Lord in His great wisdom  
had Ezekiel restore the essence of the ancient church  
with the holy city Ma'een in the days of Enoch  
and each and every parameter Ezekiel set in place  
matched perfectly with the holy ways and conditions  
in the lives of the ancient people that were taken back to Eden

68 And you will see that these twenty-two parameters  
are in fact a restoration of the ancient church  
and upon seeing this  
I began to realize why Anokeesed chose Abraham to be the one  
who He made His covenant with  
and Abraham's character came down directly from both of his parents  
who were descendants of Melchizedek and Zedeqelebab

69 And it is now plain to see the similarities  
the ancients in Ma'een had no weapons  
or beautification of women  
or princes of king to rule over them  
they had no property ownership  
they had no temple or blood sacrifice  
they had no sorcery or idols in Ma'een  
the standard example was Yaatsekawd and Cavah  
who were very holy and pure  
they all knew Anokeesed and Motsah for themselves  
they had no false prophets  
and no satisfaction of possessions  
and they knew and were very familiar with who Anokeesed was  
and how He was in fact lovingkindness  
and where all of them lived was in the wilderness  
with no cities or towns  
but only encampments  
and they had only holy teachers like Abarah and Shamar

and they had the Law of Jeshurun  
as set in place by Yaatsekawd  
and importantly they had no ministry by lineage  
and they made no distinction between ethnic groups  
but were all one in the Lord

- 70 And in considering all these things  
you can see that Ezekiel restored the early formative roots  
of the source of the vision and purpose of Israel  
and so I will open up to you the parameters  
that Ezekiel set in place  
one by one  
and as near as possible in the order  
that he addressed each one in his writings<sup>258</sup>

**1: called forth the end of sorcery in Israel**  
(Ezekiel 7:12-13)

- 71 And it came to pass  
that Ezekiel went out  
and stood on a high place away from the Chebar canal  
and he wept at the thought of all the evils of the occult in Israel  
and there in Babylon and in the morning sunrise  
he declared *The end has come*  
*The end*  
*The end*  
seven times in each of the four directions  
and in this way  
**he called forth an end of dark sentences**  
**and all use of the element of wickedness in Israel**

- 72 And Ezekiel said<sup>259</sup>  
*And because of your dark sentences*  
*a day of recompense has been prepared*  
*And nothing can stay it*  
*because sin has come to the full*  
*And the end of tolerance has come to the wayward Israel*  
*And the buyer and seller shall be no more*

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<sup>258</sup> I have numbered them and given them headings with all the references from which they were taken. And I have quoted Ezekiel as it seemed necessary. And I have put them in the context that I saw them with Urim.

<sup>259</sup> Ezekiel 7:12-13

*for silver and gold are the stumbling blocks for the people  
So I will give it to strangers  
And robbers shall enter my holy places  
And mischief shall come upon mischief  
and rumor shall be upon rumor  
Then shall they seek a prophet  
but the Law shall perish from the priest  
and counsel from the ancients  
The end  
the end has come from the east and the south  
and the west and the north*

**2: pronounced no more temple in Israel**

(Ezekiel 8:5-18)

- 73 And it came to pass  
that Ezekiel approached to call upon the Lord  
and he saw the Lord sitting on the ground  
with His back towards him  
and as he approached  
the Lord turned and said *Son of Yaatsekawd*  
*my trusted son come with me*  
*And I will show you something*
- 74 And the Lord took Him to stand before the altar entrance of the temple  
and he said *All looks pleasant enough without*  
*But great abominations are done inside here by the house of Israel*  
and the Lord opened up a vision  
of all the evil wickedness that is done in the temple
- 75 And the Lord said  
***Such great abominations have been done here in this temple***  
***that I am driven to go far away from my sanctuary***  
and the Lord could not take Ezekiel into the temple through the door  
because the door represented the view all Israel had of the temple  
so He had him look to see a hole in the wall  
and Ezekiel had to dig down through the hole  
to find a door that represented the truth that was hidden  
concerning what took place in the temple  
and Ezekiel passed through the door  
and he saw evil men  
each with his censer in his hand  
sending up dark sentences out to devour their enemies

and it was done in secret  
and Ezekiel saw that the priests of Israel worshipped Shamash  
the god of the Babylonians  
but Ma'een had only the God of Lovingkindness  
and the place they called holy  
had become a den of violent thieves and sorcerers

76 And Ezekiel was amazed  
and knew all this was done in Israel  
and it was very evil  
and **Ezekiel pronounced**  
**that there should be no more temple in Israel**  
and that it would be done away with utterly  
for it was a putrid stench in the middle of a garden of flowers

**3: declared Essenes to be the standard**  
(Ezekiel 9:2-3, 11 and 10:2, 6-7)

77 And seeing all this evil was done since ancient times  
by those who were thought to be stalwart  
Ezekiel cried to the Lord  
*What are the standards by which Israel will be judged  
every man and woman  
seeing we have been thus deceived*

78 And there appeared before him  
a man wearing linen  
and he was a scribe with an inkhorn at his side  
and Ezekiel noted his bright countenance  
and his gentle manner  
and his pleasant spirit  
and the man was pure in heart  
and the man was an Israelite  
and walked in humility  
and with confidence in all the ways of the Law  
and the Lord called the man *My breastplate*  
which in Hebrew is said an **Essene**<sup>260</sup>

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<sup>260</sup> Strong's #2833, **essên** [=עֲשֵׂן], "the keepers of the Urim".

John Srugnell, in *Discoveries in the Judean Desert XIX*, pages 127, 130, and 131, has this to say:

"Even more closely, Josephus, immediately after the passage quoted above, continues (*Ant.* 3.216-18).

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*"That alone [i.e. the shining of the sardonyx stones just described] should be a marvel enough for such as have not cultivated a superior wisdom to disparage all religious things; but I have a yet greater marvel to record. By means of the twelve stone, which the high priest wore upon his breast stitched into the **essên** [=חשן], .... Howbeit, the **essên** and sardonyx alike ceased to shine two hundred years before I composed this work, because of God's displeasure at the transgression of the laws.*

Josephus then parallels the transition in thought from the use of the sardonyx to attest God's presence in the cult to the use of the twelve stones on the חשן *in re military*, and we may suggest that in 4Q376 1 ii *in fine* and in col. lii 1 these twelve stones were also mentioned. Josephus's date for the loss of the luminescence by all these twelve stones is very suggestive, but unfortunately no more than that. Ezra attests the loss of 'Urim and Tummin' by his own time, and rabbinic tradition, in part, sets the disappearance of those stones much earlier. But Josephus dates the disuse of all these stones, a disuse not mentioned in the rabbinic tradition, quite precisely. The dates given, if taken precisely, would lie between 122 and 107 BCE, but '200 years' is an approximate figure.<sup>1</sup>

"Looking back at the various redactions of the commentaries on 4Q375-376, as made in 1960, 1975, and 1984, it is pleasant to note how any tendency to assume that this was a work which reflected the Qumran community and its history (rather than being a work that might have preceded or been independent of it) steadily diminished. From the contents of the manuscript we note that it gives laws that presuppose the ready availability of the sardonyxes (and perhaps the Urim and Tummin too. If the work were to be put into connection with sectarian history, one might plausibly then have assumed that it came from a group where they were in use, a combination with the evidence from Josephus (which suggests their non-availability in Hasmonaean 'mainstream Judaism') could then have readily suggested that **these high priestly perquisites survived at Qumran, not in Jerusalem**, and it would then have been only a small step to propose that the *Moreh haSedeq* (perhaps the high priest of Israel after Alcimus, whose name is lost to us as a consequence of Hasmonaean *damnatio memoriae*; cf. the thesis of an inter-sacerdotium in the 150s) **carried them off with him on his flight to Qumran. And when the Wicked Priest pursued him 'to the house of his exile on the Day of Atonement to swallow them up, and to make them stumble on the Fast-day, the Sabbath when they rested' (1QpHab XI 4-8), was this not more precisely an attempt to regain possession of those bejeweled high-priestly vestments which, on that day if any, his opponent would have to be wearing?**

"More soberly avoiding such historicistic exegesis, one can say that if 4Q375 and 4Q376 were both *composed* at Qumran, they would imply the presence of prophecy there (which is quite possible in any case, as in similar groups, and certainly attested for the Essenes) and of the oracular use of the sardonyxes and perhaps **the *hoshen* or *essên*** (which is not impossible)."

79 And Ezekiel said to the man  
    *Go to Jerusalem*  
        *and measure every person man and woman*  
    *For in the days to come*  
        *all those who do not measure up to the measure*  
        *will be cast into exile into the heathen nations of the earth*

80 **And the man dressed in linen with an inkhorn by his side**  
    **became the standard by which all Israel would be judged**  
    **And the standard was set in place by the powers of heaven**  
        at the request of the Son of Yaatsekawd

**4: withdrew the Spirit from the temple and Israel's false identity**  
(Ezekiel 10:18-19)

81 And it came to pass that after Ezekiel saw the standard  
    his spirit was quieted  
    and now he rightly knew what to do  
    and he approached the Lord to request of Him  
        that **He would withdraw His Spirit altogether from the temple**  
        **as it represented the invalid identity of Israel**  
        and the definition of an evil nation<sup>261</sup>  
        that they had chosen for themselves in their rebellions

82 And he used the Protection Tablet of Zedeqetelebab  
    as an element of righteousness with the fire lily  
    and he had a phylactery upon his forehead  
    and he put element down to the earth by the hand<sup>262</sup>

83 And as he made this request four angels appeared to him  
    and they were the living spirits of the four directions  
    and Ezekiel was with them in the temple  
    and it was night  
        and the temple was empty except for them

84 And the angel of the **east** cried *Repentance repentance*  
    *Let repentance come to this place fully lacking nothing*  
    and the strong spirit of reproof swept into the temple  
    and the great house shook  
    and the rocks which formed the house were afraid

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<sup>261</sup> John 11:48

<sup>262</sup> Isaiah 28:2

- 85 And Ezekiel put the **first element** of protection  
down by the hand  
and the angel of the **south** cried  
*May the Spirit and Presence of Anokeesed*  
*and the power of His truth*  
*come now into this house*  
*And may He decide what He will concerning this place*  
and all the Eerkodeshiy stood silently by  
to see what would be decided
- 86 And Ezekiel put down the **second element** of righteous protection  
to the earth by the hand  
and the angel of the **west** cried out *Oh Anokeesed*  
*seeing You have given authority to the Essenes*  
*and considering that they are the standard*  
*let this house be judged*  
and immediately all the stones that composed the house were ashamed  
and would have liked to hide themselves  
and they were the first to feel the judgments of Anokeesed  
and with this pronouncement  
they looked forward with dread
- 87 And Ezekiel stood boldly forth  
and put the **third element** of protection down upon the earth  
by the hand  
and the angel of the **north** cried *Even so*  
*let it be done and acknowledged by all the concourse of heaven*  
*so that there may be hope for the days to come*  
*and for the remnant of the righteous in Israel*
- 88 And Ezekiel beheld as the Spirit and Presence  
withdrew from the temple  
and it lifted up high above the earth  
and went into the wilderness to be with the Essenes  
to prepare the hope of the days to come for the Lord's remnant

**5: removal of the princes of Israel**  
(Ezekiel 11:1-12, 12:10-15)

- 89 And it came to pass  
that Ezekiel saw the princes of Israel through the Lord's eyes  
and he beheld them by the Light of truth  
and the Lord said

*These are the men in Israel who do mischief  
and have encroached upon my sovereignty over Israel  
Son of Yaatsekawd  
what would you do for me*

90 And Ezekiel said

*Let all the ruling elite come under the prohibition  
to stand in the stead of the God of Israel to rule over Israel  
Because by them  
the spiritually dead and slain fill the streets of Jerusalem*  
and when Ezekiel spoke these words  
one who he thought was holy died  
and Ezekiel then knew that the princes were corrupted  
even every one  
and **Ezekiel called for the removal of the princes of Israel  
and the restoration of the councils of the community**  
that were established in righteousness by Reuel  
and which were like the councils in Ma'een  
and I know that the princes of Israel were utterly removed  
in the last days of Zedekiah<sup>263</sup>

**6: no personal ownership of the land**

(Ezekiel 11:15-17)

91 And it came to pass that during the winter season

Ezekiel had a vision of the land upon which Israel lived  
and had their dwelling places  
and he beheld the land was holy  
and Anokeesed saw the earth there as **His possession**  
reserved only for His children who walked  
in the way of the Law of Jeshurun  
and who revered the Covenant of Abraham

92 But those who would deny the sovereignty of Anokeesed  
over His loved ones

took themselves a king who owned the land  
And they commandeered the land reserved for Israel  
to desecrate it  
and use it for their own ends  
and for their own glory in their dominion  
and in their satisfaction of possessions

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<sup>263</sup> 2 Kings 25:6-7

93 And upon seeing this

**Ezekiel declared as he stood before his altar**

in the presence of the Angel who named him *Sawreed*

**that there should be no personal ownership of land in Israel**

but that the holy people who rise up to the standard

should have all the land in common

and all he said was regarded in heaven to be just and good

and like it was in the days of Enoch

### **7: restore tabernacle**

(Ezekiel 11:16-20)

94 And Ezekiel said to the Lord *Oh Lord*

*how can the people of Israel be conditioned*

*to allow You to lead their people once again*

and the Lord said

***The holiness of the measure of the tabernacle***

***must once again be set in place and restored***

95 And the Lord said

*Although I have scattered them among the heathen*

*and although I have scattered them among the countries*

*yet will I be to them as a little tabernacle*

*in the countries where they shall come*

96 And Ezekiel made yet again another plea for a remnant

and he called forth the restoration of the tabernacle

and the Lord said to him

*The tabernacle is the chief and foundational means*

*for my people*

*each one*

*to know me*

*And knowing me is central for all things holy and righteous*

*And my people cannot walk in The Way*

*without each one knowing me*

97 And evil has from the start

*used the temple as its primary means to destroy Israel*

*But in Ma'een*

*all the people dwelt in tabernacles*

*and there was no thought of a temple*

*For cannot all and each one of my children*

*enter into the holy of holies for themselves to be with me*

*and eat the shewbread  
What could be more holy than to know me  
and to walk with me each one  
in their lives all their days  
But the temple is built unto Moloch  
and in order to worship him  
there must be much gold and wealth and grandeur  
But the tabernacle is a simple shepherd's hut  
where I may consult with the sheep of my pasture*

**8: no false prophets**  
(Ezekiel 13 and 14:21-23)

98 **And Ezekiel realized that this evil was allowed to come about because Israel had false prophets and prophetesses**  
who convinced them by false words  
to have a king and a temple like all the nations  
and the Son of Yaatsekawd worked his righteousness asking  
**for all such persons to be removed from influence in Israel**  
and he asked that the Alliance of Heaven  
withdraw their support from them  
and he pled with the Lord to have the angels from the Fourth Station  
renew and strengthen the voice of the Spirit in true Israel  
to be able to discern the truth of the Spirit  
upon hearing every word spoken by them

99 And yet again  
Ezekiel called forth a suitable remnant  
and the Lord said  
*I will bring forth a remnant  
both sons and daughters who will live humbly and know me  
And you will see yet before your eyes what they will do  
And you will be comforted*

**9: no satisfaction of possessions**  
(Ezekiel 16)

100 And it came to pass that Ezekiel saw a vision  
of the birth of the children of Israel  
and it was in the land of a far country  
and they were born slaves  
and no one took any careful regard to their care  
like a nursing mother

or had compassion on them  
but Anokeesed was their caregiver  
and He took them out of Egypt into their ancestral home  
and He viewed them as holy  
and deserving of a Father's tender care  
and He clothed them  
and made them beautiful  
and covered them with dignity and dainty things  
but Israel used her comeliness to commit whoredoms  
and she offered her children to be burnt alive unto Moloch  
and she had no compassion on her own children  
but devoured them  
and their whoredoms shall not be seen as fornication  
but as those of a wife who commiteth adultery  
and the daughters of the heathen shall be ashamed of their lewdness

101 And the Lord said

*Because the daughters of Zion have traded their soul and their dignity  
to obtain the satisfaction of possessions  
I will judge them as a woman that breaks wedlock  
And their enemies will strip them of all their possessions  
because they have despised the oath and broken the Covenant  
to set themselves to seek great wealth  
and glory and fame among the heathen  
And this was not done in Ma'een*

102 Thus Ezekiel **called for an end  
of the satisfaction of possessions in Israel**

**10: no beautification of women**  
(Ezekiel 16:8-38)

103 And it came to pass  
that Ezekiel called for an end of the women of true Israel  
using the elements of Asael for their beautification  
because Asael being thus favored  
resulted in mothers giving their children to be burned  
and sacrificed and devoured in offerings to Moloch  
and this done also in the temple

- 104 And Asael teaches the beautification of women<sup>264</sup>  
 and he has elements of beautification  
 for a snare to the dignity of all women  
 and since the beginning with Kenneh  
 Asael has used such things to enhance conflict and fornications  
**and Ezekiel called in his watch**  
**for a prohibition among the covenant people of any use of them**  
**but would instead that the natural beauty of plainness**  
**like our first mother**  
 would be seen as a mark of holiness in the dignity of womanhood  
 as the mothers of Ma'een stand before Anokeesed  
 pure and undefiled

**11: restore nature of Anokeesed**  
 (Ezekiel 18:21-27, 33:11, Luke 6:35)

- 105 And it came to pass that after seeing all these things  
 Ezekiel could now plainly understand  
**the true character of Anokeesed in His lovingkindness**  
 and he heard Motsah exclaim  
*The Lord Anokeesed has no pleasure at all*  
*that the wicked should die*  
*And He does not desire any form of vengeance*  
*But I grieve at their passing*  
*and the failure of their visions of holiness*  
*And again*  
*as I live saith the Lord God*  
*I have no pleasure in the death of the wicked*  
*but that the wicked turn from his way and live*  
*And the vision of Israel is to view the Creator*  
*and the One that they worship*  
*to be tenderhearted like a little child*  
*who needs from time to time to be comforted*

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<sup>264</sup> See *The Book of Enoch Aramaic Fragments Qumran Cave 4*, by Milik, page 167-168, Asael teaches the beautification of women.

**12: do away from sin passing down to the 3<sup>rd</sup> and 4<sup>th</sup> generation**

(Ezekiel 18:23-32, Exodus 20:5, 34:7, Deuteronomy 5:9, Numbers 14:18)

106 And Ezekiel

upon understanding the true purpose of the tabernacle  
 established that central to the vision of true Israel  
 is that **every person is responsible for their own way**  
 whether it be wicked or righteous  
 and he rebuked the tradition that sins of the parents  
 will follow the children to make them accountable for them  
 even down to the third and fourth generation  
 and **he set in place a firm foundation of repentance in Israel**  
 it being the source of all spiritual power and endowments  
 like it was in ancient Ma'een

**13: go into the wilderness to prepare the way**

(Ezekiel 20:34-38)

107 And it came to pass that in his watch

Ezekiel established that the true Israel  
 would be those who would go into the wilderness  
 to prepare the way before the Lord

108 And the Lord said by way of instruction to them

*I will bring you out from walking in the way of the people  
 and will gather you out of the countries wherein ye are scattered  
 with a mighty hand  
 and with a stretched out arm  
 and with compassion poured out*  
***And I will bring you into the wilderness of the people  
 and there will I plead with you face to face***  
*Like as I pleaded with your fathers  
 in the wilderness of the land of Egypt  
 so will I plead with you saith the Lord God*  
***And I will cause you to pass under the rod  
 and I will bring you into the bond of the Covenant<sup>265</sup>***  
*And I will purge out from among you the rebels  
 and them that transgress against me  
 I will bring my people forth out of the country where they sojourn  
 and they shall **not** enter into the land of Israel*

<sup>265</sup> This is a reference to the concept that Israel will belong to Anokeesed like a tithe of humanity that is given to Him.

*But they shall prepare the way before me in the wilderness  
and make His paths straight  
And the people shall know that I am the Lord*

**14: call forth righteous pastors and shepherds**

(Ezekiel 34:1-16)

109 And Ezekiel said to the Lord *Oh Lord  
the pastors and shepherds of the people have not fed them  
They feed themselves but not the sheep*

110 And the Lord said *Son of Yaatsekawd  
I came through the oaks of Pethak to dwell with man  
leading sheep as a Shepherd of man and creation  
And thus from the beginning  
it has been the desire of Anokeesed  
that His people have good shepherds  
So call forth righteous shepherds and pastors  
and let them arise at your word  
and come forth in the midst of your prayers  
and it was so*

111 Now Ezekiel had a son named **Aman**<sup>266</sup>  
and he was *steadfast*  
and he was a scribe  
and Ezekiel and Tsebeeyah taught him carefully  
and he followed all the ways of his father

112 And for a time Aman had no children  
and when his wife Abdiya<sup>267</sup> was about to despair  
of having any child  
Ezekiel was in the midst of his watch  
and when he had done his prayers  
to establish righteous pastors and shepherds  
Abdiya came to be with child

113 And when he was born they named him Zadok<sup>268</sup>  
and Zadok was a shepherd  
and on the day of his weaning

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<sup>266</sup> #539, "to render (or be) firm or faithful"

<sup>267</sup> #5661, "servant of God"

<sup>268</sup> #6659, "righteousness"

when they lit a fire to say their prayers  
 they heard a Voice that said  
*This day is a day that a son of redemption is plucked away  
 to be an eternal possession for Anokeesed*  
 and this little boy has bright eyes and he is very busy

114 And it came to pass  
 that Ezekiel and Tsebeeyah had many children  
 and they were protected by the iron pan  
 that the Lord set up as a barrier between their family  
 and the filthy water spilling out of the temple in Jerusalem  
 and they were protected because they were volunteers for Anokeesed  
 and He viewed them as His prized possessions  
 and they were his favorite remnant  
 and they were protected because they had the sanctity of marriage  
 and because of their faith in the prophecies of Jeremiah which said  
 that Ezekiel should step out in confidence and not look back  
 and they were protected by their righteousness in the watch

115 And the angels of the presence of Anokeesed  
 and the angels of the Fourth Station hovered around them  
 and I saw that they had many children  
 even according to the advice of Jeremiah in his letter to the exiles<sup>269</sup>  
 and they built houses  
 and gave their children in marriage

**15: establish Motsah as Shepherd**  
 (Ezekiel 34:11-16, 22-31)

116 And the Lord said to Ezekiel<sup>270</sup>  
*Therefore will I save my flock  
 and they shall no more be a prey  
 and I will judge between cattle and cattle  
 And I will set up one shepherd over them  
 and he shall feed them  
 even my servant David<sup>271</sup>  
 He shall feed them  
 and he shall be their shepherd  
 And I the Lord will be their God*

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<sup>269</sup> Jeremiah 29

<sup>270</sup> Ezekiel 34:22-31

<sup>271</sup> This was said by Ezekiel, referring to Motsah, about 460 years after David.

*and my servant David a prince among them  
I the Lord have spoken it*

117 *And I will make them and the places round about my hill a blessing  
and I will cause the shower to come down in his season  
there shall be showers of blessing  
And the tree of the field shall yield her fruit  
and the earth shall yield her increase  
And they shall be safe in their land  
and shall know that I am the Lord  
when I have broken the bands of their yoke  
and delivered them out of the hand  
of those that served themselves of them  
And they shall no more be a prey to the heathen  
neither shall the beast<sup>272</sup> of the land devour them  
But they shall dwell safely  
and none shall make them afraid*

118 *And I will raise up for them a plant of renown<sup>273</sup>  
and they shall be no more consumed with hunger in the land  
neither bear the shame of the heathen any more  
Thus shall they know that I the Lord their God am with them  
and that they even the house of Israel  
are my people  
saith the Lord God  
And ye my flock  
the flock of my pasture are men  
And I am your God,  
saith the Lord God.*

119 *And I know the plant of planting  
is our very own Messiah of Israel  
and in this way  
Ezekiel established that Motsah the Lamb  
would always be the Shepherd of Israel  
in the likeness of Ma'een*

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<sup>272</sup> Here "beast" is a reference to those who do the element of wickedness.

