

September 1, 2017 – Understanding Languages, the language of the scriptures – The source of all knowledge comes from God to man that man might know how to act and how to do the things of God that would make his eyes become single to the glory of God, for the which intent, man has been placed on this earth, even the sons of God, that they might have sought pure knowledge and godly righteousness that cometh of God and from God to his covenant children (direct lineal seed of Abraham) from the pre-mortal life unto this life of mortality. This pure knowledge comes by prophecy and revelation that comes unto his covenant children that comes in an affixed time that is appointedly given, in a time to come, in a time that has come, or in a time that which is present unto righteous men of God by way of the Holy Ghost, angels, the scriptures; truths given directly from Christ, and through servants of God who substantiate what has been revealed in times past, present, and future that shall cause the sons of God to obtain and to magnify their eyes single to the glory of God. This action of magnification is nothing more than obedience to the order after the Son of God that is instilled by the Holy Ghost and bestowed by God for those that keep all his commandments; these men having sought to do the will of God, they not fearing man, and they having not sought their own life for their sakes. Thus, in accord with heavenly laws committed of God to man in the pre-mortal life, they do these things with such unweariness that they are made mighty in speech in the word of God, or that they receive revelation and the power of prophecy is in them. Wherefore, they do mighty works in the name of God, and they are mighty in word and in the deed of God that they have mighty faith to do mighty works to bring about the salvation of man. Inasmuch as they do the things of God, or that they do the will of God, that all things they shall do or ask for is done unto them according to the word of God. Indeed, they ask not for that which is contrary to the will of God. This action of obedience is not done in ignorance or it is not done in partial obedience to what has been revealed. Thus, to be obedient, one must learn the ways of God in all celestial compliance, as a celestial or terrestrial action of compliance is not accepted of God. Wherefore, it behooves man, to come to understanding the knowledge of God and to seek God with all his mind, might and strength.

Now, I will say that there have been men of God in times past who have acquired such a state of holiness that power was given unto them of Christ, they were able to smite the earth with famine and they were able to smite the earth with pestilence unto mighty destruction, and this they did do in accord with the wickedness of the people. Indeed, the power of God was committed unto them that whatsoever they did in the name of God was sealed in heaven and on earth, and whatsoever thing that was unsealed was unsealed in the heavens and unsealed on the earth that the work of the Father might move forth as was ordained before the foundation of this world. These men of God were filled with great knowledge unto exceedingly great understanding of the order of God as it pertained to both heaven and earth, and they knew that heaven and earth were inseparably connected, and that nothing but righteousness in God could cause the works of God to move forth as was and is appointedly set before the world wast. Wherefore, men of God could in the name of Christ command that a building or a temple be rent in twain, and it was done; and if they said unto a mountain, be thou moved or cast down and to become smooth, it was done; and if they said unto a river, be thou moved or stopped, it was done; and if they said, God smite this people because of their wickedness, that it came to pass, and it was done. They did these things in the name of God because of their faith and great knowledge in things pertaining to the will of God; thus, by their speech and the words that were given them of God, they exercised mighty power in the priesthood that the very things they said, was obedient unto their very command in the name of God.

All languages have a beginning in Adam, our first father, he being the first man being give a language from God, beginning in the Garden of Eden, speaking directly with the Lord Jesus Christ, angels, and

messengers sent of God that he might stand in purity before God in all things pertaining to God and his works. Wherefore, I shall endeavor to fulfill the writings of Moses to that end and to the degree that one cannot begin to miscomprehend the all-knowing capacity of God unless such knowledge is examined from a hidden perspective to bring it to light, and that a righteous man desiring to understand the writings of the prophets in olden times based on language capacity given them, that he might understand the writings of old. I will say that the English language lacks much in comprehending God, muchless, the people of God, the English language is inferior to the language that God gave to the first man and to godly men of God throughout the ages. In the latter days, God employed the English language because of the times of the gentile and the fulness thereof that the gentile might know and understand what is given them in holy writ, for that reason a Nephite prophet said that the gentiles shall mock our words.

Wherefore, the gentiles upon receiving such a record by a translation, with the Urim and Thimmin, did not continue to study the writings as they were admonished, rather they sought not the power of the Holy Ghost as they should have unto the unfolding of all the mysteries contained therein. A portion of some of those mysteries, I shall unfold to the understanding of man, and wherewith a man must look to understand the deeper meaning of the writings of old.

Furthermore, the Bible, is a record of the Judeans containing the Five Books of Moses written in Hebrew, and it also contained, as we know and understand, the New Testament, the writings of the apostles and the prophets of both Testaments. Yet, in the time of Christ and thereafter, the nation of Judah spoke Aramaic, a Northwest Semitic language spoken by all Palestine and the Kingdom of Judah; this language was also spoken by the Christ and his apostles. The writings of the prophets was maintained by Judah's house those writings were translated from Aramaic into Hebrew and then they were translated into the Greek language into what is now known today as the Bible. At that time, there were many Hellenistic people or Jews that were called Grecians, for that reason, the Greek translation occurred. Then from Greek into the German language then that German translation was the Bible then translated again into English. As a point of record, the word bible is called "Biblia" or a collection of writings; the word "biblios" means papyrus, the writing material, where upon the scriptures were placed or written thereon for recordation. Thus, translation upon translation has diminished the meaning of what was originally written by the hand of righteous men of God. Furthermore, "Byblos" was a Phoenician city from whence papyrus was imported in the days of Christ.

As the Nephites called the Bible the writings of the Jew; yet by reading the Book of Mormon, one can understand and conclude that the Plates of Brass did contain also the five Books of Moses written in the Reformed Egyptian. Then one can surmise that the Plates of Brass writings superseded the writings of the Bible, then the Hebrew translation came from off the Plates of Brass joined to the writings of the apostles. The keeping of the record was maintained by the tribe of Manasseh, wherein one knows by what is written that the Plates of Brass was taken from Laban and it fell into the hands of Nephi, and the record was carried forth unto the land of promise by the family of Lehi. Thus, the children of Lehi, or Israel, had wherewith to know and understand God's dealing with his covenant people even from the beginning. Thus, God provided means that a knowledge of the gospel and God's dealing with his covenant people are contained that Lehi's seed might know how to act before God; but also the seed might know of the prophesies and promises made to the seed in the last days; and by this means, the Plates preserved their language centered on God.

The Book of Mormon, on the golden plates, was written in the Reformed Egyptian and it was translated by the power of God into the English language by Joseph Smith, and then later, it was translated into

other languages of the world by men, but it was not translated into the different languages of the world by the Urim and Thummin. Each translation represents a divergence from the original writings done by men of God that easily creates an atmosphere of the precepts of men destroying any additional understanding and knowledge incumbent of the language the scriptures were written in. Thus, the Book of Mormon has had over 4,000 changes since the time of Joseph Smith by man. Understanding the Book of Abraham, the writing evidences also the Egyptian influence, which influence is again the Reformed Egyptian learned by Lehi upon his journey into the land of the Egypt. In that time, Lehi did journey to Egypt to learn the Reformed Egyptian because the writings on the Plates of Brass were in Reformed Egyptian, therefore, he sought to know the Reformed Egyptian language that he might know of the writings contained on the Plates of Brass. Furthermore, the Plates of Brass was a compilation of writings by Joseph in Egypt regarding the prophecies and revelations received by our father Joseph concerning his people and what was to befall them to the last days, and it included additional writings found in On (On means Zion). On is where Abraham went to give gospel information to the Egyptians (Hyksos), also, the Savior spent his youth learning the gospel before he stood in front of Jewish priests at the age of twelve in Jerusalem, and Jeremiah and other prophets went there to learn the Reformed Egyptian as well.

The Doctrine and Covenants is written in a form of the English language different than the English that is used today, wherefore, it is foreign to most people who read the Doctrine and Covenants. Indeed, much truth is hidden in the Books of Isaiah, Revelation, and most of the Old Testament, and the writings are not read by the gentiles. When translations occur from languages foreign to English, those languages always carry a different meaning and not the same meaning, i.e., the word in English for “car” is not “automobile”, “ride”, “truck”, or even “Ford-Chevy” as most Americans would say. Rather, the word car is a shorten version of the word “carriage”, but for anyone to know and understand that meaning, a person would have to have linguistic capacity in language with a knowledge of the history of the American automobile. Likewise, in the Navajo language the word “Chidi” does not mean the English word “car” though people will say that that is what it means. Rather, “Chidi” is a shorten version of the original word describing what the first Navajo saw, a model “T” Ford crossing the Navajo Indian reservation. One can only imagine the describer coming home saying something like: “I saw something on four legs, a man sitting in front, holding onto something round, the color of black, and making a sound of Chi-Chi-Chi”, hence the word “Chidi” (the shorten version of the word phrase remaining) and then large portion of the original word description are dropped (I saw something on four legs, a man sitting in front, holding onto something round, the color of black, and making...), leaving only “chidi”. The literal translation is “the one that sounds” or the last “i” means “the one that” and the “chi” means “sound”. That does not translate into car. Navajo is a very symbolic and descriptive language; and so is Hebrew and the Reformed Egyptian as compared to the English language. Therefore, meaning is lost in every translation as described herein above.

To that end, translation in meaning is lost from Hebrew into the Greek translation, though portions of the literal translation remained, i.e., in Hosea 1:3-11: So he went and took Gomer the daughter of Diblaim, and she conceived and bore a son. Then the Lord said unto him: “call his name Jezreel, for in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, and bring an end to the kingdom of the house of Israel. (2 Kings 10:11) It shall come to pass in that day that I will break the bow of Israel in the Valley of Jezreel.” (2 Kings 15:29) And she conceived again and bore a daughter. Then the Lord said to him: “Call her name Lo-Ruhamah, for I will no longer have mercy on the house of Israel but I will utterly take them away.” (The literal Hebrew translation is “***No Mercy, or That I may forgive them at all***”) (2 Kings 17:6) “Yet I will have mercy on the house of Judah, will save them by the Lord their God, and will not save them by bows, nor by sword or battle, by horses or horsemen.” Now when she had weaned Lo-

Ruhamah, she conceived and bore a son. Then God said: “Call his name Lo-Ammi, for ye are not my people, and I will not be your God.” (The literal Hebrew translation is “Not-my-people”) “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, ‘You are not my people,’ there it shall be said to them, you are sons of the living God”. (Genesis 22; 32:12) Then the children of Judah and the children of Israel shall be gathered together, and appoint for themselves the head; and they shall come out of the land, for great shall be the day of Jezreel! (Isaiah 11:11-13) (There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots (Isaiah 4:2), (Zechariah 6:12-15), (Doctrines and Covenants 113), (2 Nephi 3:2), (Doctrines and Covenants 85), (3 Nephi 16 & 20), (Romans 11), and (Malachi 3-4): say to your brethren, ‘My people’ and to your sisters, ‘Mercy is shown.’ Or **Ruhamah-Ammi!** For thus saith the things written by them of old and all writings are consistent, for like one unto another, they wrote the things written clarifying or making manifest by pure language that which hath been written by them of old, and they all looked forth to the future. Indeed, translation after translation by them who know not the things of God as it pertains to the report or to the true doctrines of Christ given for his covenant people that which was given through a pure language, which language cometh of the priesthood of God to such a people, **cannot be free of mistranslation and precepts of men.** Thus, many plain and precious parts of the writings by holy men of God have been lost.

Therefore, since all words in Navajo are verbs, it depends on a proclitic or an enclitical ending before or after a word that determines the word to be a noun, an indefinite pronoun, an adverbs, or any other part of speech, that are considered parts of speech in the English grammar. In understanding the language of Isaiah, the Book of Mormon, or the scriptural words of God, equivalents do not give or provide a full understanding as is required in understanding the scriptures. For example, the word “sincere” in English means according to the Webster Dictionary to be truthful or without deceit, but further investigation of the word’s origin and a linguistic consideration, “sincere” is a combination of two words, “sin” and “cera” that means respectively, “without” and “wax”. In the markets of ancient Roman, the Latium craftsmen would sell statutes of marble, and the buyers would ask “sin-cera” meaning without wax, or in other words, the marble statutes are free of cracks, or that the flaws are not covered with wax to hide the flaws.

