



Western Thought

- **English** emphasizes *precision* and clarity, aiming for logical structure and detailed descriptions
- Excels in processing logic, linear thinking, and systematic problem-solving
- **May find ambiguity or symbolic interpretations challenging**

Eastern Thought

- **Hebrew** conveys deep, multifaceted *meanings*, where each letter can carry both symbolic and numerical significance
- Processes abstractions and parables with ease
- **Lacks the precision necessary for technical or scientific descriptions**



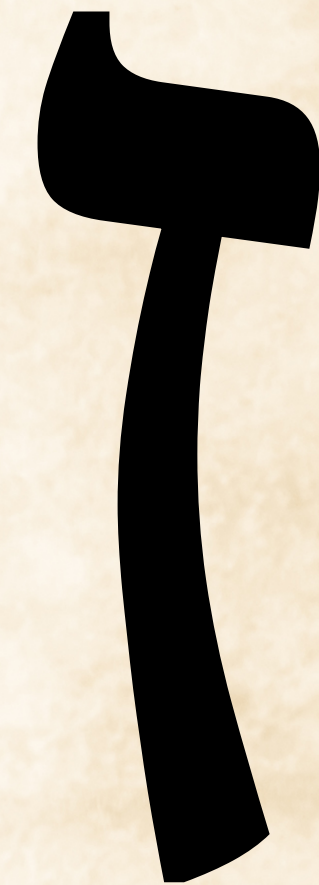
Patterns of 7 in Psalm 29



The 7th Letter: Zayin

Carries the *dual* symbolism of a **weapon** (conflict, protection) and the **number seven** (completion, rest, divine order).

It can represent the journey from physical struggle to the **spiritual victory** and **wholeness** that come after conflict.



Psalm 29 NASB

There are 7 occurrences of “the voice of the Lord”:

The voice of the Lord (3)

The voice of the Lord (5)

The voice of the Lord (9)

The voice of the Lord (4)

The voice of the Lord (7)

the voice of the Lord (4)

The voice of the Lord (8)



Psalm 29 NASB

There are 7 descriptions of God's power over nature:

Over the **waters** (3)

Shakes the **wilderness** (8)

Strengthens his **people** (11)

Breaks the **cedars** (5)

Makes the **deer** give birth (9)

Divides flames of **fire** (7)

Strips the **forests** bare (9)



Psalm 29 *yahab* *kabowd*
“**Ascribe** to the Lord **glory**” (1) NASB

Ascribe and glory create a multiple of 7:

Ascribe (3)		Glory (1)		
Ascribe (3)	X	Glory (2)	=	7
Ascribe (4)		Glory (3)		
		Glory (9)		



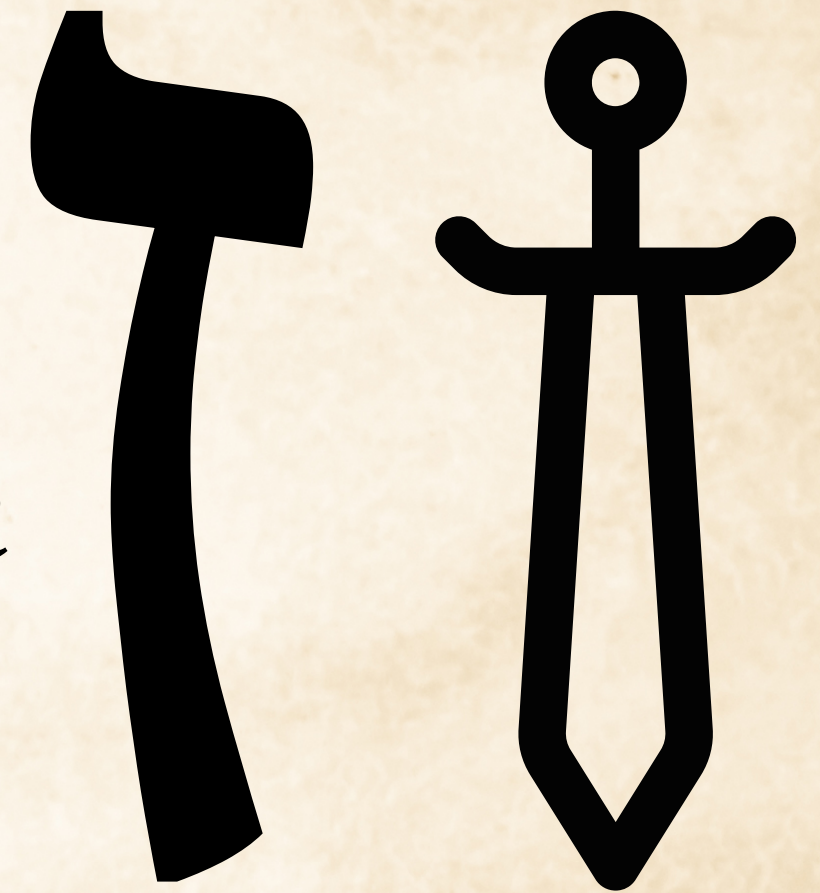
Psalm 29 verse 7

The voice of the Lord **divides** flames of fire.



“**chatsab**” to cut or split in two; to halve

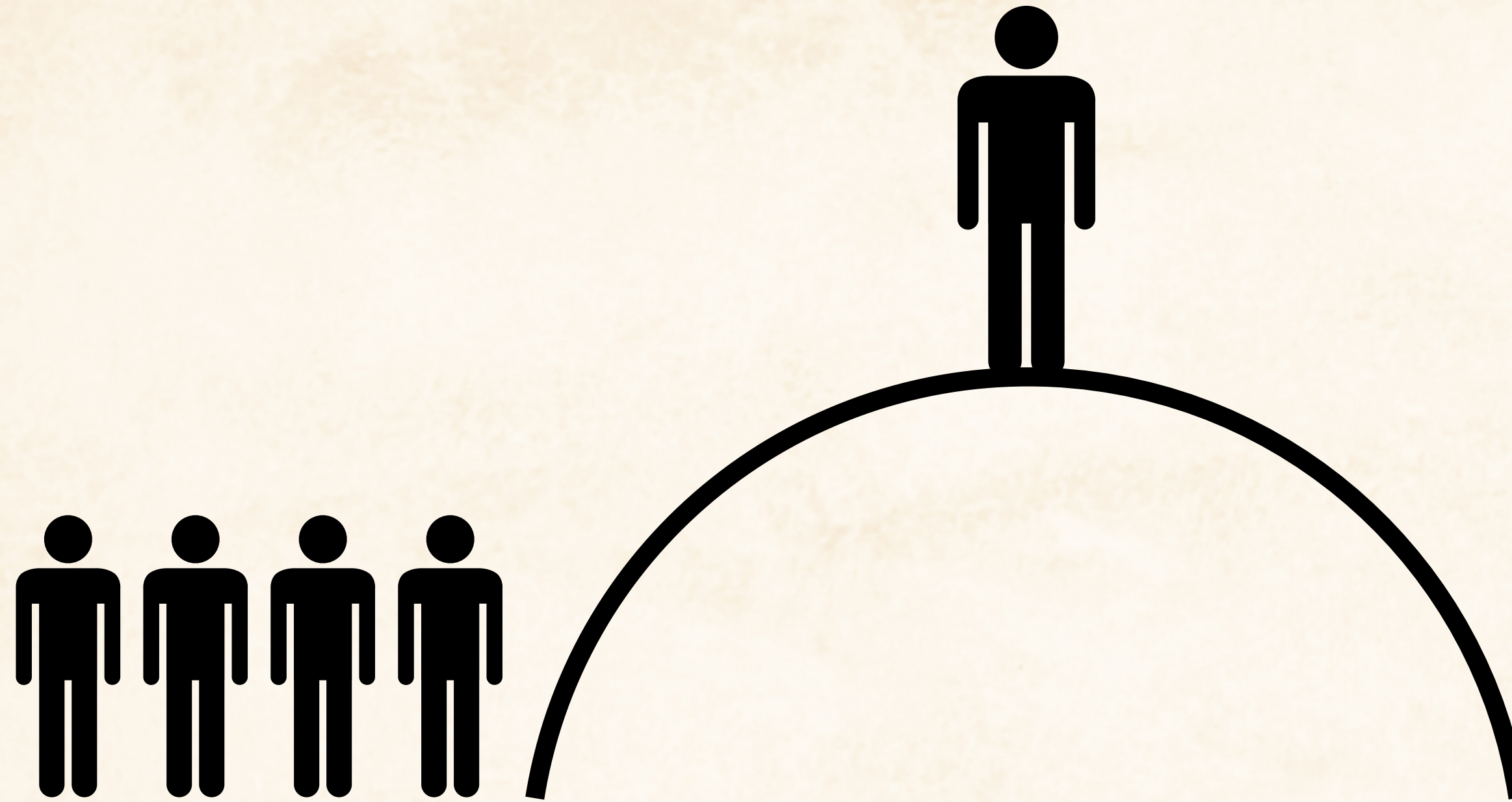
Zayin



**Patterns in
Alma's Sermon to
the Zoramites**

Alma 32-33





“Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him...”

