

## Discussion 8

# Zion Surrounded by Secret Combinations

(A Tale of Two Cities)

*Primary Content (From 1 Sefer Moses, the Book of Beginnings):*

- Chapter 8 - Secret Combinations
- Chapter 9 - Passing Down

*Additional Reading (Comparison Texts):*

- Genesis 6-7 from the Inspired Version of the Bible
- Zenos - Chapters 4-5 (From the Plates of Brass)
- Book of Melchizedek - Chapter 2:1-27 (from Plates of Brass)
- 1st Book of Pah Nahtahn 7:53-155 (from the Ayahtkuhyaht Nemenhah)

*Objectives:*

- Compare and Contrast: Zion (City of Enoch) vs Pre-Babylon (City of Lamach)

*Kabbalistic Concepts:*

- Shekinah
- Celestial Zion, The Bosom of the Father

*Reading:*

Chapter 8 - Secret Combinations			
1 Moses	Inspired Version / JST	KJV	Discussion Ideas
<p>1. And Cain was intimate with his wife, and she conceived and bare Chanoch; and he also begat many sons and daughters.</p> <p>2. ¶ And it came to pass that Cain built an encampment with a tower to watch over the land in the which they wandered, where they could plant seed and grow crops;</p> <p>3. And the people came and went as they pleased, taking unto themselves that which they desired;</p>	<p>5:27 And Cain knew his wife, and she conceived and bare Enoch; and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son Enoch.</p>	<p>4:17. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.</p>	<p><b>Note:</b> In the first book of Pah Nahtahn, from the Nemenhah Records, Chapter 7, vs 53-155, it gives the story of a missionary journey to the city of Kihtskuhmahn (otherwise known as Kishkumen) which was the capital city of the Gaddianton Robbers, and v75-82 it describes the city as being a place where people come and go as they please, taking unto themselves that which they desired. (Included lower in the reading)</p>

<p>4. And Cain called the name of the place after the name of his son, Chanoch.</p>			
<p>5. ¶ And unto Chanoch was born Irad and other sons and daughters; and Irad begat Mechuyael and other sons and daughters.</p>	<p>5:28 And unto Enoch was born Irad and other sons and daughters; and Irad begat Mehujael and other sons and daughters.</p>	<p>4:18. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.</p>	
<p>6. And Mechuyael begat Methusael and other sons and daughters; and Methusael begat Lamech.</p>	<p>5:29 And Mehujael begat Methusael and other sons and daughters. And Methusael begat Lamech.</p>		
<p>7. ¶ And Lamech took unto himself two wives: the name of one being Adah, and the name of the other, Tzillah;</p> <p>8. For behold, Lamech made that same oath with the Adversary that his forefather, Cain, had taken;</p> <p>9. And having sealed the oath in blood, the Adversary came to him, venturing him to take unto himself another wife, as a possession to satisfy his own lusts.</p>	<p>5:30 And Lamech took unto himself two wives: the name of one being Adah, and the name of the other, Zillah.</p>	<p>4:19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.</p>	
<p>10. ¶ And Adah bore Yabal; he was the father of such as dwell in tents, and they were keepers of cattle;</p> <p>11. And his name of his brother was Jubal, who was the father of all such as handle the harp and organ.</p> <p>12. And Tzillah, she also bore a son, Tubal Qayin, an instructor of every artificer in brass and iron; and the sister of Tubal Qayin was called Na'amah.</p>	<p>5:31 And Adah bare Jabal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.</p> <p>5:32 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron; and the sister of Tubal Cain was called Naamah.</p>	<p>4:20. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.</p> <p>4:21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.</p> <p>4:22. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.</p>	
<p>13. ¶ And it came to pass that Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of</p>	<p>5:33 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech; hearken unto my</p>	<p>4:23. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my</p>	

<p>Lemech; hear the words of my mouth;</p> <p>14. For I have slain a man to my wounding, and a young man to my hurt;</p> <p>15. And again he boasted: Yea, and if Cain shall be avenged sevenfold, truly Lemech shall be seventy and sevenfold!</p> <p>16. For Lemech, had entered into the oath with that Adversary after the manner of Cain;</p> <p>17. Wherein he became Master Mahan: master of that secret combination administered unto Cain by that Accuser,</p>	<p>speech, for I have slain a man to my wounding, and a young man to my hurt.</p> <p>5:34 If Cain shall be avenged sevenfold, truly Lamech shall be seventy and sevenfold.</p> <p>5:35 For Lamech, having entered into a covenant with Satan after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan,</p>	<p>speech: for I have slain a man to my wounding, and a young man to my hurt.</p> <p>4:24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.</p>	
<p>18. ¶ And Irad, the son of Chanoch, having known their secret, began to reveal it unto the sons and daughters of Adam and Eve;</p> <p>19. Wherefore, Lemech, being angry, slew him—not like unto Cain his brother Abel for the sake of getting gain; but he slew him for the sake of the oath;</p> <p>20. For, from the days of Cain, there was a secret combination; and their works were in the dark, and they knew every man his brother;</p> <p>21. Wherefore, YHVH cursed Lemech and his house and all they that had covenanted with the Accuser; for they kept not the teshuvah of Elohim.</p>	<p>5:36 And Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore, Lamech, being angry, slew him—not like unto Cain his brother Abel for the sake of getting gain; but he slew him for the oath's sake;</p> <p>5:37 For, from the days of Cain, there was a secret combination; and their works were in the dark, and they knew every man his brother.</p> <p>5:38 Wherefore, the Lord cursed Lamech and his house and all they that had covenanted with Satan; for they kept not the commandments of God. ...</p>		
<p>22. ¶ And it displeased YHVH, and He ministered not unto them;</p>	<p>(5:38 ...) And it displeased God, and he ministered not unto them.</p>		

<p>23. And their works were abominations and began to spread among all the children of man; and it was among the sons of man, and among the daughters of man.</p> <p>24. And these things were spoken because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.</p> <p>25. Wherefore, Lamech was despised, and cast out, and came not among the sons of men, lest he should die;</p> <p>26. And thus did the works of darkness began to prevail among all the sons of men.</p>	<p>5:39 And their works were abominations and began to spread among all the sons of men. And it was among the sons of men.</p> <p>5:40 And among the daughters of men, these things were not spoken because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.</p> <p>5:41 Wherefore, Lamech was despised, and cast out, and came not among the sons of men, lest he should die.</p> <p>5:42 And thus the works of darkness began to prevail among all the sons of men.</p>		
<p>27. ¶ And YHVH cursed the earth with a sore curse and was angry with the wicked, with all the sons of men whom he had made;</p> <p>28. For they would not hearken unto The Voice nor believe on Yachad Yachid Echad;</p> <p>29. Even Him whom it was declared should come in the meridian of time, He who was prepared from before the foundation of the world.</p>	<p>5:43 And God cursed the earth with a sore curse and was angry with the wicked, with all the sons of men whom he had made; for they would not hearken unto his voice nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.</p>		

