

The Sealed Portion  
of  
the Brother of Jared

Volume 1

Authorized Version

Carefully compared to original manuscripts  
and scribe copies

Interpreted from stone tablets  
by means of Urim and Thummim  
by Goker Harim III

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## Writing Format: an explanation

### Listing: a Poetic Style

The form of scripture text shown in this work will be unfamiliar to most readers. It is based more on poetry than prose. Not a poetry that has meter and rhyme, but rather a rhyme of thoughts. When written in Hebrew, The Bible was in this kind of poetic form as was much of the work in the Dead Sea Scrolls. This poetry is not lost when the Bible is translated into other languages. It is hidden however, when placed into the form of prose, as in the King James version of the Bible and other versions available today. A few of the New Testament authors wrote in Greek but thought in Hebrew, therefore the poetic structure of Hebrew was not lost. There have been many books and articles written about this poetry in the past few decades. It is called *parallelism*, which is the relationship of one written line to another.<sup>1</sup> For example, *synonymous parallelism* is where a second line of text repeats the first line of text, only in different words. *Antithetical parallelism* is where a second line gives the opposite meaning to the first line of text.<sup>2</sup> The list of the variations of parallelism are too numerous to explore here. However, the most famous form, *Chiasmus*<sup>3</sup>, should be mentioned. This form of parallelism is where the ideas expressed in two or more lines of text repeat in reverse order, making a mirror image. Not an image of words, but an image of thoughts. For example: “*But many that are first shall be last, and the last shall be first*”.<sup>4</sup> Chiasmas, from the form of the Greek letter *Chi*, which means *a cross or cross over*,<sup>5</sup> can be found in many books of different ancient languages. A Chiasm may be just a few lines of text, an entire chapter, or more.

This work of scripture is not considered a Hebrew book or a book in Hebrew poetry even though it covers much of the same time period as the Bible. Hebrew scripture poetry contains what can be referred to as “the language of God” which is a language pattern that could be translated into any tongue in any dispensation of time because it contains the feelings, emotions, and thoughts of God. It is presented in this volume as the vision of an ancient prophet, Achee, as seen through the eyes of a present day prophet, Goker Harim III. Achee left Babylon at the time of the building of the *Great Tower* (Babel). Therefore, he lived before the existence of the Hebrew people. What is called *Hebrew Poetry*, however,

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<sup>1</sup>In Search of The Biblical Order. An Analysis of Coded Structure in The Book of Revelation and Visions By J. M. Cascione, M.F.A., M. Div. Biblion Publishing, 1987, p. 185.

<sup>2</sup>Ibid, p185.

<sup>3</sup>Chiasmus in Antiquity, Structures, Analyses, Exegesis by John W. Welch, Editor. Hildesheim: Gerstenberg, 1981.

<sup>4</sup>Matthew 19:30, KJV.

<sup>5</sup>See Chiasmus in Antiquity, p.7.

can be found in this book. Thus, the beginning structure of the Hebrew language may be traced to an earlier time, even back to the days of Achee.

“In Search of The Biblical Order” by J. M. Cascione, was used as a major influence to present the scripture in this volume. Cascione, in studying the last book in the Bible, *The Revelation of St. John the Divine*, was drawn to the large number of *lists* it contained and discovered that this was a major key in understanding the meaning of the text. He further saw that the number of items in the list most always related to the same subject. For example, a list of three was one subject, and a list of four was another subject, etc. Cascione used the term “arithmelogue” from Greek grammar expert, Dr. James Voelz, “as a suitable name for a numerically ordered series of thoughts on the same subject”<sup>6</sup> After discovering arithmelogues in the book of Revelations, Cascione explored the Old and New Testaments of the Bible, and found the arithmelogue principle to hold true. The *Book of Mormon* also supports this.

Even though arithmelogues appear in this work, the listing presentation of scripture is not used to call attention to them or to analyze anything about their meaning. Its only purpose is to enhance the display of the text and reveal the beauty of God’s feelings in written language. This style of listing scripture text allows a consistent uniform pattern of lines, in an orderly arrangement, that is easier to comprehend and read.

The process of organizing the poetry in the listing form begins with the removal of punctuation. Punctuation was added to the manuscript of this volume of work at the time of typing the text from the scribes’ hand written notes. Originally the manuscript was being prepared for publishing in prose. In order to better reveal the poetry, all punctuation was removed except for hyphens. Other scripture publications in a poetic form have included punctuation. This seems a little distracting because key words are used to signal the beginning of lines in the listing style which eliminates the need for punctuation. The word *and* (“kai” in Greek, “waw” in Hebrew)<sup>7</sup> is predominately used in Hebrew poetry to signal the beginning of a new thought or to tie lines of thoughts together. When these “Hebraisms” (word patterns)<sup>8</sup> are seen as connective tools, the poetic lists are formed. Other connective Hebraisms are seen but not as abundantly as the word *and*.

The second step was to place the verse numbers and start organizing the lines in the verse. Versification numbers were always placed where the Hebraism *And it came to pass* was found. *And it came to pass* usually signaled the beginning of a major new subject or thought. Verse numbers were also used at other key Hebraisms including: *And thus, Nevertheless, Therefore, When, And in those days, After these things, But Behold*, to name a few. It is interesting to note that most of these Hebraisms had something to do with the passing or identification of time. To

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<sup>6</sup>See [In Search of Biblical Order](#), page 13.

<sup>7</sup>Ibid, page 13.

<sup>8</sup>Ibid, page 24.

emphasis key thoughts or separate lengthy verses, other phrases or words were used to begin verses, that were not necessarily Hebraisms (see chapter 7, verses 1-10). In order to show the grace and beauty of *the twelve gifts*, the Lord's offering to His Father (*Jeshurun*), the description of each gift was made a separate verse beginning with the word *And*. (See chapter 3, verses 38-49).

The last, and most important task, was to arrange and list the lines of text. Again key Hebraisms were looked for to identify each new line in the list, the word *and* being the foremost. However, this was not always possible and other ways of beginning lines were selected. Some of the other key Hebraisms used are: *that, for, but, now, thus* and *by*. A simple example of how a verse is put together can be seen in this verse from chapter two.

56 And it came to pass that Enoch saw this great plot  
and was afraid  
and he began calling upon the Lord to deliver mankind from this great evil  
and the compassion of Enoch for God and His purposes  
and for the righteous grew and he wept  
and all Eternity shook

The first line is indented one tab space from the verse number. The remaining lines that make up the body of the poetic listing, begin with a Hebraism and are indented one tab space in from the first line. Then any additional lines are indented one tab from these lines. The margin width did not always allow space for the complete line. These situations were numerous. The lines were broken at the most logical locations, and then indented. Verse 8 from chapter 4 is a good example.

8 Wherefore over the course of time  
the people of Israel began to dwell in separate settlements  
according to their trades  
and in this way the hirelings trained for war  
had been gathered into their own area of settlement  
and because they were taken from the strong men among the brick makers  
their settlement was near to them

Because the arrangement of thoughts by listing does not always provide a Hebraism, other ways to begin the new line became evident and natural to use. This system of indentation then became more complicated as shown in this next verse from chapter five.

34 Now Jonah is the brother to the Springtime  
he named Messiah  
*The First fruits of God in the Resurrection*  
and as a High Priest after the manner of the Holy Order  
he called forth and established that Messiah should be resurrected  
and be the God of all peoples  
nations  
and countries  
in all the earth and in all generations

Whenever a definition was given, it was placed in italics as shown in line 2 of the above verse. Italics were also used to emphasize certain key words or phrases. Capitalization was used only at the beginning of a new verse and for a person, place or thing. In those verses in which there is a conversation, a prayer or the voice of the Lord, the first letter of each new line of thought was capitalized, as in this short verse in chapter three.

36 And Achee said to the Lord

Lord

My heart yearns to know of the gifts you gave unto the Father

And how they are the foundation of the Law of Virtue

In an undertaking like this there are really no hard fast rules concerning use of capital or lower case letters, the indentation of lines, length of lines, where to divide lines, margins, etc. Just as soon as a rules for these things were established, a new situation would demand consideration. The length of a verse however, was up to how the verses were received from the Lord. Some verses were as short as 2 lines of text, others were as long as 2 pages. It is the number of words it takes to complete a thought that sets the length of the verse. All the versification numbers were spaced to allow for the complete feeling to be expressed as dictated by the placement of key Hebraisms and the guidance of the *Still Small Voice*. The Lord is not limited. Being eternal, He is always creating and everything continues new before us. There is no end to the books that could be written about Him and His love. Therefore the excitement of future discoveries with His poetry is always there. Consistency however, was continually sought after. The later chapters probably reflect this more than the earlier ones. We hope the power of the message herein will be enhanced by the poetic rhyme of thoughts and that it will be easier and more pleasant to read and study.

The Sealed Portion  
of  
The Brother of Jared

Volume I

an account of the love of the earth  
and the righteous for Messiah

## Preface to the Sealed Portion

This work you have undertaken to read is very unique. Its origins come out of a segment of Christianity that is called "Restorationists." Christians with this type of faith feel it is important to stress that Christ's church not only needed the "Reformation" but it also needed "Restoration." There are numerous denominations that fall under this category<sup>9</sup>, the Mormons and Churches of Christ being the largest. Among these churches lies my religious background. For almost sixty years now my interest has been focused almost exclusively on what I call "the Restoration Christ."

The writing that is central to the birth of these denominations is called the *Book of Mormon*. It was brought into being by a man named Joseph Smith and was first printed in 1830. As far as I know there exists no denomination today that has patterned its leadership structure, its economic or worship structures after this founding document alone. However, there are many Christians who believe in this book and find inspiration in it.

When the *Book of Mormon* was first brought forth there was a part of it that was never looked at, written down or printed. It was sealed. The *Book of Mormon* came from gold plates. A portion of those plates are said to have been banded with a seal so they could not be viewed. There have been many people in some of these restoration churches who, in times past, have looked forward to receiving the part that was sealed.

While it may be redundant for some who are familiar with the origins of this *Sealed Portion* to read the scriptures surrounding its emergence, it may be helpful for those who are not familiar with it to read them. Also, some may want to review these classic *Book of Mormon* sources.

The ancient writings that are the source of this work are called the *Sealed Portion*, even though they aren't taken from the sealed gold plates. Rather they were taken from the original writings of the brother of Jared that were written on stone tablets. The tablets themselves were also sealed simply because they were written without words. The gold plates had a physical seal or band on them. When I call this work The *Sealed Portion*, I am therefore not referring to the sealing of the gold plates but rather of the sealed language of the tablets. The Brother of Jared was told to seal up that which he wrote and that it would be sealed because of the type of language it was written in. It follows then that they were written in a language the Lord has confounded. The word "confounded" is in reference to the fact that these writings cannot be read without the aid of "two stones" which the Lord gave to the ancient author. The Book of Mormon says that the Lord told the Brother of Jared to write what he had seen in a language that could not be understood. And He gave him two stones with which the language could be interpreted.<sup>10</sup>

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<sup>9</sup>See any encyclopedia on American religions.

<sup>10</sup>Joseph Smith, Jr., trans., *The Book of Mormon*, (Independence, MO: Herald Publishing House, 1986 reprint of 1908), "Book of Ether," Chapter 1, verses 86-89. All further citations to *The Book of Mormon* will be from this version and will be referred to in the same style as for Biblical

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references.

Further, this sealed information from stone tablets was read and abridged by a later author named Moroni.<sup>11</sup> Moroni goes on to say in reference to the sealed gold plates of Joseph Smith, that he had written the very things that the Brother of Jared saw and he sealed them up on the gold plates.<sup>12</sup>

This part that Joseph Smith had was written on gold plates and the interpreters were sealed up by Moroni. The sealed part we have was written on stone tablets by the Brother of Jared in an ancient language which, in its original form, were written without the knowledge of words. Even though it was this latter author who described the conditions under which these things would come unto the world, his same conditions apply to the older stone tablets which were the original of all the writings of the *Sealed Portion*. I think it is significant that we have the oldest writings on stone tablets. It seems better than the abridgement that was on the gold plates because the information is more complete.

The Book of Mormon further states under what conditions these writings will some day be brought forth. It says that when the Gentiles repent, even as the Brother of Jared did, that He can bring to them all the revelations that God has for His people.<sup>13</sup> Further the *Book of Mormon* describes somewhat the struggle those who encounter this work may go through and the basis upon which they may make decisions about this work..<sup>14</sup>

It may be helpful to examine some specifics after these readings. The most outstanding characteristic about this work is that it was sealed. Remember now, these things "were sealed up because of unbelief." Right off that should tell us that the anticipated essence of this work is not that of a history. There could be no conceivable reason why God would have to withhold a history. "Unbelief," "hardness of heart" and "blindness of mind" have not prevented people, the world over, from writing or reading histories.

It could not be some sort of secret formula for God to use in the "end times" either; otherwise, He would just have waited to say it when it was needed, rather than say it in ancient times and seal it.

The "sealed" dynamic suggests it is knowledge that the Lord would rather we had all along but was prevented because of our unbelief. Now, what kind of knowledge would be prevented "because of unbelief...which unbelief causes you to remain in your awful state of wickedness and hardness of heart and blindness of mind?" Just what kind of knowledge does this prevent? I am convinced that the precise knowledge it prevents is a personal knowledge of Jesus Christ and where He is, and what He is doing there, and what it means for Him to be there, and how one should respond to Him in the nature of that Presence.

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<sup>11</sup> Ether 1:82-85, *The Book of Mormon*.

<sup>12</sup> Ether 1:98,99, *The Book of Mormon*.

<sup>13</sup> Ether 1:100,101, *The Book of Mormon*.

<sup>14</sup> Ether 1:102-117, *The Book of Mormon*..

Along with the knowledge that there even is a *Sealed Portion*, came the very knowledge we would have to believe and respond to, in order to be able to have it unsealed and review it. For many years I have called that specific knowledge the "Eternal Christ." How can people in the restoration churches expect to view the greater things when they have not even partially responded to the uniqueness of the knowledge of the Christ that was restored in order to prepare them for it? Unfortunately, Restorationists have been satisfied with the protestantization of their religions, thereby neutralizing any effect the restoration dynamic might have. Restorationists have had an opportunity because of the uniqueness of the witness of Joseph Smith to believe in and respond to a specific knowledge of Jesus Christ that Western Christianity simply does not have. The Eternal Christ, or the Restoration Christ, is in and through all things. He is round about all things. He is above and below all things. He gives life to all things. He governs all things and all things are before Him. He is identifiably in trees, rocks, grass, wind and sky and most all creation. Joseph Smith said his Christ caused "every tree to become a living soul"<sup>15</sup> that "every beast of the field and every fowl of the air" were also "living souls."<sup>16</sup> He also says that this Christ is in the very light "now shining in your eyes."<sup>17</sup>

But Restorationists have not typically chosen to emphasize a response to that kind of Christ in concept or in lifestyle or in worship. One could drive by any home of a person in a Restoration religion and one could not tell it from any other Protestant, Catholic or atheist home. You could witness Restoration worship and not see any sign or effect of this kind of Christ. You could work with them in the workplace for years and nothing whatever would present itself to you to suggest that they were responding to fowls, beasts, plants or trees as living souls, or that Christ was present there, or what it specifically meant for Him to be in any specific element. Basically the concept of this view of Christ has gone all these years now completely undeveloped.

That is why the *Sealed Portion* is sealed. How could Christ reveal profound dynamics about His personal nature to a people that do not respond to any unique reality concerning Him that in itself gave rise to the existence of those dynamics?

The reasons for this lack of response by Restorationists are not mysterious. Among them, administrative procedure has risen to such a high priority as to exclude individual responses that could lead to that kind of emphasis in larger groups of people. On the other end of the scale, traditions have been prohibitive. I have found that those who have been suppressed by the force of administrative procedure usually do not have a tendency to consider the prospect of the *Sealed Portion*. And on the

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<sup>15</sup> Joseph Smith, Jr., *The Holy Scriptures: Inspired Version*, (Independence, MO: Herald Publishing House, 1990), Genesis 2:11. Further citations from the Bible will be from this version unless stated otherwise.

<sup>16</sup> Genesis 2:25,26.

<sup>17</sup> The Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, compilers, *The Book of Doctrine and Covenants*, (Independence, MO: Herald Publishing House, 1990), Section 85:3a.

other end of the spectrum is a "Catch 22." How can someone who is precise at maintaining tradition ever be open to receive something that is specifically being withheld, waiting for them to change their tradition?