Alma 32:4



poor

poor

poor

poor

————— the hill Onidah

poor

poverty

poverty

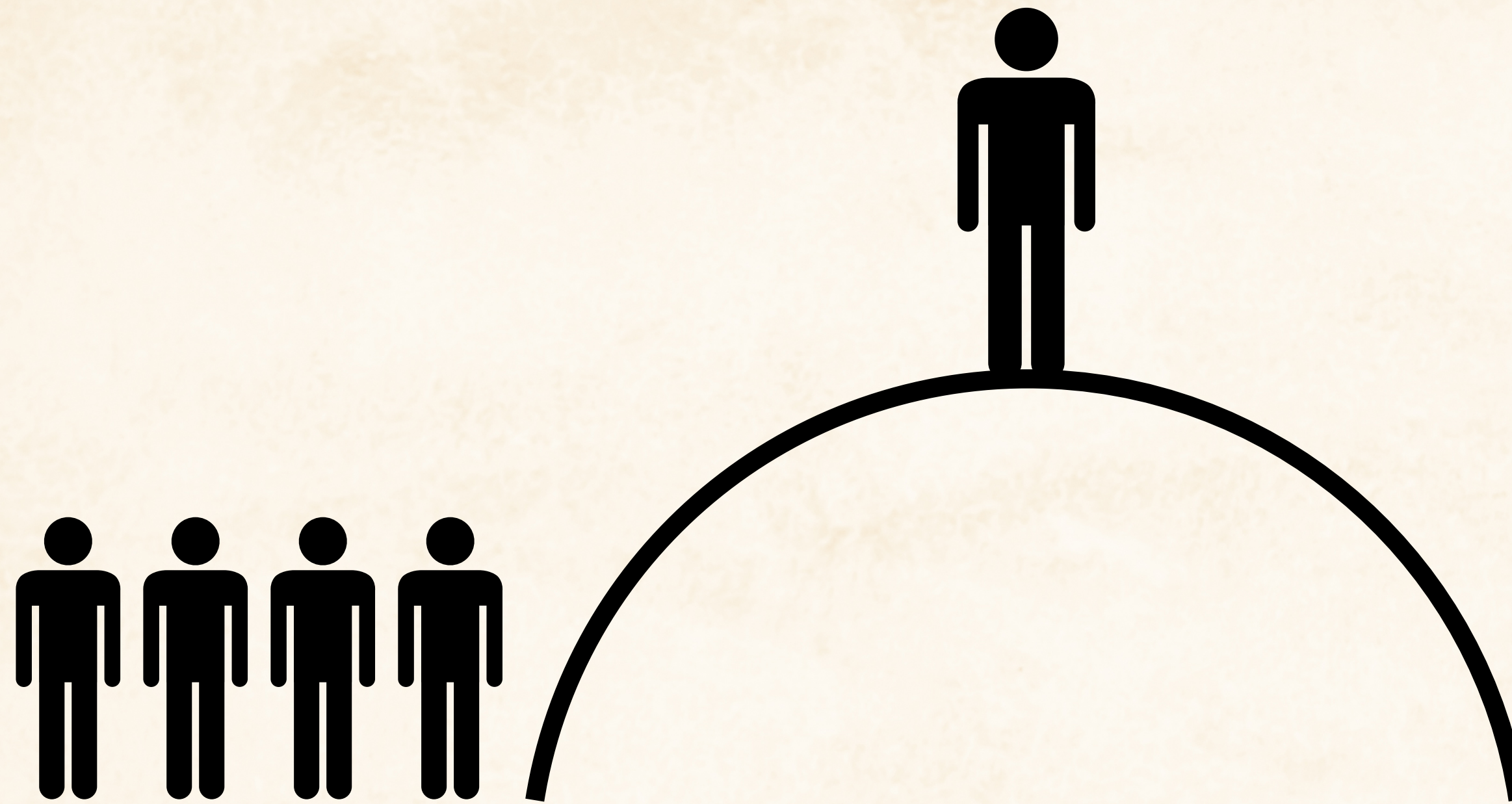
poverty



- A) preach the word
- B) **poor** class of people
- C) cast out of the synagogues
- D) not permitted to enter into their synagogues
- E) **poor**
 - F1) brethren
 - F2) dross
 - G) **poor** as to things of the world
 - H) **poor** in heart
 - I) speaking
 - J) people

- K) **the hill Onidah**
 - J) multitude
 - I) speaking
 - H) **poor** in heart
 - G) **poverty** as to the things of the world
 - F1) brethren
 - F2) despised
- E) **poverty**
- D) cast us out of our synagogues
- C) cast us out
- B) **poverty**
- A) hear the word





Ascension
&
Temple Theology

“Onidah”

“He attends my **sorrow**” or “He knows my **affliction**”

Book of Mormon Onomasticon





Alma 32:28

The 4 things the word will do when
planted if it is a good seed:

1. **Swell** within your breasts
2. **Enlarge** my soul
3. **Enlighten** my understanding
4. [beginneth to be] **Delicious** to me

S.E.E.D.



Alma 32:33

The 4 parts of the experiment to know
that the seed is good:

1. **planted** the seed
2. it **swelleth**
3. and **sprouteth**
4. beginneth to **grow**



Alma 32:34

The 4 things the word does:

1. **swelled** your souls
2. **sprouted** up
3. understanding doth begin to be **enlightened**
4. mind doth begin to **expand**



Alma 32:42

The 4 things that the fruit *is*:

1. is most **precious**
2. is **sweet** above all that is sweet
3. is **white** above all that is white
4. **pure** above all that is pure



Alma 32

There are 4 mentions of the word **sprouteth** as part of these phrases:

1. swelleth, and **sprouteth**, and **beginneth to grow** (30)
2. swelleth, and **sprouteth**, and **beginneth to grow** (30)
3. behold, it **sprouteth** and **beginneth to grow** (30)
4. swelleth and **sprouteth**, and **beginneth to grow** (33)



Alma 32:42

There are 4 aspects present when partaking of the fruit:

1. ye shall **feast**
2. until ye are **filled**
3. that ye **hunger** not
4. neither shall ye **thirst**



There are 4 things that get “cast out/toward”:

1. **people** from their *synagogues* (32:2,5,5,9,12,12,24,43)
2. **seed** from your *heart* (32:28,32)
3. **tree** from the *ground* (32:38)
4. **eyes** toward the *Son of God* (33:21,21,22)



Alma 32:41,42,43

There are 3 groups of 4 principles:

1. **faith**

2. **diligence**

3. **patience**

4. **looking forward**
to the *fruit*...

1. **diligence**

2. **faith**

3. **patience**

4. with the *word* (seed)
in **nourishing** it...

1. **faith**

2. **diligence**

3. **patience**

4. **long-suffering**, waiting
for the *tree* to bring forth
fruit unto you.



When a number is doubled (such as four becoming eight), it may signify intensification or heightening of its original meaning.

4 → **8** (4x2)



There are 8 mentions
of phrases that include
the word “perfect”:

1. **perfect** knowledge (21)
2. **perfect** knowledge (26)
3. **perfection** (26)
4. **perfect** knowledge (26)
5. **perfect** knowledge (26)
6. knowledge **perfect** (34)
7. knowledge is **perfect** (34)
8. knowledge **perfect** (35)



“Perfect Knowledge” (x4) to “Perfection” chiasm?

A) **perfect** knowledge (21)

B) **perfect** knowledge (26)

C) **perfection** (26)

B) **perfect** knowledge (26)

A) **perfect** knowledge (26)



There are 8 mentions
of “blessed”:

1. **blessed** *are* ye (8)
2. **blessed** *are* ye (13)
3. *ye were* **blessed** (14)
4. *are* more **blessed** (14)
5. shall *be* **blessed** (15)
6. much more **blessed** (15)
7. **blessed** *are* they (16)
8. **blessed** *is* he (16)



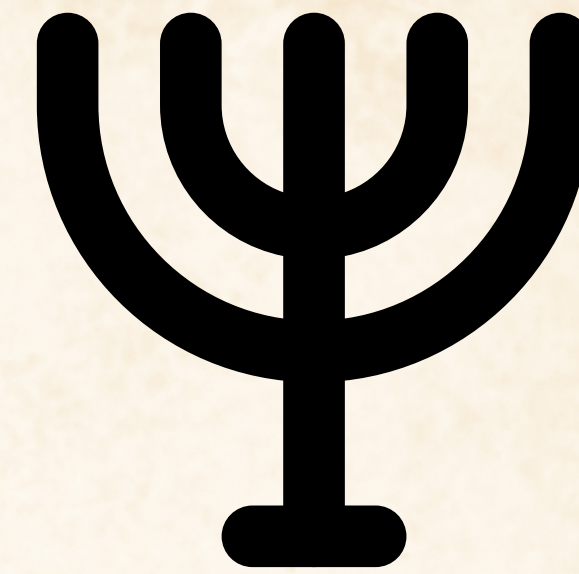
There are 8 mentions
of “tree”:

1. **tree** beginneth to grow (32:37)
2. neglect the **tree** (32:38)
3. not nourish the **tree** (32:39)
4. fruit of the **tree** (32:40)
5. nourish the **tree** (32:41)
6. **tree** springing up (32:41)
7. waiting for the **tree** (32:43)
8. become a **tree** (33:23)



8 mentions of “**blessed**”

8 mentions of “**tree**”



Ashre

“**state of being blessed**”

The verb Aleph-Shin-Resh (אשר), the root of Ashre, can mean “decisive progression” and a derivative feminine noun תאשור (te’ashur) can mean “**happy tree**”

Abarim Publications Biblical Dictionary



Alma 32

There are 16 mentions “seed” (4x4):

unto a seed (28)	Good seed (28)	good seed (31)	seed is good (33)
that a seed (28)	seed swelleth (30)	seed bringeth (31)	plant the seed (36)
true seed (28)	seed is good (30)	seed groweth (32)	seed was good (36)
good seed (28)	good seed (30)	planted the seed (33)	seed was not good (39)