## Chapter 9 - Passing Down

1 Moses	Inspired Version / JST	KJV	Discussion Ideas
<p>1. And it came to pass that the man, Adam, knew his wife again, and she bare a son; and they called his name Seth.</p> <p>2. And Adam glorified the name of YHVH, for they said: Elohim hath appointed us another seed instead of Abel whom Cain slew.</p>	<p>6:2 And Adam knew his wife again, and she bare a son; and he called his name Seth.</p> <p>6:3 And Adam glorified the name of God, for he said, God hath appointed me another seed instead of Abel whom Cain slew.</p>	<p>4:25. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.</p>	
<p>3. ¶ And Ahveh Asher Ahveh revealed Himself unto Seth; and Seth rebelled not, but gave an acceptable offering as had his brother Abel;</p> <p>4. And unto him also was born a son, and he called his name Enos.</p> <p>5. And then began mankind to call upon the name of the YHVH, once more; and YHVH blessed them.</p> <p>6. And a book of remembrance was kept in the which was recorded in the language of mankind, for it was given unto as many as called upon Elohim to write by Ruach HaKodesh in the spirit of inspiration;</p> <p>7. And by them, their children were taught to read and write, having a language to converse with YHVH which was pure and undefiled.</p>	<p>6:4 And God revealed himself unto Seth; and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel. And to him also was born a son, and he called his name Enos.</p> <p>6:5 And then began these men to call upon the name of the Lord; and the Lord blessed them; and a book of remembrance was kept in the which was recorded in the language of Adam, for it was given unto as many as called upon God to write by the Spirit of inspiration;</p> <p>6:6 And by them their children were taught to read and write, having a language which was pure and undefiled.</p> <p>6:7 Now this same priesthood which was in the beginning shall be in the end of the world also.</p> <p><i>(Note, V8 moved down a bit)</i></p>	<p>4:26. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.</p>	
<p>8. ¶ And a genealogy was kept of the children of Elohim;</p>	<p>6:9 And a genealogy was kept of the children of God. And this was the book of the generations of Adam,</p>	<p>5:1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made</p>	

<p>9. And from the book of the generations of Adam, we read: In the day that The Creator organized Adam Kadmon, and in the likeness of Yah were they made,</p> <p>10. Yea, in the image of the Yod and the Hai's own bodies, male and female, The Creator organized them:</p> <p>11. And Elohim blessed them, and called their name Adam in the day when they were created;</p> <p>12. And these became living souls in the land, upon the footstool of YHVH.</p>	<p>saying, In the day that God created man (in the likeness of God made he him), in the image of his own body, male and female created he them, and blessed them, and called their name Adam, in the day when they were created, and became living souls in the land, upon the footstool of God.</p>	<p>he him;</p> <p>5:2. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.</p>	
<p>13. ¶ And Adam and Eve ascended together on their path back to Elohim one hundred thirty degrees as they grew in Grace;</p> <p>14. And at this time, they, Adam and Eve, begat a son in their own likeness, after their own image, and called his name Seth.</p> <p>15. And the days of this man, Adam and Eve, after they had begotten Seth, they ascended to the eight hundredth degree.</p> <p>16. Now this man, Adam and Eve, spake by the spirit of prophecy as they were moved upon by the Spirit of YHVH;</p> <p>17. And they, Adam and Eve, begat many sons and daughters; which is to say that many men and women became sons and daughters of YHVH in their generation.</p> <p>18. And in all the days that Adam and Eve lived, they</p>	<p>6:10 And Adam lived one hundred and thirty years and begat a son in his own likeness, after his own image, and called his name Seth.</p> <p>6:11 And the days of Adam, after he had begotten Seth, were eight hundred years. And he begat many sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died.</p> <p>(note, v8 was moved down here)</p> <p>6:8 Now this prophecy Adam spake as he was moved upon by the Holy Ghost.</p>	<p>5:3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth:</p> <p>5:4. And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:</p> <p>5:5. And all the days that Adam lived were nine hundred and thirty years: and he died.</p>	

<p>ascended to nine hundred and thirty degrees before they gave up the ghost.</p>			
<p>19. ¶ Seth and Azurah, his wife, ascended towards heaven one hundred and five degrees, and these begat Enos, and Seth prophesied in all his days;</p> <p>20. And they taught their son, Enos in the ways of Elohim, wherefore, Enos also prophesied;</p> <p>21. And Seth continued in teshuvah after he begat Enos, ascending to the eight hundred and seventh degrees, and they begat many sons and daughters.</p>	<p>6:12 Seth lived one hundred and five years, and begat Enos, and prophesied in all his days, and taught his son Enos in the ways of God. Wherefore, Enos prophesied also. And Seth lived after he begat Enos, eight hundred and seven years, and begat many sons and daughters.</p>	<p>5:6. And Seth lived an hundred and five years, and begat Enos:</p> <p>5:7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:</p>	
<p>22. ¶ And the children of man were still numerous upon all the face of the land.</p> <p>23. And in those days the Adversary had great dominion among the children of man and raged in their hearts; and from thenceforth came many wars and bloodshed.</p> <p>24. And the hand of a man was against his own brother in administering death because of secret works, seeking for power;</p> <p>25. And it came to pass that in that day, YHVH caused the rivers to overflow and overwhelm mankind;</p> <p>26. And a third of the people were consumed by the waters and the famine that followed.</p>	<p>6:13 And the children of men were numerous upon all the face of the land. And in those days, Satan had great dominion among men and raged in their hearts; and from thenceforth came wars and bloodshed.</p> <p>6:14 And a man's hand was against his own brother in administering death because of secret works, seeking for power. ...</p>		
<p>27. ¶ And the man Seth and the woman Azurah together ascended towards heaven in</p>	<p>(6:14 ...) And all the days of Seth were nine hundred and twelve years; and he died.</p>	<p>5:8. And all the days of Seth were nine hundred and twelve years: and he died.</p>	

<p>teshuvah nine hundred and twelve degrees; and it came out pass that Seth died.</p> <p>28. And Enos his wife Naom lead the residue of the children of Elohim out from the land which was called Shulon, and there they dwelt in a land of promise;</p> <p>29. And they ascended to the ninetieth degree in teshuvah when Enos was intimate with his wife, Naom, and these bore Cainan;</p> <p>30. And when the children of Elohim arrived at the land of promise they, Enos and Naom, called the land Cainan after their own son.</p>	<p>6:15 And Enos lived ninety years and begat Cainan. And Enos and the residue of the people of God came out from the land which was called Shulon and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.</p>	<p>5:9. And Enos lived ninety years, and begat Cainan:</p>	
<p>31. And Enos and his wife Naom ascended together in teshuvah eight hundred and fifteen degrees, and they begat many sons and daughters;</p> <p>32. And together Enos and Naom ascended in teshuvah to nine hundred and five degrees before she died.</p>	<p>6:16 And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years; and he died.</p>	<p>5:10. And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:</p> <p>5:11. And all the days of Enos were nine hundred and five years: and he died.</p>	
<p>33. ¶ And it came to pass that Cainan married Melkah and together ascended in teshuvah to seventy degrees;</p> <p>34. And Cainan and Melkah watched over the children of Elohim with much wisdom, even to have power over spirits and demons;</p> <p>35. And they wrote these secrets on tablets of wood and stone to preserve them.</p>			<p>Where are these tablets of wood and stone? Have they been preserved to this day somewhere? Should we be praying that they come forth so we can benefit from their wisdom?</p>
<p>36. ¶ And Cainan knew his wife and she begat</p>	<p>6:17 And Cainan lived seventy years and begat</p>	<p>5:12. And Cainan lived seventy years and begat</p>	