There is much in understanding languages for language tends to tell about geography; names and meanings; places in comparison to holy places; it emphasizes doctrinal conveyance to those who seek the truth; the body parts represent a templestic consideration; directions of the earth and location within a geographical area reminds man from whence he came, where he is, and where he is going; numbers depict theological thought in and of themselves augmenting what is written or sometimes words are spoken and is translated into an English equivalent; clothing, for example, for the Levitical order or for the house of Joseph or Judah, conveyed duty and responsibilities; people in holy writ many times are personified as a type and a shadow of Christ or a father to a son; animals beginning in the time of Adam conveyed spiritual meaning; and colors as defined in the Old Testament into the New Testament to us-ward, in these last times, symbolized spiritual manifestations. These symbols or typifiers clarify a language for they are a part of the language, especially, if the people whose language that is examined is centered in theological beliefs which centers: their social programming; their economics; their legal or judicial application; their health of themselves to their land, their people, and their environment; their resource consideration in a seasonal to a long-term approach of use and guardianship; their laying of foundations of all things rooted in one of pureness and a common-consented order; and much more. And all these things are considered one and are not divided, i.e., the gentile separation of church and state, or no prayers in schools. None thing in Christ is divided from the one or the other, or taken from another,

and none thing is vastly exploited for the want of gain and control as the world thinketh. In other words, all things in heaven and on the earth testifies of Christ, and they are both one in God.

Notwithstanding, what we have in the scriptures to teach us the things of God, it behooves those who seek truth and light and for those who diligently seek the things of God to comprehend by the power of the spirit the words of God, to know that study and learning must be administered in accord with the Holy Ghost. For example, in the King James Version of the New Testament, the word “atonement” only appears once in the writings of Paul: **“We are reconcile to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ...And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement.”** (Romans 8:10-11) In the New King James Version, the word atonement is replaced by the word “reconciliation”. In the Book of Mormon the word atonement (both form and tense) appears thirty-nine (39) times. The Levitical High Priest Alma states the following: **“And now, the plan of mercy could not be brought about except an atonement should be made, therefore, God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demand of justice, that God might be a perfect, just God, and a merciful God also.”** (Alma 42:15) Moreover, in the Doctrine and Covenants variations of the word atonement appears five (5) times, while in the Pearl of Great Price the word appears only two (2) times. I shall say that in the Old Testament, because of the laws of Moses, the word atonement appears many times, and to that end, Alma makes reference in the Book of Mormon as such. According to the New World Dictionary the word reconciliation is the use of two words “re” and “conciliation”. Conciliate means to bring together, win over, to soothe the anger of, to make friendly while the word atonement means to be at one or to make amends or reparation for a wrongdoing and by this reparation one is reconciled by being brought into agreement or being one with. Now therefore, the atonement of Christ is given to those who have fully and understandably repented of all their sins, and such repentance is sealed by the holy spirit of promise, to wit, such a repentance cannot be obtained in ignorance or in rebellion against the laws of God. And, one cannot repent, except he learns the very points of the doctrine of Christ by obedience thereto, one is sanctified and perfected by the same, and all such actions are sealed upon that man in mortality, therefore, he becomes one with the Savior and with the Father, having that sealing power placed upon his head. Thus, reconciliation is the beginning of having the Savior atone for the sins of man, and without the sealing power of the Holy Ghost, there is no remission of sins for all things in this life cometh of the Holy Ghost to bring that man back into the presence of God.

While many people may not know or understand the above discussion made on the word atonement and look not to the scriptures to find the truth, Nephi of old did offer an explanation to our time, knowing by the power of the Holy Ghost what should befall the words he had written and the words of other holy men of God, which words by revelation and prophecy was given unto them by the power of the Holy Ghost to us-ward. Nephi gave unto us a spiritual witness of the Bible that it should **“...contain the fulness of the gospel of the Lord (when it proceedeth forth from the mouth of a Jew) of whom the twelve apostles bear record [and that] after [these words should] go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of that great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and precious; and also many covenants of the Lord have they taken away. And all this have they done that they might pervert the ways of the Lord, that they might blind the eyes and harden the hearts of the children of men. Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God. And after these plain and precious things are taken away it goeth forth unto all the nations of the Gentiles;**

and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou has seen with the Gentiles which have gone forth out of captivity, thou seesth – because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God – because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.” (1 Nephi 13:24-33)

I shall by the power of the Holy Ghost which is in me, challenge you to study further the words of the Lamb that he shall by the power of the Holy Ghost reveal unto you to whom it is that he has referenced, to be his Zion, and then ye shall begin to comprehend his true points of his doctrine. Wherefore, I shall say unto all those who shall read what is written that this Zion is his covenant people, and these are they whom he hath brought to this land that the gospel of Christ might be cultivated in fulness upon the face of this land of promise. Then ye shall know of the truth and know whereof the things that ye must come to understand and do. Nephi further expounds what he has written saying: *“And it came to pass that they angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel -- and this remnant of whom I speak is the seed of thy father – wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb -- I will be merciful unto the Gentiles in that day, inasmuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.”* (1 Nephi 13: 35-42) Jacob, the brother to Nephi, wrote and defined the great and abominable church with these words: *“Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.”* (2 Nephi 10:16)

Today, the dominate world language that controls trade and the economic transactions is the English language, that also includes religions of the gentile world; and that same dominate control in the year 1,600 came by way of religion; thus, the Roman Catholic version of the Bible called Douay Version was a translation of an English version into a Latin text for the Roman Catholic church; and sometime shortly thereafter, King James I of England had another translation completed, this is the revised translation of the English version called the King James Version. To that end many plain and precious parts of the biblical writings were excluded by man. Or in other words, translation destroys originality and much is replaced by the precepts of men. Wherefore, if you want to understand the Bible, then one must understand the Book of Mormon in its entirety, and then the other books, i.e., Doctrine and Covenants, the Pearl of Great Price, the Book of Abraham, and the Joseph Smith translation of the Bible can be understood. It also behooves a man desiring to understand the gospel of Christ to learn languages and to read other books of religion that provides an understanding and sheds light on the truth contained.

In the writings of Moses concerning our father Adam, the Lord revealed to Adam that all things testify of him; given that information most people consider this statement to mean what is contained in the translated versions of the scriptures as compared to what is contained in the scriptures written by the ancient fathers because of the symbolism in the language as a form of typifying of truth as it pertains to the gospel or of Christ. And the Lord told Adam: *“And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens*

above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath; all things bear record of me.”

In this manner of understanding scripture, much of the meaning is lost and not understood in the highest degree of conveyance in comprehending the words of God given unto man. It is for that reason that among the gentile people, there are many different gentile churches in this day teaching from the same Bible the word of God differently, and the Bible has been translated so many times that there are many books bearing the same titled Bible with different parts; and even in the Mormon Church (church), the divergent doctrines of: *Who is a gentile and who is Israel?; Who is Israel as compared to the house of Israel; To search the mysteries or not to search the mysteries?; Who is literal seed and what rights pertain thereto to the seed, or what is promised of God to the fathers' seed?; How does a gentile become a seed of Abraham, knowing they are not the literal seed of Abraham?; Who is the natural olive branch and who is the wild branch spoken of by Isaiah, Paul, and Nephi?; What is the doctrinal purpose of being graft into the natural olive tree being a wild olive tree or being pruned and burned?; Is there a custodial responsibility of the wild olive tree to the natural olive tree, why?; What does Isaiah and Nephi mean that the gentiles must be numbered?; Who are the sons of God, the sons of men, and the sons of perditions and who are they presently on the earth?; What works were done by the spirit children of God to categorically place them into the groups they are in found today in the earth based on the scriptures?; If this categorization is true, then under the sons of Noah how are they identified in the earth?; Nephi refers to “the people or my people”, to whom is he referencing?; Who is identified by Nephi that shall take the Book of Mormon (the gold records that Mormon compiled) to his children and much more?; What is the gentile responsibility of nursing fathers and mothers referenced to?; Will there be a temple constructed in the New Jerusalem by the gentiles?; Who shall build this city of the New Jerusalem of the sons of Noah?; Who are to officiate in the temple mentioned by Micah and Malachi?; Where will that temple be built?; Who will build up the holy city, even the New Jerusalem, and who will assist?; What does Alma mean by a preparatory redemption in the pre-mortal life by the sons of God, to whom does he reference?; Who are the children of the first covenant?; To whom did Christ come to the land of promise first, and why?; What is the Abrahamic covenant in the eyes of the Lord Jesus Christ?; In the literal seed, pure lineal descendants of Abraham, how is the holy priesthood handed down?; Will the gentile deny the gospel?; Are the gentiles and Israel, the house of Israel, or the Jews, one and the same? What is the dispensation of the gentile period called?; What is the times of the gentile, does it “come in” and when is it “fulfilled”?; Does Jesus Christ speak or appear unto the gentiles?; What is a seer?; Do the gentiles have the Urim and Thummin?; Where did the Lord Jesus Christ say that he does not speak or manifest himself unto the gentiles?; How does a literal seed receive the Holy Ghost?; and; various other doctrines throughout the church even on the **doctrinal issue of the “remnant”**.*

Bearing those thoughts in mind based on the knowledge given hereinabove that many prophets have been told: ***“And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.”*** And John

said: ***“And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the spirit of truth, which came and dwelt in the flesh, and dwelt among us. And I, John, saw that he received not of the fulness at the first, but continued from grace to grace, until he received a fulness.”*** How can one learn knowledge and wisdom, if one reads the scriptures in verses weekly or not at all? The average member of the church has not read all the scriptures in its entirety in their life. Then how can one go from grace to grace or truly come to know and understand the true points of the doctrine of Christ?

Nephi said: ***“Now I, Nephi, do speak somewhat concerning the words I have written, which have been spoken by the mouth of Isaiah. For behold, Isaiah spake many things which were hard for many of my people to understand; for they know not concerning the prophesying among the Jews. For I, Nephi, have not taught them many things concerning the manner of the Jews; for their works were of darkness, and their doings were doings of abominations. Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know that they may know the judgments of God that they come upon all nations, according to the word which he hath spoken. Wherefore, O my people, which are of the house of Israel, and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophecy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father; for behold, my soul delighteth in plainness unto my people that they may learn. Yea, my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews. But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them. But behold, I proceed with mine own prophecy, according to my plainness; in the which no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.”*** (2 Nephi 25: 1-7; 8-30)

Then, by the spirit of God, I shall endeavor to unfold a mystery unto you who seek to understand the things of God, as it pertains to righteous men of God who seek to know the mysteries or as the Nephites did say “things” or “truths” or “hidden things or hidden mysteries” as “hidden truths” for in Navajo, it is the same, i.e., “t’aa’aniinii” (truth or light) is synonymous with “t’aa’doolee’e” (things or existence). In this manner words from ancient times having the same roots in meaning in language have been handed down despite efforts to replace all such words by dominate Gentile society upon the Navajos. Wherefore, in the translation by the Urim and Thummin (or interpreters so called by the Jaredites), Joseph Smith translation of the Golden Plates into the Book of Mormon, “things” literally came through as “things” while in Hebrew or

also in Navajo the meaning of things means “truth(s)”. If a person does not understand words from a linguistic capacity, they will never comprehend scripture written by them of old unless it is revealed unto them by the power of the Holy Ghost.

Now therefore, I will unfold mysteries unto you that will enable you to comprehend the scriptures in a manner as never before. Indeed, as I unfold these things unto you, then it behooves you to search further into greater study to obtain more knowledge of things as they are revealed in the scriptures, bearing in mind that all things of truth cometh of the Holy Ghost unto a righteous man that God might bring about his work in the earth. Therefore, neither is man capable of making them known, for they are only to be seen and understood by the power of the holy spirit, which spirit God bestows on those who love him and are perfected by his words thereby, and by sanctification of what is received, they are purified thereby before him in all things pertaining to salvation; thus, he to whom he grants this privilege of seeing and knowing for themselves is because of obedience to eternal and celestial laws of heaven. Accordingly through the power and manifestation of the spirit, by angels, or by the Lord himself, while men are in the flesh, they may be able to bear the Lord’s presence herein made in this world of mortality. And such action of compliance is based on total obedience with what has been revealed, i.e., not as some people believe that the totality of the gospel is baptism and there is nothing else, that these people are misled by the precepts of men.