The *Sealed Portion* is, however, coming to those who are willing to accept a new, deeper and more profound and immediate faith in Jesus Christ, coming from a viewpoint presented by the witness of Joseph Smith. It is coming to a people who are willing to repent of their limiting traditions and oppressive administrative procedure "and become clean before me." That requires a drastic change in lifestyle from the society at large. That requires profound shifts in motivational concepts. That requires exceptional courage in forging new frontiers in personal relationships with Christ and the natural world of element. It also will require new levels of virtue and humility and faith. How could rocks cry out if He did not enter Jerusalem if the rocks were not consciously aware, or that is to say, living souls? Good question for someone without the Eternal Christ.

This *Sealed Portion* simply contains a knowledge of Jesus Christ that is focused on the reality that He is bigger, closer, more loving, more personal, more available, more effective in the immediate present than ever before supposed. God's intended purpose for it to be known is for the effect it will have concerning the evolving social dynamics that will eventuate in a world free from evil and all that is associated with evil. These writings are clearly intended to reinforce changes in relation to the truth already underway within the peoples it has come to. It is intended to magnify and empower their ability to affect the course of mankind with the results and benefits of restoration dynamics. It seems to me that those who, in the past, have not focused on those restored principles may now see the value of this work, as this work is an invaluable source for those free-spirited people who yearn for the Kingdom of God on earth and long to be an effective part of it.

Surrounding the process of obtaining the *Book of Mormon* by Joseph Smith was an instrument of interpretation known as the Urim and Thummim. These "interpreters" are mentioned in the above readings and elsewhere in the *Book of Mormon*, the Bible and the Dead Sea Scrolls. The Urim and Thummim now in my possession was used throughout the interpretation of these ancient records. It is important for you to know the circumstances under which they were obtained. Also it will be very instructive for you to hear an account of just how they work and some of the struggles I have gone through in learning to use them.

First, let me tell you a little more of what the Urim and Thummim is. Joseph Smith's mother describes the one he had in her book. She quotes Joseph,

"Do not be uneasy, mother, all is right -- see here, I have got a key." I knew not what he meant but took the article of which he spoke into my hands and upon examination, found that it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same way as old-fashioned spectacles.<sup>18</sup>

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<sup>18</sup>Lucy Mack Smith, *Joseph Smith and His Progenitors*, (Independence, MO: Herald Publishing House, 1969 reprint), p. 116.

The Urim and Thummim we have is somewhat different. The smooth three-cornered stones in ours are not set in glass but directly affixed to the rims of two bows that are gold not silver. However, ours and the one Joseph used are like the old-fashioned spectacles, if you are thinking of the kind held by a stick. What was "old-fashioned" to a person in 1828?

It is rather remarkable that Lucy Smith described the Urim and Thummim in the way she did. There is no description of them in the Bible. The only description in the *Book of Mormon* simply says "two stones fastened into the two rims of a bow."<sup>19</sup>

*Nelson's Illustrated Bible Dictionary*, under the heading Urim and Thummim, says "Many scholars believe these gems were cast, much as dice are thrown, to aid the high priest in making important decisions."<sup>20</sup> You can see that the Urim and Thummim Lucy Smith describes could not be used like dice by throwing.

Again in the *New International Dictionary of the Bible*, it says, "It is uncertain what they were and what they looked like and how they were used. One theory is that they were used as the lot and cast like dice, the manner of their fall somehow revealing the Lord's will."<sup>21</sup> This book has a liberal orientation while the Nelson's above is from a more conservative Christian position.

But other Christian positions also say much the same thing, as in the Watchtower publication, *Aid to Bible Understanding*. It says,

A number of Bible commentators believe that the Urim and the Thummim were lots. They are called "the sacred lots" in James Moffatt's translation of Exodus 28:20. Some suppose that they consisted of three pieces, one inscribed with the word "yes", one with "no", and the other blank. These would be drawn, giving the answer to the question propounded, unless the blank piece was drawn, in which case no answer was forthcoming.<sup>22</sup>

In view of universal Christian points of view, which all result in the idea that the Urim and Thummim were like lots, doesn't it seem remarkable that Lucy Smith described them as "two smooth three-cornered diamonds?" New information in the *Dead Sea Scrolls* has emerged that vindicates her description. All the modern Bible

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<sup>19</sup> Mosiah 12:18, *The Book of Mormon*.

<sup>20</sup> Herbert Lockyer, Sr., ed., *Nelson's Illustrated Bible Dictionary*, (Nashville, TN: Thomas Nelson Publishers, 1986), p. 1083.

<sup>21</sup> J.D. Douglas and Merrill C. Tenney, eds., *The New International Dictionary of the Bible*, (Grand Rapids, MI: Zondervan Publishing House, 1987), p. 1045.

<sup>22</sup> International Bible Students Association, eds., *Aid to Bible Understanding*, (Brooklyn, NY: Watchtower Bible and Tract Society, 1971), p. 1627.

dictionaries will now have to describe them much as she did. In Cave #1 at Qumran in the Dead Sea area there was a fragment #29 of a scroll which says:

the stone, just as [the Lord commanded...] [and your Urim (?).  
And it (the cloud?) shall come forth] with him, with tongues of fire.  
[The left-hand stone which is on its left side shall be uncovered  
before the whole congregation until] the priest finishes speaking  
[and after the cloud has been lifted...And you shall keep] [...] the  
prop[het has s]poken to you.<sup>23</sup>

There are no lots here, but two stones, one on "the left" of it. It also suggests that the people are to make a record of what is said under its influence - not at all like dice. It goes on to say upon that same fragment, "...the right hand stone when the priest comes out...three tongues of fire from the right hand stone."<sup>24</sup>

Now we have both a left and right hand stone plus "three tongues of fire," which supports "smooth three-cornered diamonds." I know that the Urim and Thummim I have will not work indoors, but it must have sunlight on it for it to work. There is another fragment, #376, which says much the same thing.<sup>25</sup> Perhaps the three tongues of fire are sunlight reflecting off the stones.

Now, let me give you an account of how I obtained the Urim and Thummim that I have in my possession.<sup>26</sup> Then I will tell you how it works for me.

I had an experience some ten years earlier when I had been asked by the Lord to call forth the Urim and Thummim, but I had forgotten all about it when the experience I am about to relate happened. One night in November of 1997, my wife and I were sleeping. We horse-farm a 520 acre tract of land in our community, and we must be up and about and harnessed by sunup. It is my custom to lie awake and keep track of the light until it's time to be up. How I know if I have overslept is when I can look at the window and the silhouette of the window is visible.

So this night I was lying awake. The room started getting light and I looked over at the window with alarm, as I didn't want to be late. But the window was dark. I began to look around and the room was getting brilliantly light with the Lord's presence. As I lay there and began to be very awake, I saw the Lord standing over my bed. I was able to see the front of His garment from His chest to just below His waist, His arms covered with sleeves, and His hands. He had the Urim and Thummim fully assembled in both His hands. I raised my head and He extended His arms toward me. I sat up in bed to get a good look at it. As He reached toward me,

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<sup>23</sup>Wise, Abegg, and Cook, *The Dead Sea Scrolls: A New Translation*, (San Francisco, CA: Harper Collins Publishers, 1996), pp. 178,179.

<sup>24</sup>Ibid., p. 179.

<sup>25</sup>Ibid., p. 179.

<sup>26</sup>See picture in front of book.

He started instructing me as to what He required of me to obtain them and in their use.

I said, "Oh, no! Not me, Lord," and I laid back down on my elbows.

He said, "How come I can ask others to do things for me, and I can't ask you?"

I said, "Oh, Lord, forgive me please! Let me see them again." He again extended His arms and turned it all around. As He was doing so, He said, "If I hold this for you, you can see through my Father's eyes whatsoever I desire of you."

And He went on to instruct me that whoever used it must first feel like they have no sin. I just thought, "that leaves me out", and He said, "My forgiveness is adequate. In order that you may feel that it is, you can take this plant (I saw it) and dry it and grind it up and pray with a bit of it in your fingers. This plant feels that I am up to the task of forgiving you. All who assist you must do the same."

He went on to say that I must not look with the Urim and Thummim to see whatever I may see, but I must look only to see what He desires me to see; that if I do as He instructs, I will see through the Father's eyes in two specific ways. One, I will see how the Father sees in relation to loving in spite of sin. Two, I will see how the Father sees in relation to His ability to reveal Himself to man; that by doing this, I can, as a man, with Christ holding the Urim, see as God sees according to whatever He causes me to see. No greater truth can come to the eyes of any man. And He gave me many other instructions regarding righteousness.

I didn't look at a clock, and it is hard to know how long things like this take, but it seemed like I was instructed for about forty-five minutes. It seems strange to tell it, but I was not in awe of Him so much as I was awed by the Urim and Thummim and what He said to me. It seemed just so natural for Him to be there.

It was so natural that, just as He was withdrawing, it occurred to me that the Urim and Thummim was pictured on a stone tablet we had. All that time I had not known what it was! We've had that tablet for years. I jumped out of bed with the Lord's light still lingering. I went to find my wife's photocopy of that tablet on the bookshelf. As I was looking, I couldn't remember what color folder she kept it in so I was taking out first one color, then another. I could see just fine. As I was doing this, His light finally left and it was dark. I couldn't see a thing.

My wife awoke hearing me rummaging around and asked me what I was doing. I said, "He's gone; now I need the flashlight." She gave it to me and I found the photocopy. Sure enough, there it was on the Judgement Tablet. Then I realized the Urim and Thummim was also called the Breastplate of Judgement.<sup>27</sup>

It is unfortunate that Joseph Smith did not give any details of how the Urim and Thummim worked for him. Judging by the account in Lucy Mack Smith's book, he did not use it in the same manner the Lord instructed me. She says, "Joseph kept the Urim and Thummim constantly about his person, by use of which he could in a moment, tell whether the plates were in any danger."<sup>28</sup> Again she says, "That of

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<sup>27</sup>For references to the Urim and Thummim, or interpreters, in various writings see Appendix.

<sup>28</sup>Lucy Mack Smith, *op.cit.*, p.119.

which I spoke, which Joseph termed a key, was indeed, nothing more or less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision by which he could also ascertain, at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person."<sup>29</sup> Joseph evidently held them in his hand to look for danger.

This indicates to me a very different function and use than the "interpreters" I have. The Lord told me that the word Urim means "lights" (three tongues of fire?) and the word Thummim means "perfections." What the Lord said was that the Urim (lights) must be held only by someone who is "perfect". Therefore, the Thummim is a device to allow the breastpiece to suspend the Urim before the high priest's face without him touching it, assuming that any High Priest is sinful. The Thummim is itself a cross, the extensions being made of a special wood and the center a gold cross. The breastplate consists of twelve stones engraved with ancient Hebrew characters. This breastpiece feels the twelve gifts that Christ gave His Father and put into all creation. It feels Him personally. That is what holds the Thummim. When I am using the Urim and Thummim, if I reach out to brush my hair away or to scratch and I accidentally touch the Urim, it quits working. So the one I use would not work if I touched it, and I could not see danger, as I see only through God's eyes in the two afore-mentioned, specific ways. I suppose how God sees loving in spite of sin could apply to loving me to show me danger, but it seems unfamiliar to what I am used to experiencing with the Urim and Thummim.

I'm not comparing these two uses between myself and Brother Joseph, to say one is superior to the other. I just feel it is very instructive to know the difference. You should be informed, however, that if I were to use this Urim and Thummim in a manner contrary to what the Lord instructed me, I would lose them. Perhaps that is why Joseph lost them, or were his time and circumstances just different? Or did his Urim and Thummim serve a different purpose or function? Or was there some immaturity in religious development in that time? I have many questions. However, I hold Joseph in high regard and have no doubt whatever that he had the Urim and Thummim. I do have a lot of questions about just what they were used for among the writings he produced. There is no reason why the Urim and Thummim I have should not be among the righteous for many, many future generations.

Let me now proceed through some sequence of events so I can tell you in some kind of order the whole matter of how we obtained the records we have, how I learned to use the Urim and Thummim, and the circumstances surrounding the coming forth of the *Sealed Portion*.

First, let me give you an account of a forty day period that I entered into for the purpose of fasting and prayer out in the woods alone where the topic of these records first came up and was addressed. It has been my custom to fast and pray for a few days at a time each year. The only difference this time was I felt the Lord calling me to spend an entire forty day period doing so.

So let me give you an account of my fasting and prayer for forty days in 1988, from February 25 to April 8, during which time I called forth the records and

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<sup>29</sup> Ibid., p. 123.

the *Sealed Portion*. This was transcribed from a sermon taped the day after I arrived home. I had fasted twenty-two of the forty days with only water and had lost fifty-five pounds. I had just come freshly from the presence of God when these words were spoken. No one in our congregation had ever seen me in such a state as I was in. They knew something very profound had happened in my life. Here then is the narrative:

“I would caution you to take this information as very sacred and consider it to be of great worth and not to treat it casually. Any time you talk about it you should have the Lord’s spirit help you.

I went innocently to the woods, not having a clue as to what I was getting into. The Lord called me there. I expected it to be a time with the Lord, being enlightened. Remember the days I just spent out at the reunion grounds? It was real happy and peaceful. I was with the Lord and walked with Him every day. It was like a dream come true that I could have forty whole days basking in His company.

So I went out, and the Lord provided a place. It felt right about being in that particular place. I felt like the Lord provided it specifically for me at this time. That seemed unusual to me. It was my first hint that something unexpected was waiting for me there. It seemed like He was going to a little too much trouble to provide me a place, time-wise, signing the papers to buy the land. Everything seemed to fit nicely together. It didn’t seem like just my forty days of fasting and prayer was worth all that trouble. Little did I realize what was going to happen out there.

I didn’t have any contact with anybody except my wife. One day I had part of my family come out because I wanted their company. It was about four days after I started. I didn’t hear anything from town -- nothing -- just a couple of words on a note from a friend about church.

So after the first week when I first got there, things were moving slowly. I had a hard time praying. This time something was different. It was like I had a bucket over my head. I would say the words and they would roll around in my ears and that is as far as they would go. But I was trying to be patient. After all, I would be there forty days. God has something in mind, calling me here.

About the end of the first week, I realized I was being patient with the adversary, that he was troubling me and keeping me from hearing and feeling the Lord like I needed to. But that happened only when I was asking God what He wanted me there for. If I would ask God something about the scriptures or something routine in my life, I would get light, but the minute I would ask God why He called me there -- nothing. I couldn’t feel Him. It was suddenly like I had this dark cloud over me.

I went there for you folks. As it turned out, I had no idea how thoroughly I went there for you. But in my own mind I went there for your blessing because I know that where we have to go in

our trail to the Holy City there are no markers. I don't know how to lead you there. And you don't know how to be led there. I knew you couldn't be led there without some kind of blessing. So my desire for you to be blessed is why, in my mind, I went. I have had a lot of experiences in my life with God and a few with the adversary and with other people -- like casting out evil spirits and things. So I knew what was happening to me with this opposition. But this was a change. It was different. I had never experienced the adversary like this before -- putting such a damper on me when I dealt with why I was there. I just couldn't seem to talk to God or hear anything about why I was there. By that time I had prayed a whole week -- day and night -- out loud. I never said a prayer to myself the whole time I was there. I said every word out loud. I was hoarse when I came home. A week was a long time to fight to pray like this. A person can fight for a few hours or maybe a couple of days like this and it is very tiring. But a whole week. I was really exhausted by it. Little did I realize it would be like this for thirty-six days and get much harder.

So one day as I sat down to pray, the Spirit told me I was going to have to confront the adversary. He told me the adversary didn't want me to ask for you a blessing. So I fought on. I fasted twenty-two of the forty days, only drinking water. The longest days in a row were seven. The first of my days after my arrival I didn't eat anything. That fast started on my third day. I had a meal all fixed -- my favorite things -- big beans with butter and wild rice with maple syrup on it.

As I sat down to eat, the Lord said, "Fast, please, for me?" I said to Him, "I can't waste this food."

He said, "Don't waste it then. Make an altar and offer it up to me -- I'll eat it."