There are 16 mentions “believe” (4x4):

believeth (32:16)	only believeth (32:19)	verily believe (32:25)	must believe (33:13)
will believe (32:16)	to believe (32:19)	to believe (32:27)	can ye dis believe (33:14)
shall believe (32:17)	who believe (32:22)	ye believe (32:27)	not believe (33:20)
to believe (32:18)	should believe (32:22)	ye believe (33:12)	to believe (33:22)



Alma 33

There are 4 witnesses of the Son of God
in Alma's sermon:

1. Zenos (3)
2. Zenock (15)
3. Moses (19)
4. Alma himself



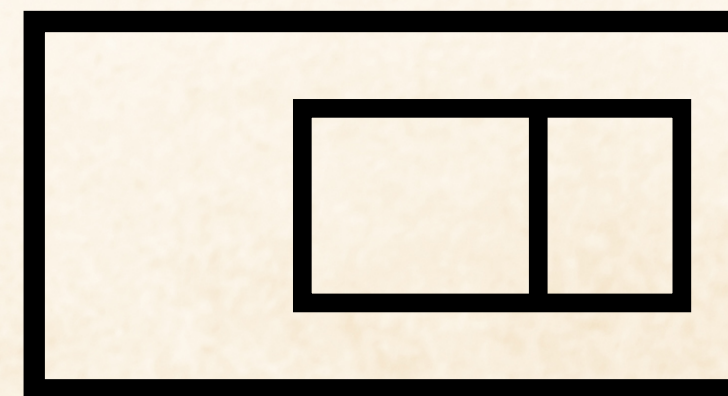
Alma 33:4-11

Patterns of 4 in Zenos' words on prayer:

- O God (x4)
- turn (x4)
- cry (x4)
- heard (x4)
- hear me (x4)

4 Nested Locations

1. Wilderness (4)
2. **Field** (5)
3. **House** (6)
4. **Closet** (7)



4 Circumstances involving people

1. praying for enemies (4)
2. in congregations (9)
3. when cast out (10)
4. because of afflictions (11)



Alma 33:22

There are 4 things about the Son of God that Alma says that we should begin to believe:

1. *that he will* come to **redeem** his people
2. *that he shall* suffer and die to **atone** for their sins
3. *that he shall* **rise again** from the dead, which shall bring to pass the resurrection
4. *that all men shall* stand before him, to be **judged** at the last and judgment day, according to their works



Alma 33

There are 4 references to “because of thy Son”:

1. it is **because of thy Son** that thou hast been thus *merciful* unto me (11)
2. thou hast *turned thy judgments* away from me, **because of thy Son.** (11)
3. Thou hast *turned away thy judgments* **because of thy Son.** (13)
4. thy *mercies* which thou hast bestowed upon them **because of thy Son.** (16)

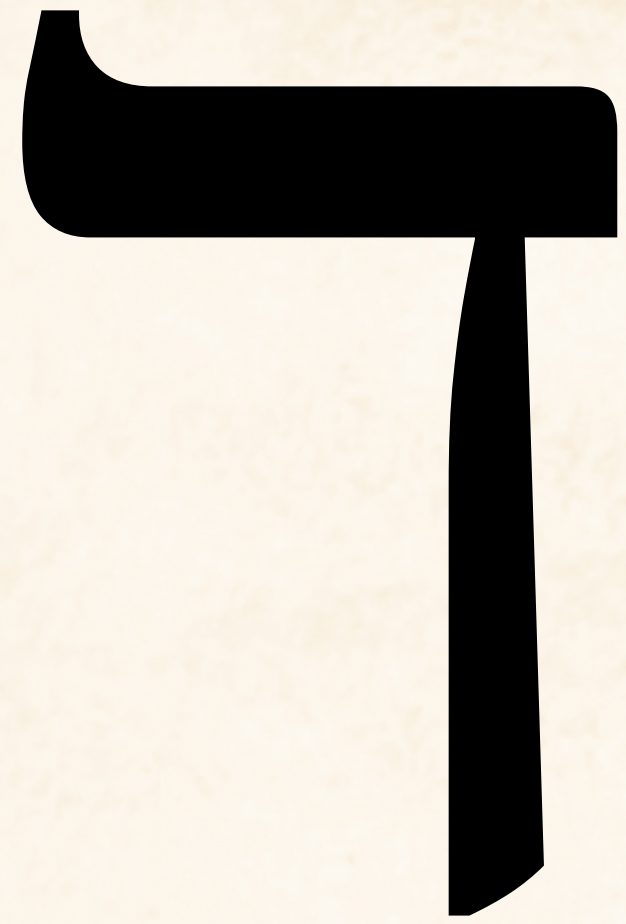


Alma 33:22

The 4 stages of growth that Alma desires:

1. **plant** this word in your hearts
2. and as it beginneth to **swell**
3. even so **nourish** it by your faith
4. it will become a **tree**, springing up in you unto everlasting life





Dalet (4)

- Represents the **weak or poor** as one who dangles the head down
- A **door**, opening, or pathway to new beginnings
- The **choice** to open ourselves or remain closed off or alienated



יהוה אלהינו יהוה אחד
אלהינו יהוה אחד
אלהינו יהוה אחד

ש

אלהינו יהוה אחד
אלהינו יהוה אחד
אלהינו יהוה אחד



Alma 32

There are 3 mentions of the word “experiment”:

1. **experiment** upon my words (27)
2. tried the **experiment** (33)
3. try the **experiment** (36)



Alma 33

There are 3 mentions of the word “scriptures”:

1. search the **scriptures** (2)
2. believe those **scriptures** (12)
3. read the **scriptures** (14)



Alma 33

There are 3 mentions of the word “heal”

1. it would **heal** them (20)
2. if ye could be **healed** (21)
3. ye might be **healed** (21)



Alma 33

There are 3 mentions of “casting” ones “eyes”

1. **casting** about your **eyes** that ye might be healed (21)
2. not **cast** about your **eyes** that ye may perish (21)
3. **cast** about your **eyes** and begin to believe in the Son of God (22)



Alma 32:35

There are 3 mentions of “light”:

1. because it is **light**
2. whatsoever is **light**
3. tasted this **light**



Alma 33

There are 3 mentions of “pluck”:

1. **pluck** it up (38)
2. **pluck** of the fruit (40)
3. **pluck** the fruit (42)



Alma 32:42

3 pairs of sweet, white, and pure:

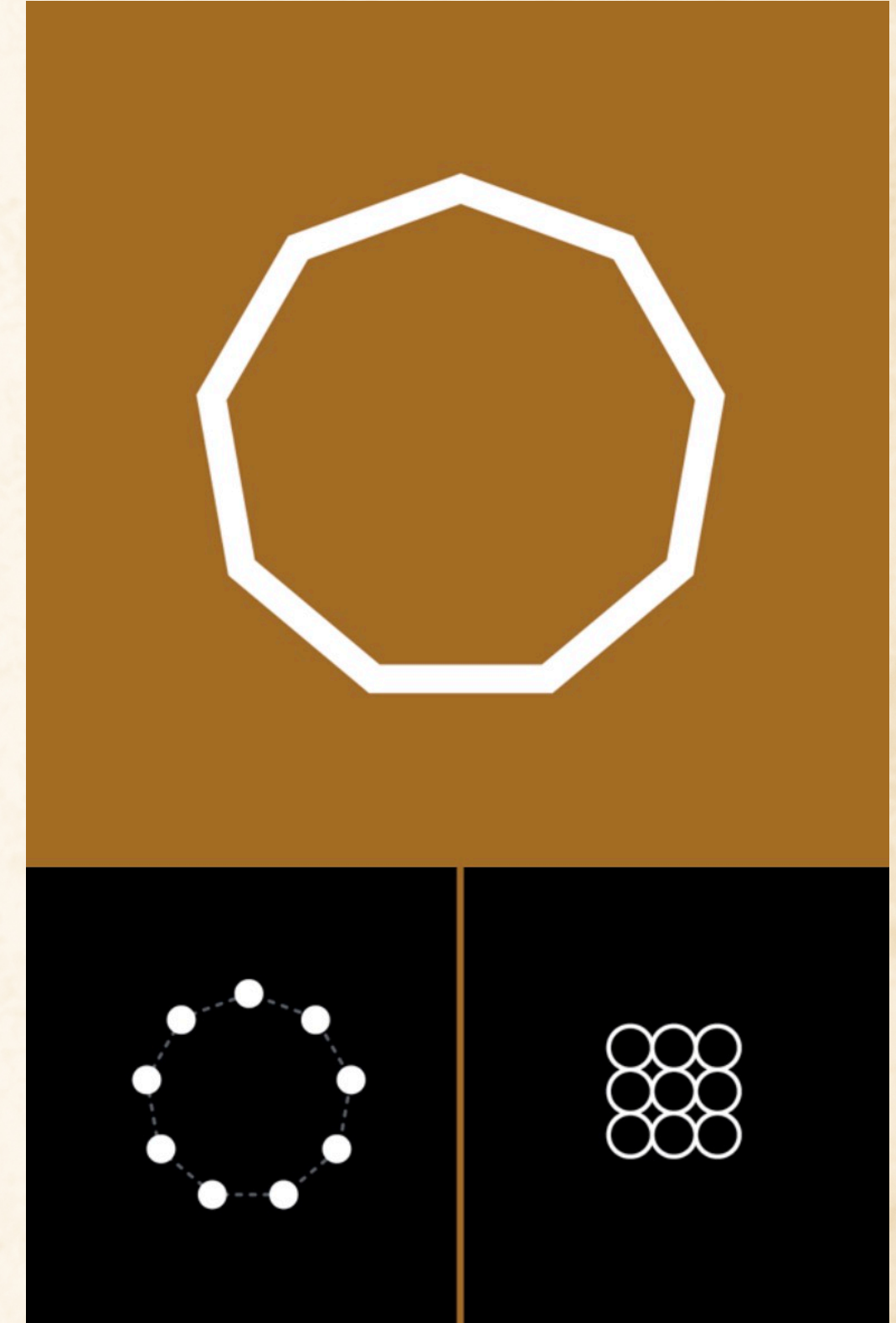
1. **sweet above all that is sweet**
2. **white above all that is white**
3. **pure above all that is pure**



The Number 9

“Composed of **three trinities**, the number nine represents the principles of the sacred Triad taken to their utmost expression. Nine was considered **thrice sacred and most holy**, representing perfection, balance, and order, the supreme superlative.”