NUMBERS AS A LANGUAGE TO SUPPORT WORDS

In any language on the earth, numbers are symbols for that form of writing rather than a means to determine amounts. While in Navajo a number represents a theological idea that creates or carries additional meanings to speech; while most things spoken in a language, more particularly the English language, is surface, the Navajo, the Reformed Egyptian, and Hebrew created an additional language structure based on **colors, parts of the human body, directions of the earth – the land of the first inheritance, parts of clothing worn, the names of people – prophets, animals their type and body parts**, and these are centered on theology that the people are reminded in all things of who their God is and what is expected of them. These things also testified of God.

Moreover, beyond the mathematical value centered mainly on the Gentile economics, numbers in accord with God’s knowledge given to his people represents complex theological concepts and ideas with plainness and precious conciseness of speech. For example, Moses used numbers as symbols in all his speech to the children of Israel, and to us-ward in these times; yea, I will tell you that such use of numbers have a colloquial value as well as a dialogue of speech or conversation(s) commencing with the time of the First Father Adam to us-ward. Thus, in accord with what is conveyed by revelation in all the times of man, from God to righteous men of God, numbers in a symbolic manner, received a systematic treatment of understanding that God might convey the full meaning of his gospel unto righteous men of God. Accordingly, the Kabalistic, Talmudic, and Midrashic times, numbers as a symbolic part of the Jewish writings in literature and theological writings became a prominent feature. Thus, there came about a period in the

Kabalistic time that scribes paid particular attention to overall symbols including numbers which became the Kabalic Mysticism.

Nephi in his writings to his lineal children, in our times, admonishes us to pay attention to the *“familiar spirit”*: ***“For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.”*** (2 Nephi 26: 16 and Isaiah 29:4) (And this “him” is the One Mighty and Strong who shall convince them of what is contained in the gospel of Christ.) The Jewish Kabala is the interpretation of the scriptures beyond the understanding of ordinary man, but delves into the mysteries of what is written or that which hath a familiar spirit, such understanding reverts back to the pre-mortal life and what we were taught and what we learned then. Nephi, to his descendants, desires that they read what he has written to them with all the writings of the fathers that his literal descendants might by the spirit know of the things he has written. For example, the Navajo fathers, most of whom have passed by way of the earth, have provided signs and wonders of this new beginning regarding the Dine’ or the people. When I was about five years old, I was on my way to the federal boarding school when my parents took me to visit with my grandfather; around that time, he was about 101 years of age. He gave me a blessing and commenced to tell me of signs to acknowledge sometime in my life. He said: “in your days, you will see the ‘hair bundle’ – Tsigeel (the way the hair is worn upwards among the male) would disappear and it will be no longer among the people.” He said: “the Bilagaana – Gentiles/Mexicans would live among the people and clans would be named after them.” He also said: “do not lose your Navajo language for among the children the language would almost disappear in its entirety.” He said: “when the federal government wanted to subdue the Navajo, they killed all natural game through a poisoning program, but that in a day acceptable the animal would return on their own to the land of the people, and during this time, you will hear of a female sheep giving birth to three to four lambs at a time.” Then he said: “you will hear of a woman giving birth and she shall have a man child, but he will be old.” He also said: “you will hear that a mule will have a colt and many people among the gentiles shall go to see the event.” And then he said: “you will know that everything has become new when you shall see the light come forth out of the East and that light shall destroy all things.” Now this is a *familiar spirit*, and if a man knows of these things and he knows of the writings of Nephi and other prophets, the Holy Ghost shall lead that man to the truth. A *familiar spirit* is also contained in the language of a people whose lives are centered theologically wherein all things pertain to God. Wherefore, Nephi did testify saying: ***“After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raise forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.”*** (2 Nephi 26:15) Notwithstanding, the information historically that is available to a searcher of truth, many there be that shall not understand the writings of Nephi on the subject unless one is desirous to search out the mysteries

from the eyes of the remnant people, or the Navajo people, and all other Native tribes upon the land of promise. For indeed, my people have dwindled in unbelief having separated themselves from the pure gospel of Christ for over 1,617 years since the completion of the golden plates; and all Native tribes numbering approximately at the coming time of St. Brendon, they numbered nearly 10,000,000 people with over 1,000 different tribes; and now they number approximately 1,500,000; and the Gentiles did camp round about them from the upper Northwest into the coastal California into the Southwest, the upper Mid-West into the Mid-South, and into the Eastern Coastline, until many are not; the Gentiles did raise fort against the people, even this community where I live is called Fort Defiance; and the Navajos walked the "long walk" to Bosque Redondo prison encampment; and many children and old people were shot along the way that they are naught and that they are low in the dust of mother earth. But because of the Lord, and the prayers of the righteous and the prayers of the faithful shall my people receive again that which they have lost because of disobedience, it is for this intent, I write the things I do unto the convincing of man that a righteous man might perceive the light and truth, and that he might exercise faith in the truth and seek to establish his righteousness, which righteousness, cannot be established without understanding the spiritual welfare of this long dispersed people of the Lord. The unwillingness and disbelief of man causes him to doubt and to look unto things perverted; and being unrighteous, he thinks not in those things and wherein truth is, therefore he sees not the light nor does he comprehend the Christ for darkness comprehended not the light, and thus truth remains hidden to that man. Man has learned by the power of the devil to believe in what he sees, what he hears, what he feels, and what he smells and what he can touch physically; and this sense of spiritual disbelief is augmented by the precepts of men all around him. Nevertheless, God commands man to believe in him having faith in things not seen that gives unto man sufficient knowledge and gives unto him the power of the Holy Ghost that if man has a willingness to receive spiritual knowledge and the blessings that cometh from God, God is willing to bestow such knowledge and blessings on a righteous man of God.

I will bear a witness that the things my grandfather bore witness of to me, have all been fulfilled in my lifetime excepting the new beginning and the light from the East, as well as the prophecy of Isaiah and Nephi. And if you say they are not true, it is because of your lack of study to search to know and to understand, and the many distractions of this world do blind and bind you down into a hidden darkness from whence no light can penetrate your being.

In ancient times, numbers had an assigned symbolic meaning traditionally and culturally, embedded in the language itself. Accordingly, when the ancient one heard the number "7" they were reminded of fulness and completion, i.e., completion of the creation of the earth, the number of times certain fasts and ceremonies were held, and so forth. A number could also emphasis a higher number by multiplication, such as 144,000 elders from the 12 tribes of Israel mentioned in the Book of Revelations defining completion and perfection of those who shall be sanctified and perfected by Christ's gospel. I will say that the number 12 represents a fulness of the higher priesthood hence 12 is multiplied by 1,000 (12,000), which represents multitude and magnitude, or that 144,000 is a fullness of the higher priesthood in multitude or magnitude that should come in the fulness of times as redeemed elders of Israel who have had their calling and

election made sure. In addition, the fulness of the higher priesthood is represented by the 12 tribes of Israel and accordingly as is recorded in Genesis the blessings given by Jacob to each son. To that end, it is Abraham who is given the promise that these are ministering preachers of the gospel and in whom the power of the priesthood is made manifested unto the blessings of the priesthood, and that through them in the last days shall the blessings of the gospel come unto the gentiles that repent and are numbered with Israel. Therefore, this number of 144,000 describes the expanded powers of the priesthood in God's work and strengthens the overall magnitude of the priesthood body that should come in the millennial day to set in motion that period, which is the seventh millennial time of God's time to complete and perfect all his works, i.e., God rested on the seventh day of his creation and all things were completed and perfected.

I shall below endeavor to shed light on some of the numbers I believe to be imperative to comprehend theology with numbers for your learning and understanding as you read holy writ, moreover, I will leave some for your personal studying unto greater understanding. What I will not convey to you is what is called "gematria" that means a reckoning by numbers, or in most ancient societies, the Mesopotamian regions, letters of an alphabet had a numerical values attached thereto, thus letters and numbers were interchangeable.

The Number One

The number "1" is the most common number among all peoples and languages, but is more important to comprehend the number "1" as it pertains to scripture to obtain the full meaning of a given passage of God's words. The number "1" represents unity or oneness, a number indivisible from other numbers, therefore it represents the Godhead, the church of Christ, a group of people having a commonality like Zion and the oneness in God. And the Savior prayed unto the Father and said: ***"And now my Father, I pray unto thee for them, and also for all those who shall believe on their words that they may believe in me, that I may be in them as thou Father, art in me, that we may be one."*** (3 Nephi 19: 23) In this manner righteous men of God are purified in God, especially they who are chosen of God because of their righteousness. Therefore, a numerologist would say that the number "1" is independent of all other numbers, but is the source of all other numbers, accordingly, it is the same when speaking of God, or the Godhead. In the Genesis it says: ***"In the beginning God created the heavens and earth."*** I want to take a look at the word God from a Hebrew standpoint and one that even Joseph Smith might have found intriguing given the translation of the Bible. Moreover, the translation of the Bible resulted in the understanding of the Hebrew language. In the Hebrew Bible, two words are made use of in the Old Testament: **yacheed** which literally means "only one" while **echad** means "one of others." The thought then is that God, God the Father, God the Lord, or God the Spirit, are "one" with those with whom he serves in the Godhead; and in this godly capacity, they are perfectly united in bringing about the immortality and eternal life of man; they are not "alone", but "one". It is based on this thought that Joseph Smith when doing a re-translation of Genesis 1:1, he wrote: ***"in the beginning the Gods created the heavens and earth."***, moreover, in Alma 13, Alma's discourse includes a preparatory redemption for those who should come through the covenant lineage or the chosen seed, lineal descendants of Shem through Abraham, in that they

assisted in the formation or the creation of this earth with God. For in accord with the doctrine of Christ, one could not be considered like unto or assist without a preparatory redemption. Then this subject of yacheed and echad begins to take on more meaning as it pertains to the scriptures in the oneness of the Godhead and mortal man achieving a preparatory-exaltation in the first estate and completion of an exaltation into the second estate, and the Lord says if ye are not one ye are not mine for the Father and I are one. (And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the **Gods**, [emphasis added] organized and formed the heavens and the earth. Moses 4: 1-31) The Apostle Paul states that members of the church are of one body and the Lord Jesus Christ called his people Zion, like unto the people of Enoch, because they were of one heart and one mind. Therefore, in the celestial law of God, Adam and Eve were commanded: ***“therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”*** Wherefore, being one, is to become one in God to bring about the exaltation of mankind. Then as you read the scriptures, understand that which is written that you might have a full understanding of them who wrote, i.e., that in order to fulfill the commandment of God to fulfill the promise that God should scatter the house of Israel throughout the earth, the children of Lehi were led to the land of promise ***“with one accord”***. And when disobedience set in on the journey, they did not travel in a straight course. Thus, if man in mortality is not one with God he does not travel a straight course to spiritual unity -- to the land of promise or to the celestial world. (Alma 37: 38-47) Then the dream of Lehi becomes a reality in that certain of his family and others did press forward holding onto the iron rod along the strait and narrow path.

The Number Two

The number “2” has a dualistic application in meaning depending on usage in the scriptures. The first symbolic application is that of: opposition, separation, or good versus evil. The second application is that of being a witness after the order after the Son of God to uphold and sustain an ordinal charge. (Alma 13) Therefore, in Hebrews Paul tell us that there are two covenants or laws, i.e., the Law of Moses and the Law that Christ brings in the Meridian of time, (representing the Old Testament and the New Testament). Wherefore, the keeping of the two testaments will stand as a witness of the righteousness and worthiness of all the children of God. In this concept of the gospel, the number “2” represents the fulness of the testimony of Jesus Christ, which results in a judgment of good or evil in all people. Paul refers to the Law of Moses as decaying and faulty because there is a need for another complete sacrifice determined by a broken heart and a contrite spirit wherein earthly actions are tied to heavenly actions. Indeed, John tells us that the first creation is a fallen creation and will be replaced by a new heaven and a new earth. (Revelations 21 – 22) We learn from Paul to the Corinthians that this newness is similar to the “first” Adam, who is fallen, that has been replaced by the “second” Adam, who in Christ raises all humanity from the fall. In the Book of Mormon Nephi states: ***“...there are two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore whoso belongeth not to the church of the Lamb of God belongeth to the great church, which is the mother of abominations; and she is the whore of all the earth.”*** (1 Nephi 14:10) Wherefore, in the scriptures we read of similar allegories or parables demonstrating

division, i.e., light and darkness, the wheat and the tares, the sheep and the goats, the division between the Nephites and the Lamanites, the rich and the poor, and even the war in heaven and the division and opposition found then.