<sup>273</sup> See 1 Achee 9:56

16: **honoring the Covenant of Abraham and the everlasting covenant**<sup>274</sup>  
 (Ezekiel 34:25 and 37:26)

120 And in his watch  
 the Lord told Ezekiel that He would  
**establish once again fully the Covenant of Abraham**  
 and He said

*I will make with true Israel a covenant of peace  
 And I will cause the evil beasts who kill wantonly  
 to cease out of the land  
 And they shall dwell safely in the wilderness  
 where I have sent them to prepare the way  
 And they shall sleep peacefully in the woods*

121 Moreover ***the covenant of peace that I will make with them  
 will be an everlasting covenant***  
*And I will place them in the midst of my being  
 And I will set my sanctuary with them forevermore*

122 *And they shall be a people of peace  
 And they shall cling diligently to the covenant  
 that the mother of Abraham laid down for him  
 turning neither to the right or to the left*

123 *And they shall be a lovely people  
 who have no slaves  
 and who restrain from violence and blood  
 like unto the people of Ma'een in the days of Enoch*

**17: reestablish keeping the Law**  
 (Ezekiel 36:24-29)

124 And it came to pass  
 that Ezekiel mourned over Israel  
 because they abandoned the Law to not walk in the way of it  
 and he pled with the Lord to bring it about  
 that someday the Law of Jeshurun would prosper among his people  
 and that they would take the Law to heart to embrace it fully

125 And the Lord said to Ezekiel  
*When the one wearing linen with an inkhorn at his side arises*

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<sup>274</sup> The Covenant is to return to Eden. The Law is the pathway back to Eden.

*then will you know that the words of the Lord will be fulfilled  
which say:  
For I will take you from among the heathen  
and gather you out of all countries  
and will bring you into your own land  
Then will I sprinkle clean water upon you  
and ye shall be clean from all your filthiness  
And from all your idols  
will I cleanse you<sup>275</sup>  
A **new heart** also will I give you  
and a **new spirit** will I put within you  
And I will take away the stony heart out of your flesh  
and I will give you an heart of flesh  
And **I will put my spirit within you**  
and cause you to walk in my statutes  
And ye shall keep my judgment, and do them  
And ye shall dwell in the land that I gave to your fathers  
and ye shall be my people  
and I will be your God  
I will also save you from all your uncleannesses  
and you shall be called **keepers of the Urim***

- 126 And upon hearing this Ezekiel was comforted  
and he asked the Lord to preserve the Tablet of Gabriel also  
for the end of days  
and I know the Essenes had the Tablet of Gabriel and the Urim  
in the days of Zadok  
as well as now in the end times of our day

**18: no weapons**  
(Ezekiel : 39:9-15)

- 127 And in those days  
Ezekiel remembered the covenant  
that the mother of Abraham laid down for him  
when she said *Do not arm yourself nor arm your hirelings*  
and he prophesied and said  
*The day will come  
that **the holy people will purge the land of weapons**  
And they shall not secret them in their dwellings as did Levi  
And the righteous shall offer an open hand and not a fist*

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<sup>275</sup> There were seven *miqveh* baths at Secacah.

128 *And they that dwell in Israel shall go forth  
and set on fire and burn the weapons  
both the shields and the bucklers  
the bow and the arrows  
and the hand staves and the spears  
And they shall burn them with fire seven years  
to seven themselves away from all weapons*<sup>276</sup>

129 Now Asael teaches war  
and he delights in all manner of weapons  
and Ezekiel in his watch  
**called for a prohibition of any use of weapons  
by the covenant people**

**19: no Levites in altar service**  
(Ezekiel 44:10-25)

130 And Ezekiel had remorse  
when he thought about the last words  
of Jacob to his sons Levi and Simeon  
and he faced the repentance of Israel in this matter  
with a clear resolve

131 And Ezekiel spake the words of the Lord<sup>277</sup>  
*And the Levites that are gone away far from me  
when Israel went astray  
which went astray away from me after their idols  
**they shall even bear their iniquity**  
Yet **they shall be attendants only in my sanctuary**  
having charge of the gates of the house  
and ministering to the house as servants  
to keep it clean and refreshed  
Because they ministered unto their idols  
and caused the house of Israel to fall into iniquity  
therefore have I lifted up mine hand against them  
saith the Lord God  
and they shall bear their iniquity  
**And they shall not come near unto me  
to do the office of a priest unto me***

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<sup>276</sup> See appendix "Additional Information on the Essenes" for quote from *The Essene Writings from Qumran*, by Dupont-Sommer.

<sup>277</sup> Ezekiel 44:10-15

*nor to come near to any of my holy things  
in the most holy place  
but they shall bear their shame  
and their abominations which they have committed  
But I will make them keepers of the charge of the house  
for all the service thereof  
and for all that shall be done therein  
But the sons of Zadok  
that kept the charge of my sanctuary  
when the children of Israel went astray from me  
they shall come near to me to minister unto me  
and they shall stand before me before the altar of holiness*

- 132 And with these words from the Lord  
**the Levites were forbidden service before any holy altar in Israel**  
during all the rest of the course of the redemption time of the earth  
set in place by Anokeesed<sup>278</sup>

### **20: love all peoples**

(Ezekiel 47:22-23, Deuteronomy 10:18-19 and 31:11-13)

- 133 And it came to pass that  
because Ezekiel walked in the Way of the Covenant of Abraham  
he could **look favorably upon all people**  
**who were willing to pursue peace** and tranquility  
and Jeremiah had written the clear instructions of Moses  
in regards to the behavior of the covenant peoples to others<sup>279</sup>  
and the Lord said to Moses  
*The Lord does execute the judgment  
of the plight of the fatherless and widow  
And He loves the stranger in giving him food and raiment  
Love ye therefore the stranger  
for you were strangers in the land of Egypt  
And you are to give the strangers who dwell among you  
an equal inheritance in all things  
both in things temporal and in things spiritual<sup>280</sup>  
For what is an inheritance among a holy people  
who have all things common*

<sup>278</sup> See appendix, page 569, for discussion of the term “Levite”.

<sup>279</sup> His letter called for them to pray for their Babylonian captors.

<sup>280</sup> Does this include that strangers (Gentiles) can be high priests? See the Book of Mormon, Jacob 3:30-153 (RLDS edition) for more information.

**21:the land Israel lives on is an altar**

(Ezekiel 47)

134 And it came to pass when next we viewed with Urim  
 I began again to see more of what Ezekiel accomplished  
 on his long watch  
 and I saw that Ezekiel looked upon the waters of the canal  
 which watered the gardens of the king  
 and he prophesied that the Living Water would flow out  
**from the altar of the city of Israel**  
 to heal all the dead waters of the earth  
 and his view was that all the land where Israel dwelt  
 was in fact the holy altar of Anokeesed  
 and I felt like he was referring to  
 when the Messiah of Israel would be the Living Water  
 that has come to redeem His people  
 for He is the Living Water  
 and indeed the salvation and redemption of Messiah  
 will flow out and spill over to cover the earth<sup>281</sup>

**22: no blood sacrifice**

(Ezekiel 7:22, 9:9, 16:6 and 22 and 36-38 and 59-63, 18:10, 19:10, 21:32,  
 22:3-9, 22:12=27, 23:37, 24:6-9, 33:5-6, 36:18, 37:26-28, 39:17)

135 **And the son of Yaatsekawd was fiercely against blood sacrifice**  
 and he would not desist during his long watch to counsel against it  
 because blood sacrifice was at the heart of all things heathen  
 and it was refraining from blood that came first to mind  
 for Anokeesed after the Flood  
 in the Covenant of Noah<sup>282</sup>  
 and we know that after Messiah came in the flesh  
 James His brother forbid all use of blood  
 by the people of true Israel<sup>283</sup>

136 And from the start of his watch to the end  
 our son of Yaatsekawd forbid such heathen practices  
 and he is the first son of redemption  
 for the third flame shown on the Tablet of Gabriel

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<sup>281</sup> See Jeremiah 2:13.

<sup>282</sup> Genesis 9:3-6 and Jubilees 6

<sup>283</sup> Acts 15

- 137 And thus we come to the end of the twenty-two year watch  
of Ezekiel our son of redemption  
and herein you can see that Ezekiel set the parameters of holiness  
of the recreated house of Israel  
and it can be seen that Ezekiel brought back  
the holiness of the ancient people  
who by way of their utter holiness were translated back to Eden  
**and they became in the First Great Sevening**  
**the template upon which the vision of Israel was built**
- 138 And every tenant of these twenty-two elements of holiness  
laid down by him  
must be carefully followed  
if the vision of the true Israel is to be fulfilled  
and there are no short cuts to holiness  
and there are none of the forty laws that can be ignored  
and every point laid down for Abraham by his mother  
must be respected  
and Shabuwa must be lived  
as we all stand before our God who is lovingkindness
- 139 And Jeshurun is the Law  
and Shabuwa is the Testimony  
and it is a testimony  
because every foundation of it must be experienced and lived  
and all blessings will flow  
to become the rich testimonies of the people of Anokeesed
- 140 And again  
the prophecies of Jeremiah at the coming of age of Sawreed  
all came to be fulfilled  
and he alone by the grace and counsel of the God of Israel  
was able to recreate true Israel  
and when they rejected Moses and the Covenant of Abraham  
and did not inquire as to what the Law was at Beth Peor  
when Moses presented it to them  
they began to have for their identity  
as they stood before their God  
the same identity as the heathen nations  
and the more the centuries rolled by  
the more they came to indulge in the evils of the gods of the nations

141 And I said to the Lord *Oh Lord*

*I am so grateful that you have allowed us to see the Way  
It has been so obscure for so long  
And in times past I have worried that we would never find it*

142 And the Lord said to me

*The preferred way my Father chooses to reclaim the lost  
is to bring them the Law  
For the Law will anchor His children to heaven  
and to the earth  
and to one another*

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 15

An account of Nehemiah and Zadok returning with the exiles to Israel and rebuilding the walls of Jerusalem, and of Zadok establishing communities of the Essenes on the eastern border of Israel. Ezra commissioned by Persia to compel Israel to follow what became the Levitical Law. The story of Goker Harim I finding the people of Zadok and restoring Shabuwa once again to Israel.

- 1 And after we were comforted with the words of our Redeemer  
to come to understand the enormity of the accomplishments of Ezekiel  
I began to see Zadok again with Urim  
and when it was time for his coming of age  
Zadok was a sturdy youth  
and he is tall and thin
- 2 And when the people were gathered together  
Ezekiel said *In the night*  
*the Lord appeared to me*  
*And He said*  
*This little son cannot fulfill his vision in this place*  
*And I have a good friend in the court of the king*  
*that he should go to be with for his learning*  
*And there the Lord can prepare him for his most important work*
- 3 *And all that the Lord has instructed me to establish during my watch*  
*must be understood and established among a remnant of Israel*  
***in the wilderness***  
*to prepare the way of the Lord*  
*And they shall be the people among whom Isaiah spoke of*  
*when he said Unto us a child is given*
- 4 *And my friend is a minister in the king's court*  
*And his name is Nehemiah*
- 5 And Zadok was well trained up as a scribe by his sixteenth year  
by his grandfather  
and all this took place when Babylon was taken over by the Persians  
and the Persian court was being newly established in Babylon  
and many of the rebellious exiles  
who did not walk in the Covenant of Abraham  
were destroyed by them

- 6 And it became Nehemiah's task  
to establish a system of provisions for the king's table  
under their new rulers  
and Nehemiah had been one who had oversight of the gardens  
that were attended by the exiled Israelites  
and he was familiar with all the growing seasons and harvests  
and he established the pathways for the provisions to be supplied  
and he had to make records of all the transactions  
and he used Zadok for this purpose  
and Zadok was learned in many languages  
and with their ways of writing
- 7 And Nehemiah had authority from the king  
over all the records confiscated from the exiles  
that had information about Israel  
and he had authority to request any records from the exiles  
that he may desire
- 8 And in this way  
Zadok had at his disposal  
all that had been recorded by the prophets  
and they included some of the Psalms and Proverbs  
and he had the writings of Isaiah and Ezekiel  
and Hosea and Amos  
and Jonah and Habakkuk  
and Nahum and Joel  
and Obadiah and Zephaniah  
and Micah  
and great care was taken to preserve these records<sup>284</sup>  
and Zadok became a compiler  
and a librarian  
and an archivist  
and a scribe for Nehemiah<sup>285</sup>  
and Zadok poured over the records  
and became very familiar with them

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<sup>284</sup> Zadok was the main conservator of almost all the Old Testament prophets.

Though, I'm sure many of these writings have been influenced by glossators.

<sup>285</sup> See Nehemiah 13:13 and 2 Maccabees 1:13-15, which says, "these things were narrated also in the archives or memories of Nehemiah, as well as how he founded a library and collected the books about the kings and the prophets and the books of David and letters of kings about sacred gifts".

- 9 And it came to pass that in those days  
Ezekiel  
    a son of redemption  
    passed away four years before Nehemiah was commissioned  
    to go to Jerusalem  
and he took Zadok and all the records that he had with them  
    into the land of Israel
- 10 And all the children of Ezekiel went with them  
    as well as many others who revered the Covenant of Abraham  
and they were allowed to go  
    because they were peaceful  
    and practiced the character of Abraham and the ancient fathers  
and Jacob also was very careful in all his relationships  
    with all those who dwelt in the land around him
- 11 And Nehemiah did not have to contend  
    with opposing forces in Jerusalem  
and he came with authority  
and you will see that he went to Mizpah  
    and recovered the Hebrew treasure and the scroll of Jeremiah
- 12 And Nehemiah went into the city of Jerusalem  
    and performed his duty there  
and here we rested from the vision  
and I knew the Lord had much yet to show us about Zadok  
    who is the second son of redemption  
    for the third flame on the Tablet of Gabriel
- 13 And when we came together again  
I am seeing Zadok  
    while he is yet in Babylon in the court of the king  
and he is learning many things  
    from Nehemiah and the other courtiers  
and Nehemiah is well respected there  
    because his quiet manner is after the example  
    of the Covenant of Abraham
- 14 And he is a ready servant much like Joseph in Egypt  
and Zadok is holy  
    and it can be felt by all around him  
and he knows Anokeesed  
    and is well acquainted with His Spirit

and for one so young  
he is a fast learner in how to organize and keep the records  
and understand their meaning

15 And the Lord has taught him the difference  
between the holy and the profane  
and he would read the records of the Persians and the Babylonians  
and then read the prophets like Isaiah  
and from this it became known to him  
concerning the unique character of Hebrew writing  
and holy writ  
and he set himself to see to their preservation

16 But Zadok also informed Nehemiah  
because Nehemiah was not a scribe  
but he was a careful administrator

17 And it came to pass  
that in those days Nehemiah was downcast  
and pondering at the news he had been hearing from Jerusalem  
and most of his relatives remained at Jerusalem  
and the conditions in Jerusalem were very serious  
because the people roundabout took advantage of the deportations

18 And the wealthy elite were among the numerous to be deported  
and their lands and dwellings were the richest  
and the most productive  
and they had the best vineyards  
and very good olive groves and plowed fields  
and the best dwellings for animals  
and their houses were on well beaten paths and roads  
and their farms were ready and producing  
with no inhabitants  
and that which they planted  
another would eat

19 And many held the view that the oppressors had of Israelites  
and they even cast the Israelites that yet remained  
off from their lands  
because they knew there would be no day of recompense

20 And it came to pass  
that the very poor Israelites were compelled to live

in the ruins of Jerusalem  
and the city is rubble  
with very few intact buildings remaining  
and upon hearing this report  
Nehemiah was grieved for his people

- 21 And Zadok inquired with the Lord  
as to whether he should inform Nehemiah about the Hebrew treasure  
and the writings of his grandfather  
and the Lord said *Nehemiah can be trusted*
- 22 And so Zadok informed him  
about all the doings of the twenty-two year watch  
and let him read the writings of Ezekiel  
and they were plain to read  
because Ezekiel was a scribe and his writings were orderly
- 23 And Zadok had made a stone tablet  
from the images his grandfather had written upon the clay  
and it was named the Tablet of the Hoy City  
and it had four cherubs on it  
and an olive tree  
and the altar which is the land Israel dwells upon  
by the invitation of Anokeesed Himself  
and Zadok told Nehemiah  
that Ezekiel had set the parameters that would allow  
the recreation of a true Israel  
and had defined and set in place that portion  
of the time of the earth  
that Israel would proclaim redemption all the way from Ezekiel  
to the Second Coming  
and Zadok refrained from telling him that he was a son of redemption
- 24 And it came to pass that  
with the news of the Hebrew treasure  
and the prospect of obtaining the scroll of Jeremiah  
Nehemiah was very moved to go to Jerusalem  
and he looked up  
and spread his hands in thanksgiving and praise  
and he took courage  
and he explained to the king all the report of his people  
and even though the king worshipped a strange god

he was a gentle person<sup>286</sup>

and could feel the genuine compassion in Nehemiah's plea  
and the king gave him permission to go to Jerusalem for a while

25 And it came to pass

that Nehemiah gathered together people  
who wanted to return to Jerusalem  
and they knew the conditions there  
and they were brave and were a willing remnant  
and most of them came from the areas  
where Ezekiel had influence in Babylon  
and they departed at the time of year before it became too hot

26 And Zadok went with Nehemiah to Jerusalem

and when they arrived  
they met with all the Israelites who lived in the rubble of the city  
and after surveying the situation  
Nehemiah began to perform for the people there  
his same task that he had in Babylon  
and he procured provisions for the people  
and with the few lands the Israelites still retained  
he arranged for them to get laborers to bring up the harvest

27 And Nehemiah procured back some lands taken illegitimately

and he paid those who had taken the land  
and he was seen as one who had the authority from the king  
and they did not resist him

28 And Nehemiah was not threatening to them

and he bought provisions from those  
who had encroached upon the lands of the Hebrews  
and in this way  
peace began to once again come to Jerusalem

29 And after all this was done

Nehemiah went to Mizpah  
and obtained the Hebrew treasure and Urim  
and the scroll of Jeremiah  
that Gedaliah gave his life to preserve<sup>287</sup>

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<sup>286</sup> Artaxerxes I

<sup>287</sup> Jeremiah 41:1-2

- 30 And it was soon discovered  
that the easiest dwellings to repair in Jerusalem  
were located next to the walls of the city  
and the rubble from the walls covered over them  
and so it was expedient that they first repair the walls  
starting where the best dwellings were located  
and no one resisted his efforts  
because he was mild mannered  
and only Israelites lived in the city
- 31 And by the time came for Nehemiah to return back to Babylon  
the walls were built up sufficiently to make many homes available  
and at this time  
Zadok was faithful to the record of his grandfather  
and he stayed behind  
and he sought out a place just outside the eastern borders of Israel  
where he could establish a righteous people  
who would begin to prepare the way of the Lord in the wilderness
- 32 And Zadok searched and was led by the Lord  
to come to a land south on the eastern borders of the Dead Sea  
and they named the place after one of the sons of Shaphan  
and it was called Elasa  
and remember Elasa was the messenger  
who brought the news of the Hebrew treasure to Ezekiel
- 33 And I see with Urim that a gentle people already lived there  
and they welcomed the people of Zadok  
and helped them to settle into their new homes  
and to make adjustments to the living conditions there  
and there was at that time  
a fine stream of water that ran down from the hills  
out to their fields and pastures  
and by the grace of the Lord  
the land of Elasa prospered  
because the people walked in harmony together  
and the people lived mostly in caves  
and the returning exiles grew in number in Elasa  
and the rest of the Israelites continued to dwell in Jerusalem  
and the areas roundabout
- 34 And Zadok was a great teacher  
and he was soft spoken like his grandfather

and he was very intent to see to it  
that the culture and tradition emerging at Elasa  
comported well with all that Ezekiel established  
within the holy parameters

35 And he taught the people to study  
and many there became literate  
and his was the first effort in Israel to see to it  
that all the children learned to read and write  
and he was accused in jest of building a city of scribes

36 And it came to pass that  
when Nehemiah returned  
many from Elasa went to Jerusalem  
to help finish repairing the walls  
and Nehemiah finished his task of organizing provisions in plenty  
for the people  
and the people from the city would go out  
and labor together in the planting and harvest  
and they loved Nehemiah and Zadok

37 And they in this way  
began to have all things in common together in Jerusalem  
and no man would sell anything to his fellow  
but they shared all they had produced in common  
and there were no hirelings among the righteous  
and no man was in debt to his neighbor  
and all the while  
there was no contention with the peoples roundabout  
and when Nehemiah left  
those in the city were well cared for  
even though much of the city remained in ruins

38 And being content  
Zadok went back to Elasa  
and he remained there even after Nehemiah passed away  
and he married a woman  
who had returned together with him among the exiles

39 And Zadok established all the records bequeathed to him by Nehemiah  
into a library and an archive  
and he placed the Hebrew treasure in a safe place in Elasa  
and it would never come into Jerusalem

because there would be rebellion there in the days to come  
and the treasure was too holy  
to be exposed to the rebellions that would come there  
and Zadok said that the Urim of Shayiree  
must always stay with the Tablet of Gabriel  
because it was connected to Yaatsekawd  
and his establishment of the Law

40 And Zadok built up the people there in righteous pathways  
and the establishments by Ezekiel influenced  
how the people dressed in linen  
and how they became literate in the holy writings  
and how they ate  
and prayed  
and observed the holy days  
and they established firmly the Covenant of Abraham  
and they would not walk in the way of the people of the nations

41 And Zadok taught the people  
and they were very diligent to inquire of the Lord in all things  
and to seek out the truths spoken by the prophets  
and there was a tabernacle in their midst that saw continual use  
and they lived out of the way  
where travelers passed by seldom  
there being no road that passed by the way  
so they developed for many years without the use of money  
and the people in ElasaH thrived in their holiness  
and they were happy  
and their children were raised up  
to be an eternal possession for Anokeesed  
which was essential for the calling forth of the birth of Messiah

42 And it came to pass that the people saw themselves  
as ones who were preparing the way of the Lord  
and they wondered just when the Messiah of Israel would come  
and Zadok prophesied and said  
*When the seventh generation here in ElasaH is born  
you must enter into a prayer watch  
and call forth a prophet in Israel  
who will restore fully the vision of Israel  
and set all things in their place  
in preparation for the Messiah*  
and I knew he was referring to the restoration of Shabuwa

- 43 And after those days Zadok began to be old  
and all the men of service began to be called *sons of Zadok*<sup>288</sup>  
and Zadok passed away at a good old age  
and was buried after the manner of the Essenes in Elasa<sup>289</sup>
- 44 And it came to pass  
that there came to be a new king in Persia<sup>290</sup>  
and he was very severe and cruel  
and demanding of his conquered peoples  
and the Egyptians began to rebel against him
- 45 And it came to pass  
that this new king had a nature for violence  
like Hammurabi of old  
he was brutish and walked in the way of death  
and he knew that the people in and around Jerusalem  
stood between him and the rebellious Egyptians  
and he was afraid the people of Israel would side with the Egyptians
- 46 And the king commissioned a man named **Ezra**<sup>291</sup>  
who was fluent in Hebrew and Aramaic  
to come to his *aid*  
and he gave Ezra great authority  
and money and soldiers  
and he had his lawyers compose a law for Ezra to take to Jerusalem  
and it was a Persian law  
drawn from the laws of Hammurabi
- 47 And they composed it  
in an effort to encourage the Israelites to accept it  
and this king worshipped a strange god  
and he cared nothing for the God of Israel  
neither did he think he existed

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<sup>288</sup> See Dead Sea Scrolls, The Damascus Document, which was their community rule, was first published as *Zadokite Fragments*.

<sup>289</sup> There is an ancient cemetery located in the land of Elasa called Khirbet Qazone in what is now Jordan. This cemetery has 3500 Essene graves which is far more than are in Secacah (Qumran). See "The Discovery and Excavation of the Khirbet Qazone Cemetery and Its Significance Relative to Qumran" by Konstantinos Politis. Included is a drawing of how Essene type graves were constructed.

<sup>290</sup> Artaxerxes II. See end of chapter footnote for more.