So I made an altar of stones about knee high. I stacked rocks in a square and put a big flat rock on top. At first I had a thin rock on top and it broke when I made a fire on it to burn the food. Right in front of this altar I had made a cross a little more than head high. I put the bottom in the ground like a fence post. I had to dig into the frozen ground using hot water and a spoon as far down as my arm could reach, lying on the ground. I cut a log in half with my little hatchet and notched it like the corner of a log cabin. I drilled a fairly large hole in both pieces with my hunting knife and made a wooden pin to hold it together. I had made a thorn crown and put it on it and tied a cattail reed on it like His scepter and tied it all with red willow splints. All this took me about four days.

So after this whole week of fighting to know why the Lord had called me there, I went to this altar, having fasted the previous five days. I knelt down. I remembered the Lord said I would have to confront the adversary. I didn't know how that would happen or how long it would last. I was a little bit afraid, and I didn't want to

start something I couldn't finish. So I knelt at the altar. I said, "I come in the name of the Lord."

The devil drew near. And he spoke audibly to me and fear seized me. He said quietly, "You mean the One you think is in everything?"

I sat firm and replied defiantly, "The One who is in these rocks? Yes, that's the One in whose name I come here. The One in this tree. Yes, He's the One, the One in the wind, the One in the bird's song. Yes, He's the One in whose name I'm here. You are right. He's the One. You got it. He is the One."

He said, "I won't let you go."

It scared me to death. I knew the only way I could fight him was with repentance. I thought I had been repenting pretty well these past seven days. But I now realized I had been only repenting of little things. I had repented for not expressing enough appreciation to our friend for how he had helped us to be able to buy the land<sup>30</sup>. I repented for things I had said or thought. Now the devil was on me hard. I told myself, "I know how to fight this. Find bigger things to repent of."

Do you know the one thing the adversary can't keep God from telling you, under any circumstances--ever? Your sins, what to repent for. Never. If he could keep God from bringing a knowledge of your sins to you and telling you what to repent of, there would be no deliverance for you--ever. And I knew that. So with this rascal on me I would go to God and ask Him to tell me something I could repent of. The adversary is utterly helpless before the person who is in the midst of real repentance. All my life I knew that I could ask God to reveal my sins to me and He would show me as many of them as I could bear. I have always prayed that prayer. I don't know why, but I can remember since my earliest childhood when I asked God to help me to repent, I would say, "Lord, show me as many sins as I can bear. I don't want to see too many of them otherwise I may get discouraged and want to quit." This time when I asked the Lord this with the adversary right down my neck, the Lord said I would have to see them all. So here I was. The adversary on me hard and I was fully armed. I would get to see them all. So the adversary had a hard time at first because I had so many things to choose from to repent for. I could repent and there was nothing he could do about it. The Lord would forgive me. So I began in great earnest to ask the Lord to help me repent.

At first it was fine, but I wasn't asking God for you a blessing, which by now I was persuaded was my purpose for being

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<sup>30</sup>We had to have another person, from out of state, buy the land for us and then pay him, as there was so much persecution against us they would not have sold it to us had they known who was buying the land.

there, even though I did not know which particular blessing God had in mind. After a few days the adversary began to see where my repentance was leading me. So he began to try to put the clamps on me when I would ask God to show me more of my sins. Do you know what it turned out I was there to ask Him for? I was there to ask Him that He would reveal His ministry to you that has been hidden almost since the foundation of the world, the ministry of the Brother of Jared--the *Sealed Portion*. Plus any other thing He could tell me that you needed to know about Christ, so you can find your way to the Holy City. So we can ask Him to bring The Gathering. That is why I was there. For you. For the Lord.

So the devil got really hard against me on the twelfth day. I was in a real war. My stomach was so acidic I was vomiting my saliva. I said, "Lord, you are really going to have to show me what to repent of. It will need to be something bigger than I have been finding."

I told Him, "I know I have sins." When a person no longer has sins or the prospect of them they will look God in the eye, face to face. Until a person can do that, it is certain they still have something to repent of.

So I went to the Lord, the adversary pressing me hard. And I said to Him, "Let's get started with some big stuff. I've got to find some real important sin in my life to repent of before the devil destroys me."

And the Lord said, "You left me."

I sat stunned. I said, "Lord, when did I leave you?"

He said, "You left me in the woods. Remember all the prayer spots you had as a child? Remember how you had to have one in every direction from your house in the woods so no matter where you were playing you would be close to me and could visit me and talk with me? Remember how you used to plant flowers in them in the woods and make little benches to sit on. You don't pray to me like that anymore. You don't love me with that kind of childlike innocence anymore. You left me."

And the feelings of the love for Him I had as a child swept over me. I cried and wept aloud. After awhile I said, "Lord, where did I go?"

He said, "To Babylon. Remember your first job?"

I said, "Yeah, Lord. I learned to weld."

He said, "Do you remember what you did there?"

I said, "Yes, Lord. I prayed for everybody all day long.

And I wept and I cried when they told me stories how the men had gone out on their wives and they would come in on Monday mornings with a hangover. I would go to the bathroom to not be seen crying. I prayed for God to heal their sicknesses and for their children."

The Lord said, "Remember you prayed for all of those things all day long, constantly, everyday. You were like a little

child and they made fun of you. Little by little Babylon encroached on your life and you left me in the woods."

So He told me to repent for every job I had in Babylon. For every welding rod I had ever burned. He said, "You supported the system that keeps people from knowing me and you became good at it. You made lots of money for Babylon."

And He went through my jobs with me. Sixteen of them. Everything from my first job to managing factories. The Lord went through all my titles from apprentice to general manager. I had no idea I had so many titles.

Then He got to the last title. It was the worst one. It was a title the RLDS Church gave me--Regional Coordinator for Cultural Affairs of RLDS American Indians of North America. He told me they paid me out of offerings the people had given Him. I had to repent for priestcraft. Then He asked me to repent for teaching my son to weld and giving him the title of owner of Certified Welding Company. He told me He kept my son from liking it. I thanked Him for it. Oh, my! What I got when I asked for something bigger.

So He went on telling me what I did when I left Him in the woods. He reminded me that I didn't kiss the creek anymore. Now I drank water out of pipes with chemicals in it. It went on like this for several days. I said, "Wow, I hope He is giving me the hard part first." Little did I realize! And the adversary shrank from before me in the midst of this repentance for only a brief time because I wasn't asking God for you a blessing. So I repented for everything I do, the way I live, the way I walk on the earth, the clothes I wore, the food I eat, the way I slept, the way I sat, the things I sat on.

And the devil started seeing that this repentance would lead me to find enough relief from his onslaught that I could find out what blessing for you I was to ask for during these forty days. And he came to me harder and drew near. It got so hard on me I couldn't pray. I prayed all day out loud and whenever I was awake at night. But nothing I said nor my fasting meant anything. It was as if there was no God. So I began to take long walks in the fields, rehearsing out loud all my faith in the Lord. I told the Lord literally thousands of things I believed about Him, and how I knew it was right and that, no matter how awful and close this rascal presses me, I will not deny them. I carefully rehearsed all my beliefs.

I went a few days like this, not finding another major thing to repent of. And the devil pressed me harder. Not only could I not pray, I couldn't even think clearly about God. I began to become aware I was fighting for my very life, my sanity. My every waking moment was attacked. I decided in desperation on a new tactic, as I now seemed cut off even from a knowledge of my sins. I cried out, "Lord, you own my sleep, tell me in my dreams what to

repent of. Surely you won't let the devil own my sleep."

The adversary lost when I found a sin to repent of and I knew that every day that I could find something to repent of I could get a little relief and I whipped Him. Every day that I did not find something to repent of he whipped me and drew yet closer. So, mercifully, this night I went to sleep and I had a dream. I have an oak walking stick. I picked oak because I like what Christ feels in it and I like to feel Him in it when I walk with it. So in this dream I had my stick. I was walking along this road and I had my stick. A truck drove by. And when it did I put my stick down, not wanting anyone to see it. I was ashamed of it. So I woke up. It was cold, blowing and snowing out. I was in a tipi. I was so tired and cold and hungry I couldn't think of what the dream meant. Besides, I had to sleep to escape the war.

So I went back to sleep and I dreamed again. I dreamed I was even more righteous this time and I not only had a stick but I was wearing a righteous garment of leather like John the Baptist. It was brain-tanned leather and sewn with sinew. So I was wearing this righteous worship garment and I had my stick again. I went into this great big, rich-looking building. Many of my acquaintances from Graceland College were there. This one girl showed me her office. I was uncomfortable with my stick and leather worship garment.

She said, "I am an accountant now after I left Graceland. These are pictures of my family. I make this much money for a salary." She was nicely dressed with diamond rings. She said, "I am very successful and I am very happy."

I walked out and down the hall and I met another person. It was the same way with them. And another and another. Each time I was embarrassed by my leather worship garment and my stick.

Finally I went into a room where all of them were assembled. And they turned to me and said, "What do you do?"

I had just repented a few days before for how I worked, lived, and dressed. I answered, "Oh, I just live off the land and feel the Lord in everything."

They answered, "Oh, really, after graduating from Graceland, is that all you do?" I just hung my head in shame.

When I woke up I asked the Lord, "What did these dreams mean?"

He quoted a scripture to me from the *Book of Mormon*-- the story of the tree of life and how upon tasting the fruit that was so wonderful, people mocked and made fun of them and they were ashamed. He told me I was ashamed of my righteousness, ashamed of my desire to feel Him in everything around me.

He started showing me all the ways I had indicated or acted ashamed of my righteousness. It had been two or three days since I had found a sin to repent of. And the war on me was so

intense I was so happy to find out a sin to repent of that I was crying. "Oh yeah! I get to repent." Then, "Oh, no! I did such a thing to God." It was so bittersweet. But I vowed never to be ashamed of my righteousness again. You know, God is pretty thorough.

Forty days is not that long with all these things I'm finding out to repent of. But my relief was short. And the adversary was on me harder. He followed me around. He breathed down my neck. My hair stood on end. My repentance was only shaking Him loose for short periods of time. By now I was losing lots of weight. I was cold. I had been breaking ice on the creek to bathe in the creek, and drink, and wash my dishes. But I doggedly asked God to reveal more of my sins to me. I went to sleep, and the next morning I was disappointed I had not dreamed. I had been eating for a couple of days at this time. I started for the creek to wash and clean up. As I came across a little field and approached the path to the creek, the Lord was in a bush. I saw Him. I felt Him. It was such relief to feel Him and such a thing to behold, I collapsed right at the very bush on the ground. I hugged and kissed the bush. And the Lord gently spoke to me.

He started telling me real profound things. He said He was in the bush. I thought lying there now I'm going to hear something really wonderful. He said, "I am in the wind." The truth of His words just pierced my heart. He began to rehearse to me very profound things.

Then one of the most shocking realizations of my entire life came over me. He was quoting me and my sermons. Then I laid there, recognizing the profound truth of what He was saying and identifying the sermon in which I said it.

Then He quit, and I realized I was cold and lying on the ground. I had to ask, "What had just happened to me? How utterly mysterious. Why would Christ appear to me and quote me and give me to know the truth of what I had said? Why would He tell me what I already knew? What on earth could this mean?"

I was absolutely dumbfounded all that day. Nothing I could think of made sense of it. Now the adversary was in a serious press upon me. It was so severe I couldn't remember what the Lord had said in the bush. It was like he was attacking even my memory. So I retreated again to my sleep and asked the Lord to give me another dream. By this time I was becoming very alarmed. I felt like I was being picked on, attacked. Why is the adversary on my case? I just came out here to pray. What is the big deal? I am just out here to pray for you a blessing.

So I went to sleep and I had a dream. A truck driver friend of mine wanted me to drive his truck to the west coast. I agreed to do it and he showed confidence that I could do it. Then in this dream, all night I was getting ready to go. I checked the motor, tires, papers, maps, and called people about fuel permits and

worked getting ready literally all night in my dream. But I never did take the truck anywhere.

When I woke up I shot up in bed and I said aloud, "Lord, I never did take the truck."

And the Lord was sitting on my bed, smiling. He said, "That's the way you do me."

I said, "Oh, Lord, what do you mean?" He said, "I'm in the bush. Remember? I called you to be a man of God, a prophet, to the Gentiles."

Then I realized why He told me all those profound things from the bush. He was rehearsing to me the profound light He had given me. Yet I was always getting ready and never did it. I'll tell you, I made a promise to Him right after that as I was walking, pondering these things, that I would present myself to anyone who needed to know that I was a prophet and a man of God. I'll never have to repent of that the second time. To think I had done Him that way was so awful to me I collapsed to the ground sobbing. I'll tell you I arose from that ground with the firm determination this kid was never going to do it again. I wasn't only going to talk like a prophet, I was going to start acting like one.

So the adversary really got onto me then. Hard. By now I had fought Him for thirty-six days until I thought I was going to die. I really never expected to be here talking to you today. Well, right in the middle of things when I was about to despair and perish, the Lord came to me and told me I wasn't the only one fighting. It was time for me now to straighten up and quit thinking about myself, that He Himself was in the midst of the battle, and the three Nephites, and the angels of heaven. I said to Him, "Wow, what did I get into? I just came here to pray."

So I sat down with my censer (an ancient style prayer censer), and the adversary kept me from praying. I got mad. I didn't feel the same now. Stopping thinking about myself did a lot for me. Now I realized they were fighting, the Lord and His folks.

I took my stick and I went out on a hillside. I said aloud, "O.K. Satan, where are you? Where are you hiding? I am ready. Live or die, I belong to God. You get yourself over here and you listen to me. God, make him listen to me." I was speaking loudly.

The adversary was just across the creek from me. And I preached that rascal a sermon for an hour and a half, face to face. And I told him he might have hundreds of millions of Gentiles he's leading down to hell, but he doesn't get them all. And I promised him a solemn promise, with clenched teeth and tears streaming down my face, that by the power of God, some of them would repent. I told him that, live or die, my hand was set to that task. And God made him listen to the whole thing (it didn't do a bit of good). I told him there are some of us who love the Lord. Some of us he didn't own. If you could have heard that sermon. I told him where he belonged, and where the Lord Jesus Christ was. I didn't

care if he killed me. I told him I belonged to the Lord in life and belonged to Him in death, and there was nothing he could do about it. I told him I was here to ask for some blessing on the Gentiles and there was nothing he could do to stop me. Do you know what he did? He left me alone for about an hour. And the presence of God was with me for about an hour. A good thing it was, because I thought I was going crazy and it gave me something to compare it to.

And then he was desperately back on me again. And I said, "Lord, I am running out of time. So I'm going to prepare the altar."

Remember the thin rock was broken? So I got a big rock, big for my recent back surgery. I repaired the altar. That night I told the sun goodbye, and I said, "The next time I see you I am going to meet the Lord at this altar," even though I did not know yet what to ask for. The adversary had successfully kept me from knowing what to ask for. Now it was do or die, only four days left.

So I got up in the morning. The Lord had told me the way to prepare, but still I did not know what to ask for. There was a hard cold wind. The adversary again was waiting and had me so dampened down I couldn't even pray. It was Easter Sunday. I thought, "Surely I can pray on Easter Sunday." I couldn't pray and make any sense. I tried to go out for a walk in the hills and rehearse to the Lord my faith again. The adversary wouldn't even let me remember personal experiences or anything I knew about Jesus Christ. And I was drawn into the depths of hell.

As I ended that bitter day I said, "Lord, my life is ruined. When they come to pick me up in a few days they will have to take me to a mental hospital because I don't even know who You are anymore. What is going to happen to my children? When their father goes out to pray and comes back a lunatic, what will happen to their faith? What will happen to the people for whom I am come to ask a blessing? I just came out here to pray. My life is ruined."

So I went to bed and the devil was there. He sat quietly by and said, "I got you now. You are beaten. You and me are going to be together from now on. Your life will be a nightmare that you will never wake up from. I won you."

I fell asleep exhausted, crying out for deliverance. Four times that night I got up to vomit, and each time he was there, telling me he owned me now. He said, "You had better get used to me being around."

I would answer, "No, the Lord will deliver me." I finally, in exhaustion, fell asleep.

I woke up with the Lord holding my shoulders with his hands, shaking me awake. He was urgent. He said, "Get up! Hurry! We have been warring all night. At this moment the adversary can't stand before your prayers with the censer. Get up! The battle is won!"

I said, "What?" I sat up in bed.

He said, "We have won the battle. Get out the censer."

I wasn't going to die after all. I said, "What should I do with it?"

He said, "Ask for the people's blessing. Do the ceremony I told you about before you tried yesterday."