In the order of God, there is a necessity that such orders or ordinal actions taken is supported by a witness of two or three. In furtherance of this pattern, the Lord sent out the twelve by twos as well as the seventy in the early church.

The number “2” also represents life force or reproduction, the creative power of male and female in the plan of God in the earth and then into the celestial after life. Thus, in accord with what is written and conveyed in scripture one might begin to understand the meaning behind every passage of scripture unto a greater understanding of what is being conveyed.

The Number Three

In viewing what is contained in holy writ, the number “3” is the most common and symbolic number used in the scriptures; this symbolism is next to the number “7”. The number “3” conveys to us unity, as the unity of the Godhead, the Father, the Son and the Holy Ghost. The number “3” emphasizes the distinctness and the separate spiritual actions of the Godhead, i.e., a more sure word, a calling and election made sure, and a sealing—a holy spirit of promise to gift and to seal all holy actions of man on the earth, respectively. Thus the number “3” typifies and symbolizes God as though there is one God, they, the three are one in purpose and act under the holy order and under the holy priesthood of God.

For example, in the life of the Lord Jesus Christ, there were key and major events in his ministry: he raised three people from the dead as a witness of who he was; he took with him three apostles, representing the presidency or the Godhead, into the garden of Gethsemane with him; Christ prior to commencing his earthly ministry, he was tempted three times by Satan; the Lord was crucified on the third hour; in the place of his crucifixion there were three crosses; and darkness existed for three days and three nights (in Jerusalem and in the land of Bountiful); and that darkness lasted for a period of three hours; and after his body was taken down off the cross, he was in the tomb for three days. Wherefore, the number “3” bears witness and testifies that God the Father willed the events, the most sacred events in the life of his Only Begotten Son to bring about the resurrection and the atonement in perfection. In the land of promise it is written that the Lord spoke to the Nephites in the city of Bountiful three times when they recognized his voice and remembered what had been prophesied concerning this thing. Abraham, the patriarch, received three heavenly messengers as well as others in ancient times, including our father Adam with Eve. For the gentile times or periods, Peter was given a vision three times of the descending sheet that Peter would send the gospel unto the gentiles. Elijah poured water on his burnt offering three times as well as Jonah being in the belly of the fish for three days until he repented of what he had done. Furthermore, Elijah stretched his body on top of the child three times and raised the boy from the dead. In these examples and others in holy writ, it represents

that God is speaking or that through God's power men of God are able to perform miracles and acts of God.

Moreover, there are the three degrees of glory or kingdoms where under men shall be assigned upon conclusion of the judgment of God. Thus, Moses created a tabernacle with three sections representing the journey of man: the outer court (the Telestial Kingdom), the Holy Place (the Terrestrial Kingdom), and a Holy of Holies (the Celestial Kingdom). This reminded Israel of their journey to return unto the Father of spirits; the children of Israel were so hard hearted that they remained outside the tabernacle (gate), and the Levite priests were the only ones allowed into the tabernacle to serve God. In First Kings Chapter 7, it is written concerning the brazen sea, or laver, which held three-thousand baths and was compassed by a line of thirty cubits on which were three hundred knobs. In addition, three measures of meal formed the great meal offering. These numbers in the tabernacle of Moses for the children of Israel set forth the perfection of Christ's divine nature. Furthermore, in the progress of time for the house of Israel, the great feasts maintained by them consisted of three meals for which the Israelites would come to Jerusalem to fulfill. For the Navajos in the separation ceremony of olden times consisted of three days and three nights to achieve a completion in a Hooghan (Navajo female home) separated from the regular place of residence; while the house of Israel's days of separation consisted of a three day journey into the wilderness. In the offerings of Israel, the Levite priests offered three year old animals above all other ages representing perfection in unity. Consequently, in the temple ceremony in all ages of man the number "3" is frequently represented and symbolized God. While the omnipotence, omnipresence, and omniscience of God, the three traits of God, are made manifest in time by the past, present, and future that in God all things are present before him.

The Number Three and One-Half

In holy writ the number "3 and a 1/2" is made manifest for our understanding by the words "a time and times" and the "dividing of time" (Daniel 7:25, 12:7, or the number 1,260 (Revelation 12:6). Or in another words, the number "3 1/2" represents half of the number "7" that the time is **arrested** half way through its course of completion.

An example of the usage of this number is found in the Book of Revelation where John's prophesy of the two witnesses prophesying in the streets of Jerusalem for forty-two months or "3 and a 1/2" years (Revelation 11: 3-14). While the "1/2" number represents the stoppage or arrest of their ministry to the Jews because Satan will overcome them and they are destroyed in flesh in the course of their ministry. After their bodies shall then lay unburied in the streets for "3 and a 1/2" days, then they are resurrected, arresting or stopping the work of Satan. Which arresting of time typifies the meridian of time in the seven thousand years wherein Christ is born and is crucified and resurrects, and therein atones for the sins of mankind in all dispensations before, presently, and into the future, arresting Satan's hold on the soul of man (fall and death). In the Book of Daniel (Daniel 7: 21-25), he speaks of Satan treading down and breaking into pieces kingdoms of earth, speaking great words against the Most High and as a result wears out the

saints of God in the earthly battle of good and evil, and to a degree prevails against them. Satan thinks to change times and laws, breaking the decrees of God appointedly set and affixed. For it states that he appears to have power to do so **“until a time and times and the dividing of times”** or for “3 and a ½” years. Wherefore, Satan will appear to prevail in corruption and the falling away of man time after time with an immoral and iniquitous movement of power, but he will be insignificant, for God will marshal his army of saints and prevail against Lucifer, and great shall be his fall, and the Fall of Babylon his kingdom. (Doctrine and Covenants 88: 110-112)

The number “1” represents the wholeness of a number wherein under is a part of all numbers. Moreover, the number “1/3” (one-third) shows that the **bounds** have been set. (Doctrine and Covenants 88:34-39) Furthermore, the unaffected part of the remnant is represented by the number one-third. In Ezekial 5:1-5, and 12, and again in Zechariah 13: 8-9, the number is used towards a particular individual or event being spoken of, it suggests that the event or the individual has limited power of influence. Therefore, in the Book of Revelations, God shows forth his godly degree of mercy by limiting the power of his destructive wrath upon the earth. Thus, in Revelation (Revelation 8: 7-12) in the outpouring of destruction preceding the Second Coming, a “third-part” of the trees and green grass is burned up, a “third-part” of the creatures in the sea and boats of the sea are destroyed, a “third-part” of all water becoming bitter and undrinkable, and a “third-part” of the sun, moon, and stars darkened.

Thus, I speak to clarify many things pertaining to what is written in the scriptures for your understanding if you seek to know truth, which understanding would lead you closer to God in understanding his omnipotence. For example, in the Doctrine and Covenants 29: 36-38 it states that Satan drew away a third-part of the host of heaven with him (Revelation 12:4). To most members of the Church of Jesus Christ of Latter-day Saints, this passage of scripture is misinterpreted at best. There is a distinction between the number symbols “one-third” and a “third-part” meaning: the fraction “one-third” represents 33 1/3 percent of 100 percent, while the “third-part” implies or represents numerically an undetermined segment of the population of spiritual children of God. This symbolizes that Satan’s power over the spirit children of God/pre-mortal spirits was limited, and this implies that of Father’s children who followed Satan is unknown. This because of the unlimited influence of Satan allowed by God in the pre-mortal life over the spirit children, but the influence was sufficient.

The Number Four

The symbolic meaning of the number “4” is geographic completeness of perfection or totality of harmony. When the family of Lehi came into the land of promise, they were led into the land of promise by God, and they settled within the boundary of the four sacred mountains which God had given unto them for a land of their inheritance by covenant. Later when the Lehi goes by way of the earth, there is dissention with the remaining children and the family divided into two groups, the Nephites and the Lamanites. This division was a record struggle over birthright and that God favored one group over the other because of righteousness. Hence Nephi leads his

family southward to the land of their father's first inheritance, meaning the land of Adam's first inheritance, the land given to him of God upon expulsion from the Garden of Eden. Thus within the four sacred mountains of the Navajos, a covenant was given unto Lehi that this land would be his children's inheritance forever in the movement South. This promise to Lehi impacts and effects the whole earth or all of Israel and the repentant gentile in the last days. Or in other words, the number "4" here represents that an event or some eternal truth will affect the entire earth and all the inhabitation thereof, both on the earth and those who are not on the earth but are in the grave, and those who are in heaven. These who are the saints, those having their calling and elections made sure shall come in a cloud and other mortal saints shall rise up to meet them in the cloud to do a work for those who repent and the work shall be done in the land of the first inheritance. And Adam shall stand at the head of all the works of God in that day.

The number "4" is the number for creation. Thus, it represents and is symbolic of all that is created. According to the Book of Genesis, on the fourth day the material creation was finished and it was good (thus, on the fifth and sixth day was the furnishing and the peopling created, and the seventh day all was completed). According to what is written in the New Testament and parts of the Old, the number "4" represents: the four elements of the earth meaning: fire, air, water and earth; the four directions of the earth that represents certain things in and of itself that includes: North, South, East and West; and there are also four seasons to a given year: spring, summer, fall (autumn), and winter that likewise represent certain things in the words of God. In the land of Adam, the land of the first inheritance, there are four rivers or streams that fill the land with water; in addition, in the Garden of Eden, the river of Paradise mentioned is divided into four heads. The number "4" is symbolic of completeness which was identified as a material completeness in the creation. In the Book of Revelation it speaks of the four beasts of creation along with the twenty-four elders worshipping God in endless beatitude. Wherefore, the river that flows from Eden into four parts represents the issuance of God's influence or the effects thereof on the whole earth for out of Eden comes the blessing of the Tree of Life and the Tree of Knowledge that maketh man like unto God (Abraham 5:10, Genesis 2:10-14, and Moses 3:10). It is from this existence that our first parents found their agency to choose that which is righteous that man might be that man might have joy. Then it might be considered in viewing the meaning of the passage in Revelation 22: 1-2, wherein John saw a river flowing out from under the throne of God in heavenly Jerusalem into four parts that it is the spiritual revelation(s) that comes from Eden, or that Eden represents the temple of God with the blessings of heaven going in to all the world. (John 7:37-39) For in the last days, the days of Israel or in the last dispensation of God, the New Jerusalem shall be built in the land of Adam-Ondi-Ahman or where the Garden of Eden was placed by God for man; and the Lord Jesus Christ and God the Father shall be the temple thereof, because they will be in the midst of the covenant saints (there will be no need for a temple because they are the temple thereof [Revelations 21: 22-23]).

Isaiah the prophet and Nephi both spoke of the restoration of Israel in the last days by "one" to be raised up of God to gather the dispersed of Israel and the house of Judah from the four corners of the earth (Doctrine and Covenants 45:9 and 115: 4-5, and Isaiah 11:12). Zechariah 2: 6 speaks of the house of Israel being scattered abroad as the four winds of heaven; the use of the

number “4” by Zechariah implies that they are spread or scattered throughout the earth, even scattered unto the land of promise (Lehi). When one speaks of the resurrection, Ezekiel speaks of the resurrection with the four winds representing that the resurrection will be through the entire earth. (Ezekiel 37:9) When Christ speaks, employing parables, he uses four different types of soil representing the types and conditions of people to cultivate the word of God, which representation is symbolic of all the kindred, tongues and peoples of the earth’s receptiveness to the gospel of Christ. (Matthew 13)

The Number Five

The number “5” represents two things: God’s grace and man in his fallen state. In the time of Moses, the tabernacle had the number “5” represented throughout or that God’s grace is being poured out upon the Israelites. Moses in the mount was told by JHWH: *“Who serve unto the example of heavenly things, as Moses was admonished by God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed thee in the mount.”* Moreover, five sacrifices were required (a heifer, a goat, a ram, a dove, and a pigeon). If Israel complied with faith and complete obedience, it was believed that in the typifying of the Savior, Israel according to Moses, would be the recipient of God’s grace. The portal temple or the tabernacle wherein these sacrifices were performed had the number “5” in all-pervading numbers, nearly every measurement was in multiples of five being a reminder and being a source from whence God’s grace is made manifest. In other times, the temple represented the source of God’s grace to mortal man as he completed various aspects of endowments and heavenly actions to remind him of the need to be in a place that was sin free, where the Lord dwells. (Revelations 21:27) For example, in Helaman 14:2, Samuel, the Lamanite, testified by prophesy that in a period of 5 years, the ultimate grace extended to mankind would be made manifest by God, in the birth of the Messiah Jesus Christ. Indeed, in the parable of the ten virgins, which is revealed in the Book of Matthew and in the Book of Mosiah, the five wise virgins who have oil in their lamps or who have the testimony of Christ, and they had righteousness in their hearts symbolized the grace of God, while the five unwise virgins represent fallen man, those who have no oil or those that have not acquired a testimony of Christ in the flesh and they are foolish in being led astray by the enticement of the devil, who is an enemy to God; thus, the five unwise virgins have not prepared themselves for the coming of Christ. Furthermore, in the building of the Nauvoo temple by Joseph Smith, above the door of the temple on the East door, he placed two hands clasping one another, one hand slightly higher than the other demonstrating a hand from heaven and a hand from the earth. This symbolizes the hand with 5 fingers in a clasping mode to exemplify the grace of God upon all those who enter the temple performing endowment work for the dead and the living; such actions have to be sealed by the holy spirit of promise as is written in the Doctrine and Covenants Section 78.