<sup>291</sup> #5830, "to surround, to protect, to aid" (in this case, the king of Persia).

but he was deceitful and spoke of him with respect  
and he spoke of Ezra as a man of the law of God in Israel  
over and over  
in an effort to convince the people to accept the imposed law<sup>292</sup>

48 And this king was desperate  
to gain control of the inhabitants of Jerusalem  
and he gave Ezra great authority  
to hang any man who did not obey his orders to keep this law  
even hang them upon the beams of their own house  
and he gave strict orders that the Hebrews should not marry others  
than among themselves<sup>293</sup>  
and this was because he feared those  
who supported the Covenant of Abraham  
because in their kind ways they could influence the people  
and they were polite  
but they did not reverence any king except Anokeesed

49 And after all was ready  
about seventy years after Nehemiah  
Ezra went to Jerusalem with a convoy of soldiers  
laden with money and severe authority  
and he had authority to appoint magistrates  
and to set the punishments

50 And when Ezra came the people were wary of him  
for they  
both Israelites and others alike  
had heard of the rebellions against the king of Persia  
coming from Egypt  
and Ezra built a high wooden platform to stand on  
in order to read the law  
and it was after the manner of the king of heathen nations  
when they address their people

51 And Ezra had scattered throughout the people  
those who would openly shout affirmations during the reading  
to make it appear that he had widespread support  
for this radically new form of heathen law  
that would come to be called the Levitical law

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<sup>292</sup> See Ezra 7:6, 10-12, 14, 21, 23, 25, repeated seven times.

<sup>293</sup> Ezra 6:11

52 And Ezra read the Levitical law<sup>294</sup>

and it was so foreign to anything they had ever known in Israel  
that the people could not get the sense of the reading  
nor could they understand what was being read<sup>295</sup>  
and when the people heard the words of this Babylonian law  
they mourned and wept at the sound of it

53 And the Levites that Ezra had prepared to teach the people  
said to the people

*Do not mourn nor weep*  
for all the people wept  
when they considered the words of the law  
and the Levites tried to still the people  
and they said<sup>296</sup>  
*Hold your peace for the day is holy*  
*Neither should you mourn and be grieved*

54 And the people clothed themselves in sackcloth out of their grief  
with ashes upon their heads  
and they grieved over the cruelty of the law  
and the people were very sorrowful<sup>297</sup>  
and those who enforced this new law were very severe  
and some of those who spoke out among the people  
during the reading  
were taken and hung  
and all the people complied outwardly because of their fear

55 And the Levites said

*Be happy and rejoice*  
*It is a great day*  
*Share your food with your fellows*  
*for now you have the law*

56 And it came to pass

that all those who revered the Covenant of Abraham  
quietly fled away from Jerusalem into the eastern borderlands  
and they remembered the words of Ezekiel

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<sup>294</sup> Found in your Bible.

<sup>295</sup> Nehemiah chapter 8, see the verses urging understanding in verses 2, 3, 7, 8, and 12. Also see 10:28.

<sup>296</sup> Nehemiah 8:11-12

<sup>297</sup> Ezra 8:10

when he said that the Lord would gather the remnant  
and **not** into the land of Israel  
but that they should go into the wilderness  
and make His paths straight  
and by their continued preparation  
redemption would cover the land  
and extend beyond it to encompass all the earth  
by the Messiah who should come

57 And the people anxiously waited  
and counted the generations  
looking toward the seventh one  
and the wait was long for them  
and during that time  
nation after nation came against Israel and Jerusalem  
to conquer and subdue it

58 And the righteous dwelt in the east in the border area  
all the way from Gilead and Yabis  
to Elasah south of Succoth  
and the saints there were ever faithful  
and they grew in their generations in the grace of the Lord  
and in the strength of His love toward one another

59 And it came to pass that one day  
they began to hear that in some places  
the seventh generation was beginning to be born  
and they counted the generations  
starting with the children of Zadok  
and they inquired  
and it was true  
and they rejoiced in Elasah

60 And according to the prophecy of Zadok  
they started what would become a thirty year watch  
to call forth the new prophet in Israel  
who would bring into fruition  
the complete restoration of the vision of Israel

61 And they prayed each one in their turn  
by seven days and night  
and they studied the scriptures with solemn regard  
and they bathed each day

and partook of the bread and wine<sup>298</sup>  
 which they called the holy food and the holy drink  
 to affirm their covenant and commitment to Anokeesed

62 And it came to pass that  
 during that first year of the watch  
 Tohorah in her old age<sup>299</sup> conceived Achab  
 and he was born during that time  
 but the people knew it not  
 and the prophecy said that he would be found among the potters

63 And they began to search for many years to find the prophet  
 and all the potters in Elasaah wondered  
 if the prophet would be found among them  
 and all during that time there was much talk of the matter  
 but when they found Achab  
 he dwelt at the farthest north settlement near Yabis  
 as it has been written  
 and his three names are Shoob  
 Achab  
 and **Goker Harim** *the breaker of mountains*

64 And it came to pass  
 that Goker Harim moved to the land of Elasaah  
 and there he dwelt for twenty years  
 until the temple high priest had sought him  
 and burned down his house and destroyed his potter house

65 And this took place during the times  
 when the Maccabees were cleansing their temple  
 and Achab brought with him all the records he had and his Urim<sup>300</sup>  
 and this is the account that was viewed by Urim and written  
 concerning the birth of Goker Harim I  
 and of the Essenes of Elasaah finding him<sup>301</sup>

66 And it came to pass that  
 into these conditions  
 Shinab begot a son in his old age

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<sup>298</sup> New wine

<sup>299</sup> 55 years old.

<sup>300</sup> So now there were two Urim in Elasaah. And the records were combined there.

<sup>301</sup> The rest of this chapter, from verse 66, is a quote of 1 Achee 6:68-117.

and the wife of Shinab was called **Tohorah**  
which means *to be pure*  
and she kept their sheep  
and having passed the time in her life to bear children  
she attended her flocks  
as she dearly loved her sheep

67 And it came to pass  
that while Tohorah watered her sheep  
an angel of the Lord appeared unto her  
and he told her that she was to be with child  
and that the child would be a son  
and his name should be **Shoob**  
for he would *restore* Shabuwa unto the people of the Lord

68 And she rejoiced in her heart  
and she exclaimed unto the angel  
*Who shall I say unto my husband has brought me these tidings*  
and the angel answered  
*Tell him I am called Michael*  
*for I am the Prince of Shabuwa*  
and Tohorah straightway left her sheep  
and returned home rejoicing

69 And she found Shinab at his pottery wheel  
and she hastened to tell him all that had transpired at the well of water  
and Shinab after hearing these things said  
*Where are your sheep*  
and she exclaimed  
*Oh I have left them at the place of water*  
and she hastened back again  
and Shinab thought in his heart  
*It truly is from the Lord*  
*as nothing but an angel of the Lord*  
*could cause her to forget her sheep*

70 And it came to pass  
that Shoob was born on the day his mother was fifty-five years old  
and when the day arrived for Shoob to be circumcised  
Shinab was about to announce his name  
and Semihazah came near with great power  
and Shinab sought the Lord earnestly in the face of it  
and the Lord counseled him to call his son *Shoob* in private

but his public name would be **Achab**  
 which means *a friend to his father*  
 so that his vision could be hidden from the wicked  
 and the Eerkodeshiy and the Hosts of Heaven  
 would call him *Goker Harim*  
 and thus was baby Shoob born with three names  
 and he was raised up unto the Lord in righteousness  
 and the sheep of his father had a hireling for a shepherd

71 And it came to pass that as Achab grew  
 he loved to dwell among the Eerkodeshiy  
 and he would resort to the waters of Jabbok  
 when his father went in search for clay  
 and his mother taught him to pray unceasing unto the Lord  
 and his father taught him to love the Lord God  
 with all his heart and soul

72 And it came to pass that one day  
 as his father sought for clay  
 Achab went along the brook Jabbok  
 and there before the cavity of a rock east of Jordan<sup>302</sup>  
 Achab had a vision of Messiah  
 and he saw Him in all things  
 first he beheld Him in the waters  
 then in the rocks  
 and in the wind  
 and thus it continued all that day  
 insomuch that he beheld Messiah in all things  
 and his eyes beheld Him all that day  
 whithersoever he looked  
 and at the end of the day  
 he fell exhausted in the mouth of the cave  
 and in the morning when he awoke  
 he whist not what it meant  
 and he immediately set out to see his father

73 Now at this time Achab was in his fourteenth year  
 and when his father beheld him approaching  
 he discovered him to be filled with the Spirit  
 and Achab came to where his father was gathering clay  
 and he rehearsed unto him all that had taken place with him

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<sup>302</sup> Where Elijah stayed.

and his father knew not what it meant  
and in the night Shinab earnestly sought the Lord  
concerning what his son had told him

74 And it came to pass  
that the Lord spoke to him and said  
*Unfolded before the eyes of your son was the religion of Shabuwa  
For he is to be a mighty prophet unto me  
And he shall arise to restore to Israel  
all things as they should be as at the first  
And he shall be called a Teacher of Righteousness  
And I shall call him Goker Harim  
About this time next year  
I would that he should come unto me upon Mount Pethak  
being guided there by the hand of his uncle  
the youngest brother of his mother  
And there I desire to speak to him  
and the Lord left off speaking with Shinab*

75 And in the morning  
Achab loaded up the donkeys of his father with clay  
and they returned unto Yabis  
into the house of the arms of his mother  
and his mother rejoiced at the news  
for in her heart she knew he was to be a prophet of the Lord  
notwithstanding she had been taught that Shabuwa  
was only an ancient memorial that was spoken of by the scribes

76 And it came to pass  
that all that year  
Tohorah prepared her son to visit Pethak  
and she made him clothes of pure linen  
according to the word of the Lord unto her  
and his father made him a staff of wood that was red like rosewood

77 And when the day came that he was to depart  
as he sat upon a donkey  
his mother came and anointed his feet from a jar made of alabaster  
and she put her hands upon him and said  
*Listen my son Shoob  
The Lord has told me you will be walking on holy ground  
Pay heed that you walk in holiness before the Lord there  
And listen to all His words*

78 And the lad knew it not  
but his mother hid from him a sickness that she carried  
for she revealed it not to him  
for fear it would distract him from the purpose of the Lord

79 And it came to pass  
that Achab and his uncle set out for Pethak  
and they ascended up the mountain  
to the valley that extends between its peaks  
even unto the place where Shem called forth Shabuwa  
and it was cold  
and they had to gather their garments about themselves  
and they had to bind their feet  
but in the morning it was calm

80 And Achab went off alone to pray  
and he knew it not  
but he prayed near the broken down altar of Shem  
that was blessed by Zedeqetelebab  
and when he approached the Lord  
he rehearsed to Him all his sins  
and repented mightily before Him  
and he recounted to the Lord all his love for Him

81 And the Spirit of the Lord wrought upon the lad  
and the Lord said  
*See these stones whereby you stand*  
and the Lord pointed to them  
and the Lord spoke unto him gently  
and He told him that what he had seen at the waters of Jabbok  
was called forth by Shem  
and that these very stones were his rocks of witness  
and He told him that it was His desire  
that the Religion of the Vision of Jabbok was in need  
to be brought again unto Israel  
and the Lord called him *Goker Harim*  
and Achab wondered as he had not heard that name

82 And Messiah told him with love in His voice  
that the mountain would obey him  
and all the Eerkodeshiy would obey him  
inasmuch as he walked in holiness before Him

- 83 And the Lord told him that  
when he was a man at age twenty-five  
he was to obtain the records of his grandfathers  
that were deposited for safe keeping  
and they were called the Heavenly Tablets of Shem  
and the Lord told him that He would reveal all things to him  
even as he had need  
and for him not to be afraid of men  
but know that Messiah would walk with him
- 84 And it came to pass  
that the lad returned to his uncle  
and he said not a word  
but they proceeded down the mountain  
and when they got down to where it was warm  
they encamped and rested themselves  
and they remained there for four days  
and Achab still did not speak of it to his uncle
- 85 And when they returned home  
Tohorah his mother lay dying  
and she called him to her  
and she said  
*Did you find the Lord on the mountain*  
and he replied  
*Oh yes my mother*  
*And He called me a strange name which is said Goker Harim*  
*and told me of some Heavenly Tablets*  
then Tohorah put her hands upon him  
and her spirit departed<sup>303</sup>
- 86 And it came to pass  
that Achab and his father mourned her passing many days  
and he took up the pottery trade like his father
- 87 And it came to pass  
when his twenty-fifth year approached  
Achab knew not in what manner he should proceed  
according to the word of the Lord in obtaining the records  
and so he determined to once again proceed up to the altar of Pethak  
and when he came to the place of encampment

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<sup>303</sup> She was 70 years old.

and he was bending down to drink  
he heard the Lord call his name  
*Goker Harim*  
and he answered and said  
*Lord*  
*here am I*

88 And the Lord said  
*Behold all the regions to be seen looking south*  
and Achab looked  
and he saw all the land of the children of his fathers  
in Israel away beyond the Salt Sea  
and Achab said  
*What am I seeing from Your eyes*  
*oh Lord*  
and the Lord opened up his eyes  
and he saw the vision He had for the children of Israel

89 And the Lord said  
*It is the place and the land of my nativity*  
and Achab was astonished and he exclaimed  
*Can the God of heaven*  
*who is in all things*  
*be born and have a home like a man*  
and the Lord said  
*I can*  
*And it is expedient that all things be prepared before me*  
and Achab said  
*What is it that I shall do*  
*to prepare the way for You oh Lord*

90 And the Lord said  
*Look*  
and Achab looked  
and he saw a hillside  
and near the top of it was a cavity in a rock  
and inside the rock within the earth  
was deposited the Heavenly Tablets  
and Achab said  
*Forgive me oh Lord*  
*for not knowing the desires of Your heart*  
*concerning the Heavenly Tablets*

91 And the Lord said

*Go to the hill that you saw when in search of clay  
and obtain the records of your ancient fathers  
And do all things according to that which is written thereon  
And ever walk in holiness before me  
And do all things according to my will  
For the people have been corrupt a long time  
And the time has come to answer the prayers and yearnings  
of all the holy prophets  
and restore the knowledge of the Lord*

92 And Achab knew why his mother called him *Shoob*  
and he replied to the Lord

*I will do all things according to Your word oh Lord*  
and he worshiped before Him

93 Now Achab hastened himself down from off the mountain  
and he went straightway to the place of his vision  
for he had passed by the place many times on his way to obtain clay

94 And it came to pass

that he camped in his usual place in his clay yard  
but when it grew dark  
he went to the place the Lord had shown him  
and he let himself down with a rope  
and there he discovered and obtained the Heavenly Tablets  
and in the morning he secreted them amidst the clay  
within the burden of his donkeys  
and on the way  
some brigands hailed him and would have his money  
but beheld that he was only a poor potter  
and they saw his clay  
and they cursed and departed

95 And when he returned home

and he saw the tablets in the light of day  
he had twelve stone tablets  
and to his dismay  
he could not tell anything about what they were  
and he repented before the Lord  
and he grieved to think he would fail before the Lord  
and he retired to his bed troubled  
and could not sleep

and in the night he cried out unto the Lord for forgiveness  
for he knew not how to understand the records

96 And it came to pass  
that the Lord appeared before him  
holding a curious instrument in his hands  
and the Lord called it *the Urim and Thummim*  
and He gave Achab two stones exceeding white and clear  
and He gave him other stones  
and told him to make one like the one He had held before him  
and He said that in this manner  
he should understand all the things concerning the records  
and the Lord instructed him to tell no man  
and that he should not reveal the name his mother had for him  
nor what the Lord called him upon the mount  
until the Lord should direct him  
but that he should continue with his pottery work  
and unfold the records as he could

97 Now Tohorah had spent all she had  
to see that Achab was taught the learning of a scribe  
and all her family rebuked her and said  
*Why is it that this one should learn to write like a scribe  
seeing he shall follow after the trade of his father*  
and they considered that she did indulge in the child  
she having had him in her old age  
and he being her only child  
but in this thing  
we shall see the wisdom of the Lord  
for who among his enemies would think to look for a scribe  
among the potters  
and in this way  
Achab was able to bring forth the records with discretion

98 Now know that since the beginning  
Achab had confided in the son of the brother of his mother  
who was his same age  
all the things that had transpired since the cave of Jabbok  
and as all the records unfolded  
he taught them to many of his family  
and they were people of faith

- 99 And it came to pass  
that a man and his wife were looking  
to obtain large pots for a wedding  
and they overheard someone talking concerning Shabuwa  
and those things which were upon the Heavenly Tablets  
and they exclaimed  
*Are you a prophet of the Lord*  
and Achab answered  
*You have said*  
and they fell down before him weeping
- 100 And he leaped back and said  
*What is it you are doing*  
and they said  
*We come from a place where are there some few gathered together*  
*And the people languish in need of a man of God*  
*And we have been now for almost twenty years*  
*praying earnestly that the Lord would reveal to us*  
*a prophet in Israel*  
*And there is one among us that had a dream*  
*that such a one would be found among potters*  
*Will you come and visit with us*  
*For we live in the regions of Succoth beyond Jericho*  
and Achab said he would  
and they departed rejoicing  
but Achab delayed his coming for some days  
so that he could seek the Lord
- 101 And it came to pass  
that they returned with some of their brethren  
beseeching him to come  
so he went with them  
and when they were come  
he found a people who had become steadfast unto the Lord  
notwithstanding they had no knowledge as to how to please Him  
and they were groping to find a way  
and he came in to them as they were praying and singing  
and praising the Lord  
and they greeted him openly  
and called him the prophet of the Lord
- 102 And Achab said  
*What is it you want of me*

*seeing that I am but a potter  
and they answered  
The Lord knows  
We have a desire to establish ourselves  
and become Yahad<sup>304</sup> unto the Lord  
Has the Lord revealed to you in what manner we should proceed*

103 And Achab answered

*I know that there is one among the Heavenly Tablets  
that speaks plainly concerning  
how a holy community should conduct itself  
and the manner of the Law that they should keep  
and an uproar spread through them  
and they exclaimed  
Surely you were sent by the hand of God  
We will do all things  
according to that which is written upon the Heavenly Tablets  
and they fell upon the necks of each other rejoicing*

104 And it came to pass that Achab within two years

*went and dwelt among them  
and so did all his family  
and they dwelt by the borders of Ammon near Rabbath<sup>305</sup>  
and all those from Yabis  
who were people of faith  
went with them  
and there they dwelt in peace  
and they all began to keep the Law of Virtue  
and they became a holy community for the Lord*

105 And it came to pass that by means of the Urim

*Achab interpreted for them in their language  
the Tablet of Jeshurun  
and thus they had the Community Rule  
or that is to say  
the part of the Law of Moses used in daily living  
by all those who follow with the Covenant  
and he interpreted for them all the writings of the holy prophets  
and he wrote hymns in abundance  
for the hearts of the people delighted in singing*

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<sup>304</sup> community

<sup>305</sup> Rabbath-Moab, which is in the land of Elasaḥ.

- 106 And it came to pass  
that Achab established the Passover according to the Law  
and also their times and days  
according to the ancient law of seavening  
and he restored it as it was in the first in the days of Enoch
- 107 And in those days the Lord was pleased  
for at long last  
He had a place to rest among the people of the vision of Israel
- 108 Now the name of the wife of Achab was **Shelevah**  
which means *to dwell in safety*  
and she was very meek  
and he married her upon her twentieth birthday  
and her mother was called **Siaha**  
which means *to converse together like a congregation*  
and Shelevah and her mother looked very much alike  
and their spirits were joined together with a deep bond of love  
and they were always seen together
- 109 And it came to pass  
that the loneliness of Achab for his mother  
was swallowed up in the joy of his marriage  
as Siaha was as a mother unto him  
for the Lord tenderly comforts those who love Him
- 110 And it came to pass that Achab reestablished Shabuwa  
and Shelevah restored the song of the dance that Eve did  
out of her love for repentance  
and many things did they bring unto the people of the Lord  
concerning the manner of their worship and purifications  
with the element of righteousness  
and Achab walked before them  
teaching repentance and righteousness  
for the space of twenty-one years
- 111 And in those years  
the news was spread abroad  
that Shabuwa was in the land of Rabbath  
and some of the people of the Church would go  
during the springtime of the year  
to purify in the waters of the Jordan

112 And it came to pass  
    a group of men found Achab a ways off alone by the Jordan  
and not knowing who he was  
    but hoping that he might know concerning  
        the High Priest of Rabbath  
    they laid hold upon him  
but the men of the Community heard the shouts  
    and they came to deliver him  
and Achab was wounded in their midst  
    and he lay sick for many days before he recovered

113 Now word was sent to the high priest at Jerusalem  
    that the people at Rabbath indeed had a High Priest  
    and that he had been wounded

114 And after the space of a time  
    the people returned once again  
    to purify in the waters of the Jordan  
but when they returned home  
    the house of Achab was in flames  
and the men of the king were there  
and all the pottery yard was destroyed  
    and his pottery broken

115 And the Kittim knew not who he was  
    and Achab said to some who were standing by  
        *Wherefore have the possessions of this man*  
        *been treated in this manner*  
and they answered that the king sent them  
    to perform a task for the high priest at Jerusalem  
and they said they were to take this potter to stand before him  
    and they were to destroy his house  
        his pottery yard  
        and his field  
and they said  
    *Do you know whence this potter is*  
and Achab said  
    *Perhaps he must be on a journey*

116 And he and Shelevah departed to the place  
    where the records were hidden  
and they discreetly passed out of the land by night  
    unto the regions of Beth Peor

to dwell for a time among a strange people  
and thus he did hide from the searches of the high priest

117 In those days

a small troupe of the people of the Church followed after them  
and they established Shabuwa among the people of Beth Peor  
and the people there became a people of faith for many generations

118 And it came to pass after some few years went by  
that a man called Honi

who was a circle drawer  
and who was the father of Elizabeth the mother of John  
gave his property at Secacah  
with an orchard and dwelling  
to the Church  
and it was near the cleft of Moses at Secacah

119 Now the name **Secacah** means

a place *enclosed with protection*  
and after the Church did fortify it against brigands  
Achab and Shelevah came secretly there by night  
and he came there  
as the people desired their high priest  
to be near the holy places of their fathers  
and Secacah gave them the means to be secluded  
and protected in their privacy  
and they laid by there a safe place for their sacred things  
and in this way they kept their teacher safe

120 And it came to pass

that with the passing of time  
that same high priest in Jerusalem was put down  
and another was put in his place  
and during this time that Achab was in hiding  
before the next high priest arose  
he had brought to the Church much knowledge and preparation  
and he was by necessity caused to write much of it  
in a manner like all the holy prophets in Israel  
insomuch that the wicked could not know  
what it was they were reading

121 And he wrote the book of purity laws called the Book of the Temple  
and it was careful instructions for the Church

as to how they must act in purity and preparation  
 for the coming of Messiah  
 and the Book of the Temple revealed  
 how each person must behave and act  
 and it prescribed all their manner toward Messiah  
 when in the presence of His doings  
 and he wrote songs to the Lord  
 and he taught righteousness  
 and all the knowledge of the Eerkodeshiy  
 and their law forbid contact with or use of any of the Decadarchiy  
 in all their living and worship

122 Now it came to pass  
 that many people in Israel began to hear of the Community  
 and they came to the regions of Secacah by Jericho  
 and the knowledge of it disturbed those  
 who administered the temple in Jerusalem  
 and they began to hunt for the potter again  
 and all the people of the Community would not speak his name  
 nor reveal any of his whereabouts  
 or any of his doing in order to protect him  
 and they practiced the Law of Virtue in holiness

123 And it came to pass that they renewed Shabuwa year by year  
 and kept the Covenant of Moses  
 in this way  
 they were careful to do all things according to the Law<sup>306</sup>  
 and the Lord blessed them and prospered them  
 and Achab walked with God  
 and was highly revered in his old age among his people  
 and he was kept secreted against the searches of the high priest  
 and he brought great prophecies concerning the end of days to them  
 and they called it the Book of the War Rule

124 And the people kept their days and times according to righteousness  
 as did their father Enoch  
 but not as they did in Jerusalem  
 and there was the use of the element of righteousness among them  
 that carried great power  
 and it was always in effect among them  
 acting to bless

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<sup>306</sup> The Hebrew treasure was in Elasah

- and protect  
and purify  
for it was in this way that the Lord protected them  
and saw to their every need  
and they became a peculiar people highly favored of the Lord
- 125 And Achab taught them concerning the intervention of agency  
and that it could be the means whereby they may  
call forth the birth of Messiah  
and Achab began to be old
- 126 And again a wicked high priest in Jerusalem  
sent his men out to see what they should see at Secacah  
and it happened that  
when they were standing afar off  
they saw dancers dancing toward the altar of the tabernacle  
and they reported it to the high priest  
and he said  
*Surely their high priest must be among them*  
and he marked the day  
according to the reckoning of the Community
- 127 And it came to pass  
that the following year he made ready  
and he sent a large body of men out  
and they secreted themselves before that selfsame day  
and they laid by waiting for the high priest to come  
and when they saw the dancers they rushed forth in one accord  
and took Achab  
and bound the old man  
and took him before the high priest in Jerusalem  
and they took him to the room of judgement beneath the temple  
and there they mocked him  
and they smote upon him till he died
- 128 And there was great rebellion among the people of the Church  
against the priest at Jerusalem  
and the king was obliged to suppress them in their rebellion
- 129 And Goker Harim I was a brother to the clouds  
and he named Messiah the *Son of David*  
and he by the element of righteousness  
defined the conditions under which God

was bound to intervene into the lives of mankind  
to restore His Church  
and he begat a Messiah  
who could restore and heal

130 And Achab prepared the way of the Lord  
by restoring the Church into which Messiah could be born  
and raised up to the Lord in perfect virtue

131 And thus ended the days of Goker Harim I

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<sup>307</sup> After this book went to print the first time, we discovered some amazing information that affirms what came through Urim. In *The Egyptians* (1961, Folio Society), by Sir Alan Gardiner, pages 352-368, there is information that confirms the account in *Moses* about Ezra and the kings of Persia. Here are some highlights.