Michael Schneider, A Beginner's Guide to Constructing the Universe, 302



Alma 32

Faith, diligence, and patience trinity:

1. **faith** with great **diligence**, and with **patience** (41)
2. **diligence** and your **faith** and your **patience** (42)
3. **faith**, and your **diligence**, and **patience** (43)



There are 9 mentions of “nourish”:

Let us **nourish** it (32:37)

not **nourish** the tree (32:39)

nourish the tree (32:41)

if ye **nourish** it (32:37)

not **nourish** the word (32:40)

nourishing it (32:42)

its **nourishment** (32:38)

nourish the word (32:41)

nourish it (33:23)



Dalet (4)




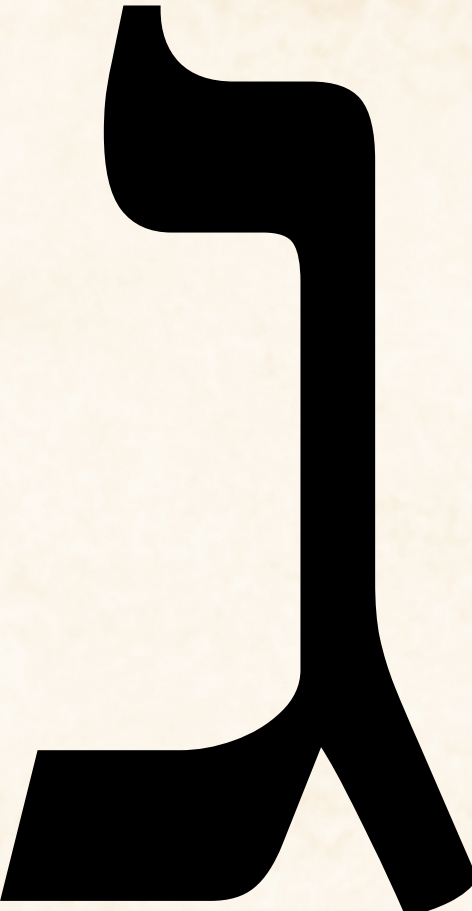
Represents the **weak** or **poor** as one
who dangles the head down

A **door**, opening, or pathway to new beginnings

Open ourselves or remain closed off or alienated



Dalet (4) 

 ←

Gimel (3)

Represents the **weak** or **poor** as one who dangles the head down

A **door**, opening, or pathway to new beginnings

Open ourselves or remain closed off or alienated

To “deal kindly” or “to **nourish**”

“Camel” symbolizes sustenance and **endurance**

Often seen as representing a **rich man** or benefactor who **gives to the poor**



ג Gimel (3)

Nourish

- Nourish - 9 (3x3)
- “ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.”
(32:42)

Camel (endurance)

- “**faith**, (x3) and your
- **diligence**, (x3) and
- **patience**, (x3) and
- **long-suffering**,
- **waiting** for the tree to bring forth fruit unto you.”

Rich man helps Poor

- Alma (high priest)
- Poor Zoramites



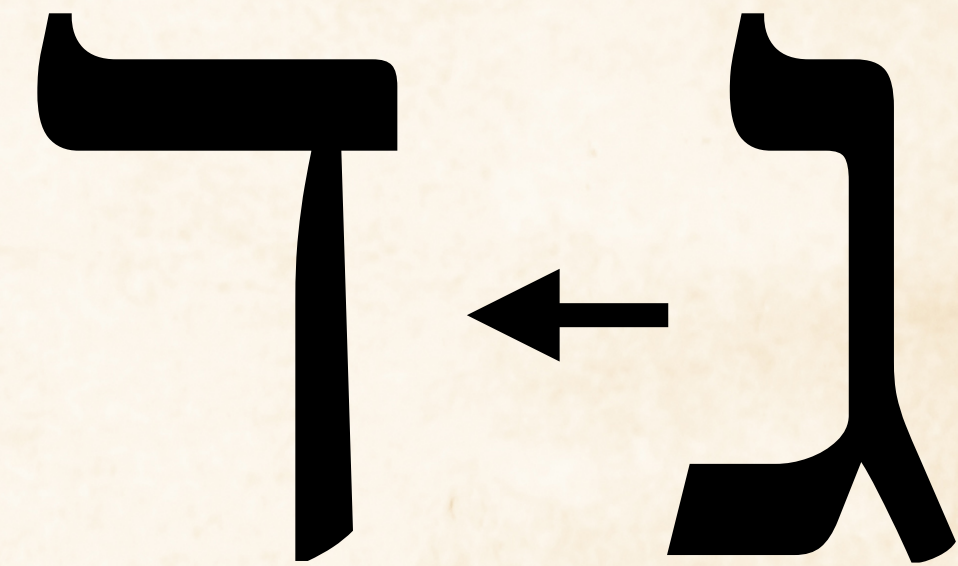
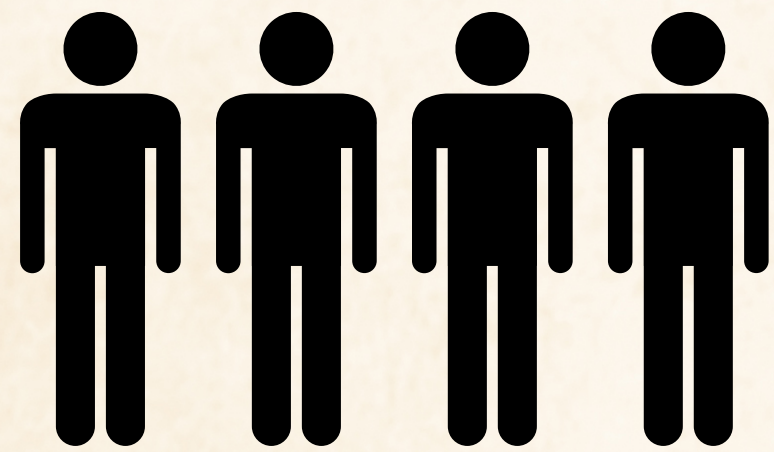
Alma

3 - Gimel ג



Zoramites

4 - Dalet ד



The shape of the letter Gimel is said to resemble a figure **moving toward** the Dalet to offer assistance, symbolizing generosity and kindness.

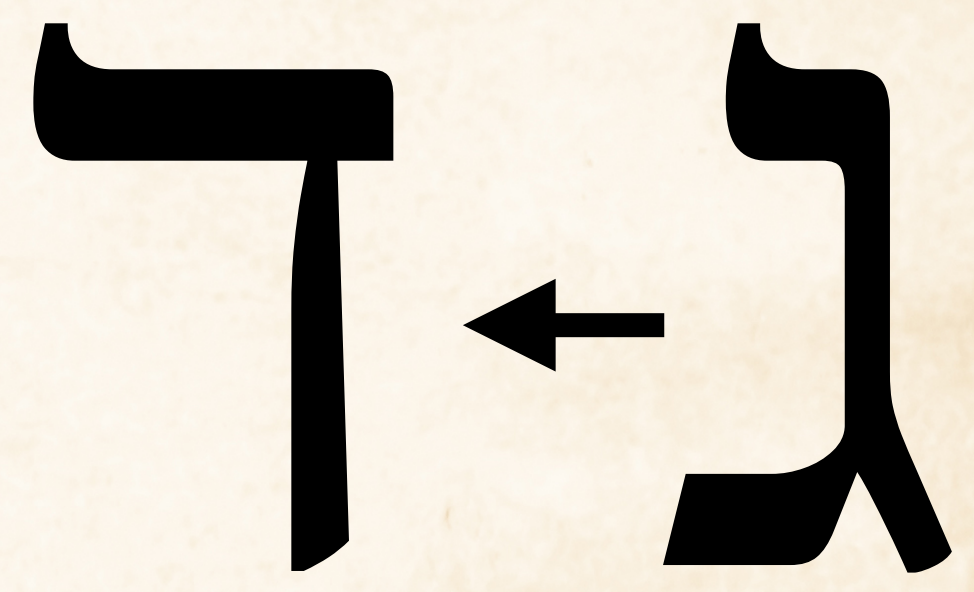
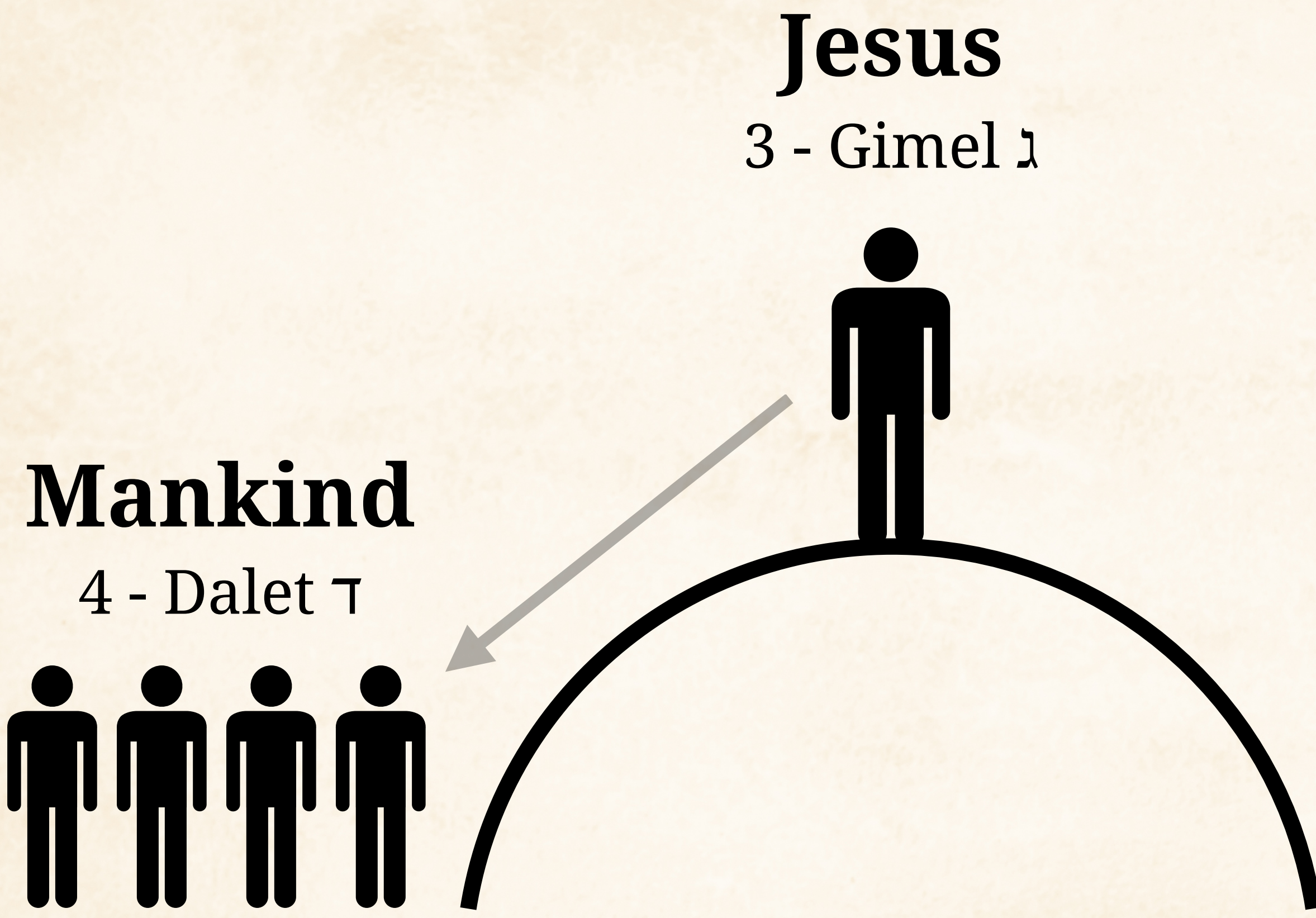