The Number Six

The number “6” in scripture means: deficit, imperfection, lacking, or the failure to attain completeness. Accordingly, the number “6” falls short of the number “7” because of

imperfection or a failure, for example, of man to fall short of Christ. Thus, in the Book of Genesis, Abraham's six intercession for the city of Sodom and its people, illustrates mortal man's intercession in prayer unto God, which intercession falls short of divine intercession of Christ. If one might recall Paul's admonition to the Ephesians regarding the putting on the armor of God consisting of six different parts: the girdle, the breastplate, the sandals, the shield, the helmet, and the sword. Thus Paul preached to protect those who accept the gospel of Christ against the evil that can take eternal life away from them. The time maintained by mortal man is marked by the number six that equals the numbers: twenty-four (6×4) hours, twelve (2×6) hours in the day to twelve (2×6) hours in the night, sixty minutes in one hour, sixty seconds in one minute, and twelve (2×6) months in a year; which time is symbolic of the imperfection of time; because there is a leap year every fourth year. In Third Nephi 7:8, the Nephite people turned from the righteousness of the gospel principles within a six year time; Goliath was the manifestation of evil to the children of Israel, he having a stature of six cubits-six inches, he is described wearing six pieces of armor, and carrying a spear head weighing six-hundred shekels of iron. The description of Goliath symbolizes the height of evil or height of opposition to God's righteousness. Now, in view of this story regarding Goliath, one cannot complete the story as contained in holy writ unless a further examination is made of David. David chose five stones for his sling to fight Goliath; wherein David's approach to battle Goliath was with the grace of God, then one must bear in mind that David slew Goliath with one stone symbolizing the intervention of God in the ordeal.

In the ministry of the Lord Jesus Christ, in the Book of John, John describes the Savior's turning water into wine at a wedding at Cana (the place of Christ's first two miracles, John 2:1 and 4:46). Herein the Savior comes to a wedding, i.e., the Bridegroom cometh to meet the bride. For most people, it is nothing but a miracle since there was no wine brought or available as was custom at the time. For the "LDS church" members, this is the essence to them of the story because they lack for understanding what is involved in the story. Key and central to the story recorded by John are the six stone jars, the jars held water that was used for ceremonial washings under the laws of Moses. The two laws, one conflicting with the other, the law of Moses and the law of Christ that Christ brings, is represented in the difference between the old wine and the new wine, the new wine symbolizing the fulness of the gospel that Christ brings. Thus, one can understand the application of the story if one truly knows of the gospel laws and the true points of the doctrine of Christ, meaning that the six stone jars represent the imperfection of the laws of Moses and the changing of the water into wine represents the perfection of Christ in bringing a newness to the law of the gospel; the wine represents eternal salvation or the use of wine in the-a-then time to be introduced in the sacrament for the blood of Christ. Thus, Christ turns the Judaic water into wine in place of the waters of Judaism which in and of itself does not bring a remission, but only by his blood. The marriage is representative of the marriage of the Bridegroom and the Bride that all things shall change that the imperfection found in the 6th millennia time might bring forth the 7th millennial time of perfection or completion of his gospel unto righteous mortal and immortal man. Furthermore, putting new wine in old bottles lest it burst the bottle or old wine in new bottles lest it ruin the vintage represents that even the church becomes new lest the precepts of men ruin the church. Even that this church referenced is the

Church of the Firstborn coming down out of heaven. *“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”* *“For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their hearts; and I will be to them a God, and they shall be to me a people. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”*

The Number Seven

The number “7” is used more frequently than all other numbers in the scriptures, both the Old Testament and the New Testament including the Book of Mormon, to set forth the theology of God. The use of the number “7” among the Semitic people, of which people the house of Israel is a direct lineal descendant, illustrates their relationship to God. Indeed, Native American tribes do likewise in that the number “7” is not just theological but also cultural.

The number “7” symbolizes: fulness, completion, totality, Eternity, entirety, and the spiritual perfection of God in all his works. Wherefore, the number “7” also carries greater emphasizes of the same when in multiples of the number “7”. In the Hebrew language the word seven is **“shevah”** which is the root of the word **“savah”** - to be full or to be satisfied. Thus, in the Book of Genesis it states that on the seventh day of creation, God rested from the work of creation, or that God was fully satisfied with his work of creation because it was complete, perfect and because of it, he was satisfied. Therefore, God’s work is spiritually complete or satisfying to him.

Indeed, it behooveth all people who have a desire to learn truth that one must take into considerable thought and learning-the learning of language(s). In Hebrew the word **“shevah”** is identical to the Hebrew verb **“shevah”** that means **“to take an oath”**. Thus, the word **“shevah”** for seven is connected to the verb **“shevah”** for covenant making, and covenants made between Noah and God; the covenant and promise made to Abraham, and the covenant made with Lehi and his family. These covenants and promises all pertain to the seventh millennial time to bring together all the acts of God that all things might be completed and perfected into the eternities or the immortality of righteous man. In the Book of Hebrews it says: *“And others had a trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in the deserts, and in the mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made*

perfect.” It is for this intent that God made promises and covenants with our forefathers because of their righteousness in him, and in a prayer of faith, they have looked forth to the coming of the Savior, and then they looked forward to the seed of Lehi to come forth again in restoration to do a work, and for that intent is the 7th millennial day or the final 1,000 years instituted from before the foundation of this world. What say ye at the knowledge of God that all things move in their times and seasons, and man has been given much in holy writ to understand what is to come to pass if ye only but read, ponder, and ask the Eternal Father if what ye have read is not true?

There are many examples and use of the number “7” in the scripture, and I am not going to go through all those scriptures to support this writing, but I will employ one example that appears most applicable for the understanding of those who seek to understand God’s writings to man. In the Book of Jude it is written that Enoch is said to be “...*the seventh from Adam...*” (Jude 1; 14) Enoch brought a perfect people in the likeness of God into the heavenly abode of God that they who were one and thereby they being perfected in God. In the Kabbalah Jewish scholars consider that the number for Enoch is eighty-four (7 X 12) which number represents Enoch’s perfection (number “7”) and perfect priesthood (number “12”). This might appear to be coincidental to what is found in the scriptures, but there are many other examples of the same employing other numbers to acts or occurrences in the scriptures.

In the Book of Exodus 12: 15-19, God commanded Israel to remove all leaven from their homes for a period of seven months since leaven was a symbol for sin and corruption. Thus the removal of leaven represent the removal of complete sin and corruption from all Israel and from the lives of each Israelite. The Passover was the means whereby or it represented the atonement that would remove all sin from the house of Israel. Furthermore, in the tabernacle that Moses built, a number of things reminded the House of Israel the significance of their relationship with God. (Revelation 1:12) The seven branches of the candle place between the Holy Place (terrestrial kingdom) and the Holy of Holies (celestial kingdom) was the only source of light between the two windowless chambers and it was the only way to pass from the Outer Place to the Holy of Holies (the only path between the terrestrial kingdom to the celestial kingdom). Exodus 25: 31-32 The light serves to symbolize the Holy Ghost within the seven millennial period, or seven days of the week, seven months, or every seven years when certain acts and rituals are performed as a reminder of the Israelites’ relationship to God; that the Holy Ghost lights the way or giveth knowledge. To understand more the necessity to understand the number “7” in the Mosaic times, read in the Book of Leviticus 14 the sprinkling of water for lepers seven times then they are cleansed. Furthermore, on the Day of Atonement the blood of animals was sprinkled on the Mercy-seat eastwardly seven times, signifying that the atonement for their sins are accomplished by one who is to come from the East (Peter 1:2). In Isaiah 4 it is written: “...*and in that day, seven women shall take the hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach.*” This symbolizes or typifies that Christ will take unto himself seven churches by covenant, representing the oneness and the perfection of many churches under the Church of the Firstborn; and furthermore, it represents, based on the information contained by reading the previous chapter prior to four, it is speaking of the millennial day wherein saints are crowned

with glory. (Isaiah was not written by chapters or verses, but it was one continuous write in its time) [Revelations 1: 11-20])

On another point of view, the human gestation period is two-hundred eighty days (7 X 40) or the number "7" represents complete and full, and the number "40" represents mourning and trial, or the forty years in the wilderness for the children of Israel before they are reborn, or the forty days of fasting for Christ in the wilderness before he is reborn to take on the ministry for which he came into the world or that Moses was forty years of age when he undertook a rebirth to become the prophet for the children of Israel.

The Number Eight

The number "8" symbolizes: a new beginning, rebirth, the resurrection, and baptism. Because of the number "8" is a symbol for the resurrection, it is the number of Christ, the Lord God Almighty, the Son of God. In Romans 6:3-5, Paul speaks saying: "*know ye not that so many of us were baptized unto Jesus Christ into his death? Therefore, we are buried by baptism unto death; like as Christ was raised up from the dead by the glory of the Father, even so we all should walk in the newness of life. For if we had been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*" What does Paul mean by these words, but that Christ rose on the first day of the week that that day was of necessity the eighth day. Accordingly with what is written in the scriptures, all children born into the covenant of Israel were baptized on the eighth year of their birth, if correctly taught of the parents. The number "8" is a symbol of: baptism, the resurrection, Christ, and the number "8", in accord with the gospel, connectedly joins heaven and earth. As the scriptures have said: there is a law(s) irrevocably decreed from before the foundation of this world, or that heaven and earth are inseparably connected, i.e., baptism, the resurrection, new beginnings, and the Christ. Further thought is that the earth cannot complete its celestial progress unless heaven come down unto her, i.e., the church of the Firstborn to the earthly saints, that Christ come from heaven to the earth, and then, from the earth back to heaven, that the baptism for the living and for the dead are connected, and much more.

In accord with that thought, only eight persons of the family of Noah survived the flood. In 1 Peter 3:20-21, and the Doctrine and Covenants 1:27, herein it is figuratively spoken that even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ we are saved unto eternal life if we but keep all his commandments. Thus, Noah started anew with his family, the human race with a new beginning commenced a newness of life. Then in the time of Moses, circumcision was to be completed on the eighth day after birth of all male children under the laws of Moses. This was the age of accountability. (Genesis 17:23-27) For the purpose of understanding the Levitical order and the calling of priesthood therein, the sons of Aaron were consecrated on the eighth day, after waiting at the door of the tabernacle of the congregation day and night for seven days. This then represented a complete rebirth or a newness of beginning, a

complete consecration as priests, therefore, the sons of Aaron were purified before God becoming sons of God, typifying Christ to come.