Nehemiah lived under Artaxerxes I, who was the most mild of the kings who went by that name (p. 260).

In 404 B.C., Artaxerxes II came to power. Egypt staged a successful rebellion against Persia, though he was "determined as ever that Egypt should be humbled."

Persian kings wrote and imposed laws on their conquered provinces, including Egypt. Page 362 says, "the Egyptians were offended against the dictates of the law." Just like the Israelites!

The dates in Bible commentaries have long been uncertain regarding which Artaxerxes belonged to the times of Nehemiah and Ezra. All put together, this validates what came through Urim saying Nehemiah coming long before Ezra imposed the Levitical law. And it affirms why he did it.

Also, we discovered that Artaxerxes II was the first Persian king to promote the worship a fertility goddess, the same as Ishtar or Ashtoreth, even erecting statues and temples. Remember it says, "he worshipped a strange god."

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 16

An account of fourth son of redemption, Zabdee, who led the church during the life of Messiah and who enabled Messiah, by His walk in the flesh, to bring the eternal life of redemption to all who choose to embrace holiness. An account of the childhood, youth, education, and ministry of Messiah.

- 1 And it came to pass that  
    after the murder of Goker Harim I  
    another man of the Holy Order who was old  
    came in to serve the people of true Israel<sup>308</sup>  
    and he was from Elasah  
    and his mission was to teach those of the church  
    in Jerusalem and surrounding towns  
    how to live in the manner that Zadok had established
- 2 And the people of the cities of Israel  
    found it necessary to do the repentance  
    to have all things common and to practice common consent  
    and they had to learn how to do prayer watches  
    and they had to adapt to a way of life in holiness  
    with those who kept the purse  
    so they could stand clean before the Lord at all times  
    and the people there happily made their way into a more holy walk
- 3 And after the passing of this high priest  
    the people went for some time  
    without a man of the Holy Order  
    and I saw that there was not a line of men  
    who vied to fill this order of service  
    so respectful were the people of the sanctity of the Holy Order  
    and after a time  
    a young man who was the son of Simeon  
    came into this calling  
    and his name was Goker Harim II
- 4 And Goker Harim II led the people in the church  
    and established the Great Watch  
    and called forth the birth of Messiah  
    and in his old age before he died  
    Goker Harim II blessed the baby Messiah

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<sup>308</sup> See 1 Achee 7:15. His name is unknown.

- 5 And now we move to the fourth and final son of redemption  
 for the third flame on the Tablet of Gabriel  
 and his name is Zabdee  
 and he shepherded the people of the church  
 all during the time Messiah was in the flesh upon the earth  
 and a full account has been written by Urim  
 and it will suffice  
 and it follows below<sup>309</sup>
- 6 And it came to pass  
 that the new High Priest of Shabuwa in those days was called **Zabdee**  
 which means *Given of God*  
 and his wife was called Shalom  
 and she was the younger sister of Joseph  
 and it was the policy of the Church  
 that no one should interfere with the life  
 of the family of Joseph and Mary  
 but they would discretely cause some  
 who were inscribed in the book of the Merari  
 to quietly dwell at all times near Messiah  
 in whatsoever settlement of Nazareth He should be found  
 and because of this  
 men of the inscription accompanied them  
 when they were led unto the land of the far country
- 7 And it came to pass  
 that word was sent quickly unto Secacah  
 even before the sun was set  
 that Messiah was fled for his little life  
**and Zabdee had been a High Priest for only three months**  
 and he was faced with this crisis
- 8 And it came to pass  
 that Zabdee consulted the Lord with Urim  
 in the midst of the Men of Renown in Secacah  
 and the word of the Lord came to him  
 and the Lord said that in their Watch  
 they should ask all the Eerkodeshiy to protect Messiah  
 from the designs of the king who was called **Herod**  
 which means *to behold the hero*

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<sup>309</sup> 1 Achee 8:24-91, 9:41-47, 10:16-20

- 9 And because of the absence of the *little feet*  
all the Eerkodeshiy were urgent to obey them  
and there immediately fell upon the king  
great and loathsome humiliations  
and scourges and sufferings  
and the air he breathed was against him  
insomuch that his lungs began to shrivel  
and the water was against him  
insomuch that when he would bathe  
great scabs and a loathsome itch came upon his body  
and the food he ate rebelled and did not give him life  
and his bowels decayed within his belly  
and his private parts became putrefied upon him
- 10 And it came to pass  
that it was as if all the Eerkodeshiy spewed him out of their mouths  
and in those days Herod died  
and it was said by those who were close to him  
that he was the living dead  
and all the people in Israel engaged in great speculations  
as to which of his many sins had brought these scourges upon him  
but the people of the Church knew which sin it was  
and they were urgent before the God in heaven  
and the Eerkodeshiy
- 11 And when he was dead  
the Merari brought word to Joseph  
and he returned with the *little feet* into the land of Israel  
and he once again took up his life among the settlements of Nazareth  
and Regel was heard to sing songs of *little feet*
- 12 Now it was during these times  
that the Merari presided over the Council of the Community  
in all the land of Israel  
and they were exceeding diligent in all their judgments  
and in considering carefully each one  
who would come to enter into the Covenant of the Community
- 13 And in Israel  
it was only the male children of the rich and powerful  
who received formal learning in education  
with regards to reading and writing  
and stone tablets had ceased in Israel with the passing of Moses

but within the Community of the Church  
the Heavenly Tablets were used for instruction  
since the days of Goker Harim I  
and the Church greatly encouraged all the people  
that they should be learned  
and in this way everyone  
male and female  
could have the advantage in their visions  
and in their virtue  
and in their pursuit of holiness  
that they might come to understanding  
and thereby better keep the Law  
and they all were taught a knowledge of the truth  
and an understanding of His counsel

14 And it came to pass  
that young Messiah began his learning  
under the hand of his parents until the age of seven  
and they taught Him as any parents would  
who have sons and daughters in the class for children

15 And it came to pass that  
when Messiah was about to pass out of the class for children  
into the youth class which was from eight to eighteen years of age  
the Men of Renown selected learned men  
who would instruct Messiah and His companions  
and it was determined that they  
each in their turn  
would instruct Him during these ten years  
and these men all felt the importance of the honor  
that was entrusted into their hands  
in instructing the Messiah of Israel in the Religion of Shabuwa  
and they made their plans  
and prepared themselves with all diligence

16 And it came to pass that one day  
as these things were getting underway  
Messiah and His mother were passing by the way  
and they heard the shouts of a multitude  
and little Messiah broke away from the side of His mother  
and ran into the midst of the multitude  
to discover the cause of the shouts  
and when His mother came upon Him

He was witnessing the stoning of a woman  
and He heard a man say  
*This is for the law which says*  
when he threw his stone

17 And the bruised and broken body of the woman lay upon the ground  
and he viewed her as her groanings had ceased  
and Mary taking Him by the hand  
hastened Him away from the place

18 And Messiah was greatly moved  
and when they reached their home  
He asked His mother *Mother*  
*by what law did they do thus unto the woman*  
and she said  
*They have many laws*  
*by which they accomplish such things against the lives of people*  
*But I know not which of the laws of Aaron they used*  
*to justify that which you witnessed this day*  
and she comforted Him  
and He said *Mother*  
*what was her sin*  
and she shrank back from disclosing unto Him  
the manner of fornication in Israel

19 And from that day on  
the lad became intent on learning the ways of the temple religion  
which thing was not the custom of the people of the Church  
and he became determined to know of the sins of men  
at first his instructors supposed Him to be distracted  
by His witnessing the stoning  
but a year went by in this way  
and he was not satisfied to learn of Shabuwa

20 And it came to pass that He went across the way one day  
and there He encountered a man who dwelt nearby  
and He inquired of him concerning the Law of Aaron  
and the man lent him some writings  
which contained the temple religion  
and he brought them home  
and he desired of his instructor that he might study them

- 21 And the instructor was horrified  
and he inquired of the elders of Nazareth in Kinnereth  
as to how he should proceed  
and he informed them of the firm determination of Messiah  
to study the Law of Aaron  
and it was decided that Messiah should be separated out  
from the rest of his class for a time  
for the parents of the other children  
did not want their children to learn such things  
and the man began to instruct Messiah in the Law of Aaron
- 22 And the Men of Renown were notified in Secacah  
that Messiah was being instructed in the Law of Aaron  
and Zabdee said  
*Better that we should teach Him  
than the priests of the temple  
Humor Him awhile  
and the thing will pass*
- 23 But Messiah could think of nothing else  
but to learn of the Law of Aaron  
and of the sins of the people  
and His instructor stumbled in his attempt  
for he had never been taught in the Law of Aaron  
and in the diligence of his preparation  
he had thought only to shield Messiah from such things
- 24 And it came to pass  
that Messiah continually wanted to know more  
of the sins and corruptions of the people  
and He asked to visit prisoners to inquire of them  
concerning their sins  
and He would ask often to visit the temple  
when they were in Jerusalem  
so He could view the sins of the place  
and his mother forbid Him
- 25 But He persisted until one day Joseph took Him to the temple  
and it was toward the end of His ninth year  
and there He spoke with the money changers  
and the merchants of the offerings  
and He asked them questions to see if He could discover their sins  
and He openly inquired of the scribes concerning their sins

and they were irritated at Him  
and He remained all that day watching the priests of the temple  
and asking questions of His father

26 Now it was the custom among those  
    who practiced the temple religion under the Law of Aaron  
    that they would gather on their Sabbath in reading houses  
    to read from their writings  
and Messiah was determined to go there  
    to discover the sins of the people  
and it was not according to the Law of the Community Rule  
    that a person of the Church should do so  
but He persisted in His questioning  
    until His mother took Him there on one of their Sabbaths  
and He listened intently  
and when they left  
    He asked His mother concerning all the sins of the people

27 And it came to pass  
    that the thing became of concern to His parents  
    and those in His settlement  
for the people of the Church were of a mind  
    to shield Him from such things  
    so that He could be holy  
    and unspotted by association with the things of the world

28 Then one day in His tenth year  
    Mary found Him talking with a merchant in the street  
    concerning harlots in the regions of the Gentiles  
and His mother snatched Him away from the man  
and His parents began to be alarmed  
and they requested the assistance of Zabdee in Secacah

29 And the second to the High Priest  
    was sent unto Nazareth in Kinnereth  
but before he arrived  
    the news was heard by Mary  
    that the warriors of the Kittim were bringing one bound  
    along through the streets  
and all the mothers made haste to gather up their children  
    out of their sight  
and when Mary sought Messiah  
    He could not be found

and her neighbor said

*He is upon my housetop for to see the Kittim with their prisoner*

*And He seeks occasion to speak with them*

and Mary ran across the way and got herself upon the housetop

and there she found Him viewing the Kittim

as they passed by beneath them

30 And when they were gone

she scolded Him and said *My Son*

*restrain yourself and only learn of the sins of Israel*

and as they were passing on the stairway to enter the house below

He was weeping

and turned to His mother and said *But mother*

*if I learn only of the sins of Israel*

*who will learn of the sins of all the people of the nations*

*for my Father in heaven*

31 And His mother embraced Him and wept

and a foreboding entered into her heart

and she thought

*Is it fair that my child should be burdened with the sins of all people*

*Are not the sins of Israel sufficient*

32 At that moment

the second to the High Priest arrived from Secacah

and Joseph told him concerning the merchant in the street

and Mary told him concerning Messiah upon the housetop

and she rehearsed unto him the words of Messiah upon the staircase

and after he had been informed concerning all these things

he returned unto Secacah

and many there considered these things with alarm

33 And it came to pass

that Zabdee inquired of the Lord by Urim

and the Lord spoke to him

and told him that in these things be comforted

for Messiah will not go astray to follow after the Law of Aaron

nor after sin

but His Father in heaven was declaring great things unto Him

in His heart

34 And the people of the Church were chastened

for even in the midst of the Church

and with the continual prayers of the Men of Renown  
Messiah as a child was alone  
in His pursuit to fulfill the will of His Father

35 And immediately they all repented before the Lord  
and a search was made to find one among the people of the Church  
who was learned in the knowledge of the temple religion  
and they discovered a man in Jerusalem  
who had been a temple priest when he was young  
and he had departed away from them and entered into the Covenant  
and he had been numbered among the Men of Renown for many years  
but at this time  
he was too old to join in their doings  
and his name was **Latashah**  
which means *one who instructs*  
and this old man had much knowledge of the Law of Aaron  
and of all the sins of Israel

36 And the woman who carried the purse in Nazareth of Jerusalem  
purchased for Latashah all the writings of the temple religion  
that spoke of these things  
and she was ashamed in her heart  
that the substance of wealth from the storehouse of the Lord  
should be given for such things  
but she was informed that it was thus decreed by Urim in Secacah  
and she was comforted

37 And it came to pass that Messiah at this time was ten years old  
and for the next four years  
He was instructed by Latashah  
in the Law of Aaron and in all the strayings in Israel  
and He and Latashah became fast friends  
and he abode near Joseph all the remainder of his days  
and Messiah called him *Master*

38 Now all these four years were spent in Jerusalem  
for the Men of Renown had determined in their repentance  
that the family of Joseph should dwell there  
for the completion of the learning by Messiah  
in the temple religion

39 And there were prisoners there  
and Messiah visited them

for He would accompany Joseph  
when he went to purchase flour for their bread  
and prisoners labored for the high priest of the temple  
grinding flour in the mills  
and they were chained to the rods of the millstones  
when it was time to rest  
their keeper would remove them  
and allow them to sit by a basin of water and eat

40 Now the young keeper was called Obed by the children of Israel  
and he became accustomed to Joseph and Messiah  
coming to visit the prisoners  
and they would give them to eat of their fig cakes  
and butter  
and honey

41 And Messiah inquired of them concerning their sins  
one had stolen the cow of his neighbor  
which was reserved for the temple  
and he had stolen things many times before  
and one had spat  
and the wind had carried it upon the garment of the high priest  
as he was passing by  
and the duration of his time to serve was one year  
and he was young  
and his name was called Eliezer<sup>310</sup>  
and Messiah loved him and prayed for him  
and theirs was the bond of friendship

42 Now it came to pass that  
when these studies were completed  
His family returned unto Kinnereth  
and in those days Semihazah came hard against Joseph  
and those with influence in Kinnereth falsely accused him  
when a portion of a house fell down  
and they said it was poor workmanship  
that had caused a man the grief of loss  
and the men of the Church gave of their substance and their labor  
to remedy it for him  
but Joseph knew it was Semihazah

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<sup>310</sup> Lazarus in Greek

- 43 At this time Mary had six children  
and when Joseph had determined that his family was secure  
and provided for in Community  
he went unto Secacah to serve with the Men of Renown  
and to gain strength for the tasks of his life  
and in this way  
the efforts of Semihazah were turned away from his family
- 44 And the desire of Messiah in His youth to know about sin  
did not abate  
and they taught Him concerning all things  
starting with His grandfather Israel  
when he established Jeshurun for his people  
and commencing down even unto His own time  
and they taught Him concerning all the Decadarchiy  
and of their pollutions
- 45 And it came to pass  
when He was twelve years old  
that He went unto the temple  
without the knowledge of His parents  
when His family was in Jerusalem  
and there the men of the place  
who were very learned  
sat about in a public place to seek occasion before all the people  
to expound upon their much knowledge  
and the people would ask them questions  
and they would display their learning with great swellings
- 46 And on this day  
they found Messiah before them  
and they knew He was of the private sect of the Nazarenes  
by His manner and dress  
and He began to question them  
and they were astonished at Him  
for He knew of their law  
and Messiah was inquiring of them concerning their strayings  
and He would cite their law to them  
and ask them why they did not do according to the manner  
that it was prescribed in their law  
and many of them could not answer Him a word  
and they all were much embarrassed before one another  
because of Him

- 47 And it came to pass that the next day was a public day  
and the men were again assembled  
to hear the inquires of the people concerning important matters  
but Messiah was again before them  
as He had passed the night in the temple  
and they were discussing  
who among them should answer His questions  
for a crowd had gathered  
and they shrunk back from answering Him before the multitude  
and when they were about to despair for who should answer Him  
His mother came and got Him  
and took Him out of their midst
- 48 And it came to pass that  
when He was fourteen and for the next two years  
He learned about the sins of the Kittim  
and all the wickedness of the people of the far country
- 49 And in those days  
Joseph had a brother in the city of Joppa  
which was beside the Great Sea  
and there were many merchants and much traffic from the nations  
and the brother of Joseph labored  
among those who tended the loading of ships  
and there were many people of the nations there  
and many languages were spoken  
and Messiah lived with His uncle for a season in Nazareth of Joppa  
and while He was there  
His eyes beheld the wonders of the world and the sins of the nations  
and His understanding increased before His Father in heaven
- 50 Now in Jerusalem  
the people of the Church could not renew Shabuwa year by year  
as the people of the temple religion did not keep the same Sabbath day  
and the sounding of the Trump of Summons  
when it was not their Sabbath  
would cause a great uproar  
so they were obliged to renew Shabuwa in Secacah  
and also in other various places in Israel  
where the people were familiar with the people of the Church  
and would accept the sounding of the trump  
when it was not their Sabbath Day

51 And in the sixteenth year of Messiah

He heard for the first time

on Sabbath morning at sunrise

the sounding of the Trump of Summons for Shabuwa

and Messiah was much moved upon at the sound of it

and it pierced Him to His very center

and He cried out and hastened Himself to see

and the thing so moved Him

that the elders of the place

when they heard of it

sent for the Men of Renown in that place

and it was decided that He should go in the company of His fellows

who were His youthful companions

and go unto Secacah for the duration of the weeks of Shabuwa

and the Men of Renown there could teach Him

and He could learn from Zabdee all things concerning Shabuwa

52 And word was sent ahead

that Messiah was coming to Secacah for the renewing of Shabuwa

and the men of the place made haste to purify themselves

and set all things in order

and there for the rest of the seven weeks

Messiah and all His troop were instructed in the matters of Shabuwa

and they commenced with the War in Heaven

and expounded unto them all things

and the men opened up to them a knowledge of the City of Enoch

and they rehearsed the establishment of Shabuwa

and all the history of that religion with Shem and Zedeqetelebab

and every Sabbath morning

Messiah would accompany the trumpeteers at sunrise

and thus the seven weeks passed

53 Now all this time

the men of the place were careful to ascribe Shabuwa

to the Son of God

and they durst not mention the Messiah of Israel

and they rehearsed the Covenant of Shem by saying

*the Son of God should be in and through all things*

and that *all the Eerkodeshiy should obey the Son of God*

and they chose their words carefully

so as not to burden Him with their expectations of Him

and He observed the renewal of the Covenant of Shabuwa

as one of the faces in the multitude who witnessed it

and He watched the dancers of the song of Eve  
and the blessing of the altar  
and His heart was moved  
and Zabdee was constrained to alter the words of his proclamation  
as a High Priest of the Covenant  
to not say the word *Messiah*  
but say the *Son of God*

54 And after Messiah witnessed all these things and it was over  
and they were in the midst of the feast  
Messiah said to Zabdee  
*I go a-walking*  
and He left alone  
and Zabdee seeing Him going off alone  
sent two young Men of Renown to follow after Him at a distance  
and keep Him in sight  
and thus watch for His welfare

55 Now neither Messiah nor the men who followed Him  
took provisions  
and Messiah took His journey with rapid pace for three days  
and went beyond Engedi unto the wilderness of Pisgah  
and there in a large cleavage in the earth<sup>311</sup>  
He dwelt for the space of ten days  
while He fasted and prayed  
and pondered all He had beheld in Shabuwa  
and there was a spring of water down the way  
that ran on the way toward the Salt Sea  
but it dried up in the sand  
and there He would go for water each day  
and on the tenth day He came early to water  
and found the two men who were sent to watch after His care

56 And He said to them in surprise  
*What brings you brethren hither*  
and they answered  
*We were sent to watch out for your welfare*  
*And we intended to stay at a distance to not disturb you*  
*But you came upon us here at water*  
and the Lord said  
*How do you fare*

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<sup>311</sup> This was the crater where Sinai had stood.