I said, "What blessing do you want? That's the part I haven't been able to hear."

He said, "Ask me for the original writings of the Brother of Jared, not the sealed gold plates that Moroni wrote, but the original writings of the Brother of Jared on stone tablets."

He told me what they have on them.

He said, "Ask me for the plates of Ether, because they have on them the writings about the New Jerusalem, and they have on them the way to the Holy City. They also have on them the creation of the world." He started telling me what is on them. He said, "Ask me for two other records."

And the power of God was upon me. Not a shred of the adversary was anywhere in sight. I was totally changed and I received my strength back again. The Lord had an urgency and a feeling of battle I had never before felt in God or man. And I felt the power of God again for the rest of my days there. And I asked the Lord how He healed me. He said He sat by me in the night and the light of His countenance shined upon me and healed me. If I had opened my eyes I would have beheld Him. So I went to the altar and did as He commanded-- exactly. I felt the powers of heaven right there with me. And I knew that what I asked for would happen.

So I stood before God at the altar and asked Him for the records for you. I said, "Send them forth for all the Gentiles."

And I stood as a Priest of the Most High God. And the power of God was upon me. He heard me. What I asked for He is going to do. Then I stood in power before Him for hours all that day, praying out loud before Him with the censer before the altar. And I anointed the earth to heal it from the darkness that caused the sealed things to be sealed. Everything I asked Him, He answered me instantly. My mind was clear and focused.

I was done and my forty days completed. But again He shook me awake in the morning. Another hard night's fighting. He said urgently, "Get up. Get your censer."

I sat up in bed and said, "What?"

He said, "Cry with your censer and the earth bundle and send to wake up the records. They have slept in the earth for millenniums. They are for a blessing for the Gentiles. They need to be awakened."

I thought, "Wow, I'm the keeper of such elements that the Lord needs them to do such great things?"

So I got up and did the ceremony again. It was awesome.

I could feel the records awaken from a long slumber. I felt the Urim and Thummim waking up and being alive. And I stood in the power of God. And the angels who were guarding the records heard and took note. Again I slept very soundly. My life was mine again.

But again in the morning the Lord shook me awake. He said, "Get up!"

I thought, "What more can I do?"

He said, "Call the records forth to all those who will repent and desire to come to the Holy City." Wow! This will be for our very own people.

So I got up and I thought "It is the most powerful day of my life." I said, "Lord, this is the biggest day of my life."

He said, "It is April 6, a good day to call forth the records to the Gentiles for a blessing on them" (a church world conference was in progress).

Oh, boy! I had a sunny day. I was in the spirit in such power the little animals would come up to me. A little bluebird sat right beside me, rabbits and such. And I called forth the records for you.

When I got done, the spirit said, "You forgot something."

I said, "Oh, no! That's just like me."

So I went before the Lord and asked, "What did I do wrong?" He said I should have asked the spirits of the oceans to be there to help me. The eastern ocean brought the Gentiles to the promised land. The southern ocean saw the Great and Abominable Church spread over the land and it grieved. It needs to be comforted. The western ocean brought the Brother of Jared to the promised land with the records. And the northern sea sits silently grieving over the sins of the people that caused the records to be sealed. I asked the spirit of those oceans that guard the promised land to come and help me call forth the records. I apologized to them. By that time the day was over. It had taken a long time to do it all and then do it all again. The Lord said, "You still left something out."

I was discouraged and I couldn't figure out what I had left out. In spite of all this, things were getting exciting.

The first day, when I called the records forth, I thought it was to the world, and I was excited. The next day, it became personal, and I got to feel them waking up. Then the Lord was just as urgent that they were for our very own people. This just kept on getting more wonderful. It still hadn't occurred to me what was going to happen next.

I had left a note for my son to pick me up a day early, as I kept thinking I was done and now I was excited to get home, as I had the Lord with me and I had gotten the blessing for the Gentiles I came to get. But the Lord told me in the night to go get the note, as there was yet one more thing for me to do. So I went in the dark

out to the road to get the note.

When I passed the altar, the devil was there but very diminished and cowardly. He said, "Three is enough." And I wondered what that meant.

And I came back to bed and slept well, but for the fourth time the Lord again took hold of my shoulder and shook me awake, as urgent as the other three mornings.

Again in the midst of heavy battle, He said, "Get up."

And I said, "What, Lord?"

He said, "The records are very important."

I said, "I know they are important."

He said, "Let me tell you how important."

He reminded me of all the times I had worked with the Indian people and all the hopes I had for them, that someday they could know the Lord and His knowledge, and the grief I had to watch the Restoration fail them. And He rehearsed many scriptures to me concerning the importance of the records. The Lord quoted to me III Nephi 10:1-16 and I Nephi 7:17-25.

After He rehearsed all these things to me I exclaimed, "Lord, these records are getting too big for me. What do you want me to do today?"

And He said, "Stand forth as a Priest of the Most High God and tell the guardians of the records to bring them forth to you to interpret to your people so they can know and be blessed with them."

I said, "Me?"

And He rehearsed to me my repentance--the hard stuff. I have never in my life, even when I heard Him read Isaiah, stood in the presence of God as at that moment. And He told me the sins I would have to take out of my life. I promised Him I would do the repentance.

So as a Priest I called the records forth for me to receive and interpret. I talked to the keepers of the records and the angels that guard them and told them the Lord had commanded me to send them forth to His people. I told them and promised them solemnly that I would do all the repentance the Lord had shown me. There were three persons guarding the records. I do not know who they were. But one was dressed in a very light blue or gray gown. He had long black hair and did all the talking. He told me what I had left out the day before was I was to call forth the Urim and Thummim to come to me. So I asked for that a little hesitatingly, but I obeyed.

I had no idea when I got out there what would happen. I did not know what blessing to ask until just a moment before asking. What I asked for was directly from Him personally with His urgency. I certainly paid the price. The records are coming to us. I promised them to do the hard repentance, to become as a little child with charity and all the different things the Lord told me,

mostly personal, that I need to do to repent. To prepare myself. To get myself in a position to live on the earth, to eat, to sleep, to walk and have no more dealings with Babylon. I have to do that in an orderly way: to sell my house, to get the money together to build another little house out on the property. It is urgent for you guys, too. It is really serious to get your money together to get land, all of you. I can't do it for you. I have to change my life and get myself ready, for the records are coming to us. You are going to notice a difference someday after next week's service when we call forth The Gathering. We are literally going to call forth The Gathering among all the Gentiles who will repent. We can't call it forth among anyone else. What we ask the Lord to do He will do. People are going to start having experiences with Him. They are going to start seeing Him in things around them. They are going to start hearing Him in their souls. God is going to start asking us to repent for sins we have never heard of in our lives before. It is going to happen. We are going to start to see those people who don't repent are going to be left behind. It is not hard. You can repent. You can change. You can love Him more than the world and your things. But you all can't quit work suddenly. You must take care of your families. But you can still repent. You can begin to repent and get things together. You can start by feeling remorse that you still are in Babylon. Whenever a person starts feeling remorse for a sin it isn't long before they change it. The day is going to come when I am going to wear only clothes that I feel Christ in, eat only food that is holy and righteous. All of my meals are going to be in the Holy City. I am going to sleep in the Holy City. That is what we all must do if we are to be ready to receive the *Sealed Portion*. It is urgent. The Lord told me that if there was more time He would give it to you. How many times has He told you that you are out of time? I must achieve my childlike soul and you have to let me. I have to have some solitude. It is the real thing folks. You have gotten yourselves into the midst of the real thing, the Holy City--Zion. Remember what you are going to repent of. You have to make preparations to come out of Babylon. Remember He said, "If you partake of her sins you shall receive of her plagues." The Lord said, "I shall spare none that remain in Babylon."

After we have lived in community for some fourteen years now, you can see that it is possible for a community to achieve the conditions for this work to come forth. We have made significant progress in "repenting of our iniquity and becoming clean before the Lord," and many here are "exercising faith in Him as the Brother of Jared did." So I think the timing of this work coming forth is right. But it has taken us twelve long years. And I'm sure the Lord applied His minimum standards to us before His visit with the Urim and Thummim.

Since much of what was called forth by way of records is on stone tablets it

will be necessary to inform you somewhat about the nature of stone tablets.

Stone tablets, of course, are familiar to almost all Christians, Jews and Muslims as they played a prominent role in what transpired with Moses. All indications are that stone tablets are the first form scriptures took among mankind. The Hebrew word Luach<sup>31</sup> means "polished tablets of stone, wood or metal."<sup>32</sup> The tablets Moses had were stone as evidenced not only by the words of the Bible,<sup>33</sup> but by the fact he could throw them down and break them, neither of which could have happened with wood or metal.

However, Moses used metal plates to write the Law on, too. In

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<sup>31</sup>Pronounced Loo-ack

<sup>32</sup>James Strong, *The New Strong's Exhaustive Concordance of the Bible*, (Nashville, TN: Thomas Nelson Publishers, 1990), Hebrew #3871. All Strong's references will be to the Hebrew section unless stated otherwise.

<sup>33</sup>Exodus 24:3-4,12; 31:18, KJV.

II Kings 22:8-10, the story is told of finding a "Book of the Law" in the treasury. At the time of this finding, about 867 years had passed since Moses and this book of the law had never yet been read. Upon closer inspection one will find a fantastic story emerge in the Bible. To make it short, Moses and his sons were rejected by the House of Israel, many scholars believe and they were denied priesthood but were allowed to do something with the treasury. Undoubtedly they were the ones to deposit the Book of the Law there. And it is highly unlikely wood tablets would have been left in a treasury. Nor would have stone, as they would have been thought too valuable and associated with the Ark of the Covenant. But metal plates would fit in with the kind of things found in a treasury. I believe they were the Brass Plates spoken of in the Bible<sup>34</sup> and the *Book of Mormon*. The point in telling this story of the Law being found in a book is to illustrate something of the nature of stone tablets. First of all, two tablets written with words could not have contained all the first five books of the Bible in the book that Shaphan, the scribe, read before King Josiah. But Moses had tablets. The phrase, "tablets written without the knowledge of words" certainly applies to Moses' tablets. This statement is found in another document traceable to about the 4th century A.D. which was gleaned from much older writings. It is called *The Life of Adam and Eve*. This story talks of tablets of stone and clay in Adam and Eve's time. It says in this reading that these tablets were "...written without the knowledge of words by the finger of Seth, his hand being held by the angel of the Lord. And on the stones themselves was found what Enoch, the seventh from Adam, prophesied before the Flood, speaking of the coming of Christ."<sup>35</sup>

So stone tablets were very common in ancient times. There are also many references to *Heavenly Tablets* in the *Dead Sea Scrolls*. And it must be understood they were written as holy writ or scripture without the knowledge of words, and as such they could contain vast amounts of information. The Bible tells us that the original language of scripture was "pure and undefiled." It also calls this first form of scripture a "Book of Remembrance." It says that God revealed himself to Seth and that the Lord blessed him and he kept a book of remembrance in the language of Adam, which was pure and undefiled, and he wrote by the spirit of inspiration.<sup>36</sup>

This scripture also implies that this same type of pure and undefiled writing that was in the beginning shall be in the end of the world also. This is not in the King James Bible but only found in a version of the early part of Genesis written by Joseph Smith. However, the whole idea expressed here is not foreign or in contradiction to other sources. I do not know of any source that would claim that there was "worded" scripture at this time in history (Moses' time).

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<sup>34</sup> II Kings 22:8, KJV.

<sup>35</sup> James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 2, (Garden City, NY: Doubleday and Company, Inc. 1985), p.294.

<sup>36</sup> See Genesis 6:4-8 IV.

In the appendix of this book you can see four tablets that are now in American museums. One we call the Family Tablet.<sup>37</sup> This tablet, which was preserved and brought here to this continent by the Brother of Jared, is a discourse on ten contrasting differences in the created nature of men and women. Another very important tablet is called the Language Tablet.<sup>38</sup> This tablet is also called the Covenant Tablet. Sometimes it is called the Tablet of the Law or the Tablet of Jeshurun. It has even been called, by some ancient authors, the Tablet of Shabuot. This tablet, as you can see, has as a prominent feature two hands with circles on the palms. This is in reference to a covenant. Also there is a large cross in the middle with twelve tabs on the bottom<sup>39</sup>. This tablet is the very covenant tablet Moses brought down from the mountain, one of the two. You will notice it has some symbols in common with the Family Tablet. Another tablet is called the Tablet on the Fall of Man, or the Repentance Tablet.<sup>40</sup> Here again one can see the symbols in common with the other two tablets.

We also have received tablets written by the finger of God given directly to us. We have the originals. The first I will explain is called the Judgement Tablet.<sup>41</sup> It is the one I have mentioned as having the Urim and Thummim pictured on it.<sup>42</sup> It is also called the "Books of Achee."<sup>43</sup>

I saw Moses in a vision some years ago. He was little and skinny and very brown. I saw him obtain this Language Tablet. He had happened upon a bowl shape in the ground between large rocks on the mountain in which rain water had been caught and had evaporated away. It left the mud cracked in the shape of the Language Tablet. Moses copied it from the mud and proclaimed it had been written by the finger of the Lord, which, indeed, it had been. Such a common, unsupernatural source for tablets "written by the finger of God" would not fit very well into the modern supernatural tendencies of our age. It wouldn't have made a very good movie. Movie goers like it better to have loud lightning bolts hitting the stones, leaving them smoking, and Moses ducking for cover. Mud has cracked countless billions of times since the earth began, except this time God caused it to crack into a form showing a pure and undefiled language. Our Judgement Tablet

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<sup>37</sup>See a written and physical explanation of the Family Tablet in Appendix.

<sup>38</sup>See a physical explanation of the Language Tablet in Appendix.

<sup>39</sup>See Appendix for high-lighted picture of the cross.

<sup>40</sup>See a physical explanation of the Repentance Tablet in Appendix.

<sup>41</sup>See a physical explanation of the Judgement Tablet in Appendix.

<sup>42</sup>Note the Urim and Thummim in the center.

<sup>43</sup>Achee is the name of the Brother of Jared.

came in much the same unsupernatural way. It came to us on the back of an insect. It contains the writings of Achee. For years after we got this tablet we didn't know what it was. It wasn't until we received the Urim and Thummim and began to interpret it that we realized it was the first tablet of the *Sealed Portion*. Here is how we got it.

About a year or so after we had established community I was concerned about the priesthood, as learning to be self-supporting in a community requires hard work both as ministers and laborers. It was an adjustment to learn self-motivation in this regard. So we were at the same altar I talked about in the forty-day experience. We were there to pray for guidance so we could accomplish the Lord's will in community. We talked awhile and then the men began to pray.

As the men were praying, an insect called a cicada, about 1 1/4" long, came and landed on the east side of the cross around which we were assembled. They are fairly good-sized and loud when they fly. After a moment it began to sing very loudly, right there very near us. Usually this type of insect is too shy to land or be near humans, let alone sing right beside them. So I listened with attention. After it sang on the east side of the cross, it stopped and moved around to the south and began to sing again. By starting on the east and moving to exactly the spot of each direction, going in the proper direction, to signify righteousness, it had all of my attention. Then it stopped and moved around to the west side of the cross and commenced singing the third time. By this time I had decided that if it sang again on the north I was going to grab it. I had never seen a bug like this before. I told the guy beside me that if it sang again I was going to grab it. Well, it moved to the north and I waited for it to sing. Then I grabbed it. Just then the men were in a quiet spot and they asked me what it was, as several of the men had been observing what was going on.

I held it and said to them, "It has a tablet on it and I see the Lord's censers." We all looked at it, then I let it go and it flew off.

Then the men said, "Maybe we should have kept it."

I realized my mistake and asked the Lord to forgive me for letting it go. But it seemed so holy I did not want to hurt it. The next day the Lord brought it back, together with its female. They are pictured in the appendix. No other insects of this kind that we have found since have had the tablet quite so clearly. But they have had some slight variations. The tablet is in seven colors on the insect. This tablet also shares symbols in common with the other tablets. The Language Tablet also has on it the Lord's censor and the smoke comprising the hands and the cross and the two triangles.

So to summarize this sequence so far, first, I experienced calling forth the records. Then in the ten years following, the Lord brought us the knowledge of various tablets. Four are in museums and some more we have are originals. How we got the remaining tablets will not be included here. Following this, the Lord brought to us the Urim and Thummim.