I will provide another example. To some who do not know the manner or the workings of the spirit, I will tell you that the risen Christ was seen of five-hundred twelve persons (the number of Christ is the cube of 8 or $8 \times 8 \times 8$) as recorded in holy writ. Moreover, in the Book of Acts 1: 15 is recorded the number of disciples gathered in the upper room was one-hundred twenty (8×15). One might consider also that the ending or completion with perfection of this earthly world that becomes new with a new heaven is the seventh millennial time, while God's new kingdom of glory is the eighth age or finality of its paradisiacal glory or the crowning of a full celestial glory. If one could comprehend theological perfection, as intended by the doctrines of Christ heretofore written in holy writ, then one should conclusively comprehend that each of the following signifies becoming God's covenanted people (person) and the entry by the gate (Christ) into God's kingdom: a true and faithful circumcision for the Mosaic time, the eighth day; baptism by water and the receipt of the Holy Ghost – sealing by the holy spirit of promise followed by a remission of sins allows entry into the gate, the eighth year; the resurrection of Christ, the eighth day allows the gate to be established by Christ; and the beginning of God's kingdom in the eighth age with a crowning by Christ saying: "It is done!", and that he has subdued all evil under foot. Wherefore, if one can comprehend the spiritual significance above, then one can comprehend the importance of Lehi and his family spending eight years in the wilderness before embarking into the sea in a ship to the land of promise (1 Nephi 17:4) and the Jaredites crossing the many waters in eight boats; both families prepared records that the children of Israel might have wherewith to repent and to be baptized typifying the celestial gate or entry into the land of promise. (Ether 3:1) Indeed, the land of promise is the land of the first inheritance as well as the land of the New Jerusalem. (Mosiah 9:1 and Ether 13)

I will open another mystery for your understanding. If Satan had unlimited power and authority, the world would have ended in the sixth millennial period, because that is his number, the number "6". Because as I have expounded on the number "6", it symbolizes: deficit, imperfection, lacking, or failure to achieve completeness of godliness (celestial capacity), which celestial capacity is the number "8", or the number of Christ. Then if the seventh millennial time is to achieve that completion or perfection of all things thereon this earth and it is celestially glorified and crowned, then it becomes Christ's, the time thereafter when he says: "It is done!", is called the eighth age of the earth or the crowning of the earth's celestial glory. Thus, I will tell you that the number for Christ is 888 and the number for Satan is 666. Both numbers represent the magnitude of righteousness-perfection and the magnitude of unrighteous-imperfection, respectively. And in this world all things evil that imitates or exemplifies evil is an attribute of Satan that destroys man's capacity of perfection; the number "666" is not a man, it could be, but it is the order after Satan that destroys the both body and soul of man.

The Number Nine

The number “9” is sometimes used in holy writ, and when it is used it means: divine judgment, finality or completion thereof (the number “3” squared is the number “9”). Or in other words, the number of divine perfection is “3” or the number “9” is the finality in divine things. The three Godheads represents divine perfection in judgment and finality of divineness.

The Number Ten

The number “10” means “all of a part”. It is like the Ten Commandments that God gave to the children of Israel, the Ten Commandments represented a unit or number existent that is a part of a greater whole, meaning the laws of Christ yet to come. If you might recall that the Ten Commandments did not comprise all of God’s commandments that were to be given to the Israelites, but failure of the house of Israel brought forth the Ten Commandments. Therefore, what the Israelites received at the hand of Moses contained a complete unit of the laws of Moses, but not the whole of celestial laws.

For example, the law of consecration is a celestial law, while the law of tithing of ten percent is a preparatory law of consecration embedded in the Aaronic priesthood that is preparatory. Thus, a ten percent tithe is a complete unit of the greater whole of the law of consecration wherein all things belong unto the Lord. This full consecration is one that is given to those who achieve celestial capacity of both body and soul. For that reason Malachi said wherein have we robbed God?, in tithes and offerings; he did not say in ten percent tithes and three meals as a fast offering on Fast Sunday. Otherwise the earth shall utterly be wasted at his coming because what the Lord requires is a consecration of all things, i.e., self, family monies, property, service, and the like. And this consecration will be taught by and represented by the sons of Levi as they are God’s priests, offerings, and his holy priesthood.

Further analysis of the scriptures details the manner that God employed Moses in warning Pharaoh of plagues if he did not let the children of Israel go out of bondage in Egypt. Pharaoh refused Moses and God poured out ten plagues upon Egypt and her people that softened the heart of Pharaoh to let the children of Israel leave Egypt. God does not pour out the fulness of his wrath as he will in the Book of Revelation, rather the whole part of ten plagues only to accomplish the release of his people. (Exodus 7-10) In addition, the “lost ten tribes” of Israel is a whole part of the twelve tribes of Israel to be restored at another time to the fold of God. Thus, in Hebrew the word for ten is connectedly tied linguistically to the Arabic word for “kinsman” or “tribe” or that it means a “collection”. By and through language, wherein Hebrew and Arabic have a common ancestry, the number “10” symbolizes a part of a whole, i.e., the lost ten tribes of the twelve tribes of Israel. In our understanding of mathematics, the number “10” represents a complete cycle, series, or units, i.e., ten, twenty, thirty, and so on to one hundred, or thousands.

The Number Eleven

In our scriptures the number “11” appears only a few times, but in those times, it symbolizes: transgression, sin, conflict, disorder, imperfection, and possibly disintegration. In the story of Jacob the patriarch, he has twelve sons and the eleven sons conspire to get rid of the youngest one-son named Joseph. This causes for a time disorder, disintegration of rights and blessings, conflict among the sons remaining, and by placing Joseph in the well, transgression occurs, though Joseph himself understands it as a blessing to the children of Jacob later on in Genesis. Today, those who do not understand spiritualism from a prophetic standpoint, usually point the finger because they understand not the workings of God; Joseph spent time as a slave, then as a prisoner in prison, and then accused of “rape”, but God healed him and brought him out of the well of darkness into the light becoming a “savior” of his people. All godly men have been imprisoned, because prison is the tool of Satan, but Paul calls it our school master meaning men who are called by God; physical bondage is nothing compared to spiritual bondage.

The Number Twelve

The number “12” is a symbol for the holy high priesthood of God that includes the power of the priesthood and its authority and right of godly government. In the New Testament, Matthew 10: 1-4, Jesus called the twelve apostles and enliven in them the holy priesthood. Then after his resurrection he appeared unto the Nephites in the land of Bountiful and there again he call twelve disciples to minister to the people and gave unto them power and authority to preach the gospel and to baptize in his name. (3 Nephi 12:1) Both the twelve ministers chosen of the Lord represent power and authority of government in the Lord’s church upon the earth. Furthermore, there are many representation of this power and authority by the number “12” throughout the scriptures, i.e., the twelve tribes of Israel, the one-hundred and forty-four thousand (144,000) representation of the tribes of Israel from almost all tribes that will come with Christ in the Millennial Day having a multiplicity and magnitude of the power of priesthood; for the ordinance of baptism, for the living and for the dead, God has caused a baptismal font to be built resting on the back of twelve oxen facing the four cardinal directions of the earth (1 Kings 7:23-27); John, in the Book of Revelation 21: 12-14 and 21, is shown in vision of the celestial kingdom which is described throughout having the number “12” for foundations, gates and entrances representing all tribes as well as other numerical values of the number “12’ throughout; moreover, John further describes in vision the woman symbolic of the church of God having twelve stars – the stars are a symbol describing the twelve apostles representing their priesthood power and authority that directs the work and ministry of the gospel of Christ. (Revelations 12:1) Such a description of priesthood power and authority is found over and over again describing priesthood power and authority with multiples of the number “12” symbolizing magnitude and celestial grandeur, i.e., the twelve patriarchs from Seth to Noah and another twelve from Shem to Jacob, who in turn, has twelve sons bearing that royal priesthood power and authority, and this multiple of priesthood represents the fullness of the priesthood in all the ages of man or that of

making a calling and election sure in all the dispensations of man equaling seven dispensational time periods.

The Number Thirteen

In ancient times the number “13” represented: apostasy or evil. It also represents: rebellion, corruption, or revolution. For example, Ishmael, the son of Abraham was thirteen years old when he was circumcised by Abraham admitting him into the covenant though he was a stranger and he ended his relationship with his father by rebellion and rejection of godly principles. In the Book of Joshua it is written that the children of Israel circled the city of Jericho once a day for six days and then on the seventh day, they circled it seven times making the times they circled Jericho thirteen times. (Joshua 6 and Hebrews 11:30)

The Number Forty

The number “40” symbolizes: trial, testing, probation, and mourning. The cleansing of the earth in the time of Noah, gave both God and Noah reason to mourn for the total devastating deaths of the people; it rained for forty days and forty nights. (Genesis 7:12, Moses 7:27-38; 8:22-30) In this experience, the faith of Noah was tested and he prevailed in the faith of God. Furthermore, the house of Israel sojourned in the wilderness for forty years until all those who did evil before God were smitten and died off; this exemplified the Israelites lack of faith and belief in the gospel of Christ until a new generation was raised up to receive the land of promise.

Moses was on Mount Sinai forty days while the children of Israel were tested by the Lord; the children of Israel failed because they had not the faith requisite in the living God, and instead caused Aaron to build a golden calf that they could worship. Because of the failed trial, Moses went into the Mount again for another forty days mourning for the people, and he returned with a lesser set of commandments, the Ten Commandments. The commandments were a probationary set of laws with appendage upon appendage of token compliance that could not save, but by obedience to the laws of Moses righteousness would be exacted to them of the laws. According to the reckoning of the Bible, the Lord Jesus Christ was born in the four-thousandth year, or in the fortieth century of the world. Wherefore, in the full period of probation of the world under the law, the Lord Jesus Christ was born into the world to usher in the fulness and eternal grace of God to mankind. Then in the life of Christ, he fasted for forty days and was openly tested or tempted of the world prior to commencement of his eternal earthly ministry for the which he came into the world. (JST Matthew 4: 1-11) After the resurrection of the Savior, he spent forty days teaching and ministering to his apostles, administering the laws of the higher ordinances and laws of the fulness of the gospel. For those who understand the gospel and the points of its doctrine, the one mighty and strong was called in his fortieth year of life or forty years from the time of his birth, and he was called out of the world of the living dead.

The Number One-Thousand

The number “1,000” symbolizes: power, strength, and magnitude or that the thing being numbered cannot be calculated. The number “1,000” has been employed in the scriptures to mean a multitude of an event. The 2,000 stripling warriors in the Book of Helaman, who have all witnessed the goodness and righteousness of their mothers, representing the side of God; this was a moment in the magnitude of righteousness when it was all but lacking among the Nephites. Thus, the number “10,000” recorded by Mormon of the Nephitic fall at Cumorah illustrates a magnitude of evil of a greater part of the Nephite nation is destroyed from off the face of the earth. While in the scriptures it makes mention the number “100,000,000” as ten thousand times ten thousand, and thousands of thousands that signifies an indefinite number to the mind of the reader of scripture. Then, one can understand the number “144,000” as herein before discussed.

DIRECTIONS IN LANGUAGE AS WORDS

The use of direction in the lives of Native American culture and groups have oriented them to God in all times for each and every tribe regarding: group and personal lives, the universe as it pertains to deity, and to the understanding of the plan of God rooted in the overall language and culture, and tradition was the form of maintaining such a belief. As a result, the Navajos used North, South, West and East with religious meaning and their lives centered on theological thinking. Thus, burial of the dead by people who have a belief in the resurrection bury their dead facing the East, understanding that from that direction the Lord Jesus Christ shall come in the last days. Some Native culture even bury their animals in similar fashion, while other tribes bury with the one being buried all their animal possession facing the cardinal direction eastward.

The children of Shem, the Semitic people use the direction “East” or the rising of the sun as a primary point of reference, even facing all their hooghan doors to the East. (Genesis 13:14, 28:14; Deuteronomy 3:27; Isaiah 11:12; Ezekial 37:9; and Luke 13:29) This easterly direction was often a determinate direction and described the relationship to the other three directions, starting with the direction of East. When a Navajo person looks to the East he orients himself to God, and then when is facing the constellation Orion, he says that he is looking from whence he did come to this earth, or that the earth is likewise oriented in similar fashion; and he says that the earth is his mother. Wherefore, it is believed in Navajo theology that a person by the manner that he orients himself to the material things of this world, that is the direction that person choses to face. An example of this is told in the Book of Genesis of Abraham and Lot coming together to determine who should take the mountain country and who should dwell in the valley, because the place was too small for the two of them; and Lot chose the valley for the ease thereof. It is written in the scripture that Lot at night time, he sees the lights of the city of Sodom and Gomorrah, and walks a north direction from out of his east door to see the lights, and soon, he pitches his tent toward the lights of Sodom and Gomorrah, to the north, that he can lay in bed and that he can see the lights of the city without effort. Lot lost his orientation to God and it is written, that soon, he was in the city.

There are many examples in the scriptures conveying what is written therein before, therefore, learn to understand what is written in holy writ that you might fully comprehend the knowledge therein given of God to you-ward in these times.