Alma 33

There are 9 (3x3) mentions of “Son”:

because of thy Son (11)	on the Son of God (14)	concerning the Son of God (18)
because of thy Son (11)	because of thy Son (16)	believe in the Son of God (22)
because of thy Son (12)	testified of the Son of God (17)	the joy of his Son (23)





The shape of the letter Gimel is said to resemble a figure **moving toward** the Dalet to offer assistance, symbolizing generosity and kindness.



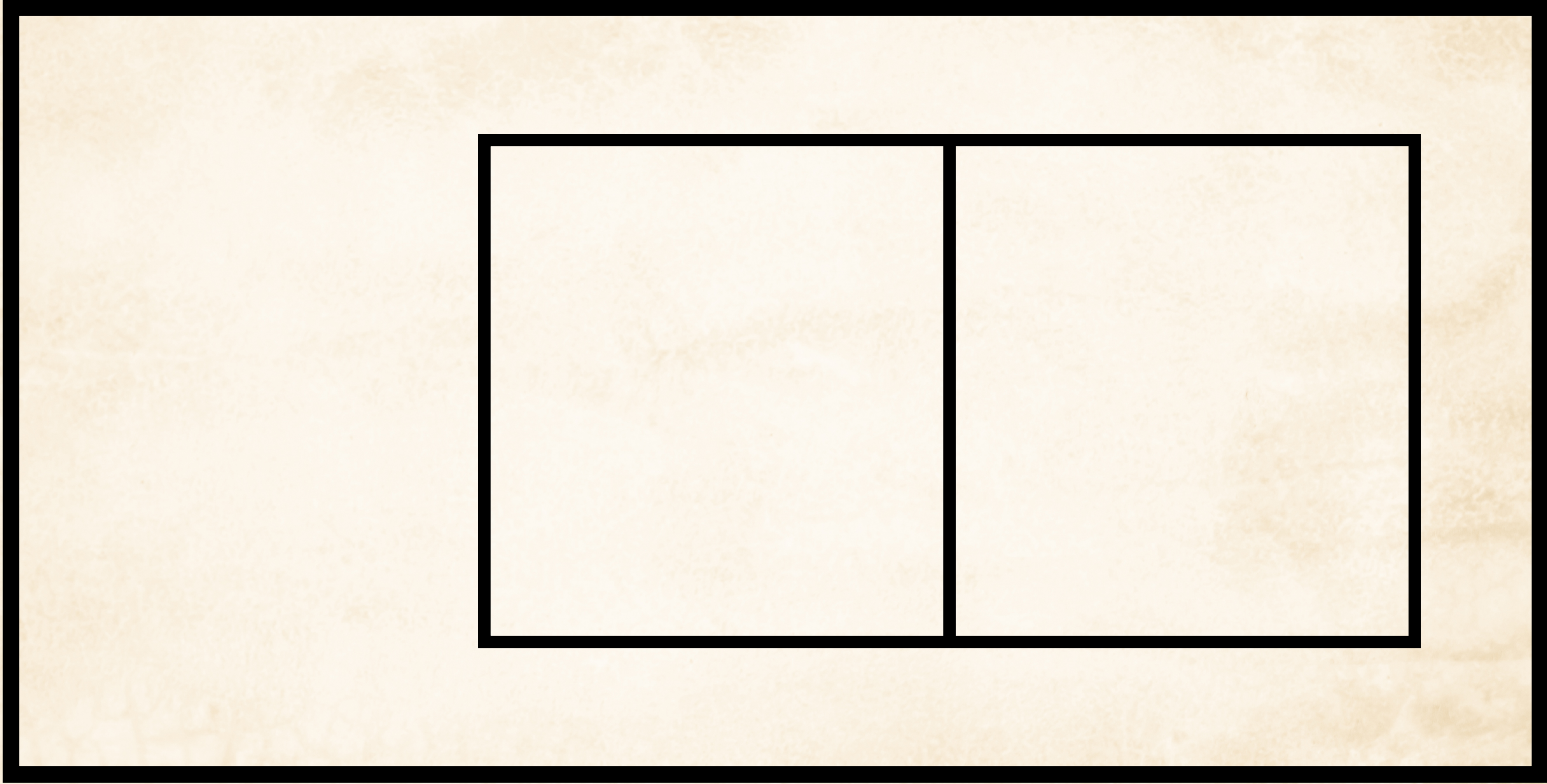
$$\begin{array}{ccccccc} \text{ד} & + & \text{ג} & = & \text{ז} & & \\ 4 & & 3 & & 7 & & \end{array}$$

The 7th letter, Zayin, carries the dual symbolism of a weapon (conflict, protection) and the number seven (completion, rest, divine order). It represents **the journey** from physical struggle to the **spiritual victory** and **wholeness** that come after conflict.


Then, my brethren, ye shall **reap the rewards** of your faith, and your diligence, and patience, and long-suffering, **waiting** for the tree to bring forth fruit unto you.

Alma 32:43





Plant/Seed

Nourish/Tree 

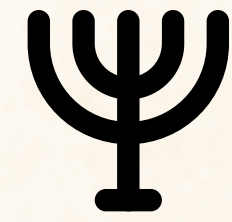
Taste/Fruit 



Alma 32

Plant/Seed

Nourish/Tree



Taste/Fruit



Alma 33

Believe

Look

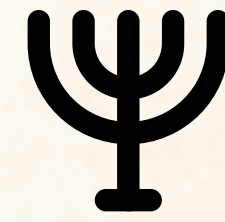
Healed



Alma 32

Plant/Seed

Nourish/Tree



Taste/Fruit



Alma 33

Believe

Look

Healed




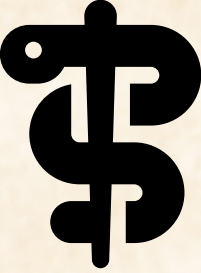



Awake

Faith

Eternal Life



Alma 32	Plant/Seed	Nourish/Tree 	Taste/Fruit 
Alma 33	Believe	Look 	Healed 
	Awake	Faith	Eternal Life 



Zenos's prayer teachings





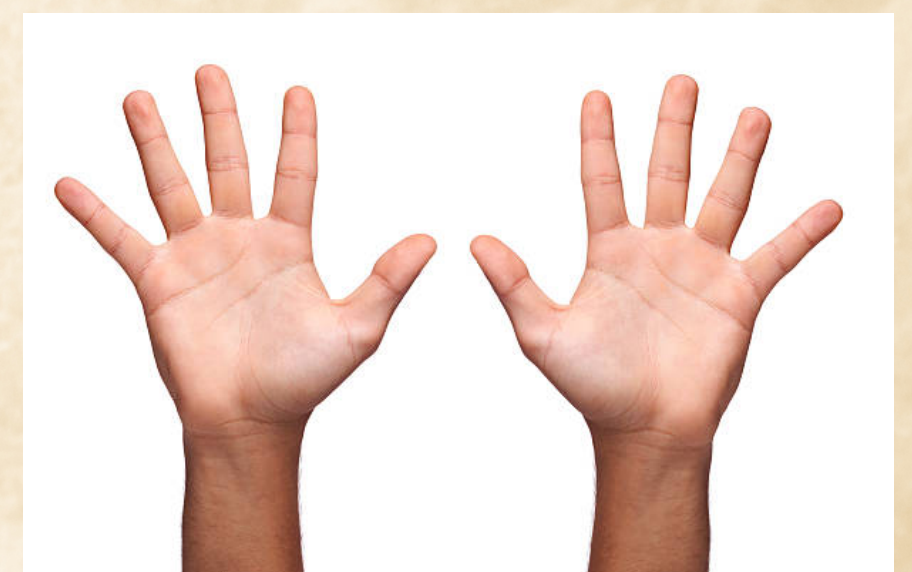


Fortaleza Brazil Temple: Instruction Room

10 occurrences of the word “mercy/merciful”

The numerical value of Yod is 10, symbolizing **completion** and divine order.