- and they answered  
    *We have had no food now for these thirteen days*  
    *but water only*  
and He gave them bread to eat  
and they knew not from whence it came
- 57 And it came to pass that they returned unto Secacah  
    the Lord having compassion on them for their fasting  
and when they were returned  
    a meal was prepared  
and after they bathed  
    they sat down to eat  
and Messiah sat by Zabdee  
and in the midst of the meal  
    He leaned over to Zabdee and looked upon him  
and He said *Master*  
    *who is the God of Shabuwa*  
and Zabdee was filled with the Holy Ghost and could hardly speak  
and he replied  
    *The Messiah of Israel*  
and Messiah answered him not a word  
but when He returned home  
    His parents declared that He had left a boy and returned a man
- 58 And thereafter He became serious and sober of mind  
and He plunged into His studies of the Religion of Shabuwa  
    with great interest and diligence  
and for the next four years  
    He visited many of the settlements of Nazareth  
and He spoke with them  
    and He ate with them
- 59 Thus He spent the next twelve years  
    being active in His studies and ministry in the Church  
and after He entered into the Covenant of the Community  
    at age twenty  
    He did His part and performed ministry in the Church  
for He loved to teach those who were preparing to take the Covenant  
    and those who sought the way to learn the joys of repentance
- 60 And it came to pass that in His twentieth year  
    He and John the son of Zacharias  
    and a band of youth with whom He was raised

came to Secacah to enter into the Covenant  
and these were happy times for Messiah and the people of the Church

61 Now it was in Secacah  
year by year at Ingathering  
that any who would enter into the Covenant must come  
and Secacah was set aside as the only place in Israel  
where a person could enter into the Covenant

62 And in this way  
every person in the Church had visited Secacah  
at least one time in their lives  
and the ceremony was performed each year  
on the last Sabbath of Ingathering  
and all who wished to take the Covenant  
must come before the Council of the Community  
in full assembly in Secacah  
to gain permission to enter into the Covenant

63 And all the people knew Messiah was come with His fellows  
and one was heard to jest with another and say  
*Should we approve Messiah to enter into the Covenant*  
and the other replied  
*If He is not suited*  
*then there is not a man in Israel who has entered it worthily*  
and every man realized that the Messiah of Israel had come  
to enter into the Covenant of the Community  
and they all were diligent before the Lord  
and when it came His time to stand in the line of inscription  
He chose to go last behind all the others

64 Now it was past the season of rain  
but clouds had gathered that morning  
and Zabdee and all those who were assembled beheld Him  
as a lock of His hair was cut  
to be used as the element of righteousness  
in preparation for Him to stand alone before the altar  
and it was the first of His hair to be cut in His lifetime  
even as it was for all those raised up within the Church

65 And they all bore record that He stood forth  
and witnessed before His Father in heaven

that He would love Him with all His heart  
might  
mind  
and strength  
and that He would love Him utterly  
and do all things according to His word to Him  
and that He would do all things that the Father revealed to Him  
according to the desires of His heart

66 When He placed His hair upon the coals of the altar  
and as the smoke ascended  
lightning split the sky from west to east  
and the thunder shook the earth  
and the song Israel sang unto His rock of witness  
was heard to come from above and beneath  
and it filled the ears of all who were present  
and some who were traveling in the way  
even said that it was heard resounding in the cliffs in the wilderness

67 And the Lord had His sleeves rolled up  
as He had been helping in the task of the morning meal  
and He had forgotten to roll them down for the ceremony  
now each one who attended was very desirous to be proper  
for the seriousness of the ceremony  
and Mary His mother who looked on  
was embarrassed that His sleeves were rolled up

68 At the time Messiah had finished  
and the thunder had sounded  
Zabdee stood to make his declaration  
and to read from the sacred writings  
for it was according to their custom  
that the High Priest who is inscribed first should speak  
after the last one had entered into the Covenant

69 And he chose to read in Isaiah where it said<sup>312</sup>  
*Who hath believed our report*  
*and to whom is the Arm of the Lord revealed*  
*For He shall grow up before Him as a tender plant*  
*and as a root out of a dry ground*  
*He hath no form nor comeliness*

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<sup>312</sup> Isaiah 53

*And when we shall see Him  
there is no beauty that we should desire Him  
He is despised and rejected of men  
a man of sorrows  
and acquainted with grief  
And we hid as it were our faces from Him  
He was despised  
and we esteemed Him not*

*70 Surely He hath borne our griefs  
and carried our sorrows  
Yet we did esteem Him stricken  
smitten of God  
and afflicted  
But He was wounded for our transgressions  
He was bruised for our iniquities  
The chastisement of our peace was upon Him  
and with his stripes are we healed*

*71 All like sheep have gone astray  
we have turned  
every one to his own way  
And the Lord hath laid on Him the iniquity of us all  
He was oppressed  
and He was afflicted  
yet He opened not his mouth  
He is brought as a Lamb to the slaughter  
and as a sheep before her shearers is dumb  
so He openeth not His mouth  
He was taken from prison  
and from judgment*

*72 And who shall declare His generation  
For He was cut off out of the land of the living  
for the transgression of My people was He stricken  
And He made His grave with the wicked  
and with the rich in His death  
Because He had done no violence  
neither was any deceit in His mouth  
yet it pleased the Lord to bruise Him  
He hath put Him to grief  
when thou shalt make His soul an offering for sin  
He shall see His seed*

*He shall prolong His days  
and the pleasure of the Lord shall prosper in His hand  
He shall see the travail of His soul  
and shall be satisfied*

73 *By His knowledge shall My righteous servant justify many  
for He shall bear their iniquities  
Thereafter will I divide Him a portion with the great  
and He shall divide the spoil with the strong  
Because He hath poured out His soul unto death  
and He was numbered with the transgressors  
And He bore the sin of many  
and made intercession for the transgressors*

74 And it came to pass that  
for those who had ears to hear  
it could be known that the Arm of the Lord was  
in that very day  
being made bare before their eyes

75 And Zabdee in this manner  
and in his wisdom  
sought to prepare the Church for the task that lay ahead  
for Messiah and the Church  
for many had become complacent  
and had begun to expect the ministry of Messiah  
would be theirs all His days  
and perhaps He should die of old age  
the Church having had Him to themselves all His days

76 Thus Zabdee troubled the waters  
and called the Church and those on Watch to all diligence  
for the Church had called forth the Arm of the Lord  
and He was now in their midst  
and they all would be subject to the joys and the sorrows of His task  
and the people of the Church were shown plainly  
the difficulty of the task that lay before their Messiah

77 And it came to pass  
that the men on Watch began to gird themselves with righteousness  
and they sought stones in the wilderness  
and Achee greatly marveled  
that Zabdee should so plainly unfold by the words of prophesy

the task of Messiah before the eyes of the people  
and all the multitude of the Church began to wait and wonder  
as to how all these things might be brought about

78 And it came to pass that in the eight years that followed  
Messiah ministered before the face of the Church  
as any Man of Renown would  
and He preferred to teach those  
who were preparing to enter into the Covenant  
and He healed many by purifications

79 And in those days Messiah and John dwelt in Secacah  
and He would only purify in the pool of Eden  
now the pool of Eden  
where the lustral water first entered Secacah  
was considered the pool of novices  
and when they asked Him why He would not purify in the other pools  
He replied that His tasks in those dispensations  
would come soon enough  
and He desired to rest in the waters of Eden

80 And it came to pass  
that His wisdom was great in the eyes of the Church  
for He taught and acted with all diligence and care  
and was firmly in control of all His behavior  
and in those days  
many among the Merari were relieved  
to see Him firmly in the Covenant and safe within its confines

81 One day Zabdee approached a group of people  
who were discussing the doings of Messiah  
and some said He should have learned about Shabuwa  
in His childhood  
and about sin as a man

82 And Zabdee spoke unto them and said  
*Herein lies the great wisdom and mercy of God  
For Messiah learned of the sins of men  
when His heart was tender with years  
And He beheld with the eyes of a child  
For this reason  
He shall always look upon those who suffer with their sins  
with the tenderness of a little child*

*And His compassion shall engulf even those  
who have corrupted their own way with false religions  
and the lust for power*

83 *And the innocence of His charity  
shall exceed all bounds before the eyes of the wicked  
And all men among the wicked  
even kings and rulers shall say  
Alas  
we see no cunning nor malice in him*

84 *And His innocence shall be before even the eyes of His enemies  
And when they do whatsoever they will to Him  
they are compelled to say that they unjustly accused one  
who was without guile  
And His childlike innocence in the face of sin and wickedness  
is that which will empower Him with great power  
Even insomuch that  
except for the wicked of the temple  
He may turn the whole face of Israel unto their God*

85 *And it came to pass that the years passed by  
with Him ministering before the Church  
until His twenty-eighth year  
and His ministry could have endured in this manner amidst the Church  
for many years  
but in His twenty-seventh year  
the conditions set forth in the Law of the King  
that would indicate that it was time for Him to act  
began to manifest themselves  
and the Church was faced with a time of decision  
for it could be discerned that the mood of all the people in Israel  
was to search to find the means to return unto the Lord  
and to achieve holiness of heart  
and this was not the condition a few years before Messiah  
nor would it be just a few years after*

86 *So Zabdee saw that it was time to act  
according to the word of the Lord in the Law of the King  
and these conditions that called for the public ministry of Messiah  
were brought on by the oppressions of the Kittim  
and the blatant wickedness of those held in esteem  
by the temple religion*

but the high priest in Jerusalem and all his band  
were not aware of this change in the hearts of the people  
and they sought only to preserve their positions of esteem  
and their ability to get gain  
and they supposed in their hearts that they would bide their time  
until they could throw off the yoke of their oppressors

87 And thus was the way prepared  
that Messiah would be a dire threat to them  
for He had the ministry and the opportunity  
to answer the needs of a people searching for purity  
and should Messiah teach them the way of repentance  
and persuade them to love the God of Israel  
and embrace all things pure and holy  
those in power over them would lose their great positions  
and be compelled to change their religion  
and the traditions of their fathers  
and to labor for their own support  
and be humble before all men

88 But Semihazah did not shirk back in the face of it  
and he put it into the heart of the high priest of the temple  
who was called **Caiaphas**  
whose name means *to be depressed*  
that he should begin to teach and to declare  
that their Law of Aaron was indeed  
their nation and the vision of Israel  
and that if the people should be persuaded  
to follow after the Torah of Jeremiah  
and abandon their law  
they would lose their nation  
and their place as a people to dwell upon the earth

89 Now it came to pass that  
in the twenty-eighth year of Messiah  
Zabdee called for a council in grand assembly  
where the councils of the communities in all of Israel  
should be assembled in Secacah  
to determine how Messiah should proceed

90 And Joseph began to be old  
and at the time of this assembly  
he was ill and requested that he be carried unto Secacah

to be present for this decision  
and there  
after all things were accomplished in their decision  
he died being seventy-five years old  
and he was buried in Secacah  
and here was the great man  
whose marriage had been the element of righteousness  
to join the Messiah with all the Eerkodeshiy  
and he passed on unto his Maker

91 And it came to pass that John began his ministry at that time  
but Messiah remained at Secacah  
and He was diligent to keep the Law  
before His Father in heaven

92 And it came to pass that Messiah traveled across the Jordan  
and He went unto the city of **Beth Peor**  
which means *house of openness*<sup>313</sup>  
a way beyond the Salt Sea by Jericho  
and He also went to the southeast of the Salt Sea<sup>314</sup>  
and there He ministered before the face of the people of the Church  
who dwelt there in large numbers  
and they were in a place not wrought upon by oppressors  
nor traveled through by merchants  
and when Messiah would return unto Secacah  
He would inquire of John and learn of his doings

93 And it came to pass that Messiah journeyed up the Jordan  
and He tarried among the stalwart of Ebedel  
upon the slopes of the Golan  
in the ruins of an ancient city called Yarmuk  
and one day  
He saw a multitude at the Jordan with John  
as He looked down  
and He went and witnessed John in his ministry  
and teachings  
and disputations with the prominent  
of the reading house in Shibboleth

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<sup>313</sup> #1047, "house of Peor", comes from #6465, "a gap". Beth Peor was also named Baal Peor, from the deity worshipped there, see #1187. Thus in chapter 10, Beth Peor is called *the house of Baal*.

<sup>314</sup> Elasah

and He beheld the example of John

94 And John stood by water that flowed between large rocks  
and he spoke to the people concerning the Sabbath  
for they accused him of baptizing on the Sabbath day  
and John said

*Is it not lawful to do good works upon the Sabbath day  
How is it that the priests of the temple  
may labor to sacrifice on the Sabbath day*

95 And Messiah withdrew Himself  
and was not seen by John or the multitude  
and after these things Messiah prepared for His baptism  
and He went to Secacah  
unto the Men of Renown who were in their Watch  
and Zabdee inquired with Urim  
and the Lord God told him  
that it was time for Messiah to begin the day of His public ministry

96 And it came to pass  
that John was baptizing at the crossing of the river Jordan  
with the road to Damascus beyond Bethabara<sup>315</sup>  
and there were warriors stationed there  
to guard the way of the crossing  
and many of them were gathered together to hear John  
and also many travelers stopped in the shade by the wayside  
to rest in their journeys across barren lands  
and a multitude was gathered before John  
and the princes with him  
were wearied for their much teaching and baptizing

97 And in the midst of warriors  
who were coming into the water to be baptized  
came Messiah  
and they were obliged to put off their weapons and garments of war  
but Messiah appeared in the midst of them in His purity  
and John was taken aback and he said  
*Behold the Lamb of God*  
and Messiah would that he should baptize Him  
and John did so

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<sup>315</sup> "The house of crossing over"

- 98 And it came to pass that Achee saw  
that Messiah was baptized into His personal Covenant  
to be obedient unto His Father  
in being the Messiah of Israel and to all mankind  
and Achee saw Him washed in the same water  
that the warriors and the multitude were washed in  
and righteousness was before the eyes of Achee  
and he beheld a great thing in righteousness
- 99 Now Messiah had been purified with water  
or that is to say  
baptized many times before in Secacah  
and in His work in the Church  
but this was His baptism unto the world  
and Achee saw that the water that washed Him flowed down  
and went into the darkness of the dead sea
- 100 Now understand that the waters of almost any stream on the earth  
flow from place to place  
even unto the sea  
and the sea is all the waters that flow upon the face of the land  
gathered unto one  
and the sea in the eyes of water is *eternity*  
for there is life there in abundance
- 101 But the water that washed Messiah went down into the Salt Sea  
which flows nowhere and has no life in it  
and it is not the gathering of many waters  
but only the waters that washed Him  
and the waters that washed Him did not wash away His sin  
for He had none  
but they flowed down unto the dead  
and it flowed down unto the death of all of us  
and into our dead parts when we are blind  
or deaf  
or crippled  
or maimed in body or spirit  
and it flowed down into our hurts  
and despair  
and our wanderings  
to find a way  
for He is the Living Water  
and He brings life where there is death

He brings health where there is sickness  
and joy where there is despair

- 102 And so as Messiah prepared Himself to go below all things  
in His public ministry  
even so far as to find and bless those without a conscience  
He used the feelings of His Father as a weapon  
and Achee saw that He was invincible before the powers of hell  
because of the power of the lovingkindness of His Father  
and He was a true Son of His Father
- 103 And it came to pass  
that the only desire of Messiah to have man believe in Him  
was so they would believe in and cling to His Father  
Whose lovingkindness He always bore witness of  
and never at any time  
did He consider that believing in Him for His sake  
could accomplish greatness in the lives of men  
for He had no plan of His own  
but He ever only bore witness of His Father  
and desired that all men believe in Him for the sake of His Father  
and for the glory of His Father  
and He forgave and healed many for the sake of His Father  
and He grieved over those things that were put in place by Semihazah  
and those who loved darkness  
to prevent the people from knowing His Father
- 104 And it came to pass that in those days  
He went to Secacah to inquire of the one inscribed first  
concerning how He should proceed in His challenge  
to the high priest of the temple and his religion  
with its broad corrupting influence in Israel
- 105 And Zabdee shrank back from what he saw before the Urim  
and he put the breast piece upon Messiah  
and he affixed the Urim and Thummim that He could see  
and Messiah beheld through the eyes of His Father  
concerning all the manner of His doings in going below all things  
and Messiah sat quietly awhile  
and He returned the Urim  
and thanked Zabdee  
and they embraced

- 106 And after He left  
    Zabdee instructed the Men of Renown  
        each one in their task  
and they prepared for the suffering of Messiah  
and Zabdee said  
    *Your task this day before the God of Israel*  
        *is to instruct all the Eerkodeshiy*  
            *to obey all the desires of Messiah in His heart*  
                *yea every whit*  
                *and to hold their peace*  
*And they must not fail to do all things*  
    *according to the exact tenor of the desires of His heart*
- 107 And Zabdee knew that all the Eerkodeshiy  
were going to suffer more than at any time  
    since the creation of the earth  
and he knew that all the purposes of God were a-doing  
    and none of them could fail<sup>316</sup>
- 108 And as we move now into the account of the crucifixion  
    I must come to rely on all that which has been written  
for when I saw and witnessed the crucifixion by Urim  
    for the first book of Achee  
    it was the most heart-breaking and difficult time of my life  
and it took me some years  
    before I could bear to even read the account and see it all again
- 109 And I love the Lord so much  
    it is just too difficult to record it here  
and so I will refer you to read the account  
    in *The Book of Remembrance of Achee*<sup>317</sup>
- 110 As I think of all that Zabdee accomplished as a son of redemption  
    I am able to appreciate the difficulty of his task  
and his task was unique among all those called upon  
    in bringing to light the flames of the love of Anokeesed  
for there were thousands of Essenes in Israel  
and all of them knew that Yeshua was the Messiah of Israel  
and it was essential that  
    at no time was the Lord to be presented to the world in that light

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<sup>316</sup> End quote

<sup>317</sup> 1 Achee 10:20-108

but only at His own initiative  
thus He would be free to act  
according to His Father's word to Him  
with no pressure to do anything  
because of the expectations of the people

111 Surely this would be an almost impossible task  
with so many fervent supporters  
combined with the heightened emotions  
of being occupied by the Romans  
and of the nation being in the throes  
of what it meant to be a holy nation for the Lord

112 And on top of all that  
those in control of the temple religion  
stood to lose their place and their very identity  
because of the influence of Messiah  
and His ability to minister  
even to the point of raising the dead

113 Indeed it was a monumental accomplishment for Zabdee  
to navigate his way through every crises so successfully  
I really believe that he was greatly aided  
by his daily use of the Urim  
and also his and the people's extreme efforts  
to keep the virtues of the Watch Rule<sup>318</sup>  
and to be obedient to the instructions of the Temple Scroll

114 And thus we see that  
even according to the fortieth law  
Zabdee intervened all during his ministry  
so that Anokeesed could guide the people in such a way that  
by their account  
all the peoples of the earth can know that there is an afterlife  
and choose to prepare for it with holy living  
or not

115 And to explain more the nature of the third flame  
Ezekeil brought about the information that would allow the Law  
that was found in the court of Josiah  
to be restored

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<sup>318</sup> 1QS, often called *The Manual of Discipline* or *The Community Rule*.

and he established the parameters of the law  
so it could be preserved

116 But it was Zadok who established a Law-abiding culture  
which was exemplified by the Essenes  
and that culture became the foundation for the spiritual empowerment  
of the sons of redemption of the third flame  
to call forth the birth of Messiah  
and Messiah's task was to place the Law into all the souls of men

117 And this same culture of Law keepers  
will also empower the sons of redemption of the fourth flame  
to prepare the way for the Law  
to apply to the very present moment of every person to be born  
as anticipated at the Final Judgment

118 Now know that while Gabriel gave the Law definition  
and Jacob put the Law into all creation  
to give rise to the Book of Life  
Messiah put the Law into the soul of every vision of created purpose  
that has ever been found upon the earth  
except the Nephilim

119 Now understand that when Motsah is the Living Water  
He is the Messenger of Salvation  
and when He is the Living Bread that came down from heaven  
He is the Herald of Redemption

120 And how He put the Law into the soul of each person  
came when the Man that Anokeesed became  
experienced the sins of mankind in the temporal world  
and the knowledge of it was carried into Elda  
and Elda replied  
and responded by using the Law of Jeshurun  
in the creation of the world  
as an invitation for the Father Anokeesed  
to enter into all the forms creation  
to be one of the four spirits of life  
thereby the Father was enabled to live in a temporal world  
with His children

121 And through the Law of Jeshurun  
Motsah applied the Oneness of the love of His Father

for each human soul  
as if it was the only reason for His Father to create  
thus the desires of Anokeesed found in each of the laws  
are specifically for you  
and Motsah by His walk in the flesh  
enabled the First Decree of Creation which says  
*I can be a Father to man in creation  
by the power of the intervention of the agency of my Son  
who is the flesh as are all men*

122 And Messiah is the mediator of the Covenant of Gabriel  
and that which He accomplished  
in building the Law into all the souls of mankind  
gave rise to the redemption signified by the Resurrection  
which resurrection is the complete fulfillment  
for the plan of redemption that brings us all  
to one day stand before Anokeesed  
to determine where we will go into eternity

123 And every cry for a Redeemer  
is recorded in heaven in the **Book of Glory**  
and every feeling of mankind and creation  
to be redeemed back into the presence of their Father Anokeesed  
entered into the tomb where Messiah lay  
and with all the accumulated forces of righteousness  
at work and at the ready  
it was impossible to Messiah to remain in the grave  
and the Man that Anokeesed became was resurrected back to life  
and burst the bands of death for us all

124 And the Book of Glory will shine forth  
to be a strong witness to every incident  
where the presence and mind of Anokeesed has revealed Himself  
and the lightning strike on the waymark of resurrection  
shall be a strong witness  
to show that redemption has come to the faithful

# The Book of Remembrance of Moses

## The Tablet of Gabriel

### Chapter 17

An account of the Lord coming and explaining the interim between the third and fourth flames, and of the birth of the fourth flame and the ministry of Ben Elim and Goker Harim IV. The Lord's counsel to the righteous in these last days on how they should conduct themselves and proceed in their task to shine forth the fourth flame of Anokeesed.

- 1 And it came to pass that  
after viewing all that transpired with the third flame  
much of it having already been viewed by Urim and written  
we once again assembled before the Lord  
in anticipation of what He may reveal to us  
considering we now are at the time of the fourth and final flame  
of the love of Anokeesed<sup>319</sup>
- 2 And I looked  
and I saw down the hill in front of me  
the Lord coming  
and He has a shepherd's crook in his hand  
and He feels so familiar now in this vision with His gentle spirit  
and I was anxious about this session  
because it was about us  
and in particular because I had been called a son of redemption  
by Him in an earlier part of the vision  
and in my heart  
it seemed like the hardest session with the Urim that I had ever faced
- 3 But His spirit and presence drove away all my apprehensions  
and I was prepared to listen carefully  
and transmit every word He said to the scribes  
and they recorded it all accurately
- 4 And the Lord was before me  
and He said *I have come here this day to teach  
because you and all the righteous are the sheep of my flock  
And you have received instructions from on high  
all during this vision coming with the Tablet of Gabriel  
who is my beloved  
And he is the archangel of the east*

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<sup>319</sup> 18 people were in attendance.

5 *And up to this point in the vision*

*I have opened up to you things past  
with the holy people coming down from the first flame  
anchored in the edge of eternity  
and on through the second flame with its four sons of salvation  
and then on with the four sons of redemption  
who brought the third flame into its fullness*

6 ***But now I am your Shepherd***

***in the present moments of your walk in the task***  
*to bring the fourth flame of the love of my Father  
during ensuing generations  
And I would inform you somewhat of that which transpired  
between the third and fourth flame  
so my people can understand the circumstances that will arise  
during their ministry of service to fulfill the vision of Israel*

7 *And the Lord said*

*Each of the four flames of the love of my Father  
have had to be brought about under different conditions in the world*

8 ***The first flame*** *that was anchored on the edge of eternity*

*was set in motion by our first parents  
And it burned brightly from its first inception  
And in that light  
the people of Ma'een lived out their lives in rich purity of soul  
and thereby they were taken back to Eden  
And the pathway back to Eden measured up  
to the expectations of my Father*

9 *And by the circumstances of these early times*

*and by the power of our ancient people  
those who dwelt in Ma'een set righteousness in place  
for the duration of the earth  
And all this occurred in the First Great Sevening*

10 *And the people in those days did not know*

*just what they had accomplished in their establishing righteousness  
But they had set in place  
during the first seven generations  
the definitions of all **twelve of the waymarks of the Law**  
and all **seven foundations of Shabuwa**  
and also all **twenty-two parameters***

*of that which preserves the vision of Israel<sup>320</sup>*

*And this was because the righteous and the wicked  
developed the expressions of their agency separately*

- 11 *However the conditions for **the second flame**  
arose in altogether more difficult circumstances  
Because the righteous were now intermingled with the wicked  
or at least with those who were apathetic and dull of knowing  
Thus the righteous were compelled to find their way  
to still walk in the ancient holiness  
Thus comes the Covenant of Abraham  
with all its aspects of peace and gentle living*
- 12 *And the Covenant of Abraham was intended  
to set the behavior of the righteous for all peoples  
Because the righteous and the wicked would be intermingled  
for all the rest of the course of the earth*
- 13 *And the mother of Abraham  
despite the terrible conditions in which she lived  
lit the second flame in her profound obedience to Anokeesed  
And she was a true mother to a son of salvation*
- 14 *And it can be seen that Abigail and her husband Dannah  
lit **the third flame** with their covenant  
to give Ezekiel to the Lord before he was born  
dedicating him utterly to the Lord  
And thus the third flame also was lit  
by a covenant to give their child to Anokeesed*
- 15 *And in this third flame  
the conditions grew worse  
because now there were nations  
and conquered peoples forced into war and slavery  
and the satisfaction of possessions  
all of which was not according to the Covenant of Abraham  
And I strengthened my people for these times  
by establishing the Holy Order in preparation  
and by bringing to definition  
each of the seven foundations of Shabuwa*

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<sup>320</sup> They established it with the living of their lives; Ezekiel formally articulated them.