<p>Mahalelel and other sons and daughters.</p> <p>37. And Cainan and Melkah lived after they begat Mahalelel, and together they did ascend in teshuvah eight hundred and forty degrees; and these begat sons and daughters of Elohim.</p> <p>38. And Melkah died, and Cainan continued to ascend unto heaven in teshuvah nine hundred and ten degrees; and he died.</p>	<p>Mahalaleel.</p> <p>6:18 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years; and he died.</p>	<p>Mahalaleel:</p> <p>5:13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:</p> <p>5:14. And all the days of Cainan were nine hundred and ten years: and he died.</p>	
<p>39. And Mahalelel married Dinah, and together they ascended towards heaven in teshuvah to the sixty-fifth degree; and he was intimate with his wife and they begat a son, Jared.</p> <p>40. And Mahalelel ascended further after he and Dinah begat Jared, rose in teshuvah eight hundred and thirty degrees, and they begat sons and daughters.</p> <p>41. And Dinah grew in teshuvah eight hundred and ninety-five degrees before they died.</p>	<p>6:19 And Mahalaleel lived sixty-five years and begat Jared.</p> <p>6:20 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years; and he died.</p>	<p>5:15. And Mahalaleel lived sixty and five years, and begat Jared:</p> <p>5:16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:</p> <p>5:17. And all the days of Mahalaleel were eight hundred ninety and five years: and he died.</p>	
<p>42. ¶ And Jared married Barakah and together they ascended to one hundred and sixty-two degrees before they begat Enoch.</p> <p>43. And Jared and Barakah together ascended after they begat Enoch to eight hundred degrees; and they begat sons and daughters;</p> <p>44. And Jared and his wife, Barakah, taught Enoch in all the ways of Elohim, and YHVH Elohim came to him and ordained him Tzadik</p>	<p>6:21 And Jared lived one hundred and sixty-two years and begat Enoch.</p> <p>6:22 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God.</p> <p>6:23 And this is the genealogy of the sons of Adam, who was the son of God, with whom God himself conversed.</p>	<p>5:18. And Jared lived an hundred sixty and two years, and he begat Enoch:</p> <p>5:19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:</p> <p>5:20. And all the days of Jared were nine hundred sixty and two years: and he died.</p>	

<p>Yachad.</p> <p>45. And it came to pass that all the degrees of teshuvah that Jared and Barakah found were nine hundred and sixty-two; and they died.</p>	<p>6:24 And they were preachers of righteousness, and spake, and prophesied, and called upon all men everywhere to repent. And faith was taught unto the children of men.</p> <p>6:25 And it came to pass that all the days of Jared were nine hundred and sixty-two years; and he died.</p>		
<p>46. And Enoch married a third time and took for a wife Yydnah, and together these ascended sixty-five degrees;</p> <p>47. And Enoch was intimate with his wife, and they begat Methuselah, who was the grandfather of Noah.</p> <p>48. And all the degrees of Enoch and his wives, Ydris and Yydnah, in teshuvah were four hundred and thirty; and they were taken, and so too was Zion; for these walked with Elohim.</p> <p>49. And it came to pass that Methuselah, this son of Enoch and Yydnah, and his wife, Adnah, were not taken, that the covenants of YHVH might be fulfilled which had been made to Enoch;</p> <p>50. For YHVH truly covenanted with Enoch that the man Noah should be of the fruit of his loins.</p>	<p>6:26 And Enoch lived sixty-five years and begat Methuselah. And it came to pass that Enoch journeyed in the land among the people; and as he journeyed, the Spirit of God descended out of heaven and abode upon him;</p> <p>...</p> <p>7:78 And it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. And all the days of Enoch were four hundred and thirty years.</p> <p>7:79 And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.</p>	<p>5:21. And Enoch lived sixty and five years, and begat Methuselah:</p> <p>5:22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:</p> <p>5:23. And all the days of Enoch were three hundred sixty and five years:</p> <p>5:24. And Enoch walked with God: and he was not; for God took him.</p>	<p>Zenos Chapter 4 describes the dispensation of Enoch, and Chapter 5 describes the lifting of Zion from the earth up to the bosom of the Father. (Included lower in the reading)</p>
<p>51. ¶ And it came to pass that Methuselah and Adnah ascended together one hundred and eighty-seven degrees in teshuvah.</p> <p>52. And Methuselah was intimate with Adnah, his</p>	<p>7:82 And it came to pass that Methuselah lived one hundred and eighty-seven years and begat Lamech; and Methuselah lived after he begat Lamech, seven hundred and eighty-two years, and begat sons and</p>	<p>5:25. And Methuselah lived an hundred eighty and seven years, and begat Lamech.</p> <p>5:26. And Methuselah lived after he begat Lamech seven hundred eighty and</p>	

<p>wife, and they together begat Lamech;</p> <p>53. And Methuselah ascended with Adnah after they begat Lamech, seven hundred and eighty-two degrees.</p> <p>54. And these begat sons and daughters; and thus the people of Elohim were still upon the earth all the days of Methuselah;</p> <p>55. And they ascended nine hundred and sixty-nine degrees; and he died.</p>	<p>daughters. And all the days of Methuselah were nine hundred and sixty-nine years; and he died.</p>	<p>two years, and begat sons and daughters:</p> <p>5:27. And all the days of Methuselah were nine hundred sixty and nine years: and he died.</p>	
<p>56. And Lamech and his wife, Ashmuah, ascended to the one hundred and eighty-two degree in teshuvah.</p> <p>57. And Lamech and Ashmuah begat a son, and they called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands because of the ground which YHVH hath cursed.</p> <p>58. And Lamech and Ashmuah ascended after they begat Noah, five hundred and ninety-five degrees, and they begat no other sons or daughters.</p> <p>59. And all the degrees of Lamech and Ashmuah were seven hundred and seventy-seven; and they died.</p>	<p>7:83 And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, This son shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed.</p> <p>7:84 And Lamech lived after he begat Noah, five hundred and ninety-five years, and begat sons and daughters. And all the days of Lamech were seven hundred and seventy-seven years; and he died.</p>	<p>5:28. And Lamech lived an hundred eighty and two years, and begat a son:</p> <p>5:29. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.</p> <p>5:30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:</p> <p>5:31. And all the days of Lamech were seven hundred seventy and seven years: and he died.</p>	
<p>60. And Noah and Na'amah ascended to the four hundred and fiftieth degree and begat Japheth and Shem and Ham and their daughters.</p> <p>61. And Noah and his wife</p>	<p>7:85 And Noah was four hundred and fifty years old and begat Japheth; and forty-two years afterwards, he begat Shem of her who was the mother of Japheth; and when he was five hundred years old, he begat</p>	<p>5:32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.</p>	

<p>and their sons hearkened unto YHVH and gave heed; and they were called the children of Elohim.</p>	<p>Ham. 8:1 And Noah and his sons hearkened unto the Lord and gave heed; and they were called the sons of God.</p>		
<p>62. ¶ And this is the record of the sons of Adam; from the man Adam and Eve , who was the son of YHVH Elohim, unto Noah and Na'amah who brought mankind out of the flood, as recorded in the book of remembrance.</p> <p>63. And all these were preachers of righteousness, and spoke, and prophesied, and called upon all mankind everywhere to enter into teshuvah.</p> <p>64. And faith was taught unto the children of many, and all those that received became the sons and daughters of Elohim, yeah even from the Garden to Zion, and after Zion had fled until the flood.</p>			

I've included these two chapters of Zenos because they have lots of insight about Enoch and Zion.