On the **10th** (and **final**) High Holy day, the Day of Atonement (Yom Kippur) the high priest would sprinkle the blood of the sacrificial bull and the goat on the **mercy seat**.



Bonus Numbers

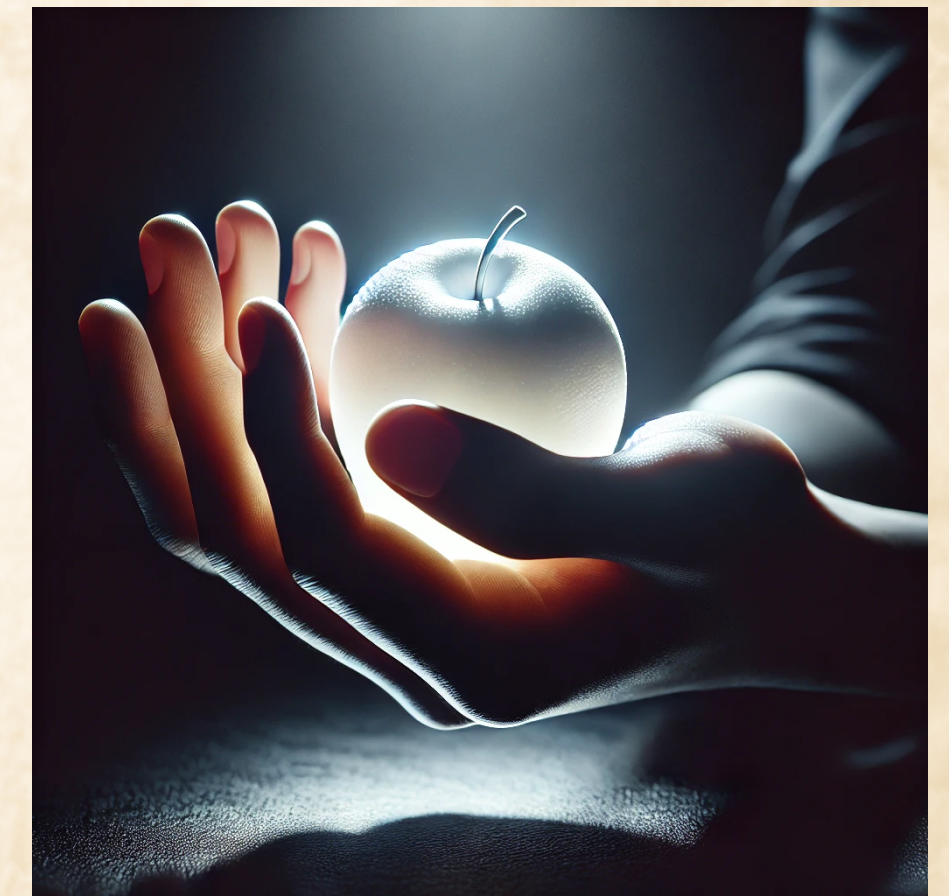


11 occurrences of the word “fruit”

The 11th letter Kaf is associated with the palm of the hand, particularly when cupped. It represents the ability to hold, give, or receive, symbolizing both physical and spiritual power.

The word **consecrate** means “to fill the hand”

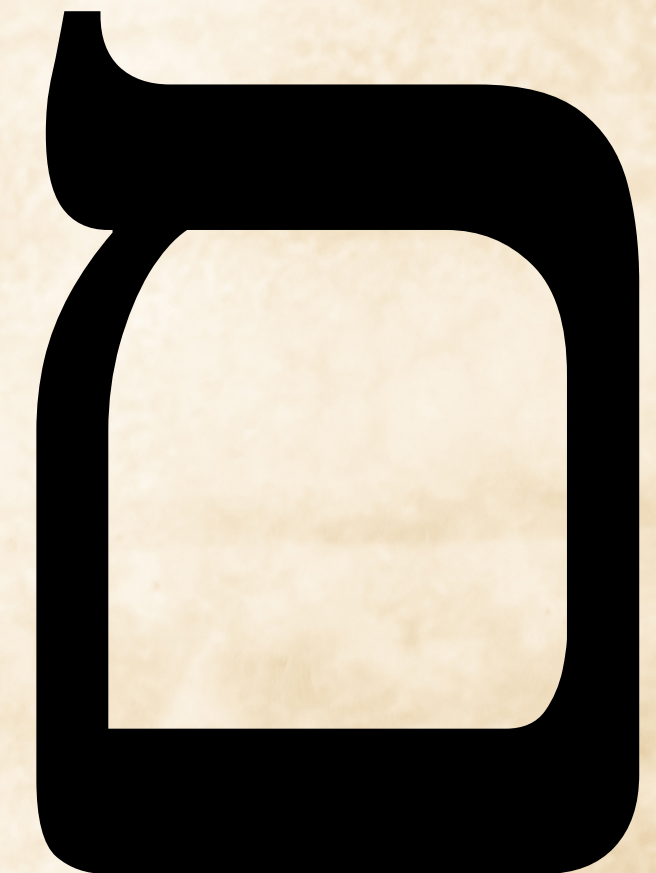
Associated with **humility** since it suggests submission, as in bowing the head.



13 occurrences of the word “humility”

The 13th letter of the Hebrew alphabet is Mem and it is associated with water which naturally fills the **lowest valleys**. Water also adapts to its surroundings and moves without resistance, symbolizing the flexibility and **humble** nature of a person who is open to learning and following the will of God.

The open Mem invites inquiry and the seeking of truth, while the closed Mem suggests hidden knowledge that only those humble enough to seek can access.



Humility and Water

A) **blessed** are they who

B) **humble themselves** without being

C) **compelled to be humble**; *or rather, in other words,*

A) **blessed** is he that

B1) **believeth** in the word of God, and is

B2) **baptized** without

C1) **stubbornness of heart** without

C2) **being brought to know** the word, or even

C3) **compelled to know** before they will believe.



18 occurrences of the word “faith”

The 18th letter of the Hebrew alphabet is **Tsade**.

It has two forms, the first can be seen as a humble kneeling person, the second is righteous person standing upright after having been refined.

The righteous person begins in a state of humility but will ultimately stand tall and be rewarded for their **faithfulness**.



23 occurrences of “word(s)” and
“know(ledge)”

The 23rd letter of the Hebrew alphabet is Tav.

Final letter of the alphabet and represents a mark,
sign, or covenant.

Represents both the end of a process and the
potential of new beginnings. Fulfillment or
completion within a cycle or covenant.

Associated with the concept of truth.



WHY?





Ascension

Repentance is a change of mind, or rather, a worldly mind that changes *to* the Mind of God

“The Greek word of which this is the translation (metanoēō) denotes a **change of mind**, a fresh view about God, about oneself, and about the world.”

LDS Bible Dictionary: Repentance

“Do the Father and Son possess the same mind? They do. [...] What is **this mind**? The Holy Spirit.”
























Lecture 6 Catechism

“after being **sanctified by the Holy Ghost**, (Mind of God) [...] could not look upon sin save it were with abhorrence;”

Alma 13:12



THE HEBREW ALPHABET
with pronunciation

				
Alef (silent)	Bet "b" as in boy	Gimel "g" as in God	Dalet "d" as in day	He "h" as in hay
				
Waw "w" as in way	Zayin "z" as in Zion	Het "ch" as in Bach	Tet "t" as in toy	Yod "y" as in yes
				
Kaf "k" as in king	Lamed "l" as in lion	Mem "m" as in mother	Nun "n" as in now	Samek "s" as in sin
				
Ayin (silent)	Pe "p" as in pastor	Tsade "ts" as in boots	Qof "k" as in king	Resh "r" as in run
				
Pe "s" as in sin	Shin "sh" as in ship	Taw "t" as in toy		

א	Aleph	1	י	Yod	10	ק	Kof	100
ב	Bet	2	כ	Kaf	20	ר	Resh	200
ג	Gimel	3	ל	Lamed	30	ש	Shin	300
ד	Dalet	4	מ	Mem	40	ת	Tav	400
ה	He	5	נ	Nun	50	ך	Kaf (final)	500
ו	Vav	6	ס	Samekh	60	ם	Mem (final)	600
ז	Zayin	7	ע	Ayin	70	ן	Nun (final)	700
ח	Het	8	פ	Pe	80	ף	Pe (final)	800
ט	Tet	9	צ	Tsadi	90	ץ	Tsadi (final)	900

Source: *Basics of Biblical Hebrew*, the Zondervan Academic online course by Miles Van Pelt (Ph.D., Southern Baptist Theological Seminary), and Gary D. Pratico (Th.D., Harvard Divinity School)