I had the Urim and Thummim for a few months before I ventured any use of it. The Lord had told me I had to ask to see something which He desired me to know before I could use it. But it didn't come with an owner's manual and I had lots of questions. Do I use it standing up or sitting down? What will happen to me when I put it on? Will I see words or pictures, or hear the Lord's voice, or what? How will I really know if what I'm wanting to see is what He wants me to see? Can I trust

myself to know just by the Spirit? What if I'm wrong? Will I die? More realistically, will I displease Him and have long, agonizing repentance? This last I feared the most.

Finally, after several months, I decided I had to do it sometime and I picked the Urim and Thummim up with the intention of starting something. I told the Lord He would just have to be patient with me, and I would try to be very alert to hear the spirit and feel if anything I did was wrong as I went along. A women's retreat was coming up and I had been asked to talk to the women about the Adam and Eve reading I cited earlier. I thought the Lord might want me to see something about Adam and Eve in preparation for this retreat. So I told the ladies canning outside at the stove that I was going up to the back fence with the Urim and Thummim and my chair to see what would happen. I jokingly told them, "If I'm not back in awhile, come and see if I'm still alive."

I took my wood and canvas folding chair and the Urim and Thummim and went to the back fence where I could face the open meadow but still be somewhat hidden by the woods. I decided to first try sitting down. It fit me either way, but I had to sit up straight for it to be right in front of my eyes. I said a little prayer. I didn't dare make any declaration I was without sin and use the element. I figured I wasn't up to that part yet. I just said a prayer that He would forgive me and help me to please Him. And I asked Him to let me see something about Adam and Eve. I assembled the Thummim and sat for a moment before putting on the Urim. It goes on top of the Thummim. After I put it all together I sat there for a few minutes wondering what was going to happen. Nothing happened for the first minute or so and I thought, "I knew it wouldn't work for me!"

Then my mind turned to Adam and Eve and I began to think of what it must have been like for them. As I did this, the most amazing thing happened. I saw them plainly standing right before me. I didn't hear words, but I could feel and understand them. I could understand what they felt better than they could. Adam was concerned about Eve being hungry. And they didn't even know how to eat in this tangle world yet. The feelings of understanding and feeling their thoughts became so intense I felt like I was intruding into their very private lives. It became so intense that I became alarmed at being a part of such intimate feelings between a man and his wife. They were just walking, holding hands, looking for something to eat. I became so startled by this feeling of intruding into their private feelings, I removed the Urim and put everything away and went back down from the fence. The whole thing probably took twenty minutes.

When the women saw me coming back so soon, they said, "Well, that was quick. Did it work?"

I replied that it did and went on, not wanting to talk about it until I had some time to think. My wife said, "See. You are not dead. I told you that you could do it."

I was so cautious that it was a year and a half before I tried it again. At least from this first experience I gained a little confidence that most importantly it would work for me. I also knew it would be best for me to be sitting down. Also that it would be no simple matter seeing anything as God sees it and recording it in writing. In the year and a half that followed I sought the Lord for a better feel of the Christ-is-adequate element so in the future I could use it. It turns out to be the essential presiding feeling for successfully taking communion. What a surprise! Communion turns out to be what happens after the repentance process is completed, not the final

step of repentance. How a person takes communion worthily is to feel free of sin completely, because Christ is up to the task of forgiving you before you take communion. Taking communion is supposed to lead us to what we feel because we are forgiven, not be the final act in the process of being forgiven. It is supposed to be an experience with the Father because of the Son, not an experience with the Son. All of this was new to me.

So with this new understanding I was now more prepared to assume the proper attitude to approach using the Urim and Thummim which, as I have said, is an experience with the Father because of the Son. This was so entirely new to me that I had to completely reorient myself in my attitudes toward forgiveness. I always had had the feeling that the Lord would, upon my request to be forgiven, forgive me for as much as He could, considering the purity and completeness of my repentance and my request to be forgiven. I never could be certain He would forgive it all. Now I realized that when He forgave me, He just forgave me and I had to start viewing myself as having periods of time, no matter how brief, that I was without sin as He (bless His heart) is up to the task of forgiving me. What a burden was lifted from my soul by the use of that little plant that He commanded me to use. The scribes have all had to learn to use this element too, in order to assist me in the use of the Urim and Thummim. So after this year and a half went by I began to feel better able to approach the use of it and more confident to experiment and learn.

One day I was studying, and the Lord, by His spirit, told me He would like me to see His Son in some way that He sees Him as His Father. I thought to myself that He must certainly mean in some small way, as surely I could not actually see Jesus Christ as God His Father sees Him. Perhaps even the smallest way His Father sees Him would be big to me. So after I thought about this for a month or two I decided to make another attempt. You can see I didn't hurry into this matter. I spent several days preparing to use the element. I had been putting off making something for one of my grandsons, so I made that. I had not thanked someone adequately for something, so I went and did that. How does a person approach God and make a declaration they are without sin? What would you do? But I decided I was just going to have to do it, as I was willing to learn in this whole matter. You see, I'm supposed to pray, then put out this element into the wind and make a declaration that I am without sin, then put on the Urim and Thummim and use it. Well, in this next attempt, I prayed and I put out the element, but I couldn't make any statement that I was without sin at that precise moment. I just told the Lord I could do everything but that, and if He wanted more right now, it would be awhile until he got any records interpreted by me. It turned out the Lord accepted that graciously, and what happened was very, very wonderful.

I went to the altar by myself. I wasn't ready to be around people yet and use this thing. I said the prayer above, sat down, and then put on the Urim and Thummim after I set the Judgement Tablet in front of me on a table that is built into the ground at the altar. I propped up the tablet so I could see it if I looked around the Urim, and I asked the Lord my request. I said, "Lord, I want to see some aspect of Your Son through Your eyes. Even if it is a very small thing to You, it will be a big thing for me, as I love Him so."

I did not know what would happen, this being the next attempt after the back fence. I had a pencil and paper at hand. As soon as I made my request and put the Urim in place, the most astonishing thing happened.

I began to see Christ before there was a world. It was during a condition some call "time," when God was making decisions about creating the earth and all mankind. I saw Christ talking to His Father, making requests of Him. He was pleading--begging. I heard His words. There is no way to convey to any reader my amazement at this development. I would lose my place if I looked away, but I tried to take notes. It was hard and a distraction.

Then things changed. I could tell their process on deciding had moved along but it was still before we were created. I saw and heard again this Son pleading before His Father. He wasn't just asking either. He was giving his Father every good reason He could think of why He should grant His request. It was amazing! This went on and became so huge before me that my whole soul was caught up in it. I saw Christ doing this three more times with three more requests during the course of man on the earth. That was followed by two more times after the earth was over and the Judgement was taking place, and beyond. I saw Him again plead with His Father in your behalf after you had been judged and the decisions were completely made regarding every matter of your life. I heard His words. I heard the rationale He was presenting to His Father as to why you should have God do what He requested.

What I was seeing was Christ acting as your advocate from before the beginning, through the entire course of mankind, and after the Judgement, when all things were made new -- seven different occurrences where Christ stood before His Father and pleaded with Him in your behalf. I can tell you that there could be nothing more wonderful for the righteous and nothing more fearful for the wicked. This record of the Brother of Jared contains a full account of it in the second Book of Achee.

Then, as if this weren't enough with this huge all-consuming scene before my eyes, I saw again Christ with His sleeves rolled up, serving His Father. The angel, Michael, was explaining each of the seven tasks He performed for His Father from before creation clear through, again, the final Judgement. It was a complete definition of His servanthood before God. This information is also contained in the second Book of Achee.

All this time, I was trying to take notes to not forget what was happening before me. I had to write without looking. I wrote some lines over the top of others. But I got it. And the Lord told me how the Urim and Thummim works. Any time I wanted to see it all again, I just had to put it on and He would show me it all again. What a relief! I was so afraid He would expect me to remember all that I saw and heard, with just one chance, or I would lose it. But He is the God of humans. He knows how we work.

After this was done, it took me awhile to reorient myself. It was so profound that I had to walk right past people. I couldn't talk to them for the rest of that day. I couldn't tell my grandsons a story that night. But I told a very brief account of it in a sermon four or five days later. We had several visitors at church.

After this second attempt, there was no doubt the Urim and Thummim would work for me, and that I was doing the right thing in how I was using it and the element. I still had a lot to learn, but at least now I knew I wasn't going to die and, more importantly, I wasn't going to displease the Lord. So during about the next six weeks, I reflected and I prayed about what had happened. The Lord had affirmed to me that this tablet I had for so long was, indeed, the opening tablet of the record of the Brother of Jared. I went again to the altar, my paper and pencil ready again. This

time I knew what to do and how things worked. However, I still had not recorded with any accuracy what had been brought with the Urim and Thummim. I did my prayers again. This time I ventured to risk stating that, as Christ is up to the task of forgiving me, for this moment at least I was without sin and thus prepared to come before the Lord and see as God sees. This was the beginning of a series of sessions using the Urim and Thummim to interpret this *Sealed Portion*.

As I was saying, I went again alone to the altar, as I described above, this time knowing how it worked and what to expect. Well, it got so big and came so fast that, after just a few minutes, I knew I could not do it by myself. I had to stop and put everything away. I again had taken a few days to prepare and catch up on my repentance. But I couldn't wait so I asked my wife what to do. She suggested I get a person we had designated as a scribe and have her come and write for me. She'd had no time to prepare and her use of the element was about like my first time, but we again proceeded.

How it works when I put on the Urim and Thummim is my heart is on my request and what it is that the Lord has told me to seek. Then, as I put the Urim in place, I begin to see and, I am brought into what I see with my emotions. My feelings become involved in what I'm seeing. Then the matter grows until it consumes all my conscious awareness. Anything that prevents that is a distraction. The scribes must remain absolutely silent and behind me, out of my peripheral vision. I laugh, I cry, I talk to God, I make exclamations. Somewhere in that, the scribes must record what I am seeing. So they write my words. They also write, "Grandpa is crying," and similar things that record my responses. Their record is as accurate as possible. But it still is not a narrative. What happens with the Urim and Thummim is that it is a resource. I have to go back alone to my studies and, by the inspiration of the Spirit, write the narrative. Most of the time, I see it all again and the scribe copies are so descriptive to me they bring it all back. Remember, I am seeing through God's eyes. I am not reading some words, I have to see what He sees and express it in the English language. It turns out that having the Urim and Thummim helps me feel from the Lord what to say. If I get into a confusing place where I have difficulty finding words to express what I saw, I get out the Urim again when I am alone, put it all on, and actually write that part with it on and hearing what to say or seeing it. When I have a question or an empty spot, I can use the Urim again. If it is a small gap, I can do it alone. If it is a matter of great importance or something that could lead into new territory, I must get the scribes and write again. Still, they are only writing what I am saying, not what I am seeing. All I can do is say to the scribes something to remind me of what I saw.

As it turned out this first time, we had six or seven sessions of about an hour and a half each. I found out after the first attempt with a scribe that one scribe could not get it all. I then used two. They together could not get it all either. So finally, after those first few sessions, we use three or four scribes. I try to slow down the process as much as I can. But it is necessary for me to be as spontaneous as possible and be as unaware of my surroundings as I can to do the best job.

One time we worked several days in a row and I was getting very tired. As I approached using the Urim and Thummim again, I thought the Lord would probably just make it work a little to match my ability to respond as I was so tired. Well, it didn't work that way. I put on the Urim and this vastness again is before my face. The Urim and Thummim is not dependent on me and my preparedness for it to work.

This was very comforting to me. I'm just not as able to deal with what happens when I'm tired. Usually, after about an hour and a half session, the three ladies take about three or four hours to compare notes, and then the lead scribe takes many hours more creating a draft for that session before the next one starts. The Lord has instructed me not to use electronic devices. A good form of speed writing is essential for this work.

Now this is important. I must explain what is emerging as to the scriptural nature of this writing. It seems to me that fundamental type people will not be completely pleased at this, while those who have learned to rely heavily on their relationship with God through His spirit may be a bit more receptive. Remember the nature of the struggle the *Book of Mormon* talks about in Ether that was quoted earlier?

One of the remarkable aspects surrounding the *Dead Sea Scrolls* is the emergence of the ancient church's view of the nature of scripture. This has taken all the scholars of every stripe off guard. They thought before the *Dead Sea Scrolls* that the pattern scripture would take would be to go from modern diversity back toward less and less diversity until it came to one single original manuscript for any given work. They assumed this, as they all were unaware of the nature of stone tablets and the original concept of scripture being written without the knowledge of words. It is turning out that the further back one goes the more diversified sacred writings get. In the corpus of the Dead Sea Scrolls' material, and it is huge, there are several versions of the same books of the Bible found side by side to suggest that the diversity was very acceptable and normal in their experience. The reason for this is the stone tablets. No two people could be expected to interpret scriptures written without the knowledge of words into the exact same words. The ancient folks were just too realistic to think it could or, indeed, should be something that is considered word for word unalterably correct. So one can find several versions of certain books of the Bible equally used and accepted by the ancient church.

It was the god of writing, Nebo, "the lord of the dawn" in ancient Babylon, that was the seedbed from which the modern fundamental view of scripture emerged. Scripture in its pure and undefiled state was "a book of remembrance," which was element written in stone to remind a person and guide them in what the spirit taught them. At no time has it come from God that there are written words that are every word the word of God and unalterable. Babylon's god of writing did that. With his writing you don't have to repent and have the spirit to be with you to understand their meaning. You don't have to develop a real personal relationship with God. You just have to read the words. You don't have to know and feel the meaning of life, you just have to follow dogma.

As one can see from reviewing the above reading, the *Sealed Portion* is of a different nature. Remember the reading says, "But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit; and he shall know and bear record. **For because of my Spirit he shall know that these things are true.**"

For people who take the position of the Babylonian god of writing, the spirit is not the criteria for deciding if something is true and suitable for scripture. They must have instead the criteria of the traditions of their dogma being the standard. If the new scripture being considered does not line up with their traditional interpretation of words, then it is rejected out of hand with no consideration as to the

principles of the guiding spirit of the original pure and undefiled scriptural concept. Such sentiments coming from Babylon's god Nebo have caused untold suffering throughout the world for thousands of years. Wouldn't you expect a Babylonian god to result in evil and suffering? Doesn't it seem reasonable to think that anything should be suspect that encourages a person to use anything other than their personal relationship with God to decide upon the truth about something? Who can measure the human suffering brought on by the Spanish Inquisition, European colonization, the crusades, Nazism, or modern terrorism? Yet they all have as their underlying motivation someone thinking they have authority to act, no matter how absurdly inhuman the action. All this is based upon Nebo's concept that some written words are, word for word, God's word and that the traditional meaning they have put to them completely justify the action.

As uncomfortable as it may make many modern religious people, it is now emerging that almost every major theological concept of western religion has as its original base a stone tablet written without the knowledge of words. The writings of Enoch, the seventh from Adam, in the Dead Sea Scrolls are the oldest religious written records. And I mean they are the oldest written on tablets and in words. Originally Enoch's writings were all on stone tablets written without the knowledge of words. Worded versions of his writings are also about the oldest worded religious writing in the world, dating back to at least 700 B.C. Enoch's writings form the basis for almost every theological concept in the Christian and Jewish Bibles and the Koran. In the *Pseudepigrapha*, vol. 1, it says that in the writings of Enoch,

Old Testament ideas and stories such as the account of the fallen angels, [the war in heaven and the idea that two-thirds stayed and one-third left with Satan], the Flood, the history of Israel, the distinction between the righteous and the wicked, and the Messiah are interpreted, elaborated, and presented through the paradigm of apocalyptic dualism [struggle between good and evil], wherein sharp distinctions are drawn between the opposing cosmic powers of good and evil and between the present and coming ages. These concepts in 1 Enoch also permeate Jubilees, The Testaments of the Twelve Patriarchs, the Assumption of Moses, the Testament and Apocalypse of Abraham, 2 Baruch and 4 Ezra. Likewise, even though Charles may have exaggerated when he claimed that "nearly all" the writers of the New Testament were familiar with 1 Enoch, there is no doubt that the New Testament world was influenced by its language and thought. It influenced Matthew, Luke, John, Acts, Romans, 1 and 2 Corinthians, Ephesians, Colossians, 1 and 2 Thessalonians, 1 Timothy, Hebrews, 1 John, Jude (which quotes it directly), and Revelation (with numerous points of contact). There is little doubt that 1 Enoch was influential in molding New Testament doctrines concerning the nature of the Messiah, the Son of Man, the messianic kingdom, demonology, the future, resurrection, final judgement, the whole eschatological [end of the world] theater, and symbolism. No wonder, therefore, that the book was highly regarded by many of the earliest apostolic and

Church fathers.<sup>44</sup>

Charlesworth here is talking about the writings of Enoch in worded form. In the Dead Sea Scrolls there were seven different versions of the Book of Enoch in word form. Many were found side by side, all indicating a stone tablet origin. One person's worded version of Enoch was held in as much regard as another's. This creates a huge dilemma for those inclined toward Nebo's concepts. Just think of the severity of the arguments over exact words that have transpired throughout history and how absurd it is to dispute over words when any of Enoch's writings in word form were someone else's interpretation of what he wrote. Enoch was called, "the scribe of righteousness." This term implies his using the original language for writing and using elements like stone. The word "righteousness" refers to the proper relationship with element. Stone was much more likely to be thought of as element than writing on paper or parchment, as stones were used routinely as witnesses.