The East Direction

East is a symbol representing: God, or sent of God, or godly in attribute. Thus, the scriptures are exemplified in that it tells of blessings and punishment (judgments) coming from the “East” direction. The word “orient” is a derivative word of “orientation” and from the extended version of the word “Orion” wherein two of the brightest stars are seen in the heavens. The rising of the sun is a symbol for the second advent of Christ coming from the “East”.

The West Direction

West is the symbol representing: something to be discarded, something lacking in priorities, something irrelevant, the cessation of activity among the children of men, things that are foreign to God’s truth therefore undesirable, chaos, sorrow, darkness, the kingdom of Satan, Babylon, spiritual death, physical death, and the death of the sun. I will shed some additional light for your understanding that the gentile church upon the death of Joseph Smith moved in a westerly direction, i.e., chaos, darkness, spiritual Babylon, and apostasy as written in the scriptures in the Old and New Testament as well as the Book of Mormon.

The North Direction

In Hebrew two words are used more often than not, the words: **“tsawfone”** meaning “North” carrying the connotation or symbols: dark, hidden, gloomy, and **“semole”** meaning “left hand” **“or meaning non-covenant”**. Additional words that is used to imply “scatterer” is the word **“mezawreh”**. Then it is simple to understand the writings in Isaiah of the gentile or the scatter of Israel to come out of the “North”, and the gentile is a non-covenant person. Thus, the “North” was symbol of: darkness, coldness, obscurity, the land of the dead, night, powers of evil, the devil and his angels, apostasy, and the judgment of God. The Navajo believes that all evil comes from the “North” that includes secret combinations and secrets to destroy mankind and which evils are the powers of the devil. In Navajo ceremonies, certain prayers and readings made, are in the “North part of the ceremonial house, this implies the prayers are to recover the fallen one that have been entices by the devil to return to the holy ones. Wherefore, the morning prayers, when a person faces the “East”, the “left hand” (representing non-covenant) would be on the “North” and “South” at the right hand (representing covenant). In the scripture, reference is made in many of the writings that the lost ten tribes will return from the “North” symbolizing that they will come out of darkness and apostasy. The direction “North” is scripturally applied to the gentiles. Isaiah the prophet mentions that by reference Satan will exalt himself saying: ***“How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations! For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit in the mount of the***

congregations; on the farthest sides of the north". This is referenced to the gentile apostasy as it pertains to 1 Nephi and 2 Nephi as well as Zechariah 5.

The South Direction

In the Hebrew language, the word for "South" literally means "the right hand or right". Furthermore, another word in Hebrew means to literally "face the east or to face God". Thus, in facing the "East" or God, the right hand is literally on the "South" that reminds a man in prayer or in worship of God of the covenants that he has made; and to many Navajos it is implied that the sun travels from "East" to "West" in a "South" direction meaning that the full day is to God. Wherefore, the direction of "South" should invoke the symbolism: renewal, covenant, righteous choice, and an outpouring of blessings. Moses said returning to the children of Israel from Mount Sinai: *"The Lord came from Sinai...from his right hand went fiery law [for the children of Israel].* (Deuteronomy 33:2) Wherefore, in Hebrew, the word "yawmeen" means "right" but it can also mean "South". When Lehi dies, Nephi is commanded by God to travel "South" denoting that God was going to enter into a covenant with him or that he would renew a covenant made to his father(s); as well as Abraham traveling "South" from Haran that God might enter into a covenant with him. (1 Nephi 16:13, Genesis 13:3, and Genesis 12:1-9) Both prophets were to receive an outpouring of revelations, God's spirit, come to a knowledge of God's full gospel, and based on obedience, a renewal of covenant made to the father(s).

NAMES AS SYMBOLS IN LANGUAGE

In most cultures with a theological center of existence, names were equivalent to blessings and certain rights given to that individual to remind them of their purpose to family, the people, and the purpose may be at large, on humanity. Therefore, names were highly symbolic and names were very significant in meaning in pursuit of perfection in their relationship to God. I shall endeavor to define a few names, but not all names in the scripture. Moreover, as you come to understand the meaning of these names, the understanding should provide you a glimpse of names having such significances that translation from their original text or writing, they lose meaning, i.e., Aramaic to Greek, German, and then English. Equivalents do not provide the meaning requisite, then writings are lost in part or in its entirety to a reader of scripture. The theophoric names are those that begin or end in "El or Yah" in Hebrew. These letters are compounded by other parts of speech to give them full meaning: **Ya'aash** in Navajo means: **God, Lord, or Christ, wherein he resides** or in an English translation that loses its direct meaning is heaven (**Y = God, a = a personage, aas = place of residence or where three or more move in motion, and the h = a completeness or fulness-eternal**). In Hebrew the most common name for Lord/God is YHWH. The ancient Israelites believed that to mention or to speak the name of YHWH was blasphemous and punishable by death, the name was never spoken or used in its full form. But, the word does appear in several standardized forms of the word YHWH as: ja, ya, yo and yahu. The other formed mentioned above is El and such use of El is found in many names given by parents who were inspired of the holyspirit, by angels, or directly from the mouth of God, or the Father. Such use was to sanctify the receiver of the name

for or to God. Such names among the gentile is given because it sounds “neat” or it is “cool”. That is not only a loss of meaning, if intended for a godly purpose, or the meaning is lost in the translation as it is written in English.

Before I move further to discuss names and their meanings, I desire to shed additional light on the very topic above to demonstrate changes that occur when a dominate society who does not believe in God or from a theological standpoint, God is not pivotal or central to their lives, and the core value is manifested in how names might be viewed. In the early times of the gentiles church, prior to the deaths of all the apostles, at Caesarea and in Rome, Christians were being persecuted and many brought before judges because they had renounced their birth names. Many changed their names to names like Jeremiah, Elijah, Matthew, Paul, and many others, to show their devotion to God along with other saints. With the Navajo people in particular, though similar occurrences happened among all Native tribes on the land of promise with the coming and subjugation by the gentile people, names were likewise changed to humanize Indians to become Christians with a change of names. For example, the name **Aatsidii Aaskii Biye** might have been changed to John Smith, because the naming party in a United States fort might have been called John and he renames “Aatsidii”- “John”; then in the renaming effort of Navajos to spiritually save them, all are given new names after the names of officers in the fort, then through the name file of soldiers in the fort. Then the gentile soldiers might have named Navajos by the names of United States presidents; then the names from the Bible, the Old Testament and then the New Testament, were used; other names were given from the names of known gentiles like Julius Cesar, for example; and if they ran out of names, then last names became first or first names became last. Navajo language is understood from left to right and Hebrew is read in the same manner from left to right. **Biye** is translated in Navajo meaning the following: “e” means “the one that”, the “y” means “godly son”, and the “i” means “the one that”, and “B” means belonging to him, or a literal translation is: “the one that is the godly son the one that belongs to him” and the equivalent meaning in English is *“his son”*. **Aashkii** is translated in Navajo meaning the following: “ii” means “one that is (or similar to an English gerund – “er””, “h” signifies eternal or a completeness, “s” and the “h” together means that something is connected together, and the “aa” means motion or movement. Thus, the word aashkii means literally translated: “by movement or motion, something or someone is connected, by an eternal completeness, the one that is, or in English the word equivalent is *“boy”*. The word **aatsidii** is translated in Navajo meaning the following: “ii” means “one that is”, “d” means among or the red rocks, “tsi” means the sound, and the “aa” means motion or movement. Thus, the word “aatsidii” means literally translated: “movement or motion, among the red rocks, the sound, one that is, or in English the word equivalent is *“silversmith”*.”

In accord with the English translation of scripture, and the use of names as herein above described, the names might have had variation equivalents but not a true and literal translation from Navajo to English: for example, John Smith, John Silver, John Silversmith, John Etsitty (Aatsidii written by sound), Etsitty Smith, Etsitty Silver, John Atcitty, John Begay (Biyi written by sound), Atcitty Begay, Sonny Begay, Sonny Smith, Sonny Etcitty, John Sonny, and so forth. Herein is represented thirteen variations of a name that might have been given to a Navajo when

he was receiving a name at the fort to receive his food rations with a census number/identification number. Such translations are short of a true translation, or possibly names given by a theological standpoint or purpose. The names given to prophets in holy writ carry the same equivalents minus the true translation because those translating did not consider a name having any scriptural significance as well as numbers or directions.

Below, I will provide names as they appear in the translated version of holy writ, but I will provide the meaning of the Hebrew names translated into English names in literal Hebrew form, then I will provide names again with the literal spelling of the names as they would appear in a Hebrew text or writing, with some additional insights. This will provide understanding what each literal translation does to enhance meaning of words in holy writ, especially, if the precepts of man prevail to alter names as demonstrated in Navajo, with an abrupt non-concern with exactness of a meaning in the name, i.e., non-concern to convey holy writ in its fullness.

Symbolic Names in the Holy Writ (a few names)

The names herein after provided represent by literal meaning the work that was performed by each person, or the meaning of the books, they wrote with their prophesies and work they performed in the name of God.

Ammon: comes from the various forms of the Egyptian name: Amon, Ahman, or Amen; for example Adam Ondi Ahman. In the time of father Lehi, Amon was the God or deity among the Egyptians, and much like the gentile people of America, the gentiles were influencing the Native tribal names into English, such forms of names came to be because of the dominate societal influence. A literal federal policy was initiated in the United States Congress to bring the “child of the wilderness” into the mainstream of society; the “Indian” was to be forgotten. While the “Blackman” fought for integration, the “Redman” fought for segregation.

Daniel: is a Hebrew name meaning: “God is my judge”. The Book of Daniel concerns the judgment of God upon the Israelite nation wherein the Israelites break the laws of God, and by the words of Daniel, judgment falls upon the Israelites.

Deseret: In the Egyptian language it means: “Holy Land”; from the Jareditic language of the first man Adam, or in the Adamic language it means: “red land” or the description refers to the land of the first inheritance of Adam, and even Joseph Smith talks of it and calls the land: “land of the red rocks”. The name Adam means: “man of the red soil or red rocks”. The Jaredites named the honey bee “deseret” referring to the land of the red rocks wherein was the land of the Adam, upon expulsion from the Garden of Eden, Adam and Eve took the honey bee to pollinate a newness of life – the letter “d” “means red soil or red rock”.

Elijah: is a Hebrew name meaning: “my God is Jehovah”. In 1 Kings 18, Elijah engages in a spiritual battle per se with the priests of Baal to establish that Jehovah is the true God unlike the god of Baal.

Enos: is a Hebrew name meaning: “the man” or “human being”.

Hagar: is a name that means: “flight”.

Hiram: is a Hebrew name that means: “my brother is exalted”; another form of spelling as herein above described is “Hyrum” in English (this is an example of changes occurring by man that causes theological discrepancies).

Israel: is a Hebrew name that means: “ruling with God”, “soldier of God”, “God will rule them”. Each name if understood properly describes the spiritual role of the covenant people of the Lord, namely the children of Jacob or the children of Israel. The house of Israel is not Israel per se. Indeed, in the Joseph Smith translation of the Book of Genesis (JST Genesis 48: 5-11), Israel is referred to as both Manasseh and Ephraim, sons of Joseph, while the whole tribe is called the house of Israel. Manasseh and Ephraim is called Israel because the blessing of Jacob or Israel that “the” blessing is given to his son Joseph that shall fall on the heads of Manasseh and Ephraim in the last days (children of the first covenant per the words of Christ in 3 Nephi). This supports the writings and prophecies of Ether. (Ether 13)

Jared: is an Adamic name meaning: “he that descends” or “he that goes down”, symbolizing the entering into the eight barges to return to the land of promise and Jared and his entire family literally descending into the great deep.

Joseph: is a Hebrew name meaning: “he who adds”. What a greater name can one receive who added a whole new dimension of the gospel of Christ and the fulfillment of the covenant made to Abraham and the mercy promised father Jacob by being given a commandment to write concerning the returned migration of his posterity to the land of promise; the writing concerning his lineal descendants building up the city of the New Jerusalem for the which they returned to the land of promise; and that in the last days, after the time of the gentiles is fulfilled, God shall raise up a seer like unto him, a literal and lineal descendant coming through the loins of Joseph, the son of Lehi, brother to Nephi.