<b>Zenos, Chapters 4-5</b>	
1 Moses	Discussion Ideas
<p>4:1. And it came to pass that I beheld Zaphkiel open the second seal, and I heard the beast like unto an ox say: Come and see!</p> <p>4:2. And it came to pass that I saw as it were another horse going out that was red, and power was given to him that sat thereon to take peace from the earth;</p> <p>4:3. And that mankind should war and should kill one another, and there was given unto him a great sword.</p>	<p>If these verses seem reminiscent of the book of Revelation, and you are interested in comparing the two, the "Unfolding the Revelations of John" course does exactly that.</p> <p>Zaphkiel is the angel who was born to this earth as Enoch. In much the same way as when Michael was Adam, and Gabriel was Noah.</p>
<p>4:4. And it came to pass that Zaphkiel who is Metatron sounded his shofar, and I saw as it were a great mountain burn with fire, and it was cast into the sea,</p> <p>4:5. And the third part of the sea became blood; and death became the third part of the creatures which were in the sea; yea, and a third part of the ships were destroyed.</p>	
<p>4:6. And it came to pass that I saw as it were the leviathan, being red in color, the same as before, with his seven heads and ten horns, and I beheld that he now had seven crowns upon his heads.</p> <p>4:7. And I saw, as it were, his tail had drawn up the third of the stars of heaven, and these were cast down upon the earth, and these had spawned the iyirin.</p> <p>4:8. And it came to pass that I saw as it were the leviathan standing before Shekinah; and she was with child, ready to be delivered;</p> <p>4:9. And the leviathan stood ready with his teeth bared, as to devour her child as it should leave the womb;</p>	<p>Iyirin: These are the fallen angels mentioned in the Book of Enoch. (And very briefly in Gen 6)</p>
<p>4:10. But to my astonishment, I saw as it were two wings were given to Shekinah, like that of an eagle, and she did fly into the wilderness,</p> <p>4:11. And I saw as it were that she hid there in safety and was nourished far from the face of that serpent Lilith.</p>	<p>Here, the Shekinah appears to be the people of Zion (the city of Enoch) while they are still on the earth, but live some distance away from the wars and destruction that other nations are experiencing.</p>
<p>4:12. And it came to pass that there was power given to the leviathan to speak blasphemies even unto the whole earth, save it be the city in the wilderness where Shekinah did dwell;</p> <p>4:13. But unto the rest of the world, death was given them that would not worship the image of the leviathan;</p> <p>4:14. And these made war with one another but lived in fear of</p>	

<p>the city in the wilderness wherein Shekinah dwelt.</p>	
<p>4:15. And it came to pass that Metatron poured out his vial upon the sea; and it became as the blood of a dead man, and everything that did live in the sea died.</p>	
<p>4:16. And I saw great works of darkness, and tribulation, and poverty—even unto those that were rich of the things of the world.</p> <p>4:17. And it came to pass that the angel of YHVH said unto me: Fear not any of those things which thou shalt suffer;</p> <p>4:18. For YHVH has given thee life, and unto all that overcometh the world, these shall not see the second death.</p>	
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<p>5:1. And it came to pass that I saw as it were Eden, who is Shekinah, who is the Tree of Knowledge of Good and Evil, which is to say wisdom, and the Tree of Life;</p> <p>5:2. And the seven malak who are cherubim the seven angels of the seven dispensations went down from the heavens into the earth to do the will of YHVH in the whole earth.</p> <p>5:3. And it came to pass that when Adam and Eve in their generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekinah, the whole earth was radiant from one end to the other with her splendor,</p> <p>5:4. And her splendor was greater even than that of the sun at midday, and it blinded the leviathan, and Lilith as she rode upon him;</p>	
<p>5:5. And as these traveled, they brought darkness, and the worship of the sun, the moon, and the stars;</p> <p>5:6. And the worship of the earth, and the worship of the works of the hands of men, which are to worship the leviathan.</p> <p>5:7. And it came to pass that I saw as it were the seven angels of the seven dispensations come before the throne of Elohim, saying: Elohim Shaddai, what shall we do with the children of Adam?</p> <p>5:8. For we see that these art gone to worship idols in fornication with Lilith and her leviathan, even that great beast of blasphemy against thy name;</p> <p>5:9. And what shall we do to cleanse the earth of this abomination, and to lay waste unto the inhabitants of the earth who worship idols?</p> <p>5:10. And it came to pass that YHVH Elohim lifted up His</p>	

Shekinah from the earth, from the midst of the idol worship, and there Her name was Zion.

5:11. And I saw as it were the seven angels of the seven dispensations with armies and the hosts of heaven camped as it were roundabout the earth in camps of thousands and tens of thousands hosts;

5:12. And I saw as it were that these fetched their shofars and took the horns in their hands and surrounded the Shekinah of YHVH with songs.

5:13. And it came to pass that Zion ascended to the high heavens, as it is written, and Enoch was lifted up to heaven together with Shekinah.

5:14. And the angel of YHVH came unto me saying: When the Lamb desired to be lifted up upon that tree for the sins of mankind, He first sent Michael the Prince to prepare the earth for YHVH;

5:15. And then he sent Zaphkiel who is Metatron to gather all they that would follow YHVH and to carry them in Shekinah and in great glory in a fiery chariot with horses of flame and fire, driven by malak of glory.

5:16. And it came to pass that I saw as it were YHVH lifting Enoch up to the high heavens together with Shekinah;

5:17. And it came to pass that I saw as it were that when these reached the high heavens, the sapphires whereupon was written the Torah were aflame as though to be burned up in a consuming fire,

5:18. And I puzzled in amazement, wondering what flames could devour the Torah in fire?

5:19. And it came to pass that there came a voice as thunder from the Throne in Heaven saying: Fear not; for because all the children of man have denied me and my kingdom, and have gone a whoring after Lilith, worshipping idols, I have removed my Shekinah from among them and have lifted Her up on high;

5:20. But these whom I have taken from among them are mine elect, even the inhabitants of the Zion come out of the world, for these are equal to one with another in faith, in righteousness, and in perfection.

5:21. And thus, I have taken these from the earth which is my creation under all the heavens unto my bosom, and these shall I return in the last days;

5:22. For these from the generation have I preserved from the Flood, lifting them upon the wings of the wind, taking my Shekinah to the highest heaven that she may sit with me again

upon my throne;	
<p>5:23. And unto She is given the key to the gates of understanding, and subtlety, and life, and grace, and kindness, and love, and meekness, and preservation, and mercy, and honor;</p> <p>5:24. And these are given Her that mankind may learn to worship YHVH in wisdom and knowledge unto understanding;</p> <p>5:25. And in understanding unto mercy and instruction; and in mercy and instruction unto beauty, love, and kindness, and unto victory in my kingdom;</p> <p>5:26. And this is the foundation, and this is to walk in teshuvah unto splendor;</p> <p>5:27. And I have adorned mankind with all these good and praiseworthy things; and unto Israel more than all the children of heaven.</p>	

I've included this section from the Book of Melchizedek because it talks about the City of Enoch, and the details provided might be interesting as you consider how Zion is established.