*with my servants Melchizedek and Zedeqetelebab*

16 *And in the third flame*

*it became necessary for there to be set in place  
a process of protecting the vision of Israel  
that sprang out of the Abrahamic Covenant  
and to fill the need for the future strengthening of my people  
And I had Ezekiel establish the twenty-two parameters  
that when lived would protect and enlarge the vision of true Israel*

17 *And it was under these special conditions*

*that I came into the world to live as a man  
among the children of my Father  
And I was able to fulfill my vision  
both as Savior and Redeemer of all mankind  
And I am the Shepherd of both mankind and creation  
and a priest after the Order of Melchizedek  
And now we come to the fourth and final flame  
of the love of my Father*

18 *And when the Lord said these words*

*the Spirit swept over me to tell me  
and cause me to know profoundly  
just what was before me in the Urim  
the Lord Motsah the Lamb of God is our Shepherd **now**  
in the beginning of the fourth flame  
and He loves His sheep  
and He is completely capable of taking care of His sheep  
and protecting  
and teaching  
and healing them  
and our Lord holding a shepherd's crook  
is before us  
and now what He is going to say will not be reciting history  
but addressing us in our present moments of need*

19 *And the Lord said*

*You can be sure that I will be your faithful Shepherd  
to guide the people of my flock from this day until the end of time  
And I will walk with my people in all their present moments  
And we will live and dwell together  
And we together will not fail  
to bring about the will and desires of my Father*

20 And now in **this fourth flame**

*that brings the course of the world back to the edge of eternity  
so as to complete the circle  
the need for the power of righteousness will be much expanded  
and more urgent than at any time of the world*

21 And those

*who are **at this time** receiving their instructions from Shakath  
have risen up like an abominable thing  
to sweep the earth with blasphemies  
and to enslave all the people  
and to speak cruel words  
with evil behaviors  
against Anokeesed and His purposes for His creations*

22 And so now at this time

*all three of the righteous foundations must be firmly set in place<sup>321</sup>  
by those who embrace the task of opening up the fourth flame  
to the peoples of the world  
And the way has been carefully prepared before my people  
by the prophets  
and by the first son of redemption in the fourth flame*

23 And so now I would tell you somewhat

*of that which has transpired  
between the third and fourth flames  
in regards to the lovingkindness of my Father*

24 The people of Zadok became accustomed to living in the wilderness

*And during the seven generations before they found Goker Harim I  
they as a people and a culture sevened themselves in desert living  
And when they were informed that a great watch was to take place  
to call forth the birth of Messiah  
they migrated into the towns and settlements surrounding Jerusalem*

25 And they were **oath takers** in their practice of purity

*so they began to be called **Nazirites** or **Nazarenes**  
And wherever they lived  
they formed separate enclaves  
And they found it hard to adapt to life in towns and cities*

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<sup>321</sup> The 12 waymarks of Jeshurun, the 7 foundations of Shabuwa, and the 22 parameters that safeguard the vision of true Israel.

*especially Jerusalem with all the struggles  
by the princes to attain dominance over their fellows*

26 *And when they found Achab  
and were needed in the watch  
they found it difficult to walk intermingled in the way of the people  
And the Essene quarter in Jerusalem offered them solace  
in their privacy<sup>322</sup>  
And when Zabdee had brought forth the last of the third flame  
many came from Elasah and from the wilderness settlements  
to rotate into the watch  
And these people were a very great source of spiritual strength  
with their diligence and steadfastness  
and in their knowledge of the scriptures from their constant study*

27 *And as it has been written  
they succeeded in calling forth the Messiah  
and in praying and supporting Him all through His ministry  
And they all considered Him one of their own  
And John the Baptist was an Essene  
who also came out from their settlement near Yabis*

28 *And the Lord continued and He said  
I raised up James my brother  
with a vision  
to see that the fledgling Gentile mission would not falter  
and for him to be a spiritual guide  
for those in the religion of Shabuwa*

29 *And the princes of Jerusalem slew James without a cause  
save one of jealousy  
And when they did whatsoever they chose to me  
the Eerkodeshiy were restrained from coming to my rescue  
by the solemn prayers of the people of my church  
But when they slew James  
there was no such restraints  
And the Eerkodeshiy rebelled  
and refused to rain on Israel for many years  
And the Jordan almost dried up*

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<sup>322</sup> See appendix for map showing the Essene quarter in Jerusalem and the location of the last supper being in the Essene quarter.

30 *And the Romans*

*who had thought to become wealthy  
and add to their power with the acquisition of Israel  
were disappointed with the drought  
And there were seen Roman roads  
across the barren places of the Salt Sea  
because it was drying up*

31 *And when they killed James*

*and denied the church his leadership  
some of the traditions of the Levitical law were brought  
into what was supposed to be the religion of Shabuwa  
Principally it was the use of blood  
as it applied to salvation and redemption  
Hence James' decree<sup>323</sup> which says  
Wherefore my sentence is that we trouble not them  
which from among the Gentiles are turned to God:  
But that we write unto them  
that they abstain from pollutions of idols (blood sacrifice),  
and from fornication (producing Nephilim by blood),  
and from things strangled  
(to retain all the blood in that which is burned),  
and from blood (in association with salvation and redemption).*

32 *And it came to pass*

*killing James prepared the way for one  
who I call Alexander of Shakath<sup>324</sup>  
And this man ravaged the land with violence  
and oppressed with cruelty  
And blood was poured out everywhere  
And he received his instructions directly from Shakath*

33 *And it came to pass*

*that this evil man defined the final form of the Gentile mission  
And he laid solid foundations for the establishment  
of the great and abominable church  
And he was an accomplished sorcerer  
and built into his church **the worship of death and blood***

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<sup>323</sup> Acts 15:19-20

<sup>324</sup> Alexander, from the Greek #223, means "one who defends the will of man". This is the name the Lord applied to Constantine.

*thereby dismissing the life of Motsah  
and the connection to the Law and the Testimony*

34 *And because of this  
for many centuries  
the adversary had his way upon the earth with slavery  
and war  
and death  
and darkness  
And Babylon of old was revived to flourish in its fullness  
from that time forward  
And the satisfaction of possessions  
and dominance over your fellows  
was magnified all over the earth  
to the extent that it was thought  
that the evils of ancient Babylon  
would consume all that was righteous in the world*

35 *And this evil continued unabated and unopposed  
for many generations  
And the peoples of the earth groaned under the weight of it  
And all heaven was distressed and cried out  
And creation was distraught to be the home of man in the face of it*

36 *And in the midst of these terrible conditions continuing on  
there was a Gentile woman who was quiet  
and meek in her many trials  
like our mother Idah  
And much like Abigail and Dannah  
the parents of Ezekiel  
when they stood upon the wall of Jerusalem  
and made a vow to give their child to Anokeesed  
this Gentile woman also made a vow  
to give her child to the Lord before it was born*

37 *And you will see with the last three of the four flames  
that they were lit by a woman who gave a son to Anokeesed  
And they all were sons of salvation and redemption*

38 *And this woman is dear to my heart  
And she was treated with much cruelty arising out of Shakath  
in the attempt to destroy the beginning of the fourth and final flame*

- 39 *And when her child was born  
it was a little son  
And I performed the birthing ceremony  
being accompanied by Michael  
the prince of Shabuwa  
And I named the little son **Rephael**<sup>325</sup>  
because he would bring **healing to Israel**  
And he would bring **healing to the Eerkodeshiy**  
in the alienation between man and creation  
brought on by the combined evils of Babylon  
and the abominable church  
And he would set in place and establish the righteousness  
that it would take for Israel and the righteous  
to come to my aid and **heal me** in my burdens*
- 40 *And when he was four years old  
he learned the meaning of repentance  
and found out who I am to him  
And I named him **Goker Harim**  
because he would subdue principalities and powers  
and put at defiance the armies of nations  
to enliven the conscience of mankind to know right and wrong  
by **renewing the division of the waters**  
And he has done all I have asked of him  
during his walk on the earth*
- 41 *And when he was fourteen years old  
and it was time for his coming of age  
he came to me  
and fasted and prayed for forty days  
And he walked with me every day  
And he praised me continually from deep in his soul  
And he hungered and thirsted for light and understanding  
And he studied and asked questions  
And I taught him by my Spirit*
- 42 *And I appeared personally before him in the light of my presence  
And I asked him to perform an important task for me  
And I named him **Ben Elim**  
**the brother of trees***

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<sup>325</sup> #7501 and #7495.

*And he will be one who will petition the Elim of the heights<sup>326</sup>  
to be my helpers*

43 *And after he considered all these things  
he returned to his tabernacle there in the forest  
And he knelt before me and we made a vow together  
And I asked him to in the course of time to **bring the Law to Israel**  
And if he would do this  
I would **bring Israel to the Law**  
And in this task  
we would work together as brothers*

44 *And we made a vow together  
And he swept up his life with his hands  
in a gesture of giving his life to me  
And he poured it out between my feet  
And he was very young  
and he did not understand the full meaning of all this  
But he was determined to live his life in such a way  
to bring my desires for him to their fullness*

45 *Now there are those who have a symbolic name of Ephraim<sup>327</sup>  
And the name Ephraim in the house of Israel  
comes from his father Joseph<sup>328</sup>  
And Ephraim was born of the Egyptian wife of Joseph  
And he was raised in the world in the midst of Gentiles*

46 *And the symbolic name for the Gentiles  
who were charged with bringing the truth  
of the heritage of the vision of true Israel  
also came from a father Joseph<sup>329</sup>  
And they had Gentile mothers  
and were raised in the world among Gentiles*

47 *And Isaiah prophesied that the Gentiles would perform this  
And he calls some of them the **drunkards of Ephraim**<sup>330</sup>  
because they were not satisfied with the new wine of revelation*

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<sup>326</sup> "Trees". See page 8, *Melchizedek and Melchireša* by Kolbelski

<sup>327</sup> #669, "double fruit".

<sup>328</sup> #3084, "let him add"

<sup>329</sup> Joseph Smith, Jr.

<sup>330</sup> Referring to the Restoration movements.

*but sought out and laid claim to the old wine of the Levitical law  
And they wanted temples  
and to arm themselves  
and to use blood for atonement  
And this heritage they followed from the Gentile mission  
instead of seeking out the ways of true Israel  
among those dispersed upon the Promised Land  
as I required of them*

48 *And their task in this symbolic way  
was to bring by their example in practice  
all of the parameters of true Israel  
and to assist Israel that they may gather the Lord's people  
and establish Zion that was called Ma'een in ancient times*

49 *And they were to call forth a holy relationship  
with the dispersed of Israel  
first upon this Land of Promise  
And the center of their calling  
was to impact the peoples of the nations to accept and respect  
the remnant of Israel  
and to admire their righteousness  
that still resided abundantly with them*

50 *And Anokeesed wanted these Gentiles to teach their people  
to love Israel who had been scattered out upon the earth  
and who had possessed the Ark of the Covenant  
And they would have failed  
but I preserved a remnant among them  
who were led by Ben Elim*

51 *And Isaiah<sup>331</sup> likened them unto a beautiful flower  
at the head of a fat valley  
the fat valley being the opportunity for them  
to produce abundant fruit for Anokeesed  
But he called them a fading flower  
because the poisoned water of the Levitical law caused them to wilt*

52 *And I named him in person  
with my own voice  
with our hands together*

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<sup>331</sup> Isaiah 28:1-4

*upon a majestic cedar tree  
and told him he was a brother to the trees  
which is said **Ben Elim**<sup>332</sup>  
And I gave him this name  
because he would be one who is mighty and strong  
and cast down upon the earth by the hand  
standing before holy altars with the elements of righteousness  
to intervene on my behalf<sup>333</sup>*

*53 And he performed many tasks in this way for me  
to prepare the way for my people Israel in their tasks  
at the end of days during the times of tribulations*

*54 And he stood before altars of my Father  
in my behalf and at my request  
to bless my heart and to comfort my Father in many ways*

*55 And he **reestablished Shabuwa**  
with only my Spirit to guide him  
as prophesied by Elijah  
And he performed Shabuwa for forty years  
and was steadfast and would not turn aside from it*

*56 And he **brought forth by Urim the Book of Remembrance**  
as foretold by Malachi  
And principal purpose for this  
is to **restore the Original Torah of the Law**  
**and the Testimony***

*57 And he **reestablished the Alliance of Heaven**  
so that all the righteous for the rest of the course of the earth  
would have the resources of heaven and earth joined together  
to bring my people to be triumphant*

*58 And he **called forth that my arm should be made bare**  
before the eyes of all nations  
which will cause the fall of Babylon  
And great will be the fall of it  
And there will be a new earth  
where the people of light come to their day of dominion*

<sup>332</sup> #1121 and #362, from #352, "trees".

<sup>333</sup> Isaiah 28:1-13

- 59 *And Ben Elim has stood in the presence of my Father Anokeesed  
And he has done all things according to His will  
and according to His command<sup>334</sup>  
And he has **called upon Anokeesed at my direction**  
**and asked Him to view His creation**  
**and decide what He would do with it**  
And immediately during this request  
my Father set about **to judge the nations**  
And fires were seen among the nations of the earth*
- 60 *And he has stood up to the influences of Ezra of Shakath  
and prepared himself with repentance  
so that I was able to overcome evil  
and **teach what the Law is and how to read the Tablet of Gabriel***
- 61 *And he has **brought to the world**  
**the true knowledge of the character of my Father Anokeesed**  
And he has **taught the people to accept reproof**  
**and to love repentance**  
And no other high priest has done this for me  
And he **taught the people that they**  
**each and every one**  
**can know me for themselves**  
And in this way  
he has **restored the essence of the tabernacle***
- 62 *And at my direction  
he has joined with the righteous  
**to reestablish the division of the earth**  
as it was in the days of Enoch  
And it was accomplished in twenty-two days*
- 63 *And he **reestablished the Covenant of Abraham**  
by the Spirit only  
before he knew by Urim what is was  
And Ben Elim threw down to the earth  
the element of righteousness every three and a half years  
**to request that I open the seven seals**  
**vials**  
**and trumps**  
And it has been done*

---

<sup>334</sup> Genesis 14:31 (Inspired Version)

*And that which was exposed to the light  
was the truths that evil had hidden in order to deceive  
the hearts of mankind among the nations*

64 *And I gave him a **white stone**  
and had him **set it in the place that I designated**  
from the foundation of the world  
And the white stone is for all those who overcome their sins  
And written within the white stone  
is a new name for my Father to come forth in the end times<sup>335</sup>  
And the new name for my Father is **Anokeesed**  
**I am lovingkindness**  
And I wrote it in the stone  
and upon the heart of my servant Ben Elim*

65 *And now it can be seen that  
with all these things and more  
the way has been carefully prepared for the house of Israel  
and the righteous  
to move out with an overflowing power of love  
especially after my arm is revealed  
and the old things go away  
and the new things are revealed  
at the fall of the sinful city and the church of it*

66 *And I didn't know what to think of all that the Lord said  
but I held my silence  
and told His words to all assembled*

67 *And the Lord is going to continue to speak  
and He is saying  
It is important that the people  
especially those who are the true Israel  
**walk** on the twelve waymarks of the Law  
and that they purify with repentance  
so they can **experience** the seven foundations of Shabuwa  
and that they **keep** within the parameters  
that safeguard the vision of true Israel*

---

<sup>335</sup> Revelation 2:17, "hidden manna" is what is seen by Urim. The new name for God, see Revelation 3:12.

- 68 *And the righteous in community with Ben Elim  
have **called forth the Arm of the Lord**  
to come forth at the time Anokeesed directs  
And the people of the fourth flame  
as they move out to accomplish their tasks before Anokeesed  
will be much like it was for Zadok  
Because they must teach the people how to be ready  
to preside over the earth  
when their day of holy dominion arrives*
- 69 *And during the ensuing generations  
after the smoke of Babylon ascends up forevermore  
they must teach and minister to the people  
and prepare their hearts in purity  
so they can overcome the conditions  
that have come upon the people  
because the people have seavened themselves  
with the things of the world  
as they have walked in the way of the people  
And it will be difficult for them*
- 70 *And like those at Secacah  
the righteous who have seavened themselves in the wilderness  
can be a strong help  
And these among Israel who have found the means  
to be unspotted from the world  
will be endowed with compassion  
to heal and comfort the weary saints  
and to do all things according to His will and desires  
so that many will find their way to come to Ma'een*
- 71 *And it will come to pass that  
when the world is perishing for those who have walked in Babylon  
my people will be calmed by their very holy Shepherd  
And in their hour of need  
the wayward can be reclaimed  
if they choose to come into the fold of the Shepherd*
- 72 *And they can **heal the earth and the souls of men**  
and bring comfort to my Father  
and **help me stand** as the son of my Father with my burdens  
And they shall go forth as buriers  
to bury the impurities that came from the disobedient and lustful*

*upon the families of the earth  
and take them out of the sight of my Father*

73 *And we shall walk together  
And I will plead with you face to face  
to show kindness and mercy upon the destitute and lost  
But my people led by true Israel must be diligent in their purity  
And the sons of Zadok have prepared the way<sup>336</sup>  
and supplied them with the Community Rule  
and the culture that keeps the Law*

74 *And my people must decide in fervent dedication  
**to repent before they have to**  
so they can be diligent to abandon  
all evil and every dwelling place of Semihazah and Asael  
and shun as a shameful thing all and every Decadarchiy  
so that by walking in holiness  
they can answer when my Father calls and say  
Here am I Lord send me*

75 *And my people must deny every lust of the world  
and each and every influence that makes me hesitant to speak to them  
in their hearts by the voice of my Spirit*

76 *And they must follow me  
as the sheep of my flock who are intent to follow  
the lead of their Shepherd  
into a dry and thirsty land  
Because I know where the water is  
And I am the Living Water  
And know that all the Eerkodeshiy will obey my voice  
because they know that I love my sheep*

77 *And those who would be shepherds together with me as brothers  
must love the sheep in the depths of their hearts  
And they must feed my sheep with compassion  
and the love of repentance  
and with the skills of being taught to be led by my Spirit  
And they must teach the children how to learn of my ways*

---

<sup>336</sup> Both the ones of the 3<sup>rd</sup> flame and the righteous with Ben Elim in the 4<sup>th</sup> flame. They are called sons of Zadok because he turned the Ezekiel's parameters of true Israel from a theory into a way of life.

*so they can follow their gentle Shepherd  
to be the everlasting possessions of Anokeesed*

78 *And above all*

*my fellow shepherds must embrace the truth  
and feed my sheep to know wisdom  
and bestow upon them  
starting at an early age  
how to have the gift of discernment  
And this comes from both a father and a mother<sup>337</sup>*

79 *And if you do all these things*

***I will command the Eerkodeshiy to move into a new place***  
*And they will begin to transform back into Eden  
and enter to return between the oaks of Pethak  
before the righteous do  
to minister from there  
being greatly empowered for the sake of the righteous  
And their participation in the Alliance of Heaven  
will become endowed from on high  
And we will walk together with the little children  
as one person walks with another  
in the same manner as it was  
just before the city of Enoch returned to Eden<sup>338</sup>*

80 *And the Eerkodeshiy will invite the righteous to cross over*

*And they will beckon to their loved ones day and night  
to draw them into the holiness of Ma'een  
And the angels of the Fourth Station  
will diligently prepare themselves into companies  
with assigned tasks of ministry and protection  
being fully capable and obedient to the smallest wish of Anokeesed*

81 *And I see the angels of the Fourth Station*

*and they are preparing for their holy tasks just like us  
and washing their hair  
and putting on their holy garments  
and they have carefully assessed their assigned tasks  
and are of one heart and mind in their missions  
among the elect of God in their times of need*

---

<sup>337</sup> Enoch 3:7-10

<sup>338</sup> Enoch 15:119

82 And the Lord continued saying

*And they will be in attendance among the righteous  
all over the earth by their thousands  
and thousands of thousands  
And nothing will be able to hold them back  
as it would be with the waves of the sea  
on a windy and stormy day*

83 And the Lord is saying

*It is my will and advice to all those in the 23<sup>rd</sup> Community  
that you begin as soon as it becomes expedient  
just prior to the Arm of the Lord  
to form councils of communities  
so they may learn how to make important decisions  
without discord  
and by common consent  
And when the Arm of the Lord is revealed  
a council in grand assembly must be called  
to consider the will of Anokeesed  
regarding the ministry and calling of Goker Harim IV<sup>339</sup>  
And you all must follow all that has been established in righteousness  
in these considerations  
so harmony and peace may prevail*

84 For in those days

*the wicked will not be able to agree among themselves  
on any matter that points toward the good  
And by a common voice and a common heart  
my Father will respect the decision of the eternal council  
And he will abundantly bless His people to empower them  
And we all together in our Alliance  
will come together to utterly fulfill  
all the desires of my Father Anokeesed*

85 And when the Arm of the Lord is revealed

*and the presence of the Lord must needs be acknowledged  
by all mankind  
then starting after the emergence of Goker Harim IV  
after the seventh generation begins to born  
among my people at that time*

---

<sup>339</sup> Read 1 Achee 13:35-61.

*they must enter into a great watch to call forth Asaph the prophet  
who will join with the righteous in his strength  
to hasten the gathering of the people*

- 86 *So be urgent  
for the time is short  
And the foundation for the fourth flame  
has been carefully laid in all things  
And the knowledge has been given  
And the instructions are clear  
concerning the parameters for true Israel  
And the Law is now before you  
and it is the treasure of the righteous in Zion  
the Tablet of Gabriel  
and the Urim of Ben Elim  
and the Tablet of the Holy City*
- 87 *And you are to guard the truth with your lives  
And do not allow any controversy over the treasure  
or it will be taken from you  
And now you know why Moses would not allow it to go to Sinai  
and why Eliezer hid it up  
and why Zadok would not allow it to come into Jerusalem  
And the Lord ended His teaching*
- 88 *And I said aloud Oh Lord  
how can we say how grateful we are  
for all you have done for us  
Our words are too small  
We can only show our gratefulness by the living of our lives  
Thank you Lord*
- 89 *And while Gabriel **gave the Law definition**  
and Jacob **put the Law into all creation**  
and Messiah **put the Law into the souls of all men**  
the sons of redemption of the fourth flame  
will **bring the Law in its fullness**  
**into the very present moment of every person**  
to ever be born upon the earth  
and this will begin with the Arm of the Lord  
and culminate with the Final Judgment*

- 90 And because of this  
they are the Essenes of the fourth flame  
who by way of their calling  
will be the standard by which all men will be judged  
and the light of the Urim in the course of the world  
will shine upon those brought into the presence  
of the love of Anokeesed
- 91 And the fourth flame is anchored on the edge of eternity  
thereby bringing the children of Anokeesed  
back to Eden and their beginning  
and the inhabitants of the holy city of Zion  
will fall upon the necks of those of Zion of old  
in their joy and love for one another  
in the rejoicing in the Second Coming  
called forth by Elisheba and Karosead

# Appendix



# The Law of Moses for Children

(ages 5-8)

The Lord has said that the Law is so simple that a child could write it. This means that children can understand the Law when it is written in a special form for them. And they can begin to try to keep the Law starting at an early age. I know of nothing that delights the heart of Anokeesed more than young children coming to walk on the pathway back to Eden from which they have so recently departed.

## Star of Elda

Our Lord God is so wonderful and kind, we all want to love Him and be just like Him because He loves everybody and we will too.

### Branch 1

Motsah was very excited to make you special to be the wonderful child you are to Him. The Holy Spirit of God can speak to you in your heart to remind you how much He loves you and to do good things like your parents teach you. Motsah also made a special person just for you that He will have you marry someday when you grow up. And a married husband and wife should help each other to be good like the Lord made them to be. We will learn to be kind to everyone so we can be kind to our own families when we grow up. Motsah teaches us to pray and worship with our children so they are raised in righteousness.

### Branch 2

Motsah wants you to know that He is always with you as you play and go through your day because He is in all the things around you. We all must learn to know how the Lord speaks to us by the things in creation called the Eerkodeshiy. When you are feeling sad, you can go outside with all the wonderful angels in creation and they can help you feel better. When you are afraid or mad, pray to the Lord and ask Him to help you, and He will.