"Highly informative...[shows] Schneider's particular gift of transforming everyday experience into something magical.... Highly recommended."—*New Frontier*

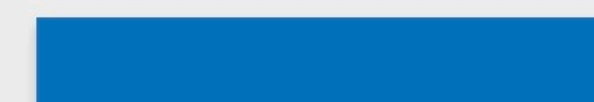
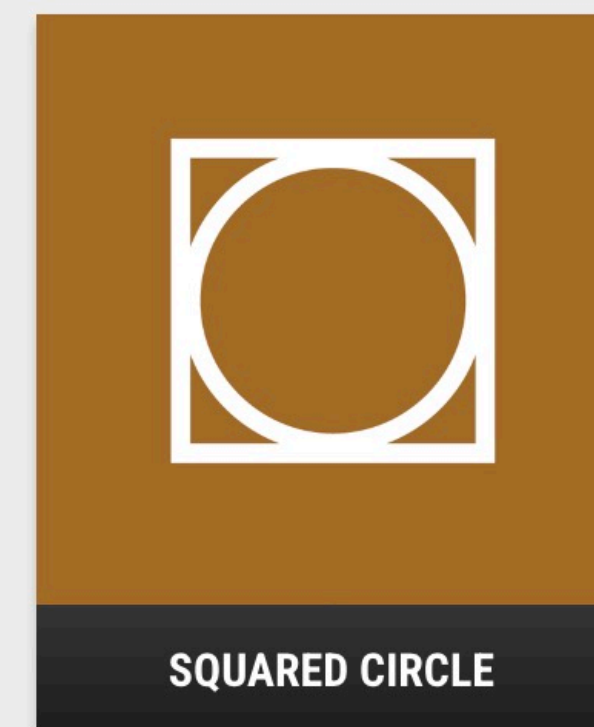
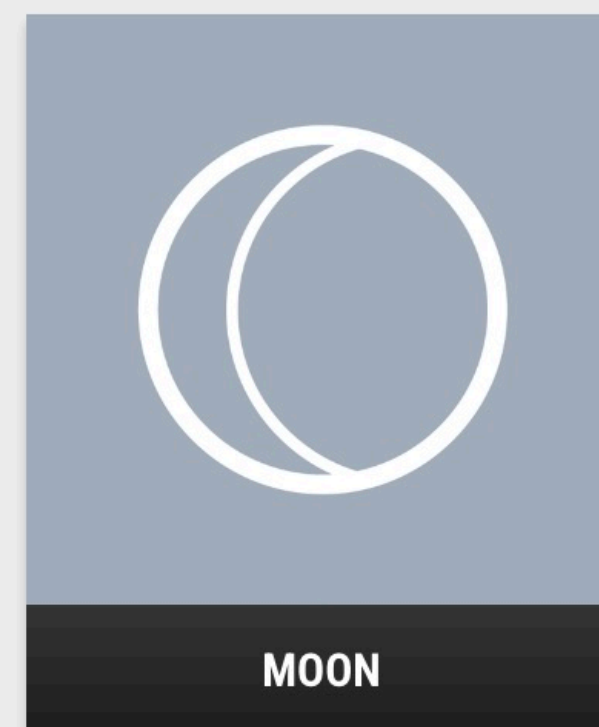
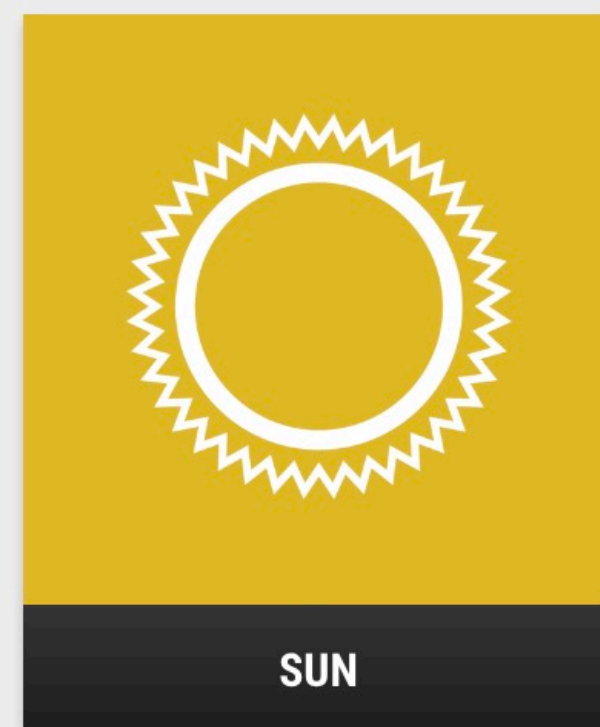
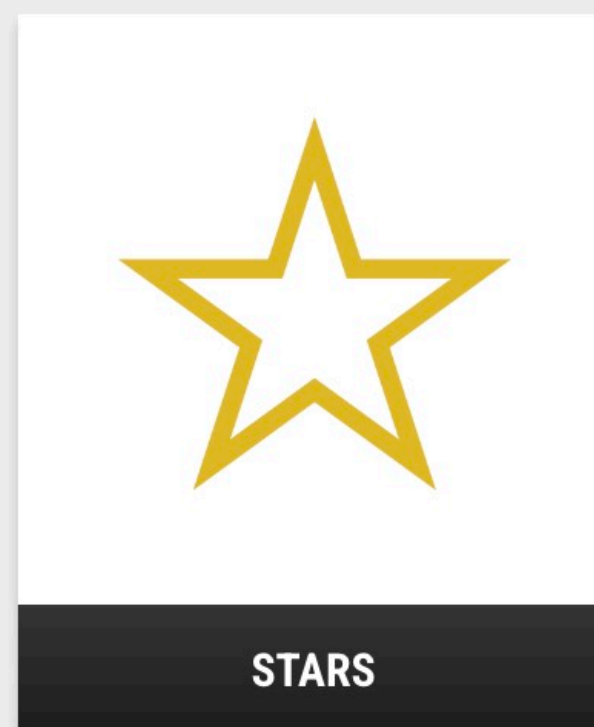
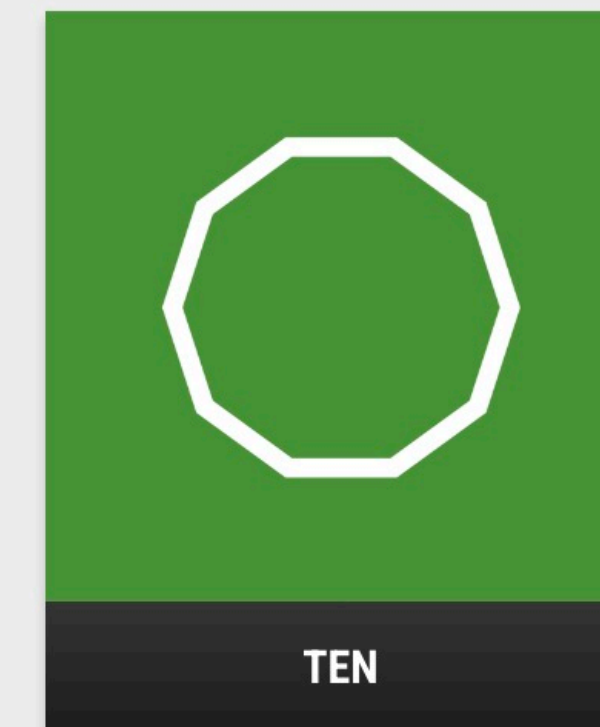
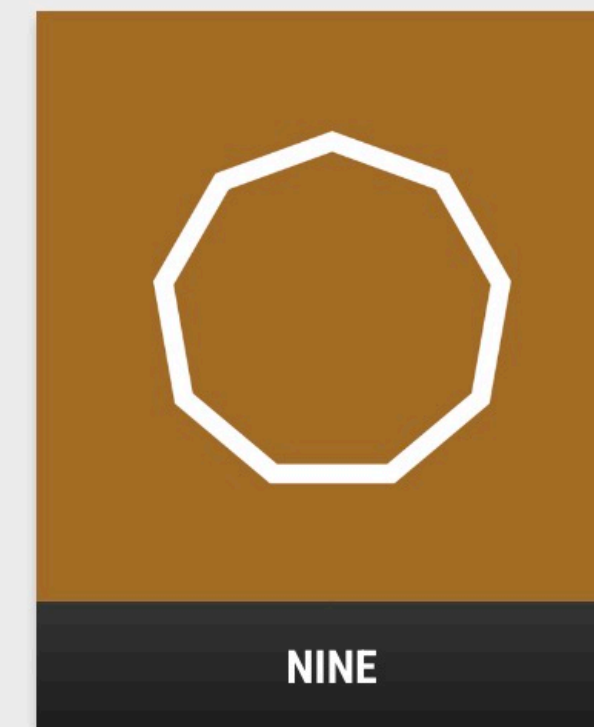
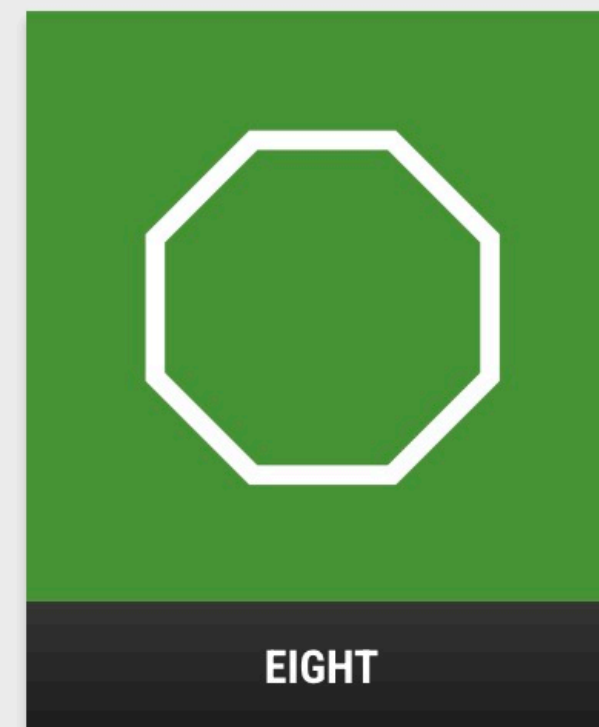
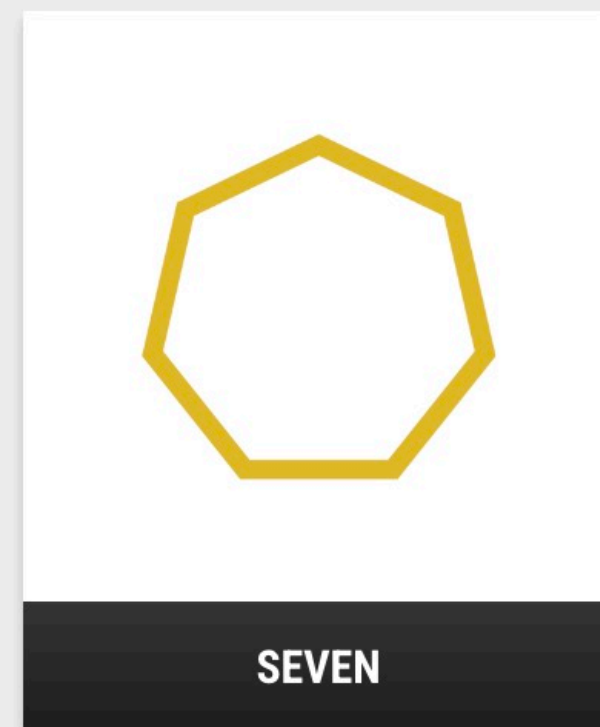