<b>Melchizedek Chapter 2:1-27</b>	
1 Moses	Discussion Ideas
<p>1. And he said unto Abram: I, Melchizedek, the king of Salem, king of peace, descendant of Shem, known by my people as the king of heaven upon the Earth, High Priest (Kohen Gadol) of YHVH Elohim:</p> <p>2. I leave with you, Abram, the Word of YHVH unto you, to teach from generation to generation;</p> <p>3. I, who desire to be taken up into the city of Enoch, along with my people, the people of Salem—here and now I set down for the guidance and teaching for those that are to come after.</p>	
<p>4. ¶ And I speak with certainty and most truly these things that have been passed down from the time of Adam until now by my fathers.</p> <p>5. We that are below who shall join with those above, and those with thee shall join together again so that they produce a single priesthood, a most wonderful blessing from Alohym unto mankind.</p>	
<p>6. ¶ In the great city of Enoch, taken unto Ha'Elohim, these truths were taught openly, and without fear:</p>	



<p>7. Now, as the men of this world die and await judgment, the mighty ones of the city of Enoch, which is Zion, do live and die not;</p> <p>8. But behold, they were taken up from the earth to renew their lives eternal in the kingdom Celestial where the Tree of Life grows eternally upward.</p> <p>9. And as the whole universe was brought forth from One by the Word of God, who is YHVH, who is Chesed (mercy), so also all things are regenerated eternally from YHVH, according to the mercies of Alohym.</p>	
<p>10. ¶ And this city has Avinu (our Father) of knowledge for a Father, and the wisdom of the Tree of Life for a mother:</p> <p>11. And the city was carried by the air, as if in a womb, after it was finished being nursed by the earth,</p> <p>12. And this because YHVH is the cause of all perfection, of all things throughout the universe.</p> <p>13. And it shall come to pass that those that dwell in this city shall attain the highest perfection of powers Celestial when, in the end times, it shall be returned back unto the earth.</p>	
<p>14. ¶ And even I did at the first walk in the dark, not knowing the way that led into light, looking for the path to this city that dwells with Alohym;</p> <p>15. But YHVH did bless me, and I have ascended from the darkness (or abyss) by the power of Ruach HaKodesh into the light;</p> <p>16. And thus my strength and the power of the priesthood, or in other words by the power of God, has been awakened and renewed.</p>	
<p>17. ¶ Now for a time, I reign among men in the city of Salem and the lands around bout;</p> <p>18. And is shall soon come to pass that we too shall leave, by the Grace and power of YHVH, who is our Elohim; and thou shalt know me no more.</p> <p>19. But in the last days it shall come to pass that I and my people shall return again with the Messiah, full in the Priesthood of the Son of God, requiring for YHVH an account of those who were left behind.</p>	
<p>20. ¶ And before that day shall I come to stir the healing waters and distribute here upon the earth once again the keys of the Priesthood to organize mankind in the name of YHVH once again,</p> <p>21. And then shall men and women be baptized in water and</p>	<p>* Note: The words “Jesus Chirst” were not explicitly mentioned here on the plates of brass, they were added by inspiration as part of the translation process.</p>

<p>fire, that Aviad shall fulfill through the Messiah <i>Jesus Christ*</i> the destiny of Adam, of mankind—the very hope and endowment of all.</p>	
<p>22. ¶ And I shall descend with the Son of Man in that day from the City of Enoch:</p> <p>23. What went from the earth into the sky shall descend again to the earth, and recognize that the things above and of things below are one, for they do belong to YHVH;</p> <p>24. Therefore, it is He that possess the glory of Alohykm Celestial who's keys we shall carry, and beyond this degree no one shall climb any further.</p> <p>25. The priesthood and authority of Kedem Qadam Kadmon Himself presently comes forth stronger by reasons of this fortitude;</p> <p>26. The Holy Priesthood after the Order of the Son of Man subdues all earthly and heavenly bodies surely,</p> <p>27. Whether before or beyond the veil, the Son of Man shall penetrate them, and upon Elohim shall the glory be given.</p>	

I included this section from 1st Pah Nahtahn in the reading packet, because of how interesting the description of this city of Robbers matched the description of the City that Cain built in the first few verses of Chapter 8. Specifically that people could come and go as they pleased, and that they shared freely the spoils of their plunder. I include the entire story for those who are interested in reading it, even though it's mostly just that one part that ties into this discussion.

<b>1st Pah Nahtahn Chapter 7:53-155</b>	
Pah Nahtahn - Chapter 7	Discussion Ideas
<p>53. And the Peacemaker did direct them to travel up into the City of Kihtskuhmahn, even that city which was the very capital of the Gahdiahntohnnehm in the Waykiktstitspah.</p> <p>54. Now, this was cause for some concern in the hearts of the seven companions, for, they knew of the city and that of all cities in the Waykiktstitspah, Kihtskuhmahn was known to be the vilest and most wicked of places. And they knew that the Nayfihah had often, in times past, attempted to root the Gahdiahntohn Robbers from out of the land.</p> <p>55. But behold, every time that they regained their power in the land, it was from Kihtskuhmahn that their influence flowed. Wherefore, they were concerned that the Prophets would wish to go into that region.</p> <p>56. Notwithstanding their fears, however, they had pledged themselves unto them and agreed to go up with them to the City of the Gahdiahntohnnehm.</p>	<p>Kihtskuhmahn: Kishkumen</p> <p>Gahdiahntohnnehm: They who are of Gadianton.</p> <p>Waykiktstitspah: Land Southward</p>
<p>57. Now, Kohrihm, who had been a slave in the City of Ayohts, and whose master</p>	<p>Ayohts: Josh (See 3 Ne 9:10 OVP)</p>

<p>had freed him and gave him leave to walk about the city in his name, he knew the ways of the Gahdiahntohnhehm, for he had somewhat to do with them in the past.</p> <p>58. For, since the day of his emancipation, he had made his way as a beggar before the people. Wherefore, he could watch from his lowly station the activities of the rich. And behold, he was also known unto some of the robbers, and he knew the way into the city.</p>	
<p>59. For, the City of Kihtskuhmahn was built up in a curious way, not like the other cities in the land. Behold, it was accessible only through a narrow ravine through which a river flowed. And the road into it was treacherous and crossed the river at many places.</p> <p>60. And also, if one knew not the exact entrance into the city itself, one might wander for days in the canyon and find nothing. But Kohrihm had heard tell of the way into the city and thought he could guide them from the description he had heard.</p>	
<p>61. But behold, ere they even entered into the ravine itself, they were met by a party of men who were returning from their business and these men sought to rob them while they made their way. But Kohrihm strode forth to meet them and speak with them, saying:</p> <p>62. Behold, I am Kohrihm and I am a beggar of the City of Ayohts. I come with these my companions to deliver a message unto all the inhabitants of Kihtskuhmahn. Will you guide us up to the city?</p>	
<p>63. And the leader of the band of robbers answered him, saying:</p> <p>64. A beggar of Ayohts, that is high praise. There are not many who may lay claim to that title. Do you wish to join us in our stronghold, beggar Kohrihm, and become one of us?</p>	
<p>65. And Kohrihm answered him, saying:</p> <p>66. Nay, I am satisfied to work as I do. There are among my party who have important intelligence to give unto the rulers of this city concerning the Waynahstitspah. Will you assist us, that they might deliver their message?</p> <p>67. Now, the Gahdiahntohnhehm were prevalent in the Waykiktstitspah. Yea, they were to be found in all the cities, and in most, there were their members placed in the seats of the lesser judges. Wherefore, all the land was plagued with the robbers and there was nowhere that was safe from them. Yea, they were the common scourge of the Waykiktstitspah.</p> <p>68. Wherefore, there was also much competition among the robbers themselves and they were always hungry for intelligence about other places from which to take their spoils. For, the robbers labored not to make their livings, but they stole what they needed and gained great wealth from theft.</p>	<p>Waynahstitspah: Land Northward</p> <p>Waykiktstitspah: Land Southward</p>
<p>69. Wherefore, the Prophets were escorted into the City of Kihtskuhmahn by a band of the Gahdiahntohnhehm.</p> <p>70. Now, this was difficult for the Prophets. For, their father had gained great</p>	<p>Haymehnay: Holy Spirit</p> <p>Tuhhuhtsipis: Tents of worship</p>

renown in the Waynahstitspah in ferreting out the Gahdiahntohnnehm and preaching repentance unto them.