Jesus: is a name translation from the Greek and English languages translated from Hebrew or Aramaic that literally means: “Yahweh saves [Jehovah a Greek version]” or “Jehoshua” or “Joshua” both Greek versions of the same. To the Western Navajos, the word for sun is “yohonaa’e” or “johonaa’e”. Yahweh is also called in Hebrew “Yeshua” a shortened form of the word “Yehoshua” or “Jehoshua”. The Greek equivalent is “Iseous” and the Latin form is “Josue” or the English equivalent is “Jesus”

Moses: in Egyptian means: “son” or “savior”, but his birth name is much like a description herein above described for the Navajo people in naming them, his birth name was “Melkiel” that means: “God is my King”. In Egyptian his name can be further interpreted to mean: “drawn” or “to draw out” of the water by the sister to Pharaoh. The names represent stages in the spiritual and physical growth of Moses or Melkiel.

Mulek: in Hebrew literally means: “little king”. In the Book of Mormon a derivative name is given: “melek” meaning the king’s land as written in Helaman 6:10.

Nephi: is an Egyptian name given to Nephi by his father Lehi who spent time in Egypt learning the reformed Egyptian in On. The name Nephi means: “my Lord is God”. The Egyptians believed that before a person could enter into eternal life, the person was judged of an individual that looked into the acts of that man. The god of Egypt who did this was called Nephi or Dnephi, the letter “D” being silent in pronunciation. As we learned previously, the “D” means red soil or red rocks, i.e., Adam, Deseret, or Dnephi; therefore this man Dnephi live in the land of the red rock in Egypt, even where the children of Israel settled when Jacob and his sons sojourned into Egypt. The chief city dedicated to him was called “N-ph”, and in the writings of Hosea, Jeremiah, and Isaiah, the city is called “Noph”, and today it is called Memphis. It is inspiring to think that Nephi is given a covenant by the Lord that by his works and action of compliance that he would create means for his descendants, and the gentiles who repent that they should be numbered with the seed of Nephi, to become a covenant people of the Lord in the “land of the red soil or the land of the red rocks”, Adam’s first land of inheritance.

Books of Holy Writ Conveying Language

ISAIAH is written in a Hebrew form: “Yesha ‘Yahu” or in its shortened form: “Yeshaiah” that means “Yahweh is Salvation”. The Greek form is: “Hesaiah” and the Latin form is: “Esais or Isaias”.

JEREMIAH is written in the Hebrew form: “Yirmeyahu” or “Yirmeyah” that literally means: “Yahweh Throws”. This meaning is that Yirmeyahu lays the foundation or that he establishes. In Greek it is written “Hieremias” and in Latin it is written “Jeremias”.

EZEKIEL is written in the Hebrew form: “Yehezke’l” that means: “God Strengthens”. In Greek his name is spelled “Iezekiel” and in Latin it is spelled “Ezechiel”.

DANIEL is written in the Hebrew form: “Daniye’l” that means: “God is my Judge”. In Greek it is written “Daniel” that is the basis for both Latin and English.

HOSEA is derived out of the same Hebrew root word for Joshua and Jesus. The name means: “Salvation” but “Joshua and Jesus” includes an additional word in Hebrew meaning: “Yahweh is Salvation”. The English version of the name is “Hoshea” and in both Latin and Greek it is “Osee”.

JOEL is written in the Hebrew form: “Yo’el” that means: “Yahweh is God”. Both Greek and Latin equivalents is “Joel”.

AMOS is derived from the Hebrew root “amas” that means: “To lift a Burden”. The Greek and Latin translation is the same as English “Amos”.

MICAH is written in the Hebrew form: “Michayahu” that means: “Who is like Yahweh”. And sometimes it is shortened to “Michaia”. The Greek and Latin equivalents are “Michaias and Micha” respectively.

NAHUM is written in the Hebrew form: “Nahum” that means: “comfort or consolation” and the word is a shortened form of Nehemiah (Comfort of Yahweh). The Greek and Latin equivalents are “Naoum and Nahum” respectively.

JOSEPH is written in Hebrew form: “Yoseph - yah” that means: “He who adds is Salvation like Yahweh”. Greek and Latin versions is “Yusef-Yose”, in Spanish it is spelled “Jose”.

HABAKKUK is written in the Hebrew form: “Habaqquq” derived from the root word “habaq” that means: “One who Embraces or Clings.” In Greek it is written as “Ambakouk” while in Latin it is written as “Habacue”.

ZEPHANIAH is written in the Hebrew form: “Tsephan-yah” that means: “Yahweh Hides”. The Greek and Latin equivalent is “Sophonias”.

ZECHARIAH is written in the Hebrew form: “Zekar-yah” that means; “Yahweh Remembers or Yahweh has remembered”. In the Greek and Latin equivalent is “Zecharias”.

MALACHI is written in the Hebrew form: “Mal’aki” that means; “My Messenger” with a shortened form: “Mal’akya” that means: “Messenger of Yahweh”.

LEVITICUS is the Third Book of Moses and is the “guidebook” for the newly redeemed people showing them how to worship, serve, and obey the holy God. This book defines that fellowship with Yahweh is through sacrifice and strict obedience demonstrates the knowledge of Israel of the majestic holiness of Yahweh. Indeed, they are commanded of Yahweh saying: “ye shall be holy; for I the Lord your God am holy”, Leviticus 19:2. Leviticus shows how Israel – God’s people, are to fulfill their priestly calling and duty. The Hebrew title of this Third Book is “Wayyuara”, meaning: “And He Called”. The Talmud refers to the Book as the “Law of the Priests”, and the “Law of the Offerings”. The Greek title of the Third Book appears as “Leuitikon” meaning: “That which Pertains to the Levites”. It is from this Greek equivalent that the Latin and English adopt the title Leviticus. Wherefore, this title is somewhat misleading because the Book does not strictly deal with the Levites, but more with the priests, a segment set apart within the tribe of Levi.

EXODUS is the Second Book of Moses which is a record of the birth of the house of Israel. Within the protective “womb” of Egypt, or I may say within the womb of nursing fathers and mothers, the family of Israel/Jacob numbering seventy rapidly multiplied. Moreover, at the

appointed time of conception in Egypt, the children of Israel is accompanied with “severe birth pains” as an infant nation now with an estimated number of between two and three million people. It is given birth or brought forth into the world where Yahweh divinely protects, feeds, and spiritually nurtures them, to bring forth a holy people, a royal priesthood. In Hebrew the title is “We’elleh Shemoth” that means: “Now These are the Names”. (Exodus 1:1) In the Navajo language and in Hebrew also, the word “now” is employed to signify that Exodus is a “continuation” of the Book of Genesis. The Greek title is “Exodus” meaning “exit, departure, or to go out”. (Exodus 19:1 – “gone forth out”)

GENESIS is the First Book of Moses is a record of man’s fall in mortality, or man’s beginning in mortality and the spreading of sin in the world, wherein groups of God’s children are defined as the sons of God, the sons of men, and the sons of perdition, that culminates in the flood in the days of Noah. The second part of the First Book of Moses is a record of God’s dealing with a man named Abraham through whom the promises and covenants of salvation will come to the sons of God and the sons of men in their appointed times and seasons. Thus, from Noah to Shem, then to Abraham, to Isaac, to Jacob or Israel, then to Joseph, one of the twelve sons of Israel, God’s promise is maintained and handed down generation upon generation, even to this time in the record of this world wherein the blessings of the gospel shall be given by the covenant made to Abraham and the mercy extended to Jacob, and that through Joseph, his seed should run over the “sides of the well”. Thus, in this fashion, the nation of the children of Israel in the last days should possess a land of promise and the promise land of old wherein should the cities of Jerusalem be built up unto God. Genesis is a Greek word meaning: “origin”, “source”, “generation”, or “beginning”. The Hebrew title is “Bereshith” meaning: “In the Beginning”.

CONCLUSION OF UNDERSTANDING LANGUAGES, LANGUAGES OF THE SCRIPTURES

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ. Wherefore, by the power of the holy spirit I am commanded to write again somewhat concerning the words of my father Moroni, and that my brethren who are yet alive should know that more than One thousand five hundred and eighty years has passed away since the coming of Christ to our fathers in the land of Bountiful. And, that in the reckoning of time set forth by the gentile people, it has been approximately the same amount of time that the gentiles have come upon this land of promise to fulfill the words of the prophets, for indeed, the people have been scattered throughout the whole earth and throughout the land of promise among the gentiles nations who do possess this land of our inheritance. And according to the words of Isaiah and Nephi, many are nought but have vanished off the face of the land of promise. Yet these words that have been written are written, for it is commanded of God that these words should be written that my people should have them before them to know of the workings of Lord among this people because of the promises and covenants made to the fathers of old. Yea, and many righteous men of God have looked forth to

this day for they knew that it should come to pass, for God doth will that it shall come to pass. In this they all knew of the workings of the spirit of God that was in them, that it should never leave the earth; if there be one righteous man alive, to him, God would reveal the truth of all things.

Wherefore I, Gazelem, do write concerning this thing, for I tell thee that wickedness doth prevail among the people that in every act of life, they do destroy that which is good that Satan, again, doth have a great hold upon them. Yea, even among the gentile people, evil doth prevail in all things that man doth destroy that which is good unto the grinding upon the faces of the poor and the needy, the fatherless and widows in all things to get gain and for the pride of the world. All churches that are built up unto Christ have lost their way, even that the fulness of the gospel of God preached and contained in holy writ is not found among the people anymore. They do set themselves up for a light unto the children of men, and many of the Lord's chosen people sit in darkness and are blinded by the craftiness of Satan, or the precepts of men that they sit in obscurity created by the arm of flesh. I say these things for I tell you my brethren that the time speedily cometh that soon God shall sound the trump as is written in the Book of John to seal every man's works unto himself, that the great judgment day will soon be upon all men. I know this thing because it is clearly written in holy writ and many there be who have testified of this thing, and that it should come in a day of evil and a day of unrighteousness, that again, the whole earth shall be cleansed of all evil, and that Satan shall be bound for a period of time. But in this day, all they who are righteous and fear God because of the truth which is in them, shall be waiting and looking forth into heaven that the day of the righteousness of God should come as is decreed. Blessed are they who wait upon God for they shall find him.

Now, I will tell thee all, my brethren, that great judgment doth await all men; for even my father did write saying: ***“And I will seal up the records, after I have spoken a few words by way of exhortation unto you.”*** What doth he mean by these words? I will open thine understanding that ye might perceive the light that ye might see out of obscurity unto the light that cometh from God. He meaneth that he seals up these words that by the power of the Holy Ghost to some it shall be revealed to know these things in this day acceptable, and you will comprehend what I have written for it shall be revealed unto you. To the wicked, it meaneth that an opportunity by invitation is extended, that if ye reject the words of the prophets and that if ye reject what I have written for thine understanding, that ye have openly rebelled against the truth, then ye are sealed unto damnation of the soul, while if ye would just have planted the seed of desire, all disbelief could have been dispelled for thy gain. And if ye accept the invitation with all the strength of thine heart ye shall be blessed and the grace of God, shall rest upon thy soul. For the wicked, there is no rest, and all things righteous are sealed unto them and they shall not have them unless they truly repent of all their wickedness, making God their salvation unto strict obedience to the laws of God.

Now, ye cannot repent, unless ye know the words written and spoken by the mouth of God! Wherefore, I have written these things herein above that ye might come to understand the workings of God in what is written and that ye would study by the power of the Holy Ghost and that ye come to know the true points of the doctrine of Christ for all things testify of God. It is

because of the power of the devil that man has perverted that which is truth unto the decay of those words that man has changed every word of God for his own gain.

Moroni did say: “Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things; I would exhort you that ye ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore, I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow and forever.”

Wherefore, I have by the power of the Holy Ghost opened your understanding of the words of God as was written by them of old, before the plainness and preciousness have been taken out by the priestcraft of man that Satan doth blind the children of men. Thus, I admonish you in all your endeavors to know the truth that the scales of darkness that covereth thine eyes shall be removed by God, that ye shall begin to know doctrine anew. I speak unto my brethren and say unto to you all, learn the doctrine of Christ that ye might fulfill duty and responsibility for the which the records of thine fathers were written! I also speak unto the gentile people that in accord with what is written in holy writ, that which is written very clearly and very plainly, repent and be numbered with the seed of Nephi unto much joy and responsibility that by being numbered ye shall assist in the work that is to come as is written in holy writ. Even so Amen!