Perhaps if I tell you a little more information it will help you understand the vital importance in gaining the original concept of scripture. The writings of Enoch all took place many centuries before the first worded forms of human writing emerged in any place in the world. They simply had to be in the form of the tablets. Yet nearly all the founding concepts of western religion come from what he wrote after his writings were given worded form. These, now, are vital theological concepts coming from Enoch that I am talking about. You can tell from the Charlesworth's reading above that any Christian who did not accept Enoch's writings would be throwing the baby out with the bath-water. Where would Christians, Jews or Muslims be if you took away the ideas that there was a heaven, and a God in heaven, that God created the world, that there was a creation and the fall of man, angels, a devil, that God had a Son, that this Son would be the Messiah and redeem mankind, that this Son was called "The Word" and "Son of Man", that He would be resurrected, that He could forgive us, that there will be life after death, there will be a final judgement, that the world will end and heaven and earth will be made new, that there is an eternal reward for the righteous and an eternal punishment for the wicked, that God is light and truth? And the list goes on and on. There simply would be no western religions without Enoch. The story of the angel that came to Mary telling of Christ's birth was exactly by the pattern laid down by Enoch: His name, His duties and His role in heaven. The writings of Enoch are the origin of all these things and more, and they all, without doubt, came at a time prior to the development of human written language in word form.

So now what do they do with Nebo's concept that every word is God's word unalterably? Did God change? Did God decide his old way of inspiring writing without words, that worked so well that Enoch was translated, was not good enough anymore? What a coincidence that God now inspired writing with words just like the Babylonian god Nebo and the code of Hammurabi!

Does anyone dispute that the Law of Moses first appeared as two stone tablets? How small would you have to write your words to get the first five books of

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<sup>44</sup>James H. Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1, (New York, NY: Doubleday Publishing, 1983), pp. 9,10. Brackets are added.

the Bible on two stone tablets? It would be safe to say that nearly all the information the Bible gives us, from Moses on back through the course of early history, came from stone tablets or from oral traditions from stone tablets.

Here again, just think of the strife that has encompassed human history over a dispute over words in the Law of Moses. It is a fact that the Law of Moses closely parallels the Babylonian Law. What the Bible calls the Mosaic Law was taken directly from it.<sup>45</sup> I wonder if it seems strange to anyone that the Bible says what Moses wrote in words was not heard for 867 years; during which time the Law of Moses was formed, codified and, come to find out, parallels Babylonian Law? The *Sealed Portion* has in it information as to the truth of this matter. Just to give you an idea of what it says, the real Law of Moses is in part, the Language Tablet. We also know it was interpreted by a High Priest with a Urim and Thummim around 152 B.C. into what is now found in the *Dead Sea Scrolls* as the Community Rule, a variation of which is also called the Damascus Document. Scholars who believe that the Bible states the real Law of Moses are simply amazed that the writers of the *Dead Sea Scrolls*, who implicitly claimed to keep the Law of Moses, did not record even one single Law of Moses that is in the Bible. Here you have people who are said to keep the Law more strictly than any other sect of Judaism and they do not record even one of the 613 laws the Jews find in their Bible. The Community Rule was their Law of Moses instead of what is in the Bible.

Anyone could legitimately discard the laws of Babylon, but can they discard the real Law of Moses that Christ Himself kept every day of His life, even while dying? This is a good question for Pauline Christians. The *Sealed Portion* represents a major shift toward the original concepts of pure and undefiled scripture. But there is more. The worded form of the *Dead Sea Scrolls* called the Community Rule is also scripture and it is the Language Tablet in word form. So is a variant writing, the Damascus Document.

This writing of the *Sealed Portion* is again written in words and taken from stone tablets. This writing is scripture too, but not Nebo's kind of scripture. What I have written with the Urim and Thummim is not word for word God's unalterable word. However, I must tell you that when I began to interpret the actual tablet, I was inspired to write words. God told me what to say. But they still are not, word for word, unalterably God's words. They are pure in concept and thought only in certain places. The people in the *Sealed Portion* thought with totally different thought processes than I do. Sometimes it is very difficult to express in English what they are saying, as their words are an expression of their thoughts.

There is an excellent example in the "First Book of Achee." Enoch had jumped up, being inspired by what the Lord had just said to Him while he was fasting, and he went to embrace his wife. But he was weak and they fell down.

I would have had her say, "Enoch, what is the matter with you?"

But she said "Enoch, my husband, what is the Lord doing as He passes by?"

My brain would have thought something was wrong with Him, but her brain wondered what God was doing as He passed by. The idea that unexpected behavior

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<sup>45</sup>S.R.Driver and John C. Miles, eds., *The Babylonian Laws*, vols. 1 & 2, (Oxford: Clarendon Press, 1952, 1955).

is attributable to God passing by is foreign to the modern English brain. But know also that another High Priest, at the Lord's command, could take the same tablets, the same Urim and Thummim, and get a very good and inspirational variant that could be called scripture, too. I would not hesitate to go back and change something I wrote if the Lord showed me there was a better way to say it so someone could better see what I saw. Several versions of the same work could be side by side in our libraries, just like in Qumran.

Remember, the Urim and Thummim is for the purpose of "magnifying to the eyes of men, the things you shall write." The Brother of Jared was writing on stone tablets and the Urim and Thummim were called interpreters. Magnifying to your eyes means for me to give these stone tablets meaning, by an expression of seeing through the eyes of God, and recording that interpretation as best as I can, according to what is seen, so that your eyes can see it too! Indeed, see it as if by the Urim and Thummim yourselves. The writings of the *Sealed Portion* in word form are element brought into being for that very purpose. To do this work, it has been my formidable task to be pure in heart, and humble and holy before the Lord, ever in the midst of my repentance and faithful to every leading of His spirit no matter what is going on in the world around me.

And it has taken courage, as surely there will be criticism. It also has taken faith on my part but, considering the extreme value of the contents of this work, it has been worth it.

May God bless your heart and understanding as you read this work is my prayer.



# INTRODUCTION TO THE SEALED PORTION

Introducing this material can be a refreshing exercise for a person like myself who takes delight in pondering restoration theology. One could not find material that more solidly supports the major underpinnings of Restoration theology than the body of information that is now in the hands of scholars which can be brought to bear when addressing the precepts that are contained in this record. The entire corpus of the *Dead Sea Scrolls* is particularly delightful, in specific and broad ways, because it affirms the material in this work.

In order to grasp the profound nature of the information in this book, one must find themselves able to mentally orient their thinking to the religious perspective and world view of the world's most ancient authors. It is no small task to couple modern intellectual thought with the most antiquated religious concepts known to man. Not only did the originator of this material live more than four thousand years ago, he was considered primitive by the people around him in his own day. The Brother of Jared was part of a very small group of people who, after the flood, adhered to the pre-flood religion of Enoch.

After the flood, there was a sense in the public's mind of being in a "modern" world. I'm sure this is a natural thing, as all the old people who lived by the old ways were gone with the flood. One of the ways the social scientist can know of this "modern" mind set and tendency toward social innovation is, very soon after the flood, most of the world's modern social structures were invented and brought into being. And still in our modern day, in the twenty-first century, they remain the all-pervading social structures amid all the cultures of the world. The modern world is simply and literally an expression of those inventions and innovations that sprang out of the first few generations after the flood. The principals, concepts, and social mechanisms arising from that time period in the region called Babylon encompass the entire spectrum of the modern human's life. It is shocking when one considers how closely present day mankind is to these ancient social roots.

Here are some concepts I am talking about, and if you want an excellent account of it in detail, read *The Babylonian Laws* by Driver and Miles. These volumes are written by archaeologists and are filled with more information than I can give here in this small introduction.

Out of the immediate post-flood period came the concept of human government, that is, that there would be, in any given area, one person surrounded by a small key group of selected people who would manage society. There did not exist the concept that society needed to be managed prior to this. With these new ideas of how to view a collection of people, came innovations such as writing in words, money, banking, and the concept of loans and interest. Here, too, came the idea of insurance with the notion of social liability. Coupled with all this, was the undergirding idea that liability was connected with the concept of human law. The entire human scheme of a legal structure emerged with lawyers, legal signatures, contracts, certificates of marriage, divorce, birth and death. A person could be sued at the law, one could have a "son-in-law," etc. This also included a penal code of punishments that were aimed at controlling society, for the sake of those who managed society, and were intended to influence the public mind.

Social "order" began to be defined as the state of affairs that resulted from the public supporting those who managed society. The concept of a city emerged

with property deeds and ownership, with imaginary survey lines and mortgages or loans against the defined area. There were public thoroughfares, called streets, between dwellings. Also springing up at this period was the concept of nations with commerce, armies, taxes, citizenship and national boundaries.

The list is so long I could not possibly list it all here, but suffice it to say that Babylon started during this post-flood period and has continued uninterrupted until our modern day. When one hears the phrase, "the fall of Babylon," it is simply referring to the end of this ancient system. It is not a metaphor, but a literal concept of reality.

From a sociological point of view, there have been three major periods of innovation that define the world we live in today. First, the foundation of all the world's religions were laid before the flood, being principally influenced by Enoch. Second, the social structures used to manage society and commerce were all invented, as I have said, in the immediate post-flood period. And, lastly, the concept of technology was born out of the religious and social justification of the colonization dynamic. In effect, today, huge corporations colonize a segment of society in their workforce.

However, what interests me here are only the religious foundations laid down by Enoch and perpetrated by the Brother of Jared. It is not a far-fetched idea that in the end of days, man would return to the very most primitive religious concepts, seeing that socially in every other way, man has not veered away from his ancient roots. And, too, it is understandable that these religious roots are the most realistic, wholesome and fulfilling for us in our day. After all, Enoch walked with God, and the Lord took Him to heaven. And the people of that day did live closest in time to the reality of creation with our first parents, and the truth was not a historic myth to them. Adam

and Eve lived in the city of Enoch for more than two hundred and fifty years before they died.

At its best, the restoration principal so clearly outlined by Joseph Smith included a return to the founding religious principals of Enoch and his city. This record of the Brother of Jared affords us just such an opportunity. But it will not come without a strong faith and willingness to be led by one's personal relationship with the Lord.

One thing that makes faith easier is what I call the "Enoch phenomenon" of Joseph Smith. For a brief explanation of what I mean, in the entire *King James Bible* there are only six verses about Enoch and they are found in Genesis, chapter six. And those verses contain only a minimum of theology, as they simply say Enoch walked with God, and God took Him. How long he lived, etc., is not theological information. And there is the Enoch quote in the Book of Jude.

In Joseph Smith's version of the Bible, by contrast, there are fifty verses about Enoch in chapter six, an additional seventy-eight in chapter seven, and more in chapter eight, besides the Enoch quote in Jude. Now a person could say that anyone could make up verses and add them to the Bible. But this is not what you would expect. Joseph Smith used what was said about Enoch to form the entire basis of the mission of his church, and that mission was to establish a city like the one Enoch defined and established. The entire theological concept referred to as "restoration" came directly from the idea of returning to the ancient religion of Enoch. Also, these

additional verses about Enoch gave rise to Joseph Smith's world view as expressed in the concept of covenant, which is the basis for his ideas of priesthood authority and, believe it or not, his definition of salvation and the church.

The very first thing that went out the window when other people influenced Joseph was Enoch's concept of church and the meaning of salvation. Now a person could say, "So what! Different people base their religions on different things." It just so happens that Joseph Smith claimed to base his religion on concepts originating with Enoch in a day when it was not known that all religions have Enoch's theology as their base. Doesn't that seem extraordinary? The Dead Sea Scrolls and the writings describing Enoch's concepts were not known for more than a hundred years after Joseph Smith's death.<sup>46</sup> It turns out that Joseph's witness was a very solid groundwork to prepare people to understand and internalize the religious concepts of Enoch that now come to us in the *Sealed Portion*. The *Sealed Portion*, indeed, is the "greater part" coming after what Joseph did.

There are more than generalized connections between Joseph Smith and the teachings of Enoch. There are some very interesting specifics. Joseph tells of Enoch receiving a vision of heaven.<sup>47</sup> The Dead Sea Scrolls, as reported by Milik, describe this vision in detail.<sup>48</sup> Joseph has Enoch referring to Christ as, "the Son of Man."<sup>49</sup> That designation is given for Christ throughout all the writings of Enoch. Kobelski, in his book, says that, "'son of man' was not a title in Judaism of late antiquity for an expected apocalyptic figure, but in the NT it is used as a title."<sup>50</sup> Isn't it a stroke of luck for Joseph that he claimed Enoch originated the term, "Son of Man," when modern scholars just found this out with the *Dead Sea Scrolls*?

Again, Joseph Smith has in his account a spiritual creation before the physical one,<sup>51</sup> and the Dead Sea Scrolls bear this out as coming from Enoch.<sup>52</sup> Joseph said Enoch saw, in a vision, Messiah and the entire plan of salvation,<sup>53</sup> and

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<sup>46</sup>There was a *Book of Enoch* that first appeared in English in 1912 by Charles, but it was greatly outdated by the Dead Sea Scrolls translations that came into print starting in the 1950's.

<sup>47</sup>Genesis 7:30.

<sup>48</sup>J. T. Milik, *The Books of Enoch*, (Oxford: Clarendon Press, 1976), p. 195-196.

<sup>49</sup>Genesis 7:31.

<sup>50</sup>Paul J. Kobelski, *Melchizedek and Melchiresa*, (Washington, D.C.: The Catholic Biblical Association of America, 1981), p. 130.

<sup>51</sup>Genesis 2:4-8.

<sup>52</sup>Charlesworth, op.cit., vol. 2, p. 55.

<sup>53</sup>Genesis 1:59-65.

the Book of Enoch clearly spells this out. Joseph describes the tree of life in the Book of Mormon. Enoch tells of the tree of life.<sup>54</sup> Joseph has Enoch having a major vision about the earth mourning and it is recorded in Milik's translation of I Enoch from Cave #4.<sup>55</sup> Joseph has Enoch making a major covenant with God concerning the course of the earth, the flood, mankind, etc. So do the writings in I Enoch.<sup>56</sup> Joseph attributes<sup>57</sup> the origin of preaching repentance, which bears directly upon Christ, to Enoch, and Cave #4 material bears this out.<sup>58</sup> And the list goes on and on.

Why is this important to show Joseph had an intuitive connection with Enoch long before the *Dead Sea Scrolls* showed Enoch's founding role with the world's religions? Why it is important is that those to whom the record of the Brother of Jared has come should have a built-in inherent connectedness with the writings of the Brother of Jared who lived by the religion of Enoch. That is to say, of all the people who might examine this work, the people with a religious background associated with the witness of Joseph Smith ought to be the most open and able to grasp the profound nature of this book and the least apt to reject it out of hand. However, the reality is that when they see the world view of the Brother of Jared, in all probability it will seem too far removed for them to accept, as the protestantization of Joseph Smith's witness has been widely accepted and has become the tradition of vast numbers of Restorationists.

At this point one might ask, "What are some of the concepts contained in the *Sealed Portion* that would be hard to grasp for protestantized restorationists?" I will try to go through some of them here. The serious student will find this a most remarkable exercise. Enoch originated the idea that there is a God and that God represents good. He also originated the idea that there is a devil and that this devil stands for evil and all things bad. Now let me make this perfectly clear. Adam knew God, and he knew the devil and he lived before Enoch. God and the devil are realities. But Enoch's writings were the first to be put in worded form centuries later which gave mankind the first record of a human dealing with and describing God and the devil, and the concepts of good and evil that they represent.