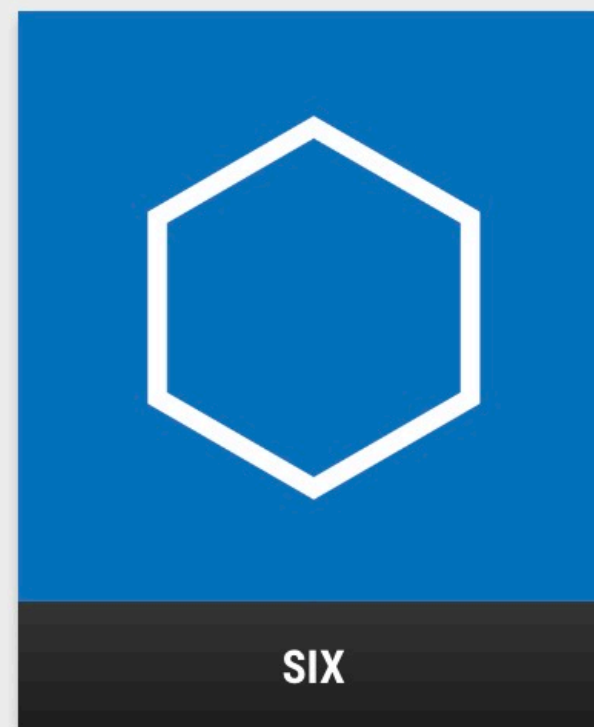
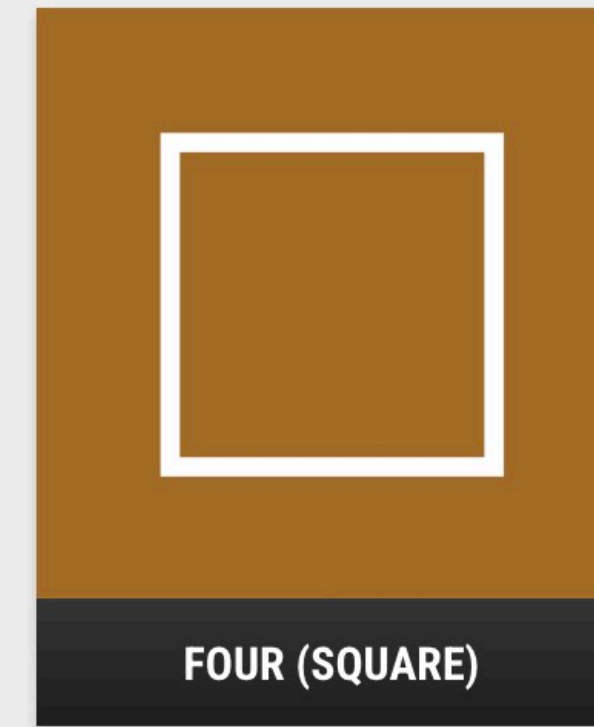
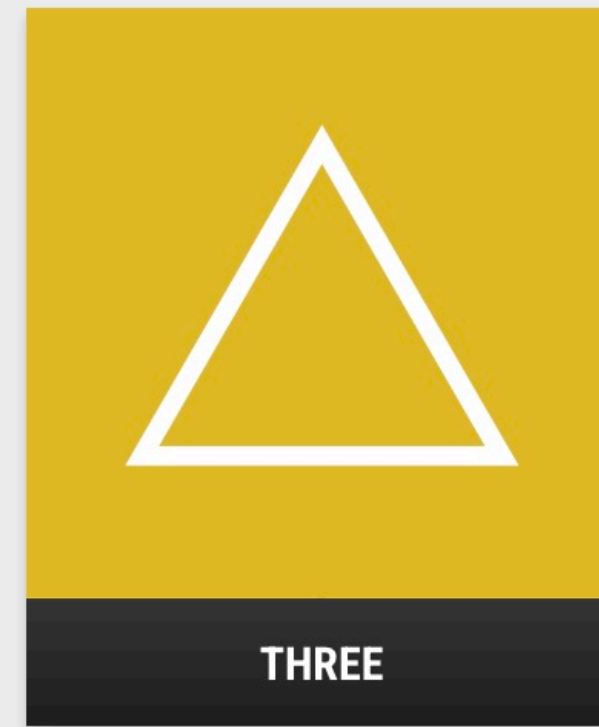
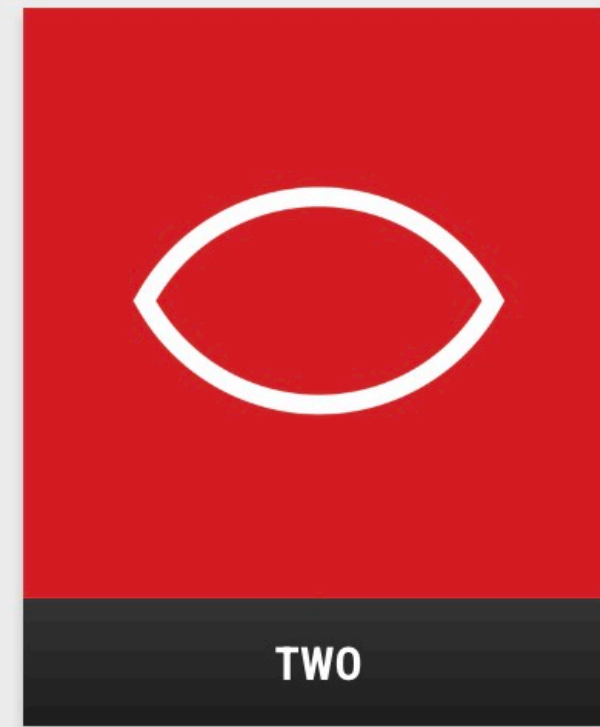
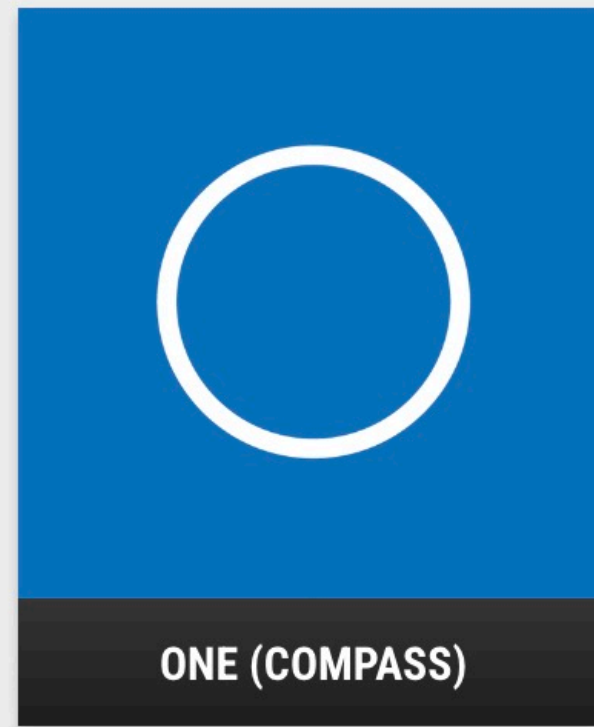
A Beginner's Guide to Constructing the Universe

THE MATHEMATICAL
ARCHETYPES OF NATURE,
ART, AND SCIENCE

A VOYAGE FROM 1 TO 10

MICHAEL S. SCHNEIDER





G) compelled to be humble

H) **blessed**

I) **blessed**

J) humble themselves

————— K) **because of the word**

J) humble himself

I) **blessed**

H) **blessed**

G) compelled to be humble