71. And behold, all they who would not repent from their wickedness, and who would not covenant to leave the land after he had ferreted them out, he did put to death with the sword. For, the Gahdiahntohnnehm were wicked indeed, and Sahnnehmpeht was determined that they should not in any way destroy the peace of the land.

72. Wherefore, he was led by the Haymehnay to find them out and to make every attempt to convert them to the ways and customs of the Nemenhah. And many there were who did repent and they became Nemenhah, and behold, their children sit with us today in the Tuhhuhltisipis.

73. But, all those who would not convert or depart out of the land, Sahnnehmpeht did challenge to battle, and the bands being emboldened that he was but one man did always take up his challenge. Wherefore, by the strength of his arm he did punish them, and by the strength and power of the Haymehnay he did defeat them and put them to the sword.

74. But behold, Sahnnehmpeht had not as much need for this sort of strength as his father, Hahgmehni, for the Haymehnay was strong in him, even to the convincing of most.

75. Wherefore behold, the thought of entering into the great capital and chief City of the Gahdiahntohnnehm was strange to them indeed. And they proceeded into the city unmolested and unharmed, for their escort thought them to be of like character to themselves.

76. And when they had entered through the secret way into the city, they saw Tsihmeht, even their own brother, standing upon a low wall crying repentance unto the people of the city as they passed by him. And behold, no one even looked up to hear his words and he was ignored by all. And, when they approached their brother and recognized him, and he them, they all embraced each other and rejoiced.

77. But behold, the robbers who had been their guides looked on and pondered what they saw. For, Kohrihm had told them that these people had intelligence from the Waynahstitspah and they felt somewhat betrayed by him because they appeared now to be familiar with the lunatic who stood on the walls all the day long preaching of the destruction of their city.

78. But they were not too surprised, and also perhaps a little pleased also. For, the beggar had by lies and artifice convinced them to escort them safely into their city. And this was the custom of the people of Kihtskuhmahn, that by stealth, lies and cunning, they made their livings.

79. Wherefore, they did respect Kohrihm at least for his cunning in deceiving them. And by this artifice the party did find favor, at least to some small degree, in the eyes of their guides who laughed at each other and at themselves because of the deception.

80. And they determined among themselves that it would be foolishness to take these people up to the rulers of the city, for there was no profit in it for them. Wherefore, they left them standing with their brother in the streets of

<p>Kihtskuhmahn.</p>	
<p>81. And behold, this was according to their custom with regard to those who were of not great risk or threat to the city. For, the city was exceedingly difficult to assail by any body of men, but easy to access by any that was small enough to pass through along the secret way.</p> <p>82. <b>Wherefore, the city was open to any who was able to find their way into it,</b> but closed to any army wishing to assail it. For, the way in was steep and narrow and only wide enough for one man to pass in many places. And, because of this, no army could enter the city, for, even a small party of men could defend it against thousands.</p> <p>83. Now, when the children of Ohuhgohuh found themselves once again together, they embraced each other and rejoiced. And Tsihmneht took them to a small home which he had acquired and used for shelter during his stay in Kihtskuhmahn. And when the party was made comfortable, they informed Tsihmneht of all that had happened unto them in the cities where they had testified.</p>	
<p>84. And behold, when he related his story and made his report, they were all astonished. For, they believed that a Prophet in this, the most wicked of cities in the land, must not be received with any favor at all by the people. But Tsihmneht told a tale not of favor and acceptance, but that the people completely ignored him and his teaching. And this did astonish the party. And Tsihmneht inquired of them, saying:</p> <p>85. I am alike astonished and amazed as you are by my tale. For, I believed that this City of vipers must have been the most wicked in all the land.</p> <p>86. For behold, all the Gahdiahntohnnehm issue forth from this place to wreak havoc upon all the people in the Waykiktstitspah. And I could not believe that I would be allowed to open my mouth at all before them.</p> <p>87. <b>But, for all that Kihtskuhmahn is the seat of all wickedness and the capital of the Gahdiahntohnnehm, the people do treat with each other with justice within their own city. Yea, there is not one person who does walk upon the streets of the city in hunger, or athirst.</b></p> <p>88. And, if one lacks clothing, it is freely given. And for money, none lack. Indeed, all give freely of their substance to the needy. And, if you believe it not, look upon this little house of mine and ask me how I did acquire it and furnish it. For, I came into the city without purse or money.</p> <p>89. And behold, it has been exceedingly difficult to testify against this city. For, by comparison, the people live here just as we do in Mayntinah, having all things in common. <b>But, they do live by theft and by destruction and this is a great evil.</b> Wherefore, I do not make my comparison very strongly.</p> <p>90. But behold, among their own, they live by charity and every person imparts to the needy from out of that substance they have stolen. Does this not seem strange to you?</p>	
<p>91. And Kohrihn, the beggar, answered him, saying:</p>	<p>Nayfihah: Nephites</p>

<p>92. It is not strange at all, Tsihmneht. For, this is the way that is forced upon all they who would live among the Nayfihah in comfort.</p> <p>93. For behold, the Nayfihah do set the standard for who is rich and who is poor by their pride. And the poor are often cast out among them, or cast aside in their hearts. This causes discontent in the hearts of many.</p> <p>94. For, though they wish not to be like unto the Nayfihah in their hearts, their very society causes to well within them the desire to get gain. And, if they cannot get gain by the sweat of their face because of the vanity and the jealousy of the rich among the Nayfihah, they turn to theft to gain thereby.</p>	
<p>95. And Sahnahgoht spoke to them, saying:</p> <p>96. This must be our plan. We must go among the people of this city and testify against the Nayfihah and against their great pride and lust for gain. We must in all things testify against the Nayfihah so that the people of this city may be drawn in to listen to our voices and hearken unto our words.</p> <p>97. We shall not incite them to any kind of violence against the Nayfihah, but let us bring to their eyes the wickedness of this standard which has been set up by their brethren the Nayfihah. Then, when we have the ear of the people, let us teach them how upright their own standard is and how they ought to use it for good. Then we shall teach them of the right way to apply that which they already have as a custom among their own people. Do you not think this is a good plan?</p>	
<p>98. And Hihmpahnehts spoke, saying:</p> <p>99. Nay, brother, I do not think it a good plan at all. For, though I see your intention, it is but a strategy and a deception. Do you not think that these people, who live by deception and artifice, when they see the deception, will not simply applaud the deception and go about their own business again?</p> <p>100. And behold, their business is evil. We know how they destroy all that they meet in the Waynahstitspah. And they insinuate themselves into positions of authority in cities and in governments in order to do their evil. What does it matter that they come back here and treat each other amicably? We must never forget that they do all manner of wickedness in the world at large and they do bring down whole societies with their evil.</p> <p>101. We are no deceivers. Let us not teach the word of the Peacemaker through any kind of deception. We ought not think that we may teach true principles by weaving them in with false. This is a thing our Prophets have warned us will be the absolute destruction of the Nayfihah, and even the ruin in the latter days of they whom the Peacemaker will use to spread His gospel among all nations. Let us not take up this device before this people.</p>	
<p>102. And Kohrihm answered her before Sahnahgoht, saying:</p> <p>103. Harken unto your sister, Sahnahgoht, for she speaks wisely. Do not believe that you can deceive these people with your words. For, you are not one who can mix anything. Your words are strong and true and they are filled with the Haymehnay. Do not darken counsel nor play games with these people. For they will see through you and smile, and even appreciate your attempt to be like them.</p>	