The devil's original name was Semihazah, which means, "my name has been seen."<sup>59</sup> He was in later languages called Lucifer, which is in reference to his being, "the son of the morning." Why he was called "son of the morning" is because he was a meteorite or a falling star that fell from the sky in the early morning hours near a

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<sup>54</sup> Milik, op. cit., pp. 221, 235.

<sup>55</sup> Ibid., p. 151.

<sup>56</sup> Milik, op. cit., p. 210.

<sup>57</sup> Genesis 6:67. Joseph has Adam and Eve being baptized.

<sup>58</sup> Milik, op. cit., pp. 91,92. See also Charlesworth, vol. 2, p. 294.

<sup>59</sup> Milik, op. cit., p. 152.

place where Eve was in the Garden of Eden. The reason he was called Semihazah, "my name has seen," is because he was a piece of rock that came from a comet, and comets travel without a simple fixed orbit like other heavenly bodies. In this way, comets "see" or travel through much more of creation than the normal heavenly body. To put it simply, the original concept of the devil is that he is a rock. This idea that he is a rock was the only concept of a devil until sometime during the second or third century before Christ. There is much evidence of his being conceived of as a rock in various writings. At that time there began to be some who thought he was a man, and this trend continued for approximately three centuries until he was universally viewed as a man. There is one outstanding *Dead Sea Scroll* fragment that directly connects the devil with the word meteor.

[Also his son] (Semihazah) will be called The Great and be designated by his name. He will be called, the Son of God, that they will call Him the son of the Most High. But like the **meteors** that you saw in your vision, so will be their kingdom. They, (the Decadarchoi) will reign only a few years over the land, while people tramples people, and nation tramples nation, until the people of God arise; then all will have rest from warfare. Their kingdom will be an eternal kingdom, and all their paths will be righteous. They will judge the land justly, and all nations will make peace. Warfare will cease from the land, and all the nations shall do obeisance to them. The great God will be their help, He Himself will fight for them, putting peoples into their power, overthrowing them all before them. God's rule will be an eternal rule and all the depths of the [earth are His].<sup>60</sup>

Another point of clear interest is found in Isaiah 14:12-17. Here Isaiah directly quotes from the pre-flood influenced writings known as "The Life of Adam and Eve."<sup>61</sup> In verse 16 in Isaiah, it says, speaking about the devil, "they that see thee shall narrowly look upon thee, and consider thee, saying, is this the man (one who exists) that made the earth to tremble, that did shake nations?"<sup>62</sup> I think it is noteworthy that in this reading, Isaiah uses the Hebrew word for the devil which means, "one who exists," or "to be extant,"<sup>63</sup> rather than the word that means, "a human being."<sup>64</sup> The devil was not conceived of exclusively by Western religions as being human until late in the first century A.D.

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<sup>60</sup>Wise, Abegg, and Cook, op. cit., pp. 269, 270. Parentheses and emphasis added.

<sup>61</sup>Charlesworth, op. cit., vol. 2, p. 258.

<sup>62</sup>Parenthesis added.

<sup>63</sup>Strong's #376.

<sup>64</sup>Strong's #120.

Another casual reference to the devil being a rock that came out of the Essene period in the middle second century B.C., is cited by Kobelski. It says that in the end of days the devil will be consumed by fire. Then it says, "a heap of stones and a corpse by the power and."<sup>65</sup> It would not surprise me that if we had all of that fragment, it would clearly indicate the concept of the devil being a rock.

While this idea may seem inconceivable to religious people today, it was a very natural thing in the primitive times of Enoch. The view was in Enoch's day that there was a War in Heaven between the elements of the earth. To make it clear, I am saying this War in Heaven was not between humans, but it was between the actual physical elements of the earth that one cannot help but be continually subject to.

The two-thirds who remained faithful to God in this war are called the Eerkodeshoi.<sup>66</sup> Their leaders number twenty-four. The reference to the twenty-four elders in the Book of Revelation is a reference to them.<sup>67</sup> They are listed and explained in the Appendix. Briefly, this is a list of the leaders of the elements of the earth that stayed faithful to God. They are listed in their order of inscription. They are: fire, wind, mountains, rocks, thunder, trees, rain, hills, rivers, clouds, dew, grass, oceans, the sun, fountains, animals, fruit, the moon, the calendar of Enoch, the four seasons, and the stars. These are the leaders of a list of the Eerkodeshoi that is said to number four hundred.

The fallen watchers, who are called the Decadarchoi<sup>68</sup>, are said to number two hundred, and they have twenty leaders.<sup>69</sup> The list of the Decadarchoi is also listed in order of their inscription: meteorites, copper, coal, phosphorus, marble, petroleum, comets, generated electricity, man's laws, meteorite iron, sulphur, mercury, uranium, fermentation, arsenic, lead, steel that glorifies man, and gold that does the same, aluminum, and writing on tombs.

The individual elements called the Eerkodeshoi and those called the Decadarchoi are called "watchers," which in its original sense is what is thought of today as an "angel."<sup>70</sup> These two words, angel and watcher, were often used interchangeably. In the early centuries A.D. however, church leaders rejected the notion that anything but humans could be alive and conscious and be called an angel, and thus they rejected completely the notion of a watcher. This necessitated the devil being a human. I believe it was this very specific notion that brought about the entire rejection of Enoch's pre-flood writings. Simply put, the notion that rocks, hills, the

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<sup>65</sup>Kobelski, op. cit., p. 9.

<sup>66</sup>See Appendix for Explanation of Terms.

<sup>67</sup>Revelation 4:4, 10; 5:8, 14; KJV

<sup>68</sup>Appendix for definition of terms.

<sup>69</sup>Milik, op. cit., p. 152.

<sup>70</sup>Strong's #5894.

wind, animals, trees, etc., are conscious living souls, as Joseph Smith states in Genesis 2:22, 25, 26, was considered too primitive by early church fathers to be acceptable. In order to purge that idea out of modern religion, the writings of Enoch had to be cast aside. This view of living souls was common among the American Indians and most indigenous peoples, but rejected by the early Restorationists in the 1800's.

In the *Sealed Portion*, the entire viewpoint of the writing is from the perspective of the world view as looking through the eyes of the Eerkodeshoi and the Decadarchoi. The Brother of Jared was simply considered a primitive wild man because he lived with the Eerkodeshoi and clung to the religion of Enoch. Now in the *Sealed Portion*, the religion of Enoch, as expressed through the writings of the Brother of Jared, is once again brought to mankind as a viable religion. The Brother of Jared's view of all of the course of the earth is from this unique perspective. This is true also in regard to the record of what he saw about the earthly life and ministry of Christ. I personally believe that the view of Christ from this perspective, as seen through the eyes of one who dwells with the Eerkodeshoi, is what had to be sealed because of unbelief. Should it not seem rather unremarkable, then, that this very concept would be the sticking point facing many readers?

As I began to approach the task of entering into using the Urim and Thummim to obtain the information necessary to begin this work, a most remarkable series of events took place. My mind had to be oriented to the world view of this ancient material, too! When I first began, I did not know how to use what I was receiving through the Urim and Thummim. I knew it wasn't a part of the stone tablets I was being asked to interpret. I even reached a point where I was going to quit, as I knew I was receiving information that was not on any of the tablets in my possession. It didn't seem honest. I never did accept the principle that Joseph Smith projected in Section 7 of his *Doctrine and Covenants* where he was claiming to translate a document that was simply not physically in his possession.<sup>71</sup> I told a friend that if the Lord wanted me to interpret something, it had to first be actually in my possession. I still hold to that principle. So I entered into a period of intensive prayer to ask God what it meant for me to be seeing things that did not come from any of the stone tablets I had. Finally, He reached me. The Lord told me He had to first prepare my mind to be able to understand that which I was about to interpret from the stone tablets. By this I was greatly relieved, and I considered I could once again proceed honestly without any pretense.

Two major things came to me by way of Urim to prepare me in this way. First, I viewed a major vision concerning the nature of God. I was shown amazing ancient things about the nature of God that had not ever entered into my mind before. I had heard rumors that great theologians debated over these concepts before and that they generally concluded that man could not know God. The wonders of what I saw are simply amazing. The great mystery is now known, as I will explain in this introduction.

The second thing I received with the Urim was a complete vision of the War in Heaven. I have to say I was shocked. There are two great wars in heaven, the first culminating with the destruction of the earth by water in the flood, and the

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<sup>71</sup>This was supposedly two parchments written by John the Beloved.

second that is recorded in the *Sealed Portion* is the one that culminates with destruction by fire. Had I not been prepared by viewing the first one under the Urim, I would not have been able to grasp the meaning of what the Brother of Jared saw in the end of days. While this information came by way of the Urim and Thummim, it did not express what God was saying or doing with the Brother of Jared, but rather it was what God was saying to me to prepare me to receive the *Sealed Portion*. For this reason, I have included an account of the nature of God here in the introduction rather than in the body of the writing in the *Sealed Portion*. The War in Heaven is called The Words of Goker Harim III because it came in scriptural form by Urim.

As I prayed to prepare myself to use the Urim and Thummim, I felt the Lord tell me that before He could have me begin to receive the interpretation of the *Sealed Portion*, I must first learn something about Him. As I look back now, it certainly seems that I had the advantage of age and maturity that brother Joseph didn't have. Otherwise, I am sure the history of some failure would have repeated itself with my attempt.

So I sat and prepared the Thummim.<sup>72</sup> I have to put it together and attach it to the breastpiece. I was a little nervous because this would be essentially a first for me to get profound light from God and not be alone with my thoughts. I felt vulnerable to see and encounter new concepts, theology and information and have to immediately say aloud something about it to the scribes. What if I am wrong? What if I do not understand what I am seeing? I have, as does anyone, certain processes personally that I go through to evaluate information from the Lord. All my safeguards are built into my relationship with God, and my skill comes out of a very familiar process that usually takes a few days. When I am wrong, the Lord and I know how He can correct me, and I know how to detect in myself signals that I am in error about something and need clarification. But this was instantaneous. I now had no time for processing this light from God, and it was coming in a form unfamiliar to me. I felt open to public scrutiny. A record was being made of what I said, and it felt like "the original manuscript." Sounded scary. However, I have no control over what I am seeing, and there is no doubt whatever of the truthfulness of what I see. My ability to know its meaning and vocally respond in a reasonably coherent way is the hard part.

So after I prepared the Thummim, I took the leap into oblivion and put on the Urim. Oh my! How does one put the wonder and grandeur of God into words on paper? How could my trembling lips utter anything intelligent in the face of that which presented itself? I was immediately in the presence of God. In each step of the way in what followed, I had absolutely no idea of what it meant until much later after it was all over. I will learn something every time I ponder it.

A voice said  
*In the beginning was God  
and God is good*

And His goodness was before me. I was astonished and held my breath.

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<sup>72</sup>Here I am describing the attempt after trying alone and seeing I needed help. This was my first attempt with scribes.

And the voice continued

*Man in his fallen state does not think of God as God is  
but leans toward viewing God as man is  
and sees God only as the God of man*

*But God has the ability to penetrate this blindness  
and reveal himself to man so man can see God as God is*

And I began to see God as God is. Bear in mind I was not looking at the bodily image of God. Nor did it seem like I was seeing some characteristic of God, or that I was being shown something about Him. What was before me was simply God. But I was in His presence and I was actually, with my eyes and ears and soul, seeing the goodness of God. And it was like what I was seeing was God, and my soul was engulfed in it almost to the point of it overpowering me. And before me was everything kind, and sweet, and gentle, and innocent, and mild, and harmless. And the myth of the wrath of God vanished from me like a puff of smoke in a rushing wind. God is so infinitely good that absolutely everything angry, hateful, vengeful, or threatening is utterly banished out of existence in His presence. And I can't tell you how I knew it, but what I was seeing with God was before creation. Even though all of this was breathtaking and seemed all-consuming, I still had a semblance of contact with my natural surroundings, because I remember wondering if the scribe could see me shaking. And later I read with interest what she had written of what I said. For all I knew, I hadn't said anything intelligible to her the whole time. About this time a rush of reality swept over me. Goodness is not only the presence of all those wonderful qualities, but it is the utter and absolute absence of everything evil, bad, devious, undisciplined, selfish, ignorant or assuming.

And the voice said

*Because God is good  
nothing sinful  
subtle  
or cunning  
or guilty can enter into His presence*

And I knew, nothing doubting, that anything with the least hint of sin would be utterly forbidden to enter into His presence. The sheer magnitude of His goodness simply excluded any and all of sinful mankind. That thought was a little troubling, but at this point I did not have the presence of mind to formulate a question with regards to it. And I had not grasped yet where all this was leading. But in the back of my mind, I was beginning to form questions. Why is He showing me this? In light of His goodness, how can I even know Him, sinful man that I am?

And again the voice said

*In the beginning was God  
and God is pure*

And everything changed, and the infinite purity of God was now before me. I never would have guessed there is so much difference between goodness and

purity. And even as I was not seeing a part of God with His goodness, again I was not seeing a part of God with his purity. It was simply God again, but from an entirely different perspective. With the purity of God now before my eyes, every longing of my tiny soul to be loved and accepted and taken in was fulfilled at that moment. I did not ever want to leave it. How long a human soul can be exposed to the purity of God and remain in the flesh, I do not know. Purity is God's infinite connection, and joining, and oneness with all living things that are good, holy, wonderful, intelligent, pleasant, happy and wholesome. He is blended with it, He lives it, He breathes it. How can the human soul that is accustomed to knowing alienation, and separation, and loneliness, and fear ever describe an infinitely undivided Presence that is in the midst of all things? To say it was because of some ability God has wouldn't do it. His purity went beyond being a personality trait or skill. Purity is simply His identity, and He is joined with all things. And again reality swept over me, and I said to myself, "Mankind are vagabonds and aliens in the earth. How can they ever know Him?"

And the voice again said

*God is so pure*

*nothing violent*

*lustful*

*or unfeeling*

*or hardhearted can enter into his presence or come near unto Him*

By this time, my two questions were fully conscious. Why is He showing me this? And how can mankind have anything whatsoever to do with this pure God? Man has been violent, lustful and cold-hearted for so long, it has become what is called "human nature." I was trying not to think of what man was like compared to the pure God that was before me. There seemed to be attached to it a dread and hopelessness in the face of the reality of the alienation of mankind to his environment and each other, and ultimately even to himself.

But again the voice said

*In the beginning was God*

*and God is holy*

And I was utterly astonished at how drastically it all changed again. Holy was nothing like good or pure. And again it was not as if I were merely seeing a different aspect of God. The being of God was holy to the extent that to my tiny human soul there was nothing else that existed but the holiness of God. God is holy because He is infinitely engaged in, and committed to, and in the midst of acting upon that which is true and right, and wholesome, and nourishing. And what He is doing makes Him the ultimate and final authority, the absolute supreme being.

**Goodness is what you are like, purity is your relationship to all things around you, and holiness is what you do.** And before my eyes was a being who was so engaged in acting out His love, and those actions were so infinite, that there was no place His actions did not utterly prevail, and no place where He prevailed that did not

have life because of it.

All life is an expression of His holy love. The human mind cannot conceive of an act tiny enough or insignificant enough that it could be thought of as beyond being a conscious and personal act of the love of God. A gnat is graciously given the gift of breath and lovingly provided for with its food and companionship and joy of life by God's personal, specific acts of love. There is no kingdom in which there is no space, and there is no space in which there is no kingdom.

By this time, it was obvious mankind could literally have nothing whatever to do with God. And I thought, "How can He even be showing me this?" And I said "God, the wonder of Your being is so great that anything You ever produce we cannot legitimately be near, that when You create the wind it will not be able to enter into the chest of sinful man to give Him breath, and when You create light it cannot affect our lustful eyes to make them see!"

And a feeling of dread again came near. But the spirit was there to comfort me, and it told me to be patient, for what I was in the midst of was a joyous thing. And I looked with keen expectation and an alert mind.

And God said to me

*First I am telling you why I created all things  
and every man in their generations*

*And I also am telling you how it can be that you can know me  
and I can be your Father*

It didn't seem like that was what He was showing me. I could not reconcile what I was seeing with Him with what I knew with mankind. My best guess was mankind was simply forever totally cut off from His presence. I wasn't continuing on with the Urim because I had any idea how this dilemma was resolvable. It all seemed way over my head.