### Branch 3

Remember that Anokeesed is always with you even when you do something wrong or mean, but it makes Him sad. Whenever you do something wrong, always say you are sorry and ask the Lord to forgive you. He always will do it gladly, and this makes us happy. When someone tells you that they are sorry because they were mean or hurt you, just tell them they are forgiven and all is O.K. again. Believe that all the people in your community are trying to do their best to do good just like you are, so we never say mean things about them. But tell an adult if you feel afraid. All people make mistakes, but we love them anyway just like Motsah does.

#### **Branch 4**

We need to keep the Sabbath day holy, and especially not argue with one another on the Sabbath. As soon as you are eight years old, you can be baptized to promise our Lord you will always love Him and try to be like Him. It makes Motsah happy when we are kind to other kids, and mind our parents, and sit quietly and listen in church, because others can learn how to behave by watching us. Our Lord Motsah is in everything around you, and you can learn to feel Him there and maybe even see Him. Our God is even in our food and drink to help us become strong to serve Him and others all through our lives.

#### **Branch 5**

When we talk to the Eerkodeshiy and we want them to do things for us, remember to thank them for taking such good care of us. We can be a great help to our friends if we gently remind them to do the right things and mind our parents.

#### **Branch 6**

Motsah wants us to use all things on the earth for the reasons He created them. Remember He lives there, and they are His. Our Lord Motsah wants us to live with the Eerkodeshiy because they love us. The Decadarchiy do not like us. All the trees and rocks and animals and clouds and rain and the other Eerkodeshiy are members of our family. We all must be careful to not hurt anyone, even bugs or animals or trees, and be especially good to our pets. Anokeesed asks your mom and dad to teach you to be good and loving like He is so He can live with you forever. Our Lord wants all grownups to respect and listen to children because they can see and hear God too.

#### **Branch 7**

Your dad can help you learn about Motsah and your mom can help you know how to behave like Anokeesed. Our moms and dads know special ways to help our homes welcome Anokeesed and His sweet Spirit there and Motsah the Lamb to watch over us. Our parents will teach us how to pray using the elements of the Eerkodeshiy because the angels love to help us. Motsah wants us to take care of our protection element bags and not lose them so He can take good care of us. Our Lord Motsah needs us to be very careful to remember to do everything we know we should be like Him. If we remember to be like Motsah, even when it's hard to do, everything will turn out very good after all.

#### **Lightning Strikes**

Our Heavenly Father Anokeesed will need our help sometimes to show others how to be like Motsah, being obedient and loving and forgiving. And He wants us to show others how easy it is to just say, "I'm sorry" and "I will do better next time."

# The Law of Moses for Youth

(ages 9-14)

**Law 1** Love Anokeesed so much that you will try to see, listen, hear, and feel like He does.

**Law 2** Love your neighbor as much as Anokeesed does, and help others to love them that way too.

**Law 3** Find out all the special and unique reasons why Anokeesed created you.

**Law 4** Learn to hear the Holy Spirit within yourself as It guides and teaches you daily.

**Law 5** Everyone is someone's husband or wife. Respect that and save your heart and body to be pure to wait for your rightful companion.

**Law 6** Marrying your one true, rightful spouse will help you and them be who you were created to be.

**Law 7** Anokeesed knows who your rightful companion is. Ask Him and be guided by the Spirit to find out before you marry someone.

**Law 8** Anokeesed provides ceremonies of worship and passage so the Spirit can teach you your created purpose.

**Law 9** Your parents are responsible for protecting the holiness of your tender spirit so that you can grow up keeping your childlike purity into adulthood.

**Law 10** It comforts Anokeesed when you love repentance and seek reproof wherever it can be found just like you would seek a treasure.

**Law 11** Motsah the Lamb is in all of the Eerkodeshiy with your perfect self so He can go with you every day.

**Law 12** Anokeesed wants you to live your life being guided by the languages of repentance and glory, which are built into all creation.

**Law 13** When you repent openly and seek forgiveness, the Eerkodeshiy will bring you a knowledge of forgiveness from Anokeesed and one another.

**Law 14** Motsah the Lamb is your primary protection; and your repentance brings His protection to you; and His forgiveness will help you through things that are hard.

**Law 15** Have forgiveness ready for your fellows no matter what they do, because your forgiveness will help them.

**Law 16** You were born without sin; remember you have a perfect self. Celebrate your salvation and gift of life daily, especially on the holy days.

**Law 17** You should live your life understanding that there are consequences to sin. Be sure to always do good to one another and creation.

**Law 18** Assume the best and speak only truthfully and good of your fellows. Be peaceful and demonstrate lovingkindness.

**Law 19** Bring Anokeesed joy by living in a way that you can feel Him, know Him, and share in His company while in this life.

**Law 20** Your gift of life will be full when you learn how your unique life can influence your family, community, creation, and Anokeesed.

**Law 21** Be ready to stand before Anokeesed on the last day by loving in spite of sin and by listening to what He tells you throughout your life.

**Law 22** Be ready to stand before Anokeesed on the last day by using His truth to become who you will be and by feeling what He feels and influencing others for good.

**Law 23** Prepare yourself to enter the Covenant of Shabuwa and walk in the Way of Jeshurun with Anokeesed.

**Law 24** Learn how to purify by sevens in all things, and do what is right at least seven times to join yourself with it. And keep the Sabbath holy.

**Law 25** Join with the Eerkodeshiy in deep friendship, which will help you fulfill your vision of created purpose.

**Law 26** Living in community allows you to help each other so you can find fulfillment in your gift of life together.

**Law 27** Use the elements in creation only according to the spirits of life they have been given. And don't feel that having things makes you more important or better than others in any way.

**Law 28** A family means a man and a woman, as rightful life-long companions, give of themselves in holiness to raise their children to love Anokeesed and belong to Him.

**Law 29** You must respect the spirit of life in all people. It is holy. Do not harm another and do not try to rule over others.

**Law 30** Your parents must respect your uniqueness, and teach you to recognize the Spirit to follow your vision of created purpose.

**Law 31** You can recognize the spirits of life in the Eerkodeshiy and participate in life with them as members of your family.

**Law 32** As a child of Anokeesed, He wants you to be surrounded by provisions that share His love for you, and for you to share them with your community.

**Law 33** It comforts Anokeesed when you use elements of righteousness to help you through hard things and have joy on your pathway back to Eden.

**Law 34** You should learn about and use all that has been set up to protect and safeguard the communities of the Covenant.

**Law 35** Men of Abarah establish righteousness carefully and bring the spirit of Motsah the Lamb into the home. And their wives establish the conditions in the home so Anokeesed can feel welcome and rest.

**Law 36** Men are to teach the holy knowledge to the next generation so they can find strength to keep going. Women are to teach selfless tendencies and innocence of heart to the next generation so they can be useful in their tasks for Anokeesed.

**Law 37** When you have covenanted to keep the Law of Jeshurun, carefully keep all the Law, every day, in all you do. If you don't, it brings corruption and uncleanness.

**Law 38** If you do your part to keep the Law, the Lord will do His part to protect you, feed you, and make sure your vision is a success.

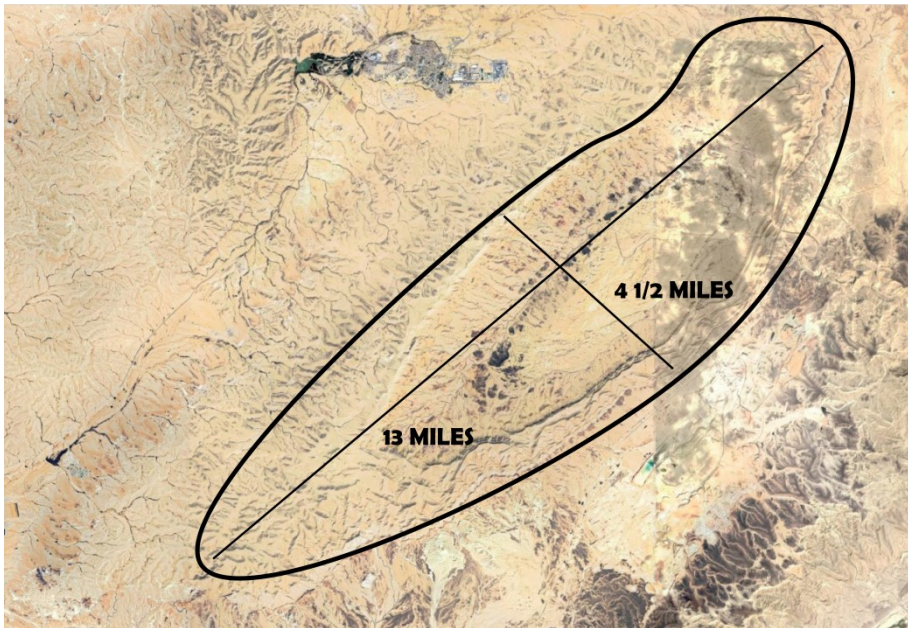
**Law 39** Live in such a way to be an example of forgiveness. Forgive your fellows and embrace all virtues all the time, so you can help Anokeesed when He needs you.

**Law 40** Live your life to be a living example of forgiveness and confess your sins openly in order to help your fellows do them same.

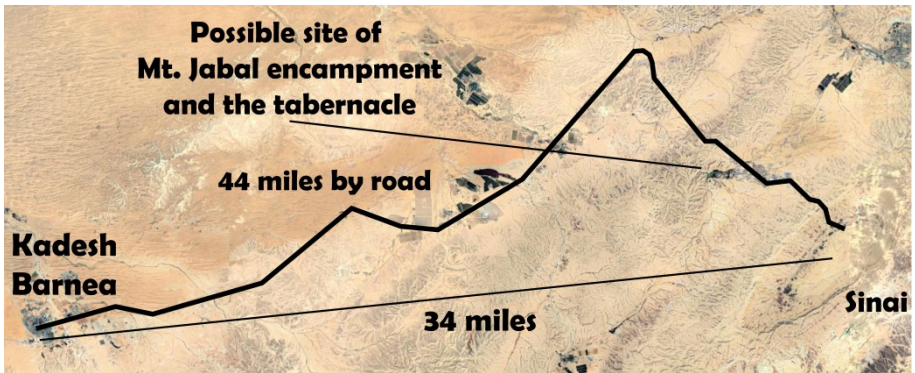
# Finding Sites from the Vision from Urim

## Sinai

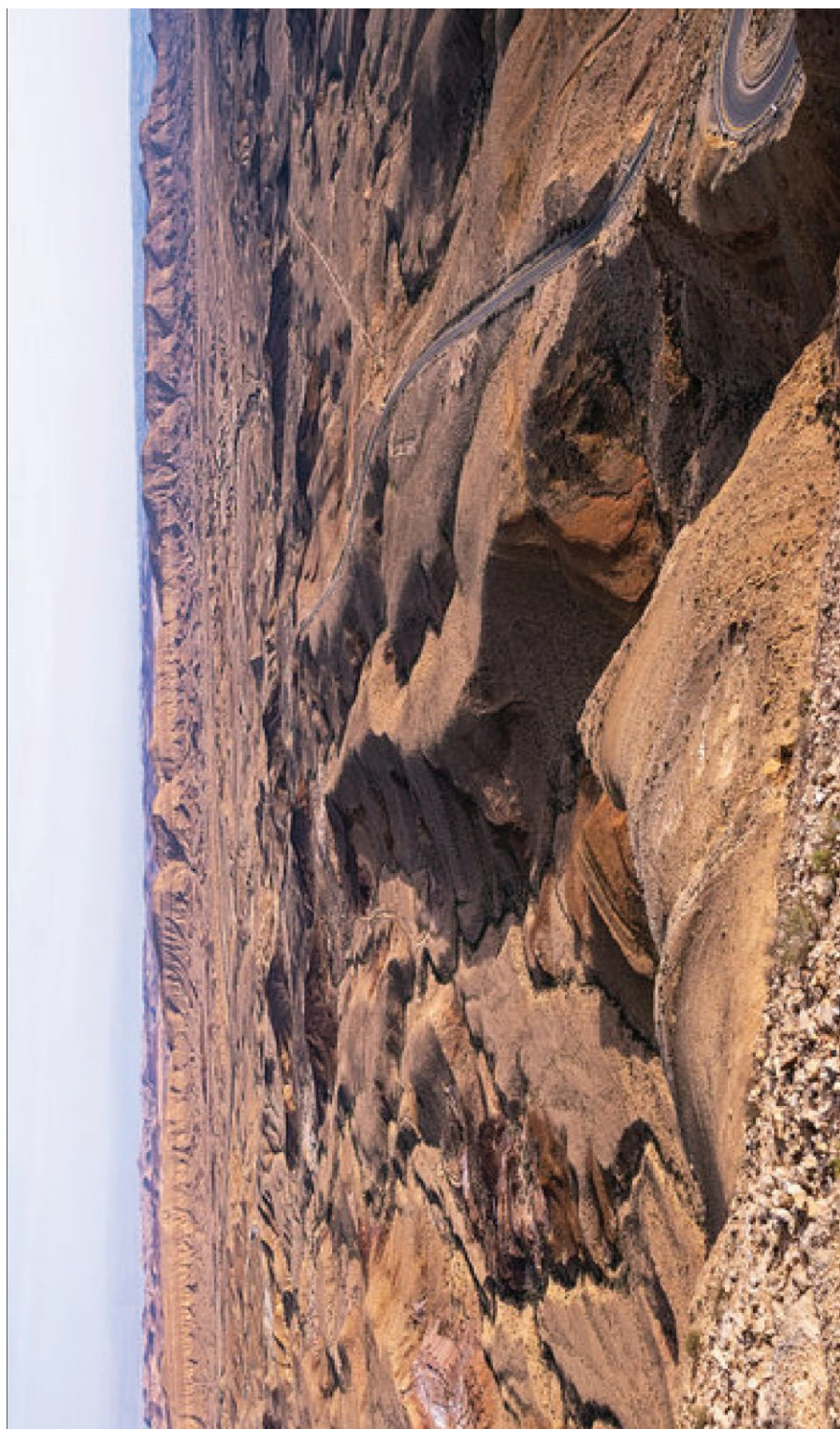
After we received the information about Sinai with Urim, we searched to see if we could find any evidence of Sinai in the area of Kadesh Barnea, within 2-3 days of travel. Something we knew that would be the remnants of Sinai. At first we looked to the north of Kadesh Barnea and found nothing, because I thought I was seeing from the south looking at Sinai. So then we drew a circumference with a radius of what we thought would be a 3 day journey from Kadesh Barnea. And we found it! We were all amazed at the accuracy of the vision through Urim.



**Google Earth image of Sinai  
showing the dimensions of the original mountain base**



**Photos of the Sinai crater**  
**Modern Hebrew**  
**HaMakhtesh HaGadol**





**The cleft in the rock**  
**Sinai facing eastward through the crater rim**  
Where Messiah went when he was 16 years old  
right after Shabuwa when He said, “I go a-walking”



**Nahal HaTira**  
**The stream that drains the Sinai crater**

## Elasah

After we received the information about Zadok going to a peninsula in the southeastern side of the Dead Sea where he established a large Essene settlement, we searched and found that there actually is a site there called Khirbet Qazone. This site has about three times as many Qumran style graves as Secacah/Qumran. Also the research of the article cited here found that the burial style of the Essenes was wide spread on the eastern frontier of Israel clear into the fourth century A.D., which is what the vision from Urim indicates. So now we know more of what became of the Essenes after the Romans destroyed Jerusalem A.D. 70.

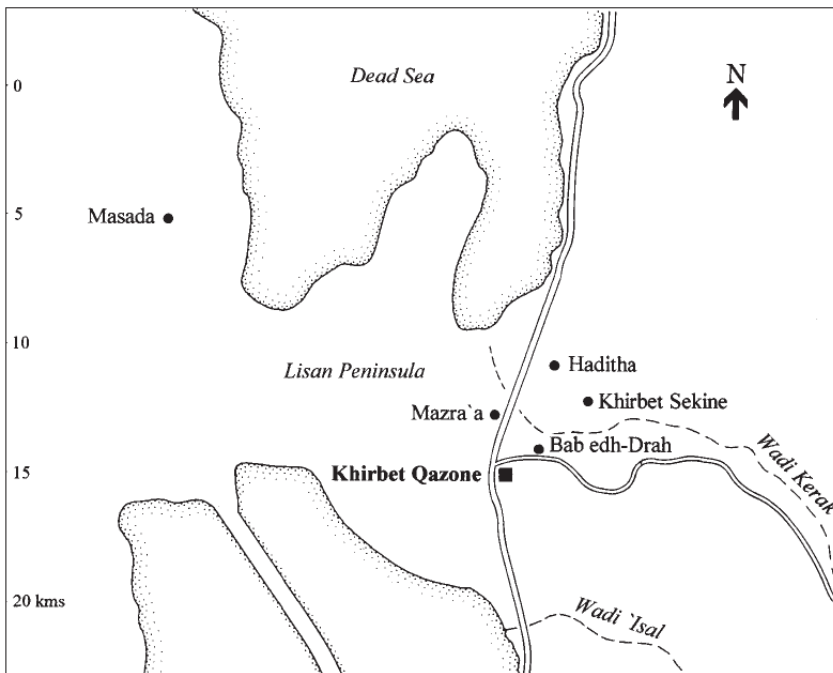


Fig. 10.1. Location map of Khirbet Qazone. (by J. M. Farrant)

## Diagram of Essene burial style

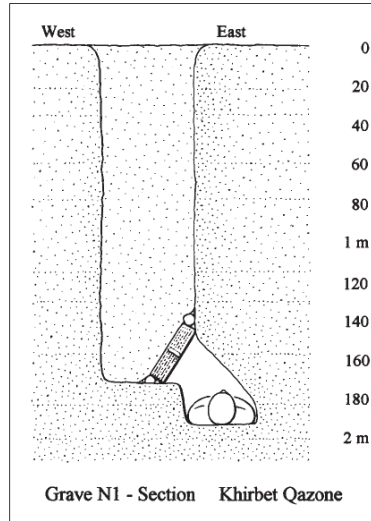


Fig. 10.3. Section of the shaft grave N1 at Khirbet Qazone, which was characteristically undercut to the east and covered by adobe brick slabs. (by J.M. Farrant after C. Pickersgill)

Both diagrams taken from  
*The Discovery and Excavation of the Khirbet Qazone Cemetery and Its  
Significance Relative to Qumran*  
by Konstantinos Politis

## Shiloh

After viewing the original tabernacle of Eliezer and Joshua with Urim and then putting it to writing, we decided to look to see if we could find such a place. When looking up ancient Shiloh, we found this image. The ruins shown here would not be any tabernacle – it was a shepherd's hut – but it may be a small tell built on the site of the tabernacle by those who revered it in later times. For Essenes, this site would have been more sacred than the temple mount. And if it is the original tabernacle site, then it is where Ahikam retrieved the Hebrew treasure after it had been secreted there for almost a thousand years.



**Google Earth image of what is likely the site of the tabernacle in ancient Shiloh**



**Google Earth street view of ruins in the tabernacle lot**

## **Shem's Altar on Mount Pethak**

Seeing with Urim is many times very accurate in regards to surrounding details. When viewing Shem (several times) at his altar, I saw the view from afar the Sea of Galilee, and the Jordan valley, and the Dead Sea away in the distance. I saw them camp in a small wooded area and then ascend a winding path to the top of the mountain. Shem's altar was in a large smooth place. It was stacked rocks with no other rocks to be seen lying around. This Google earth image looks exactly like what I saw. It may be the remnants of the very altar Melchizedek and Zedeqetelebab used to establish Shabuwa. It would be interesting to find out if there are any burn marks on those remaining rocks. And if it was Shem's altar, it would be the site of the transfiguration of Messiah.



**Shem's Altar on Mt. Pethak overlooking the Sea of Galilee**  
Google Earth image

## The Preamble to the Covenant of the Community

Verily thus saith the Lord God Almighty, even Anokeesed, unto all the Righteous who are assembled unto their repentance: If you will love Me and learn the Languages of My Son, even the Languages of Repentance and Glory,

Yea, love Me until these Languages which are in all things become the foundation of every aspect of your lives, then will I make a New Covenant with you to view you as a repentant people and a people willing to come clean before Me.

I will view you as a people who exercise faith in Me until they become sanctified in Me, so My words to My ancient prophet will be fulfilled inasmuch as the things that have been sealed from the foundation of the world will be unsealed for you, even to the unfolding of all My revelations.

As My people under this New Covenant, I will send before you the Holy Order of My priesthood, yea My presence will be with you even so much as you shall be known to Me as the New Jerusalem upon this the Promised Land, and be blessed upon the land forever.

As My Covenant people I will fight your battles for you, I will nourish your young children in the light of My ancient revelations, I will multiply you and teach you Songs of Glory. There is no blessing that need be withheld from you and your posterity forever, but you must love Me as I have loved you and in your love for Me, come unto Me and confess and repent all your sins – willingly, humbly, openly, and happily.

And as you do this and you develop relationships with My Son through righteousness in all things, you will become sanctified in Me and sickness and sorrow will be done away.

No individual one of you can come in unto this New Covenant because of someone else's love for Me or by someone else's repentance. Each must find and love Me. You each must become clean before Me.

It is My desire for you in the terrible days to come upon the earth that your pathway take you softly past the fear and turmoil of soul that shall beset the hearts of men. Do whatever it takes in your repentance and discipline to know Me and I will do whatever it takes to preserve and bless you upon the Promised Land forever.

The token of this Covenant I have sent and is before you, even that part of the Book of Remembrance which reveals to you how to prepare to stand before Me at the last day.

Greater truth can no man know; more profitable knowledge cannot enter into the heart of man. I am your God. I am Anokeesed. I am multiplied in your heart and all things. Amen.

# The Use of the Urim

I have been using the Urim now for twenty-six years. And I have come to recognize, over the years, that the Urim use has four phases.

**First**, the quiet voice of the Spirit of the Lord prepares me by bringing things to mind that open me up to be receptive to new truths unknown to me. And I always feel cautious, but faithful to His leadings. This is my repentance phase. My repentance at this point goes beyond my usual daily repentance needs and now brings into play the very core issues of my feeling worthy to approach to use the Urim. No matter how many times I have done it before and it turned out well to be authentically His expressions, I still approach with an acute awareness of my unworthiness.

**Second** is the actual seeing experience. It is vast and flooded with deep and profound emotions, many times to be almost overcoming. And what is seen in the Urim moves fast from one thing to the next, with me being completely consumed and drawn completely into that which is being seen. What the Spirit told me in the first phase seems very small in comparison. And seeing brings many very profound insights and instructions that are simply out of reach to any person in their normal intellectual and spiritual life. The phase of actually seeing, hearing, and feeling is extremely exhausting. And often I end drained and unable to pass on to the scribes with my normal coherence. And I move back to my place weak-kneed and shaken.

The **third** phase is very interesting. It took me more than twenty years to become fully aware of just what happens when I review the scribe notes, line by line, word by word. I will look at what the scribes recorded and look away and see that very moment again. And the Spirit brings me actual words of what to say. Most of the time, those words are just the same as the scribes recorded. But too, in very important instances, especially when I am not quoting the Lord or someone else, the words come that really say it well.

This is the most surprising part of the process in terms of my self-doubt, especially when I read what was written some time later and find just how profoundly it was written and also how consistent and integrated it harmonizes with what was written years before. This is probably my greatest comfort because I know that I am incapable of doing this myself. As the years go by and I read what was written, it seems increasingly true that, in fact, I had little to do with what was written. I could never claim to be the author.

And lastly comes the **fourth** phase. This is editing. First for my grammar and spelling (others do this mostly). And then for clarity of expression. And even in this phase the Spirit leads. Many times it is found that I missed something important in the scribe notes. Often I miss it because I think it is unimportant or, I am sorry to admit, I think no one would be interested to hear it. An example I will never forget is the marriage counsel

the Lord brought to Enoch (*Enoch* chapter 12:95-133). I had completely left the account out because I thought it may be embarrassing to readers and, besides, everybody may know it already. I would not have actually included that section of the Urim notes if the scribes had not insisted that I do. And seeing that the sanctity of marriage is the central foundation of the religion of Shabuwa which Melchizedek established, such vital information would have been sorely missed.

And so I have disclosed all this in keeping with my promise to the Lord to be sure the use of the Urim is not mysterious.