<p>But do not believe that this will cause them to want to become like unto you in return.</p>	
<p>104. And Sahnahgoht answered in his turn, saying:</p> <p>105. But, do you not think that the end justifies us in using this strategy? For, which of you can say that the Nayfihah custom is good? And I do agree with you, Kohrihm, that it is the ways and customs of the Nayfihah in perverting the right way of the Peacemaker, that has given rise to the Gahdiahntohnnehm.</p> <p>106. Wherefore, there is no real artifice in this plan. Let us undertake to cause the people of this city to see the</p>	
<p>107. But Hihmpahnehts answered him, saying:</p> <p>108. Is any good end worth achieving by bad means. Behold, the Haymehnay whispers to me that this will come to vanity.</p> <p>109. For behold, this people are expert and accomplished in just what you propose to do. Yea, they make their way in life entirely by such means. And those of the Gahdiahntohnnehm who have made themselves great in the eyes of the Nayfihah, and are made judges unto them, do so by first convincing their neighbors of the righteousness. Then, when they have acquired their desire, they turn the city to wickedness. We cannot use such a device, for, you must recall that the Peacemaker sent us into this land to prepare the hearts of them that are willing to make a righteous sacrifice for their neighbors.</p> <p>110. Brother, I say unto you, This is not the way. For, no good end is justified by evil means.</p> <p>111. Behold, there will be many in this land at this time who will claim that the desired end does justify devious means, but it will never be so for all of their claiming. And there will come a day when even the elect of Peacemaker will contrive devious means in order that they might bring cause into the hearts of their adherents{648} that they might do the things that their rulers think is expedient for them. And this will seem good to all for a time, but it will bring about the break-up of the church in the last days.</p> <p>112. This has been seen by our Prophets, and behold, it is part of the vision and foresight of Pahhaymehntehm and Tsi-Tuhgohhah, and the reason they set up the Foundation of Peace in our communities. And our father, Hahgohtl, and indeed all the fathers of our people, did agree to do this.</p> <p>113. Let us not dishonor them by breaking with those good things revealed unto our fathers for our good. Please, go now into a closet and pray mightily unto the Peacemaker, that the Haymehnay might direct us in our preaching unto this people.</p> <p>114. And Sahnahgoht did as his sister instructed. He retired unto the place his brother, Tsihneht, had set up for a place of prayer. And he did entreat the Peacemaker as to the best method and plan to use in order that they might accomplish the Peacemaker's design in the City of Kihstkuhmahn.</p>	
<p>115. And behold, the Peacemaker did visit him upon the Way And these are the words of the Peacemaker unto him:</p>	

116. Behold, Sahnahgoht my servant, I am pleased with thy zeal in wishing to put an end to the Gahdiahntohnnehm through the preaching of my word unto them. And, it is a good intention, for, who can deny that to end the Gahdiahntohnnehm in their own city would not be beneficial unto all the people, both of the Waykiktstitspah and of the Waynahstitspah. In this desire of thy heart, I am well pleased.

117. But behold, I say unto thee, I shall soon end my ministry unto mine own people here in the land of thy origin and, when I have finished my work here, my own people will put me to the death.

118. But, be of good cheer. For, after that they have killed my body, for I shall give them leave to do even this, I shall rise again, according to that which was established from the beginning. And I shall come unto mine own again and all who believe on me shall I redeem.

119. And behold, Sahnahgoht my servant, in the moment of my death, and for as long as I lay in the tomb, there shall be a great destruction and tumult in this, the Waykiktstitspah. And even in the Waynahstitspah there shall be tumult, but not so severe as that calamity which shall come upon this people. And all the truly wicked shall be destroyed from off the face of the Waykiktstitspah.

120. Behold, I say unto thee, the day of which I speak cometh quickly. Wherefore, stand thou up among this people and preach to them and prophecy of the coming destruction only. They shall know of what sort they are and, in the day of destruction, they shall remember thy words unto them.

121. But behold, unto all the cities whereunto I have sent thee and thine, I shall visit with a fire from heaven. For, the people of these cities wax gross in their iniquities and I will utterly destroy them, not by the natural calamity that will befall other cities in this land, but by an all-consuming fire out of heaven.

122. And this is my commandment unto thee:

123. Thou shalt preach my pure word unto this people and think not to convert them in anything. For they are most wicked and shall mock even me to thy face.

124. Wherefore, thou shalt send thy brethren and thy sister away, to begin their journey back into thine own land. And thou shalt continue the work that thy brother Tsihmneht has begun here in this city until the day that I shall send thee also back into the lands of the Nemenhah, And then thou shalt go speedily out of this city, for the people will diligently seek to take away thy life.

125. But, be not fearful. For, just as I have preserved thee in other places, I shall preserve thy life in this place also.

126. And many other things did the Peacemaker speak unto Sahnahgoht that he would not share, for they are not to be spoken at this time. But, to his credit, after that the Haymehnay had confirmed in him all that the Peacemaker had commanded him, Sahnahgoht did all the words of the Peacemaker.

127. And behold, he instructed his brethren and his sister to fly speedily out of the city, for the Peacemaker had called him not to convert the people, but to testify unto them of their imminent destruction. And they did follow his counsel, and all



<p>of the seven companions went with them out of the city, except Kohrihm. For, Kohrihm had made a covenant to go with Sahnhahgoht into whatever the Peacemaker did command him.</p> <p>128. And the Prophets and their companions did escape from the vilest and most wicked nest of vipers in all the land as easily as they had entered it. For, no one molested them as they made their escape.</p>	
<p>129. But, Sahnhahgoht and Kohrihm remained in the city and set themselves up together on a embankment before the street which ran through it to preach unto the people. And Sahnhahgoht did preach mightily unto the people. And these are the words he preached unto them:</p> <p>130. Behold, thus does the Peacemaker say unto this people:</p> <p>131. It would be good for all whoso liveth in the City of Kihtskuhmahn to look within themselves and examine their hearts. For whomsoever of you declareth before the Peacemaker that thy heart is pure and ready to meet Him?</p> <p>132. Behold, how canst thou say that thou doest good in the sight of the Peacemaker, thou who doest robbery? And how canst thou declare that thou art worthy, thou who beatest a man for his coat and his goods? Whoso among you counteth himself righteous who stealeth his neighbor's house.</p>	
<p>133. But this is not all, thou nest of vipers! Thus doth the Peacemaker thy Peacemaker say unto all this city:</p> <p>134. Repent speedily all you who live in this city! For an hour of tribulation cometh upon all who live in this land. Yea, unto some cities it is given that the earth riseth up and covereth them. And unto others it is given and decreed that, where they did inhabit a valley, a mountain riseth up in the stead thereof. And unto still others the sea riseth up by the decree of the great Peacemaker and consumeth the inhabitants thereof, even every one. Yea, this is the decree that I have set in the heavens, and I excuse not myself.</p> <p>135. But behold, against all ye citizens of Kihtskuhmahn, I have decreed a decree in my wrath concerning you that surpasseth all that shall come to pass unto the cities of the Waykiktstitspah. Yea, it shall be unto thee, Oh city of vipers, as it shall be even unto all the cities that casteth out my Prophets and spitteth upon them, and smiteth them, yea, and doeth whatsoever they will with them. Yea, I declare unto thee, Kihtskuhmahn, it shall be unto thee as it shall be unto the Cities of Lahmahn, Ayohts and Kahds.</p> <p>136. Thou shalt perish with fire, even all thy houses and thy towers. Thy streets and thy byways shall melt with heat, and thy fair gardens shall be a parchment. Thy fountains shall burst and become a choking vapor, and thy storehouses shall become a furnace. And all thy inhabitants shall run to and fro, but every one shall burn with fire and become a stubble.</p>	<p>Ayohts: Josh Kahds: Gad</p>
<p>137. Yea, not one of thy people shall escape thy secret place, for a fire shall come down upon thee that none shall escape. Yea, all thy goods and substance shall become ash and thy wine a poisonous vapor. Thy courtyards and plazas, rich with fruit of every kind, shall blow away upon a scorching wind. Thy paths and pleasant walkways shall be molten.</p>	

138. Can any escape my wrath? I say unto thee, nay. For, should there be any without thee, having not yet entered into thy secret path which leadeth up unto thy open gates, they shall choke with the fumes that shall issue forth out of thee. Yea, thou shalt inhale the sweet air of the valley and exhale the noxious and poisonous fumes of the death. And behold, all who are caught by that breath, shall fall by the wayside and shrivel up.