And a voice said

*Look*

And the words came from somewhere. And I looked. And God said

*I am God*

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

*And again all things clean and wonderful come from me*

*And I am infinitely able to be kind*

*and merciful*

*and comforting*

*But nothing guilty*

*or afflicted*

*or abused can come near unto me*

*so whom will I heal and console*

*And again*

*I am God*

*and all creation would flee at my command*

*and nothing threatening  
or sad  
or perplexing can enter into my abode  
so whom will I comfort or protect  
Without these things of what effect would my goodness be  
What is it that I can join within my purity  
And what purpose would my holiness accomplish  
But the respect in my heart for those different than myself  
by the power of my Son  
gave rise to a force in creation that can overcome all these things  
And that force is agency  
Without agency I cannot be a God  
or Father to man*

And the Lord said  
*Look*

And I looked and I beheld God's light, and in the midst of it was the Son of God.  
And God said

*All creation  
and all of my and man's doings with each other  
must needs be within the bounds of the two great Decrees of Creation*  
***The first Decree of Creation  
is that I can be a Father to man in creation  
by the power of the intervention of the agency of my Son  
who is in the flesh as are all men***

Now words did not say to me what followed. It just entered my mind and eyes and soul. I can only try to tell you in the words of my native human language. I remembered that the first thing God did in creation was to cover the face of the deep with darkness. That act of respect by God, for those who were not like Him in His perfection, is what created agency. By covering the face of the deep with darkness, we all could be out of the immediate presence of His light in our awareness<sup>73</sup>, and thereby be free to decide for or against good and evil. The Son of God Himself plunged into the human realm of agency to choose, by an act of faith and obedience, to always do good. He thereby was empowered by His walk in perfection of way, He being without sin, to be the power that God used in creation to give element form in such dimensions that the very Father in heaven could reside in all the forms element took and thereby dwell with sinful man, and love him, and be a tender Father to them all. And man, should he likewise choose the good in faith and obedience, could be thus forgiven of his sin and be brought back into the presence of God. God was actually telling me that the power of agency, as expressed by His Son in the flesh, was of such a magnitude that it called forth the effects of the respect of God to be brought to bear in dispelling the awful gulf between a perfect God and sinful man, so that in the end man can fully know his God and heavenly Father.

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<sup>73</sup>“In our awareness” as any lack of the presence of God is, in the final analysis, only an illusion.

Now the immensity of this was before my eyes, that is of Christ having to do all this by Himself in the flesh, and it was overwhelming. And I wept at the thought of my Lovely One having the burden of this task. As I pondered the magnitude of it, I heard a loud and penetrating voice from far away sounding like a trump, and it filled all that was in my view and everything stood silent to listen.

And it said

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

Upon hearing this I was astonished. The first Decree allowed Christ, in the flesh, to intervene to allow His Father to dwell in the midst of all things in creation, and this in the very midst of sinful man. This is to say that Christ brought Elda (God's home) and placed it in the midst of the earth among men. The second decree is an invitation from God for mankind to be equal with His only begotten Son and become also His sons and daughters. He is saying that man can participate, through the intervention of his agency, to effect the very nature of creation, and the definition of salvation itself. And righteous and holy man could, in this way, reign upon the earth as kings and priests, having dominion over the earth.<sup>74</sup>

And I said, "Oh, God! How can this be?"

And God explained to me that with the second Decree, He put it into effect that man could, by the power of the intervention of his agency in the midst of the element of righteousness and in concert with His Son, participate in creation. And man could, in the same way, determine the very nature and likeness of the Son of God and choose for themselves the nature of His being, and for this reason He is called the Son of Man.

And He went on to tell me that there would be twenty-four High Priest Communities that are after the manner of the Order of Melchizedek who would establish and call forth the very nature of the Person of His Son. And each would give Him a name. I was astonished beyond measure. And when He told me these things, I wept for joy, and my thankfulness overflowed, and I could not use the Urim and Thummim again for some days, being filled with amazement. This entire first volume of the *Sealed Portion* is an account of how Messiah was begotten by these twenty-four communities.

At this point, it would be helpful if I clarified some terms. The intervention of agency means that a person can, by using his agency, in the midst of the element of righteousness, choose to affect the course of the world. There are very clear conditions under which this will work. If it is a good person intervening to affect for good, then first what they are choosing must be in complete harmony with the will of

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<sup>74</sup>Here is the original concept of dominion. See Charlesworth for the word "we" not meaning God and Christ but meaning Christ and High Priests of the Holy Order. Vol 2, p. 55, line 3, p. 57, line 17, for "us", p. 58, line 28, column 3, line 1, p. 59, line 4.

God. They must be walking in perfection of way, which is basically being caught up with their repentance and, at the time, without sin, being forgiven. And they must combine their choice with the lives and choices and definitions of specific souls among the Eerkodeshoi in order for the element of righteousness to magnify their choice and all concerned; God, the persons, and the Eerkodeshoi being of one heart and mind in the matter. Under these conditions, intervention can be made that will have a permanent effect on the course of creation and mankind.

Evil is, at best, only fleeting and unstable. The reason God attributes all sin to the fallen watchers is because, without the one-third who fell away from Him, there would be no element of wickedness. And the intervention process would only result in good.

Among the righteous, intervention with agency has been consistently powerful and permanent throughout all the periods of the earth. But significant intervention by the wicked has been limited to the two periods of war in heaven. In the first War in Heaven, Cain intervened with the element of wickedness to establish murder. And Enoch, in return, intervened with the element of righteousness to establish the raising of the dead. Enoch established that God could have a city, and that God was King of heaven and in the midst of men on earth. But Nimrod established the city of Babylon and the devil could be king in their religion and among the peoples of the earth. Lamech, son of Cain, established the evil religion of the occult. And Shem established Shabuot<sup>75</sup> which, when it came into effect, ended the first great war in heaven. While the righteous have continued to have lasting effect since then, in the interim the evil have had only temporary and unstable effects.

On the other hand, intervention by the righteous is done in the midst of eternity, because of Shabuot, and the effect is to influence creation just as much before they intervened as after. One of the reasons for this is the Decadarchoi will participate with someone no matter their level of evil, but the Eerkodeshoi will only totally give themselves in the intervention process with those who walk in perfection of way according to the covenant in Shabuot. The effects of the intervention of the righteous is referred to as being "above all things." When Christ went "above all things," that is saying He came to harmonize with all that the intervention of the righteous had produced. When it is said Christ went "below all things," it means He went to offer redemption to any who had participated in the effects of evil's intervention, should they repent and turn again toward God. But He could not reach to those who committed the unpardonable sin.

Another term to consider is the phrase "vision of created purpose."<sup>76</sup> Let me offer only the briefest of explanations. A concept in the religion of Enoch that is expressed in the *Sealed Portion* is that each and every human being born upon the earth, because God cannot be divided, is a new reason for God to create the universe. A person's vision of created purpose is referring to the fact that God created each

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<sup>75</sup>Shabuot is a covenant with all the holy elements of the earth that Christ is in and through all things and they all express Him and His will. It is also called Pentecost.

<sup>76</sup>The word "salvation" means to fulfill God's perfect will for you. Look in footnotes in the *Gideon's Bible* on the word salvation.

one with a grand and wonderful, specific purpose. Each one He creates is infinitely exciting to Him, and He has the most lofty expectations for them. He has in mind as His reason to create them, specific, wonderful contributions that they will offer life. He has specific aspects of personality He places in them that are particularly delightful and rewarding for Him. A person's knowledge of this is what is known as a person's vision of created purpose.

For awhile after these first few sessions, everything else that happened seemed anticlimactic. I know it is important to tell what happened in the next session, even though I have to resist the temptation of feeling like the information is of little value. At the time, I couldn't see how the following information tied in with my personal preparation to interpret, but now I can clearly understand that it greatly adds to our ability to know how to participate in the two great decrees of creation. As I proceeded once again before the Urim, it had crossed my mind to wonder concerning what role priesthood might have to the decrees of creation. Apparently, all I had to do was think it because when I put on the Urim, the Lord immediately started out by saying to me

***The definition of priesthood is  
when a man participates with Christ  
in the process of intervention to accomplish the will of the Father  
by his walk in righteousness***

I thought, "My, that is simple. I hope I'm doing it right."

Exercising agency is different than intervening with it. Exercising agency is to do the works of repentance. And walking in perfection of way leads to works of repentance in righteousness, which allows man to have dominion over the earth. Righteousness is having a relationship with element and using it according to which specific feeling of Christ gave it life in its creation.

The Lord went on to say

***When man's reasons for me to have a Son  
Overshadow my reasons to have a Son  
sin lieth at the door***

And immediately my mind raced with questions. And I said, "Lord, what are man's reasons for you to have a Son?"

And He said

***The plan of salvation***

And for the life of me, I couldn't bring to mind any other reason why He should have a Son. And then I thought, "Oh no! Sin is at my door because I don't even know any other reason." But I was trying not to think that so He wouldn't know I couldn't think of any other reason. So I finally said, "Lord, what are Your reasons to have a Son?"

And God said

***So I can live in the midst of my children  
And be a Father to them***

*And thus I can have the joy of participating with them  
as they live out the vision of their created purpose  
unto the fulfillment of all creation*

I felt a little relieved at hearing this, as I knew I spent a considerable effort to assist folks in finding and living out their visions.

So I said, "Lord, what is the sin that lieth at the door?"

And God said  
*Priestcraft*

And I just thought, "What is priestcraft?"

And the Lord said

*When people only think of what they can get from me  
and never think of what they can do for me  
that is priestcraft*

*Or when all they want from me  
is the means whereby they can avoid guilt in this life  
and feel assured of a happy and secure after-life  
that is priestcraft*

*Or when people who profess to know me  
offer to others the prospect of salvation  
so that they may obtain the glory of the world  
and get power and wealth  
that is priestcraft*

*But when people love me  
and have compassion on me  
and desire above all things  
that I should have the desires of my heart  
then will they honor my reason to have a Son  
and they will strive to see that their fellows are persuaded  
and find opportunity to discover the vision of their created purpose  
and they will promote with all the energies of their souls  
that their fellows should be virtuous  
and repentant  
and walk in perfection of way  
and stand upright before me  
insomuch that they may discover their visions  
then are they acknowledging my reason to have a Son  
and then they stand as priesthood before me of the highest order*

At this point I had to stop and ponder things, but in a little while I said, "Lord, help me to be able to understand what religion is to you."

And God said to me  
*My reason for man to have religions  
is so that they may find opportunity as they worship together*

*to discover their visions  
and that by making religion a way of life  
they may in community live out their individual visions  
thereby bringing to fulfillment all my creation  
and the purpose of my being in the elements of the earth*

To this day, I am amazed how I took all this in so matter-of-factly when such definitions directly from God are so grand to those who argue religion. But instead of being in awe of hearing these major definitions, I was only thinking about what the Lord may be wanting me to get from all of this. And I was intent not to disappoint Him.

I started to try to formulate a question to ask so I could find out why He had been telling me these things. And as I did so, I saw the Brother of Jared, and I saw that he lived in a day and by the religion of Enoch, so he had no concept of organized religion. And he could not even imagine "official priesthood authority." Then I knew the Lord had just shared these things with me so I could understand the mind set and views of the man whose record was now before me to be interpreted.

Now after thinking of these things for awhile, it is quite amazing to me just how close Joseph Smith was to some of these concepts. In the *Book of Mormon* in Mosiah 11:122-141, a church is conceptualized where all who listen to the spirit of God are members of His church, and any who don't, are not. And again in Section 3 of the *Doctrine and Covenants*, verses 10-18, it says the same thing: whoever comes to the Lord, the same is His church. And in another place it says how you will know when a person comes to the Lord is if they listen to the spirit. Note especially verses 13 and 16 of this section.

Now I know all this is endlessly debated. I do not wish to have anything whatever to do with such debates. I only recount these things here to acquaint the reader with the world view of the *Sealed Portion*, and I also do so out of a sense of obligation to disclose fully all that came by way of Urim. There is yet just one more body of information I must share to prepare readers to understand this work. Whereas God had told me about Himself, now He was going to tell me about the world I live in and the reality of it. I had known bits of this before by the spirit, but it was still very amazing to see it firsthand through the eyes of God. And this concerns the War in Heaven. I saw it from start to finish and all the details of it. My purpose here is not to be exhaustive, but to bring a general understanding of what it was about. If what you have heard so far has not caused you to adjust your theology, then it is certain that the first War in Heaven will.

When next I used the Urim I had, by this time, four scribes, and I had learned to slow things down a bit and be a little better able to say what I was hearing and seeing and feeling. First, there are three different kinds of expressions creation has taken. "Elda," which simply means "God is here" is the name of the great abode of God. "Eden" is the paradise of God, and it is a place where element has been given form, but there can be no sin. "Earth" is the place, too, where element has found form, and it is a place where there can be sin, and it is where God can dwell with man in the midst of element. Because of agency it is, in reality, transformed Elda and Earth come together through Christ to be our home during our probationary state.

In the religion of Enoch, these three words are the original names of the

three heavens, Elda, Eden and Earth. In Eden, the physical nature of the world was different than we know it today. It could best be described, in a physical sense, as like Christ was after He was resurrected. He could touch and be touched, and He could go through doors when they were closed, but He doesn't have to eat, sleep or breathe in order to stay alive. Eden is like that. It has a different quality to its physical elements. When man fell, the elements fell with Him and became earth, and then there were thorns and thistles. Adam could feel cool, hungry, and afraid, and hide behind something, and feel shame.

Most people assume that communication, as we know it now, is as it has always been. But that's not true. In Eden and Elda, everything can speak<sup>77</sup>, as all things are living souls. In our fallen state, we commonly just don't know that they can. And we typically think that the only way something can speak is with a series of sounds or symbols on paper. But that is just not true. Everything still speaks today. They are just not heard. Their speech was without words. The serpent spoke to Eve, remember? Also the tendency for native religions to recount everything as talking comes directly from the religion of Enoch. The Decadarchoi spoke to Enoch very intelligently at some length. A record of what they said is recorded in I Enoch by Milik. It starts on the first page.

Another point that may be of interest is to know that the Brother of Jared predated the Hebrew language as it was used in Israel. While I'm sure that the language he spoke was what we would call Hebrew's primitive ancestral tongue, I'm also sure the language changed a great deal before it came into the form known as "Biblical Hebrew."<sup>78</sup> One of the most exciting things for us as we were working with the Urim and Thummim was when we would receive someone's name. Almost always the meaning of the name would follow. The meaning wouldn't come in words, but very clearly with a feeling that I tried to put into words. After many of the sessions, we would go to find the name in *Strong's Concordance of the Bible*, and almost always we could find it. The clarity with which I received names is one of my own personal testimonies of this work. Throughout this volume, the meanings given to names are in my own words. When I refer the reader to a *Strong's Concordance* number, it is only to give them additional information.

After having said all this, in the final analysis, the information contained on the stone tablets that are dealt with in these volumes is remarkable as it offers the world an entirely fresh look at the world's religions through the eyes of these very ancient authors. You will find that even though I have referred to Restoration sources in this introduction, the material that is contained in this work better supports what Restoration religions could be rather than validates their various present expressions of religion. I personally believe these writings contain nothing less than the very essential world view that will dominate the closing centuries of our world. Western religions as a whole are in the final phases of running their course and the populace of the whole world is on the edge of a new direction in their understanding

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<sup>77</sup> Charlesworth, op. cit., vol.2, p. 60, lines 28, 29, Jubilees, for a first century description of speaking in ancient times by all creation.

<sup>78</sup> Ibid., p. 82, lines 26, 27, Jubilees, says Hebrew was the original language in creation.

of God, His Messiah and our environment of element. To put it simply, the kind of God that is held in view by the worlds' masses is rapidly becoming obsolete and there is, in reality, just no healthy options in the human endeavor of expressing God than to return to our ancient roots in the pre-flood religion of Enoch. The only other alternative will be sorcery, witchcraft and all the vile forms of the occult. You will find that in the days that lie ahead, these two alternatives will dominate the world's societies.

It seems only reasonable to me that those folks who have such things as Genesis 2:11, 25 and 26, I.V., (the account that says everything is a living soul), in their background will be better able to overcome centuries of religious training that says only man is a conscious, living soul. Good luck!