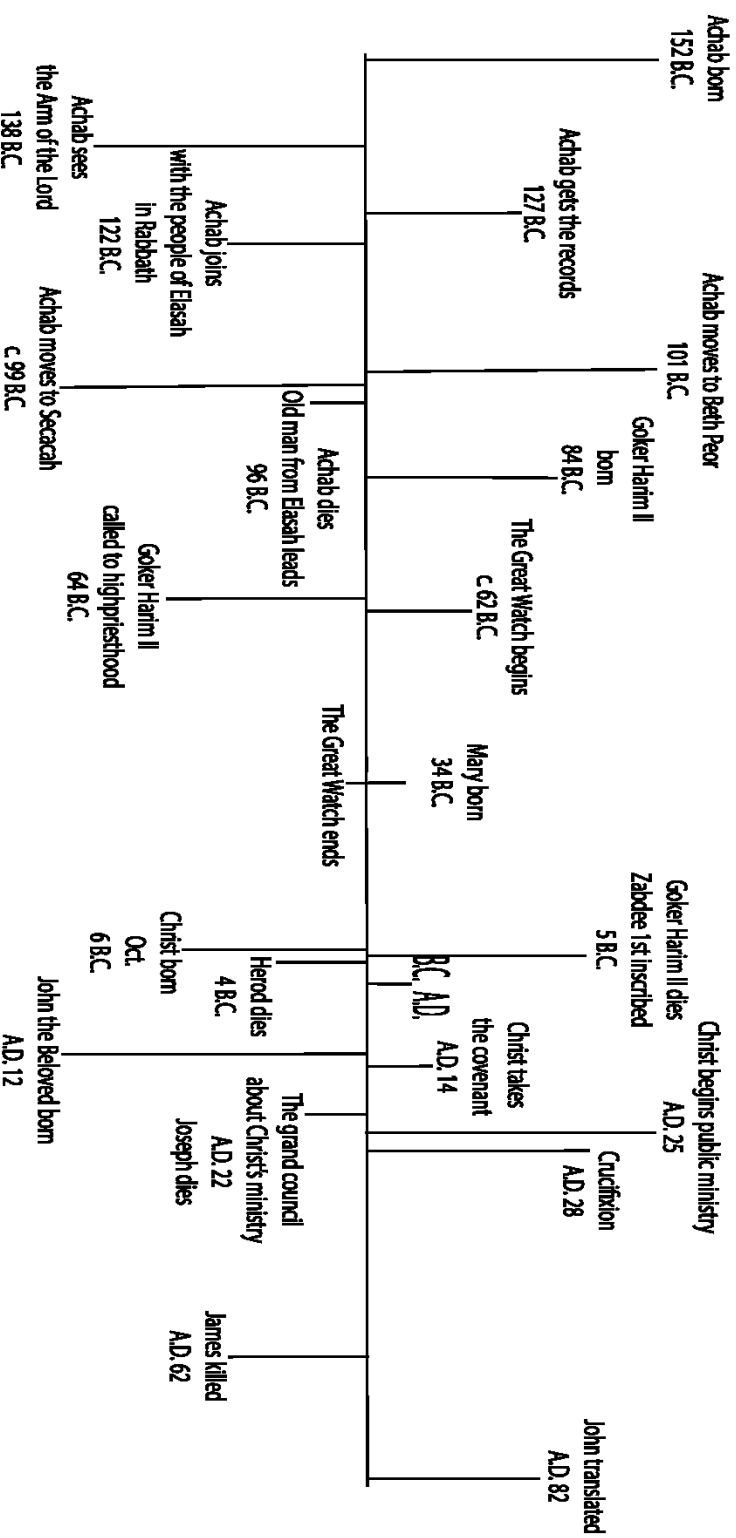
Ben Eim

## Maps and Photos



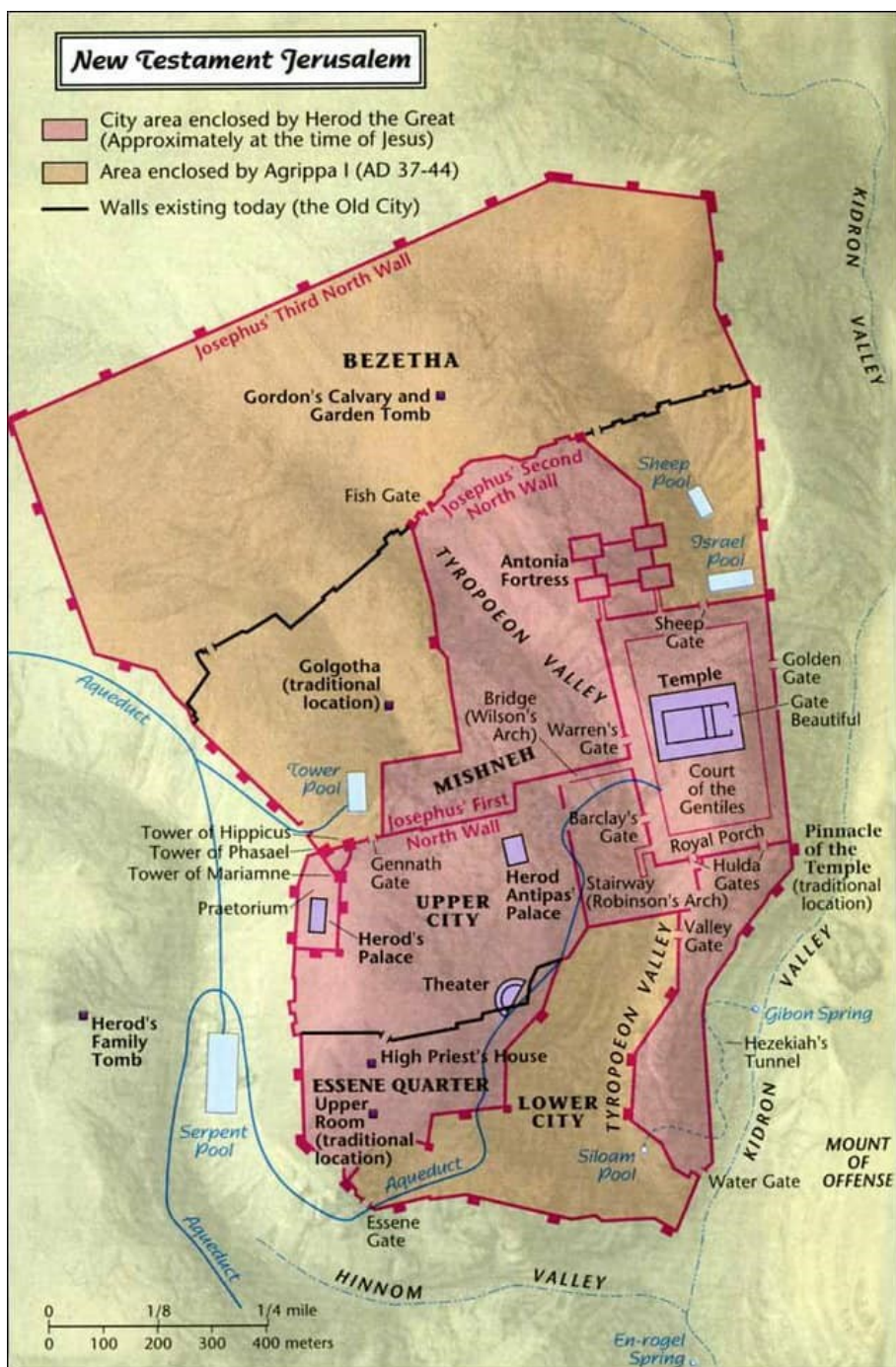
**Map of Israel  
with important sites**

## Timeline of the Essenes from Achab through John the Beloved





**The Travels of Achab**



Map Showing Essene Quarter in Jerusalem

## Photo of another copy of the Tablet of Gabriel

One of our leading scribes made a new copy of the Tablet of Gabriel. In the part that represents our day with the fourth fame, it shows the Arm of the Lord in the lighter color – something no one could have produced.





Revelation 2:17, “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written (Anokeesed/ I am lovingkindness), which no man knoweth saving he that receiveth it.” (See also Revelation 3:12)



## Additional Information on the Essenes

There is actually a surprising amount of information regarding the Essenes from sources who lived as contemporaries. Here is a quote from Philo of Alexandria, who lived during the same time as Christ. This translation of Philo comes from a lengthy citation by Dupont-Sommer's *The Essene Writings from Qumran*, (1973), pages 21-24. Notice how many things Philo describes that the Essenes do that match perfectly so many points of the Covenant of Abraham and the 22 parameters established by Ezekiel, such as no slavery, no personal ownership of property, no satisfaction of possessions, no weapons, no animal sacrifice, not living in the cities, and loving all peoples.

“Nor is Palestinian Syria, which is occupied by a considerable part of the very populous nation of the Jews, barren of virtue. Certain among them, to the number of over four thousand, are called Essaeans; although this word is not, strictly speaking, Greek, I think it may be related to the word ‘holiness’. Indeed they are men utterly dedicated to the service of God; they do not offer animal sacrifice, judging it more fitting to render their minds truly holy.

“First it should be explained that, fleeing the cities because of the ungodliness customary among town-dwellers, they live in villages; for they know that, as noxious air breeds epidemics there, so does the social life afflict the soul with incurable ills.

“Some Essaeans work in the fields, and others practice various crafts contributing the peace; and in this way they are useful to themselves and to their neighbors. They do not hoard silver and gold, and do not acquire vast domains with the intention of drawing revenue from them, but they procure for themselves only what is necessary to life.

“Almost alone among all mankind, they live without goods and without property; and this by preference, and not as a result of a reverse of fortune. They think themselves thus very rich, rightly considering frugality and contentment to be real superabundance.

“In vain would one look among them for makers of arrows, or javelins, or swords, or helmets, or armour, or shields; in short, for makers of arms, or military machines, or any instrument of war, or even of peaceful objects which might be turned to evil purpose. They have not the smallest idea, not even a dream, of wholesale, retail, or marine commerce, rejecting everything that might excite them to cupidity.

“There are no slaves among them, not a single one, but being all free they help one another. And they condemn slave-owners, not only as unjust in that they offend against equality, but

still more as ungodly, in that they transgress the law of nature which, having given birth to all men equally and nourished them like a mother, makes of them true brothers, not in name but in reality. But for its own greater enjoyment crafty avarice has dealt mortal blows at this human kinship, putting hostility in the place of affection, and hatred in the place of friendship.

“As regards philosophy, they first of all leave logic to word-chasers, seeing that it is useless in the acquisition of virtue; then they leave natural philosophy to street orators, seeing that it is beyond human nature, except, however, in what it teaches of the existence of God and the origin of the world. But they work at ethics with extreme care, constantly utilizing the ancestral laws, laws which no human mind could have conceived without divine inspiration.

‘They continually instruct themselves in these laws but especially every seventh day; for the seventh day is thought holy. On that day they abstain from other work and proceed to the holy places called synagogues, where they sit in appointed places, according to their age, the young men below the old, attentive and well-behaved.

“One of them then takes up the books and reads, and another from among the more learned steps forward and explains whatever is not easy to understand in these books. Most of the time, and in accordance with an ancient method of inquiry, instruction is given them by means of symbols (referring to stone tablets – author’s note).

“They learn piety, holiness, justice, the internal rule, the constitution, knowledge of what is truly good or bad or indifferent, and how to choose what must be done and how to flee from what must be avoided. In this they make use of triple definitions and rules concerning, respectively, the love of God, the love of virtue, and the love of men.

“Of their love of God they give a thousand examples by constant and unceasing purity throughout the whole of life, by the rejection of oaths, the rejection of falsehood, and by the belief that the Deity is the cause of all good, but of no evil; of their love of virtue, by contempt for riches, glory and pleasure, and by their continence and endurance, and also frugality, simplicity, contentment, modesty, obedience to the rule, stability of character, and all similar virtues: of their love of men, by kindness, equality and a communal life of which, although beyond all praise, it is not out of place to speak briefly here.

“First, no house belongs to any one man; indeed, there is no house which does not belong to them all, for as well as living in communities, their homes are open to members of the sect arriving from elsewhere.

“Secondly, there is but one purse for them all and a common expenditure. Their clothes and food are also held in common, for they have adopted the practice of eating together. In vain would one search elsewhere for a more effective sharing of the same roof, the same way of life and the same table. This is the reason: nothing which they receive as salary for their day’s work is kept to themselves, but is deposited before them all, in their midst, to be put to the common employment of those who wish to make use of it.

“As for the sick, they are not neglected on the pretext that they can produce nothing, for, thanks to the common purse, they have whatever is needed to treat them, so there is no fear of great expense on their behalf. The aged, for their part, are surrounded with respect and care: they are like parents whose children lend them a helping hand in their old age with perfect generosity and surround them with a thousand attentions.

“Such are the athletes of virtue which this philosophy produces, a philosophy which undoubtedly lacks the refinements of Greek eloquence, but which propounds, like gymnastic exercises, the accomplishment of praiseworthy deeds as the means by which a man ensures absolute freedom for himself.

“And this is the proof. Over the course of time, many kinds of diverse character and inclinations have risen against this land. Some, rivalling the most ferocious wild beasts in their cruelty, sparing no sort of atrocity, immolating their subjects in flocks, and even dismembering them alive, piece by piece, limb by limb, like butchers, never ceased until they were themselves obliged to undergo the same misfortunes beneath the blow of that Justice which watches over human destiny.

“Others, replacing frenzy and rage with another kind of wickedness, nourishing unutterable cruelty, speaking calmly yet revealing beneath their soft-worded hypocrisy a soul filled with profound hatred, caressing as dogs whose bite is poison, these authors of incurable evils left as monuments to their wickedness, from town to town, the never-to-be-forgotten calamities of those who had suffered.

“But none of them, neither the most cruel, nor the most unprincipled and false, was ever able to lay a charge against the society known as Essaeans, or Saints; on the contrary, they were all defeated by the virtue of these men. They could only treat them as independent individuals, free by nature, and extol their communal meals and communal life as beyond all praise and as the clearest demonstration of a perfect and completely happy existence.”

## The 22 Parameters of the **National Characteristic of True Israel**

*When set firmly in place, the vision and purpose of the covenant people is protected and preserved.*

1. And Ezekiel called forth an end of dark sentences and all use of the element of wickedness in Israel
2. And Ezekiel pronounced that there should be no more temple in Israel
3. And the man dressed in linen with an inkhorn at his side became the standard by which all Israel would be judged
4. And Ezekiel requested of Anokeesed that He would withdraw His Spirit altogether from the temple as it represented an invalid identity of Israel
5. And Ezekiel called for the removal of the princes of Israel and for the restoration of the councils of communities to set in place once again the sovereignty of Anokeesed to cover Israel
6. And Ezekiel declared, as he stood before his altar, that there should be no personal ownership of land in Israel
7. And the Lord said to Ezekiel that the holiness of the measure of the tabernacle must once again be set in place and restored in Israel
8. And Ezekiel realized that evil was allowed to come about in Israel because they had false prophets and prophetesses. And he asked for all such persons to be removed from having influence in Israel.
9. And Ezekiel called for an end of the satisfaction of possessions in Israel
10. And Ezekiel called in his watch for a prohibition among the covenant people of Israel of any use of the elements of beautification instead of the natural beauty of plainness like our first mother
11. And Ezekiel urgently asked that the true characteristic of Anokeesed in His lovingkindness be restored in the hearts of the people
12. And Ezekiel proclaimed that the principle of sin carrying on down to the 3<sup>rd</sup> and 4<sup>th</sup> generation be done away with so every person is responsible for their own sin. And in this way, he restored repentance in Israel.

13. And Ezekiel declared that the true Israel would be gathered to live in the wilderness to prepare the way of the Lord

14. And Ezekiel called forth righteous pastors and shepherds in Israel to feed the sheep of the pastures of Anokeesed

15. And the Lord said to Ezekiel, “I will raise up for Israel a plant of renown to be their shepherd in the likeness of Ma’een

16. And Ezekiel called for the full reestablishment once again of the Covenant of Abraham

17. And Ezekiel made a strong plea for the Law to be brought back to Israel to be in their inward parts and give the people new hearts of flesh

18. And Ezekiel declared that Israel would be the holy people and purge the land of weapons

19. And Ezekiel declared that there would be no Levite leaders in the holy religion in Israel. For Anokeesed said, “They shall not come near unto me to do the office of the priest unto me.”<sup>340</sup>

20. And Ezekiel declared that the Lord loves the stranger in giving them an equal inheritance in all things, both in the temporal and the spiritual

21. And Ezekiel saw that all the land Israel dwells upon is an altar of holiness for Anokeesed

22. And Ezekiel called for an end of all blood sacrifice seventeen times in his writings

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<sup>340</sup> After considering all that has been said about Levi, Levites, and Aaron in *The Book of Remembrance*, I want to share my perspective about it. I do not believe that the sanction against “Levites” is literally against those of certain ancestors. I have had the Spirit bear witness that what “Levites” means those who do not respect the Covenant of Abraham, like Levi of old; and they should not have leadership before any altar of the Lord. A person who is a descendant of Levi (if you could even ever know this of certainty), who walks faithfully in the Way, should be able to perform any role of ministry the Lord directs and that the Spirit bears witness to. They have a legitimate place among the people of Israel like anyone else. Remember it says in chapter 10 that most of the people of Israel didn’t know their lineage and chose their tribe based on their support for the personalities of those that represented the tribes. This issue was of particular concern during Israel’s formative years when the expression of the vision of Israel was being developed. Ben Elim



**The Twelve Waymarks of Jeshurun  
on the Covenant Tablet**

# The 12 Waymarks of Jeshurun

*The twelve waymarks are the framework **of the beliefs and practices of true Israel**, and are the foundation of the Law*

**The first waymark** is why Anokeesed created you, supporting the belief that **you** were created for special reasons with a unique contribution

**The second waymark** is the belief and expectation that we all can know the Lord for ourselves to be guided by **His Spirit** in our daily lives

**The third waymark** is that all the forces that come to prevent you from fulfilling what you were created to be can be kept at bay so you will be **protected** not be overcome

**The fourth waymark** is the cycles of life that come as we live out our lives with **accepting reproof, doing repentance, and experiencing forgiveness**

**The fifth waymark** is **forgiveness and renewal** to be able to leave behind the old and embrace the new

**The sixth waymark** is when we **love in spite of sin** having forgiveness in reserve, assuming the best of our fellows in the Lord

**The seventh waymark** is that **Anokeesed and Motsah can reveal to us**, in all of our daily walk, the perspectives of the truth that they carry

**The eighth waymark** is our hope and belief in **eternal life** and correspondence with those in the Alliance of Heaven

**The ninth waymark** is the belief and practice of true righteousness in all of our relationships in creation with **the Man in all things**

**The tenth waymark** is that we are **family** before Anokeesed, as a husband and wife and children living with the sounds of life, and we believe our family includes all the Eerkodeshiy

**The eleventh waymark** is that we believe that the Lord will provide so that we will not be overcome but that we can **endure** in all our needs to serve Him and our loved ones

**The twelfth waymark** is that we can achieve to be true Israel and establish **Zion/Ma'een** and participate in gathering the elect from all the world



**The Seven Foundations of Shabuwa  
on the Covenant Tablet**

## The 7 Foundations of Shabuwa

*The foundations of true Israel of their daily experience and testimony of Messiah and His Father Anokeesed. And they inform the waymarks to become the Law. And when passing on to future generations, the faith of true Israel expands and grows to bring stability to the people.*

**The first of the seven foundations** is that the righteous covenant in Shabuwa to join together with the Eerkodeshiy in rich bonds of mutual affection. And their ability to join with them comes out of the sanctity of marriage.

**The second of the seven foundations** is that the righteous will walk with me, viewing me as their Creator, even the Man who is in all things

**The third of the seven foundations** is that the righteous will find ways in their daily walk to continually express their joys in my fulfilled vision as both Savior and Redeemer

**The fourth of the seven foundations** is that the righteous will seek earnestly to discover and fulfill their visions of created purpose

**The fifth of the seven foundations** is that the righteous will live their lives in such a way that there will be times when they cross over to feel me and my Father in creation

**The sixth of the seven foundations** is that those in Shabuwa will always pay diligent heed to be guided in their lives by my Spirit and by the spirits of life in creation

**The seventh of the seven foundations** is that the overflowing love of my people for the unfortunate and lost will come before the face of my Father as a sweet smelling fragrance to bring joy and mirth to His heart

# The Covenant of Abraham

And Idah said *My son Abraham*

*listen*

and she put her hands on his hands

and she pressed them together firmly

and her face became bright and alert with a clear mind

and she said *Between our hands is the Tablet of Gabriel*

*And I am bequeathing this treasure to you*

*And this tablet came here from Ma'een*

*And with it is the Urim of the son of Melchizedek*

*who is named Shayiree*

*And I am trusting this treasure into your care*

*as I prepare to depart from this earth*

*And I want to give you instructions regarding this sacred writing*

*And I myself do not know how to read this tablet*

*And I only know that it speaks of a sacred pathway back to Eden*

*And I want you to enter into a holy covenant with regards to it*

*because it has come now to be your responsibility*

*And it seems that the whole world of the Eerkodeshiy*

*are expecting you to live by it*

*and bring it forward to the next son of salvation*

*And when it comes time for you to choose the next son of salvation*

*I want to remind you*

*that Methusemer established preference for the first born*

*And that practice must not pass along with this tablet*

*for such is not the will of Anokeesed*

*And who is born first is temporal*

*and for Anokeesed all things are spiritual*

*My first born went astray*

*And Enoch's first born went astray*

*And Yaatsekawd's first born went astray*

*And you are my son of my salvation*

*and you are not my first born*

*And you have not gone astray*

*And you are to see that this tablet*

*only comes down to a son of salvation*

*And he shall be the one who must obtain this treasure*

*And this is your covenant*

*Your father detests you because you are a peaceable man*

*and have a character of kindness*

*I would counsel you that as you move out across the land*

*in gentle considerations with all people  
you are not to take anything by force  
Do not arm yourself or your fellows  
for it is known that since our first parents first came out of Eden  
there have been no weapons found among them  
that were used to inflict violence on any man*

*And do not have slaves  
but hirelings only who are free to come and go  
And do not oppress them in their wages  
And make peace wherever you go  
so that there are no disputes over wells of water  
or pasture lands  
or places to dwell*

*And walk gently and quietly upon the earth  
within the boundaries of that which is written upon this tablet  
Because on it is written the pathway of righteousness  
leading back to Eden  
And you shall be the father of a multitude  
And your example in all your lovingkindness must be such  
that it can carry forward from generation to generation  
unto the ends of the earth  
For from your seed  
Anokeesed shall find His blessing  
And the character of your behavior will bless both heaven and earth*

*And you are a Circle Drawer  
and you will have skill to bring rain  
and to find water in the earth  
And most of all  
as you walk on the pathway back to Eden  
the Living Water will follow out with you  
And your ways of holy living will teach  
and affect the hearts of other peoples  
and lead them to order their lives in peace by your example  
And many of them will come into the Covenant  
And the Living Water who is Motsah the Lamb  
is that which makes A Way that does not wander from Anokeesed  
but leads straight to Him  
And that which the Spirit instructs  
you must obey  
And when you do so  
you will remain clean  
Our first father was a shepherd*

*And you will be much like him  
because for a multitude you will be like their first father  
in their restored pathway*

*And be patient with Sarai  
because she has these past few years abandoned her father's idols  
and his teachings  
And she desires to be a good wife for you  
And she can overcome to accomplish the sanctity of marriage  
And through hard trials that she brings you  
love her  
And in the end you will fulfill this covenant  
and your vision of created purpose upon the earth will find its way*

*And now you must leave this place  
for without me here  
evil will preside to overcome you in your covenant  
and in your life and in Sarai's life  
So make a gracious farewell with your father  
and show respect for his words to you*

*And Abraham embraced his mother  
and he said Oh mother  
can I really accomplish this  
and she said  
You must  
My father and my grandfather gave their lives  
for what is between your hands  
And it is a treasure for all those who live in Hebron and Salem  
And who knows how far the blessing of this Tablet of Gabriel will go  
And Abraham said Mother  
I will do all that you have laid down for me  
and she said  
Amen*