139. Behold, this is the decree which I have decreed in my wrath against thee, Kihtskuhmahn. Wherefore, it were good that all thy children should flee from thy bosom, oh mother of harlots! For, thou shalt no longer have whereby they might suck at thy breast, being withered and burned. And all thy teaching shall go down into the earth, molten. Yea, all thy iniquity shall fly up into the air as ash and be dispersed.

140. Yea, and give ear all the ends of the earth and let this be as a sign unto you. For, if any city in this land doth ever again issue forth progeny born of filth and fornication, of lyings and cheatings, of murder and mayhem, it shall bring a similar ruin upon the land.

141. Yea, and if any nation in this fair land shall labor to produce again a vomitous issue, such as thou, Kihtskuhmahn, thou ravenous beast, hast done unto this nation, behold, and the people do nothing to prevent it, there shall come upon that nation a like calamity.

142. Behold, and it shall be as if a smoke and a fire of destruction cometh down upon them from heaven that none stayeth. For, show me the hand that contesteth against the Peacemaker and prevaieth. Yea, show me the sword that contendeth against the Peacemaker!

143. For my word is as a two edged sword that parteth the sinew and spilleth out all wickedness upon the ground. Think not to contend against the Peacemaker, but labor to appease my wrath before the day of its fullness.

144. For behold, I am patient with longsuffering. But, when my wrath is kindled against the wicked, none can stay. Nay, though thou riseth up even unto me in the end, oh man, with prayings and entreaty, when my wrath is full, my ears are shut. Wherefore, repent all ye who inhabit this evil place and flee even out of it while the day remaineth wherein you might make your flight.

145. For behold, there be but a narrow way in which to escape and but a short time left to affect it. And, when the calamity is upon you, there remaineth no room for you to escape and you shall all die in your retreat. Yea, your bodies shall heap up upon your secret way and your hidden city shall no longer be a safety for you. Repent ye, and remove hastily from this place of horror.

146. And after this manner did **Sahnahgoht** preach the words of **Sahnhehmeht**'s warning unto the people of the City of Kihtskuhmahn. Yea, for three days did he repeat the words which the Peacemaker had given him to speak and he moved not from upon the embankment in all that time, but continually preached the warning of the Peacemaker unto the people.

147. And behold, there were some who did heed the words of the Prophet, but these were exceedingly few. But the rest of the inhabitants did pass by him winking and scorning his words. For, they believed him to be a madman, and they gave him no heed at all.

For clarification, note that Sahnahgoht is not the same as Sahnhehmeht.

Sahnahgoht is the missionary brother of Ohuhgohuh who was the gadianon robber hunter in the land northward.

Ohuhgohuh was the son of a man

148. Wherefore, at the end of three days, the Peacemaker did command Sahnahgoht to depart from the midst of the city and he did as the Peacemaker commanded. And behold, Kohrihm did go with him and support him in all that he did and said.

149. And, when they had traveled two days out of the City of Kihtskuhmahn, they met again their companions who had camped along the way. And behold, a great multitude had gathered unto them from out of all the places whereunto they had gone to preach. And they were found teaching and instructing the people in all that they should do to please the Peacemaker.

150. And, when they were seen of them, even from within the camp, the brethren of Sahnahgoht came out to greet them, and they fell upon them and kissed them.

151. For, the Peacemaker had also visited them and told them all that He desired them to declare unto the people of Kihtskuhmahn, and they feared for them. Nevertheless, the Peacemaker had comforted them in their fear and they prayed all the day long that they would once again see the face of their brother. Wherefore, they did feel blessed and thankful upon seeing them from away off approaching the camp, and they did run out to meet Sahnahgoht and Kohrihm upon the road.

152. And when they had recounted unto each other all that had transpired, they determined that the day of which the Peacemaker had spoken must be near indeed. And, giving instruction unto all the people that they nurture and succor each other, they struck their camp and made ready to return even unto the Waynahstitspah.

153. But behold, many of the multitude did also desire that which the seven companions of Sahnahgoht had desired of them. Yea, they desired to repent and purify themselves before Peacemaker and make a strait way before the Peacemaker. Wherefore, the brethren of Ohuhgohuh bid all that would follow them out of the land to follow them, that they might come into the Waynahstitspah and become Nemenhah. And the people rejoiced and declared that this was the desire of their hearts. And the number of them were fifty and two men and seventeen women and twelve little children.

154. And behold, the brethren of Ohuhgohuh and Hihmpahnehts did baptize them in water and gave them the gift of the Haymehnay to guide them. And they instructed them in all the ways of the Nemenhah and exhorted them to lift each other up and support each other and not murmur against each other when the way became hard before them.

155. For behold, they knew that they could not get home following the way they had come, for they were become a large party and there would be no boats to take them back the way they had come. And they knew also that they might be forced to traverse the Dahkuhpahtspah even on foot in order to reach the borders of the Waynahstitspah. Wherefore, they instructed all the people to have patience and charity one for another, for they knew the way would be hard.

named Sahnhehmpieht. Which means "Anointed". So earlier in the chapter Sahnhehmpieht was in reference to their father who was also known for hunting down robbers in the land, and converting them (or otherwise removing them from the land).

But here, Sahnhehmpieht is in reference to the Peacemaker, using the word Anointed like we do when we use the word Christ, which also means Anointed.

*Engage:*

## Engage the Concepts through Comparison

We studied these two chapters from 1 Moses together because they give us the story of two different ways to organize people into cities. The City of Cain/Lamech, and the City of Enoch. Consider the two extremes. What principles are they each built upon, how are they similar, how are they different?

## Engage the Spirit through Contemplation

The concept of Shekinah was introduced in the reading from the last discussion, but it has significantly more information about it in this discussion's reading. Especially the reading from Zenos. Shekinah is a hard concept to put into a box and say "this is what that is". It is associated with trees, mothers, cities, the presence of God, and many other things. In this reading, it is the tree of life, and Eden, and Zion. It is a good topic for contemplation. Read through it, wrestle with the idea a bit, and then spend some time just thinking about it in prayerful contemplation in search of understanding what is meant when she is mentioned.

## Engage the Group through Discussion

When you meet together as a group to discuss the content of these chapters, here are some ideas to help get the discussion going:

- In Zenos we read that the city of Enoch was taken up to the Bosom of the Father. What does that mean?
- In 9:30, it mentions that they lived in a Land of Promise. What does it mean for a place to be a land of promise? Did the generations before them not live in a promised land?